

The Advent Review

AND SABBATH HERALD.

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

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THE DAY IS AT HAND.

Over earth the night of doom is sweeping;
And wait the winds, and ocean, evermore
With despair and agony of weeping,
On billow piles upon the shore.

Is this horror every heart possessing?
Is the sad thought which lurks in every soul,
And perplex'd, which neither hand caressing
Nor soothing speech may lessen or control?

Is a warning of some awful sorrow,
That mankind have never felt before,
An earnest of that dread to-morrow,
In a moment time shall be no more!

It has all the wisdom of the ages
And spent itself in labored schemes,
Through science or in nature's pages,
In consummation of its idle dreams.

Of a world no longer half benighted,
Of humanity sublime and pure,
Of great brotherhood at length united,
Happy and peaceful, and from death secure.

They were beautiful, these hopes, and glorious
The purity of minds too subtle for a creed!
O'er himself and over all victorious
Were a triumph and a boast indeed!

Is the world better, wiser for their teachings?
Is there less sin or misery or crime?
Is still the "foolishness of preaching"
Like to the heart as in the olden time?

To the answer, oft in vain repeated:
"One hand o'er evil can prevail—
With the Father in the highest seated,
Oh, listen to Creation's wail!"

Will ye not above the strife of nations
Rolling of His chariot wheels afar,
Along space in measureless pulsations,
Shine than sunbeam or the light of star?

Will ye not a voice, a whisper saying
"O my children, watchful, praying,
The light is far spent—the daylight is at hand!"

Are there are tokens not to be mistaken,
Of Judgment ever drawing near;
The last sands are in his hour-glass shaken,
And he sees the great white throne appear.

When that last dread hour of thy returning,
That we all at thy right hand may be
While in flames a guilty world is burning,
Within the shelter of Thy love and Thee.

—Episcopal Recorder.

The Watch-Tower.

Do ye not discern the Signs of the Times? Matt. 16:3.

ANOTHER SPEAR GONE INTO A PRUNING-HOOK.

As we have reached the time when pop-
ular religious teachers tell us the temporal
millennium is being, or about to be, ushered
in when men should beat their spears into
pruning-hooks, and learn war no more, we
have a right to look around for some such
evidence among men, if this position is
correct. We look abroad and see a terrible
activity in the inventive powers of men in
the direction indicated in the following
paragraph. The nations seem to be pant-
ing for war, and the world to be ripe for
solution; and there is a call for such
death-dealing weapons as is here described.
This is the way the spears are to be turned
into pruning-hooks? If so, what must the
millennium be? The San Francisco Chron-
icle speaks of the new gun as follows:—

"A TERRIBLE INSTRUMENT.

Friday afternoon, at the request of the

Japanese Consul, Samro Takaki, the new
gun patented by Leonard and De Vry, and
christened 'Peace Conservator,' was ex-
hibited at the Pacific Iron works. The
prompt action of the instrument, delivering
seventy shots in four seconds, and 1,050 in
one minute, through an oak barricade,
proves that it is one of the most terrible
death-dealing inventions ever known. The
machinery is simple, easily worked, requir-
ing but few attendants, who are perfectly
protected from their adversary's bullets,
and can be transported with much greater
ease than an ordinary six-pounder. The
bullets from this terrible machine will, it is
claimed, diverge three hundred feet in one
thousand yards—the distance claimed that
it will effectually deliver shots. It can be
easily worked by one person in any direc-
tion, or made to shoot almost solid. For
narrow defiles it is proposed to be equal to
three thousand infantry, and for combina-
tion on the battle field equal to three bat-
teries of regular artillery."

JEWISH STATISTICS.

The following from the N. Y. World,
shows the large number of nationalities
among which the Jews are scattered, and
the wide extent of territory embraced in
their dispersions. Yet they remain a dis-
tinct people. Who can account for this
phenomenon except on the ground that the
Bible, which predicted this strange fact, is
the word of God? What other nation,
looking the whole earth over, could have
been rooted out of their native land, and
scattered all over the earth, and yet for
1800 years have remained a distinct and
separate people? Not one. A glance at
history shows how they would, in a few
generations, have been lost and swallowed
up among the nationalities with which they
mingled; as nation after nation has been.
Yet the Jews are everywhere Jews to-day.
They thus stand forth as witnesses to the
day of the true Sabbath, and a monument
of the fulfillment of God's word:—

"A pamphlet just issued contains some
interesting statistics—estimates would per-
haps be a better word—concerning the
Jews. The author, the Rev. J. Miller,
places their total number at 7,074,858, as
follows: In Europe, 5,226,858; in Asia,
591,000; in Africa, 792,000; in America,
450,000; in the British colonies, 15,000.
Russia contains a Jewish population of
2,647,036; Austria of 1,300,000; Germany
of 512,171; Roumania of 255,000; Tur-
key of 200,000; France of 95,000; England
of 70,000, of whom 30,000 are residents of
London; Holland of 68,892, and Italy of
53,000. In Norway, Spain and Portugal
the total Hebrew population is set down at
less than 500.

"The Jewish race still preserves its re-
markable vitality in Austrian Galicia, where
there are now 500,000 Israelites, the in-
crease during the semi-century from 1821
to 1870, according to the tables of Joseph
Hain, has been 150 per cent., while the
ordinary population has only increased dur-
ing the same period twenty-five per cent.
Mr. Miller places the Hebrew population of
New York at 80,000 and that of Chicago
at 30,000."

THE RECORD OF THE PAPACY.

The following record shows what the
papacy has done. It is a long list of terri-
ble outrages and insults against both earth
and Heaven. These facts are well authen-
ticated by history. Is it any wonder that
this power should be pointed out, and the
church warned against it, in the word of
God? What a striking fulfillment of

prophecy is here. Hear Daniel: "He shall
wear out the saints of the Most High;" and
Paul: "He shall exalt himself above all
that is called God;" and John: "It was
given unto him to make war with the saints
and overcome them." But his day of tri-
umph is about ended. The saints are to
take the kingdom, and that soon. The
writer says:—

It has insulted Heaven.
It has oppressed earth.
It has perverted the truth.
It has trampled on kings.
It has opposed liberty.
It has inaugurated war.
It has incited murder.
It has sold "indulgences."
It has taken away the Bible.
It has opposed education.
It has gloried in the Inquisition.
It has gloated over its *Auto-da-fe*.
It has blasphemed the name of God.
It has declared itself infallible.
It has spoken great words against the
Most High.

It has worn out the saints of the Most
High.
It has sought to change times and laws.
It has grasped political power.
It has sought to overthrow republican
governments.

It has employed the dungeon, the halter,
the rack, and the stake, in its war against
the truth.

It has used lying, assassination, and whole-
sale massacres in propagating its power and
crushing its enemies.

It is the sum of all religious villanies.
It has cursed men while living, and tried
to damn them when dead.

Pope Julius put to death 200,000 Chris-
tian Protestants in seven years.
The French Catholics massacred 100,000
Christians in three months.

Roman Catholics killed fully 1,000,000
Waldenses.
The Jesuits destroyed 900,000 persons
in thirty years.

Under the Catholic Duke of Alva 26,000
Protestants were executed by the hangman.
Irish Catholics massacred 150,000 men,
women, and children.

It has placed upon record the awful day
of St. Bartholomew.

The whole number of persons massacred
by the papacy is estimated at fifty millions,
and the estimate is a low one.

This is the power that is fixing its fangs
on our body politic; that is cursing our
public schools, and relaxing no effort to
wipe them out of existence; that is the
sworn enemy of an open Bible, and of civil
and religious liberty. This is the power
that is creating cardinals in our midst; that
is pouring out her money to bind our na-
tion hand and foot. Do Protestants real-
ize their danger? Are Americans on the
watch? There is danger impending. Are
we prepared to meet it?

WHAT ROME WOULD DO.

SOME easy-going Protestants do not relish
the harsh things that are sometimes said by
the evangelical press, of the Romish church
and Romish ecclesiastics. They fail to see
that there is any danger to be apprehended
to liberty, in any of its phases, from the
possible predominance of Roman Catholi-
cism in this country. Though the Romish
church, in every land where it has ever been
supreme, has blotted out freedom of con-
science together with the right of private
judgment, the liberty of speech, and the
liberty of the press, they affect to believe
that history will not repeat itself in this age
of progress and in this land of freedom
and intelligence. The tolerance of such
Protestants is the offspring of their indiffer-
ence.

Let such lukewarm Protestants ponder
the following blunt avowal of what the

Romish church would do in America if it
had the opportunity. It is taken from
the *Shepherd of the Valley*, published at
St. Louis, under the immediate supervision
of Archbishop Kendrick:—

"We confess that the Roman Catholic
Church is intolerant—that is to say, that it
uses all the means in its power for the ex-
tirpation of error and sin; but this intoler-
ance is the logical and necessary conse-
quence of its infallibility. She alone has
the right to be intolerant, because she alone
has the truth. The church tolerates here-
tics where she is obliged to do so, but she
hates them mortally, and employs all her
force to secure their annihilation. When
the Catholics shall here be in possession of
a considerable majority—which will cer-
tainly be the case by-and-by, although the
time may be long deferred—then religious
liberty will have come to an end in the Re-
public of the United States. Our enemies
say this, and we believe with them. Our
enemies know that we do not pretend to be
better than our church, and in what con-
cerns this her history is open to the eyes of
all. They know, then, how the Roman
church dealt with heretics in the Middle
Ages, and how she deals with them to-day
everywhere she has the power. We no
more think of denying these historic facts
than we do of blaming the saints of God
and the princes of the church for what
they have done or approved in these mat-
ters."—*Christian Intelligencer*.

