

Advent Review

— AND SABBATH HERALD. —

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

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CAST INTO THE SEA.

"Thou wilt cast all my sins into the depths of the sea." Micah

DEEP sea! in whose unfathomed caves
Our sins are cast and found no more;
No tempest rage, no surging waves,
Can beat them back upon the shore.
Low in unsounded depths they lie,
Like Egypt's submerged chivalry.
Like the army and horse, the shield, bow, and quiver,
That slumbered deep down on the coral-paved floor;
So our legion transgressions are buried forever;
In judgment they rise to condemn us no more;
Buried forever!
Evermore!

"Thou wilt cast all their sins in the depths of the sea"—
How gracious the tidings for you and for me!

Deep sea! the load from sight is lost;
But where the mighty burden fell,
Though many a gallant ship has crossed,
There is no milestone left to tell.
Unsounded caverns, low and deep,
Forever will the secret keep.
Oh, yes! the great burden is sunk in no river,
Which the drought of the summer to sight might restore;
It is plunged in the ocean depths, buried forever,
In judgment to rise and condemn us no more.
Buried forever!
Evermore!

"Thou wilt cast all their sins in the depths of the sea"—
Thrice blessed the tidings for you and for me!

—J. R. Macduff, D. D.

The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the Word."—2 Tim. 4:1, 2.

AN APPEAL TO THE UNCONVERTED AND BACKSLIDERS.

BY ELD. D. M. CANRIGHT.

(Concluded.)

TEXT: "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

If ever you are saved, you will have to make an earnest effort. But when we appeal to you, you probably feel as though you cannot start now; you cannot break away from your present associations, and become a Christian. But you must do this sometime or be lost. Have you deliberately made up your mind to lose Heaven? Of course you have not. You think that some time you will do differently. But what time have you set? What circumstances will make it easier for you than now? What means do you expect will be brought to bear upon you that have not been used already? You are waiting to have the way made easier? But do you not know that this is vain? You may wait a year, and you will meet the same obstacles as now. If God should spare your life ten years, you would find it just as hard then as now.

The difficulties, instead of growing less, will multiply and grow larger. If ever you become a Christian, you will find that it is through a mighty effort, a terrible struggle. Victory is not won by doing nothing.

That which is worth anything always costs something. The more it is worth, the more it costs. Is this not so in everything in this world? Then, as the favor of God and eternal life are worth more than all other treasure, if you ever gain them you will find that it will cost you the greatest effort you ever made. It will not help you to put it off. You may as well settle that question with your own soul now as ever. Do you mean to make that effort, or will you give up like a coward, and lose immortality without a struggle?

The longer you wait, the harder it will become, and the greater effort you will have to make. The young man thinks the cross will be lighter and the task easier when he is quietly settled down in life. But when that time comes, he finds his difficulties only increased. He has a wife and children; business relations, and other things have risen up between him and God, and have crowded him further from Heaven. He now imagines it will be easier when his children have grown up around him, and the hurry of business is over. But when that time arrives, he finds around him ungodly, irreligious children, who stand square across his path. He finds his habits fixed and settled, and hard to change. He makes one more promise that when he becomes an old man, with the battle of life in the past, and his hairs whitening for the grave, then he will give his heart to God. But oh how selfish and wicked is the thought! He will serve himself and the devil all the active part of life, and then turn himself over to the Lord when he can do nothing else. If God were not infinitely merciful, he never would accept such an offering.

But when that last promised time has come, he finds that he has chosen the hardest season of all. He now finds it almost an utter impossibility to break up all his old habits, change the whole current of his life, and learn to love that which he has neglected and hated all his life. Very few men do it. My observation is that the great mass who ever become Christians, become such under the age of twenty-five. I have seen scores of old men between the ages of sixty and seventy, who would sit and weep under the preaching of the gospel, who believed the word of God, and who had meant to be Christians sometime; but now, when the last chance had come, they could not, or would not, at any rate they did not, make the start which all through life they had vainly supposed would be so easy then.

God calls upon you to choose. Thus he says, "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:19. What a solemn appeal this is! Heaven and earth are called as witnesses that life and death are set before us, and that we have a chance to choose. Again we read, "Choose you this day whom ye will serve." Josh. 24:15. We are not mere machines. God has given us freedom of choice, and then has set right and wrong, life and death, before us. God will never compel you to take the right. You

must do it of your own free choice. No one will be forced into Heaven. No one will be compelled to go to hell. Every one is left deliberately to choose which he will have. Having settled this by his own choice, God is just in giving it to him.

To the youth the Lord bears this solemn testimony: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9. That is, you can go on while you are young, enjoy yourself, take your cheer, walk after the desire of your heart, indulge in sin, sow your wild oats, gratify your passions, strengthen your evil habits, and put God, Heaven, and eternity out of your minds; you can do all this; God will let you; you can do it for years, he will not stop you. But, says the great God, remember, bear it in mind, keep it before you all the time, that for all these things God will certainly bring you into judgment. Reader, you are making your choice, you are settling your case, every day is deciding it. Every year you live without God you are saying that you do not love his ways, that you choose to go to perdition rather than to enter his service, and this choice is being recorded in Heaven, and will all be laid open at the Judgment. Are you willing that your case should continue to stand thus? You may now feel indifferent about it; but the day will come, when it is too late, that you will not feel so.

What you need, my brother, is to break that stubborn will of yours. Jesus says, "Ye will not come to me that ye might have life." It is your will that stands in the way. You will to serve the devil; you do not will to serve God. Again Jesus says, "And the Spirit and the Bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. Here is the same thought again: "Whosoever will," let him come. The will must decide. That is the very thing that stands in your way. We ask you to commence to pray, but you will not. We ask you to do other duties, but you will not. This is the great lesson for the sinner to learn,—his will must be given up. God's will must be complied with. Jesus says of himself, "I came down from Heaven; not to do mine own will, but the will of Him that sent me." This must be the spirit that rules in your heart before you can take the first step toward Heaven. Do not let your will rule you, but rule your will. Commence now; begin to-day; say, *I will*. Do not wait for some special revival; do not wait for somebody to carry you. Go out alone, get down upon your knees, cry to God for help; say, *I will*.

Only one step at a time. Take one step, that will open the way for you to take another; it will give you strength to take another. You do not know what you can do till you try. You do not know how much God will help you. Begin somewhere; take hold of the first duty that presents itself. Pray alone; this is a good way to begin. Arise in meeting and confess the Lord, and ask God's people to pray for you. Open your mind to some Christian friend. Commence to read the Bible regularly. Commence somewhere to-day; do not wait. You will find it hard work to begin; and why? Because it will be entirely new business to you,—something you

have never practiced. You must learn to be a Christian just as you would learn anything else. It can only be done by practice. If a man would be a carpenter, he must begin with the simplest work, and have long months of practice before he can do a good job. What work would a man make blacksmithing who had never tried it at all? The lawyer has to learn to speak and make his pleas; the minister has to learn to preach, and, my brother, you will have to learn to pray, to have faith in God, to speak in public, to praise God, etc.

Indeed, everything in the Christian life has to be learned, the same as in anything else. It does not come naturally; the natural heart is directly opposed to it. Religion is not something to be put on, like a garment, ready made. It must be learned; it must grow in a man. However wise you are, and however strong you are in other directions, you will be as weak as a new-born babe in your first efforts in the Christian life. You must not expect to commence with the full strength of a mature Christian. But the longer you put it off, the weaker and more helpless you are becoming. Again I repeat, Commence somewhere; take the first step, and do it now.

"I do not want to start till I am sure I shall hold out." Yes, how many thus say, and what a foolish saying it is! what a cunning scare of the devil! My friend, you ought to be ashamed to ever say such a thing as that. If you would use a little common sense, as you do in other things, you would never say it again. Stop and consider a moment. Is anybody ever sure that he will hold out when he starts?—No; the apostle Paul, after he had preached till he was an old man, said that even then, though he had preached to others, he feared that he should be a castaway. No man is certain that he will hold out, till he is safe in the kingdom. But that will be just one day too late. If you wait till you are sure you will hold out, you will never start at all. You must make an effort; you must struggle all the way. It will be a continual fight, a constant battle. You do not reason this way about anything else. What would we think of a farmer who would refuse to sow his wheat till he was sure he would get a crop? What would we think of the traveler who would refuse to start for home till he was sure he would get there? What would we think of the student who would refuse to commence any study till he was sure he would master it? Such reasoning is folly. There is not a particle of excuse for it. You ought to be ashamed to use it. But if such an argument is good for anything, it will be just as good till you draw your last breath, till your probation is closed, and then there is no hope. Foolish man! do not indulge in such vain excuses any longer. Up, and at work; make a trial. Perhaps you say, I have tried, and have backslidden one or more times, and I am afraid to try again. No doubt; but, dear friend, suppose you do not try again; then you will surely perish. You will do no worse than thousands if you try and fail again; but you may succeed this time. The old motto which we used to read in school should be the motto of every soul, "If at first you don't succeed, try, try again;" and if you fail a thousand times, try again every time.

This is the way men have to do who succeed in worldly affairs. Ask that great blacksmith if he never made blunders and mistakes in learning his trade. Ask the carpenter, ask the lawyer, ask even the farmer. Does he always make a success of everything? Do his crops never fail? Can he always carry out his plans? No, not half the time. Yet he keeps trying, trying, trying. Every time he fails, he tries a little harder. Can we not use as much wisdom and perseverance in securing Heaven as in gaining the perishable things of earth? We must do it, or be damned.

How much the Lord has said on this very point to encourage us to keep trying. You remember that when Peter asked if he should forgive his brother seven times, Jesus said, "I say not unto you, Until seven times; but, Until seventy times seven," if he turn and repent as many times. Will not the Lord himself do what

he advises others to do? For what was the parable of the prodigal son given? Was it not to encourage backsliders to try again? What does the parable of the lost sheep mean? You say you cannot be a Christian. This is utterly false, and you know it. You can be, if you only will; but you must make an effort, and keep struggling, and never give up.

You are standing in the way of others. It is very often the case that one person stands across the track of others, and holds them back. If he would take hold and do his duty, it would open the way for others to start. I have frequently seen one stubborn person stand in the way of half a dozen. If he would enter upon the service of God, others would. They are looking to him to start. This may be just your case, so that while you are doing nothing, you are really throwing your whole influence against the cause of Christ and the salvation of your friends. Though God should spare your life till some time in the future, and you should repent and become a Christian yourself, yet by that time those whom you might have influenced for good then, may be beyond your reach, and be finally lost in consequence of the wrong course you took. Every one has his influence; you have yours. Christ truly said, "He that gathereth not with me, scattereth abroad." If, then, you are not actually gathering with Christ, your influence is given to oppose, retard, and hinder his work. No amount of repentance will undo this in the future. My friend, your life is too short to be thrown away in such a useless and wicked manner.

Perhaps you are a parent, and have children growing up around you. What are you doing to teach them the way of the Lord? Nothing at all. You do not obey God yourself, and if father or mother can live without religion, why should not they? They grow up without prayer, without devotion, without the fear of God. This is the way you are bringing them up. In future years, if you should repent and turn to God, they will be beyond your reach. How, then, can you account to the Master for their souls? How will you feel when you see them lost through your influence? These are solemn thoughts. They ought to have weight with you. You know they are true, and you will not deny it. Why do you not awake, then, and bestir yourself? Commence now. "Behold, now is the day of salvation."

God will hold you responsible for the great privileges you have. Let us look at them a moment. You have been brought up in a Christian land. You have had a chance from your earliest infancy to become acquainted with the Bible, with the true God, and the Saviour. This is a privilege which millions of our race have never had. They have had their birth in heathen lands, and have been taught to worship false gods. They have never heard anything about the true God. Your case, then, in the Judgment, will be much worse than theirs; for you reject light which they never had. Again, you have had your lot in this land of liberty. You have the utmost freedom to obey God in every requirement, if you choose. No one would whip you for it, stone you, imprison you, or take your life. You can have no excuse in this direction; but millions of others, in other ages, have had to suffer all these things and much more in order to obey God. They have been persecuted, whipped, imprisoned; they have lost all their earthly goods, and finally have had to lay down their lives for obeying him.

You have none of these things in your way, and yet you do not care enough about his will to obey him under these favorable circumstances. How can you answer for this in the Judgment? You must have a very strong love for sin, and very little taste for the service of God, or you would do differently. From your earliest infancy you have been where you could hear the word of God preached almost any day. You have been surrounded with churches, with ministers, and with pious people, all of them ready to instruct you, to help you, and to lead you; yet you have profited by none of these things; you have

despised them all, and gone on, growing harder and harder in sin. Probably you have had praying parents, and thousands of prayers have been offered for you; they have admonished you, intreated you, pleaded with you, but you have hardened your heart against it all. Every possible effort has been made to lead you to Christ, and yet you are unsaved. The great God is willing to save you, but you are not willing to be saved. Jesus is anxious to pardon you, but you do not care to be pardoned. Angels watch to help you, but you feel no need of their help. God's people plead with you, but you feel no need of pleading for yourself.

My dear friend, I must close my appeal to you, but remember this: The day is coming when all these things will rise up and meet you in the Judgment. The greater the light and privilege which you have, the greater will be your condemnation at last. I hope that you will be persuaded by these words to turn to God and seek the salvation of your soul. "Behold, now is the accepted time; behold, now is the day of salvation."

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.

STAND FIRM.

COURAGE, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
Trust in God and do the right.
Some will love thee, some will hate thee,
Some will falter, some will slight;
Cease from man and look above thee!
Trust in God and do the right.

—Selected.

BOTH HOUSES OF ISRAEL STUMBLE.

BY ELD. R. A. UNDERWOOD.

"Now all these things happened unto them for ensamples [margin, types]; and they are written for our admonition, upon whom the end of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10:11, 12.

If the first house of Israel was a type of the second, and these things have been written for the admonition of those upon whom the end of the world is come, no question is of greater importance to this generation.

But few among the first house of Israel had earnest, childlike, simple, humble faith, together with a sincere desire to know the truth presented by the forerunner of Jesus. The great majority "rejected the counsel of God against themselves," by ignoring the message given to make ready a people prepared for the Lord. Luke 7:30; 1:17. Thus they were left in darkness, and were unprepared to accept the first advent of Jesus. When they inquired of him, "By what authority doest thou these things?" the Master replied by asking them, "The baptism of John, whence was it? from Heaven, or of men?" They had rejected John's message, and the light that once was in them had become darkness; hence to the believers of Jesus they could say, "We are Moses' disciples. We know that God spake unto Moses; as to this fellow, we know not from whence he is." John 9:28, 29. The apostle declares that "because of unbelief they were broken off," or rejected; and adds this warning to the Gentile church: "If God spared not the natural branch, take heed lest he also spare not thee." Rom. 11:20, 21.

Has not the unerring word of God pointed out the danger of the second house of Israel? And does not the experience of those who are given the last message, which is to ripen the harvest for Jesus' second coming, show that the second house of Israel are stumbling, as did ancient Israel, by rejecting the counsel of God for the time?

Ancient Israel said, "Give us Moses and

away with Christ and the gospel." The second house of Israel have gone to the opposite extreme, which is equally as fatal, and are saying, "Give us Christ and the gospel; away with Moses and the law, and everything that existed in the old dispensation." A few days since a minister was branded as "unchristian," and deposed by the pastor and officers of his church the privilege of defending the claims of the fourth commandment in their house of worship, on the ground, as they stated it before the congregation, that "their house was erected for Christians, not Jews, and they were unwilling to have any Jewish doctrine whatever preached in it."

The question, What is Jewish doctrine? should be understood by all. If the Sabbath of the fourth commandment is Jewish, because the Jews were under obligation to keep it, and were punished to death if they violated it, are not the other nine commandments Jewish for the same reasons?

The minister referred to above said, "Would ye or the apostles dare to make a change in any of the other nine commandments?—No. Can children dishonor their parents? Can men swear or steal?—No; no." I ask, Why not? If the fourth commandment is Jewish, because under that dispensation the offender was put to death, why not these? Deut. 21:18-21; Lev. 24:15, 16; Josh. 7:10-25. The folly and blindness of those who are "partial in the law" (Mal. 2:9) could not have been surpassed by the first house of Israel. Were not the Jews God's chosen people till they rejected him? Was not the God of the Bible their God? Rom. 3:29. Were not Daniel, Isaiah, and all the prophets Jews? Were not the earthly parents of Jesus Jews? Why was it that Jesus went to the despised Jews to select the twelve apostles? Why is it that the twelve pearly gates of the city of God,—the city which Jesus has been beautifying and adorning for over eighteen hundred years,—have written upon them "the names of the twelve tribes of the children of Israel"? Rev. 21:12. Why was it that the great apostle to the Gentiles, who was sent to open their eyes and turn them from darkness to light (Acts 26:17, 18), afterward reminded them of their previous hopeless condition, saying, "Remember, that ye being in time past Gentiles," were at that time "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"? Eph. 2:11, 12. We will let the wisest teacher that ever graced the earth answer these and other patent questions. He thus sums up the subject in few words: "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." John 4:22.

