

Adventist Review

AND SABBATH HERALD.

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

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BOOK OF AGES, SAFE IN THEE.

While upon life's heaving ocean foam-crest billows rise and fall,
Passion's tempests beat around us, lightning shafts our hearts befall,
And before us fiery trials burden o'er life's troubled sea,
Keep us through the trying ordeal, Rock of Ages, safe in thee.

Weak I am, but thou art able all my sorrow to assuage.
Thou canst cleanse the blotted sin-drops from life's dark and checkered page;
When I err, through folly wandering, thy blest precepts may I see,
Leading me in wisdom's pathway, Rock of Ages, safe to thee.

When our courage fails, and trembling we despair in mazes dark,
And forget that there is succor for the weak in mercy's ark;
But when, Peter-like, we're sinking in the surges of the sea,
Take us by the hand and lead us, Rock of Ages, safe to thee.

Earth's decaying, moss-grown tombstones fill the vales and mountains hoar,
Nations rise, but soon they perish, gone like breakers on the shore;
Beauty fades and riches perish, all is fleeting that I see.
Fix me on a sure foundation, Rock of Ages, safe on thee.

Last-day perils thicken round us, lust pollutes the worldling's heart,
And the moral air is murky, all of earth is drear and dark;
But beyond earth's deep pollution realms of purity I see.
May we there find rest forever, Rock of Ages, rest in thee.
—Selected.

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.

RELIGIOUS INFLUENCE.

(Concluded.)

[Sermon by George H. Hopworth, pastor of the Madison Avenue, New York, Church of the Disciples.]

WE are told again, and lastly, that "Herod heard John gladly, and did many things." Now, this is a significant clause, and I want for a moment to address those of you who belong to the world. I do not wonder that men hear good news with gladness. Christianity is such good news that all mankind listen to it respectfully. It is a very pleasant thing to be told, even if you are an infidel, of the fatherhood of God, of the sacrifice which Christ made in your behalf, and of the glorious New Jerusalem, whose golden gates will some day swing wide open that your souls may enter. That is not a truth to which a man can afford to be indifferent, although his life does not accord with it. Even the infidel and the atheist hope that these things may be so, whether they are able to believe them or not. I never yet saw a man who did not respect right-

eousness when it was real, or justice when there was no sham in it. I do not believe that there is a dishonest man in the world who has not a sincere respect for honesty, or a liar in the world who does not delight to have other people tell the truth. But it will do little good, if you are sick, to have the medicine on the mantel; and you are exceedingly foolish, if you are racked with pain, and have called in a doctor and received advice, to refuse to follow it. You may respect the truth, but you are not a man, nor are you doing a man's work, unless you obey the truth yourself. If Christianity has any worth at all, it is worth as much to you as it is to anybody else.

If there is good news to be told, you ought to be avaricious enough to want your share. Yet you come on Sabbath morning to church, and respectfully hear what the minister says; you have certain twinges of conscience when he reproves your life, or when Christ does it through him; you are more than half determined, if not at once, at least very soon, to make a change in your life, and that is all there is of it. Over and over again, you, my friends, have made a resolution, a well-defined resolution, that you will do your duty; and you would be very sorry to be told that there is anybody in this congregation who has a more honest reverence for what is right, and just, and equitable, than you have. You are a half-way Christian, and yet you know that a man who goes half way and stops, never gets to the end of his journey. What would you say of a half-way temperate man, that is, a man who is very temperate when he is sober? What would you say of a man who once in a while tells the truth, but who tells a lie whenever it happens to serve his convenience? I think I hear your bitter words of scorn. I think I hear your criticisms. They are crackling through the air. All the manly sense of honor in your soul rebels at such a thing. The world does not like a sham in its heart of hearts, and that is a sham.

Well, brethren, let us now go the rest of the way, and instead of making a resolution that shall be broken, let us make a resolution that shall be kept. If Christ can save you, are you not willing to be saved? If Christianity can make you happy, and you believe it, why not take it? Why lie on your couch, racked by pain, when the physician has told you what the matter is with you, has put the medicine on a table by your side? Do you say, "I will take it to-morrow?" That is not manly, it is not just to yourself, it is not common sense. I need not say to you that it is not just or respectful toward Christ, who sacrificed so much that you might live, nor respectful, or kind, or just to Almighty God himself, who sent his only begotten Son into the world that we might be told this truth.

I know that the Master spoke in great kindness of heart when he said, "He that is not against me is for me." You have hidden yourself behind that saying many and many a time. You have said to yourself, "I am not positively against Christianity; I believe in it." But it is also true that if you are not for Christ, you are against him. If you were in trouble, and wanted to find out who your friends were, whom would you trust, the man who came to you and said, "I believe you are innocent, and will stand by you," or the man who said, "I have n't made up my mind yet"? You cannot count on the latter; he would be of no value to you. That man is

almost as much your enemy as the man who said, "I believe he is guilty."

Now, I apply the same rule to Christianity. If you have n't pledged yourself to Christ, your friendship is not worth much, and you cannot hope for much. As an honest man, you must have an honest base for your character; and if you build at all, you may as well build on a solid foundation as on a quicksand. If you were to be summoned from this church, from this gathering, to the bar of God, on what, as a business man, as a thoughtful man, as an honest man, have you to depend for everlasting life? I am speaking now, you know, according to the wisdom of this world; I am speaking according to logic, and science, and philosophy. A cause must produce its effect, and you and I cannot help ourselves. Now, then, what causes are there in your life, and what effects have you a right to expect? It is an awful subject, I know; but it will do you good to think of it. You would have very little patience, I take it, with a sea-captain, if you were a passenger on board his vessel, who should say to you, "I have a compass on board, but I never look at it." You say to him, "Captain, is not your compass a good one?" "Oh, yes; without a doubt," he replies. "Have you any fear that if you trust that compass, and if you watch it every day, and every hour in every day, it will not carry you in the right direction?" "Oh, no! I have no fear at all," he answers. "Don't you think it best to have a compass on board that a man can trust, and do n't you think it well to trust it?" "Certainly I do." "Then why do n't you trust your own?" He cannot give any reason why, and you think yourself a very fortunate man, if you are on board a vessel with such a captain as that, when you get ashore safely. And if you are going to sea again, you will not go in that vessel. Oh, no! That is not common sense, and common sense will bear its weight anywhere.

The same is true of a man's religion. There is not a man in the world,—he may be atheist or infidel, he may be avaricious, or the most dishonest speculator on the street,—still there is not a man in the world who does not believe in the honesty of other people. And if righteousness is of so much value, and really will do so much for a man, then I put it to you as a personal matter which must be decided between you and Almighty God some day,—How is it that, being rational, you dare to put this matter off? I would not dare to do it for worlds. I am afraid, personally, of my future. I believe in the future just as much as I believe in the past. I believe, first, that I must die. I believe, in the second place, that I must be judged. I believe, in the third place, that the judgment of God is to decide my fate throughout eternity. If there is any way of settling that matter now, so that I need not be afraid in the future, I am eager to do it. If it be true that a man, by loving the cross, can so shape his life, by accepting Christ as his Saviour can put the conditions of salvation on a sure basis, it is my first business to do it, because I do not know when I may be called. I must settle that matter first, just exactly as I would get an insurance policy when I am healthy, because I do n't know when I may die. Come, come to Christ! Ought I to invite a hungry man to a feast a second time? Ought I to invite a thirsty man to come and drink at the fountain? Ought I to go down on my knees and

plead with men who are dying with thirst and hunger to come under my roof and drink of the water and eat of the food that has been prepared? Oh, strange incongruity! How powerful the devil must be! How cunning he must be! What a subtle cheat and liar he must be, that men can live so long under such a hallucination! The only thing that can save the world is Christ, and him crucified. The nearer we get to his person, the better our hope is for the hereafter. We are sure of it, and yet the devil cheats us, and lies to us, and makes us gilded promises, in which there is no truth, and then laughs us to scorn when he claims us for his own. Oh! no, no, a thousand times no! Let us take Christ in no half way. Let us honestly, earnestly put the truth to a fair test, and take Christianity into our heart of hearts; then we shall find that our days are becoming colored with beautiful hues, that our nights are no longer dark and threatening, but lighted with stars, and with the beauty of the full moon, and that in the heavens, as we walk over the desert, is the pillar of cloud in the daytime and the pillar of fire in the night time. And beyond us will be the green hills of the Land of Promise.

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.

"CONSIDER YOUR WAYS."

BY ELIZA H. MORTON.

Hag. 1:5.

Stop 'mid the bustle and ceaseless strife,
Mid the wearing cares and ills of life,
Stop and commune with yourself to-day,
Stop and consider how time slips away.

Think of the hopes forever fled,
Think of the love forever dead,
Think of the friendship so false, untrue,
Think of the duties neglected to do,
Think of the yearnings all unexpressed,
Think of the longings for home and rest,
Think of the changes here and there,
Think of the misery everywhere.

Think of the pleasure as well as the pain,
Think of earth's beauty again and again,
Think of the flowers so fragile and sweet,
Think of the wonders beneath your feet,
Think of the hearts all tempted and tried,
Molded by grace and to Heaven allied,
Think of the goodness as well as the sin,
Think of the spirit that dwelleth within.

Think of the "Saviour who suffered and died,"
Think of the harvest-field, rich and wide,
Think of the work some hands must do,
What if the burden should fall on you?

Think of the future "by prophets foretold,"
Think of the city with streets of gold,
Think of the long, eternal years,
Think of the eyes never dimmed with tears,
Think of the sacrifice great, and the love,
Think of the pity and mercy above,
Think, and be glad that the day of grace
Lingereth yet for a fallen race.

Think, and resolve to begin anew,
Life in its glory was meant for you,
Trials but mold the soul, and make
Hearts more tender, "for Jesus' sake,"
Hearts more loving and hearts more pure,
Hearts more willing the cross to endure;
Think of the work some hands must do,
Rejoice if the burden should fall on you.
Allen's Corner, Me.

PROPHECIES RELATING TO THE ISRAELITES.

BY MRS. M. E. STEWARD.

FOR the last eighteen hundred years the Jews have been witnesses of the truth of revelation. Their afflictions have testified to God's displeasure for sin and unbelief. Had they searched carefully and candidly the word of the Lord to know the reason of their sufferings, they could not have failed to understand.

They have been witnesses, also, in the fulfillment of prophecy. (See Hosea, Amos, Micah, and all through the prophets, but more especially

Deut. 28 and Lev. 26). "The Lord will rejoice over you to destroy you." We have seen fearful, wholesale destruction, time after time, sweeping over the Hebrew race. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." We have witnessed the literal fulfillment of this prediction; "And there thou shalt serve other gods, which neither thou nor thy fathers have known." This has been applied to the Jews being forced to become Christians, and to praying to the images of saints, as the Catholics did. It may also apply to a sect in India, numbering six or eight thousand (India and Spain were the recognized ends of the earth), known as the Beni-Israel, supposed to be descendants of the ten tribes. "The Beni-Israel all profess to worship 'Jehovah, but many of them, till lately, paid, and some even yet pay, secret adoration to the Hindoo deities."—*Jenik's History of the Jews.*

"I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them." Such must have been the unvarying condition of this people while suffering so often and so terribly from the cruelty of their barbarous enemies. "Ye shall perish among the heathen [millions have so perished], and the land of your enemies shall eat you up." Great multitudes of the Jews have been lost, while the ten tribes have entirely disappeared.

"Thou shalt be only oppressed and spoiled evermore," referring to continual plunder and confiscation of their goods. "Thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." We have seen that even our own country is not an exception to the universal contempt of the Jew. The word *Jewed* is synonymous with cheated. "Ye shall be plucked from off the land whither thou goest to possess it." There is no land so dear to the Israelite as the land of his fathers; yet for a long time there have been many more Jews in every other country than in this.

"I will make your cities waste, and bring your sanctuaries [plural—not the temple alone, but the synagogues also] into desolation. . . . I will bring the land into desolation," and it is further stated that their enemies should dwell therein. All this has come before us in the sad history we have been considering. Thus the "desolate" land with its ruined cities, together with the people, have been, down through the centuries, as to-day, mournful monuments of the truth of prophecy. Who better than the Jew has proved to the world all these ages that "the way of the transgressor is hard"?

May we ask how the Lord has regarded this people all this time, while every human being has looked upon them with a greater or less degree of hatred and contempt? Oh, the pity and loving patience of our God! He says, "I have given the dearly beloved of my soul into the hand of her enemies." Jer. 12:7. "Is Ephraim my dear son? . . . since I spake against him, I do earnestly remember him still." Jer. 31:20. Paul declares, this side of the crucifixion of the Saviour, "that they [literal Israel] are beloved for the fathers' sakes." Ah, here is the secret! The Lord places a very high estimate on moral worth. Here was a people bearing a great weight of national guilt, contemptuously rejecting him in the plan of salvation, which had cost him so much; yet they are the offspring of those who were faithful to God, and he cannot forget it.

But can we believe, as some teach, that they are yet to be restored to their own land, and nationally blessed as formerly? The plan of salvation places all nations since the death of Christ on the same footing, and we see no reason why the rebellious Jews should be favored with any temporal blessings above the rest of mankind.

Still, God said by Moses, Lev. 26:44, "When they be in the land of their enemies, I will not cast them away [in every sense], neither will I abhor them to destroy them utterly." This

promise has been fulfilled. Though struggling for long ages through hatred, persecution, and death, they still exist, a distinct race. Efforts have been made to amalgamate them with the people, as by Napoleon in 1807, but without effect. God no doubt has a purpose in this, not alone to verify prophecy, or as a proof of certain retribution on the impenitent and unbelieving, but to visit them in the end with his mercy. (See Lev. 26:40-45.) Note that this blessing is predicated on their repentance. "If they shall confess their iniquity [unbelief], and the iniquity of their fathers [the same], with their trespass which they trespassed [the crucifixion], and that also they have walked contrary unto me [in their continued unbelief], and that I also have walked contrary unto them [in punishment of their unbelief]; . . . then will I remember my covenant with Jacob."

All this shows that they must renounce their unbelief and embrace Christ before they can have the blessing of God; while those who believe that the Jews will be gathered to the Holy Land hold that they receive this blessing before being converted. The "covenant with Jacob" does not necessarily refer to the promise of the land, but to the declaration, "In thy seed shall all the families of the earth be blessed." Gen. 28:14. This seed, Paul tells us, is Christ. Gal. 3:16. Paul says (Rom. 11:25) that "blindness" [the part relating to Jesus Christ] is happened to Israel, until the fullness of the Gentiles be come in." This intimates that a time would come when this "blindness," or vail (2 Cor. 3:14), would be removed, and they would accept Christ. This work is located at a particular time, when "the fullness of the Gentiles be come in." The Gentiles were to remain in the tree as long as they continued in the goodness of God (verse 22), keeping in harmony, of course, with his work on the earth. Have they done this? No; they rejected the first angel's message, and the angel following immediately proclaimed the fall of the Gentile churches. Rev. 14. Soon after comes the call gathering out of them the true people of God (Rev. 18), and with it the last call of mercy to the human race, which swells into a mighty cry. The last yearning of infinite love reaches out to all God's creatures on the earth; his searching Spirit goes everywhere, to all races, for persons of moral worth. "Every agency is employed that has ever been successful in winning souls to Christ;" and then it is that an especial call is given by the Gentiles (the agents of all this work) to the Jews. Thus fulfilled the latter clause of the 12th verse: "How much more their fullness."

The Gentiles are at first made rich in Christ by the fall of Israel; they are in the end made still richer by being the means of the conversion of some of the Jews, thus gathering fruit unto life eternal,—stars in their crowns; not only this, but, as Dr. Scott says, "Their conversion [that of the Jews who receive Jesus as the Messiah] will fulfill very many ancient prophecies concerning their restoration, and will probably be effected by the fulfillment of many other prophecies. . . . This event will accomplish so many prophecies in so open and signal a manner that infidelity in every form must be finally confuted and silenced; and the attention of the most heedless must be excited to the astonishing display of the power of God in performing his word; . . . he will effectually concur with these impressions by pouring out his Holy Spirit to convert the nations." What is this but the "latter rain," for which we look very soon, when doubtless many of the literal seed of Abraham will accept the gospel, and be sealed with the seal of God?

In Rom. 11:26 is a promise, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Will he do this? All those passages in the Old Testament Scriptures which are applied to the future restoration of the Jews to the land of Palestine are believed by many eminent Bible scholars to refer to their return from the Babylonian captivity, to this gospel work for them in the near future, or to the final admittance of God's people into the New Jerusalem.

THE SOUL'S TIME.

"To every thing there is a season." Eccl. 3:1.

WHEN thy heart is burdened, sad—
When scarce dear things make thee glad—
Then has come thy time to say,
"New Thy mercies every day;
While I count them o'er and o'er,
Grows the precious heavenly store."

When thy trials thicken fast,
Press thee down to earth at last,
Then is thy own time to sing,
"Neath the shadow of thy wing,
Lord, to thee, in loving praise,
Gratefully my song I'll raise."

When thy way is hedged about,
And no path leads on and out,
Thien's thy time to rise, and fly
Trustingly to God, and cry,
"Jesus, Shepherd, go before;
Open thou the closed door."

When thy life is growing bright,
With success or with love's light,
Then's the very time to clasp
His dear hand with closer grasp,
And with tender fear to pray,
"Keep my heart, Lord, lest it stray."

When the end is drawing near,
Parting, meeting, almost here,
Then how peacefully will rest
Thy tired head upon his breast—
"Lord, I'm coming, through thy grace."
"Child, beside me waits thy place."

—Hannah Codrington, in *S. S. Times*.

LAW CONCERNING MEATS AND DRINKS.

BY ELD. C. H. BLISS.

Is there any law for Christians concerning meats and drinks?

This question is often asked; and those who present it generally mean to inquire if we think that the law to the Jews regulating their eating and drinking is binding upon Christians. To this we must certainly say, No; neither do we believe it the right of the church to enforce it upon the members. Some good might possibly result from such a course, by restraining some members from indulging in unhealthy practices, but the evil would more than overbalance the good. God has not seen proper to lay this yoke upon us. But it does not necessarily follow that God has no law by which he designs the appetite to be governed. If not, why may we not partake of fermented liquors, wines, opium, tobacco, etc., indeed anything a perverted appetite might crave?