LOOKING AFTER THE MORALS OF THE PEOPLE.

[I SEND the following article from the
Owen County Journal, not so much for
its practical bearing on the subject, as to
show how the minds of the people are
drifting, and how the way is being pre-
pared for the mark of the beast to be en-
forced. D. H. OBERHOLTZER.]

This community has been considerably
agitated for several days over the promul-
gation of an order by the Board of Trus-
tees, closing all places of business on the
Sabbath day [Sunday]. The order closes
drug stores, meat shops, bakeries, livery
stables, and, in fact, all places which have
been accustomed to opening on Sunday for
profit or the accommodation of customers.

There appears to be a division of senti-
ment as to the necessity for such an order
at this time, or even of its propriety.
Without undertaking to discuss the merits
of the order we will say that, while we con-
sider it the duty of every citizen to prop-
erly observe the Sabbath, there are circum-
stances surrounding many individuals which
render a strict observance of the day a little
inconvenient. Take, for instance, the day
laborer who is engaged in secular employ-
ment the entire week. When he returns
to his home on Saturday night, tired and
worked down, he feels more like resting
than he does like going to the store or gro-
cery. But this order compels him to go or
do without what may be necessary arti-
cles. We don't see where a little indul-
gence in this direction would desecrate the
Sabbath or hurt the individual in the least.

We are in favor of unlimited freedom of
the conscience, and decidedly opposed to
any legislation after the spirit of the Con-
necticut Blue Laws. It is a little strange
that our town Board should be so im-
pressed that it is their duty to look after
the morals of the people, when at the same
time they can overlook many other neces-
sary things which they might do, and
which would be conducive to the health
and comfort of the citizens. What has be-
come of the fire ladder furor, that stock or-
dinance, that cleaning up ordinance, etc.,
which were enacted, paid for, and now re-
main as dead as a door nail? Such laws
as these would be of practical benefit, and
if the Board desires to earn its pay, here is
the proper field to work in.

MADAM GUYON'S HYMN.

[Written during her ten years' imprisonment in the Bastille.]

A LITTLE BIRD I AM,
Shut from the fields of air;
And in my cage I sit and sing;
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases thee!

Naught have I else to do;
I sing the whole day long,
And He whom most I love to please
Doth listen to my song;
He caught and bound my wandering wing,
But still he bends to hear me sing.

Thou hast an ear, to hear,
A heart to love and bless,
And though my notes were e'er so rude,
Thou wouldst not hear the less;
Because thou knowest, as they fall,
That love, sweet love, inspires them all.

My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty;
My prison walls cannot control
The flight, the freedom of my soul.

Oh! it is good to soar
These bolts and bars above,
To Thee whose purpose I adore,
Whose providence I love,
And in thy mighty will to find
The joy, the freedom of the mind!

General Articles.

GOD'S COMMANDS REQUIRE PERFECT OBEDIENCE.

BY MRS. E. G. WHITE.

WHEN the Lord of glory left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience, he did not consult his own convenience or pleasure. Jesus died, not to save man in his sins, but from his sins. He is to leave the error of his ways, to follow the example of Christ, take up his cross and follow him, denying self, and obeying God at any cost.

Said Jesus, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

If we are true servants of God there should be no question in our minds as to whether we should obey his commandments or seek our own temporal interests.

If the believers in the truth are not sustained by their faith in these comparatively peaceful days, what will uphold them when the grand test comes, and the decree goes forth against all those who will not worship the image of the beast, and receive his mark in their foreheads or in their hands? This solemn period is not far off. Instead of becoming weak and irresolute, the people of God should be gathering strength and courage for the time of trouble.

Jesus, our great example, in his life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved and yet man not utterly perish. Sin is the transgression of the law. If the sin of Adam brought such inexpressible wretchedness, requiring the sacrifice of God's dear Son, what will be the punishment of those who, seeing the light of truth, set at naught the fourth commandment of the Lord?

Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit. If God excuses one man, he may excuse all. But, says one, why may not a man who is poor work upon the Sabbath to earn means for a livelihood when he might by so doing be better able to support his family? Why may not other brethren, or all of us, keep the Sabbath only when it is convenient to do so? The voice from Sinai makes answer: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

Listen to these solemn words of promise addressed to all: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

God will visit with judgments those who profess to serve him, yet really serve mam-

mon. They who disregard the Lord's express injunction in order to advantage themselves, are heaping future woe upon themselves. The people of God should inquire closely if they have not, like the Jews, made the temple of God a place of merchandise. Christ said, My Father's house shall be called a house of prayer, but ye have made it a den of thieves.

Are not many of our people falling into the sin of sacrificing their religion for the sake of worldly gain; preserving a form of piety, yet giving all the mind to temporal pursuits? God's law must be considered first of all, and obeyed in spirit and in letter. If God's word, spoken in awful solemnity from the holy mountain, is lightly regarded, how will the testimonies of his Spirit be received? Minds that are so darkened as not to recognize the authority of the Lord's commandments given directly to man, can receive little good from a feeble instrument whom he has chosen to instruct his people.

Age does not excuse any from obeying the divine commands. Abraham was sorely tested in his old age. The words of the Lord seemed terrible and uncalled-for to the stricken old man; yet he never questioned their justice or hesitated in his obedience. He might have pleaded that he was old and feeble, and could not sacrifice the son who was the joy of his life. He might have reminded the Lord that this command conflicted with the promises that had been given in regard to this son. But the obedience of Abraham was without a murmur or reproach. His trust in God was implicit.

The faith of Abraham should be our example; yet how few will patiently endure a simple test of reproof of the sins which imperil their eternal welfare. How few receive reproof with humility, and profit by it. God's claim upon our faith, our services, our affections, should meet with a cheerful response. We are infinite debtors to the Lord, and should unhesitatingly comply with the least of his requirements. To be a commandment-breaker it is not necessary that we should trample upon the whole moral code. If one precept is disregarded, we are transgressors of the sacred law. And if we would be true commandment-keepers, we should strictly observe every requirement that God has enjoined upon us.

God allowed his own Son to be put to death in order to answer the penalty of the transgression of the law; then how will he deal with those who, in the face of all this evidence, dare venture upon the path of disobedience, having received the light of truth? Man has no right to question his convenience or wants in this matter. God will provide; he who fed Elijah by the brook, making a raven his messenger, will not suffer his faithful ones to want for food.

The Saviour asked his disciples who were pressed with poverty, why they were anxious and troubled in regard to what they should eat or how they should be clothed. Said he, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" He pointed to the lovely flowers, formed and tinted by a divine hand, saying, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

THE COMMANDMENTS.—PART 1.

In Exodus (Continued).

It is believed that whoever reads the eighteenth chapter of Exodus carefully will be convinced that not only Moses and the Israelites, but also Jethro, the priest of Midian, was well instructed in the moral law and in the law of ordinances and sacrifices, before they were ever rehearsed from Mt. Sinai. In the brief history, there is left to us but a mere hint as to the character of Jethro; but verses 9-12 indicate that he was a believer in and a worshiper of God, and hoped in the promise of a Saviour, as he offered sacrifices to God—a burnt-offering—just in accord with the law of sacrifices as afterward given from Sinai; and then counseled Moses intelligently and wisely in respect to the administration of the "ordinances and law" of God to the people (verses 17-23), which counsel Moses accepted and God sanctioned. And here, in verse 21, a knowledge of the ninth com-

mandment, which we had not discovered in Genesis, as also of the tenth commandment, is clearly indicated. When we hear this Midian counsel the selection of "able men, such as fear God, men of truth, hating covetousness," can it be doubted that he knew the commandments of the moral law?

Here, too, in verse 16, is evidence positively certain that there were statutes and laws of God by which Moses was guided in the government of the people before they reached Mt. Sinai, although there is no such record left us of the formal giving and codification of the laws, as there is afterward; for Moses speaks of them definitely, and declares that he makes the people "know the statutes of God and his laws." Therefore, as we have so frequently seen heretofore, so here we see that the "statutes and laws" of God, moral and sacrificial, and also a knowledge thereof by the people, are older than the encampment of Israel at Horeb, and that a knowledge of the moral law and of the law of sacrifices for sin was general; also that the application of those laws was general and not exclusively to Israel, as were the later ordinances of circumcision, the pass-over, &c., and the laws thereof.