Those who are unwilling to have Jewish doctrine preached in their houses of worship, or taught to their children, should close their Bibles and seal their lips forever; for if they talk to their children of "salvation through Christ," that is of the Jews." They should throw away the God of the Jews, their Bible, and the hope of salvation therein revealed, or accept it, and cease to brand as unchristian those who not only say, "Lord, Lord," but do the things which he says. How an educated clergy and people with the Bible in their hands can have their minds so darkened is only to be explained by the voice of prophecy: "And in them is fulfilled [again—*Clarke*] the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed [by tradition, prejudice, and willful ignorance]; lest at any time they should see with their eyes [advancing light], and hear with their ears; and should understand with their hearts, and should be converted, and I should heal them." Matt. 13:14, 15.

"The greatest paradox of history is the fact that Christendom reveres more than all other literature that which came from the pen of Jews, believing that to them was given a closer communion with God than to other people, while the same Christendom is ready to believe all slanders

against the race that gave birth to that greatest of ancient poets, the author of the book of Job, as well as to Isaiah, to Daniel, to John, and to Paul, not to mention a name more deeply revered than all."

Dear reader, you may think that if you had lived in the days of Christ's first advent you would have believed and heeded the message given by that humble servant of God "to make ready a people" for Jesus' coming. If you are a child of God, and think thus, I want to say to you, I have a message from God to such, which is to ripen the harvest, and make ready (or test) the wheat to be garnered at Jesus' second coming. You will find it in Rev. 14:6-15, and referred to in Joel 2:1 and Isa. 58:1, 2, 12, 13. The people are seeking the Lord daily, and delight to know his ways; yet God declares that they are transgressing, trampling upon his holy Sabbath, and sends a message of warning to them, inviting them to build the old waste places, take their feet from off the Sabbath, and call it a delight, the holy of the Lord, honorable, and honor him, not doing their own work nor finding their own pleasure on his holy day.

Behold yourself, dear reader, in God's great mirror, the law by which you and I must be judged; then remember the first house of Israel, and "let him that thinketh he standeth, take heed lest he fall."

THE KISS OF BETRAYAL.

A KISS is the sweetest, purest, holiest pledge of faithful friendship and the heart's truest love. We still feel the mother's fond kiss, as we lay in childhood's crib.

"Her nightly visits to my chamber made,
That she might know me safe, and warmly laid."

We remember the *parting* kiss, with its libation of tears, when leaving home for the distant school; and the *welcoming* kiss, on our return, radiant with maternal affection and reflecting all the child's delight; the kiss of *congratulation*, on success achieved; and the kiss of *sympathy*, that sweetened sorrow's cup. We think of the kiss that foretells and the kiss that cements the holiest and dearest of earth's relationships, and of the last kiss before the lips are stiffened in death; and yet again, of the kiss on the cold marble brow, before the form beloved is forever shut from view. In such connections the kiss is identified with all that is most tender, most true, most beautiful, in human nature, that still bears traces of the divine likeness in which it was created.

We are reminded of aged Isaac, about to give his parting blessing to Esau, and saying, "Come near, now, and kiss me, my son"—an earnest of benediction; and of Jacob, who, when he met Rachel at the well, "kissed her, and lifted up his voice and wept"—the utterance of the heart's deepest emotions; and of Laban, who, hearing the tidings of his sister's son, "ran and embraced him and kissed him"—a pledge of hospitality; and of Esau, who, when he saw his brother, relented, and, with generous affection, "ran to meet him, and fell on his neck and kissed him"—an assurance of reconciliation; and of Joseph, who, when he saw the brethren who had cruelly sold him helpless before him, kissed them all and wept on them—a pledge of forgiveness; and, again, of this mighty viceroy, who, when Jacob yielded up the ghost, "fell on his father's face and wept upon him and kissed him"—a sign of enduring filial love; and of Aaron, who "met Moses on the Mount of God, and kissed him"—a covenant of fraternal alliance; and of David and Jonathan, who, at a time of great peril, "kissed one another and wept one with another"—an illustration of disinterested friendship; and of Elisha, called to the prophetic office, who pleaded with Elijah, "Let me go back and kiss my father and my mother"—a plea for the claims of natural affection, which not even a supernatural call can ignore; and of the Christians of Ephesus, who, on the shore at Miletus, fell on Paul's neck and kissed him"—an assurance of undying remembrance; but most of all we think of Jesus, who did not rebuke the woman when she anointed his feet and kissed them—an expression of penitence and grateful homage. Especially we ponder on his

own portraiture of God in the person of the father who saw his son a long way off, "and had compassion, and fell on his neck and kissed him"—the emphatic symbol of divine forgiveness and a Heavenly Father's love. Yet He who had uttered these words in the traitor's hearing was to be insulted and grieved by this very symbol of fidelity and love, human and divine, being profaned as a signal of treachery and a prelude to murder: "Judas! betrayest thou the Son of man with a kiss?"

The traitor's kiss was an *element in the atonement*. The physical suffering was the least portion of the bitter cup. Christ's social nature was wounded, as a man and a friend. That one of his close attendants, a professed disciple and friend, should have plotted against him for a paltry bribe, and availed himself of his knowledge of the Saviour's private habits of prayer, employing this symbol of sacred fidelity for his treason—this was a human grief to Jesus; he felt it as man; but, also, as our representative, he bore the burden of human sin, which was now illustrated in its most odious form. This is what humanity had sunk to. What a contrast between what it should be, as seen in Jesus, and what it was, as seen in Judas! Jesus, as mediator, was bearing the sin of Judas. Thus "his soul was made a sacrifice for sin."

The kiss was an *occasion for sympathy*. Christ was in all points to suffer like unto his brethren. What hearts have been broken by unrequited affection, ingratitude, treachery! So David, type of David's Son, lamented: "Mine own familiar friend, in whom I trusted, has lifted up his heel against me." All who thus suffer may lean on the sympathy of Jesus, who by the kiss of Judas felt the same.

The kiss suggests to us *self-scrutiny*. We cannot do what Judas did, but we may approach it. When a Christian profession is used to facilitate wrongful gains, to lull suspicion, to mask any sin, to gratify ambition; whenever, under pretense of honoring Christ, we are serving ourselves, we may hear him appealing to us as he did to Judas. When the human character of Christ is lauded, but his claims as Divine Saviour are denied, is there not something analogous to this kiss? Is it not possible to kiss him in the creed, in hymns, in sacraments, while practically denying his authority in our lives, and by inconsistency injuring his cause? Is there any ground for him to appeal to us, saying, "Thou, who hast known me so long and professed to love me so much, betrayest thou the Son of man, thy Redeemer, Brother, Friend, with a kiss; professing discipleship, yet disobeying his laws, surrendering his claims, betraying his interests?" The very thought is terrible. Lord, let it not be! Search and see if there be in me any lurking lust, any cunning covetousness, any false pretense of friendship. Make me altogether thine, sincerely, heartily, unreservedly, forever. Let my kiss of homage be always united with a loyal heart and a devoted life, and never may I give Thee reason to say: "Betrayest thou the Son of man with a kiss?"—*Rev. Newman Hall, in Independent.*

—A human soul is very like a violin. Both are capable of producing the most exquisite harmony, but in learning to bring out the harmony both often produce the most torturing discord. Some who did fearfully torturing work at first with the violin have turned out, in the end, excellent players. Some fearfully disagreeable young people, and even older people, have, in time, turned out very pleasant and useful. Our chief business here is to learn to use the powers given us, and so to produce harmony. True piety puts us in tune, and teaches the use of the powers. The sooner we are done with the immature scraping and sawing, and get at the real music of life, the better for all concerned. Some people never are done with these.

—Some one has beautifully said: "Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it."

A DIRGE.

"EARTH to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid
In one silent bed are laid;
Here the vassal and the king
Side by side lie mouldering;
Here the sword and scepter rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er the pale and mighty throng;
Those that wept them, they that weep,
All shall with these sleepers sleep;
Brothers, sisters of the worm,
Summer's sun, or winter's storm,
Song of peace, or battles roar,
Ne'er shall break their slumbers more.
Death shall keep his silent trust—
"Earth to earth, and dust to dust!"

But a day is coming fast—
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil;
It shall come in empire's groans,
Burning temples, ruined thrones;
Then, ambition, rue thy lust!
"Earth to earth, and dust to dust!"

Then shall come the Judgment sign;
In the east the King shall shine,
Flashing from Heaven's golden gate—
Thousands, thousands, round his state—
Angels with the crown and plume;
Tremble then, thou sullen tomb!
Heaven shall open on thy sight,
Earth be turned to living light,
Kingdom of the ransomed just—
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem!
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod—
One great garden of her God!
Till are dried the martyr's tears
Through unending glorious years.
Now in hope of Him we trust—
"Earth to earth, and dust to dust!"

—George Croly.

A QUESTION ANSWERED.

WHERE is the proof for the statement made in Lesson 81, New Testament History, that the feast at the house of Simon the leper when Mary anointed the Saviour, took place on Saturday?

H. E. S.

The key to the answer of the above question is found in this statement of John 12:1: "Then Jesus six days before the passover came to Bethany." If we can learn on what day the passover fell, it will help us to ascertain the day on which the Saviour came to Bethany. Perhaps the following diagram will aid in making this point clear:—

Fri.	Sab.	Sun.	Mon.	Tues.	Wed.	Thurs.

Nearly the whole world are agreed that the resurrection occurred on Sunday, and the crucifixion on Friday. We know that Christ ate the passover on the evening before his crucifixion, which would make Thursday the day of the passover. Reckoning backward six days from this point, we have Saturday as the day of Christ's arrival at Bethany, if we include Thursday in our count; or Friday, if Thursday be excluded.

That the latter is the true day seems altogether probable when we look at the journey Christ had performed. From Jericho to Bethany, the distance is about fifteen miles, the road passing through a wilderness, and being exceedingly difficult and dangerous. To suppose that Christ performed this journey on the Sabbath is wholly inconsistent with his life and teachings; while, on the other hand, to suppose that he made this journey on Friday, arriving at Bethany before sundown, stopping at the home of Lazarus over the Sabbath, and resuming his journey to Jerusalem early Sunday morning, is harmonious with the custom of his previous life as well as with the succeeding events of his history.

We may, then, be quite certain that Christ remained at Bethany over the Sabbath; but the question, whether the supper at which the anointing occurred took place on Friday evening or on Saturday, may be still a matter of dispute;

though all probabilities favor the latter supposition, and with this agree Lightfoot, Olshausen, Henry, Deems, and the majority of others.

C. C. L.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

THE JEWS AND MOHAMMEDANS.

ON the eastern shores of the Red Sea was a very beautiful region, known in comparison with the other parts of the country as "Arabia the happy," or "Araby the blest." This district was surrounded on the other sides by perilous sandy deserts, forming a secure abode for a colony of Jews which had gone there a long time before, no one knows just when; but it is certainly known that castles and cities and an independent kingdom existed there one hundred and twenty years before Christ. Probably in order to escape from the cruel dominion of their conquerors in some of their dispersions, they ventured to cross these deserts to find for themselves a safe asylum. Tradition (Milman thinks probably with truth) fixed upon these lovely aromatic valleys as the land of the Queen of Sheba. The wild tribes around them respected these Jews; but more especially they venerated the memory of Abraham, from whom they also were descended through Jokshan and Ishmael. They circumcised on the eighth day, and abhorred swine's flesh.

Christianity had endeavored to bless Homeritis, this beautiful land, but without permanent success. We come down to the sixth century. Across the sea from Homeritis were the powerful Christian empires of Abyssinia and Ethiopia. Eles-baan, or Caled, the warrior king of Abyssinia, at this time extended his conquests over the opposite shores of the sea, and Dunaan, the Jewish king, after many defeats, was brought under tribute to him. But the haughty Jew disdained submission, and did all in his power to avenge himself by executing all the Christians in his dominions, though they had no connection with his conquerors except their common faith. With a hundred and twenty thousand men he appeared before Negra, their principal city, summoning them to take down the cross which stood on the height above the city, and to deny their faith. The latter they refused to do, which was the signal of the death of many Christian captives whom Dunaan had with him, and the sale of others as slaves in sight of the besieged. At length they surrendered, on condition of freedom of conscience; but no sooner had the Jews obtained entrance within the gates, than they imprisoned Areth, the Christian leader, with others of his companions, and put to death many priests, monks, and nuns. Dunaan then tried to convince Areth of the absurdity of worshiping a crucified God; not succeeding, he threatened instant death. Areth and his fellow-prisoners cheerfully submitted, in company with their wives and children, who had pressed forward "as though hastening to a bridal," that they might have the glory of suffering for Christ. Even the bones of their bishop who had been dead two years, the unreasonable Jew dug up and burned. But in the spring Eles-baan returned with an army of one hundred and twenty thousand men. Dunaan fought desperately, but he was defeated and lost his life, and with him perished the Jewish kingdom of Homeritis. A Christian dynasty was immediately founded, which was soon subdued by Chosroes II., and Arabia Felix became a province of the Persian empire. Though the Jews had lost their kingly estate, they were still numerous and powerful, and forming separate tribes, maintained, like their Ishmaelite brethren, a "fierce independence."

At this time a new power arose in Arabia, and the stern battle-cry was heard, "The Koran or death!" With the profession of his faith, "There is but one God, and Mohammed is his prophet," the impostor proposed to overthrow idolatry; and by acknowledging the divine authority of all the prophets of the Bible, especially

of Moses and Christ (claiming himself to be the future prophet of Moses, and the Holy Ghost which the Saviour promised.—Gibbon.), Mohammed expected readily to absorb both Judaism and Christianity. Out of the latter he gained none of the really faithful. The Jews in Arabia at first regarded him with sullen unbelief; afterward they fiercely opposed him. Though the Messiah had been long expected, they could not accept a descendant of Hagar. They fled to their castles and strongholds, of which one tribe had eight, supposed to be impregnable. But Mohammed subdued them all, and after his death, in obedience to his dying command that only Mohammedans should live in Arabia, the Caliph Omer removed all of them into Syria.

In the very year the prophet died, Abu-Bekr, his successor, invaded the surrounding countries. He met and defeated the Roman forces, and brought under his dominion all the provinces which Heraclius had retaken from Chosroes, king of Persia. Syria, Persia, Egypt, and all the north of Africa, rapidly fell under the supposed invincible arms of the Saracens. Jerusalem, after a siege of four months, capitulated. If the Jews beheld with silent grief and mortification the site of their last temple appropriated to the erection of a mosque, they could the more readily forgive the desecration, as they were now permitted to inhabit the city from which they had been excluded for five hundred years. Everywhere throughout the Roman empire the Jews hailed with joy the victorious Saracens, glad to exchange the oppressive laws under which they had been groaning for an easy tribute, the sole requirement of the conquerors.

In Persia the Hebrews were equally well pleased to change masters. Yezdegerd, the last of her kings, grandson of Chosroes II., had come to the throne, and immediately began a severe persecution of the Jews; but in the first year of his reign the Saracens invaded his kingdom, defeated his armies in several battles, took the whole of Persia, planted the standard of Islam in its cities, and instituted the Koran in the place of the magian worship of Zoroaster. The plunder taken in the royal city was immense.

But nowhere was the crescent welcomed so gratefully by the oppressed race as in Spain. Numerous and wealthy, the Jews had excited the jealousy of the Spanish authorities, and had been ordered to renounce their religion or leave the country. A Spanish historian says ninety thousand had been baptized, but probably many fell back to their old faith. Those who remained had been subject to great persecution; but instead of extirpating them, in the face of all the stringent laws against them, Christians had embraced Judaism. At length the Jews were accused of uniting with the Saracens to massacre the Christians, and to overthrow the kingdom. The affrighted clergy determined to abolish forever the Jewish religion, by dispersing the whole race as slaves through the country, and to seize the children and bring them up as Christians. There was a great flight of the Jews, but they were soon recalled by a succeeding king. They came, but under Moorish caliphs, who with fire and sword established their rule over almost the whole of Spain. And then began that splendid but somewhat barbaric civilization which made of Spain the paradise for which nature, says Mr. Milman, designed her. The Jews shared equally in the luxury and splendor of their masters. It was their "golden age of freedom, of civilization, and of letters."

France, though at first inclined to persecution, had become much more tolerant, and in her dominion the Jews had enjoyed comparative prosperity. Under Charlemagne, his predecessor, and his successor, they were equally favored with the Christians. They were not only wealthy merchants, but they were intrusted with important financial offices, and had the charge of commerce and of the medical art; they were ambassadors between mighty kings, the chief and confidential advisers of some of them; and the rich and noble courted their favor with costly presents. In some of the cities the Jews' quarters were the finest and most stately parts.