No Seventh-day Adventist, at least, will deny that such indulgence is sin; but by what law is it determined? Where there is no law, there is no transgression (sin). Methinks I hear a hundred voices saying "Thou shalt not kill!" Ah! that is it. The man who kills himself by the use of poisonous substances, whether it results in immediate physical death, or in gradual destruction of life's forces, is guilty before God.

But why condemn the use of these substances, on the plea that they gradually waste the forces of life, while we ourselves are constantly using, as articles of diet, substances whose effect upon the system is the same in nature if not in degree? That the constant use of pork is a fruitful source of disease—to say nothing of the hundreds who die annually from the trichina, and hundreds more, perhaps, who die from the same cause, but whose death is attributed to other diseases—is admitted by nearly all our best authors on health; and that tea and coffee possess ingredients deleterious to the human system has been demonstrated many times. If the above statements are true, as every well informed person will admit, then does not he who needlessly and constantly indulges in these things violate that law which says, "Thou shalt not kill"?

Verily there is a law for Christians concerning meats and drinks. I am surprised to find some of our brethren whom we supposed were learning the better way, going back to their old habits of life. How hard it is to forget those olden times when we ate the pork, and drank the strong tea and coffee, and smoked the pipe, or chewed the precious quid, and worked hard all the year and paid nearly all we earned to the doctor. Oh! may those days never return. Shall we who

have been washed return to our wallowing in the mire? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

IS IT DUTY?

BY JULIA E. GREEN.

A SISTER asks, "Is it duty for me to walk from three to four miles and back to assist in keeping up the Sabbath-school and prayer-meeting, while Brn. A. and B. and sisters C. and D., and others who have no farther to go than I, feel that they have no duty to do in that direction, as there are but few there, and the exercises are somewhat monotonous?"

The Lord makes no provision for individual excuses when he says, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." There is a whole sermon in that verse. Let us turn to it, and read and ponder it well; it is in Heb. 10:25. The duty is laid upon every individual member of the church to meet together and exhort and encourage one another in the good work of overcoming, and the more the signs of the great day thicken around us, the more earnest are we to be to heed the injunction.

Those who refuse to do so are the losers; for our dear Lord said that where two or three are met in his name, there he would be. Is it not worth making a sacrifice for, to meet with our dear Saviour? We cannot claim that promise if we stay at home from choice.

We are to meet together and exhort one another; and Malachi tells us that the Lord hearkens when his children speak to one another, and so well pleased is he that a book of remembrance is written before him. Only think! holy angels in Heaven penning down our feeble testimonies while the great God is listening to the stammerings of our tongues. And that is not all. He says, "They shall be mine in that day when I make up my jewels." O brethren and sisters, is the thought of this not enough to induce us to sacrifice a little time and bodily ease in the service of God?

Many consider it a duty to labor so hard on the six working days that they are wholly unfit, both in body and mind, to engage in the services of the Sabbath. Is it duty so to labor? Would it not be better every way, and more pleasing to God, if we would slack up work a little toward the last of the week, and allow our wasted energies time to rally, that we may come up to God's house in a condition to praise and glorify him?

Dear brethren and sisters, let us not forsake the assembling of ourselves together, though it costs us a sacrifice; for soon the last opportunity to pray together or to exhort one another will be past. Oh, how our hearts will rejoice if we can look back to a long line of Sabbaths that have found us in the place where our brethren convened for prayer and praise. When these opportunities are all gone, and the Lord sends his angels and gathers his saints together, those that have made a covenant with him by sacrifice, we shall be well paid for all our long, wearisome journeys if we are numbered among those who have endured unto the end.

MUSIC IN THE CHURCH.

[Theses given by Dr. Franz Delitzsch to his English Exegetical Society.]

1. Music in the church is allowed; for music belongs not to the shadow of the Old-Testament worship, which is abolished by the substance of salvation which has appeared in the person of our Saviour, and by the work of our Saviour. 2. If singing is allowed, consequently also playing instruments is allowed; for, singing, we make music with the instruments of our speech; and, playing instruments, we make the wood and metal and strings sing. The vocal music makes the nature of our body serviceable to God's honor, and the instrumental music makes eternal nature serviceable to God's honor. 3. Whatever is al-

lowed to be done internally, is also allowed to be done externally. The apostle summons us to sing and to make melody (music) in our hearts (Eph. 5:19), therefore it is also laudable to make music to the Lord with our mouth and with our hands. 4. Whatever takes place in the upper (celestial) or triumphant church, cannot be forbidden in the church here below. Now the seer heard in the heavens a voice as the voice of many waters, and the voice which he heard was like the voice (*hos*) of harpers harping with their harps. (Revelation 14:2.) The particle *hos*, which is expressed neither in the received nor in the revised version, is significant. The harps and the harping were antitypically corresponding to the terrestrial. 5. Saul was refreshed, and the evil spirit departed from him, when David took his harp and played with his hands (1 Sam. 16:23); and music was employed in the prophets' school to awaken the prophetic charisma, as the example of Elisha shows, upon whom came the hand of the Lord when the minstrel played. 2 Kings 3:15. This energy of music continues, and is still practicable.

JOHN WYCLIFFE.

TAKE from men the Bible and the Christ spirit which pervades and illumines it, and you take from them the charter of their rights and equality. The Romish prelacy had succeeded in doing this, and had also gradually withdrawn the vital element of power, knowledge, into their own hand; the power obtained of God to bless man was used as a power to crush him to the earth. While a few enjoyed its light, they hid it in the cloister; and the mass of their fellow-men groped under their walls in the darkness of deepest midnight.

Thus it was in the latter half of the fourteenth century, when the man of the age, John Wycliffe arose. We call him the man of the age who into the dead past, sows the seed of a living future. This, John Wycliffe did. The supreme and binding authority of the Holy Scriptures as the guide of Christian faith and practice, and the right of all men, without distinction, to the possession of these Scriptures, are among the fruitful ideas which he cast into the soil of the fourteenth century. They inspired the labors of his active life. They culminated in the great gift to the Anglo-Saxon race of the Holy Bible in the common tongue. Being a profound theologian, and occupying a position as Doctor of Theology at Oxford, he had an opportunity for disseminating truth to the seeking minds of the age. During the years of his professorship here, he sent out scores of zealous advocates of the truths he taught. Ever busy himself, lecturing and writing through the week, on Sunday he preached the gospel to the poor. But his course was narrowly watched, and finally he was expelled from Oxford, the last resort of religious and intellectual freedom. He retired to Lutterworth, where his long-cherished idea of giving the Bible to the people was fully developed; and calling in the ripest scholars among his followers, he commenced his labors at once. While the task was vigorously prosecuted, it was carried on in silence, and was doing its work among the people before its existence was suspected by the clergy. The yell of rage with which they greeted its appearance betrayed their consciousness that the ancient foundation of their power was shaken.

This ancient version was not, indeed, from the original sources, Greek and Hebrew. No copies of these then existed in all Western Europe; hence Wycliffe only submitted to a necessity in translating from the Latin Vulgate. But there is a glory about Wycliffe's Bible which cannot be affected by its critical deficiencies. It was the virtual settlement of the great question, "Shall the people have the Bible?" It was the prophecy and earnest of Protestantism. It has claims to grateful reverence from the nations speaking the English tongue, which have never been realized. It was England's first Bible, and for an hundred and thirty years her only one. With the exception of Wycliffe's own writings, it was the

first book of any magnitude ever written in the English language.

Wycliffe, the practical reformer, had not undertaken this great work as a mere experiment. He had his eye on a definite, practical result, which he had the means to accomplish. Aside from the demands for the Scriptures, excited by his influence during a long public career, he had at command one of the most effective agencies of modern publication. The active, hardy itinerant preachers whom he had sent out during his professorship, to preach the gospel to the poor, now became colporters. They had traversed every part of England, and knew how the people longed for the bread of life, and eagerly counted the days till the return of their missionary; and what consciousness of worth would steal into their hearts, when they heard, for the first time, the words of the Bible in their own tongue, and learned what God had done to redeem them. Nor would the missionary be permitted to depart until they had obtained at least some portion of the Holy Word.

For twenty years Wycliffe's writings rapidly multiplied, and the one hundred and seventy copies of the Bible, more or less complete, which have come down to our own time, are an index to many times that number which perished by use, by accident, or by the Romish bonfires. The rapid spread of Wycliffe's sentiments fully justified the apprehensions of the clergy. All things seemed to indicate the speedy fulfillment of all that the lovers of truth could desire; but these bright anticipations were destined to disappointment. The Papacy was not so easily to be deprived of its prey.

The next quarter of a century was one of priestly tyranny. Gross darkness settled down upon the land. The flower of martyrdom, spoken of by Wycliffe, was won by a noble line of Christians. Throughout this period the writings of Wycliffe, and especially the Bible, were everywhere regarded as the source of heresy, and the possession of them was punished as a high crime. Driven from the wealthier classes, truth had taken refuge among the unnoticed poor, and, in silence and obscurity, she was nurturing the influences which were to insure her triumph in the happier time to come.

During this persecution, a sentence was passed against the dead body of Wycliffe, directing that it should be burned to ashes, as an expression of the abhorrence in which his memory and doctrines were held by the Church of Rome. The decree was executed in 1428, on the banks of the Swift, and the ashes were thrown into the river. The enemies of truth took this as a presage of the speedy and final overthrow of his doctrines. But they were false seers. "The Swift," says Fuller, "conveyed his ashes into the Avon, the Avon into the Severn, the Severn into the narrow seas, and they into the main ocean, and thus they are emblematic of his doctrine, which now is dispersed over the whole earth." His views found ready acceptance among the enlightened Bohemians, and strong advocates in the persons of Huss and Jerome. Their reformation flowed into that of Luther; and when Luther's reached England, its waters mingled with the earlier stream, whose sources we have traced in the personal labors of Wycliffe. Thus the prophecy was fulfilled.

The mind stands amazed at the mighty consequences to our race flowing from the life of a single individual. John Wycliffe stood in his devotion to truth and virtue, turning a deaf ear to the entreaties of friends to give up such unpopular truths. Depised by the popular clergy, he was firm as the adamant rock; and, as a result of his unselfish life, the word of God was placed in the hands of the poor and down-trodden, and its inseparable companion, knowledge, was rekindled among them, thus lifting them up from a slavish bondage to the priesthood into the light and freedom of truth.—O. D. Williams, in *Sabbath Recorder*.

—It was recently said by the venerable Mark Hopkins that the true aim of the highest education is to give character rather than knowledge.

THE MORE EXCELLENT WAY.

BY ELD. J. D. PEGG.

"AND yet show I unto you a more excellent way." I Cor. 12 : 31.

The apostle is giving instruction concerning spiritual gifts. After having enumerated the gifts which "God hath set in the church," told their uses, shown how indispensable they are to the church, and exhorted the brethren to covet earnestly the best gifts, he then adds: "And yet show I unto you a more excellent way." What is this more excellent way? The thirteenth chapter of first Corinthians tells us; it is to have the soul full of love. How often in the Bible love is exalted, recommended, and commanded, but in this chapter it is magnified! It is better than a knowledge of the languages of earth and Heaven combined; better than the gift of prophecy, and the knowledge of mysteries; better than wisdom, knowledge, and even faith; better than gifts to the poor; better than personal abasement and sacrifice. And why? Love suffereth long, and is kind, envieth not, vaunteth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and love never faileth. Are not such qualities superior to the power to heal the sick, expound mysteries, or remove mountains? See yonder youth. He has gone into a far country, and spent his substance in riotous living, and is now poor and destitute, hungry and naked, sick and suffering. What does he care about his father's knowledge of language, or his having faith so that he can remove mountains; or the power to solve mysteries and explain futurity? What the poor outcast wants now is love. He would give more to hear his father say,—

"Go for my wandering boy to-night;
Go, search for him where you will;
Go bring him to me with all his blight,
And tell him I love him still."

Love never faileth! And the time never will come in the most distant cycles of eternity when love will be unnecessary or unappreciated. The other gifts will cease to be necessary when the pearly gates open to the redeemed, but love will then have blossomed into perfection. The purest and best love of which we are capable is like looking through a glass darkly, but then it will be like seeing face to face. What would Heaven be without love? It is this principle of love that separates Heaven and hell, God and wicked angels, the redeemed and the lost.

We look with covetous eyes upon the gifts of the Spirit as manifested in miraculous powers, and we are commanded to do so; but shall we not also strive for this "more excellent" gift, which will be ours as long as eternity lasts, and which exceeds the other gifts as much as eternity exceeds the present dispensation? "All" may not have the miraculous gifts, but the most lonely and lowly, dust-covered, way-worn, sighing pilgrim may have this superior gift, upon which hangs "all the law and the prophets,"—love to God first and supreme, and love to our neighbor as ourselves.

BEWARE.

BY JANE L. PRESTON.

BELIEVING there is danger of our young sisters being overcome through the allurements of fashionable attire, I am impressed to admonish you in love to beware or you may be entangled in a yoke of bondage not becoming to the followers of our Saviour. You will lose your identity as his dear, approved children while mingling with those who reject him. Thus you will exclude yourself from his approbation, and prevent others from entering, who would come to Christ but for your example. I do not believe you mean to do this, but I know by experience that the theatrical view of this world is dazzling. The enemy takes advantage of our weak nature. We are in danger of being cast away, unless we try

daily to imitate our divine pattern, that we may bear the heavenly impress before the world, and gather with our blessed Saviour. Oh that we may all profit by the testimonies recorded to our benefit.

FILLING THE GAPS.

I ACKNOWLEDGE freely that it is not pleasant to "play second fiddle," to do the small, tell-for-nothing things which are indispensable to finish the large affair properly; and then, perhaps, have to stand by calmly and hear the credit of the whole given to some one who receives it smilingly, quite unconscious, apparently, that but for your efforts it would have been worthless. But "charity"—i. e., love—"seeketh not her own," and as our Father sees and knows all, why need we worry? More than this, I believe to fully believe that "filling the gaps" is not only a much needed work, but a grand and noble one, for so much depends upon how they are filled. Surely a life spent in doing the little needed things which round out and make more perfect and complete the lives of others, need not and will not be spent in vain. Setting a table is small business; yet how much of family comfort, and health too, depends upon this item of our daily life.

"Who sweeps a room, as by Thy law, makes that and the action fine," said quaint George Herbert, and the dear old man was right, for it is the motive with which we do anything that makes the deed noble or ignoble.—*Christian Weekly*.

THE COMING RESURRECTION.

AFTER sowing and decay comes an uprising, and the farmer soon perceives, in a few short weeks, the little green blade, the son of the buried life. So with the dead. There is soon to come—and how soon we do not know—the resurrection; we shall thus perceive that they were not lost, but only committed to the grave, in readiness for "the redemption."

Dear friends, if such be death, if it be but a sowing, let us have done with all faithless, hopeless, graceless sorrow. Our loved ones are not lost; they are sown; and as "light is sown for light," so are the righteous sown for light. The stars are setting here to rise in other skies to set no more. We are quenched like torches only to be re-lit with all the brilliancy of the sun.

Oh, how blessed it is to have such a hope in Christ! He has died for us to take away death, sting, and dwelt in the once gloomy grave that he might dispel its ancient terror. And has he not risen again, that we may see the first-fruit of all the dead who fall asleep in him? Blessed prospect! When he comes to earth again, "the dead in Christ shall rise first," and then the living saints shall be translated to meet him.—*Spurgeon*.

—I look up into the heavens at night, and, by the aid of my instrument, gaze into the face of a star whose ray of light that strikes my eye this moment had been running down the space of the universe for long centuries before this planet had any existence; and the thought comes to me that before the wave, which made the light now see, was started in the ether by the pulsations of yon far-off star, God was loving me. O my soul, think on that vast accumulation of love through those measureless, uncounted cycles!

We think it great that a mother should love her child through the portion of that mother's life which lasts after her child is born until the mother dies. But how very, very few human mothers have lived fourscore years after their children were born; and what are fourscore years to the measureless age of God? His love was so great that it could not wait till we should come into actual existence; the very thought of us was the delight of his heart.

If that love was from everlasting, shall it not be everlasting? Can that end which had no

...ning? Shall we doubt it? Shall we fear
a fountain which flows so freely shall some
run dry? It has not yet run dry. Ages
not exhausted it. Oh! blessed assur-
ce, so tender and so sublime! "I have
ed thee with an everlasting love."—*Dr. Deems,*
Sunday Magazine.

THE MIND THAT WAS IN CHRIST.

Phil. 2:5-8.

ST. PAUL is speaking of those who thought
of themselves, and more highly, than they
ought to have thought, who had formed a self-
righting, vainglorious habit. To these he holds
as at once a pattern and a warning, "the
mind which was in Christ Jesus." This mind
revealed itself in two acts, the emptying and the
humiliation: "He emptied himself;" "he hum-
bled himself."

In the first great act in which this great
mind revealed itself, there were two parts.
He who was "in the form of God" did not
clutch at his equality with God, but laid aside
the form of God, the splendid condition, the
divine state, the regalia or paraphernalia of the
divine head. At these he did not clutch; of these
he willingly emptied himself. Those to whom
the apostle wrote clutched at the poor pomps
and shows, often and for the most part purely
imaginary, which distinguished them above their
fellows; while the Master whom they professed
to follow and serve cheerfully parted with the
imaginable splendors of his divine estate.
And, then, having divested himself of "the
form of God," he voluntarily assumed "the form
of a servant," and that he might condescend to
the servile form, "was made in the likeness of
man." He was made man; for, in the incarna-
tion, not the will of the Son alone was concerned,
but also the will of the Father; nor the activity
of the Son alone, but mainly the activity of the
Holy Ghost. But he who was made man, took
the form of a servant. That was the pure deter-
mination of his own will. It was for this very
purpose that he assumed, or consented to assume, our
humanity. He renounced the divine form that
he might take a form at the greatest possible dis-
tance below it; that he might be able to sum up
the whole earthly history in the words, "I am
among you as the servant," St. Luke 22:27.
The disciples who seek to lift themselves
as high as they can are warned to consider him
who stooped as low as he could.

In the second act which revealed the mind of
Christ, his self-humiliation is shown to touch
the farthest possible limit. He who humbled
himself to become man, continues to humble
himself when he is man. He who had taken
the form of a servant, sets no bounds to his serv-
itude.