Passing to chapter 19, we find Israel encamped in the wilderness of Sinai, before the "mount of God." It seems that God has chosen this people his special wards, that he may discipline them to faith and obedience; that he may preserve a people on earth by and through which he can accomplish his purpose to present to a sinful world a plan of redemption and an offer of eternal life; that he has led them into this wild, waste wilderness, into most absolute seclusion from other nations, after a miraculous deliverance, that he may more fully instruct them in faith and in his law and statutes, and especially that he may discipline them to obedience, that he may prepare them fully for the great mission to which he has called them as the special conservators of his law and will, and of true religion in the promised land to which he is conducting them; and that now is his opportunity. So with impressive solemnity, from amid the wild grandeur of the mountain, God calls unto Moses, and Moses ascends into the presence of Deity, when God proposes a renewal of his covenant of promise with his people Israel, preliminary to the re-announcement to them of his moral law, and a formal enunciation of the special statutes by which they are to be governed when they shall dwell in the promised land, and the special ordinances and ceremonies, with the laws thereof, by which they should be disciplined in faith and religious worship. Verses 3-6. In respect to this covenant we may notice,

1. God calls it his covenant—"my covenant"—and speaks of it as if already existing. This same characteristic was seen in Gen. 9:9, 11, 15; 17:2, 4, 7, 9, 10, 13, 14, 19.

2. The covenant is not a law, but a mutual agreement, or contract, between the parties thereto, containing mutual and reciprocal pledges by the one party to the other for their mutual and reciprocal benefit, upon specific conditions.

Condition. God puts it thus: "If ye will obey my voice indeed." In Gen. 26:5, this obeying the voice of God is defined by God thus: "Kept my charge, my commandments, my statutes, and my laws."

Pledges. God promises upon this condition: "Then ye shall be a peculiar treasure unto me above all people; . . . ye shall be unto me a kingdom of priests, and a holy nation;" and this promise must be understood to include and mean all that was promised to Abraham, as seen in Gen. 17.

The responsive promise of the people is: "All that the Lord hath spoken we will do;" and now the mutual agreement is completed and the covenant is established.

3. The object of the covenant, as indicated in the condition and the promises by God, appears to have been the honor and glory of God and the well-being of man, to be effected by securing obedience to God's commandments, statutes, and laws. Holiness of character is an essential condition for the attainment of eternal life, and this is to be developed by obedience to moral law, so the immediate, direct object of God's covenant with man was to secure obedience to his moral law.

4. This covenant was universal, including all mankind. "Thou shalt be a father of many nations," Gen. 17:4; "and in thy seed shall all the nations of the earth be blessed." Chap. 22:18.

5. This was an "everlasting covenant" (17:7), a covenant of grace and salvation

through a promised Saviour, by which blood it was to be ratified or sealed.

6. This we understand to be the Abrahamic "covenant of promise," which has been renewed to Isaac, then to Jacob individually, and which was now renewed to all Israel collectively.

Now God and the people, having entered into this very solemn mutual and reciprocal agreement to do each for the other, God proposes to rehearse his moral law that law which they have so solemnly promised to obey—in the hearing of all the people. The purpose of this rehearsal to the whole people by himself personified, God declares to be "that the people may hear when I speak with thee, and be thou forever." Verse 9. He would remove their unbelief and unfaithfulness, give them every facility for knowing the law and every needed aid to keep it, would suitably impress them with the estimate of its infinite, intrinsic value, by most imposing, solemn, and awful demonstrations of the evidence of his presence and of his authority and guardianship; the Lord bade Moses "sanctify" the people for the next two days; "for the third day the Lord will come down in the sight of all the people upon Mount Sinai."

Attention is here called to the scriptural meaning of the word sanctify, as indicated in this chapter. It seems to be: to show them what to do and how to do it; to give them a rule or law of action suitable to guide their conduct at that time and to sanction and instruct them in it, so that they may please God and be harmless and innocent. "Set bounds about" the people by a law of moral action or deportment, and thus sanctify them, as he was to do bounds about the mountain," sanctify them by charging the people in respect to their conduct. To be sanctified, then, is to be made holy by conformity to moral law, as holiness of character in conformity to moral law. Evidently it was in this sense that the word was used by Christ, as given in John 17, 19, and by Paul, in 1 Cor. 1:30. Then it is conformity to the precepts and principles of the moral law that is to sanctify the heart.

The people having been thus instructed—thus sanctified—on the third day the Lord came down upon Mount Sinai in demonstrations of the most impressive and awful grandeur—"thunders and lightnings, and a thick cloud," and fire, and the voice of the trumpet sounding loud, the whole mountain quaked—and Moses brought forth the trembling people to meet God and hear his voice. "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice," and enunciated in the hearing of all the people, with a loud and audible voice, all the words of the moral law. Ex. 20:1-17; and when he had uttered these words of the ten commandments, "he added no more." Deut. 5:22.

The first of these precepts is a protest against idolatry in general, and commands the worship of Deity.

The second deals with idolatry in detail.

The third commands respect to God and reverence to his name.

The fourth enjoins the observance of the Sabbath, which is the God-ordained rest day of all the virtues sought by man.

The fifth inculcates parental and family duty in the family relation, which is the basis of all human relations.

The sixth protects human life as sacred and inviolate.

The seventh enjoins chastity and purity of life.

The eighth protects individual property.

The ninth secures individual reputation and personal character.

The tenth is a general protest against selfishness, for protection of individual character in personal conscience.

But these essential principles of the moral law, now so imposingly and impressively enunciated ten precepts have every one of them been discovered as understood by the people, and their authority recognized, along the history of the race from the origin of man down through these more than twenty-five hundred years, which have here repeated and confirmed in language adapted to the times and circumstances the people, in the hearing of all Israel, all this great people may know that God had created them and all things seen, may listen to him, believe, trust, and obey him. These ten precepts, including the general terms, rules for all moral rectitude of life in all times and under all cir-

conditions, and relations of life, substitute the grand, universal, and unchangeable constitution of God's moral government among men. The whole theory of revelation is based on these. These words now enforced upon the attention and consciences of the people, that they may listen and be instructed, and may obey, and live. No method of instruction could possibly exceed this in directness, definiteness, or impressive, commanding power.

Nevertheless, God in his infinite care for instruction and welfare of the people, has still another and additional expedient. Now all Israel have solemnly covenanted with God to keep his law, as did Abraham, Isaac, and Jacob, individually, also, as I fully believe, Adam, Enoch, Noah, and others of the God-fearing patriarchs. And God means that they shall have every facility for knowing it and remembering it, that they may keep it and thus fulfill their covenant with him, as that honest character which can only be developed by heart-conformity to this law which is essential to immortality, is the object and burden of all of God's disciplinary providences. To this same end means that a precise and definite knowledge of this law shall be handed down through all time and perpetuated forever.

Hence, absolute security requires that a knowledge of these commandments shall no longer, as in the past, depend upon the hazards of verbal tradition. They must be prepared for preservation in the most permanent and enduring manner. They must be engraven, and that, too, on a durable stone, even by God himself, on tablets of his own furnishing. So the Lord said unto Moses, "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24: 12.

And further, God commanded Moses to build a safe receptacle for the secure keeping of those tables of the law; and he said, "And thou shalt put into the ark the testimony which I shall give thee." Ex. 25: 16. And God did give to Moses two tables of stone, having the law "written upon them with the finger of God." Ex. 24: 13; 31: 18.

Those tables of the law Moses received direct from God, and bore them down from the mount in his hands. Ex. 32: 15, 16. But amid his indignation at sight of the idolatry and apostasy of the people, he "cast the tables out of his hands, and brake them beneath the mount." Then God bade Moses: "Hew thee two tables of stone like unto the first;" promising: "And I will write upon these tables the words that were upon the first tables, which thou brakest." Ex. 34: 1. Moses obeyed this direction (verse 4), and God did "write upon them the ten commandments" (verse 28); and when the ark had been prepared as directed, Moses "put the testimony into the ark" for preservation and safe-keeping, as God commanded Ex. 40: 20; Deut. 10: 1.

Behold! what *distinguishing* care and bestowal upon these commandments which were upon the tables containing them; even! Not so was any other document ever cared for. Verily, God does "magnify his law"! A. C. SPICER.

THE CLAY IN THE HANDS OF THE POTTER.

A FEW days ago, I stepped into a pottery, and watched the workman as he moulded different vessels; and while watching the process, the language of Paul came into my mind: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Rom. 9: 21.

I had often heard this text quoted to prove that God has power over all men as the potter has over the clay; and that as the potter makes one kind of vessel of one piece of clay, and another kind of a second piece, so God makes one man a Christian and another a sinner, at his will! It always seemed mysterious to me that God should commission men to preach the gospel to every creature in *all* the world (Mark 16: 7), and command *all* men *everywhere* to repent (Acts 17: 30), and yet make a large proportion of men so that they could not possibly repent.

No doubt this seems as strange to the unbiased reader of the Bible as it did to me, yet an evening or two ago I heard an advocate of this doctrine say that Christ did not die for all the world—only for the elect! Certainly, such reasoning (?) must overlook some of the plainest declarations

of Scripture, when Paul tells us that Christ died for all men. See 2 Cor. 5: 15; Heb. 2: 9.