Under the caliphs of Persia the Jewish community rose to high estate. The national universities at Sura and Pumbeditha were crowded with scholars from all parts, even from far-distant Spain. The caliphs endeavored to attract to their court all, of whatever creed, who were eminent in science and literature. "The superior intelligence and education of the Jews in a period when nobles and kings, and even the clergy, could not always write their names," gave them great influence here as well as everywhere else. But at length, about 750 A. D., the Jews became divided in faith. A party arose who rejected the Talmud, and all traditionary belief, accepting the Bible alone. They were called Karaites, "the Protestants of Judaism." They formed a community, and retired to the neighborhood of Jerusalem, and have since spread into many countries, where they are still regarded by the rabbins as heretics.

About this time the Jewish religion became the established one in a kingdom inhabited by a Turkoman tribe known as Khozar, on the west of the Caspian Sea—so powerful a kingdom that Persia trembled before it. Bulan, one of its kings, embraced Judaism, which afterward, for two hundred and fifty years, became a necessary condition of accession to the throne.—*Gibbon's Rome.*

(To be continued.)

Special Mention.

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

WHAT IT IS ABOUT.

FROM 639 to 1517 Egypt was ruled by independent Moslem princes. From 1517 to 1811 the country was under the absolute control of Turkey. After the French and English complications of the First Napoleon's time, Mehemet Ali was appointed governor. The Beys rebelled against him, but after a series of wars he became virtual master of the country. After a long conflict with Turkey he secured the recognition of his dynasty from the Sultan, the five great powers of Europe guaranteeing the succession and the fulfillment of conditions on the part of Turkey.

In this way Egypt came into European politics as the ward of the nations, the powers all having an interest in the conduct of her affairs. In 1866 the Sultan gave the ruler of Egypt the title of king or khedive, and in 1873 granted to the Khedive (Ismail I.) the right to conclude treaties with foreign powers and to maintain armies.

This made the Khedive virtually independent, and he proceeded to inaugurate a grand system of public improvements. His not well-directed enthusiasm ended in the distress of his people and the bankruptcy of the country, and in 1879, after there had been years of reckless expenditure and loose management, England and France interfered under a clause of the guarantee of 1841, compelled Ismail I. to abdicate, put Mohammed Tewfik, the present Khedive, on the throne, and placed the administration of affairs under the supervision of two Controllers General, representing the two European governments. In 1880 the Khedive appointed an International Commission of Liquidation to examine the financial situation of Egypt and frame a law regulating the relations between Egypt and her creditors.

Both of these steps were taken with the consent of all the guaranteeing powers, and for a time it seemed that the Controllers General would carry out without difficulty many needed reforms. A great deal was accomplished, but the European methods, while they admittedly made the condition of the people better, excited the prejudice of the Arabs, or Mohammedans, and this dissatisfaction was encouraged by Turkish emissaries.

Among the younger men of the Mohammedan party was Arabi Bey, who, after an adventurous

career in the army, became Minister of War. He was from the first dissatisfied with European management in Egypt, and through his influence there was established the Chamber of Notables. This is composed of seventy-five chiefs or leaders chosen from among the wealthier natives, and its establishment was proclaimed as the first step toward constitutional government, the claimants ignoring the fact that the Board of Control had given the country the first semblance of constitutional government it had experienced.

The Chamber of Notables, selected by the army, or under the influence of the army, became the creature of the War Minister, and soon came in conflict with the Khedive and the Controllers General. This conflict ripened into open rebellion on the part of Arabi's followers, and the Khedive was held for a time virtually a prisoner.

England and France primarily, and Germany, Austria, and Russia in an incidental way, were under obligations to stand by the Khedive and the Controllers General, and very early in the agitation England made the demand that Arabi Bey be retired and the *statu quo* re-established.

The Khedive was powerless, and could not comply with the demand. Turkey put forward her claim to intervene in such cases under old treaties, and negotiations were opened, making the matter of settlement a European question. In the meantime Arabi Bey was encouraged in his attitude of hostility by agents representing the jealousies of the several nations and the bear interest in bonds, and for weeks the question was given an artificial color through the manipulation of speculators.

England, having made the demand that the Khedive and Controllers General should be re-established in full authority, prepared quietly to stand by it, and, after a conference at Constantinople, the representatives of the powers decided that, under certain contingencies, England should take the initiative in armed intervention. Arabi Bey was ordered to suspend work on the Alexandria fortifications, this work, with the fleets of Europe in the harbor, being an act of hostility. He did not comply, and at the expiration of twenty-four hours' notice, the fleet opened fire on the forts with the results noted in the dispatches.—*Inter-Ocean.*

SINFUL LUXURY.

PROBABLY the tide of luxury never reached so high a point in American life as during the past season. To plain people, accustomed to thoughtful consideration about expenditure, the sums lavished on useless decoration at entertainments, to name only one item, seem almost fabulous. Hundreds of dollars, for instance, have been paid by ladies of fashion for flowers alone, with which to dress the table at a small luncheon party; and little trifles in straw or cheap gilt, denominated favors, have cost money enough to have built hospitals, educated beves of poor children, or sent missionaries by twos and threes to a foreign coast.

There are those who defend this recklessness in expenditure, on the ground that such caprices of the rich aid the poor, by setting in motion various industries. "Think," they say, "of the army of men, women, and children who must work to gratify these transient whims of the elegant and pleasure-loving. The luxury of the highest surely means daily bread to the lowest."

In a partial sense this is true, but only partially. To minister to the costly tastes of those who are living on the plan of ostentatious display, with no loftier aim, a host of people must indeed toil. But the large compensation goes into the purse of the favorite florist, caterer, or upholsterer, to his enrichment; and those below him do not reap his gains.

It is as true now as it was in the days of old Rome, when her wild riot of luxurious splendor preceded her fall, that thoughtless and selfish pomp at one end of the social scale implies ignorance and destitution at the other. In a republican land like ours, when self-respecting

simplicity goes down, and irresponsible frivolity assumes the scepter, with its cap and bells, we are in grave danger.

Hand in hand with other prodigality has come the custom of providing delicate and costly wines in great profusion; and this, strange to say, has been not infrequent at gatherings when only women were present.

Every one who looks over the record of the daily papers must at once see that intemperance is the great curse of our land. It is a vulgar fiend that leers at you from the tenement-house and the cheap bar-room. The poison he drinks makes the working man a terror to his wife and children, brutalizing him and them. The drunkenness which gets its victims into the police courts, is abhorred by all. Rum, whisky, beer, whatever it is that the poor wretches drink till they become maddened and murderous, who does not turn from it with a shudder?

But is the ugly fact of intoxication one whit less ugly when it masquerades under the guise of some amber or ruby wine of foreign vintage and priceless worth? Surely not. That highly-bred, beautiful, sweet-voiced, soft-mannered women should sip liquors at entertainments for the pleasure their stimulant affords, or that the same ladies, jaded and worn with too much pleasure, should resort to these as a spur to exhausted energies, is a perilous and ghastly menace to our civilization. It augurs danger to the coming generation, and is an ill sign to the present.

The higher the social position, the wider the privileges, the larger the wealth, the better the education, by so much is the accountability, in every case, increased.

"Mene, Mene, Tekel, Upharsin," wrote the shadowy hand on the wall, when the Babylonian monarch, effete and ease-loving, was near the precipice of ruin. A like presage of doom will be ours if the sinful luxury of the day receive no check.—*Margaret E. Sangster, in Christian Weekly.*

WHAT A VOLCANO CAN DO.

COTOPAXI in 1833 threw its fiery rockets 3,000 feet above its crater, while in 1854 the blazing mass, struggling for an outlet, roared so that its awful voice was heard at a distance of more than 600 miles. In 1797 the crater in Tungurangua, one of the great peaks of the Andes, flung out torrents of mud, which dammed up the rivers, opened new lakes, and in valleys 1,000 feet wide made deposits 600 feet deep. The stream from Vesuvius, which in 1337 passed through Torre del Greco, contained 32,000 cubic feet of solid matter, and in 1703, when Torre del Greco was destroyed a second time, the mass of lava amounted to 45,000,000 cubic feet. In 1760 Etna poured forth a flood which covered 84 square miles of surface, and measured nearly 1,000,000,000 cubic feet. On this occasion the sand and scoria formed the Monte Rosini, near Nicholosa, a cone of two miles in circumference and 4,000 feet high. The stream thrown out by Etna in 1816 was in motion, at the rate of a yard a day, for nine months after the eruption; and it is on record that the lava of the same mountain, after a terrible eruption, was not thoroughly cool and consolidated for ten years after the event. In the eruption of Vesuvius, A. D. 79, the scoria and ashes vomited forth far exceeded the entire bulk of the mountain; while in 1660 Etna disgorged twenty times its own mass. Vesuvius has sent its ashes as far as Constantinople, Syria, and Egypt; it hurled stones eight pounds in weight to Pompeii, a distance of six miles, while similar masses were tossed up 2,000 feet above the summit. Cotopaxi has projected a block 100 cubic yards in volume a distance of nine miles; and Sumwaba, in 1815, during the most terrible eruption on record, sent its ashes as far as Java, a distance of 300 miles.

—If Jesus be with thee, no enemy shall be able to hurt thee. He that findeth Jesus, findeth a good treasure, yea, a good above all good.—*Thomas à Kempis.*

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.

NIL DESPERANDUM!

Loss not heart!
Though the clouds above thy sky
Tell of tempests sweeping nigh,
And the soul that longs for calm
Has no leisure for sweet psalm;
Hope, and bravely do thy part—
Loss not heart.

Hope and labor;
All things work for good together,
Both in rough and sunny weather;
Work thou too, with all thy might,
For the progress of the right;
Not for self, but for thy neighbor,
Hope and labor.

Do not fear!
God is stronger than all wrong,
And although his time seems long
From the darkness of this sorrow,
He will bring a fair to-morrow;
Even now his hosts are near—
Do not fear.

Be not sad!
Wintry days will soon be over,
Spring with flowers the earth shall cover;
Thou shalt live in brighter days,
And thy lips break forth in praise;
For the world is growing glad;
Be not sad.

Nor despair!
Life is fairer than it seems,
Light in darkest corners gleams.
Oh! take heart to trust and try;
Rest will come, and God is nigh;
Spend thy life in work and prayer,
Not despair.

—Marianne Farningham.

MAY MILLER'S BIBLE VERSE.

"WELL, May, how do you like your new proof-reader?" asked Mrs. Miller of her daughter, as she came in bright and rosy from down town, one winter evening.

"I think I am going to like her very much; that is, if she ever lets me know her well enough to make a friend of. She seems very reserved so far; yet there is something about her I like exceedingly. She is what you would perhaps call an old maid. But whatever she is, she is an honor to her sex."

"Why, May, she seems completely to have won your heart. One would think you knew her very well indeed to hear your profuse praises of her."

Mrs. Miller smiled to her herself as she heard May's description of this new acquaintance; for if she were such a character as May evidently believed her to be, she hoped a great deal from her influence over her daughter.

May Miller was copy-holder and assistant proof-reader on a weekly religious newspaper in one of the eastern cities. She enjoyed her work very much, too. She laughingly told her mother she ought to be a marvel of goodness, considering all the good things she read every day. Her mother said she thought so too, but did not see very much improvement. Now, to tell the truth, May was a Christian, and a great deal better than any one ever gave her credit for being. But she had a curious way of laughing and joking that rather puzzled her mother sometimes. May often said she believed she read more Bible verses in the course of a week than any of her acquaintances. One thing that she especially noted in holding so much manuscript, and reading so many quotations from Scripture, was, that very few persons ever quoted the Bible correctly. She so often had to get the concordance and hunt up the reference herself, that she made up her mind that if she ever should commit a verse to memory, or quote one, it should be correct. And, moreover, she would learn where it was to be found. She had no serious intentions, however, of learning any verses until one day, after an unusually long hunt in the concordance, Miss Hastings, the proof-reader, said,

"May, do you ever stop to think how many verses you hunt up, and read for me in a month?"

"Yes; I was just thinking of that the other day, and speaking to mother about it. She said she thought I would know just where to turn to any portion of the Bible. But I don't really learn the verses; so of course I don't remember them."

"What do you say to each of us committing a verse to memory every week, so as to be able to turn right to it in a moment. I know it seems very little to do; but you don't know how much a verse firmly planted in your mind will help you all through the week. I have been in the habit of doing so for a number of years, and I think all my Christian life has grown stronger from it. We will try it for a while, any way, just you and I. Shall we?" asked Miss Hastings brightly, as she looked lovingly into the upturned face at her side.

"Yes, indeed, I will. It will be easy with you to help me not to forget," said May. She was growing more fond every day of this new acquaintance. She did not say much, but May felt the silent influence when, perhaps, after some jesting remark, hardly reverential enough for a professing Christian, the brown eyes would look deep into her own, with a reproving yet kindly glance, as though she recognized the better, nobler self under it all, but would have her young friend more careful of the words so carelessly uttered; those words that so often mar the Christian character, and give others a wrong impression of one's Christian life.

May sometimes wished that Miss Hastings would talk to her about some of the things they so constantly read together. It would then make them more real, and not so altogether business-like. She knew she could talk, if she would; or at least she felt she could. But Miss Hastings knew how much better it would be for her young friend if she would but listen to God's Spirit through his word. When she was impressed by what she read enough to want to live by it, how gladly she would help her. One morning, about a month afterward, in an interval between the proofs, May said,

"Miss Hastings, have you learned your verse for this week yet?"

"No, May, not yet; have you?"

"Yes; and, somehow, it has been ringing through my heart all the morning. I suppose it is because I am so void of the Christian graces it speaks of that the contrast strikes me. Oh, I can't be good! It all seems to come natural to you; but I can't help it," and May sighed despairingly.

"What is your verse, dear?"

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Gal. 5: 22," repeated May.

Miss Hastings looked thoughtful for a moment, then reaching forward she clasped the little white hand firmly in her own larger one, and said,

"May, do you think it would be hard to love me a little, if I told you I loved you very much indeed?"

"Hard to love you?" and May nestled closer, as she answered, "It would be hard not to love you."

"Why do you love me, May?"

"Why? Because I know you and am with you every day."

"But would n't you love me just as much if I were away in one of the editorial rooms, and met you only occasionally, and then but for a few minutes at a time?" asked Miss Hastings.

"No, I don't believe I would," answered May, slowly.

"May, do you love God?" said Miss Hastings, very tenderly.

"Yes, a little."

"In something of the same degree that you would me, were I away in one of the editorial rooms; is that it? Don't you see, dear, that you want to know your Father better, and in order to know him it is necessary to be much with him. This spiritual love is not so different

from the human love, after all. The more we realize of even our earthly friends' love, the more our hearts will go out in love to them. God does not want a forced 'goodness,' but just a loving trust in him. You know the fruit of love is always 'joy.' What the world needs to-day is more joyous Christians; and true joy will subside into that 'peace' that will make the soul strong for the 'long-suffering' that, some time or other, we are called upon to bear.

"And the 'long-suffering' can hardly fail to beget in us a spirit of 'gentleness,' that gentleness so necessary in a woman; for you know a woman must always rule by the right of persuasion. And then, to sum it up, it is all comprehended in that one broad word, 'goodness.'"

"Goodness" seems such a tame sort of word after the others. It does not seem to express so much, somehow," said May.

"I think it is a beautiful word. Don't we usually finish our praise of a person by saying, 'Well, he or she was good?' I tell you, May, an every-day goodness that makes itself felt on those around us is a very beautiful thing."

Miss Hastings's eyes glowed with a brighter light as she thus talked of her favorite subject, the "Christian graces."

"You have forgotten 'faith,'" added May.

"Ah, no I haven't. I was only thinking that if we tried to follow Jesus thus far, how easy it would be to walk by faith and not by sight, trusting in the unseen guiding hand, until it shall lead us to the land where faith shall be lost in sight, and hope in fruition. For we shall see him as he is and go no more out forever. You see, May, our Father does not expect us to develop all these Christian graces in a day nor in a year; but only to be ever striving toward them, and be willing to be led wherever he may see fit to lead."

"Thank you, Miss Hastings," said May, with tear-dimmed eyes, "I think the Christian life will always mean more to me in the future than it has in the past. And I will strive harder, in this the summer of my life, to live by faith, so that when the evening-time comes it may be no more faith, but sight."—Mary Howe Stewart.

MY SERMON.

It was not a prosy one, though it lasted all day. The preacher was straightforward and earnest, one who talked at his congregation, and not over their heads, so that every word told. He looked his audience in the eye, and one could not escape his glance. This was the text:—

"If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "The grass withereth, the flower fadeth, but the word of our God shall stand forever." It was a sermon on trust; a plain, practical talk, and it had a deep effect. I shall not soon forget it.