He becomes "obedient;" obedient "as far
as to death," obedient "even to the death of the
cross," cheerfully submitting to the utmost deg-
radation to which his new servile condition ex-
posed him. As man, he might have set himself
up to be a great man, to exercise authority, to win
obedience, to command service. But, true to
the mind which prompted him to empty him-
self of the splendors of the divine form, he is
content to dispense with the honors due to the
human form. He no more clutches at his equal-
ity with the greatest and best of men than he
clutched at his equality with God. He will
only be Lord of all by being the servant of all;
and hence he is obedient,—obedient to death,
obedient even to the cross. Obedience, the har-
mony of the human will with the divine will, is
the only and proper blessedness of man. Obe-
dience, therefore, is the one aim of him who was
made man; obedience at all risks, at all costs.
If death lie in the way of obedience, death shall
be welcome; if shame, shame shall be welcome.
For obedience to God is the highest service he
can render to man.

Humility was surely never so splendidly illus-
trated, or so weightily enforced.—*The Expositor.*

—To rejoice in the happiness of others is to
make it our own; to produce it is to make it
more than our own.

Special Mention.

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

WATER-SPOUTS IN CALIFORNIA.

A SERIES of the most destructive water-spouts
ever recorded ran riot over portions of Kern, San
Bernardino, and Inyo counties on Friday, the 30th
of June. From the line of destruction there must
have been several of these fearful visitors. One
of the greatest was discovered on the afternoon
of that day about two miles west of Coyote Holes,
on the stage road between Caliente and Lone
Pine, moving north. It was terrible in its work
of destruction, for one hundred and fifty miles in
extent. For nine miles it followed the line of
the stage road, and swept it away completely. In
places it plowed the track of the road thirty feet
in depth. The Supervisors of Kern county have
sent a force of men and teams to remake the road.
This spout came through the mountains at Walk-
er's Pass, leaving a line of destruction of one
hundred and fifty miles.

The same, or another spout, south of Coyote
Holes, swept across the line of the new Atlantic
and Pacific Railroad, where a most surprising
spectacle was found. The water washed the
road-bed away, but the rails remained, and held
the debris of the storm in miscellaneous confusion.
In the mass of matter arrested by the rails and
ties were two grizzly bears, a large number of
coyotes, jack-rabbits, wild cats, various kinds of
snakes, about five hundred of them rattlesnakes,
many coiled around the rails to save themselves
from being whirled any further and being killed
by the flying mass of stones, gravel, and all man-
ner of matter that was hurled along by the resist-
less storm.

About the same time, on the opposite side of the
mountains, on the South Fork of Kern River, an-
other spout came down the canyon and carried
away a fine farm and covered the land with water.
In Tejon Pass another similar storm came roaring
out to the plain, destroying the little Indian vil-
lage in an instant, carrying away their horses,
houses, dogs, cornfields, and vineyards, and
drowning several of the Indians and wounding
nearly every one more or less. The great dry
plain for twenty miles north, to Pampa, was con-
verted into a lake, which slowly settled away into
the hot and thirsty soil.

Already there appear to be found the tracks
of four of these wonderful storms that moved
from south to north. As they all came from a
part of the country where there is no water, the
question naturally arises, Where did the water
come from? Those who saw the floods say that
the water came in a body, as if a lake had in-
stantly fallen on the earth. The only lakes near
the source of these storms are dry lakes, which
everybody who ever traveled over them would
be glad to lose, without offering any reward for
their return. It is probable that this great cata-
clysm may not be an unmixed evil. The great
furrows plowed by this gigantic force must
change the features of the country very materi-
ally, and it is altogether probable that veins of
metal have been exposed along its track.—*Sel.*

—One of the most trying of the countless
difficulties which beset Western troops when en-
gaged in Eastern warfare is summarized in a re-
cent dispatch from Egypt announcing that
"grave doubts are felt respecting the trustworth-
ness of the interpreters, upon whom the English
are forced to depend for lack of better." The
peril of being compelled to intrust all the secrets
of a campaign to men who may at any time turn
traitors requires no demonstration, and the ex-
perience of England's former wars has amply
proved the Oriental's wonderful power of betray-
ing the most important secrets of his rulers, or
disseminating his own, without exciting any sus-
picion among the uninitiated. In one province
of India the signal of revolt was given in 1857
by merely distributing "chupattis," the flat cakes
of unleavened bread which formed the ordinary

food of the people. The fatal message was con-
veyed to another province in the words, "Sub
lal hoga hai" (all is to become red).

—The struggle with the odious offenses of
Mormonism was not ended with the appointment
of the Commission by Congress. The wily
polygamists have pretended to conform to the
letter of the law by ostentatiously putting
away all their wives but one, and have
placed monogamists in the public offices, who
are men as firmly devoted to the faith as those
who have been set aside. They intend to test
the constitutionality of the law, but declare
in advance that if it is decided against them,
they are determined not to submit at any cost.
To that issue it is bound to come, whether they
will submit or not. Rebellion and treason
against the law of the land will have to be sup-
pressed by force, if other means will not avail.
The Salt Lake *Tribune* has a calm but appalling
revelation of the social results of polygamy in
actual fact, that are as inseparable from it here
as in oriental countries, and declares with a sol-
emnity that calls for serious reflection, that if
Brigham Young had introduced his system a
hundred years sooner, "neither in morals nor in
any attribute which lifts civilized man above
the barbarian would Utah have any advantage
over Turkey or Egypt." It then adds, "Why
the United States is careful to quarantine pest-
houses and ships in which endemic diseases are
raging, and leaves this Territory without a yel-
low flag of a nation's horror above it, is a mys-
tery which thoughtful men cannot understand."
—*Christian Weekly.*

—A sad and tragic story is told illustrating
the guards by which the Czar is hemmed in.
Being interested in the operations of some la-
borers at work in the park at Peterhoff, he
beckoned one of them, who at once ran toward
him, but before reaching him, fell dead, shot by
the sentry, before his eyes. The strictest orders
had been issued to shoot any one approaching
the Czar without leave, and the signal of the
Emperor to the poor victim had not been
noticed. Think of the terrible fate of the Em-
peror of the Russias, not able to speak to a man
without the danger that he will be shot down
before his eyes! And this is the glory of
royalty!—*Independent.*

—The largest gun on board the English fleet
at Alexandria throws a projectile weighing
1,700 pounds, at a velocity of over a mile in four
seconds. It takes 390 pounds of powder to fire
one such shot, and each discharge costs about
\$1,000.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There would be no need of arsenals nor forts;
The warrior's name would be a name abhorred;
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!"

—There are many fruits that never turn
sweet until the frost has laid upon them; there
are many nuts that never fall from the boughs
of the forest trees till the frost has opened and
ripened them; and there are many elements of
life that never grow sweet and beautiful until
sorrow touches them.

—If thou seek rest in this life, how wilt thou
then attain to the everlasting rest? Dispose not
thyself for much rest, but for great patience.
Seek true peace—not in earth, but in Heaven;
not in men, nor in any other creature, but in God.

—Life has such hard conditions that every
dear and precious gift, every rare virtue, every
pleasant faculty, every genial endowment—love,
hope, joy, wit, sprightliness, benevolence—must
sometimes be put into the crucible to distill the
one elixir, patience.

The Family Circle.

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

AT SUNDOWN.

The summer sun is sinking low;
Only the tree-tops reddened and glow;
Only the weathercock on the spire
Of the neighboring church is a flame of fire;
All is in shadow below.

O beautiful, awful summer day,
What hast thou given, what taken away?
Life and death and love and hate,
Homes made happy or desolate,
Hearts made sad or gay.

On the road of life one milestone more!
In the book of life, one leaf turned o'er!
Like a red seal is the setting sun
On the good and the evil men have done,—
Naught can to-day restore.

—From "In the Harbor," by H. W. Longfellow.

CARES.

"FIVE minutes to four! The children will be home in half an hour, and George will expect supper early, too—since it is prayer-meeting night. I don't see how I can go! This dress must be finished, and there's an hour's work yet up stairs; then there's all the supper work, and getting ready, and the sitting-room must be swept before George comes, and dear knows what else!—I just can't go, that's all! There, Minnie, go away and do it yourself; I can't be bothered now," and Mrs. Burrows gave the child who had brought her needle to be threaded, an impatient push that sent her stumbling over an ottoman, and in a repentant effort to save her from falling, Mrs. Burrows tore her work from the machine, raveling out a full yard of the chain-stitch seam she had been sewing. For a moment her face grew very dark and hot, and she gave vent to her feelings in severely shaking the poor little seamstress and uttering some sharp words. A moment more, and the poor woman, ashamed and condemned, gave way to a few hot tears. "Oh, I don't see why I have so much trouble! I'm so worried, I'm not fit to go to meeting anyway!"

Then a wee voice in her conscience piped up to know how then she would be fit to go to Heaven; but she went on saying, "I do have so many cares! I hardly know any more whether I am a Christian or not. I have no time to pray, and I haven't read a word in the Bible since yesterday! I used to enjoy religion as much as anybody." Turning to a table near, she picked up a small Bible, and opened at the parable of the sower.

"My Bible always opens at this place; I do not see anything special to suit my need here; I know the chapter by heart, and I believe it was meant for the ears of a public assembly. I know the sower sowed the good seed in my heart, and I think it is growing and thriving."

While thus thinking, her eyes went over the words: "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

Somehow the whole current of her mind caught on that little word *cares*, and as it could not be swept away, centered about it in a bewildering whirl. "I know I have the cares of this world growing about me thickly enough, but I don't believe they have choked out the good word from my heart; it's all there yet, if I can't use it much. 'And it becometh unfruitful.' Here she fell to pondering again. "'Be-cometh unfruitful.' He did not say it was destroyed;—'becometh'—that does not mean *immediately*, but *gradually*—'unfruitful.'" And in her mind rose a picture of a slender, sickly stock of wheat among thorns and rank weeds, crowned with a few kernelless husks, and she saw the likeness of her own religious experience only too clearly. Together with this revelation came the sweet, pure words of Jesus: "Herein is my

Father glorified, that ye bear much fruit." Then the Holy Spirit, having gained this foothold, brought still another great truth to her mind,—the vast difference between the value of earthly and eternal things.

With a tearful face and an awakened heart, she sought her room for the few minutes that yet remained before the children's arrival, and poured out her soul in confession and pleading to Him who is a Father indeed—so ready to hear and forgive and restore. Rising with a new joy in her heart and face, she felt that the dreadful thorns she had been permitting to grow about her for years, were all swept away in a word, even as she gave her whole life in entire consecration to God. She resolved, with divine help, to seek first the kingdom of God in all things.

She smiled as she folded the dress to lay it away, as the children came in from school, to think how she had lost interest in it. The sitting-room could really do without sweeping, and she set the little girls to picking up the scraps; the work up stairs could just as well be done tomorrow; so Mrs. Burrows set about getting—not the supper in her programme, but a simple lunch.

"Ella, going to meeting to-night?" called her husband's cheery voice, as he entered the room.

"Yes," was the response, "if you can eat a cold lunch for supper."

"Oh, I'd rather have it. Old Brother Howells, who preached here six years ago, is in town, and we're going to try to get him to preach to-night."

"Oh, there's nobody in the world I'd rather hear!" exclaimed Mrs. Burrows as she gathered the little ones about the table.

The church seemed so pleasant, the greetings from friends so cordial; her cares were all at home, and her conscience so blessed, that Mrs. Burrows was really happy, while the dear old minister read his text and preached about "gaining the whole world and losing the soul." Holy truths came flocking into her heart, now that she had opened the door to them, like a flock of white doves long shut out of the home-cote, and she understood how she must abide in Christ, and perform her religious duties even though her house might not *always* be in perfect order, nor her table always loaded with careful dishes, nor her children always as fancifully dressed as her neighbors; and with these thoughts came the words, "And the lusts of other things entering in." She was seeing clearly now, and bowed her head to conceal her tears as she murmured, "It's all for me, and God meant it! I'm so glad my Bible always opens there, and I shall mark that verse: 'The cares of this world, the deceitfulness of riches, and the lusts of other things, choke the word, and it becometh unfruitful.'"—Mrs. L. E. Thrope.

SAY'S LIGHT.

MISS WINTHROP was in the habit of giving her class a verse each Sunday for the week's motto. This week it was, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." "Will you try this week, girls, to let your lights shine?—will you, Say?" she asked, turning to Say Willis.

"I'd like to, but I—don't believe I've got any light; it does not make any difference to anybody what I do—no one notices what I do."

"You do not know surely about that," responded Miss Winthrop, "and it does not concern you; your part is to keep your light burning brightly, whether any one looks or not; and if you do your part, the rest will be taken care of. Will you try?"

"Yes, ma'am," answered Say. But she did not seem very hopeful about it. She could not believe any one would pay any attention to her little light.

On Monday morning it was the first thing she thought of, and she wondered how she should find opportunity to keep her promise. How she hated Monday! Bridget was always cross, mamma tired, and the children invariably did

something a little more trying than common. To-day it was worse than usual; for it was rainy, and Bridget was cross because the clothes could not go out; mamma had one of her headaches, baby fretted incessantly because of his teeth, and Tommy was home from school with earache.

It was rather of a discouraging outlook to Say when she came down. Papa was worrying lest breakfast would not be ready for him so he could take the early train into the city; Bridget would not hurry; mamma with baby in her arms, crying, was wearily trying to hasten matters a little, while Dick and Tommy were already engaged in hot dispute. Say's heart sank—she was sorely tempted to give up at the outset; an impatient word was on her lips, when her verse and promise came to mind, "Let your light so shine."

And then in a twinkling things seemed to change. Nettie appeared from somewhere, and took baby from mamma up into the nursery. Mamma herself was sent into the dining-room. Dick was helping set the table, fairly glowing with pride, because Say had whispered in his ear that Mr. Earle told her, last night, he was the best scholar in his class. As for Bridget, there was a light streak in the northwest which Say pointed out to her, the sight of which scattered her frowns like magic. It was not much, after all, but every one felt better.

"Now, mamma," said Say, after breakfast, "you just go up stairs and lie down. I'll take care of baby, and see to things." Mamma hesitated, and tried to remonstrate, but her head did ache so badly, and Say seemed so willing and cheery.

It was a pretty long, tiresome morning, but Say kept repeating her verse over to herself, to keep her courage up, she said.

After dinner, when baby, worn out, dropped asleep, and Tommy, having found a book of travels, had curled himself up in papa's big chair in the dining-room, Say settled herself comfortably on the lounge in her room, book in hand. She had just congratulated herself on the long pleasant afternoon before her, when the bell rang, and there stood Miss Mercy Stone, with her work-bag in hand, evidently prepared to come in and sit awhile.

Miss Mercy was just a little bit of a bore; for she made long calls, and talked all the time about her aches and pains. Say was tired; besides she was just in the middle of a very exciting chapter of her book. "Mamma is sick," she said without opening the door very wide or inviting her guest to come in.

Miss Mercy's face fell, and Say's quick eyes did not fail to observe it. "I suppose it would be a real comfort to her to come in and talk awhile. She's a Christian, so of course it would be letting my light shine; but I guess *He* would do it in my place."

That was what flashed through Say's mind all in an instant; then she said,

"Mamma is sick, but wont you come in and sit with me awhile?"

Miss Mercy's face brightened. It was very quiet down to her little house, all alone; she was the last one left of her family.

"Thank you; I don't know but I will."

Say drew the big rocker up in the cosiest corner by the grate for her, and listened sympathetically while Miss Mercy told about her neuralgia, her rheumatism, "dyspepsy," and all. It was half-past five—almost tea-time—before she went.

"Well," thought Say, as she disposed of baby for the night, "I can do as I please this evening, anyway. I must finish that book, for I promised to send it back to-morrow."

But she stopped on her way up stairs.

"Going out, Dick?" she asked, as he came through the hall, hat in hand.

"Yes, there's no special fun in staying at home."

Say stood irresolute. There was the book, and here was Dick. Very likely he was going down street, and would fall in with some of the boys papa did not like him to associate with.

was a little troubled about Dick of late. She might, but—she didn't want to; but couldn't she?

"Stay at home with me, Dick, and we will eat candy."

"Stay has been such a help and comfort," said Anna in her room that night to papa. "I do not know what I should do without her; her light shines every hour of the day."

"It had a right pleasant call," said Miss Mercy, turning to herself, for want of a better companion as she sat by her lonely fireside that night. "It had a right pleasant call. It is n't every young girl that would be so polite to a tiresome woman like me."

"She's a trump," said Dick to himself in his room. "I presume she had something she wanted to do herself. She's got the genuine article anyway. Anything like that will do a fellow more good than a dozen sermons."—*Kate Mainer Gates.*

Educational.

THE WHEEL OF WILLEGIS.

From the German of August Kopisch, by T. H. Dobbs, D. D., in the *Review and Herald*.

It grieved the lords of Mainz full sore
That Willegis the mitre wore.

He was a wagoner's son;
And so, for fun,

The nobles scribbled, o'er and o'er,
Rude cart-wheels on the bishop's door.

But when he saw it, Willegis
Was not at all displeas'd at this;
He called an artist, near at hand,
And quickly gave him this command:

"On every door you see,
I pray you paint for me

A wheel of silver in a field
Of crimson—this shall be my shield;
And let the proud escutcheon bear
This motto, writ in letters fair:

"Willegis, Willegis,

Bethink thee whence thy coming is!"

'Tis said that on that very day
The nobles wiped their scrawls away:

They learned a lesson then,
To honor honest men,

And later bishops there
In their escutcheon bear,

From that day unto this,
The wheel of Willegis.

NOT PREPARED.

WORK waits everywhere for faithful, efficient workers. Many have talent enough, if put upon us, to secure for themselves a place among the master-workmen, but when opportunity comes, they are not prepared. Before eminent success in any department of God's activities, there must be years of drill, not inviting to the novice. If scholars could be made by some process of sudden elimination, many more would be found educated; but youth questions the utility of spending years toiling to gain knowledge, which they cannot foresee how they are going to use. So the morning of life passes in some slipshod manner; and when God places before them work that requires the strength of well developed powers, they are obliged to undertake it, weakened by a keen sense of their deficiency, or their crown passes to the brow of another, who with natural ability far inferior, has been reaching with untiring exertion, after every grain within reach that might add to hoarded treasures, with growing consciousness that a use will be found for all accumulations that are capable of preservation. Standing in some union depot, where many lines of travel converge, many, by an illusive process of reasoning, conclude that they will come out just as well at last if they go with the multitude who press after gold, as if they take that other track which has ascent, which requires a winding course among rocks, and across bridged ravines, where the hidden way necessitates a life of trust. But beyond the mountain peaks, snow capped, it may be, lies a land of gold so pure that it does not weigh heavily while it enriches its possessor. It is the inheritance of those to whom discipline has brought a knowledge of the true value of all the world calls wealth. Every step forward brings a

clearer view of the great amount of work to be done, and greater strength to do it. For such prepared ones doors are ajar in the upper story among the honored few.—*Abbie Mills, in Christian at Work.*

HEBREW WORDS FOR "MAN."