But to return. I began to reason: Is there any aptness in the illustration? Certainly there must be, or the Spirit of God would never have dictated its use. Then the question occurred to me: Has the potter any power over the clay to make it into vessels of any kind while it remains in its natural state? No. In the first place it is taken from the bank and drawn to a mill, where it is ground and worked over until every lump is crushed, and every small stone taken out; when it is taken from the mill and worked over by hand, to insure the removal of all stones and lumps. Then the potter has power to make it into vessels of different kinds; but no vessel, whether of honor or dishonor, could be made from it until it had gone through this softening process.

Then we make the application: No man can hold a place in the service of God, either high or low, without first being fitted for it to some degree by the softening and subduing influence of the Spirit of God. It does not require any of this process to make a sinner. A man can be a sinner in his natural condition. Hence we conclude that the vessel unto dishonor does not represent a sinner, but rather one who holds a subordinate position in the service of God.

The potter never exercises any power over the clay in the bank while it remains in its natural or crude state; so the individual who will not submit to the process of refinement, but chooses rather to remain in his natural condition, God exercises no power over, but lets him alone. But every one who will yield himself to obey God's law places himself in the hands of God, and the process of refining commences. Where a rash, uneven temper existed, a gentle, smooth one will appear; and where faults were once prominent, virtues will shine. In fact, a person can become, like the clay, so plastic that he will be molded just as God sees fit, and can fill any station in life that God desires he should. Yes; though in his natural state he may have appeared very rough and forbidding, yet by yielding himself fully into the hands of God, he may become a useful instrument in his hands to accomplish good in any station of life in which he may be placed.

J. O. CORLISS.

PREPARE YE THE WAY.

You cannot well build a house on top of a brush-heap, nor can you lay a good foundation upon rolling stones, rotting logs, or loose lumber. And it is just as difficult to have a real revival of God's work on top of the world, the flesh, and the devil, even though they are all baptized and in good and regular standing in the church. If you would build a house, you must lay a foundation; and if you would have it safe when the storm comes, you must dig deep and build it on a rock.

Many people are waiting for God to come and bless them in their churches and in their families, and they expect he will do it on top of all their pride, covetousness, worldliness, strife, and sin. They expect him to overlook unsettled quarrels that have been smouldering for years; wrongs that date back to the time the very foundation of the church was laid; hypocrisies that have never been confessed and put away; sins that are hidden, but not repented of; Babylonish garments and wedges of gold which ungodly Achans have secreted in their tents; and pride and sectarianism, which have been fostered, nursed, and cherished, until God cannot bless or revive such a church without dishonoring his own truth, approving wrong, and justifying them in sin and ungodliness.

If you want a revival of God's work, go to the bottom of things. Break up the fallow ground. Let the gospel plow go deep into the soil, no matter what it turns up. Repent of sin. Humble yourselves under the mighty hand of God. Confess your faults. Settle your old quarrels. Lay a good foundation. Purge out the old leaven. Stone the Achans. Hew the Agags in pieces before the Lord. Make straight paths for your feet. Take away the stumbling-blocks. Prepare ye the way of the Lord, make his paths straight. Do this, and you shall not wait long for his coming, his blessing, and his salvation.—*Christian.*

WITHOUT the real spirit of self-denial, high excellence of character cannot be attained; and hence Jesus declared that those who would come after him, must *deny themselves* as well as bear the cross.

LIFE IS WHAT WE MAKE IT.

The world is all dark, or the world is all bright,
Just as we choose to make it;
Our burden is heavy, our burden is light,
Just as we happen to take it;
And people who grumble, and people who groan
At the world and its every proposal,
Would grumble and groan if the world were their own,
With the sun, moon, and stars at disposal.

It is all very well to have beauty and health,
But if these are denied, we must bear it;
It is all very well to have oceans of wealth,
Though we find if we *must*, we can spare it;
But healthy and wealthy, or sickly and poor,
We are wise to be hopeful and cheery,
There are blessings to lighten the ills we endure,
Though our lot may be ever so dreary.

In the broadway of life, though we're jostled and torn,
There's a "beautiful gate," at whose portal
The robes which the great and the lowly have worn,
Must be changed for the garments immortal;
And knocks he a beggar, or knocks he a king—
To the Master but little it matters—
Be his heart but in tune, he may enter and sing,
Though his raiment be sables or tatters.

Not all can be noble, not all can be great,
But our lives with God's love we can leaven,
And whether of high or of lowly estate,
'Tis the same to our Father in Heaven;
The world may seem dark, or the world may seem light,
As we cling to the old, old story,
And cheerfully work, with our lamps burning bright,
Till we enter the portals of glory. —*Sol.*

VEGETARIAN NATIONS.

DR. ADAM SMITH makes the following remarks in his excellent work entitled, "Wealth of Nations":—

"The most beautiful women in the British dominions are said to be, the greater part of them, from the lower ranks of the people of Ireland, who are generally fed with potatoes. The peasantry of Lancashire and Cheshire, also, who live principally on potatoes and buttermilk, are celebrated as the handsomest race in England.

"The peasantry of Wales, Norway, Sweden, Russia, Denmark, Poland, Germany, Turkey, Greece, Switzerland, Spain, Portugal, and almost every country in Europe, from the most northern part of Russia to the Straits of Gibraltar, subsist principally, and most of them entirely, on vegetable food. The Persians, Hindoos, Burmese, Chinese, Japanese, the inhabitants of East India Archipelago, of the mountains of Himalaya, and, in fact, most of the Asiatics, live upon vegetable productions. The great body of the ancient Egyptians and Persians confined themselves to a vegetable diet; and the Egyptians of the present day, as well as the negroes (whose great bodily powers are well known), live chiefly on vegetable substances. The brave Spartans, who, for muscular power, physical energy, and ability to endure hardships, perhaps stand unequalled in the history of nations, were vegetarians. The departure from their simple diet was soon followed by their decline. The armies of Greece and Rome, in the times of their unparalleled conquests, subsisted on vegetable productions. In the training for the public games in Greece, where muscular strength was to be exhibited in all its various forms, vegetable food was adhered to; but when flesh-meat was adopted afterward, those hitherto athletic men became sluggish and stupid. From two-thirds to three-fourths of the whole human family, from the creation of the species to the present time, have subsisted entirely, or nearly so, on vegetable food; and always, when their alimentary supplies of this kind have been abundant and of good quality, and their habits have been in other respects correct, they have been well nourished and well sustained in all the physiological interests of their nature."

PREHISTORIC ART.

It is surprising to see upon what slender and sandy foundations learned men will proceed to base the most astounding conclusions. Readers are familiar with the notable story of the investigations of those learned savants who studied, theorized, and philosophized concerning the relics of an animal of some long-extinct species, found among the most ancient subterranean strata, and how at last they resolved themselves into the skeleton of a dead donkey which was tumbled into the shaft of a mine to save the trouble of burying him; and in a similar spirit of wonderful research certain old relics and remains are referred to as affording indubitable proof of the existence of extinct races whose customs and manners pertained exclusively to far-off ages; when in fact it may be found that these very primitive forms and relics have their place to-day among the actual scenes of common life. Dr. Arthur

Mitchell, a British antiquary, in a course of lectures in Edinburgh, describes a number of ancient customs which still exist in the remoter districts of Scotland. In the island of Fetlar he discovered that the primitive method of spinning by a spindle with a stone weight or "whorl" appended, was still the only method in use there; while in certain parts of the main land, as in Shetland very near Fetlar, there remained no knowledge among the people even of the existence of the spindle or whorl; while at Daviot in Invernesshire he found the women spinning with the spindle weighted with a potato instead of the whorl. This most primitive form of the earliest industrial art was thus at this day holding its ground among the people who had been spinning for generations by means of the most complex machinery. The art in its rudest state existed side by side with the same art in the greatest perfection. While on the other hand there were districts where the use of the whorl had become extinct for a generation or two, and where though only this short period had elapsed since it was the commonest of all common implements in their households, the people had now not the remotest idea of the true character of these stone whorls, but regarded them with a superstitious and curious veneration.

Dr. Mitchell found at one time a stone-breaker sitting on the roadside eating his dinner out of what seemed to be a sepulchral urn. Closer inspection proved the vessel to be a specimen of hand-made pottery which was in general use in that region. It was made by a woman from clay without especial preparation, shaped by the hand and burned in an open peat-fire, and its porosity corrected by a bowlful of milk being poured over it while still hot. No pottery of "the stone age" or modern savage life, was ruder than this; yet the house in which the woman lived who manufactured this vessel, contained cotton from Manchester, cutlery from Sheffield, pottery from Staffordshire, tea from China and sugar from the West Indies. She was shrewd, intelligent, and well-informed; yet it is possible that some wiseacre, digging on the site of her hut when it had gone to ruin, would find nothing except the pottery of her own rude manufacture, and would conclude that she belonged to a race which lived ages and ages ago, before any modern discoveries had been made, and would offer her old earthen pot in proof of the theory. These and many other palpable and well-authenticated facts should cause men to hesitate a little before they undertake to overturn all faith and hope for this world and the one to come by the alleged discovery of some old bone, or some tomahawk in which they claim to read a history which would doubtless astonish the persons who were familiar with the actual origin of relics upon which their theories are based.—*Hastings.*

WHAT I LOST BY SIGNING THE PLEDGE.