But perhaps you want to know where it was preached, and who was the minister, and some of the other things that people usually care more about than the sermon. The audience consisted of one person only, and that myself. The church was my sick-room, the pulpit a bit of moss, and the preacher one tiny blossom of the flower called Innocence.

Scarcely half of the first month of spring had passed, and here was a tender little flower, but just escaped from under the snow. Surely God must have been watching it. So it talked to me of trust, of faith in the great All-Father who cares for the birds and the flowers, and for—me.

It helped me more because there was only one little blossom. If there had been many—twenty, ten, or even two, I do not think I should have seen that word "trust" so plainly as I saw it in that one yellow eye. God cared for one little flower. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe"—not everybody, but you?—Margaret Savage.

—It takes two to make a quarrel, and two keep it going; it only needs one to end it.

Educational.

COLLEGE GOVERNMENT.

AN article on this subject by P. H. Mell, D. D., published in *Barnard's American Journal of Education*, contains some thoughts which are well worthy of consideration by all interested in school enterprises. Discipline is one of the most delicate as well as one of the most important matters to be dealt with in the management of an educational institution. Different methods are adopted by different ones to accomplish the desired end. Which is the best method is the important question to be decided. To this question the writer gives an answer drawn from thirty years experience. Of the repressive method he says:—

It virtually announces to the students that the authorities have, and can have, no confidence in them; and that it is their intention to govern them by vigilance and espionage and the arts of the detective chiefly, if not alone. The issue tendered is, of course, accepted by the students; and the normal state between teachers and students is that of antagonism. The students, on their part, cordially reciprocate the implied expression of confidence withheld. No social relations exist between them and the faculty. Indeed, for one of their number to cultivate terms of intimacy with any member of the faculty is to lose caste with his fellows, and to be treated by them as one who has treasonably gone over to the enemy. With war virtually declared, and lines of battle virtually drawn—with a score of men on one side pledged to enforce order, and hundreds on the other tempted to thwart such an irritating and unnecessary use of force, the natural result ought not to be doubtful. Vigilance will be met by vigilance; and hundreds of young men can, to say the least, be just as vigilant, adroit, and untiring as a score of old men. Blows inflicted by one side will be certain to provoke and secure the return of characteristic blows by the other. A successful raid now by the governing power will be resented by the comrades of the victims; and there will be perpetrated, at unexpected times and in unexpected places, annoyances, public and private, that college-boy genius, stimulated by the quasi state of war, is competent to invent and execute. "College smiles," tin-pan serenades, and pistol fusillades make night hideous; while gates and fences and vehicles and merchants' signs mark the ravages of war. On the other hand, an unsuccessful raid to make a reconnoissance, to abate a nuisance, or to capture a prisoner, provokes merriment; and fun, reinforcing resentment, intensifies the difficulty and multiplies the disorder. Temptations will be plied to induce the officer to make the abortive effort over again; and numberless baits will be thrown out and ingenious expedients offered to entice to impracticable enterprises. If the officer makes no effort at all, he will be an object of contempt; if he makes what must inevitably be abortive attempts, he becomes the butt of ridicule.

But, I may be asked, shall all college government be disbanded, and the young men be permitted to do as they please? Shall college officers be released from all responsibility for the morals and deportment of the boys—not men, always, in this country—committed to their care? Better abolish all the institutions rather than that the youth in them, for want of restraint, should go to ruin. The question is not whether such institutions can dispense with college government, but rather which is the best and most effective form of it. In the opinion of the writer of this paper,

THE TRUE SYSTEM OF COLLEGE GOVERNMENT

Is that which relies upon and employs influence chiefly rather than authority; which seeks the confidence of the young men and gains their

hearts; which inspires them with self-respect, and seeks to control them by making them control themselves. The system here advocated would avoid antagonisms, and secure kind, social relations between professors and students, by inspiring mutual confidence and respect among all the members of the college community. It would segregate the students as much as possible, by scattering them among the families of the town—subjecting them to the home-like influences of the household, and the conservative influences, daily exercised, of virtuous female society. Of course, this implies that there is nothing of just authority to be sacrificed, or anything of college law to be ignored or disregarded; for the college faculty or officer that permits students with impunity to trample under foot college law, or to fail to come up to college requirement, is contemned and despised, and cannot possibly be a party to administering the system of influence here advocated. I speak in favor of an influence which controls men—which, for that very reason, is a method of intentional government. Impotency, and indifference that takes its ease, are in no danger of being mistaken for the thing referred to. But pretension, and bluster, and ostentatious self-assertion enter in no respect into that influence which controls men. He is the best manager of men who, while doing it, does not seem to do so; but who, a genuine man himself, and unselfish, brings himself and his processes into harmony with human nature in general, and with the peculiarity of those with whom he has to deal, and then without ostentation,—if possible, without self-consciousness,—furnishes the occasion and applies the impulse to men, to make them manage themselves—rightly.

Let the college authorities gain the hearts of the young men, and command their confidence, and there will be no intentional disorder by day or by night, singly or in combination. This state of feeling existing, there will be no danger, excepting that which may result from personal vices, contracted at the university or college, or brought there from home. This is a specific danger and difficulty, to be met by a specific qualification in the college officer, and by a specific treatment in the administration of college discipline. The faculty must make themselves acquainted with the character and habits of every student, and must be able to discover at once the first departure from the path of rectitude. The student should find himself arraigned immediately after the commission of any vicious act, or the performance of anything tending in that direction; and thus be convinced that he cannot proceed in this way with impunity. No doubt it is difficult thus to make discoveries, but it is not impossible; and he who finds it so should not hesitate to conclude that his talents fit him better for any other position than that of administrator of college discipline. Certain it is that it is easier to make such discoveries under the system I advocate than under that against which I am arguing. When a young man pursues a course so vicious or insubordinate as to make it necessary ultimately to sever his connection with the university or college, I would, if possible, subject him to two reformatory processes before the final act.

1. When the young man is detected in his first aberration, then an opportunity is given to the college officer to wield a personal influence over him that may tend to reform him and to secure his permanent continuance in the right way. For college discipline should never be vindictive or retributive, but simply corrective. When a parent commits his son to a college officer, the latter should treat the boy exactly as he would wish another to treat his own son in like circumstances. If the young man goes astray, he should be plied with a discipline intended and calculated to correct and reform. With gentleness and kindness the boy should be shown his wrong and his danger. If he gives evidence that he realizes them, and promises in satisfactory tone and terms to abandon forever the wrong way, let the officer frankly accept the pledge and promise to keep his secret, divulging it not even to the faculty, provided that they have not themselves discovered it, and in that case pledging

them also to secrecy. But let him frankly inform the culprit that the slightest aberration in the same or a kindred direction will make it necessary for his conduct, with all the incidents and the aggravations of it, to be reported to his parents. And this brings me to the second reformatory process I would use in college discipline.

2. Should the young man be detected in repeating the offense, or, indeed, in the perpetration of any disorder, let the officer gently but firmly decline to accept any more promises as a reason why he should proceed no further. Let him with manner at once kind and frank say to the offender that his parents must be informed of all the facts of the case. Indeed, it has been according to my experience that it is best to read to the young man the letter of information about to be sent to his parents; for the officer should say nothing about the student behind his back. Now, this course will have one of two effects—it will either humble or exasperate; and thus the officer can proceed to subsequent steps intelligently. If the parent co-operates, and the young man is saved, the officer will have administered college government successfully, by enforcing effective corrective discipline.

But in the event that all the processes fail, then the way is opened, and the minds of all parties prepared for the final act. And it is a great point gained if the college officer has furnished the occasion for the parent of the young man to justify and sustain him in the final and decisive act.

But in the event that all the reformatory methods fail, and that the boy be found to be hopelessly vicious or impracticable, even then there is no occasion for passion or resentment; nor any reason why he should be publicly humiliated and disgraced. Let his parent be requested to withdraw him, or the young man himself be advised quietly to retire. Let the officer promise him that he will throw no difficulty in the way of his joining another college, but rather encourage him to do so, assuring him that he will watch his career with interest, prepared to rejoice at the evidences of his reformation and success in life. If college discipline cannot benefit, it should not damage, certainly not ruin the subjects of it.

Thus far I have spoken only of irregularities and vices. In cases where students are guilty of notorious crimes, or where their vices or even irregularities have brought public scandal upon them or the institution, the treatment would of necessity be different.

I respectfully offer the above as my opinion as to the form, the method, and the spirit of the true college government. Nor is my conviction the result of mere theory, destitute of experience. I have been a college officer thirty-eight years. Twenty years of that time I assisted earnestly and honestly in the administration of the dormitory system; but it is my honest conviction that the system based upon influence is the only true method of college government, and the only one that can approximate to success.

—Many people seem to believe that the way of the transgressor is easy. Both experience and reason agree with the Bible in declaring it to be a hard way. It takes more effort to become a "successful" rogue than it does to become a successful Christian. The rogues are the ones who suffer from poverty; the Christians are far more prosperous, and are seldom seen begging bread. And whatever this life may bestow, eternity is surely writing defeat on the one life, and victory on the other.—*Church Mirror*.

—Men have a way of relegating certain mixtures of truth and error to Methodism, and Congregationalism, and other Isms. Error may be copyrighted and secured by an Ism, but truth belongs to God and mankind, and it is folly for any to claim it as personal property.

—The less a man makes of himself, the more of a man he is in the estimation of others.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 1, 1882.

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

COMING IN TO SEE THE GUESTS.

A CORRESPONDENT wishes light on the questions how and when the King comes in to see the guests, as brought to view in the parable in Matt. 22: 1-13.

The whole parable fitly sets forth the two great calls, first to the Jews; secondly, to the Gentiles: to the Jews first by prophets, secondly, by Christ and his apostles; to the Gentiles by the ministers of the gospel throughout this dispensation. The king represents God, the Father; the son, Jesus Christ; the marriage is the marriage of the Lamb spoken of in Rev. 19: 7, which is yet future. The marriage of the Lamb is the dividing line between the present dispensation and the one which is to come. There is the close of probation, and beyond that immortality for the people of God in his kingdom. The parable covers all the ground from the opening of the Jewish dispensation to the end. The scene closes with a period of examination to ascertain who are worthy to be called to the marriage supper. Rev. 19: 9.

The teachings of the Scriptures on the great subject of the Sanctuary bring to view just such a period of examination to which the parable from verse 11 must apply. The closing division of the sanctuary work is an investigative Judgment. Its object is to decide how many have accepted the work of Christ and the offers of mercy in their behalf,—a point which must be determined before his work as priest is finished, and he enters upon his office as king in his own kingdom. In this investigative Judgment, the Ancient of Days, God the Father, the King (of the parable), sits as judge. Dan. 7: 9-14. Before him the cases are presented by Christ and his assistants, as they are brought up for investigation. It is here that Christ confesses before the Father and the holy angels the names of all those who have been willing to confess him before men. Rev. 3: 5; Matt. 10: 32.

The king who comes in to see the guests thus being shown to be God the Father, and this closing sanctuary work being the only time when God sits in judgment on the human family, this must be the scene to which this part of the parable applies. The coming in to see the guests, therefore, is simply the investigation of their cases before God in the sanctuary work.

We shall be accepted if we are found with the wedding garment on. This wedding garment is the white raiment, which the faithful and true witness counsels the Laodicean church to buy of him; Rev. 3: 18; the fine linen, which is the righteousness of saints. Rev. 19: 8. The one who, in the parable, was found not having on the wedding garment, represents a class who will not obtain this robe of righteousness, or who, in other words, fail to develop a holy character. When asked why he had come in without the wedding garment, he was speechless, and well he might be; for garments at ancient Eastern weddings were always furnished freely by the householder to the guests. And so Christ (Rev. 3: 18) counsels us to buy of him white raiment that we may be clothed,—raiment which may be had without money and without price (Isa. 55: 1), only on the condition that we give him our hearts and walk in his ways.

In the parable, the one who was found without the wedding garment was bound hand and foot, and cast into outer darkness, where there was

weeping and gnashing of teeth. So, in the fulfillment of the parable, those who refuse to buy the white raiment of the faithful and true witness will be spewed out of his mouth (Rev. 3: 16); that is, will be utterly rejected by him; or, as brought to view in the sanctuary work, those who are found wanting in the investigative Judgment, will have their names blotted out of the book of life. Rev. 3: 5. The portion of such will be with hypocrites and unbelievers.

The relation of this parable to the parable of Luke 14: 16-24 we understand to be this: The parable in Matthew covers, as we have said, all the time from the opening of the Jewish dispensation to the end; the parable in Luke covers only a brief portion of time at the close of this dispensation, set forth under three calls, representing the three closing messages of Rev. 14. The parable in Matthew embraces all the work of the parable in Luke, and much more. All the work brought to view in Luke is included in verse 10 of the parable in Matthew.

THE AMERICAN PARTY.

A SHORT time since, a copy of a paper published in Chicago, called *The Illinois American*, was placed in our hands. It purports to be the organ of the American party, which party aims to embody in its platform "all the great reforms of the day." One reform which this party considers essential, is the enforcement of Sunday as the Sabbath, after the manner of the National Reform party. In proof of this, note the first two planks in its platform: "We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government; 2. That God requires and man needs a Sabbath." There are nine other planks in the platform, against intemperance, secret societies, war, etc. It is the political organ of the religious-amendment movement, as the *Christian Statesman* is the religious organ. They put into the field as national candidates for 1884, the following: For President, Jonathan Blanchard, of Illinois; for Vice-president, John A. Conant, of Connecticut.

FROM EUROPE.

ON our way to Switzerland we stopped in Paris a few days, and visited several places of note in that city. Some of these were of peculiar interest to us, since they called to mind scenes in the French revolution, as well as in connection with the impious worship of the goddess of reason. The Cathedral of Notre Dame, where these acts of worship were performed, is now under the control of the Catholics, and services are conducted in it each day. We also visited the picture gallery of the previous emperors. There is scarcely anything in or about the city of Paris which is not a reminder of the influence which has been so strongly exerted against God and religion. Traces of infidelity and immorality are seen on every hand. Notwithstanding this, Protestant worship is as religiously observed here as in any city of Europe.

Every morning men and women whose duty it is to gather up the bodies of those who during the night have put an end to their miserable lives, may be seen bearing their burdens on stretchers to the dead-house. This is what we might reasonably look for among a people who have so prominently avowed to the world that "death is an eternal sleep." What but suicide could be expected from those who experience the bitterness of a wasted life? If I ever felt to thank God for the Christian religion and the hope of the gospel, it was while I walked the streets of Paris.

On arriving at Bâle we found Bro. Andrews quite feeble, but not more so than he has been for some time in the past. All connected with the

mission are cheerful, and happy in their work. The peace of God seems to rest upon them. We spent Sabbath, June 17, with them, and spoke in English without an interpreter, as nearly all could understand.

The week following, in company with Bro. Ertzenberger, we visited the friends in Switzerland. Sabbath, June 24, we were at Chaux-de-Fonds, at the house of Adamar Vuillimier, where we met the brethren and sisters from that section of the country. The Spirit of God was manifested in our midst. Sunday night we held a meeting at Tramelan, which continued from 8:30 to 11:30. All seemed interested and encouraged. Including those who attended the meetings, and those whom we visited at their homes, we met about sixty brethren and sisters. It was a very pleasant season, and I trust a profitable one.

By the blessing of God, much has been accomplished with the French paper. Bro. Andrews' sickness has prevented him from visiting those who have become interested. No public labor of any amount has been bestowed among the French people, as Bro. Ertzenberger has labored most among the Germans. Consequently what has been accomplished is largely attributable to the paper. Subscribers are to be found wherever the French language is spoken. Out of the ninety cantons in France, forty-six furnish bona fide subscribers. These have been obtained by sending four successive papers to persons, and then inviting them to subscribe, an invitation to which from five hundred to eight hundred have responded favorably. Many of these persons are observing the Sabbath, but it is impossible to ascertain the exact number. The Judgment alone will reveal the good work which has thus been accomplished. Many thousand copies of the over supply of the French paper first printed have been sent out, but now these extra copies are all gone.

The cost of printing one thousand extra copies is ten dollars per month, or one hundred and twenty dollars per year. If some of our brethren who have their money in some uncertain bank, and all are more or less uncertain, wish to invest this sum in a work which will yield an eternal interest, we invite them to do so. Such a transaction would be pleasing to God, and now is the time to invest. In a short time money will be as worthless as straw. If God's people are faithful now, as opportunities present themselves, in that which God has lent them, they will by this means make friends with the mammon of unrighteousness, and when all earthly things fail, the angels will receive them into everlasting habitations.