If it is strange that man, gifted though he is with great intelligence, should yet need a revelation of the nature and character of his Maker, still more surprising is it that he should have to learn from the pages of Holy Writ the story of his own origin and destiny. We know by our natural instincts neither whence we come nor whither we are going. But the book which unfolds to us the manifold aspects of the divine existence has not failed to supply this further lack; it furnishes us with a number of vivid scenes from human life, tracing it from its dawn in Paradise to its final and sublime reconstitution in the Great Day of "the manifestation of the sons of God." These pictures set forth the ways of man, both in his relationship with God and in his domestic, social, and national capacities, and they are perpetually bringing into prominence the extraordinary anomalies which exist in his dispositions, aims, or actions. In consonance with our every-day experience, the divine artist in portraying human nature has depicted a series of incongruities which illustrate at once the greatness and littleness of man, his nearness to God and his fellowship with the dust. The very names of man used by the Hebrew writers indicate the anomalies of his condition; for the principal words which are used represent him in four apparently inconsistent aspects. As Adam, he is of the earth, earthy; as Ish, he is endowed with immaterial and personal existence; as Enosh, he is weak or incurable; and as Gever, he is mighty and noble.—*Girdlestone.*

VALUE OF PUNCTUALITY.

ONE cannot begin too early in life to discipline himself to habits of the most exacting punctuality in keeping every engagement and the performance of every service, be it little or great. Great men in all ages have been noted for punctuality. They believed an act, to be well done, must be done promptly. Napoleon used to insist on absolute promptness with his marshals, saying, "You must ask anything of me but time." Washington was punctilious in exacting promptness from all his officers. On one occasion, when visiting Boston, the column was ordered to move at six o'clock in the morning. Washington was present before the time, but the marshal of the day, supposing that the hour was too early to start, was tardy in appearing. Washington looked at his watch nervously, waited a moment or two after six, and then ordered the column to move. Some time after, the marshal rode furiously to the front, making many apologies for the delay. Washington replied, pleasantly, "It is our custom to ask, not if the leader, but if the hour, has come." John Quincy Adams, in his long service in Congress, was never known to be late. One day the clock struck, and a member said to the speaker, "It is time to call the House to order." "No," said the speaker, "Mr. Adams is not in his seat yet." At this moment Mr. Adams appeared. He was punctual, but the clock was three minutes fast.—*Selected.*

CONFIDENCE IN SELF.

RELY on yourself; take it for granted that you can accomplish your plans. Never say "I can't!" they are ignoble words. He who does not feel within himself the power to conquer fate is not a man in the true sense of the word. Of course, it is a misfortune for him, since he can never be any benefit to himself or anybody else. Somebody says, "Oh, I don't like these self-conceited folks!" My friend, self-conceit and self-confidence are two qualities as different as light and darkness; and though the self-conceited person may not be the most agreeable of companions, we infinitely prefer him to

the creeping, cringing, craven-spirited fellow who is never ready for an emergency, and who, like Uriah Heep, spends his time trying to be "umble." The man who says, "I will do it!" who says it from the heart, and means it, too; who bends his whole energy to the work, almost always accomplishes it; and then people call him lucky, and successful, and all that sort of thing, when, in fact, his luck has been brought about by his own persevering efforts and by his confidence in himself. Fortune detests cowardice; and the man who will not be conquered by trifles is her prime favorite.—*Our Young Men.*

BE STUDIOUS.

WHITEFIELD was poor and in "service," but he managed to get education; and both England and America have felt his power for good. William Harvey did not find out the circulation of the blood by a lucky accident. He was a hard student at home and abroad, and taught the doctrine to his classes for ten years before he published it to the world. Young men ought to remember that there are still splendid services to be rendered. All the discoveries have not yet been made. The field is now the world, as it never was before. Education of the highest kind, in physiology, mental philosophy, engineering, chemistry, is accessible as it never was before. An empire without the emperor has grown up on this continent, and much of the soil is yet without occupant and master. Other empires are open to educated ability, and will become more so every year. There is a legitimate sphere for splendid ambition. Let our boys forego the cost of tobacco and catch inspiration from the best books. Let them turn their backs on the tempting glass, and spend their money in stimulating the mind. Even fashion "parties" and pleasure may be put in the background, that the time and thought required for them may be given to getting that mental habit and furniture that will make its possessor a helper to his race, and a capable servant of that Creator—the "Father of lights"—who has given us brain and heart, with capabilities, that we may be lights, benefactors, and conquerors, on fields where no life is lost, and even the vanquished are gainers.—*Dr. John Hall.*

—The success or failure of any enterprise or of any life must be measured by the end. To begin well is not success. Thousands who start full of promise end in failure. The army with its bright uniforms and polished weapons seems invincible, and we imagine it covered with martial glory as it marches out of camp to the inspiring music of its band. But wait until it has met the enemy. How comes it back from the battle? We give little thought to its soiled uniforms and tattered ensigns—is the end defeat or victory? It is thus we must view life. Paul comes down to the close of life rejoicing both in that which is, and in the hope of that which is to come. "The time of my departure is come," he writes, "henceforth there is laid up for me the crown." Byron stands between this life and the unseen and writes:—

"My days are in the yellow leaf,
The flower, the fruit of life are gone;
The worm, the canker, and the grief,
Are mine alone."

Paul denied himself the luxuries and sensuous joys of life, while Byron denied himself no luxury and drank the cup of earthly pleasure to its dregs. But, judged by their own words, one life was a success, the other a failure. The apostle's life set in glory, while the poet's went out in awful gloom. Judas seemed to promise as grand a life-work as any of the apostles. He even so far won their confidence and esteem as to be elected their treasurer, but in final agony and despair he became a suicide. We must not judge hastily of those around us. They may be better or worse than we think; the end will reveal which.—*Church Mirror.*

—A beautiful answer was given by a little Scotch girl to the question, "What is patience?" "Wait a wee, and dinna weary."

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 22, 1882.

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

"END" IN ROM. 10:4.

QUES. Will you have the kindness to answer the following question based on Rom. 10:4: Has the original word for "end" only the meaning of finis or terminus in this case, as some claim? A. S.

Greenfield defines *telos* as follows: "An end, termination, Matt. 10:22; an end, result, issue, event, Matt. 26:58; *metonymy*, the end, scope, object, principal point, the sum of anything, Rom. 10:4."

"The scope and aim of it. It is the very design of the law to bring men to believe in Christ for justification and salvation. And he alone gives that pardon and life which the law shows the want of, but cannot give."—*Wesley*.

"The object at which the law aimed: compare the similar expression in 1 Tim. 1:5."—*Dean Atford*.

"Christ is the end of the law; the law is not destroyed, nor the intention of the lawgiver frustrated; but full satisfaction being made by the death of Christ for our breach of the law, the end is attained, and we put in another way of justification."—*Henry*.

The term "law" means either the ceremonial, the moral, or both. If the first, Christ is its end; for its rites all pointed to him and ceased with him. If the second, Christ is its end in the sense of being its scope and aim, the law being "our schoolmaster to lead us to Christ." If both, Christ is still the end of the law in a double sense, as already explained.

But the text has evidently reference only to the moral law. Christ is the end for *righteousness* to them that believe; that is, the *object* of the law to them that believe. In other words, Christ accomplishes for us what the law would have accomplished if man had never broken it. So in the case in question, the word "end" does not mean finis or terminus at all, but only object.

THE RECENT TESTIMONY TO THE CHURCH, No. 31.

HAVING been recently favored with the perusal of this Testimony, I wish to speak to our people briefly in reference to it. Never before has so important a Testimony been given to us. Only last fall the servant of the Lord was bowed down under a great grief. She was bereaved of her companion and fellow-laborer, who had stood by her side from the very commencement of this message. The shock was almost too much for her failing strength to bear. Her own life was almost despaired of for a time, and she contemplated the possibility of her work here being closed forever. But God mercifully spared her labors to his people, and as a people we should be most grateful. After months of feebleness, God has strengthened her again to labor. It has seemed to me that never before did her articles have the clearness and power they have had of late. This conviction is strengthened by reading the last Testimony. It is filled with the choicest matter and the most stirring truths. Never were our dangers set before us as a people more clearly. No one who has any faith in her work can read this book without his faith being strengthened in the nearness of Christ's coming, the proximity of the Judgment, the solemn importance of the message committed to our hands, and the duty of vigilance and

earnest work for God's cause and the salvation of precious souls.

These burning words of truth are just what we as a people need to awaken us from the lethargy which has come over us like a cloud. Many of our people are fast asleep, and know not the time of their visitation. They are not watching and praying that they may be accounted worthy to escape all these things which are coming on the earth. Their hearts are worldly. They sorely need just such instruction as is contained in this Testimony. If this will not arouse them, I know not what will. The old and tried friends of the cause, who have listened with respect to these testimonies for many years, will here find spiritual food which will do their hearts good and strengthen their souls in the work of God. Every one of our people ought to have it without fail. It is much larger than any Testimony ever printed before, and must contain nearly twice as much matter. It contains 244 large pages of solid matter.

There ought to be a thorough and systematic effort made in every Seventh-day Adventist church in the world, where the English language is spoken, to circulate this Testimony among the members. The elder or highest officer in the church should call the matter up before the brethren and sisters. Let them read to the church this or some other article concerning its importance, and make earnest efforts to induce the people to subscribe for it. The order, with the money, may be sent direct to the Office, or given to a T. and M. officer, if preferred. Don't fail to do it. In this way a great many will obtain it and be blessed by reading it, who would carelessly let the opportunity pass if their attention was not called to it. We feel in earnest about this, for we believe the Spirit of God has once more spoken to us as a people, and we cannot afford to neglect or treat with contempt the voice of warning. If officers of churches wish those under their charge to be spiritually minded, they must not fail to exert an influence to have them fed with spiritual food. Oh that we could make our people feel the importance of this matter as we view it!

It is to be published at this Office in a very short time, and is already issued from Oakland, Cal. The price in paper covers is 35 cents; in board, 50 cents. I would advise our people to get those in board covers. They are much preferable, as the paper covers will soon be off. You will want this book in a permanent form to read and re-read. It is too large a work, really, for paper covers. Let orders come in rapidly.

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

TERMS OF PAYMENT TO CANVASSERS.

As the work of canvassing for Thoughts on Daniel and the Revelation is constantly increasing, and promises soon to assume great proportions it becomes necessary to make a plain statement in regard to the terms upon which we furnish books to those who canvass. We are constantly receiving offers to canvass for this valuable work if the Office will trust the agent with the books. This we cannot do. This statement may seem hard to many who would like to engage in the work. We think, however, that any candid person will see that it is not reasonable to ask the Office to do this.

Canvassers will be found in all parts of the country to engage in this good work. Many of these will be men who would pay their debts. Nearly, if not quite all, would probably intend to do so when they commenced. But past experience has shown that there would in the end be a great many failures. Persons would start out and meet with some difficulty, become involved, perhaps, and in the end would never pay. And though the larger portion did pay, there would be enough

who failed to do so to take more than all of the small profit the Office makes while giving the present rate of discount; so the Office would very likely do the business at a loss, should it run such risks. The experiment has been tried over and over, till those who sell subscription books have learned that it will not do, for it cannot be done in safety, and that way of doing business has been almost wholly abandoned. We wish to put the terms as low as we can and do a safe business, so as to favor the honest, faithful canvasser, and give him a reasonable profit. But the profits of successful agents should not go to pay for losses incurred by men who are slack or possibly unprincipled. This Office cannot, in its present condition, run such risks.

But will not this deprive many of the privilege of canvassing who are poor, yet who might do good and sell many books? Possibly it may have that effect in a few cases. Any person can see that it is simply impossible for this Office to know the cases of all who might apply from Maine to California. We have no means of becoming acquainted with them, and therefore could not protect ourselves, and should not know whom to trust.

We believe every worthy person has earned a reputation in his own community which would enable him to obtain credit to get his first lot of books. After that there need be no difficulty. Suppose a person starts out to canvass, in any distant State, and secures, we will say, twenty orders. These subscribers are persons well known in that community. The agent is also well known. It certainly would not be a difficult matter for that agent to obtain sufficient means under such circumstances, if he is worthy and honest, to buy the books to fill those orders. With the means obtained from the sale, he could pay what he borrowed, and purchase more, and thus get a start. The parties are near together, and know each other.

It is a very different with us at this distance. If we should trust some and not others, some would claim unfairness, and that we were suspicious of them. We cannot offer such terms, but must insist that the money accompany the order. In nearly all cases, agents have friends who would at first assist them. Churches and Conferences should help and encourage poor but worthy persons. They can do it, for they know all the circumstances. We think this position will commend itself to all reasonable persons, and we are sure it is the only safe course. Many agents are doing well. We hope orders will come in rapidly, that many of these valuable books may be scattered abroad, and many be made acquainted with the precious truth.

GEO. I. BUTLER, *Pres. S. D. A. P. Asso.*

TRACT AND MISSIONARY WORK.

ALTHOUGH but little has of late been said through the REVIEW concerning our tract and missionary work, it has not been because less good has been seen to result from efforts put forth than formerly. Since coming to Europe, I have learned of much in this direction which is very encouraging, even in cases where those performing the labor have had no evidence that their efforts were at all fruitful. The seeds of truth, when sown in love, will bear fruit. God says, in speaking of his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Bread cast upon the water will return after many days," and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." There is no doubt as to the result.

The general principles of our tract and missionary system are correct, and they cannot be changed without hindering the work. We may dwell too much upon the system, so that the work itself will become nothing but a dry form, without any of the power of the Spirit of God; but this is no evidence that a system is not necessary,—one by which the influence of each individual can be felt in the advancement of the cause of our divine Lord. There are many churches and companies

keeping the Sabbath to-day as the result of individual labor put forth by isolated brethren and sisters, who were connected with some tract society. It was through the faithful labors of our much lamented sister Cook of Washington, D. C., that the company in Calverton, Md., received the light of present truth. She, being dead, yet speaketh. We received her papers and other reading matter for distribution from the New England Tract and Missionary Society; of which she continued a member until the day of her death. One object of our system is to connect all lonely, scattered Sabbath-keepers in the missionary work, by affording them the necessary encouragement and instruction in performing it.

God has especially blessed this branch of the work. There are about one hundred and fifty keeping the Sabbath in Sweden; and the work here, as well as in Denmark and Norway, was first opened up by publications which were sent from America. After persons have become interested, and have embraced the truth, they should, by a proper correspondence, become as open doors through which to reach others. None can labor so well in any locality as those who are best acquainted, providing their lives are consistent with their profession. We have felt sad when we have seen a disposition on the part of some to withdraw from this general systematic effort, and raise the question if they had not better join some other denominational tract society. Such do not realize the importance of the warning God has given us. We have a special work to do, if we are connected with the work of God. God's work is not one of no speciality. There is something definite to be accomplished, and to that point we should work. God most signally approves of this course. I might mention many individual cases where he has put it into the hearts of people who are not Sabbath-keepers to co-operate with us in this work. Some of these persons are men of position and influence. They seem to feel a burden of doing something to assist us in this work, and they are men who fear God, and who give evidence that they love him. We have a number of such men in England who take our publications and distribute them, also one on the continent. These men labor in at least three of the principal languages of Europe.

As we have seen these openings present themselves, especially since we crossed the ocean, we could not refrain from weeping. God is working in some of these ways beyond our expectations. He certainly has gone out before us in the work. He bids us follow his opening providence. God will have his truth spread to many peoples, nations, and tongues. He has committed this work to chosen servants. All those who embrace the truth become light-bearers to others. If we fail to act our part, God will show by his providence that his resources are not limited. Others will be raised up to take our places and our crowns, for his work will move onward. May God help his professed people to move forward. The cloud is rising. God is at work to prepare a people for his second advent.

S. N. HASKELL.

DEATH OF MRS. FARNSWORTH.

It becomes my sad duty to record the death of my dear wife, which occurred at the home of her parents in Emporia, Mo., Aug. 4, 1882, in the twenty-fifth year of her age. Her disease was consumption. She began to decline a year ago last March, and from that time the course of her disease was gradual to the close. At times, as we tried different climates in Western Nebraska and Nevada, she seemed better, but soon we saw that she was constantly failing. A few weeks before she died, she requested that she might be brought home, that she might see her parents and friends onee more.

Carrie Eggleston was converted in early youth. She was baptized by Eld. J. T. Mitchell, and united with the church at Marion, Iowa. She afterward moved to Missouri with her parents, and united with the church at Hamilton. She

was constant and faithful in her service to the Master. Her place in the meeting and Sabbath-school were seldom vacant, and she was never there as an idler. Gentle in manner and affectionate in disposition, she was a friend to all who knew her. Although a Christian nearly all her life, in her last sickness she seemed to enjoy the special blessing of God, and her heart was full of praise and even joy at times. Her sufferings were borne without a murmur. She conversed with me freely of her approaching death, and said her sleep would be but a moment to her. She was conscious till the last moment, and said, "Oh that my dear Saviour would give me a little rest," and peacefully passed away.

Dear Carrie sleeps, and our hearts are filled with sadness. The cloud that has fallen is dark, but it has its silver lining. The cup that is pressed to our lips is indeed bitter; but it is not all gall, even in its very dregs we find the Christian's consolation. Light beams from Calvary, and hope from Joseph's new tomb; and when we know that our Saviour has the keys of the grave, death, to some extent, loses its terrors. The perfume of her life will remain, and the monument of love she erected in many hearts will not soon crumble, and her dying words of hope and faith and good cheer will help to heal the bleeding hearts that mourn their loss.

E. W. FARNSWORTH.

REPORT FROM GERMANY.

JULY 27, we left Haarlem, Holland, to visit the friends in Germany. Bro. Ertzenberger met us at Cologne. We then proceeded to Solingen, and from thence to Vohwinkel, where we spent the Sabbath. There are about thirty-five in this vicinity who are keeping the Sabbath, and in sympathy with us. Sunday night we returned to Solingen, and spoke to the friends at that place. Some of those in this section who observe the Sabbath are common day-laborers, while others are silk-weavers. The silk is woven by hand, at their own homes. To one wholly unacquainted with the art, like myself, it is quite interesting to see how it is done, especially the fine colored silks, which have the appearance of having been wrought with a needle.