I HAVE been thinking about the losses I have met with since I signed the total-abstinence pledge. There isn't a man that has lost more by stopping drink than I have. Wait a bit, and I will tell you what I mean. There was a job of work to be done in the shop, and the boss called for me.

"Give it to Spencer," said he; "he's the best hand in the shop."

Well! I told my wife, and she said—"Why, John! he used to call you the worst. You've lost your bad name, haven't you?"

"That's a fact, wife," said I. "And it isn't all I've lost in the last sixteen months, either. I had poverty and wretchedness, and I've lost them. I had an old ragged coat, and a 'shocking' bad hat, and some water-proof boots that let the wet out at the toe as fast as they took it in at the heel. I've lost them. I had a red face, a trembling hand, and a pair of shaky legs, that gave me an awkward tumble now and then. I've lost those. I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes; and a heavy heart, and worse than all the rest, a guilty conscience. Thank God, I've lost them all."

Then I told my wife what she had lost. "And you had trouble and sorrow, and a poor, wretched home, and plenty of heart-aches, for you had a miserable drunkard for a husband. Mary, thank the Lord for all that you and I have lost since I signed the pledge."—*Tenn. Agitator.*

NAPOLÉON once entered a cathedral and saw twelve silver statues. "What are these?" said the emperor. "The twelve apostles," was the reply. "Well," said he, "take them down, melt them, and coin them into money, and let them go about doing good, as their Master did."

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 21, 1876.

JAMES WHITE, J. N. ANDREWS, URIAH SMITH, EDITORS.

THE NEW YORK CAMP-MEETING.

We are still held to the pleasant task of writing encouraging words concerning the gatherings of our people the present season. The meeting just held at Rome, N. Y., Sept. 7-12, will compare favorably with any which have been held this year.

One of the best meetings ever held was the meeting Sabbath afternoon. Sister White spoke. At the conclusion, an appeal was made to sinners and backsliders. Under the earnest exhortations of herself and Bro. White, something like two hundred and fifty came forward.

The social meetings during the whole time, were seasons of interest and freedom. It was good to witness the hope, courage and good cheer of the brethren in this precious cause.

One feature of the occasion, too much neglected at camp-meetings, is worthy of special mention. We refer to the steps taken to make the place pleasant and attractive.

The book stand was surmounted with an arch bearing this inscription: "Buy the truth and sell it not." By the side of this stand was hung in a frame, the production of Bro. E. W. Whitney, displaying great ingenuity in both design and workmanship.

On Monday, Bro. White had good freedom in presenting the subject of baptism. Sixteen candidates were then examined, to whom the rite was administered by Bro. Cottrell in the waters of the Mohawk River, near by.

In the afternoon, sister White gave her closing discourse, deeply impressing the people with her solemn words, and raising them to a high state of joy and expectation.

We left the ground before the Conference had completed its sessions, so that we cannot tell what steps were taken for the advancement of the cause in the New York and Pa. Conference, the coming year.

The brethren pledged over fifteen hundred dollars for a meeting-house in Rome. This with what the church there raise will give them a three thousand dollar house, which they will erect immediately.

HOW SHOULD WE TREAT A LETTER FROM HEAVEN?

A LETTER from a friend we would try to read; and if we could not read it, it would be of no value to us. But men professing to receive the Bible as a revelation from Heaven, can yet speak of it as in the language following, which is taken from a commentary on the Scriptures.

Doubtless the writer of these extracts would not choose to be called an infidel. He may claim to believe that which he, or any other mortal man, cannot possibly understand; but if that is faith, it is certainly a blind faith.

Let us compare the words of the writer with what the Spirit of God testifies concerning this same book of Revelation. The writer says, "We hold it to be quite impossible that mortal man can explain the mystery concealed under the apostle's words."

Moreover, the especial blessing of Heaven is pronounced in verse 3, upon those that read and hear "the words of this prophecy, and keep those things which are written therein." Now, what blessing can come from reading and hearing that which we cannot possibly understand?

But the writer evidently takes his position to avoid taking any part in controversies and questions that "have distracted the Christian world." And doubtless he thought his position was pious toward God, as well as charitable toward men.

Shall we, to avoid controversy, ignore the fact of the great apostasy, so plainly foretold, not only in the book of Revelation, but in the letters of the apostles? Shall we, to heal the distractions of the Christian world, caused by this apostasy, charitably throw the mantle of union over the corrupt and blasphemous mother, in order to screen her daughters? Would it not be better to own the prophecies are true; that there has been an apostasy as foretold, at

the head of which stands the Roman church as the mother of abominations, and that "all nations have drunk of the wine of the wrath of her fornication," Protestant Christendom not being exempt from a share in her false doctrines and evil customs?

Is it piety toward God to cast aside his word as useless, because a supposed charity toward men seems to demand it? And is it truly charity to the souls of men to smooth over and hide from their view the foretold and fulfilled fact of the great and world-wide apostasy of the professed people of God, flattering them that all is well, that the wound is healed, while gangrene and corruption still lie concealed at the bottom?

R. F. COTTRELL.

A TESTIMONY IN FAVOR OF REFORM.

A FEW days ago, while standing before the court-house in Luray, Virginia, I saw a man coming briskly up the walk with the firm, elastic step and erect carriage of one in middle age. As he came near me, I noticed, protruding from his pocket, some United States pension papers, and ventured to ask if he was a pensioner.

His name is Jonas Cave. He is in all probability the oldest man in Page Co. All who were his associates in boyhood and youth have passed away; yet he is as hale and hearty as ever, and able to walk twenty-five miles a day.

Thinking this a remarkable case, I was determined to follow the matter further, so I asked him about his family. He said he could distinctly remember his grandfather, whose habits of life were very plain, and who lived to the age of ninety-six.

We sometimes meet those who say, "I do not think tobacco or gross living hurts me any; why, there was my father who used tobacco all his days, and he lived to be seventy years old."

J. O. CORLISS.

EXTRACTS FROM MY SCRAP-BOOK.

THE REFORMERS ON THE SUNDAY QUESTION.

PROTESTANTS now generally take it for granted that the early reformers, such as Zwingli, Luther, Melancthon, Calvin, etc., regarded Sunday just as Protestants do now, viz., as the Sabbath day. But this is a mistake, as a little acquaintance with their writings will show.

The Confession of the Swiss churches declares that "the observance of the Lord's day is founded, not on any commandment of God, but on the authority of the church, and that the church may alter the day at pleasure."

We further learn that "in the Augsburg Confession, which was drawn up by Melancthon [and approved by Luther], to the question, 'What ought we to think of the Lord's day?' it is answered that the Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept because they are appointed by the church, that all things may be done in order;

but that the observance of them is not thought necessary to salvation, nor that of others, to be regarded as a sin."

Zwingli declared "that it was lawful to pursue his labors." Lord's day, after divine service, for any

Beza taught that "no cessation of work on the Lord's day is required of Christians."

Bucer goes further yet, "and doth not call it a superstition, but an apostasy from Christ, to think that working on the Lord's day in itself considered, is a sinful thing."

Cranmer, in his Catechism, published in 1534, says:—

"We now keep no more the Sabbath on Sunday, as the Jews do; but we observe the day and certain other days, as the magistrates do judge convenient, whom in this thing we ought to obey."

Tyndale says:—

"As for the Sabbath day, we be lords of the Sabbath, and may yet change it into any other day, or into any other day, as we see need may make every tenth day holy day only to see cause why."

THE WALDENSES KEPT THE SABBATH.

All are aware of the fact that the Waldenses during the Dark Ages and the papal persecution, retained more of the pure gospel than any other people. That they kept the seventh day is plainly proved.

"Insabbatati [they were called] not because they were circumcised, but because they kept the Jewish Sabbath."

Of course the Catholics persecuted them, and slandered them all they could. One of these popish persecutors, Allix says, "He lays it down also as one of their opinions, that the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, circumcision, and other legal servances, ought to take place."

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: Because they observed the seventh day, and Sabbatarians are frequently at this day."

The Abyssinians in Africa keep the seventh day. Some three hundred years after Christ they separated from the Christian world and lost sight of for about a thousand years. When they were again discovered they were found to be observing the seventh day.

"Transubstantiation and the adoration of consecrated bread in the sacrament were the Abyssinians abhorred. . . . They deny purgatory, and know nothing of confirmation and extreme unction; they condemn gross images, they keep both Saturday and Sunday."

The Armenians of Asia also keep the seventh day. Like the Abyssinians they were converted to the gospel very early, and then were lost sight of by the world for many centuries. When they were lately discovered they were likewise found to be Sabbath-keepers.

"They have preserved the Bible in its purity and their doctrines are, as far as the authorities know, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire, on the SEVENTH DAY, and they have as many scriptures pointing to heaven among the Hindoos as we ourselves."