The work in Europe should be enlarged. Not less than five thousand people should receive the French paper each month. It is filled with the choicest matter; no stories or light, trashy reading is found in it. It contains truth thoroughly winnowed. A German paper of the same character should as often reach as many German readers. An Italian paper should also be published. Shall this be? You may say, Where are the helpers to perform all this work? When we make preparation for it, and go as far as we can, God will not leave us. He has never left his people under such circumstances, and he never will. It was when Israel stepped their feet into the river Jordan that the waters divided. It is in our extremity that God displays his saving power. It is faith in the soon coming of our Lord, and in the work that is to be accomplished, that is needed. Men and women are wanted to make known the solemn warning of the third angel's message. Shall we have them? We believe that there are scores who stand ready to sacrifice their homes and their all for the work of God. After God has waited sufficiently long for those who have surplus means to feel these calls, it will be seen

and that at no distant day, that God's providence will call upon willing souls to leave all, and there will be a general transfer of homes and everything else to the other shore. Then Christ will come and take his people to himself, and they will reign with him forever and ever.

S. N. HASKELL.

A DAY OF FASTING AND PRAYER.

FROM several considerations we deem it advisable to recommend a day of fasting and prayer to be observed by our brethren and sisters in Vermont. We accordingly appoint Sabbath, Aug. 19, 1882, to be observed by the churches and scattered brethren throughout our Conference as a day of fasting and humble, fervent prayer to God.

Among the objects which it seems proper to especially remember in our prayers at the throne of grace are the following:—

1. That as a people believing in the near coming of the Saviour and in the necessity of a special preparation of heart, we may have a more vivid sense of the importance of our work in warning the world, in publishing the truth, and in drawing nearer to God ourselves, by the development of such characters as will prove our faith by our works.

2. That the labors of the brethren with the tents may be crowned with success in winning souls to Christ and strengthening and edifying the churches.

3. That our soon-coming camp-meeting may be a season of refreshing and profit to the cause of present truth in Vermont ever to be remembered with devout gratitude to God.

4. That His servants who labor with us at that time may have especial help from Heaven to present the truths of the last message of mercy with great freedom and clearness; and that God may open the hearts of honest souls, such as shall be saved, to receive the word preached and reduce the same to practice.

5. That the duties and responsibilities of the Conference and T. and M. society may be discharged with that fidelity characteristic of the faithful servant; and that our missionary workers may labor as those who would gather fruit unto life eternal.

We have reached the point of time when the injunctions of Joel 2: 12, 13 should be heeded by every child of God. Trusting this appointment for fasting and prayer will be regarded with favor by our brethren and sisters whom it concerns, we submit the above to their consideration.

VERMONT CONF. COM.

TO BRETHREN IN THE FLINT DISTRICT, MICH.

THERE will be a three-days' meeting of the churches in the Flint district at the tent in Hazelton, Shiawassee Co., Mich., six miles west of Flushing and one mile east of Judd's Corners, commencing Thursday evening, Aug. 17, to continue over the 18th, 19th, and 20th, inclusive.

The brethren of this church and friends in this vicinity have expressed a willingness to take hold in this matter, and extend a cordial invitation to come and share their hospitality during the meeting. We are having a good interest here, and believe the gathering in of our brethren to this meeting will not only prove a blessing to those who come, but to the interested ones here.

Come, brethren, and let us enjoy a precious season together seeking the Lord. The Lord is soon coming, and we shall need to improve every means of grace in order to make the needful preparation to meet him in peace; therefore let us not suffer the cares of life to keep us away from this meeting. Arrange your business so as to leave home, and come praying that the Spirit of

God may be poured out among us, and as a result of this meeting precious souls may be saved in the kingdom of God.

Bring some bedding, and those who can, bring provisions with you, and thus save the friends work and give them time to attend the meeting.

Cannot Elds. Fargo and Gage arrange to be with us? Will meet them at Owasso, Thursday, the 17th.

E. P. DANIELS.

G. H. RANDALL.

DELAWARE, OHIO.

DELAWARE, the place appointed for our next annual camp-meeting, is the county-seat of Delaware county. It is a city of about eight thousand inhabitants, well laid out, with broad streets and numerous shade trees. The Methodists have large educational institutions here. The campus, containing about twenty-five acres, is finely located on Main street. Upon this ground is the somewhat famous White Sulphur Spring. Hundreds visit this spring daily. Delaware is noted for its wealth, thrift, and educational privileges.

Our camp-meeting is to be held upon the fair-ground. We will endeavor to have passengers and baggage delivered upon the ground at a reasonable price. We expect a large attendance of our people in the State. Let all come as early as Thursday, Aug. 10, if they can. Bring tents if able; but if you cannot bring a tent, take up your bed and journey.

Eld. U. Smith and Eld. W. C. Gage are expected the first Sabbath and first-day, and the last week we expect the labors of Eld. Geo. I. Butler, Eld. C. W. Stone, and J. H. Kellogg, M. D.

Come, praying the Lord to bless you and all who may come.

H. A. ST. JOHN.

ILLINOIS CAMP-MEETING.

THE time for this yearly gathering is fast approaching, and we are exceedingly anxious that it shall be a means of great good to our people. We should commence at once to lay our plans and arrange our business so we can attend.

As a people, we are scattered, and have not the privilege of hearing preaching and attending meetings that many others have. We all need the help that we can and may obtain by coming to this meeting. Our General Conference will send us valuable help to instruct, encourage, and admonish us, and we, on our part, should be on hand, prepared to do and get all the good we can.

We cannot afford to let the cares of this world hinder us from improving this means of grace provided us by our Heavenly Father. If any feel indifferent in the matter, it is the best of evidence that they should move out from principle, and make their worldly interests give place, so that they can attend without distraction. Those of our brethren who habitually absent themselves from our yearly meetings, and have no home opportunities, are becoming more and more entangled with the world, and the truth is gradually, yet surely, leaking out of their hearts. We entreat you, dear brethren, to break away from this worldly influence, and enjoy a few days with the people of God in seeking to consecrate yourselves anew to his service.

Delegates should be chosen by all our churches to represent them in the Conference. It would be well for each church to hold a meeting, to take into consideration their own wants, and the wants of the cause from their standpoint, and instruct their delegate with reference to any matter they may wish brought before the meeting. We want all our brethren to take far more interest in the business matters pertaining to our Conference than they have heretofore done.

The Chicago and Eastern Illinois Railroad,

known as the "Danville Route," passes directly through Watseka, running nearly the entire length of the State. This road offers to take 1½ fare for round trip to the meeting. Pay full fare coming, and they will return you to the point where you took the train for one-third regular fare. The Wabash, St. Louis, and Pacific offer to do the same by all who come to the meeting over their road. We hope to get similar rates from the Illinois Central and Chicago and North-western roads. If we succeed, we will give due notice.

The meeting will be held on the fair-ground of the Agricultural Association of Iroquois County. There will be sheds for teams, and other advantages. Hay and grain will be furnished at reasonable rates. Those wishing to rent tents should correspond with me at once. Direct to Gilman, Ill. We would be glad to have our brethren and sisters from adjoining Conferences meet with us. Now we want all to remember the time, Sept. 5-12, and to make an earnest effort to get so near to God that he can let his blessing rest upon us.

R. F. ANDREWS, for Com.

TO THOSE COMING TO THE HILLSDALE CAMP-MEETING.

COME Wednesday, Aug. 16. Do not come a day later if you can possibly help it. If you cannot come the first day of the meeting, then come when you can. Come anyway.

Some who are intending to be at the meeting before it breaks up, say, I will come Sabbath or Sunday. Do not do that way. That would not be a camp-meeting to you. Come, and get all the good there is in it. Let some one who cannot come milk the cows and take care of things. It is only five days, and the meeting will break up Monday morning. Many of you have never been to a camp-meeting. Let me tell you how to come.

Bring all the family if possible, all the unconverted children, and as many of your friends as you can induce to come. If you come with teams, there will be ample shelter for them, and plenty to feed them. Whether coming with teams or on the cars, let each person bring what he wants for himself. By this is meant bedding, straw-ticks, sheets, comfortables, quilts, pillows, etc. If you lodge in the buildings, you will need sheets to make bedrooms of. The same will be the case if you have tents. Bring dishes, just what you need. A few camp-stoves may be a necessity, as we can build no fires on the ground except in stoves. There are several large stoves in the dining hall, which can be freely used. Those who cannot bring provisions to last through the meeting will be fully supplied at the lowest possible rates at the provision stand. Let every family or church that can, bring a tent. Those who do not will have to occupy the buildings, and they are very comfortable. All necessary lumber will be provided on the ground, and plenty of new, clean straw. We expect a number of ministers; among them Eld. Fargo, the president of our Conference, Elds. Canright, Corliss, Smith, Gage, and several others. They will be here and on time. Let us pray that the Lord will also come to the feast. Without him all is in vain. May God bless Southern Michigan.

D. H. LAMSON.

THE CANADA CAMP-MEETING.

WE had thought of having only a general meeting this season, and to hold it at South Stukely, P. Q.; but since I have seen our brethren in different places of late, we have concluded to have a camp-meeting. All say that we must have one. The friends outside, as well as our people here, manifest an increasing interest in our camp-meetings. We may hold our meeting once more in Magog. Shall inform our brethren soon. Could not the meeting be held in the latter part of August, or before the middle of September? We shall arrange in harmony with the decision of the General Conference Committee.

A. C. BOURDEAU.

JOYS OF HEAVEN.

BY L. D. SANTEE.

TARES will grow among the wheat,
And thorns among the roses,
And every joy, however sweet,
Some hidden pain discloses;
Clouds will oft obscure the sun,
When brightest beams are shining;
Loved ones perish one by one,
Round whom our hearts are twining.

But there comes a brighter day
In the bliss of Heaven;
Pleasures there forever stay,
Never gloom of even.
Then, as seasons come and go,
Let our faith grow stronger;
For we shall soon to glory go,
And suffer here no longer.

Christ will come, the Scriptures saith,
In the clouds of glory;
Prophets saw with eye of faith,
And told the wondrous story;
And the church, through ages long,
Waited his appearing;
Now we sing with rapturous song,
"Every day 'tis nearing."

Courage, then, ye waiting ones;
Ne'er grow faint and weary;
Earthly life will soon be done,
Though 'tis dark and dreary.
Let us look with eye of faith
Up to yonder Heaven;
Christ will break the bars of death,
And crowns of life be given.

Pleasant Hill, Kan.

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.

IOWA.

Bloomfield, Davis Co., July 20.—The tent of Dist. No. 4 is now pitched here, and we have given six discourses to good and attentive audiences. The prospect seems good thus far. I have no one to help but my son, who acts as tent-master and helps in the singing. I am looking for more help soon. Pray for us.

C. A. WASHBURN.

VERMONT.

Plainfield, July 20.—Though the outside attendance at the tent has not been large, yet we have good omens. We have had excellent Sabbath meetings, most of the brethren and sisters of the Cabot church being present and taking an active part. Quite a number of our new hearers, especially those from the country, have also attended, and have spoken in favor of the truth. Some have shown an inclination to obey. We have taken down our tent to get nearer those who are interested, and more easily meet their wants. Shall pitch again next week.

D. T. BOURDEAU.
R. S. OWEN.

INDIANA.

Idaville, July 26.—We have been in this place eight weeks. Our meetings are yet well attended, but owing to the busy season some have dropped off coming through the week. According to appointment, the Covenanter minister made his first speech against us Sunday at 5 p. m., introducing both the English and Greek, but failed to find the needed evidence to lead him from theological darkness. The tent was filled to overflowing the following night to hear the reply. Another sermon completes his course. Eighteen or twenty are keeping the Sabbath. We have received \$21 in donations, and sold \$30 worth of books.

J. M. REES.
VICTOR THOMPSON.

Kokomo, July 25.—Two weeks ago we moved our tent from near the public square to the north-west portion of the city, surmising that we would thereby secure better interest and attendance. In this we were not disappointed. Our congregations increased threefold, and we rejoiced to see additional souls embrace the commandments of God. We discontinued our meetings last Sunday night, and as we bade the congregation

good-bye, many wept because of the severance of very pleasant and profitable associations. We owe our success, under God, largely to the assistance rendered us by the brethren and sisters of the Alto church. We shall move our tent to or near Warren, Grant Co.

A. W. BARTLETT.
J. P. HENDERSON.

MINNESOTA.

Wells, July 25.—Held a general meeting of the scattered brethren at the red school-house between Alden and Wells, July 16, 17. On the Sabbath it rained, and but few were out. Sunday the weather was good, and a large number gathered to hear the word. We had a profitable season while waiting on the Lord.

Last Sabbath and Sunday, held meetings with the Mansfield church,—the best we ever enjoyed with them. The Lord came near to bless his waiting, faithful ones. Although they have been called upon to pass through severe trials in the past, the way looks brighter before them. May they walk in the paths of peace, and be saved when Jesus comes.

W. B. HILL.

Golden Gate and Canby.—After I came home from the camp-meeting, I spoke several times to the brethren at Golden Gate. We celebrated the ordinances, and renewed our covenant with God, promising him to be more faithful in the future.

The 13th, I started for Canby. Found that those who were baptized last year had made good advancement in godliness, and were willing to sacrifice for the cause of truth. This was encouraging to me, but I also found things that grieved me. While I was there, I held a meeting every day about noon. Sold some Danish Hand-Books and some English books. I rejoice when I see my brethren love to read.

Came to Tracy last night, and shall next go to Currie. I desire the prayers of the children of God.

July 21.

L. JOHNSON.

WISCONSIN.

Afton, July 27.—We held our first Sabbath meeting here last Sabbath. About a dozen were in attendance, and eight or ten for the first time kept the Lord's Sabbath. The interest is still good, though some who manifested a great interest at first are drawing off on account of strong opposition in their families. We have had no open opposition yet, though a strong effort has been made to get some one to oppose, and now there is a prospect of a Baptist minister coming to the front next Sunday. We hope to raise up a good church here.

H. W. DECKER.

Ahnepee, July 23.—We have been in this place about two weeks. We came here entire strangers, both to the place and the people, having learned there was an interest to hear the truth. Ahnepee is a place of about fifteen hundred inhabitants, four-fifths of whom are foreigners. There are but two American churches in town, Episcopalian and Baptist, and the latter is not in working order. There is a large infidel element, and but little interest in religious matters. It was difficult to obtain a place to pitch our tent, but a Baptist gentleman gave us permission to occupy his dooryard. At the opening of the first meeting there were three adults present, and this number was increased to nine before the meeting closed. In a short time the average attendance became about forty, and continues the same.

We have just reached the Sabbath question. The interest is but smoking flax, and it is possible that the introduction of this unpopular truth may quench it. But the work is the Lord's, and we trust he will gather out the honest in heart.

G. C. TENNEY.
H. R. JOHNSON.

MAINE.

Aroostook Co.—We pitched our forty-foot tent about three miles from Houlton, near Cary's Mills, on the Bangor road, and commenced meetings July 16. Have given eleven discourses, our audiences ranging from thirty-five to two hundred. The interest has seemed to increase from the first, although we commenced our meetings just at the beginning of the haying season. Many already

acknowledge that what they have heard is the truth. May God help them to obey.

When we shipped our tent from Fort Fairfield to Houlton, the freight master, by mistake, put the box containing the wall into a sealed car, and sent it to Bangor. This hindered us one week in our work here.

J. B. GOODRICH.
S. H. WHITNEY.

West Sumner, July 24.—We pitched our tent in this place on the Fourth. It is well lighted, and seated with settees. Held our first meeting the evening of the 6th. From the first, the congregations have increased in size, and the interest has been growing. Many times the tent has been literally packed. We find many warm friends, who are supplying all our temporal wants. Mrs. Webster is with us, to assist in singing and playing the organ. Her work makes a good impression.

The Baptist minister, Mr. Smith, came in and asked some questions on the subjects of the Sabbath and the law. Finally we gave him liberty to speak in our tent, after which we reviewed him. It was very evident that Mr. S. was on the wrong side of the question, and three-fourths of the congregation decided that the seventh day is the Bible Sabbath. Mr. S. is a thorough scholar, and as well able to present that side of the question as any man in the State.

Our courage is good. We hope to see a victory on the Lord's side. Pray for us.

R. S. WEBBER.
CHAS. STRATTON.

OHIO.

Youngstown.—We closed our tent effort here on Sunday, July 23, having remained between four and five weeks. Bro. Rupert and Sr. Null were called to their homes a few days before we closed. As a result of this effort, we organized a church of fifteen members. Baptized ten, organized a T. and M. society and a Sabbath-school, which is provided with a good outfit, and received over six dollars on periodicals and book sales. We have seldom, if ever, realized the fulfillment of Ps. 34:1, as we did during our stay here. We were surrounded on every side by subjects of the "beast," who were constantly committing depredations against showmen and religious bodies that were holding camp-meetings in the city; yet notwithstanding we declared fearlessly the antichristian work and awful end of this power and those who worship it, we seldom have such quiet and order as prevailed throughout our meetings.

We have shipped the tent to Akron, where we expect to commence meetings immediately after the Ohio camp-meeting.

R. A. UNDERWOOD.

NEW ENGLAND.