It was quite a number of years ago that the Sabbath was first introduced here by a preacher living at Elberfeld, who first embraced it from reading. As they were for a time by themselves, without any connection with others of like faith, they were led to receive some ideas which were unscriptural, and which have caused them some trouble, by bringing them into conflict with the laws of the land. Some of those who first embraced the Sabbath have been left to pursue an inconsistent course, while others were worthy persons, and have continued steadfast in the truth. Through the labors of Bro. Ertzenberger, some have been added to their number.

For the first time since coming to Europe I found myself in the midst of a company that could not understand a word of English; but never found any that gave greater evidence than the one at this place, of an acquaintance with the Spirit of God, and love for his truth. Although not as demonstrative in manifesting their feelings as people in other parts of Germany and in the Scandinavian countries, their sincerity and devotion as seen in their quiet and unassuming ways, was very marked; they also appreciated the word spoken. The difference between them and the people of some of the different nationalities we have visited was very noticeable. Speaking through an interpreter must necessarily be somewhat tedious to the hearer, after the novelty has worn away, unless he is especially interested in the subject presented. And even then, an experience related is far more interesting than something of an argumentative character. But at Solingen the friends seemed to rejoice in anything which could be proved by the Scriptures. In this respect they manifested a commendable love for the word of God, and they were anxious to in some way contribute to the advancement of the truths which it teaches. We became much attached to these brethren and sisters. As others had done, they expressed a desire to be remembered to the friends in America, and they also wished me to ask the American brethren to remember them in their prayers.

The poverty of the poorer classes in Europe, and the education which they receive from some of the missionaries sent from America, gives many of them the impression that if they receive the gospel, they are to be considered special subjects of charity by their American friends. In Italy this is especially so. In some places they expect to receive money if they unite with the Protestant church; but here an entirely different feeling was manifested. One sister came to me just as I was leaving and commenced to remove one paper after another from something which she held in her hand. Finally she came to a gold coin of twenty marks, or about \$5.00. Said she, "I want you should take this to help you on your journey. I am so glad that you have come to see us." They also showed in many ways a desire to help, rather than to be the recipients of favors. These friends have principally sustained Bro. Ertzenberger during the last two years; yet their financial circumstances are not better in some respects than those of companies observing the Sabbath in the other nations of Europe.

Germany is unlike many other European nations. The empire, as established in 1871, comprises twenty-six states. Prussia, formerly a duchy, is now an extensive kingdom of the first rank, and is at the head of the German empire. The kingdom of Prussia is situated in the northern part of Germany, and has from twenty-one thousand to twenty-two thousand miles of railroad. All the railways in Germany, Austria, Holland, Luxemburg, Russia, and Poland, excepting a few local lines, have formed one general union. Prussia has ten universities and ninety-two State academies. The German States have 9,435 post-offices. The post and the telegraph wires are under the control of one central board, excepting in Bavaria and Wurtemberg. These places manage their own. For imperial affairs there is a Reich-rath of fifty-eight delegates from the respective States (seventeen for Prussia) with a Reichstag or imperial Parliament, of three hundred and eighty-two members, elected by ballot.

Notwithstanding this union, there is quite a difference in the habits and customs of the people in what was formerly the two countries. In that portion in which our brethren are in Prussia, this part of Germany, and also in Holland, the people are more addicted to the use of tobacco than in any other part of the world that I have ever been in. Beer-drinking in Germany is universal. Indeed, there is as a general rule no exception with men, women, and children. I have seen babes in their mothers arms crying for beer, and upon receiving it they would drink half a glass of what I would call strong lager beer. In the kingdom of Saxony, which includes the home of Martin Luther, the people are more given to the study of the arts and literary pursuits. We judged that we could see traces of Martin Luther's stamp in the countenances of the people, and we cannot but feel that God's providence will, in due time, cause the rays of the light of his truth to shine more fully upon this nation. May God hasten the time, and help us as a people to walk in his opening providence, and act well our part in the closing work of the third angel's message.

S. N. HASKELL.

NEBRASKA CAMP-MEETING.

AFTER consultation, it has been decided to hold this meeting at Columbus, Platte Co., on the same ground as last year. The reason for not holding it at Lincoln, as was suggested, is as follows: We were unable to hold a series of tent-meetings there this summer, as was contemplated; and it is the advice of our older brethren not to hold a camp-meeting in a place we wish to afterward work up with a regular course of meetings. Some of the older States have made this mistake, and advise us not to follow their example, and this advice we think it wise to heed.

In selecting Columbus as the place of the meeting, we have tried to have in view the best interest of both the cause and the people. Here we have the best grove we have seen in the State, without expense, and the location is not far from central. We hope to make satisfactory arrangements with the railroads for reduced fare.

We also trust that just the help we need will be sent. Sister White has been urgently requested to be with us; but we cannot yet say that she will accept our invitation.

And now that the time and place of holding this meeting are decided upon, our minds turn to our people. Will they make sacrifices to come to seek the blessing of God, and assist in laying plans for future work in our State? Shall we not have the largest attendance and best meeting we have ever had? Brethren, we hope to see these questions answered favorably by you, in person, on the camp-ground.

NEB. CONF. COM.

"THY WILL BE DONE."

WHEN your life is full of trials,
And your heart with wild despair,
When your burden seems as heavy
As your weary soul can bear;
When your hopes are all departing,
And you watch them one by one,
When your heart with care is breaking,
Can you say, "Thy will be done"?

When your path is steep and rugged,
All the weary journey through;
When your neighbors gather roses,
While the thorns are left for you;
Though you've fought your battles bravely,—
Fought so hard, yet never won;
When the world is all against you,
Can you say, "Thy will be done"?

When your dearest friend is dying
One your heart has loved the best,
Yes, the darling whom you worship,
Can your soul then stand the test,—
Can you close those eyes forever
That have been your light and sun,
Can you bow in resignation,
Meekly say, "Thy will be done"?

When the heart has ceased its beating
That was all the world to you,
And you take the farewell pressure
Of those lips so cold and blue,
Then where will you look for comfort,
For your heart there seemeth none—
Can your heart, with anguish breaking,
Say, O God! "Thy will be done"?

Death has darkened all your household,
Filled your heart with deepest gloom,
Robbed your life of all its sweetness,
All its beauty, and its bloom.
But religion, pure and holy,
Shines out brighter than the sun;
Even then, the Christian murmurs,
Not my will, but thine be done.
—Northern Christian Advocate.

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.

PENNSYLVANIA CONFERENCE.

East Randolph, N. Y., Aug. 10.—We commenced meetings here June 17, and expect to remain some time yet. The interest has been good. Twelve or more have decided to obey all the commandments. We look for others. To the Lord be all the praise.
F. PEABODY.
J. E. ROBINSON.

DAKOTA.

Milltown, Aug. 14.—The interest here is still good. Several more have decided on the truth, and still others for whom we have strong hopes, are on the point of deciding. There are now fourteen or fifteen that we feel quite sure will obey. Opposition is being developed and is running quite high, but it serves to raise the interest, and open the eyes of the candid, as usual.
S. B. WHITNEY.
D. T. BIGGS.

MAINE.

Aroostook Co.—Since our last report, the average attendance at the tent on week-day evenings has been about thirty-five, and on Sunday from seventy-five to two hundred and fifty. Aug. 5, two were baptized. Many are convinced that we have the truth on the Sabbath question, and some have decided to obey, and still we hope for others. We remain here over next Sunday.
J. B. GOODRICH.
S. H. WHITNEY.

VERMONT.

Orange.—We have been here with the tent over three Sundays. Have quite thoroughly canvassed the evidences of the near coming of Christ, and the practical truths of the third message, and have held one Sabbath meeting. Conviction is fastening on many. The interest is extending to other towns and villages. We have more invitations to visit than we can all respond to. Some come as far as twelve miles. Many are designing to attend our camp-meeting. Pray for us.
D. T. BOURDEAU.
R. S. OWEN.
GEO. W. PAGE.

Aug. 14.

KENTUCKY.

Vine Grove, Aug. 14.—I am now presenting the Sabbath question. We have had bitter prejudice to encounter, but since I commenced to speak on the Sabbath the people seem to be more favorable. The Baptists, the largest denomination here, have commenced a protracted meeting within a mile of this place, and I fear this will arouse the prejudice again. We have had large congregations most of the time. I am alone, and need your prayers.
S. OSBORN.

INDIANA.

Jonesborough, Aug. 14.—Our meetings here have continued one week, and there are unmistakable evidences seen of a profound interest to hear the truth as embodied in the third angel's message. Six hundred people assembled at the tent last night, and listened with intense interest. We have sold \$6.00 worth of books and tracts, and have many invitations to visit. The Spirit of God is certainly working in power with us, and our hope is bright for many converts to the truth. Eld. Lane visited us recently, and rendered valuable service in preaching. He has left a very excellent impression upon the hearts of many. Pray for the work here.
A. W. BARTLETT.
J. P. HENDERSON.

ILLINOIS.

Medora.—I held meetings at this place four weeks, until I concluded the people were determined not to give me a hearing. A few professed themselves interested, but a very little excuse would keep them from meeting. I presented the Sabbath, but no one decided to keep it. Some said they would investigate the subject. One took the *Signs*. It was a very busy time of the year. Some, I think, will keep the Sabbath; but the people here move slowly, and they want more time to investigate.
Brighton.—Pitched the tent here Aug. 1, 2. Something has been going on nearly every night; but I think the interest is increasing a little. Have been here a little over a week, and the attendance has been from twenty-five to seventy-five. Pray for me.
T. M. STEWARD.
Aug. 11.

IOWA.

Algona, Aug. 10.—I have been in this place six weeks. The meetings have been well attended, and the interest has been good. The opposition at times has been strong. Ten have begun to keep the Sabbath; others are interested. Four have been baptized, and five have united with the church. We expect others will go forward in baptism soon.
Have sold twelve Bibles and a few other books, and obtained some names for our periodicals.
I now go to Ruthvin, and will return to this place in two weeks.
E. G. OLSEN.

Hazelton, Aug. 10.—It is almost seven weeks since we began meetings in this place. The attendance has not been large at any time, but quite steady. Ten have commenced the observance of the Sabbath. All are heads of families. We have reason to hope that others will obey before we leave. Invitations come from different directions in the country for us to preach in the school-houses. This we try to do as often as possible. Fifty or more subscriptions have been taken by Bro. Hoyt for "Thoughts on Daniel and the Revelation." Although his health is poor, he has taken from two to six orders each day that he has been out. Another brother, who commenced last week, took six orders for the book and one for *Good Health* the first day. These brethren are canvassing the farmers. We long to see many at this work. Pray for the cause in this place.
J. S. HART.
A. G. DANIELLS.

KANSAS.

Scandia, Republic Co., Aug. 7.—Our meetings here are well attended, and the interest is good. Many seem to be convinced of the truth, and some are deciding to obey. Four of our friends at Jay Eu have been baptized, and an organization has been started at that place. We desire to walk humbly with God, that he may use us to advance his cause.
R. F. BARTON.
WILL D. CURTIS.

Osawkee.—Our meetings here closed the 6th inst. We found some unfavorable things in this church, some having used tobacco for years, yet were retained by promising from time to time to discontinue its use. Steps were taken to disfellowship them, unless they gave up their tobacco by the first of October. Others were in a backslidden condition. These, however, confessed their sins, and again renewed their covenant with God. Others, with them, humbled themselves before God; the darkness broke away, and the Spirit of God came in, and the Lord worked for his people. This resulted in the conversion of two adults, who were baptized and united with the church. Besides these persons, two children of Sabbath-keepers were also baptized, and two sisters, who were dissatisfied with their former baptism, were rebaptized, making six in all. After the baptism, the ordinances were administered. This was a meeting which will be remembered by all. We look for this church to prosper.

We are now at home, after an absence of three months, during which time we have visited three churches, and the Lord has been with us to work for his people. We realize more and more the necessity of a greater awakening among our churches; yea, among the ministers. May God help us to be fully aroused.
Aug. 11. M. AND H. ENOCH.

MINNESOTA.

Verndale, Aug. 10.—We have held meetings here nearly four weeks. God has blessed in speaking, and has crowned the effort with success.

Our congregations have not been large, but much prejudice has been removed, several excellent persons have taken a decided stand for the truth, and others are convinced. Those who have started are free from the use of tobacco and from other habits that sometimes hinder the work. Some of the business men of the place predict that we shall have a strong church here; but that will depend, to a great degree, on the course taken by those who accept the truth.

The brethren from the surrounding country have shown a commendable zeal in coming out on the Sabbath for Sabbath-school and meeting, and in this way have helped the work here, and have themselves been encouraged. I shall try to continue the interest by holding meetings Sabbath and Sunday until after harvest, when I wish to pitch the tent again. I greatly desire the prayers of God's people.
J. I. COLLINS.

Dist. No. 7.—The general meeting for this district was held according to appointment in REVIEW. Brethren from West Union, Sauk Center, Grove Lake, Lake Ellen, Alexandria, and Verndale, were present. Being a very busy season of the year, we did not expect a large attendance, but in this we were happily disappointed.

From the first, the brethren entered into the work in earnest. The morning prayer and social meetings were precious seasons. On the Sabbath the meetings were especially interesting. All of our faith, both old and young, took part in the exercises of the Sabbath-school in good earnest. The interest manifested speaks well for this important branch of the work. A deep solemnity rested upon the meeting in the afternoon, as the dangers and duties of these times were dwelt upon. As the secretary of the district was not present, but little was done in the T. and M. work.

We were much surprised to see such an outside interest. We see no reason why a course of lectures could not be given here with good results.

The brethren returned to their homes encouraged, and determined to be more faithful.

We feel grateful to God for his presence.
H. GRANT.

West Union, Aug. 7.

J. FULTON.

MASSACHUSETTS.

North Beverly, Aug. 14.—We closed our tent-meeting last evening, having been here three weeks. Preached twenty-three times, and held one Sabbath-school and one Sabbath meeting, in which we were favored with the presence of most of our brethren and sisters from Danvers and Ipswich. Some of the interested neighbors attended, and two of them commenced keeping the Sabbath that day. Others said before they left the tent that they would keep it.

Last evening we had a large congregation, many more than we could seat or get into the tent. At

close of the meeting we took an expression to how many really believed that the ten commandments are now binding upon all people, and that it is the duty of God's people to keep them. The entire congregation arose.

Sold \$3.40 worth of tracts, and gave away two thousand pages. Received \$10.78 in donations. Sabbath meeting and a Wednesday evening prayer-meeting have been appointed, and a leader chosen, with the expectation of some help from neighbors.

We go to Rhode Island to-morrow, to commence tent-meeting near Shannock Mills next Sabbath. Pray for us that the Lord may give us liberty in the ministration of his word, that some souls may be brought into his kingdom as the fruit of our labor.

I. SANBORN.

NEW YORK.

Williamstown, Aug. 14.—We closed our meetings at West Amboy, Sunday evening, Aug. 6. The opposition mentioned in our last report grew more violent, but was carried so far that the entire community, almost without exception, was turned toward us, instead of from us. We reviewed the opposition sermons with excellent results. Two ladies of culture and ability have accepted the truth, one of whom has been an infidel, and a writer for the *Truth-Seeker* for many years. She may be useful in the cause, if she cultivates meekness, and learns of Jesus. We have the use of the Union church for any meetings we wish to hold. The Sabbath meetings of the Parish church will be held in it for a while, at least. We have ordered ten copies of the *Instructor* and much interest is manifested in the Sabbath-school work. Our Sabbath meetings are well attended, and a deep and healthy religious interest seems to pervade the community. Six or eight have already decided to obey, and others have promised to do so.

Commenced meetings at Williamstown, Aug. 12. Over two hundred were out last evening. The interest bids fair to be good.

M. H. BROWN.
J. E. SWIFT.

De Peyster, St. Lawrence Co., Aug. 10.—July 30, we closed our meetings at Hermon, after laboring there over six weeks. We found it a very hard field. The attendance most of the time was very small, although we used every means possible, such as advertising, visiting, etc., to induce the people to come out; but all to no purpose. There was no open opposition against us. The worst arguments we had to meet were the "stay-away" and "let-us-alone" arguments. The weather, also, part of the time, was quite unfavorable, it being cold and rainy. But notwithstanding this, a few were interested, and five promised to keep the commandments. Some others are interested, and we hope they will have the courage to bear the cross and obey God before it shall be too late. We shall meet with them from time to time, as is consistent with other duties. Faithful labor is yet needed. We would be glad to see all our friends at Hermon established in all points of present truth. The Testimonies are lightly regarded by some, to their own spiritual loss.

Many of our temporal wants were well supplied by our friends there, and for these favors we shall always be grateful. We hope their kindness to us will bring them nearer to God. We obtained one subscriber for the *Signs*, and one for the *Instructor*. Our book sales amounted to about \$4.00, mostly from our people.

Commenced meetings at De Peyster evening after the Sabbath, Aug. 5. Have held three meetings, with an average attendance of one hundred and twenty-five. This is a small village five miles from the railroad. The people are intelligent and respectful. We hope God will give us grace and wisdom to labor aright.

Our post-office address will be as above.

M. C. WILCOX.
A. E. PLACE.

MICHIGAN.

Kalamazoo.—Have just spent a few days again with this church. Sabbath morning there were present, old and young together, over fifty. After the sermon, all promptly took part in the social meeting. There seems to be a good state of feeling now among all. This is in such wide contrast with that which existed here a few months since, that we feel greatly encouraged, and believe that the Lord has begun to work for them indeed.

Three have united with the church since I was here before, and one united by letter at this time.

D. M. CANRIGHT.

Wright and Allendale.—I spent Sabbath and Sunday, Aug. 12, 13, with the church at Wright, Ottawa Co. During our stay there the subject of baptism was presented, and on Sunday four were baptized by Eld. E. H. Root at Coopersville, who united with the church at Wright. The baptismal occasion was a very solemn and a very pleasant one. (Others will go forward in the ordinance hereafter.) The attendance on both Sabbath and Sunday was quite large, and the meeting, on the whole, one of encouraging features. The church of Wright is one of the oldest and largest in the State, its membership continuing about the same as at the beginning.