"They keep Saturday holy, nor esteem Saturday fast lawful, but on Easter even. They have solemn service on Saturdays, eat flesh, and fast it bravely like the Jews."

THE AUTHORITY OF THE EARLY FATHERS.

Many seem to think that the authority of the early Christian Fathers is about equal to the Bible itself. But any one who has the slightest acquaintance with them must have a very different opinion of their authority.

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied

the Romish system, took their rise." Book i., sec. 1.

Reader speaks thus of the early introduction of image worship:—

And yet, perhaps, religious images made their way from domestic life into the churches as early as the end of the third century; and the walls of the churches were painted in the same manner.—*Rose's Neander*, p. 184.

"The Bible, I say, the Bible only, is the religion of Protestants!" Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is found in the Bible. He learns from the New Testament itself that there were errors in the teaching of the apostles, and that their pens were frequently employed in combatting those errors. If, for instance, a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? Was it taught by the Lord Jesus and his apostles? . . . More than that, we will add that though Cyprian, or Jerome, or Augustine, or even fathers of an earlier age, or Irenaeus, or Ignatius, could be plainly shown to teach the unscripural doctrines and errors of popery, which, however, is by no means admitted, still the consistent Protestant would simply ask, Is the doctrine to be found in the Bible? Was it taught by Christ and his apostles? . . . He who receives a single doctrine upon the mere "authority of tradition," is called by what name he will, by so many steps down from the Protestant rock, crosses over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."—*Dowling's Hist. Romanism*, ii., chap. i., secs. 3, 4.

But of these, we may safely state that there is not a truth of the most orthodox creed that cannot be proved by their authority; nor a doctrine that has disgraced the Romish church, which may not challenge them as its abettors. In fact, their authority is, with me, null. The word of God alone contains my authority."—*A. Clarke, Com. Prov. 8.*

D. M. CANRIGHT.

ALL THINGS NEW.

to make it appear that the law of God has been old and vanished away, we are often referred to the text that says all things are become new.

The text reads, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The change, according to the text, is in man, not in the law of God.

But suppose it to teach the abolition of the law, it only asserts it on a certain condition, namely, "If any man be in Christ." Therefore, if any man be a Christian to him the law is abolished; he may tread it under foot with impunity. But to those out of Christ it is still in force, they are still under obligation to keep it. Such are the conclusions to which the expositions of men and their evasions of the perfect, unchangeable, and eternal law of God unavoidably lead.

R. F. COTTRELL.

THIS GENERATION SHALL NOT PASS.

Some may question the truthfulness of the Saviour's words to his disciples when answering the questions put to him by the twelve, regarding the signs of his coming and the end of the world.

The first sign to be given was the darkening of the sun, which had its fulfillment on the 19th of May, 1780, and other signs followed which we find clearly brought to view in the thirty-fourth chapter of Matthew. And to give his words more force, for the benefit of the living when these signs should be fulfilled, he says, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Some suppose that the generation must include those who actually witnessed the darkening, and the skeptic will say that on this supposition, the prediction has failed, because none now living who witnessed that strange event, even on this ground, the prophecy has not been fulfilled; for we find persons still living who were only living then, but were old enough to be conversed with the strange character of the occurrence.

In taking up a secular paper we find that Indiana can boast of a man one hundred and forty years of age. Ohio claims another who has

lived equally as long; and Illinois sends the announcement that she has a citizen one hundred and fifteen years old. The former must have been about the age of twenty and the latter twenty-one when the dark day occurred. Now in view of these facts is it not consistent to suppose that if Christ should remain away for ten years longer there would be men living who saw the first sign fulfilled? W. INGS.

TO THE MINNESOTA CONFERENCE.

DEAR BRETHREN: The Lord has greatly blessed the labors of your ministers during the last two years. Hundreds have exchanged error for truth, and are rejoicing with the "little flock," to whom, if finally overcomers, it will be our "Father's good pleasure" to give the kingdom. New fields have been entered, and new churches raised up. Still new fields are opening on all sides. Calls are coming in to the Conference Committee from many directions, for help.

A few years ago you had no laborers to enter the fields then open. Help was furnished you by the General Conference. Now you have seven ministers, and as many licentiates, at work, and ready to work, in the opening fields. And there are more fields open to-day than all these can occupy. Most of these men are entirely dependent upon their labor for the support of themselves and families.

Paul asks, "Who goeth a warfare at any time at his own charges?" Here are the fields open, and here are the men, ready, willing, anxious, to occupy them as far and as fast as they can reach them. But Paul asks again, "How can they preach except they be sent?" How can they go out and devote their time to the Lord's work, unless the Lord's people send them, by furnishing the means for their support, and that of their families, while they are so laboring? "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14. Must these laborers leave the work of the Lord and go into other business to support their families, and these calls go unheeded, and souls go down to ruin, for lack of means to send them the light? Or must they, feeling that the vows of God are upon them, go out, and leave their dear ones to want and exposure? Must they accept one or the other of these alternatives, and shall it be left to poor, frail human nature to determine which?

Brethren, we have come up to this point. Here is a simple statement of facts: At our last session of Conference, there was the sum of one thousand dollars unpaid on the s. b. pledged for the last Conference year. The committee had borrowed five hundred dollars in order to keep the laborers in the field till that time. When this sum was paid from the funds in the treasury, there was only enough left to pay one-half of what was then due for work already performed.

Now, brethren, these things ought not so to be. And the question arises, Is this the reason why so little success has attended the laborers since camp-meeting? In Josh. 7, we have the example of the army of Israel being put to flight. Shall we not do well to ponder these things? Do you say, The locusts are upon us; our crops are destroyed, and what can we do? Brethren, did not God anticipate this question at this very time, and has he not answered it for you by the pen of Malachi? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts; and see if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

We profess to believe that this third chapter of Malachi has its application at the present time. And we find ourselves in the condition described in the prophecy. God cannot "rebuke the destroyer," until there is one to be rebuked. He is upon us now. You ask, Why is he upon us? If the condition upon which God will rebuke him be, that we "bring all the tithes into the storehouse," is not the conclusion legitimate that he was sent upon us because we had failed to do that very thing? Now he exhorts to duty, "Bring ye all the tithes," &c., and adds as a stimulant, "And prove me now herewith." He would have us walk out upon our

faith, and bring in the tenth of all our increase to his storehouse while the destroyer is upon us. In what other way can we prove him? The Lord simply calls for his due—a tithe of all—and if we have failed to give him this, in what other manner can we expect to meet his approval than by yielding cheerful compliance with his demands?

And now, brethren, we appeal to you to say whether, by such compliance, you will seek his approval. By the payment of your pledges—whether they be the tithe of all your increase, or ten per cent, of what you own—which are held sacred to the Lord, the laborers may be kept in the field; and so the work may go forward, under the blessing of God; or, in consequence of your withholding payment, the laborers must be withdrawn from the field, and the work stop. We believe that you desire to do your duty. May the Lord direct as to what duty is, and give grace to perform it.

MINN. CONFERENCE COMMITTEE.

Sept. 10, 1876,

THE CAMP-MEETING IN NEBRASKA.

As the time for this meeting is drawing nearer, I wish again to call the attention of the friends in Western Iowa and Nebraska to it, hoping they are making their plans to be present.

Although the committee chosen to locate the ground have not yet designated the exact spot, we know it will be in the immediate vicinity of Blair; so all can be making their plans to come. This is, perhaps, under all the circumstances, the most central spot we could select. Some have suggested two general gatherings, one in Iowa and the other in Nebraska. This would, no doubt, accommodate many more; but it is too late in the season to think of holding two camp-meetings this fall. Indeed, it is rather late for one; but it is the best we can do, under the circumstances.

We do not, of course, expect this will be such a camp-meeting as the general one held at Marshalltown, or those held under the direction of the General Conference further east. We cannot expect anything like so large an attendance of our own people, or of outsiders. The western country is not so thickly settled, and our people are much more scattered.

But it can be made a season of great profit and interest if our people here will make a special effort to rally, and will realize the wants of the cause. There are a great many who have come into the truth within the last few years, who have never had the benefit of a general meeting, and who could not, unless one was held in this section. There are little companies of from one to half a dozen families who love the truth, and are clinging to it; who cannot expect much help from the living preacher, because we have not a sufficient number in the field to send them where there are so few. These need help and instruction. Many of them can come out to this meeting if they will only think so, and make a sufficient effort.

The Conference will be at considerable expense in holding this meeting. It will be done solely to encourage the work in this new country. This meeting will be something of an experiment, and future labor here will depend somewhat upon the course our brethren pursue in attending this meeting. If they show little appreciation of this effort made for their help, of course we shall not hereafter hope to do them much good by appointing another.

We want our brethren in Nebraska to realize that this is especially their meeting. This is the first general meeting ever held in your State. We want it to start off with life and interest, so that it shall be a great source of strength to you. Iowa has spent considerable money in sending labor to your State. We shall know you appreciate it if you make a special effort to carry forward the work now so well begun. Western Iowa will want the privilege of meeting with you, and we hope to see a large number out from that section. You are young in this cause, and now you have an opportunity of learning from the most experienced laborers we have in the Conference.