Hollis, New Hampshire.—Our meetings still continue, with some interest. Being in a farming community, and in the midst of haying, with the best weather for haying that we ever saw for so long a time, it has been hard getting the people out through the week; consequently our audiences have been small. The three Sundays we have been here, the tent has been full. We are now in the midst of the Sabbath question. Some of the people are appealing to the minister for help in the matter. The following conversation, in substance, was heard between a member and his pastor a few days since:—

Member.—"How is it about this Sabbath question? That man down to the tent will read text after text showing that the seventh day is the Sabbath. You admit there is no positive proof in the Bible for Sunday; is it not therefore a tradition of men? Are we not warned against following after tradition? How is this thing?"

Minister.—"Oh, all there is to it is this: The fourth commandment requires that we keep one seventh part of the time. For instance, you might begin to count on Wednesday, then keep the seventh day from that, and you would obey the fourth commandment."

But we imagine that, should this brother attempt to follow this counsel, and try to keep a day not so far removed from the first day of the week as Wednesday is, this pastor would be among the first to find fault with him. Just let him keep the day preceding the first day, and a cry will be raised at once.

We hope to find some here who will obey the truth. The plan of securing names in the vicinity, and sending the Signs to them, works admirably.

one who had not been to our meetings at all have called and purchased books. We were surprised to see strangers call and ask for some particular book; but upon inquiry we found that they saw the book advertised in the *Signs* we had sent them. This plan is a kind of sword that cuts both ways. The paper helps our meetings, and the meetings direct the attention of the people to the paper.

We desire to be remembered at the throne of grace, that the word of God may prosper here.

D. A. ROBINSON.

E. T. BEDEE.

O. O. FARNSWORTH.

ILLINOIS.

St. Anne.—Sabbath and first-day, July 22, 23, Eld. Ballenger and his daughter were with us. Bro. Owen came also, and a number of the brethren and sisters from abroad. We tried to obtain the use of the Baptist church, but failed because of prejudice. The word spoken was attended with power. Many were in tears, as the dangers of our position, and the efficient, cheering help and protection of our Great Shepherd, were brought plainly before their eyes. Thank God for his sure word of prophecy, and for his faithful servants.

Father Chiniquy, who years ago left the Catholic Church, in which he was an influential priest, working with him hundreds of parishioners and friends, and whose life-long work in the cause of temperance won for him in Canada the name of "Apostle of Temperance," very kindly granted the use of his church for Sr. B. to speak in.

On Friday and Sunday evenings, she spoke on temperance, with telling effect, on the latter evening to a large and attentive audience. Eld. Chiniquy aided by his presence, his kind remarks in public, and his means. He also invited her to speak again.

This occasion has been a memorable one with the little company here, and all who heard on Christian temperance. Pray for the cause in this place, and for the dear workers.

PAUL E. GROS.

MISSOURI.

Billings, July 24.—For some time I have been laboring about twelve miles south of this place. I have had a great deal of opposition to meet. The neighborhood is composed chiefly of a class of people calling themselves The Church of God, and claiming to be led entirely by the Spirit. One of their ministers lived near the place of meeting, and attended nearly every service. He, with nearly the whole congregation, acknowledged the correctness of our positions, and admitted that the commandments were all binding, and that the fourth required the observance of the seventh day; yet they must be led by the Spirit.

When one of the sisters requested a letter, and said she desired to keep the Sabbath, he told her to wait a little, and he thought they would all go together. He told me that as soon as the Spirit condemned him for keeping Sunday, he would keep the Sabbath. I tried to show them, in a discourse from Rom. 8:14 on the operation of the Spirit, that we must try the spirits by the word (Isa. 8:20; 1 John 4:1; etc.), and that any spirit that did not lead us in harmony with the word, was a wrong spirit. But they continued to resist the light, until another of their ministers, a Mr. Woodbury, came from Kansas, bringing with him a strong delusion. He told them that where our people had preached in Kansas, they had made the people all infidels. They had first proved that the seventh day was the Sabbath; then that the first day was, thus showing that we could prove anything that we chose by the Bible. He said that as a result, the people had rejected the Bible, and had become very wicked. He advised his people to stay at home, and succeeded in getting several of them to do so. All this he did privately, by visiting from house to house. He told them that he could easily prove that the first day is the Sabbath, but he did not want to get up confusion. I went to hear him preach. He appeared very sociable and kind, and never said one word in public against anything that I had preached, and I only learned of his manner of fighting the truth after he left.

We continued to labor with those that came out to hear. The Lord blessed us with liberty in speaking, and I have enjoyed a good degree of his Spirit. Two of the most intelligent families in

the vicinity have decided to keep the Sabbath. May the Lord bless and save them. Pray for us in Missouri. H. WOODRUFF.

MICHIGAN.

Salt River, July 27.—Although it is now harvest time, the interest here appears to be unabated. We have been urging the importance of obedience; yet we are aware of only two who have decided to obey the message. What surprises us is that they continue to attend our meetings, and yet do not come to a decision. We are visiting, from house to house, and urging the importance of the present opportunity. We mean faithfully to warn and entreat. Bro. Hutchins took eight orders last week for "Thoughts on Daniel and the Revelation." We are all of good courage in this work, and making a strong effort to have our lives correspond with the truths which we are preaching.

A. O. BURRILL.

D. W. REAVIS.

W. C. WALES.

Judd's Corners, Shiawassee Co., July 18.—We pitched our tent at this place and began meetings July 9. We had little expectation of a congregation during haying and harvesting, but have been happily disappointed by an average attendance of above two hundred each evening.

Last Sabbath the outside attendance was good. After the preaching, we gave an invitation to sinners to come to Christ, and fifteen responded, one of whom once kept the Sabbath, and tried to live a Christian life. Ten of the number were men and women, principally heads of families. Four are children between the ages of twelve and fifteen, beginning for the first time the Christian life. Others are deeply interested, and we have reason to believe that they will not long resist the gracious invitation of the Spirit.

Our faith in the promise of God to water the seed sown and to bring forth to himself the fruit of our toil, sweetens our labors and makes the prospect of the future both cheerful and pleasing.

The brethren of the Hazelton church have done, and are still doing, all that they can to make our labors fruitful, cheerfully and unselfishly giving themselves, one and all, to the support of this interest. May God bless them in their efforts.

July 25.—Another week has passed since our last report, during which the Spirit of God has wonderfully manifested its saving power in this community. Last Sabbath our tent was well filled with attentive listeners. We gave the day to an earnest effort for the conversion of souls. Many had been brought under deep conviction by the labors of the week, and as a result thirty-five more took their stand with the remnant of Israel, most of whom were moving out for the first time. Some had kept the Sabbath for a season, as a result of the labors of Brn. Van Horn and Lane, and three of them are children of Sabbath-keepers. The work is genuine. They know what is required of them. They show no hesitancy in subscribing to the strictest discipline the word of God prescribes.

Yesterday morning a large congregation assembled beneath the shady oaks upon the banks of the Flint River, near the village of Flushing, to witness the celebration of baptism. Thirty-nine were baptized. So stern was the conviction of duty that one man broke into tears, gave his heart to God, and went with his wife into the water to be baptized. These converts will be an ensample to others; for before their baptism, with tears in their eyes, they promised to abandon every bad habit, lay aside their jewelry, flowers from their hats and bonnets, and to make their dresses plain; they promised also to attend service, to pray both in secret and around the family altar, and to study their Bibles. The work is not yet done. There are some who will go forward in baptism soon. Others are struggling hard against conviction, but the indications are that the word will yet slay them and the Spirit restore them to a life in Christ. The future will tell.

We have sold sixty dollars' worth of Bibles, twenty dollars' worth of singing-books, and about ten dollars' worth of tracts and pamphlets, and have taken a number of subscriptions for *Thoughts on Daniel and the Revelation*.

What shall we say? Is God working here?—Yes, mightily, by his Holy Spirit. Has he brought to his own name honor, glory, and blessing? Yea, in the conversion of fifty souls. Will he gather more? He will, bless his name. And let all Israel say, Amen. E. P. DANIELS.

GEO. H. RANDALL.

KANSAS.

Scandia, Republic Co., July 24.—Since my last report, I have visited the company at Jay Eu. Bro. Curtis had been laboring here for several weeks; and, as the result, a few had taken hold of the truth, and Sabbath meetings had been established. The subjects of tithing and Christian temperance were well received by nearly all. Several will be baptized soon.

We pitched the tent at Scandia the 21st, and have held four meetings. We have fair congregations, and good attention is given to the word spoken. Gov. St. John spoke to a large audience in the tent evening after the Sabbath, on the subject of temperance. He is an earnest man, and is doing much good in this important work.

R. F. BARTON.

Topeka.—We were at this place from July 7 to 13, and held nine meetings, by which the little company here seemed much encouraged. Though the district quarterly meeting was held at that time, yet but few turned out, as it was a busy time of the year. Although there should have been fifty or sixty reports returned, only two were received,—one from the librarian of Topeka, and one, simply an individual report, from another librarian. May God arouse those T. and M. members that did not report. The time will soon come when such will say, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. We organized a vigilant missionary society. They have a large home field to labor in, as Topeka contains about twenty-five thousand inhabitants. A club of five *Signs* was taken to begin with. May the rich blessings of Heaven attend their efforts.

We are now with the church at Ozawkie.

Oh, for a closer walk with God, and for more power from on high. M. AND H. ENOCH.

July 18.

Moline and Grenola, Elk Co.—According to appointment, we met with the church at Moline on Sabbath, July 8, and attended their Sabbath-school. This is numerically a large church, but removals and the scattered condition of its membership reduce the number of attendants upon meeting services to from fifteen to twenty. Those remaining are mostly pioneers in the truth in Kansas and their children. These young disciples had held a young people's prayer and inquiry meeting, but for want of encouragement they had given it up. A feeling of self-distrust had grown into doubt and backsliding, and they were in a very desponding state. This cloud seems to have spread over the church, so that though there is no division, yet the bethel seasons but lately enjoyed had passed, and some had hung their harps on the willows. We tried to impress them with thoughts of the blessed hope, the necessity of a preparation for the Judgment, the cost of the world's rewards when purchased at the price of eternal life, the narrowness of the way, and the crown of the faithful. We endeavored to encourage the desponding. Some good confessions were made and vows renewed. We felt our own unworthiness and want of experience to encourage those who had been long in the way.

On the 14th, went with Bro. G. Symms to Grenola to attend the district quarterly meeting. We feel that the good Spirit of God led to the house of sister Isabella Kiger, whose husband lately died. We found the family and friends weeping around the bedside of the only son, Charles, aged twenty-six, looking momentarily for his last breath, and hoping for our arrival. His sister and her husband, Oscar Hill and wife, had been telegraphed for and were hourly expected. A dark cloud was casting its shadow over the mother's life. She had reconciled her heart to the loss of a husband, but stayed it upon the son as a staff for declining years. She told us she had prayed for our coming; for, though she had given up hope, she believed the Lord could restore her son.

There were those present who we expected would scoff, but after talking with the brethren we decided to engage at once in a season of prayer for him at his request. Charles had never made a public profession, but said he would give his heart fully to God and follow all his commandments. We bowed with burdened souls around our young friend, whose face we saw for the first time, and besought the great Healer for the manifestation of his power on earth to forgive sins and rebuke disease. Brethren and sisters joined in prayer, and though the breath had reached the

astonishing rapidity of 80 per minute, the power to swallow a drop of water gone, speech and motion almost impossible, the nostrils widely dilated and eyes fixed, the power of God was felt in the room, the Holy Spirit fell upon us, and but a short space of time elapsed till Charles was thanking God for his healing power. He could drink and talk freely, and expressed himself free from pain. Our season of prayer was followed by the arrival of the sister and husband, who united in praising God for his goodness. Another season of prayer was engaged in the following day, when we fully complied with the directions in Jas. 5. Gradual return of strength proved the Lord's willingness to hear the prayers of those who keep his commandments and do those things that are pleasing in his sight.

Among those present were some who said they had been infidels and skeptics, but could no longer doubt the power of God, for their eyes had seen it. We hope good will result to the salvation of others.

Charles attended the meetings of the T. and M. society on first-day, and signed the covenant. After a discourse by Bro. O. Hill from Col. 3:12, a most encouraging social meeting proved that hearts were warmed by the presence of the Spirit. It was moved that G. H. Rogers be requested to report through the REVIEW that it is the sense of Dist. No. 10, Kansas T. and M. Society, that all the members of this district be requested to make a quarterly donation of a sum from one cent upward.

The meeting closed hopefully for this district, which has a credit of \$169.00. T. and M. account with the State of \$169.00. "Go and do thou likewise." We go to Lowe, Cedar Vale, Milan, and Sedgwick. Pray for us; G. H. ROGERS.

DAKOTA.

Parker, July 18.—Through the blessing of God, the truth has finally become so deeply rooted among the Baptist Mennonites north of here as to bring some to a decision. Since our good camp-meeting, the last message of warning has more than ever agitated the minds of the people, and one young man, ten miles west of here, but belonging to this church, has observed every Sabbath since that meeting. Others talked the matter up, and Sunday and Monday the church met to consider the cases of those affected, and decided to forbid the Lord's supper, not only to those that would observe the Sabbath, but even to those that thought it right. The consequence is that the first meeting of persons that have fully decided will be held next Sabbath. About thirty church-members will be affected by the above resolution. Some are undecided, but I think about half will keep the Sabbath without delay.

Near Childstown an old Mennonite preacher, who takes the *Stimme*, and whom I visited this winter, is reading it to his friends, and invites me to come to preach. The same request comes from Nebraska. To the Lord alone be the praise for his wonderful ways. When I think of the three months of apparently almost fruitless labor that I spent last year around here, and now see the effect, I can truly say that the little mustard seed planted in a seemingly cold and barren ground is now fast maturing under the fostering rays of God's grace. The harvest of the earth is rapidly ripening, but where are the reapers? May God fit up some of our young men to become laborers in the German cause. While this is but one step toward bringing these friends in harmony with us, and probably much time and wearing labor will be required to bring about this desirable result, I trust the work to Him who has so far opened the way.

I have just received a letter from Milltown stating that the church there is growing in numbers.

Parker, July 23.—Yesterday I held my first meeting with the Baptist Mennonites north of here. Eighteen, nearly all heads of families, have so far obeyed the message. In the morning I spoke to them; at noon I held an English service at Allentown, and in the afternoon a mixed service again at the first place. The Lord's Spirit came very near and made hearts tender, and at the close, in the afternoon, all joined to praise the Lord for his rich blessing. I expect quite a number more to start by next Sabbath. As this is the first Mennonite church that I have visited (those at Milltown being originally Lutheran), I feel quite a burden to see them unite with us fully, as thereby a great field of labor will be opened; for they are scattered over Pennsylvania and several western States. If the prejudice is once overcome so that

they fully unite, the battle will be easier, as we can refer to those already with us. As a people, they are much opposed to the wearing of flowers on hats and ruffles on dresses,—in fact, to all pride, and our sisters who are not free from such things may consider themselves stumbling-blocks in their way. Pray for me and the cause here, that the Lord may help further to finish the work.

R. CONRAD.

Bro. G. K. Owen writes under date of July 26, that the tent with which he is connected is to be pitched at Okemos, Ingham Co., Mich., next week.

Harriet Hicks, of Umatilla Co., Oregon, while returning thanks in behalf of the Snipe Valley Sabbath-school to the friends who have been kindly sending them back numbers of the *Instructor*, wishes to say that they are now able to supply themselves, and do not need more papers. She also states that the Sabbath-school is prosperous, and they have preaching occasionally. It is pleasant to know that in this distant and isolated part of the field, some are trying to live out the truth.

Our Tract Societies.

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

BREAD UPON THE WATERS.

'Mid the losses and the gains,
'Mid the pleasures and the pains,
And the hopings and the fears,
And the restlessness of years,
We repeat this promise o'er—
We believe it more and more:
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail:
Bread upon the waters cast
Shall be gathered at the last.

Soon, like dust, to you and me,
Will our earthly treasures be;
But the loving word and deed
To another in his need—
They will unforgotten be!
They will live eternally:
Bread upon the waters cast
Shall be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay,
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture, if we hear
Thousand voices ringing clear:
Bread upon the waters cast
Shall be gathered at the last.

—Ellen M. H. Gates.

A GROWING THOUGHT.

BY W. H. SAXBY.

WHILE recently at work canvassing, the thought came to me, how highly I would appreciate the society and daily counsel of those of more experience in this work,—how cheering and encouraging it would be. Then the comforting thought, that has since been growing, presented itself: The General Agent has said that he would go with us continually. "Lo, I am with you always," are his words. "Lo, I." This is none other than the Lord of glory. In rank he is the second in the universe. He is "the chiefest among ten thousand, and the one altogether lovely." "Am with you always." He "sticketh closer than a brother." How near he is, how tender, and how true in his friendship! He can be touched with a feeling of our infirmities, whether physical, intellectual, or moral; ready, ever, to impart courage, strength, and wisdom, as the emergency demands,—a present help in every time of need.