On Tuesday and Wednesday evenings, Aug. 15 and 16, I spoke at Allendale, Ottawa Co. The church in this place is quite small and has met with considerable adversity, but the outlook for the future is encouraging, as the members appear to be quite well united and earnest in the advocacy of the truth. Some have recently embraced the message, and are not, as yet, thoroughly indoctrinated in all the points of our faith, but as some little time is spent each Sabbath in the reading of "Thoughts on Daniel," etc., they are progressing in the right direction. The outside attendance was fair, considering the press of business with the farmers at this time of the year, and the attention given was such as to render it certain that the word spoken was appreciated.

We regretted very much that we could not remain with them longer.

W. H. LITTLEJOHN.

Hazleton, Shiawassee Co., Aug. 13.—Since our last report, it has rained every day except one, and the farmers have had more than they could do to take care of their wheat, so we have had but four evening meetings during the week,—on Sunday, Wednesday, Friday, and the evening after the Sabbath; but notwithstanding the mud and rain, we have had good congregations and the best of interest. Yesterday—Sabbath—we spent in a revival effort, and the administration of baptism. When we gave an invitation for those to come forward who had decided to keep all the commandments, and begin now to live for God and Heaven, abandoning all evil habits, five responded. Of these, two were ladies who had nearly or quite reached the age of seventy years. Two others were the heads of families, while the fifth was but fourteen years of age. Truly the good Spirit of the Lord is working for us in this place; for men and women who have long been burdened with evil habits turn from them, and give their hearts to God. While many have turned from their sins, we see many more who are almost persuaded, and we expect they will soon decide in favor of the truth. Some who have been very bitter are beginning to yield, and we hope and pray for their salvation in the kingdom of God. We spend the most of our time in visiting from house to house.

After the morning service, we repaired to the water near by, where thirty-three were buried with Christ in baptism. Thirteen of the number had long been in the truth, but had never been baptized since embracing it. The remaining twenty were persons who had lately made a start in our meetings. Four of the twenty had used tobacco for forty years or more, but by the help of God have given it up, and feel strong in the good resolutions made. To God be all the praise. There are those who have not yet been baptized, but will be at the next opportunity. Of those who have made a start, all have signed the covenant as it has been presented to them.

Last night fully one hundred Sabbath-keepers were present at our sundown meeting, and an hour was spent in prayer and social service which was the best we ever attended. Often as many as six were on their feet at once, and then all could not bear testimony for want of time. The best feature of all is the willingness on the part of both young and old to walk out in the line of duty.

Have sold \$35 worth of Bibles and hymn books during the week.

E. P. DANIELS.
G. H. RANDALL.

—A humble knowledge of thyself is a surer way to God than a deep search after learning.—
Thomas à Kempis.

TEXAS CONFERENCE.

THE fifth annual session of the Texas Conference of Seventh-day Adventists was held in connection with the camp-meeting at Waxahachie, Texas, July 21-31, 1882. The first meeting was held July 21, at 9 a. m., and was called to order by the President, R. M. Kilgore. Prayer by Eld. E. W. Whitney. The report of the last session was read and accepted.

The organization of the Conference was perfected with ten delegates present, representing seven churches. Eld. Whitney and all brethren in good standing were invited to participate in its deliberations. The President was authorized to appoint the usual committees, and the following were named: On nominations, Daniel Carpenter, J. F. Bahler, and John Brady; on Credentials and Licenses, H. C. Chrisman, M. G. Dillon, and Geo. Fancher; On Resolutions, E. W. Whitney, John Wilson, and Elijah Taylor; On Auditing, J. M. Huguley, W. J. Kerr, R. E. W. Ince, H. Hunter, J. J. Cockeron, and John Williamson.

Adjourned to call of Chair.

SECOND MEETING, 9 A. M., JULY 24.—Prayer by Eld. E. W. Whitney. The minutes of the last meeting were read and approved.

The Committee on Nominations reported as follows: For President, R. M. Kilgore; Secretary, A. S. Chrisman; Treasurer, Jas. W. Gage; Executive Committee, R. M. Kilgore, H. C. Chrisman, and R. E. W. Ince. These names were considered separately, and the candidates duly elected.

The propriety of having a Camp-meeting Committee was then taken up, and after an elaborate discussion Eld. Whitney's opinion was called for. He thought it best to dispense with a special Camp-meeting Committee, and leave the Conference Committee to attend to the matter in any way they thought best. A motion to this effect was made and carried, when the meeting adjourned to call of Chair.

THIRD MEETING, 9 A. M., JULY 28.—Prayer by the President. The minutes of the previous meeting were read and approved.

The Committee on Credentials and Licenses recommended that credentials be renewed to Eld. R. M. Kilgore, and that A. W. Jensen, John Wilson, and Elijah Taylor have their licenses renewed. This report was adopted, by acting upon each name separately.

A motion was made by Geo. E. Fancher, that in connection with our future camp-meetings we have a provision stand under the control of the Conference Committee. This motion was discussed by Brn. J. F. Bahler, A. W. Jensen, John Wilson, H. C. Chrisman, and lastly by Elds. Whitney and Kilgore, when the motion prevailed.

Adjourned to call of Chair.

FOURTH MEETING, 2:30 P. M., JULY 28.—Prayer by A. W. Jensen. The report of the last meeting was accepted.

The Committee on Resolutions submitted the following:—

1. *Whereas*, Disregard of the Testimonies of the Holy Spirit has brought confusion among God's people at various times in the past, and we more than ever feel the necessity of heeding the admonition given to us in these last days; therefore—

Resolved, That we urge all our church-members and all the Sabbath-keepers in the State to procure a complete set of the Testimonies and Spirit of Prophecy, and give these valuable books a careful perusal, in order to escape the perils of the last days.

2. *Whereas*, The Bible plainly teaches that we should glorify God in our bodies as well as in our spirits, and we cannot do this without conforming in all respects to the laws of life and health; and whereas God in his infinite mercy has given us as a people great light upon this important branch of Christian duty,—light which is designed for our present and eternal good; therefore—

Resolved, That as individuals we will heed the light, and endeavor to learn and practice all that is for our physical and moral well being.

3. *Whereas*, The work of God is enlarging upon our hands, and calls for labor are increasing; therefore—

Resolved, That we recognize in this the hand of God in opening the way before us, and that we will, as individuals, faithfully carry out the Bible plan of supporting the work by giving of our means as the Lord has prospered us.

4. *Whereas*, We realize the necessity of a denominational school in the State of Texas for the training and education of our children, and whereas such schools have met with success in other States; therefore—

Resolved, That a suitable building be procured in the most favorable point of our Conference, and a school be opened as soon as consistent.

5. *Resolved*, That the Executive Committee of this Conference be empowered to select suitable teachers, and superintend the general management of said school.

These resolutions were considered separately. The first and second were spoken to by Brn. Wilson, Carpenter, Jensen, Taylor, and Johnston, and Elds. Kilgore and Whitney, and were adopted by a rising vote. The third resolution was spoken to by Eld. R. M. Kilgore, and adopted in the usual manner. The fourth was read and stated by Eld. Whitney, but as the Sabbath was approaching, action on it was postponed for the present, and a motion was made and carried to adjourn to call of Chair.

FIFTH MEETING, 9 P. M., JULY 29.—Prayer by Eld. Whitney. The report of the last meeting was accepted.

Discussion on the fourth resolution was resumed, when it was spoken to by most of the brethren, and carried. The question was raised as to where the school should be located, and after considerable discussion, this matter, with the fifth resolution, was referred to the Conference Committee. It was voted to start a subscription in the morning, to ascertain how much could be raised for this purpose.

Adjourned to call of Chair.

SIXTH MEETING, 7 A. M., JULY 30.—Prayer by Eld. Whitney. It was moved that the matter of time and place of our next camp-meeting be left to the Conference Committee, and after considerable discussion the motion was unanimously carried.

It was moved and supported that a meeting, or Institute, to continue two weeks or more, be held in the fall for improvement in all branches of the work. After discussion, the motion prevailed.

It was moved and seconded that members of our churches be placed under censure after failing to report for two quarters. This was amended so as to read three quarters, and after discussion the motion, as amended, was carried. It was also voted that the member be disfellowshipped if he fails to report for two quarters after censure is placed upon him.

Voted, That a widow and orphan fund be raised, and that the Conference recommend that the matter be left for the directors of the T. and M. society to attend to.

Adjourned *sine die*. R. M. KILGORE, Pres.
A. S. CHRISMAN, Sec.

THE DANGER OF APOSTASY.

AMONG the most difficult to impress, and the hardest to be reached or influenced among all the apostates from the religion of Christ with whom I ever conversed, are such as have once believed and obeyed the faith of the second advent. One of these, with whom I recently held a long conversation, expressed it as his belief that if there was any reality in religion, or truth in the claim of the divine inspiration of the Bible, Seventh-day Adventists were correct in doctrine and practice; but that he *did not* believe in either the one or the other, and had no hope of existence after the present life. "But," said he, "I wish that I could believe, but I do not, and am not in the least impressed by any religious influence."

Relating to me something of his experience, I remarked, "There must have been a time when you resisted some plain conviction of duty, until the Spirit of God was grieved away, never to return." To this he assented; but repeated his entire unimpressibility of heart now, even declaring that he believed it right for a man to curse and swear with vehemence to relieve the pent-up feeling of his heart and mind. When I left him, it was with a feeling of pity, and an impression that his case was not so much one of unbelief as of hardness of heart, so forcibly expressed in Heb. 6: 4-6, and as furnishing a terrible example of the great danger of resisting the Holy Spirit, or of beginning to tread in the path of those who depart from the practice of revealed truth.

There is no pinnacle of truth so high as that revealed in the third angels' message, and no fall from grace that approximates in danger that of him who presumptuously casts himself down therefrom. The case of this man was not that of an ordinary backslider, but it represents the difference between the ending and the beginning of departure from God.

A. SMITH.

—Christ comes with a blessing in each hand: forgiveness in one and holiness in the other, and never gives either to any who will not take both.
—*Thomas Adams.*

Our Tract Societies.

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

—God's love to us has wealth upheaped,
Only by giving is it reaped.
The heart will wither, and the mind
If pent up becomes a selfish rind.
Give strength, give thought, give deed, give peif,
Give love, give tears, and give thyself.
Largely thou givest, dearest Lord,
Largely thy gifts should be restored.
Freely thou givest, and thy word
Is, "Freely give."

—*Selected.*

CANVASSING.

BY GEO. A. KING.

IT is no longer a matter of doubt whether our denominational literature can be sold in sufficient quantities to justify us in urging young men and women of good address to devote their whole time to the work of canvassing for it. And it is certain that this is the work called for at the present time. The following reasons make this conclusion evident:—

1. Men who have tried canvassing for "Thoughts on Daniel and the Revelation," have had good success. Not less than ten have reported that they had taken forty orders each in ten or twelve days. Some of these have spoken of the blessing they have received while engaged in canvassing, and have said that they experienced much less difficulty in reaching the public than they had expected. They were convinced that the time for this work had come, and were glad they had tried it.

2. Some who are not in the truth have expressed themselves as pleased with the book, and glad that they have purchased it. The following is from a letter sent me from one residing in Fremont, Ohio, to whom I delivered the work last spring: "I am highly pleased with the book, and would not part with it for money, if it could not be replaced. I think it explains obscure passages of the prophecies better than any other work I have ever read. I wish you much success in your undertaking."

3. Men of influence in high places are willing to favor our work. The following is from the pastor of the first M. E. Church in Des Moines City, Iowa: "'Thoughts on Daniel and the Revelation,' by Prof. U. Smith, is unquestionably a valuable work, bearing, as it does, on some of the intrinsic and interesting questions of the day. I do not hesitate to commend it." The above is from one who is familiar with what we hold to be truth. The following testimonial is from Prof. D. Moury, Principal of the Normal Department in the Central Tennessee College, at Nashville, Tenn: "Having read 'Thoughts on Daniel and the Revelation,' by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman who has any cultured taste for history can afford to be without the knowledge it contains, or how any father or mother in this age of knowledge can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish those who are engaged in this work unbounded success."

4. It is the duty of every one who has received a knowledge of the truth to do all he can do to get it before others; and it is the duty of every church to use its available talent in the way that will accomplish the most in the shortest time. Scores of men who can never preach the truth, can find in the canvassing work a sphere of usefulness that they can fill, and one that will give them a rich experience in missionary labor; and many who contemplate preaching will find it to their advantage to engage in this as a preliminary work, as it will enable them to get our publications before the people; and this will always be an important part of their work, if they ever become successful laborers. We hope our churches everywhere will consider this, and make it their business to search out those among them who are capable of making them-

selves more useful in the cause than they are at present, and push them out upon the great sea, however stormy it may be, and put them in a position to develop their talents as "fishers of men." The towns, villages, and cities of our whole country are ripe for laborers, and men are needed in Europe, as well. Judgments all over the world show that what we do, we must do soon.

5. This work is the connecting link between the work of the minister and the V. M. society workers. The canvasser, calling, as he does, at every house, can select good names for the V. M. societies; thus all classes may be reached, and the way be opened for the living preacher to sound more fully the note of warning.

The long nights are near, when men will have time to read. The powers of darkness will not be idle, and the harvest of the world is fast ripening. Lord Nelson, when about to open one of his important battles on the sea, had flying at the mast head, in large letters so that all could read it: "England expects every man to do his duty." In that battle victory perched upon the banners of those who acted upon that motto.

The nations expect all concerned to do their duty in the final issue of the "Eastern Question." Those who are moving with the motto, "God in the Constitution, or this nation will go down," expect every man to do his duty in that movement. The power that is leading the great rank and file of spiritualism is pressing all men to act in that move according to his false standard of duty; and millions are ready to devote their soul, their life, their all, to his service. A little company will be found under the banner of "the law of God and the testimony of Jesus," part of whom will do their duty, and the rest, we fear, will be ready for duty just when it is too late, like Meroz, "who came not up to the help of the Lord, to the help of the Lord, against the mighty." All men are ready to do their duty sometime; but the successful man is ready at the right time. "Curse ye Meroz."

ANOTHER LETTER FROM ENGLAND.

FROM a private letter written by Bro. George R. Drew from Hull, England, under date of July 10, we take the following:—

By the blessing of God, I have found two good Norwegian sisters, who can help in the English and the Scandinavian work of the mission. I hope we shall now have a good supply of Scandinavian papers, and some tracts in the same language. We also wait anxiously for a good supply of English papers,—*Signs* and *Reviews*,—so that we can go out into the highways and hedges. We have some good help, and we earnestly request our brethren in America to forward all the papers and tracts they can in the English, German, Danish, and Swedish languages. Every week we could use to good advantage twelve hundred Scandinavian papers.

In company with sisters Johnson and Stinessen, we went down to the docks last Monday morning, and gave away five hundred papers to the Swedes, Danes, Germans, and Norwegians, also one thousand pages of tracts; and yet we required many more of each kind. I call it a feast to do this work. Some were in that group who had heard our dear Bro. Matteson, and were on their way to the States, where they thought they could keep the Sabbath. The tears flowed freely as they were told of the good way. We have a large field before us here, and the people are perishing for the truth. In the language of Paul we say, "Who is sufficient for these things?" We can report progress all the time, although Satan and his huge host oppose us. In God we trust, and we hope to see many souls saved as the result of our efforts.

Foreign sailors buy English books readily, and God seems to be moving upon hearts to accept the truth; but our hearts are sad, and we weep bitterly, as we see the indifference of the people. We pray that God will help us to save some. We are of good courage—always hard at work, and all we want now is a good supply of reading matter.

—While sweltering as we have during the heated term, it may be well to remember what the missionaries in tropical climates have to endure. One in Ceylon writes to the *Missionary Herald*: "The heat at mid-day, in the sun, is 160°, and sometimes over, so the town people say. The ground is intolerably hot. It burns through our shoes. The sun seems to wilt us right down."

NOTES BY THE WAY.

I CANVASSED for Thoughts on Daniel and the Revelation and the Swedish Home Hand-Book until July 1. The 3d of July I began meetings a mile west of Swede Point, Iowa, in a school-house. Held English meetings one night and Swedish the following night. Bro. Palmer assisted.

On the 4th of July a public announcement was made by a minister that he would explain the change of the Sabbath on the following Sunday at his church. Being present, and hearing such assertions as, "Christ came to restore the old seventh day," "the Bible, public opinion, and the laws of the land are against the Seventh-day Adventists," etc., I asked the privilege of reviewing the sermon before the same congregation. It was granted, and I spoke the Sunday following, at 11 A. M. I then made a re-canvass of the vicinity, and obtained five new subscribers for Thoughts on Daniel and the Revelation. As a result of our meetings, some acknowledge that we presented the truth, but none had courage to take a stand. The sickness of Bro. Palmer's family called him home.

July 27, began to canvass toward Polk City, which is ten miles from Swede Point. While in a store one day, presenting the merits of our work before four persons, at the request of one, a physician, two made light of the near second coming of Christ. We reminded them of the prophecy they were fulfilling. The next morning the proprietor and clerk were both in the store. The proprietor invited me to a seat, and began to examine the prospectus, at the same time remarking that he had heard some of our ministers, that his wife's relatives belonged with our people, that he was convinced of the truthfulness of our publications, and that he was not where he ought to be. He subscribed for Thoughts on Daniel and the Revelation, and took about \$8.00 worth of publications besides, such as the three volumes of Spirit of Prophecy, History of the Sabbath, etc.

July 31, went to Des Moines to meet Bro. King. Have been laboring among both the Swedes and the Americans. The Swedish Home Hand-Book is favorably received. Have obtained more than a hundred orders for it. Some of the most reliable men in the city are subscribing for Thoughts on Daniel and the Revelation.

One person subscribed for "Thoughts" on the camp-ground at our late Iowa camp-meeting. Last Tuesday Bro. King delivered the book. As the man's wife had a mind to canvass for it, Bro. King sold her an outfit. At his suggestion, I visited this family. I asked the lady if there was not danger of her becoming a Seventh-day Adventist if she entered upon this work. She replied that she would keep the Sabbath as our people did if she saw it was right. Last Friday she prepared her cooking, and both herself and husband kept the Sabbath of the Lord the next day. This man had used tobacco over twenty years, and to-day he signed an anti-tobacco pledge. It was hard to part from this dear family. Though only a pilgrim and stranger on earth, yet I am blessed. Of late, have obtained one yearly subscriber for the Signs, one for the REVIEW, and five for Good Health. JAMES SAWYER.