Many of you are poor, and have suffered losses from grasshoppers and other causes. But you are used to camp-life and exposures; so take your teams and come to this meeting, and make up for your sad losses in this world by getting a firmer hold on a better one. Let your afflictions drive you to the Lord. We hope you will find sympathizing brethren who have a true interest in your welfare. You will want labor in your own localities. Come out to this meeting and make your wants known to your Conference Committee, who will be present. Come, brethren and sisters of Nebraska, we are to hold

the first general meeting ever held between the Missouri River and the Rocky Mountains, in your State, and we want to see many of you. We hope other meetings will follow, and that they will be larger and larger every year till the Lord comes. We will trust the Lord for his rich blessing.

There will be opportunity for baptism. Bring your bedding and provisions, and be prepared for chilly nights. We hope our ministering brethren in this western field will use their influence to secure a good attendance. We hope to see some present from Dakota. It is not more distant than many places in Iowa and Nebraska from which we hope to see our friends come. Let us all go to this meeting pleading with God for his blessing.

GEO. I. BUTLER.

QUESTIONS FOR ILLINOIS.

As the time draws near, we become more and more anxious in regard to our Conference and Camp-meeting. Brethren and sisters, one and all, scattered over the Conference field, allow us to place before you the following

SERIOUS QUESTIONS:—

1. What on earth is so valuable as the favor of God?
2. How is this favor to be obtained, or retained, except through the "means of grace"?
3. Do not Mal. 3:16, and Heb. 10:25, prove it to be the duty of the "remnant" church to assemble for public worship; and so be blessed of God?
4. Is it not a sad fact that, among us, as a people, those who neglect this manifest duty sustain an inestimable loss?
5. Is it not the blest testimony of all those who obey this reasonable requirement of the Lord, that the joys and benefits derived from waiting upon the Lord in a public capacity far exceed all the expense of funds, strength and time, thus used?
6. Where do we enjoy privileges that equal those proffered us at our yearly gatherings?
7. If you fail to be at our forthcoming Camp-meeting, what will have been the hindering cause? We repeat: What will keep you from this great soul-feast? When you know that the Master has said, "Forsake not the assembling of yourselves together," dare you say, The providence of God kept me away? Will some of you not rather confess that it was your worldly spirit that bound you at home?
8. If you come to the meeting you may sway a good influence over our young and inexperienced brethren and sisters residing in this part of the State. If you bring your friends they may be converted. Can you stay at home and be clear on this point?
9. No, friends, no! May we not confidently hope for a manifestation of fulfilled duties at your hands?
10. Who will be faithful? Rather, who will not render faithfulness to God and his cause? Conference Committee, be faithful. Camp-meeting Committee, be faithful. T. & M. Society officers, be faithful. Elders, deacons, clerks, treasurers, all, be faithful. Bring all the needed documents to the meeting. Shall we soon meet to enjoy a fruitful season in the presence of our Lord?

R. F. ANDREWS. G. W. COLCORD.

COME PREPARED.

As it is to be held late in the season, those intending to come to the Waldron, Ill., Camp-meeting, should come fully prepared. Bring plenty of clothes and a good supply of bedding, such as straw-ticks, warm covers, &c. Bring an extra supply for the destitute. However, do not be afraid to come because the meeting is to be held late in the season. There are a number of quite good buildings on the ground, which will prove a great blessing should it be cold. We shall have some stoves on the ground. We shall offer a supply of good, cheap food to those who come. Come, be comfortable, be thankful, be good; and may we all receive a lasting benefit.

G. W. COLCORD.

LORD BYRON, whose writings, in the main, are in such conflict with the pure morality and spirituality of the Bible, never penned truer lines than when, speaking of the Bible, he wrote:—

"Within this awful volume lies
The mystery of mysteries.
Oh, happiest they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn."

SUBMISSION.

SWERVE not to right nor left
For fear nor frown;
Neither to right nor left,
For hope nor crown;
Not thine to change the road,
Not thine to ease the load,
Chosen of God.

Freighted with good and ill
Cometh life's day;
O'er mead and mountain wild
Lieth thy way;
Wounds and brave joy of fight,
Both hath the fray.

Stay not for good nor ill;
March in the light;
Swerve not from stone nor sleep
Leftward nor right;
Reck not of wound nor joy,
Strike with thy might.

Which were the happier
Thou canst not know;
Thick in the tree of thorns
Sweetest flowers blow;
Out of the field of death,
Rich harvests grow.

Whither God sendeth thee
Press thou still on;
Turn not to right nor left,
Let the world frown,
Near, though thou see it not,
Waiteth thy crown.

—Dean Fulton.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

NORTH PACIFIC MISSION.

WE have just closed our tent-meeting in Salem, and have taken down the tent. The weather is so unfavorable and the nights are so cold that we have decided not to pitch it again this season.

Although the tent is down, yet our work is not done in this place. We have rented a meeting-house, and shall continue to hold meetings every Sabbath and first-day, and prayer-meetings in the week. More than thirty have decided to keep the Sabbath, and more than that number are convinced of duty in that direction. We shall try to perfect the work here, and form a church. This will take time, and we have decided to do this before going to another place.

I. D. VAN HORN.

Salem, O., Sept. 5, 1876.

KANSAS.

PALERMO.

THE meeting at this place closed Aug. 28. The ordinances were celebrated; four were baptized, and one united with the church. Bro. T. H. Wakeman was ordained elder, and Bro. Peter More, deacon. Systematic Benevolence was raised from \$160 to \$270. Several who do not pledge pay the tenth, which will raise their s. v. still more. The records of this church are kept neat and clean, as all should be, and so that they give an intelligible account of all business done by the church. Love and harmony prevail among all the brethren.

HAMLIN.

This is a small town in Brown Co., on the St. Joe and Denver City railroad, fifty miles west of St. Joe. By request of Bro. Wagor, I spoke at this place, in the Congregationalist church, Tuesday and Wednesday evenings, Aug. 29, 30. I think this would be a good place in which to give a course of lectures.

SENECA.

This church was organized in 1864, by Eld. Chaffee, but on account of the grasshoppers and drouth, all but six have moved away. We did all we could for them. We celebrated the ordinances, and ordained Bro. R. D. Tiron elder of the church. Their s. v. is \$52.28. Here, as well as at Palermo, union and love prevail among the members, and if they will only do as the Lord has commanded them by his prophet, Mal. 3: 10, he will continue to bless them; for this he has promised in the 10th and 11th verses. He is able and willing. Brethren, do we believe the Lord? Will we take him at his word? He says, Prove me. Who will do it? will you?

J. N. AYERS.

Muscotah, Sept. 4, 1876.

NORTH-WESTERN KANSAS.

I SPENT the first two Sabbaths in July with the Pioneer church, in Osborn Co. At this place three were baptized, and five united with the church. On account of some unruly spirits, this church has suffered much in the past, and has passed through

many trials; but at the present time there appears to be a better degree of union. At our last meeting, after baptism, we celebrated the ordinances. The good Spirit of the Lord was in our midst, and all present felt that it was good to humble ourselves before God.

I commenced meetings at Salem, Jewell Co., the 15th. As this is a farming community, and as it was just in the time of wheat harvest, we held meetings every alternate evening, and two on Sundays. I closed meetings here Sept. 4. We had a good attendance and some opposition.

Just as I had closed meeting one evening, after speaking on the subject of spiritualism, a woman came forward to the stand and demanded the privilege of being heard. She claimed that the spirit of the woman of Endor had come all the way from the realms of glory, to speak to the people through her, in vindication of the spirit's character, which she claimed had been defamed that evening. She began by saying she believed every word of the Bible; just then another woman in the congregation came up, and, looking her in the eye, told her she lied; for she had heard her say that she did not believe the Bible. Speaker No. 1 tried to go on by repeating that she believed the Bible, every word of it; but she was again met by speaker No. 2 with the statement that she lied, and sundry other statements not very flattering. This was such plain talk that the spirit just from the realms of glory abandoned the attempt to vindicate her character before that audience. Spiritualism has been gaining quite a hold here, but the better part of the community are getting their eyes open, and are determined to show it no countenance.

The larger part of those who attended these meetings admit the truthfulness of our positions, and quite a number commenced to keep the Sabbath; but some could not stand the opposition of their former brethren and ministers, who were ready to denounce this message as the work of the devil, but dared not try to prove it so by the Bible. Four or five continue keeping the Sabbath. These, with the few scattered brethren and sisters in this vicinity, will try to keep up Sabbath meetings and Bible-class. Two were baptized.

Most of the non-professors admit that we have the truth, and say if they are ever Christians they will have to keep the Sabbath. This class of people took up a collection among themselves, at the close of the meeting, nine of them paying one dollar each. This they handed me with a request that I would return and hold more meetings when convenient. May God help them to be Christians before it is too late.

I go from here to Smith Center, the county seat of Smith Co. Meetings will commence Wednesday evening, the 6th inst. If there are any who especially desire help in this part of the State, let them write me at the above-named place, immediately, before I return to my home in Elk Co.