What a lively interest he must take in this work, as he is the author (Rev. 1:1) and will be in the near future the complete finisher of the sure word of prophecy.

"The author." A few men, the most highly gifted with rare intellectual talent, have been called "many-sided" by their critics. Here, have unfolded to our view one of the "many sides" of Him in whom all fullness dwells; a side the "many-sided" are wholly strangers to.

As we go back into the dim past, we come to a time when these prophecies were conceived, took shape, and matured in the mind of Christ. What wisdom was here displayed, what intimate acquaintance with the workings of the natural heart! As we meditate, we are lost in wonder. It is the finite mind coming in contact with the infinite. Truly, as expressed by David, "thy thoughts are unsearchable, past finding out." In course of time, a grand outline of this world's future history was given to the noblest citizen of this planet, through the ministration of his angels.

"And finisher." How many have been the agents, both good and bad, among angels and men, that have taken an active or passive part in the fulfillment of prophecy. What minute specifications have many times been given, and how faithfully have they met their fulfillment, the illustration brings out all the features of a beautiful landscape. At times, Christ acts a personal part, as we see in Dan. 10:13, where the curtain is lifted, and we have a glimpse for a moment of his hand on the helm of nations, molding their destinies, fitting them to the specifications of the word of prophecy. Truly, individuals and nations have alike been like the clay in the hands of master workman.

What a high privilege to walk in the light of prophecy! How different are our mental impressions while studying the rise or fall of the great nations of the past. How full of meaning the expression "God in history," becomes to us!—as much reality as "God in nature." I sincerely desire to take such a course as to have part with that class of agents that will be rewarded with eternal life.

THE WORK IN NEW YORK CITY.

BRO. NORMAN KLING, who is doing missionary work in this great city, writes, under date of July 5, as follows:—

Since arriving in this city some five weeks ago I have had plenty of opportunity to distribute reading matter, especially on board of ocean steamers, at Castle Garden, on steamboats, cars, boats, etc., etc. Thus far, I have been very kindly treated, and freely admitted to all the above-named places. But a policeman at the park in front of Castle Garden, on my second visit there, requested me not to distribute any papers, tracts, or other matter in any of the parks of the city. I had the matter reported to the chief of police, and have now the privilege of going where I choose with my reading matter.

I spent yesterday, our national day of rejoicing on North River steamers. Visited three from Liverpool, two from Havre, four from Cardiff, one from San Francisco, one from China, one from Havana, two from the West Indies, and four from this city. Have taken the names and addresses of many of the captains, mates, and chief officers, and will send addresses to any earnest, devoted, and M. worker who will write to me at Rom Oneida Co., N. Y., Box 784.

Beyond my expectations, I find a willingness to receive any or all of our reading matter on board of ocean steamers, and have been received in the captains' rooms, and my wants so fully supplied that after leaving my room some five miles from town, I do not have to return until it is late at night. I am thus enabled to do a day's work in this cause that I love so much.

As foreign emigration is so great at present, probably will be from this time on, this port is an excellent place to have a number of awake colporters speaking the different languages so as to reach the mass of foreigners that are flocking to this country. As I can speak but few languages, I feel a lack on this point, but have commenced the study of Hebrew, that I may some time be able to reach some of this class, more than ever before.

O dear brethren, what a chance there is for us to work! I feel the necessity of being up and doing while probation lasts; for by watching the signs of the times, we need not be in darkness when that day should overtake us as a thief in the night.

light. If we obey our Lord's injunction to watch, we shall be ready to open to him when he comes. Bless the Lord, O my soul, for all his precious promises, as recorded in his word.

THE SHIP-WORK IN ENGLAND.

The following communication from Bro. George Drew, Hull, Yorkshire, England, was addressed to the V. M. society at Battle Creek:—

We pray daily for you, and even through the hours of the night we ask God to uphold you in your efforts to advance the truth. If I possessed the thousand lives, I would use them all in the precious cause of truth. My heart overflows with gratitude to God, for uniting me in my weakness and unworthiness to the strength and worthiness of Jesus, and permitting me to labor for precious souls.

My dear brethren and sisters, you must look to the cross of Calvary; yes, follow Jesus from the judgment hall to the cross, and then you can see the true value that God sets upon the souls of men. Let us all get so deep into the work that Satan can find no opportunity to catch us asleep.

We expect eternal life, we must work hard for it.

This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith.

When the reaping time shall come, who of us will have the inexpressible joy of seeing precious souls saved as the result of our faithful efforts in the missionary work? Oh! think of it,—one soul saved to praise God forever! Men and women

are wanted whose hearts are filled with a desire to see souls saved, and who are not easily moved;

those who can lay aside every selfish motive, and give up all for the cross and the crown. We are

fast nearing the reckoning time, when God will reward the faithful worker. Let us all work now,

as we shall wish we had worked when we see Jesus put the starry crowns upon the heads of the faithful ones. With you, I must get deeper into

the work. I must, and by God's grace I will, have a closer connection with Heaven every day of my life. I can assure you that we find Jesus

very precious in our lonely state. I know how to sympathize with the lonely ones now.

This is a city of 175,000 inhabitants, besides a large field of missionary work in several languages

on board ships. It seems to me that missionary workers ought to be the happiest people on earth, and they ought to be the most unselfish and con-

secrated. May God richly bless the tract and missionary workers.

There is nothing that rejoices me more than to be surrounded by four or five thousand of the dear Scandinavians. I often think how interesting it must be to the angels to see them so eager to get the papers and tracts. And then they take my

hand, and talk to me in Swedish (I am English), and tell me that they are looking for the soon-

coming of Jesus. During the past two weeks, I have distributed 750 copies of papers in the Swedish, Norwegian, and German languages. I hope

that we shall soon be able to do more for them. It must be apparent to you all that one person

can find plenty of work in a city like this. I was asked, a few days ago, what I would do if the English Government were to draft me to go into

the army. I told them that I would go out to Egypt, and fight with the sharp, two-edged sword. That is the sword that I came to use. I have

never tried the other sword.

The cause here is onward; for we teach the doctrine of One who spake as never man spake.

Let us all improve the time to save souls; for the night cometh, when no man can work."

Pray for us over here, and may the blessing of God abide with you all till Jesus comes.

DAKOTA TRACT SOCIETY.

The third annual session of the Dakota T. and M. Society was held on the camp-ground, in connection with the camp-meeting, June 29 to July 4. The President in the chair. Prayer by Eld.

O. A. Olsen. The Secretary being absent, A. L. Dawson was chosen Secretary *pro tem*.

The Chair was authorized to appoint the usual committees, and announced the following: On

Nominations, Jas. Pease, Chris. Fredrickson, R. Conradi; on Resolutions, D. T. Biggs, E. H. Pullen; M. M. Olsen.

Adjourned to call of Chair.

SECOND MEETING, 6:15 P. M., JULY 2.—Prayer by Eld. Whitney.

The Committee on Nominations reported as follows: For President, O. A. Olsen; Vice-President, S. B. Whitney; Secretary, Mary Helson. Directors: Dist. No. 1, M. M. Olsen; No. 2, D. T. Biggs; No. 3, W. T. Henton. The candidates were considered separately, and each was elected. Adjourned to call of Chair.

THIRD MEETING, 8:40 P. M., JULY 3.—The minutes were read and accepted, also the summary report of work done, which was well received.

It was voted to sustain the action of the State Secretary in donating to the free reading-room of Sioux Falls one library of bound books; also that Geo. E. Henton be requested to retain the office of T. and M. Secretary until the Secretary elect can arrange to take charge of the same.

Moved, That the general society assume the loss occasioned by the default of the librarian at Springfield.—Carried.

The motion prevailed to adjourn *sine die*.

S. B. WHITNEY, Pres.

GEO. E. HENTON, Sec.

—I thought that the course of the pilgrim to Heaven

Would be bright as the sun, and as glad as the morn;

Thou show'dst me the path—it was dark and uneven,

All rugged with rocks and all tangled with thorn.

—R. Grant.

—A child, desirous of presenting his father with a bouquet, goes into the garden and gathers a lapful of flowers and weeds, all mixed together. His mother selects, arranges, and binds the flowers, and makes the gift acceptable. So Christ makes even our poor services acceptable to God as a sweet-smelling savor.—Ambrose.

—To-day's duty is the only true provision for to-morrow, and those who are careful about the morrow are but the more likely to bring its troubles upon them by the neglect of duty which care brings. Some say that care for the morrow is what distinguishes the man from the beast; certainly it is one of the many things that distinguish the slave of nature from the child of God.—George MacDonald.

—Many Christians can learn at least one lesson from the heathen. The Hindoos, when gathering in their harvest, before it is removed from the threshing, take out a liberal portion for their god. However poor they may be, however much in debt, they take out, first of all, their idol's share. They are systematic in this. How many Christians there are who give God his share last; how many who never give God a share.

—The following most beautiful and deeply significant passage, occurs in Castelar's eloquent speech in the Spanish Cortes, May 8: "The women of Jerusalem went to the grave, as at this season, and found it empty, and said the body of their Master was stolen; but it was no human voice that answered, 'He is not here; he is risen!' Blind women of Jerusalem! foolish women! But more foolish, more blind still, are those retrograde and reactionary parties who are seeking for Christ where he is not. They are seeking him in his sepulcher of stone, in the feudal castle of middle-age story, in the flame and torment, on the floor of the Inquisition, in history. And lo! he has risen. 'Yes, sirs, deputies, he has risen; he is not there!'"

—God is, indeed, patient and serene. He hides his way of working. He foresees the end from the beginning, and works out wondrous results, filling the hearts of men first with problems, and then with praise. Joseph dies, and a new king comes who ignores Joseph, the dynasty he controlled, and the people he represented. Then come, in quick succession, oppression, Moses, murder, Midian, deliverance, a kingdom—then the Babe of Bethlehem. From the babe Moses to the babe Jesus was fourteen and a half centuries. God saw the child in the manger when he rocked the child to sleep in the bulrushes. God was silent as to his purpose, but wrought it out. People murmured, but God was silent. Moses, God's servant, complained at the slowness and hardness of the intervening life between Zoan and Zion—but God was silent. He needs no explanations nor apologies.

General Selections.

—He who holds the golden mean,
And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door,
Embittering all his state.

MARRING GOD'S IMAGE.

"A GOOD face is a perpetual letter of recommendation;" yet few realize how largely it lies in the power of each to mar or beautify one's own. It has been well said that "every face contains either a history or a prophecy;" in youth, a prophecy of what it *can* do, and as life goes on, of what it *has* done.

Some years ago, a young artist walked amid the vine-clad slopes of sunny Italy, dreaming sweet dreams beneath those radiant skies,—dreams of mingled love and beauty,—until his mind became filled with the *thought* of the holy child Jesus, which he wished to portray upon the canvas. Day and night the thought lived in his heart, and he began a quest for a child who could sit to him as a model for the wondrous vision. He threaded the streets, looking into the face of every child, entering home after home among the rich and the poor. Radiant faces he found, but each lacking something of his ideal. At last he came upon a face so rare and beautiful it seemed the very embodiment of his thought. Day by day the mother brought the child to the studio, and hour by hour the picture grew, until the lovely face, with its soulful play of expression and feeling, lived and breathed upon the canvas, a vision of the Holy Child that should delight the world. At parting he asked the child's name, and inscribed it on the back of the picture.

Time passed, bringing fame and glory to the artist, when again a wondrous dream came to him; a vision of sorrow and of sin, even of him who betrayed his Master, the Lord of glory, with a kiss. Again he set out upon a quest for a face that might in some degree serve as a model, but in what different localities! No longer in way-side lanes and parks, in happy homes and play-grounds, but among the degraded and the vile, in haunts of vice and crime, of misery and squalor, amid alms-houses, prisons, and hiding-places, ready to give up the search in hopelessness, when in a convict-gang he saw a face seamed and scarred with all the furrows of vice and wickedness, passion and debasing meanness, it seemed possible a life of sin could plough into a human face. Shuddering at his supreme success, he began to lay the colors on his palette, and to portray the face which was to give form and expression to the ideal of Judas which lived in his mind and had taken possession of it; a picture to make one's blood curdle, and tingle in the veins with horror. Laying aside the brush from the finishing touch, with a sense of relief to be freed from the presence of the terrible model, he asked his name, as was his custom. Something in the sound struck a familiar chord, which vibrated in memory, and hastily turning the picture of the Christ Child, he read the same. The hardened, brutalized face, and that of the sinless child were one. —*Christian Weekly*.

LESSONS IN HOME-LIFE.

"It is your cross, and you must try to carry it bravely."

Mrs. Gray was thinking on these words as she sat at her mending. The sun was streaming into the pleasant large sitting-room. Jimmy sat on the floor by little Daisy, amusing her with a bit of an old umbrella. Any one looking in at the door would have said, "What a pleasant scene;" but Mrs. Gray was thinking how she longed to be out in the sunshine, how she "hated" darning, and what little hope there was that times would ever be better. Then came the sentence at the beginning of my story. Yes,

her cross was always to be "pinched." She knew very well she ought to be thankful that sickness and death had never come near her home, that her children were good, her husband faithful and industrious; she ought to have some cross. Just then she heard Jimmy's voice saying,

"Now what kind of an angle is this?"

"Ob-tuse," said little three-year-old Daisy, as if her words were eggshells that would break unless handled carefully.

"And this?" altering the two bits of steel.

"Right angle."

"And now, Daisy, if I put two sticks side by side, they are parallel, but if I put one across, that is—why, mamma, that makes a cross! A transverse makes the cross!"

"Yes, dear, I see. You can never make a cross out of two parallel lines."

The children went on with their play, but the mother had received a very precious lesson. "I make my cross," she said to herself, "just as Jimmy said. If my will were parallel with God's, there could be no cross; I don't believe I have any cross unless I make one!"

The sun shone just as invitingly, the pile of work was the same as before; but with an earnest desire to place her will by the side of God's, somehow the work in hand was not so wearisome; the room looked so cheery, her children's chatter was so amusing; and when, an hour later, a friend ran in and said, "How pleasant you look here!" Mrs. Gray could yield a ready and hearty assent with no envy of her friend's richer lot.

It is not always easy to lift the transverse and make it parallel; but the exercise is strengthening, and each time the effort required is less. One helpful way of looking at the matter is to say to one's self, "Somebody must have the filling in to do—somebody must be poor, or sick, or troubled in this way. God sees I am fitted to take up this part of his work, and I will."

A little service of praise will often help to move the transverse will. Tell over your mercies, with a thanks after each one. A friend wrote you a pleasant letter; your sunny, cheerful room; the quiet hour when baby sleeps; the little faces that were watching at the window as you turned in at the gate. Never forget that "step to peace" that Thomas à Kempis gives, "Always expect less rather than more;" that will help you to keep your will parallel to the Divine will. A very earnest Christian once said to me, when I ventured to pity her for certain trials she was enduring,

"But why should I not have some trouble? I don't flatter myself that I am strong enough to do without any spiritual tonic."

One who feels in this way seldom makes "crosses;" the will runs parallel with God's, giving an easy track for the life to run on instead of forming a cross.—*Hope Ledyard, in Illustrated Christian Weekly.*

A PARABLE.

"Oh dear, I am so tired of the Sabbath!" So said Willie, a playful little boy, who was longing for the Sabbath to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present.

"I, sir," "and I," "and I," said the children, as they gathered around him. Then he told them a parable. Our Saviour, when he was on earth often taught the people by parables.

The parable told the little boys was of a kind man, who had some very rich apples hanging on a tree. A poor man was passing by the house of the owner, and stopped to admire this beautiful apple-tree. He counted these rich golden pippins—there were just seven of them. The rich owner could afford to give them away; and it gave him so much pleasure to make this poor man happy that he called him and said,

"My friend, I will give you a part of my fruit." So he held out his hand and received six of the apples. The owner had kept one for himself.

Do you think the poor man was grateful for his kindness? No, indeed. He wanted the seven pippins all to himself, and at last he made up his mind that he would watch his opportunity, and go back and steal the other apple.

"Did he do that?" said Willie, very indignantly. "He ought to have been ashamed of himself, and I hope that he got well punished for stealing that apple."

"How many days are there in a week, Willie?" said his friend.

"Seven," said Willie, blushing deeply; for now he began to understand the parable, and he felt an uneasy sensation at his heart. Conscience began to whisper to him, "And ought not a boy to be ashamed of himself who is unwilling on the seventh day to lay aside his amusements? Ought not he to be punished if he will not remember the Sabbath day to keep it holy?"—*Selected.*

News of the Week.