T. AND M. WORK IN ILLINOIS.

SINCE my last report I have visited the most of our brethren in Iroquois county, and attended the district quarterly meeting, a report of which has already been given. I then came to Will county, arriving at Lockport July 17. I found the lone sisters here, five in number, still joyful in the truth, holding up the light as best they can. There are a few good people in and about Lockport. Sabbath, the 22d., we had a profitable waiting before the Lord. All took part in prayer and in giving testimony to the goodness of God. Sabbath, the 29th., we met again at sister Bowen's, five miles from Lockport. Here we had the pleasure of meeting two sisters from Chicago. All bore testimony, the sisters from Chicago giving favorable reports from the church there. The Spirit of God was with us, and greatly blessed. Sister Bowen is awake to the interests of the cause, and her daughter is also active in the distribution of periodicals, tracts, etc. May God bless them, and give them their friends to go with them.

I came to White Willow July 31. Sabbath, Aug. 5, I invited several of the neighbors to engage with us in a social meeting. Nearly all who had been invited, Methodists and Baptists,

came, and took part with us. So far they have appeared very friendly.

There is a large temperance society here, who hold regular meetings. By request I spoke to them last night upon the subject of temperance. They have extended an invitation to sister Ida Ballenger to deliver a lecture.

I have visited many families in this neighborhood, and have given out considerable reading matter. The people treat me kindly, and seem willing to read and investigate. Owing to the unfavorable prospect of the corn crop, I have not met with much success in getting subscribers for my books. I think the way is opening for a course of lectures. May the good Lord so direct is my prayer. WILSON POTTENGER.

UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	26	14	...	54	13	22	2	802	197	...	\$ 15 75
2	36	19	...	24	29	12	2	10696	259	...	47 55
3	34	23	...	36	19	33	20	1170	457	34	43 20
4	3	...	...	191	146	...	22	6045	140	...	81 83
	99	64	4	305	212	56	50	18713	1053	34	\$ 188 33

* Agents. Note.—Subscribers obtained for REVIEW, 4; Signs, 17; Instructor, 27; College Record, 2. Received on membership and donations, \$13.50; on sales, \$59.43; on periodicals, \$59.40; on reserve fund, \$56.00.

MRS. G. W. COLCORD, Sec.

DAKOTA TRACT AND MISSIONARY SOCIETY.

REPORT FOR YEAR ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	41	23	1	...	4	5	1	2153	195	...	\$ 8 17
2	86	63	...	170	61	24	56	17560	600	...	38 43
3	29	26	...	15	23	12	21	5337	374	...	12 80
	156	112	7	185	88	41	78	25050	1169	3	\$ 59 40

NOTE.—Subscribers obtained for REVIEW, 10; Signs, 12; Instructor, 18; other periodicals, 33. Received on membership and donations, \$22.52; on sales, \$8.03; on periodicals, \$28.85. Members dismissed, 3. One set of books furnished to library.

GEORGE E. HENTON, Sec.

NEW YORK TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	73	15	4	3	13	15	2	5756	285	21	\$ 20 56
2	70	33	...	34	20	23	17	10980	332	20	57 44
3	56	39	...	30	13	32	11	8044	575	94	45 62
4	86	16	2	90	35	19	23	8946	301	278	32 73
5	12	4	...	...	...	...	...	2638	139	...	20 17
6	33	19	...	32	...	...	...	12230	373	81	11 08
7	37	12	1	...	11	...	...	1356	237	...	35 19
8	69	15	...	43	46	40	3	9482	1689	86	31 91
9	23	...	...	110	14	14	...	382	3	...	102 38
10	9	...	...	41	17	5	3	2490	237	7	...
	480	164	9	396	168	169	49	62654	4204	607	\$ 360 08

* Agents. Note.—Subscribers obtained for REVIEW, 6; Signs, 8; Good Health, 13; Instructor, 20; College Record, 2. Received on membership and donations, \$63.30; on sales, \$95.32; on periodicals, \$200.96; on reserve fund, \$7.00; Swiss mission, \$56.00; Swedish mission, \$5.00; total, \$428.08. The local societies at Fine, West Bangor, West Pierrepont, South Pierrepont, Buck's Bridge, and Newfane, failed to report.

ADA S. BOWEN, Sec.

—Low Foo, when converted under the labors of Dr. Graves at Canton, sold himself as a slave in order that he might go to Demarara to preach the gospel to his fellow-countrymen there. And this he has done so successfully that he now has a church of two hundred converted Chinamen, who are supporting missionaries among their own people.

KENTUCKY TRACT SOCIETY.

REPORT FOR QUARTER ENDING JULY 31.

No. of members,	41
" " reports returned,	8
" " letters written,	6
" " Signs taken in clubs,	31
" " new subscribers obtained for Signs,	1
" " pp. tracts and pamphlets distributed,	3,077
" " periodicals distributed,	166
Received on sales,	20 cts.

The local society at Custer failed to report. BETTIE COOMBS, Sec.

PERSECUTION OF A SPANISH CONVERT.

In Zaragoza, Spain, an aged Catholic school-teacher and his wife have lately come from the distant province of Asturias to one of our mission stations, to escape the corruptions by which they were surrounded. This man told us, in a modest, manly way, says the Rev. T. L. Gulick, that he had long doubted if the religion he followed was true, and prayed to God to enlighten him; "and God, whose ways," he added, "are always wonderful, led me to seek out an uneducated man, who, while breaking stones by the wayside, read, and talked with others about a book which he highly prized, and by its teaching he was leading a holy life. With him I conversed long and earnestly. He lent me his precious book, which I read, and found myself a lost sinner, cried to God for mercy, and found pardon and peace. Soon persecution commenced. The town priest, who had been my especial friend, and had heard I was becoming a Protestant, came to me, and finding that I accepted the doctrines of the Bible, and trusted in Christ as my Saviour, burst upon me like a madman, denounced me as a heretic and corruptor of youth. He stirred up the whole town against me. The little house I had bought, and in which I hoped to spend my declining years, was stoned, and an attempt made to set it on fire. As a Government teacher, I was required to teach the Roman Catholic catechism, whose doctrines I knew were contrary to God's word. I therefore sent in my resignation. The school inspector of Oviedo sent for me, and I went trembling, strongly tempted by Satan to plead some other cause than my conscience. But God helped me to speak the truth, when, to my surprise, the inspector said, 'Friend, give me your hand!' and turning to the group standing near he said, 'Look here, gentlemen; see what I have never before seen in Spain; an old man and a poor man giving up his whole living for conscience sake, unwilling to teach doctrines he does not believe. Would that there were more like him in our land.' The inspector could not save the school for him, but sent him away with his praises and blessing. "Thus," continues Mr. Gulick, "the old man came away, thanking God that he had been enabled to bear testimony for the truth. The incident became the town talk. But he had to sell his house at half its value, leave his native village, and with his few belongings and aged wife had come to try to get a livelihood among Christians. I trust God will open a way before him. I should like to see him teaching in an evangelical school. All here are too poor to aid him."—Illustrated Missionary News.

—Ten years of mission work in Japan have resulted in a native membership of 3,792.

—At home the Moravians number only 20,000; but they have gathered 73,000 heathen into the fold.

—The oldest Presbyterian church in the world, the Waldensian, sends out more missionaries from her highland valleys than all her ministers at home.

—The Rev. Dr. George Washburn, President of Robert College, Constantinople, writes to the Independent that "there is less interest in foreign missions in America than there has been at any time during the last thirty years. There has been no increase of contributions commensurate with the increase of wealth and population in the country. The societies depend more and more upon legacies, which represent the feelings of a past rather than a present generation." He calls for more zeal, more men, and more money.

SINGING.

SINGING from the mountain spring,
As it gurgles over;
Through the heather and the ling,
Through the grass and-clover;
Singing, laughing all the day;
Laughing, singing all the way.

Singing through the leafy dells,
Where the shadows linger,
And the wild flowers ring their bells
To the merry singer;
Rippling, laughing all the while;
Singing, rippling all the while.

Singing round the mossy stone,
Neath the hazel bushes;
Singing when its all alone,
Stealing through the rushes,
Happy as the day is long,
Never speaking but in song.

Singing at the morning's dawn,
When the day is breaking;
Singing when the light's withdrawn,
And the stars are waking;
Watching, singing through the night;
Singing, waiting for the light.

Singing in the April days,
When the clouds are weeping;
Singing through the summer haze,
When the men are reaping;
Singing through the autumn's chill,
Through the winter singing still.

So, my soul, wake up the song,
Yield not to repining;
Clouds can never linger long—
See their silver lining!
Sing on, sing on, all the way;
Sing on till the break of day!

—Good Words.

—Whispering in public assemblies while speaking is going on can seldom be consistent with good manners. It annoys the speaker; and it is often still more disagreeable to other persons composing the assembly. It is not the performance they come to listen to, and they look upon it, very properly, as an impertinence. To carry on conversation in a public assembly gathered for other purposes goes thus against that first condition of all good behavior, which consists in carefulness for the comfort and convenience of those with whom we are brought into association. If it is ever necessary, during the progress of the exercises, to speak to one sitting near us, it should be done in a manner to attract as little attention and make as little disturbance as possible—just as we would do anything else that might be of doubtful propriety. These same remarks will apply to assemblies for listening to singing, as well as speaking.—*Congregationalist.*

—Let us not fail to observe, in reference to all the trials of life, that deliverance comes in most unexpected ways, in seasons when we are gloomily anticipating still heavier calamities. It was when the disciples seemed ready to sink that Christ said to the angry waves, "Peace, be still." It was in the wilderness, not in the fertile, well-watered plains, that water gushed from the hidden rock. It was not in the hallowed calmness of the evening landscape that Jehovah's voice was heard, but amid the thunderings which roared and the lightnings which flashed from Sinai's rugged crags. It is in the hour of adversity that God most clearly reveals himself to men.—*Van Dyl's "Through the Prison to the Throne."*

—A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is indeed greater than many, who mistake quick recollection for thought, are disposed to admit; but how much less than it would be had we not been born and bred in a Christian land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the psalmist, "The entrance of thy word giveth light; it giveth understanding even to the simple."—*Coleridge.*

—Right habit is like the channel which dictates the course in which the river shall flow, and which grows deeper and deeper with each year.

News of the Week.

SUNDAY, AUG. 13.—An unknown assassin fired four bullets into the body of Constable Brown in Louth County, Ireland, inflicting fatal injuries.

—For the 24 hours ending at 8 o'clock yesterday evening, 25 new cases of yellow fever were reported from Brownsville, Texas, and 23 from Matamoras, Mexico. In both places 9 deaths occurred.

—There was a Land-League demonstration at Manchester, Ireland, to-day. The meeting was addressed by Cummins, Biggar, and O'Conner, who urged the party to continued and resolute action. At Dublin unusual precautions have been taken to guard against the possibility of riots.

MONDAY, AUG. 14.—The governor of Texas has proclaimed a quarantine against all Mexican ports on account of the prevalence of yellow fever.

—The Chilian troops have committed grievous excesses in the interior of Peru, literally pursuing a war of extermination.

—The Northern Pacific Railway Company has completed two additional sections of its road. The two sections cover about 140 miles.

—Petitions have been presented to Bismarck from several German Chambers of Commerce in regard to the indemnification of German merchants who suffered by the riots at Alexandria.

TUESDAY, AUG. 15.—Great enthusiasm was manifested at the opening of the exhibition at Dublin to-day. The statue of O'Connell was unveiled by the Lord Mayor in the presence of a multitude estimated at 100,000.

—At a Bonapartist meeting in Paris which was attended by 4,000 persons, resolutions were passed favoring the placing of Prince Victor Napoleon on the throne of France. De Cassagnac said the Imperialists were ready for power, and meant to take it.

—Crops in the western and southern portions of Massachusetts are rapidly dying for want of rain. The ground is parched, and the pastures are as dry as straw.

—A dispatch from Madrid, Spain, states that in consequence of poor harvests, there is great distress among the agricultural population of Andalusia.

WEDNESDAY, AUG. 16.—Hon. E. Dwyer Grey, Member of Parliament and ex-Mayor of Dublin, has been sentenced to three months' imprisonment and to pay a fine of £500. He is charged with contempt of court, for publishing in the *Freeman's Journal*, of which he is proprietor, a letter from O'Brien accusing the jury that convicted Francis Hines of the murder of John Doloughy of being drunk on the night previous to the day when the verdict was rendered. The affair creates quite a sensation.

—The Queen of Madagascar is about to send an embassy to Paris, in the hope of effecting an amicable settlement of the difficulty caused by her prohibition of the sales of land to French colonists.

THURSDAY, AUG. 17.—An official at the Treasury Department estimates the receipts from all sources for the current fiscal year at \$450,000,000.

—The Central and Southern Russian provinces and Bohemia and Galicia are the only European sections from which reports of bad harvests have been received. Elsewhere the yield is above the average.

—It is stated that Corea is in a state of anarchy, and that the king and queen have been assassinated. The trouble arose from popular opposition to the treaties recently entered into between that country and the United States and England. It is feared that grave international complications will result.

—Affairs in Egypt seem not to have changed greatly within the week. The irade declaring Arabi Pasha a rebel has not been signed by the Porte, and Turkey is not willing to send troops to Egypt to co-operate with those of England. Emperor William of Germany has indorsed the action of England. The report that Menotti Garibaldi is organizing a force in Italy to aid the Egyptians is declared untrue. General Wolseley, who has arrived in Egypt to take command of the British troops there, has issued a manifesto stating that the chief object of Great Britain is to restore the authority of the Khedive in Egypt; he also promises that peaceful natives will be kindly treated, and the mosques respected. The General has decided that the British advance shall take place from Aboukir, the forts at which place are to be bombarded Sunday morning, the 20th. All the ironclads except two will be withdrawn from Alexandria to take part in the bombardment. Turkey's delay in making a military convention with England has irritated the German Government, and Von Hershfeld has been instructed to represent to the Sultan Germany's feeling in the matter.

MISCELLANEOUS.

—The Supreme Court of Rhode Island, at its last term, granted 120 divorces.

—Mr. Wm. W. Astor has been appointed Minister to Italy, to succeed George P. Marsh, recently deceased.

—Cetywayo, the ex-king of the Zulus, has gone to England on a visit. He hopes to be restored to his throne.

—There were 321 families, representing 1,619 persons, evicted in Ireland during the month of July. The number of outrages for the same period was 231.

—In Grodeno, Russia, the accidental explosion of a barrel of gunpowder in a tradesman's shop, resulted in the death of nearly all the children in a school-house near by.

—Bar Harbor, Me., has suffered from the depredations of thieves this summer; but the climax was reached, when, a short time ago, a party of six, in a carriage, were robbed by a highwayman. A reward of \$600 has been offered for his detection.

—So microscopically perfect is the watch making machinery now in use that screws are cut with nearly 600 threads to the inch, though the finest used in the watch has 250. These threads are invisible to the naked eye, and it takes 144,000 of the screws to weigh a pound, their value being six pounds of pure gold.

—The Syrian Protestant college in Beirut has now 150 students, of whom the great majority pay for their education. Twenty years ago it was hardly thought possible to induce a Syrian to buy a copy of the Scriptures. Last year there were issued from the American press at Beirut 15,715 copies of the Scriptures, every one of which was sold.

—The River and Harbor Bill, which was vetoed by the President, and passed by Congress over his veto, appropriates \$18,500,000 to various public works. Some of these are unquestionably useful and important, but most of them are very doubtful. Provision is made for the improvement of rivers and creeks that have never been heard of outside of the counties in which they are located.

—Judah P. Benjamin, who held the office of Secretary of State in Jefferson Davis's cabinet when the latter was president of the Southern Confederacy, has resided in England since the war. For a time, he supported himself by writing leading newspaper articles. His book, "Benjamin on Sales," published in 1868, brought him into public notice, and now he has one-half of all the cases from the realm (*i. e.*, the whole of England, Scotland, and Ireland) before the House of Lords on appeal.

—It is not particularly complimentary to the "Metropolitan Police Department," that when Attorney General McKeon decided to make a raid on the lottery dealers of New York City, he thought it necessary to the success of his enterprise that these officials be kept in ignorance of his designs; but such was the case, and private detectives were employed to make the arrests and seizures. Mr. McKeon declares that he intends to keep on raiding, until all illegal establishments are driven out of the city.

—Miss Emily Mac Tavish, for many years one of the belles of Baltimore society, was recently invested with the white veil of a nun of the first degree at the Convent of Mount De Sales, in Baltimore. Great astonishment was created in May last, when she suddenly renounced the world, and entered that convent as a novice. She is wealthy, exceedingly beautiful, well educated, and appreciative of the pleasures and healthfulness of out-door sports, and is descended from one of the oldest families of this country, which is closely connected with noted families of England.

Obituary Notices.

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

DOBBIE.—Thomas Dobbie died at Me Dill, Wis., Aug. 9, 1882. He was killed instantly by falling on a saw in a mill where he was at work. He leaves a wife and one child to mourn his loss. T. E. THORP.

HASKELL.—Died of heart disease, in Norfolk, St. Lawrence Co., N. Y., Aug. 9, 1882, Bro. Lewis Haskell, aged nearly eighty-two years. During the last four days of his life his sufferings were intense, yet his patience was unflinching. The family circle is broken, and only the wife and daughter remain. Bro. H. became fully identified with the Advent movement in 1843. His cautious and tender manner of benefiting the erring, together with a life that honored the truth and secured the confidence of all, makes his loss an almost irreparable one to the church. His religious experience was peculiar, especially with reference to views of things past, present, and future, which during forty years were often presented to his mind, and always proved correct and a blessing to those of like faith. Funeral discourse by the M. E. minister, from 1. Cor. 15:54. H. W. LAWRENCE.

SWINSON.—Died at Cazenovia, Richland Co., Wis., July 31, 1882, my brother, Thomas Swinson, aged twenty-two years, one month, and twenty days. He came to his death by accidental drowning. He embraced present truth about three years ago, when Bro. O. A. Johnson preached at Debello. His faith was strong in the Lord. He loved the truth, and always rejoiced in its prosperity. He leaves a wife, a father and mother, brothers and sisters, and a large circle of friends, to mourn his loss. But we sorrow not as others who have no hope. I believe we shall meet him at the resurrection of the just. Funeral discourse by Eld. Judson, before a large congregation at the S. D. A. church at Debello, from Isa. 38:1.

"Sorrow's dark cloud above our path
Hangs like a curtain drear;
Our heart's best treasure droops in death
And leaves us mourning here."

SWIN SWINSON.

CANADA CAMP-MEETING.

We hold our camp-meeting in Magog, P. Q., again this year. It is the most central place, and the easiest of access for the friends of the cause in our Conference, and all are pleased with the arrangement.

It is hoped that all the brethren and sisters in the lower and upper provinces, and those that can possibly come from Vermont and elsewhere, will attend our meeting. Those who can bring their tents with them, are requested to do so. We shall arrange to have a sixty-foot tent well seated for meetings, and our forty-foot tent will be used to lodge those in attendance who are not provided with tents.

Last year we were sadly disappointed by the announcement of the sudden death of Bro. White, when we had been in joyful expectation that he would attend our meeting. We have hoped that our dear sister White would be with us at the meeting this year. It is desired that Bro. Geo. I. Butler will come, or some laborer that he may send us. Ministers from Vermont are cordially invited, and will be expected to be present.

We earnestly call upon our people to make no delay in preparing to attend this meeting from its very commencement to its close. Please do not stay at home to save a little time and means. Bring your children, and induce as many others to come as possible. New inquirers after truth will be present, and again it is expected that a goodly number will be baptized in the large lake near by. Let us all feel that the success of the meeting depends on our presence. Let us pray much for its success. Ample provision for the wants of people and teams will be made.

A. C. BOURDEAU.

SOUTHERN KANSAS CAMP-MEETING.

This meeting will be held near Moline, Elk Co., Oct. 5 to 16. It has been appointed at a time which seems to suit all parties. We expect a general attendance from the central and southern parts of the State.

We feel anxious that all who can reasonably attend should do so. There are some who always attend such meetings. We know they will be there if possible. There is another class who have not been regular in their attendance at our camp-meetings. We earnestly invite you to come. You have been the losers already, and your failures are telling sadly on your religious life. You do not feel the interest you once did in this work; yet the coming of the Lord is nearer than when you first believed. But what shall I say to those who seldom or never attend these meetings? A few cannot come. Such I pity. May the Lord bless them at their homes. But many of this class could come if they would make a decided effort. It is said that where there is a will there is a way. This is generally true. By recognizing God's claims upon us, we place ourselves under his special care and prospering hand. "Trust in the Lord and do good, and verily thou shalt be fed." Prove the Lord in this matter: Should you lose a little, the financial loss will be overbalanced by spiritual gain.

For the last two classes we feel especially anxious. Will you not make a special effort to attend this meeting? Commence now to get ready. We shall have a children's meeting. Tell them about it, and they will want to come. Bring your unconverted friends, and come yourself, praying the Lord to meet with us.

Now I fear that many will not see this notice. Some have so far lost their interest that they do not take the REVIEW. I hope the T. and M. directors and elders of churches will see that this class have timely notice, and a pressing invitation to attend.

Moline is on the L. L. and G. R. R., running from Ottawa through Humboldt, Cherry Vale, Independence, Moline, Winfield, and Wellington. The Santa Fe Road from Emporia comes to Howard City, about seventeen miles from the place of meeting. If enough are coming on either of the roads to make it an object to the companies, I think special rates can be obtained. Let all who contemplate coming by rail address me immediately at Ft. Scott, Kansas, and I will attend to it, and give timely notice.

Hay and wood will be furnished free on the ground. Teams will run to and from the depots free of charge. Those coming on the Santa Fe Road should write me in time, telling what day they will be at Howard City. Direct to Moline, as we shall be there a few days before the meeting commences.

J. H. COOK, Pres. Kan. Conf.

NOTE.

At the time of the General Conference last fall, quite a number of our ministers and others gave me their orders for Eld. Jones's "Chart of Days." The orders were taken at the request of Eld. Loughborough, and were placed in his hands. I have received several letters in the past two months from some of those who gave me their orders for this chart, saying it had not been received. I wrote Eld. L. relative to the matter, and last evening received from him the following reply: "None of the charts have been sent, for the reason that they are not yet completed. You will be the gainers, however, by the delay. The Prince has made some additions to his part, and Bro. Jones has added several languages to his part. The last word I had from Eld. Jones, he hoped to have them ready to mail in a few days." This will explain the matter to those who gave me their names.

D. A. ROBINSON.

NEW YORK CAMP-MEETING.

As the time and place of our camp-meeting are now decided, we wish to call the attention of our brethren and sisters to some points in reference to it.

1. It will be easy of access, being located on the Syracuse northern branch of the Rome, Watertown, and Ogdensburg Road, thirty miles north of Syracuse. Passengers and baggage will all be landed on the ground without transfer, as all trains will stop at the ground.

2. There will be reduction of fare on that road and all its branches, and hence it will be specially favorable for those living in the northern and central portions of the State. Our friends in Jefferson and Oswego counties especially, should turn out *en masse*, and avail themselves of this means of grace that is this year brought to their very door.

3. As we are to have in connection with the camp-meeting the yearly sessions of our Conference, T. and M. Society, Sabbath-school Association, and H. and T. Society, all our churches should be well represented, not only by delegates but by a goodly number of our brethren and sisters.

4. Begin now, dear brethren, to plan to attend this feast of tabernacles, and do not fail to prepare your hearts for a Pentecostal season. God's blessings of a spiritual character will not come to us without an effort on our part. May the Lord help us to prize the bread of life so highly that we shall put forth as much effort to secure it as we do to secure temporal blessings. How much do we hunger and thirst after righteousness? I trust we may all act consistently with our faith in the soon coming of the Lord, and not let our secular interests keep us from this yearly gathering.

M. H. BROWN.

TEXAS CAMP-MEETING.

12

This meeting opened Friday morning at 9 o'clock, and the entire day was occupied in the business meetings of the Conference, T. and M. Society, Sabbath-school Association, and H. and T. Society. As we were not favored with the labors of ministers from abroad, the preaching was done by Eld. E. W. Whitney, Brn. A. W. Jenson, John Wilson, Elijah Taylor, and the writer.

About thirty tents were on the ground, and nearly two hundred campers. The outside attendance was the largest this year it has ever been, and but for the heavy rains on both Sundays of the meeting, the attendance would have been very much larger. A large skating rink, consisting of a well-laid floor in the midst of the grove, which we seated and covered with our large tent, afforded us a place to hold meetings, while outside the mud did much more abound. More than once during the meeting the ground was flooded with water,—a very unusual occurrence in July, for Texas. The meetings created quite an interest in the community, and three persons commenced keeping the Sabbath; others are investigating.

The business sessions of the different departments passed off harmoniously and pleasantly. The conventions of the Sabbath-school Association and the H. and T. Society, conducted by Bro. Whitney, presented a new feature, and added attractions which it is hoped will prove a great benefit to the workers in these branches of the cause.

We left Bro. J. W. Lesan to canvass the city and county for "Thoughts on Daniel and the Revelation," with a prospect of success. Brn. Whitney and John Wilson go out with the tent, and locate at Stoney, twelve miles west of Denton; while I shall visit the churches and companies that are loudly calling for help. We all depart from the meeting feeling that it has been good for us to be there.

R. M. KILGORE.

NEBRASKA CAMP-MEETING.

The time for this annual gathering is fast approaching. The best grounds that we have ever had, by general consent, are at Columbus, where we met last year. This is also the most central place for those in all parts of the State, and is convenient of access both by railroad and private conveyance. The consent of the owner has been obtained, and the same grounds will be used this year.

Those who attend these annual meetings know their importance, and do not need to be urged to come this year; but I wish some influence could be brought to bear upon those who do not attend, that they also might share in these blessings. To receive of the Spirit of God, to meet with those who are confidently looking for that "blessed hope," and with them to exchange sentiments and have our own hope and courage revived, are very great privileges. But this is not all. Here the interests of the cause are to be considered, and plans laid for the prosecution of the work.

Is it possible that God has committed to us the solemn trust of sounding to the world the last message of warning? "These things are most surely believed among us." "Come, and let us reason together." We have the promise that Bro. Butler will attend this meeting. Of the value of his services, nothing need be said.

CHAS. L. BOYD.

TO THE PENNSYLVANIA SABBATH-SCHOOL ASSOCIATION.

We feel extremely anxious to have our schools all represented by delegates at our annual meeting, and hope the matter will not be neglected by any. You are entitled to one delegate at least; and if your school numbers more than fifteen, send two; if more than thirty, elect three. We suggest that this matter be considered as early as Aug. 26. Blanks will be sent to the secretaries before that date.

We hope, also, to have the Sabbath exercises of more than usual interest. Children studying "Bible Lessons for Little Ones" No. 1, will recite Lesson 52; those using No. 2, Lesson 97. The other divisions will recite the regular lesson for that date.

We hope our Sabbath-school workers will unite in trying to make a success of this department of our work, especially during our camp-meeting.

D. B. OVIATT.

The Review and Herald.

Battle Creek, Mich., August 22, 1882.

REMAINING CAMP-MEETINGS FOR 1882.

VERMONT, Montpelier,	Aug. 31 to Sept. 5.
ILLINOIS, Waukegan,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 5-12.
WISCONSIN, New London,	" 6-11.
MISSOURI, Sedalia,	" 14-19.
NEW YORK, Union Square,	" 20-26.
NEBRASKA, Columbus,	" 20-26.
CANADA, Magog, P. Q.,	" 6-12.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
KANSAS, Moline,	Oct. 5-16.
INDIANA, Marion,	" 2-9.
KENTUCKY, Custer,	" 4-10.
TENNESSEE,	" 12-17.
ALABAMA, Choctaw Co.,	Oct. 18 to 24.

We have received the first number of *Justice*, a weekly newspaper devoted to anti-monopoly principles, published "under the auspices and with the advice of leading members of the Anti-Monopoly League." It contains exposures of the evils of monopolies, and is a striking index of the growing magnitude of the approaching struggle between labor and capital.

A few weeks ago, a young woman in Lancaster, Wis., was found dead two days after her marriage, and it was believed she had committed suicide. After a time, however, suspicion settled on the husband, and a four-weeks' examination has just resulted in binding him over to appear before the Grand Jury. One singular incident connected with the trial has been twice mentioned in the columns of the daily *Inter-Ocean* of Chicago. It is that the father of the young woman testified to having received a communication from the spirit world stating that his daughter was murdered. If testimony of this character is to be received in courts of justice, where is there any safety?

MRS. M. MILES: You will find an explanation of 1 Pet. 3:18-20 in a work published at this Office, entitled, "Man's Nature and Destiny," pp. 87-104.

WHAT SHALL BE DONE WITH SUBSCRIBERS WHO DO NOT PAY?

This Office is constantly losing money because of delinquent subscribers. The terms of the REVIEW are cash in advance. The plan adopted years ago, which has been carried out, except in some special cases, has been to give notice just before the subscription expired, and then after a very few issues to drop the name if the subscription was not renewed. The exception spoken of above came about in this manner. Persons write to the Office before the subscription expires, and tell of poverty, hard times, or something of the kind, and state that they cannot pay for their paper just now, but will do it in a short time, asking the Office to continue the paper till they can pay. Such names are marked in the list with a star, and are classed as "star subscribers." Most of the losses which we speak of are from this class. Some of these make promises they never fulfill.

A year or two ago, while laboring in our Conference, I found on the list the names of some of these persons marked by a star, who had received the paper five years and never paid a cent. Many were owing the Office from four to ten dollars. Yet they could most of them pay for their paper just as well as others who paid regularly. As the matter was neglected, the sum due has become larger, till it was quite an amount, and re-

quired quite an effort to pay it all. If the Office cut them off then, it suffered quite a loss. This is about the state of things, and it is a great abuse of the confidence reposed in these persons by the Office.

The Office expects the cordial co-operation of our tract societies to help us in this matter, that as much of this loss as possible may be avoided. The State secretaries have the REVIEW lists; let them engage librarians, church elders, and other officers to try diligently to collect these sums, and forward them to the Office. We have lost thousands of dollars in the aggregate from this cause. It is too bad for our own members to treat us in this way, seeing the Office is embarrassed as it is. We ask every one knowing themselves to be indebted to this institution, to pay up as soon as possible. Times are quite good; money is plenty. We are encumbered with heavy debts. Let members and tract societies, and all hands owing us, pay up. And we ask the friends of the cause to help us in collecting these sums due us.

GEO. I. BUTLER, Pres. S. D. A. P. Assn.

NOTICE AGAIN.

THOSE who come over the Montpelier and Wells River Railroad to attend our camp-meeting, will stop at Prospect Park Station, and see that their baggage is left there. Those coming over this road who come up Connecticut River from White River Junction or points farther south, will ticket through to Montpelier, which will be cheaper than local rates. Bear in mind that on the Valley Road, at Brattleboro and all stations north of there, south of Windsor, conductors will grant free returns, on application for them, over that road.

The meeting is expected to open Wednesday evening, hence all should be on the ground, and all tents pitched before that time. If several brethren could come on to the ground on the 28th or 29th, and help the Camp-meeting Committee in their hard labor and numerous duties, it would be a great favor. How many of our churches will send a man for this purpose?

A. S. HUTCHINS.

REDUCED FARE TO THE WISCONSIN CAMP-MEETING.

THE Green Bay and Winona Railroad grants us a reduction of fare to the New London meeting. Those coming over that road will buy single-fare tickets to New London, and be returned at one-fifth. The Lake Shore Road has declined to favor us, but will sell round-trip tickets.

G. C. TENNEY.

LANSING CAMP-MEETING.

REDUCED FARE.

ALL the railroads centering in Lansing have granted reductions in fare to those attending the camp-meeting, on the following terms:—

The Michigan Central and branches will sell return tickets at one cent per mile to all who pay full fare to Lansing and procure a certificate on the ground. The Chicago and Grand Trunk and Lake Shore railways sell return tickets at one-third fare, on the same conditions as above.

The Detroit, Lansing, and Northern will sell round-trip tickets from all stations on its road and branch, at two cents per mile each way. Persons attending the meeting, and coming over the first three named roads, will pay regular fare to Lansing, and apply on the ground for a return certificate. Those coming on the D., L. and N. will ask for camp-meeting tickets (round-trip). Please do not forget this and pay regular fare, and then ask the secretary to help you out, as so many have done heretofore, but read these instructions carefully, and then remember them.

WM. C. GAGE, Sec. Mich. Conf.

Appointments

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

No preventing providence, I will meet with the church at St. Charles, Mich., Sabbath, Aug. 26, and continue meeting through the following week. We hope to see a good turnout of the church on the Sabbath. J. O. CORLISS.

THE fourth annual session of the Pennsylvania Sabbath school Association will be held in connection with the camp-meeting at Olean, N. Y., Sept. 5-12, 1882.

D. B. OVIATT, Pres.

THE fourth annual session of the Nebraska Conference of D. Adventists will be held at Columbus, in connection with the camp-meeting, Sept. 20-26. Services will commence Wednesday evening, Sept. 20. First meeting of the Conference at 9 A. M., Sept. 21. Let each church elect delegates, and see that they are furnished with credentials.

CHAS. L. BOYD, Pres. Neb. Conf.

THE fourth annual session of the Nebraska T. and M. Society will be held in connection with the camp-meeting, Sept. 20-26. Let all who can, be present at the first meeting, Thursday morning, at 9:45 o'clock.

CHAS. L. BOYD, Pres. Neb. T. and M. S.

Publishers' Department.

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

GUIDE TO CORRECT LANGUAGE.

THIS is the title of a book of ready reference by Prof. G. H. Bell,—a name which insures thoroughness of treatment, clearness of statement, and originality of thought, in the subject discussed. The work consists of three parts. Part I dwells upon practical grammar, giving in plain language the most important grammatical laws, and illustrating the correct as well as incorrect modes of expression. Part II treats of punctuation; it presents an entirely new method, embracing instructions, rules, and examples, so arranged that one can instantly find what he wants. Part III discusses, in the most satisfactory manner we have yet seen, that most difficult subject, the use of capitals.

We would call especial attention to—

1. *The practical nature of the work.*—Those who make no pretensions to scholarship can learn to speak and write with tolerable accuracy by a careful study of this book. It will be hailed with delight by our ministers and by young men preparing for the ministry.

2. *The purity and elegance of selections made for illustration.*—This is a noticeable feature of all the works hitherto written by this author; and in the present volume we have some of the noblest passages in the English language. This fact will be appreciated by all who recognize what an influence the tone of the language studied, has upon the character of the student.

3. *The typography.*—The publishers may take pleasure in their work. They have given to the public a handsome book of 100 pages, in dimensions 6½x9½ inches, which bears the evidences of good taste and good judgment in everything pertaining to the mechanical execution of the work. But "seeing is believing." Send 85 cts. to the publishers, Giles and Holser, Battle Creek, Mich., and, seeing for yourself, be convinced.

A REQUEST.—Will some one having the small "Spiritual Song Book," gotten up at the REVIEW Office several years ago, for prayer and conference meetings, please send me one? C. O. TAYLOR, Silas, Choctaw Co., Ala.

Books Sent by Express.—Eld J F Hanson \$3.00, J M Rees \$1.17, Mary Heileson 12.96, D T Fero 16.17.

Books Sent by Freight.—Signs of the Times \$94.22.

Cash on Account.—Wis Conf Fund, Dora Lewis \$8.50, Ky T & M Society per Bettie Coombs 13.70, S H Field 14.30, Pa T & M Society per Mrs D C Phillips 78.40, J D Pegg 5.00, Va T & M Society per R T Fultz 10.00, D T Fero 5.00.

Shares in S. D. A. P. Association.—M De Vuyt \$10.00.

Donations to S. D. A. P. Association.—E Bentley \$3.00, Ellen D Manney 1.00, Mrs L A Grover 2.50.

Gen. Conf. Fund.—Ill Conf title per J J Carlock \$100.00.

Mich. Conf. Fund.—Greenville, N S Brigham & family \$14.20, Osego per A Carpenter 73.80, Lakeview per Nancy Ellenwood 20.87, Newton per James Stiles 34.84, White Lake per Alphonso Ford 6.16, Big Rapids, W C Snyder 7.70.

Mich. Camp-meeting Fund.—Cedar Lake \$3.05.

Mich. San. Charity Fund.—Cedar Lake \$2.55.

Mich. Col. Ex. Fund.—Cedar Lake \$1.76.

European Mission.—Rena Davis \$2.00, T J Handley, Swiss Mission 2.00.

For Sr. Ribton in Egypt.—W G Myers \$1.00.