SUNDAY, JULY 23.—It is said that the coronation of the Czar will positively take place the last of August. The sovereigns of Europe, fearing the danger, will not be represented by their relatives, who, according to custom, should be the heirs to the throne, but by Envoys Extraordinary. The Czar ventures to risk his life, knowing that both life and crown are in danger if he does not, as the party of the Grand Duke Constantine is quite fully organized, and is completely provided with Ministers who would accept the responsibility of a Constitution.

—Three Americans and an Austrian, while on a debauch at Ningpo, China, brutally assaulted a Chinese captain of a war junk, and at latest accounts the safety of all foreigners was jeopardized by the indignation among the natives.

—At Fresno, Cal., 50 business houses were destroyed by fire, involving a loss of \$200,000.

MONDAY, JULY 14.—A fire in Grand Rapids, Mich., consumed 6,000,000 feet of lumber, and several buildings. Loss, \$100,000.

—It is understood in London that Earl Kimberly has accepted the position in the British Cabinet vacated by John Bright.

—At Radziwillow, Russia, 3,000 people have been rendered homeless by an extensive conflagration. It is also reported that the Russian steamer Moskow has been sunk by a boiler explosion, and that 200 men perished.

—The mangled bodies of six negroes were found on the Mobile and Ohio Railroad near DeSoto, Miss. It is supposed they were robbed and murdered, and the remains then placed on the track.

TUESDAY, JULY 25.—In Austria, 14 persons were killed on a railway in a conflict between peasants and laborers.

—Herr Meilling, who was accused of selling plans of the coast defenses of Germany to the Russian Government, and who was rumored to have committed suicide, has been convicted, and sentenced to 6 years' imprisonment.

WEDNESDAY, JULY 26.—Archbishop Feehan of Chicago will be elected Cardinal at the next consistory.

—A man has been arrested in Venezuela, who claims to have been implicated in the Cavendish-Burke murder in Dublin. An Irish detective who has been specially charged to investigate the Phoenix-Park murders is inclined to doubt his statement.

—Some Indians attacked a wagon train near Clifton, N. M., yesterday and killed two of the drivers. The teamsters retaliated by capturing a wounded Indian, scalping him, and then roasting him alive.

—It is believed that in most parts of Ireland the potato crop will be bountiful this year.

—Judge Fitzgerald, a Baron of the Irish Exchequer, has resigned because of objection to the duties imposed on him by the repression bill.

THURSDAY, JULY 27.—Forest fires in Iosco Co., Mich., are burning up fences, orchards, crops, and cedar and pine timber. In some instances live stock has perished in the flames, and farmers are deserting their homesteads.

—Chas. H. Reed has a modest bill of \$5,000 against the Government, for defending Guiteau.

FRIDAY, JULY 28.—On account of neglected irrigation, much of the wheat and cotton crops of Egypt will be lost.

—The remains of George P. Marsh, American Minister to Italy, who died suddenly on the 24th instant, were today interred in the Protestant cemetery at Rome. The procession included, besides the Italian Ministry and representatives of the court, representatives of Germany, England, France, Austria, Turkey, Spain, and Japan.

—A meeting of leading European merchants of Alexandria was held to-day, when three resolutions were passed, the first expressing want of confidence in the native police; the second expressing disappointment at the free circulation of natives to and from the city, thus affording Arabi Pasha a means of inflaming the passions of

the people; and the third demanding that every man give proof of his means of subsistence. This last resolution is aimed at the spies and emissaries of Arabi Pasha.

—On Sunday of this week, the British troops in Alexandria were reinforced by the arrival of 1,100 men and battery of artillery. The Khedive of Egypt has issued a proclamation denouncing Arabi Pasha as a rebel. Horrible murders and other atrocities are of frequent occurrence. It is reported that at Cairo 8,000 persons are homeless and starving. At Alexandria the water supply is becoming short. In a skirmish between British and Egyptian troops at Ramleh, the latter were defeated. The British loss was light. Gladstone has received a letter from Arabi written before the bombardment of Alexandria, in which he threatens that in case England commences war upon Egypt, a holy war will be proclaimed throughout Syria, Arabia, and India. Omar Lutfi has been appointed Egyptian Minister of War and Marine. A message from the Queen calling out the reserves has been read in the House of Commons, and the Cunard Company are making preparations to transport troops to Egypt. The garrison at Aboukir, one of the points where the rebels were strongly fortifying, have declared in favor of the Khedive. In the dispatches for July 27, it is stated that the British have been defeated in two engagements, with a loss of 40 killed. In the Congress of the European representatives at Constantinople, an attempt has been made to induce the Sultan to proclaim Arabi Pasha a rebel, but this the Sultan is unwilling to do. There is a rumor that Arabi has proposed peace on condition of being allowed to retain the rank and pay of Colonel. But this is only a rumor; everything indicates a disposition on the part of the rebels to resist foreign invasion to the last. The most important changes in the situation in Egypt are those relating to the organization of a provisional government at Cairo and to the appointment of Arabi as Commander-in-chief of the army under the direction of the Assembly of Notables. This government may amount to much or little, but it puts Arabi on a different footing, and shows that organized resistance to be made in the name of a government claiming to represent the people.

MISCELLANEOUS.

—A Georgia farmer raised 441 pounds of tea on an acre of ground last year.

—During the spring months, 314 men and 74 women committed suicide in this country.

—During the past 17 years, the losses by fire in San Francisco have aggregated \$11,368,558.40.

—A rich guano bed covering 5 acres to the depth of 8 feet has been discovered at Hillsborough, Florida, near Tampa Bay.

—Alexander H. Stevens has accepted the candidacy for the governorship of Georgia, and has entered the campaign with vigor and enthusiasm.

—Virginia drinks up her entire wheat crop annually and the liquor drunk in Louisiana costs \$47,000,000 more than the value of the combined cotton, sugar, and rice crops.

—A Chickasaw Indian who is not a professor of religion proposes to pay half the cost of Testaments to the school children of that tribe. He is now distributing 500, which have been forwarded by the American Bible Society.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. J. B. GOODRICH.

STEADMAN.—Died at Block Island, R. I., May 7, 1882, my dear mother, Hepzibah Steadman, widow of Saml A. Steadman, in the eighty-seventh year of her age. She and her companion were among the first to embrace the Sabbath and its kindred truths. She continued a true believer in the third angel's message, until she peacefully and quietly fell asleep. P. R. LITTLEFIELD.

PRENTICE.—Died while on a visit to her sister, Pleasantville, Iowa, May 9, 1882, my mother, Chas. Prentice, aged sixty-two years. Mother had been a devoted member of the Adventist church for twenty years, and was connected with the Osceola at the time of her death. God alone knows how I miss my dear mother, but my consolation is in the promise of soon meeting her again, to separate from her no more. We brought her back home, to bury her by our father. A. W. H. Millard conducted the funeral services. MRS. BELLE BAKER.

SNOW.—Died of consumption in Bridgewater, Ar. took Co., Maine, July 18, 1882, Hannah S., daughter of Edwin and Grisella Snow, aged twenty-one years, eleven months, and two days. During her sickness of a four years' duration, she was a great sufferer, but she endured patiently, and has left the best of evidence that she died a Christian. With her parents, she commended the observance of the Sabbath ten years ago this summer. Our sister was highly esteemed by all who knew her. On the day of the funeral, I spoke, at her request from Job 19:27, to a full house. May God bless the surviving members of the family, and help them to follow the good advice given them by the one that loved them so well, but now rests under the benediction of Job 14:13. J. B. GOODRICH.

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2:30	10:25	7:37	1:35	12:12	-	-	1:13	2:58	9:18	1:35	2:47
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The Review and Herald.

Battle Creek, Mich., August 1, 1882.

REMAINING CAMP-MEETINGS FOR 1882.

OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	Aug. 16-21.
NORTH-WESTERN KAN., Bull City,	Aug. 17-28.
MAINE, Waterville,	" 23-29.
VERMONT, Montpelier,	" 31 " 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 12-18.
MISSOURI,	" 14-19.
NEW YORK, Union Square,	" 20-26.
NEBRASKA,	" 20-26.
MICHIGAN,	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custer,	" 4-10.
TENNESSEE,	" 12-17.

The moral influence of canvassing when the object is to get the present truth before the people, is forcibly illustrated in the article entitled, "A Growing Thought," in the Tract Society Department of this paper.

Will those of our brethren who design to attend the Hillsdale camp-meeting, and who have unsoiled copies of back numbers of the REVIEW, Signs, Instructor, or Good Health, which they can spare, please bring them to that meeting. Bro. Thompson, who is now actively engaged in missionary work in various directions, can make good use of them.

The spirit that actuates Arabi Pasha, the Egyptian rebel, is indicated by the following letter received by Gladstone since the bombardment of Alexandria, but written prior to that event:—

"The Koran commands us to resist if war is waged against us; hence England may rest assured that the first gun she fires in Egypt will absolve the Egyptians from all treaties; the control will cease; the property of Europeans will be confiscated, the banials destroyed, and a jihad preached in Syria, Arabia, and India. The first blow which England strikes Egypt will cause blood to flow through Asia and Africa, the responsibility for which will be on the head of England. Egypt is still ready to be friends with England and keep her road to India, but she must keep within the limits of her jurisdiction. Finally, England may rest assured we are determined to die for our country."

THE COLORADO CAMP-MEETING.

The appointment for this meeting is withdrawn. In a letter just received from Eld. Jones, he gives some special reasons which seem to make this step advisable. Geo. I. BUTLER, Pres. Gen. Conf.

NOTICE TO FRIENDS IN OHIO.

The Columbus, Hocking Valley, and Toledo Railroad has at last been heard from. They offer excursion rates to companies of ten boarding the same train from the same depot.

We want three or four sisters to take charge of the boarding tent. They will be allowed their board, and a reasonable compensation besides. They can attend most of the meetings. They should be on the ground by Aug. 9 or 10. Who will do this? Report to me immediately at Delaware, Delaware Co., Ohio, Box 500.

H. A. ST. JOHN.

REDUCED FARE TO HILLSDALE.

The Lake Shore and Michigan Southern and the Fort Wayne and Jackson Railroads grant the usual reduction of fare, viz., one and one-third fare for the round trip. Those going over the Ft. W. & J. will pay regular fare to Jonesville, and

there buy regular ticket to Hillsdale; and will receive certificates on the camp-ground entitling them to return at one-third fare. Those coming over the Lake Shore or any of its branches, will pay regular fare to Hillsdale, and get return certificates on the ground. No other roads make any concession, and you will see that it is for your interest to make use of these roads in going to the meeting. WM. C. GAGE, Conf. Sec.

A REQUEST.

DESIRING the presence of sister White at our camp-meeting in Maine, we hereby invite her to visit her native State at that time, if consistent with other duties, and also to remain and visit Aroostook county if possible.

J. B. GOODRICH.

KANSAS CAMP-MEETING SABBATH-SCHOOL.

THE lessons for the camp-meeting Sabbath-school will be as follows: Primary Division, Bible Lessons No. 1, Lesson 10; Bible Lessons No. 2, Lesson 72. The Intermediate and Senior Divisions will use the Instructor lessons arranged for that time.

It is hoped there will be a good attendance of Sabbath-school workers in North-western Kansas, as special attention will be given to this branch of the work.

If agreeable to the Committee, we will try to hold a Sabbath-school Convention in connection with the camp-meeting. Let all come with hints, questions, or suggestions that will be of interest to the work. T. H. GIBBS, Pres.

TO CHURCH CLERKS IN MICHIGAN.

I WOULD like the post-office address of every church clerk in the State. My list is very incomplete, and I trust all will comply with this request, as a postal will answer the purpose. Also, state upon the card whether you are supplied with quarterly report blanks and return envelopes, and if so, how many you have.

WM. C. GAGE, Conf. Sec.

TO OUR BRETHREN AND SISTERS IN MAINE.

OUR camp-meeting and the next session of our State Conference is close upon us, and this is the last year that we can hold our meeting at Waterville, as our lease runs out this fall. Eld. Geo. I. Butler, and we hope sister White and others, will attend this meeting. We all need the instruction that will be imparted to us during the meeting. Our presence on this occasion will greatly encourage them, and help us. We wish to see the largest gathering of our people this fall that we have ever had in Maine. Shall we be disappointed? We hope not. The Maine Central Railroad and the European and North American Railroad have been very kind in granting us one-half fare over their lines to our camp-meeting this fall. Let us show our appreciation of their kindness by attending the meeting. The signs of the times clearly indicate the coming of Christ near, and we shall not have many more privileges of meeting in our general gatherings. Do not fail to attend this one. Bring all your friends with you, and come to work for the salvation of souls. Bring all your tithes and freewill offerings into the store-house. The cause needs your help. J. B. GOODRICH.

WORTH REMEMBERING.—A man cannot afford to be ungrateful under any circumstances; a man cannot afford to be mean at any time; a man cannot afford to do less than his best at all times and under all circumstances. No matter how unjustly you are treated, you cannot, for your own sake, afford to give anything but your better service. You cannot afford to lie to a liar; you

cannot afford to be mean to a mean man; you cannot afford to deal other than uprightly with any man, no matter what exigencies may exist between him and you. No man can afford to be anything but a true man, living in his higher nature and acting with his highest consideration.

—The truest end of life is to know the life that never ends.—William Penn.

Appointments

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

NORTHERN WISCONSIN CAMP-MEETING.

It is decided to hold another camp-meeting in Wisconsin this season. The place, New London; the time about Sept. 1. A more extended notice will be given next week.

CONFERENCE COMMITTEE.

CHANGE OF APPOINTMENT.

My meetings in Spring Arbor and Coldwater, Mich., will be held as follows:—

Spring Arbor,	Aug. 5.
Coldwater,	" 12.
	D. H. LAMSON.
POTTERVILLE, Mich.,	Aug. 5.
	J. O. CORLISS.

LAPEER, Mich., Aug. 13, 2:30 P. M., where Bro. Newcomb may appoint. There will be opportunity for baptism. H. M. KENYON.

THE next annual session of the Maine T. and M. Society will be held at Waterville, in connection with the camp-meeting Aug. 23, 1882, at 6 P. M. J. B. GOODRICH, Pres.

THE sixteenth annual session of the Maine Conference will be held at Waterville, on the camp-ground, Aug. 23, 1882, at 4 P. M. Each church of twenty members or under is entitled to one delegate, and one delegate for every additional fifty members. Let each church immediately take steps to represent themselves in the first session of the Conference. J. B. GOODRICH, Pres.

Publishers' Department.

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

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

THE post-office address of the secretary of the Dakota Sabbath-school is Niels Kier, Parker, Turner Co., Dakota.

WANTED.—Salesmen. Liberal commission paid, or I will pay Sabbath-keepers good wages per month, if preferred. Work in your own locality. For particulars, address A. K. Atteberry, West Williamsfield, Ohio.

THOSE desiring good names for the Stimme, will please correspond with Eld. Richard Conradi, Parker, D. T.

THE post-office address of Eld. R. F. Barton and Will D. Curtis will be Scandia, Republic Co., Kan., until further notice.

Books Sent by Freight.—J. C. Middaugh \$107.55, E. H. Gates 153.00, James Sawyer 24.60, C. Black 18.89.

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Cash on Account.—Ont. T. & M. Society, D. W. Bartholomew 17.00, R. F. Andrews 5.00, J. M. Mathews 17.38, Iowa Conf., W. S. P. tithe 4.00, R. F. Barton 6.16, C. L. Boyd per J. C. Scott 70.00, Ind. Society per S. H. Lane 28.31.

Shares in S. D. A. P. Association.—Theodore Thompson 30.00, Wm. Bittner 30.00, Helen A. Van Ostran 10.00, Mrs. C. M. Lester 10.00.

Donation to S. D. A. P. Association.—Rebecca Allen \$1.00, Gen. Conf. Fund.—Ohio Conf. Fund per J. B. Gregory \$97.00.

Mich. Conf. Fund.—D. A. Wellman per F. D. Starr \$6.60, G. F. Knapp per F. D. Starr 20.00, Greenville, John Banks 14.00, H. Corners, Geo. E. Risley 11.75, Mrs. M. J. Bucklin 3.10, Sand Lake, Lina Field 19.23, Marshall per C. S. Glover 5.50, White Lake 11.55, Westphalia per M. J. Parkhurst 6.82.

Gen. T. & M. Society.—Lydie Brown, Manitoba tithe 1.00, A. Jones, Sabbath-keeper in Mo. 1.00.

Mich. T. & M. Society.—Dist. 10 per C. E. Day \$2.12, per Nellie Sisley 1.00.

Mich. San. Charity Fund.—Per C. E. Day 75c.

Mich. Camp-Meeting Fund.—Per C. E. Day 75c, Westphalia per M. J. Parkhurst 1.00.

Mich. College Ex. Fund.—Per C. E. Day 75c, Westphalia per M. J. Parkhurst 1.00.

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English Mission.—Jens Urias Hanson for ship work \$20.00, Clara F. Salisbury 10.00, A. D. Owen & wife for shipwork 20.00, friend 50c.