CHAS. F. STEVENS.

Salem, Kan., Sept. 5.

WISCONSIN.

I HAVE been busy since camp-meeting, preaching on Sabbath and Sunday, and the rest of the time in preparing a little home in Arkansaw. I have been frequently called to the bedside of my afflicted mother, who has been a great sufferer for two years, and is now near her end.

D. DOWNER.

Mindora, Sept. 8, 1876.

THE MAINE CONFERENCE.

THE S. D. Adventists of Maine held their tenth annual Conference on the campground in Richmond, Aug. 31, 1876. Conference called to order by the President at 9 o'clock A. M.; prayer by Eld. C. A. Washburn.

The following churches were represented by delegates: South Norridgewock, Deering, Woodstock, Hartland, Brunswick, Somerset Mills, Bradford, and Oakfield.

Voted, That W. R. Clark represent the Cambridge Sabbath-keepers, and that Bro. S. J. Hersum represent the Canaan church.

Voted, That the church at Somerset Mills be received into the Conference, and also the churches at Oakfield, Linneus, and Bradford.

Voted, That Brn. White, Smith, Washburn, and all other brethren in good standing in their respective churches, be invited to take part in the deliberations of this Conference.

Voted, That our Swedish brethren in New

Sweden be taken under the watchcare of of this Conference.

Voted, That the Sabbath-keepers of North Windham be taken under the watchcare of the Conference.

The minutes of the last Conference were called for, read, and approved.

It was voted that the various committees be appointed by the President, whereupon the following were appointed: Nominating Committee, A. W. Low, J. A. Davis, S. J. Hersum; Auditing Committee, T. S. Emery, J. A. Davis, R. T. Hobbs, C. R. Davis, J. F. Carlton, and A. R. Merriman; Committee on Resolutions, U. Smith, R. S. Webber, and J. E. Baker; Committee on Credentials and Licenses, Geo. W. Barker; Wm. Morton, and Edward Lobdell.

Adjourned to call of the chairman.

SECOND SESSION.

Monday, at 6 o'clock A. M., the second session was opened with prayer by Eld. U. Smith.

The Nominating Committee presented the names of the following brethren as officers of the Conference for the coming year: For President, J. B. Goodrich, Hartland; Secretary, Timothy Bryant, North Jay; Treasurer, Samuel F. Grant, Hartland; Executive Committee, J. B. Goodrich, Hartland, Geo. W. Barker, So. Norridgewock, Wm. Morton, Deering.

The Committee on Credentials and Licenses recommended that Eld. J. B. Goodrich receive credentials, and that Bro. R. S. Webber be ordained and receive credentials. The ordination service was performed in the forenoon, after a discourse by Eld. James White, who gave the right hand of fellowship and the charge. Bro. Samuel J. Hersum received license.

Adjourned to call of chairman.

THIRD SESSION.

The Conference convened at 2 P. M.; prayer by Eld. R. S. Webber.

The chairman was authorized to appoint the Camp-meeting Committee.

Report of the Committee on Resolutions was as follows:—

Resolved, 1. That we hereby express our gratitude for the favorable circumstances that have attended this, our seventh annual camp-meeting.

2. That we hereby record our renewed devotion to the cause of present truth, and our increasing confidence in its future prosperity and final triumph.

3. That the rapid extension of the work of spreading the truth in this and other countries is a matter of great encouragement to us, and that we hail it with joy as the strongest evidence of the nearness of the advent of our Lord.

4. That we hereby express our thanks to the General Conference for the help rendered us at this meeting, especially for the presence and earnest labors of Bro. and Sr. White.

On motion of Bro. W. R. Clark, this resolution was amended by inserting the name of Bro. U. Smith.

5. That we hereby tender to Eld. J. B. Goodrich our thanks for his faithful labors as President of the Conference during the past year; and to him and Bro. R. S. Webber for services during the present meeting.

6. That we consider the progress made by the truth among the Swedes in this State, almost exclusively by the printed page, as an open door inviting further efforts; and we earnestly request the General Conference to furnish help for this field, if possible.

7. That we are grateful to God for the general union that has prevailed in our Conference the past year, and for the tokens of his favor in the advancement of the work.

The following is the report of the treasurer of the Maine State Conference of S. D. Adventists, for the year ending Sept. 5, 1876:—

Amount in treasury at commencement of year,	\$12.84
Received during year,	871.35

Total, \$884.19

Secretary's report: No. of churches, 13; No. of church members, 238; No. of Sabbath-keepers not yet united to any church, 140; No. paying s. v., 153; No. of Sabbath-school scholars, 150; amount of s. v. pledged to the Conference, \$794.50.

J. B. GOODRICH, Pres.

TIMOTHY BRYANT, Sec.

A VOICE FROM NEBRASKA.

I LONG for the time of our Nebraska Camp-meeting. I expect to see a general rally; for I believe the Adventists of this

State are anxious for just such a meeting. I think a great degree of good may be accomplished at this gathering; and the question is, How can we do the most? I believe we can get many of our unconverted friends to go to the meeting with us, perhaps while there they will become convinced of the present truth. And carry our tracts and papers; for in so doing we shall have opportunity to scatter the precious seed of truth in many directions among those who know it not. How fully a sister has said, "Our strength is in our publications." We scarcely realize what they are doing.

Let us all lift up our voices together in prayer to God, that he may especially bless the cause in the West. And we know if we ask any good thing, not doubting, we shall have the petitions we ask when we come together, let it be with hearts full of prayer that the Lord strengthen us for the duties before us; us also pray the Lord to send us more ministerial labor the coming year, that the truth may spread through this part of the State. I am anxious that these truths be sounded throughout the State—Nebraska, and I know I am not alone in this desire.

AGNES L. HOOPER, Neb., Sept. 10, 1876.

THE BIBLE IN ONE HUNDRED LANGUAGES.

ONE of the very many interesting exhibits at the Centennial Exhibition, is the Bible of the Pennsylvania Bible Society. The building is shown the word of God in *hundred languages*. Just think! what a interesting exhibit of the Bible that the Society has prepared for the exhibition a neat little volume of fifty pages which is printed, in *one hundred and one languages*, that precious verse, "FOR HE LOVED THE WORLD THAT HE GAVE HIS BEGOTTEN SON, THAT WHOSEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE LASTING LIFE." John 3: 16.

This little book of itself is a rare piece of treasure. In this collection it will be found that in *ninety-nine languages* the same character is used. Many of these, however, have variously accented letters, and peculiar characters that we do not use. In *thirteen languages* the German alphabet is used. *Six* employ the famous Arabic characters, and *five* others are in Sanskrit. In *four languages* the Greek letter is used. *Three* the Burman style of type, *three* others the Armenian style, *three* are in Ethiopic, and still *three* are in Chinese. In the Syriac, Greek, Tamil, Telugu, and Cree styles of characters, there are *two* versions each. *One* each in the Hebrew, Irish, Georgian, Orissa, Japanese, Coptic, and the Chinese characters.

This makes twenty-five different styles of alphabets that are used in printing this interesting little polyglott. Nine of these are just opposite to the English method, that is, from right to left, as the Hebrew, Arabic, Sanskrit, and others. Two, the Japanese and Chinese, read from the top to the bottom of the page, in single lines. The style of character used in several of them are singular indeed.

The exhibit of the Scriptures at the Centennial shows the blessed results of the work of the *British and Foreign Bible Society* and of the *American Bible Society*. The former was first organized in 1804, and the close of its seventy-first year, in 1875, had published and put into circulation, *forty-four million copies* of the Bible and portions of the Bible, in above *two hundred languages* and dialects. To do this, it has expended about *forty million dollars*.

The *American Bible Society* was organized in 1816, and up to the present time, in the sixtieth year of its existence, it has published over *thirty-three million Bibles* and portions, and Bible portions, at a cost of *seventeen million dollars*.

These noble societies have translated the Scriptures, and circulated them nearly every quarter and section of the globe. They have their agents and colporteurs in Bible depots in every part of Europe and America. And besides this, through the instrumentality and Christian efforts, of the native population of Asia, Africa, Australasia, and of the islands of the sea, hear and read in their own barbarous tongues the wonderful works of God.

To carry forward the great work, the British and American Bible Societies are constantly employing their printing presses in New York, London, Oxford, and Cambridge, besides others also in Paris, Brussels, Amsterdam, Berlin, Cologne, Vienna, Rome, Madrid, Lisbon, Copenhagen, Stockholm,

burg, Constantinople, Beyrout, Bombay, Calcutta, Shanghai, Cape Town, and other centers of activity.

The building of the Pennsylvania Bible near the Exhibition, may be seen a collection of Bibles, in the various languages and dialects of the world, showing what has been done in the last four years, since the invention of printing. The shelf is filled with a series of bi-lingual Bibles, showing on the same page the Scriptures combined with German, Italian, Spanish, etc. Three shelves wholly devoted to the languages of Africa, one to those of Africa, and three to those of Asia. One entire shelf is filled with specimens of the numerous versions in the various Chinese dialects. The shelves in the multitudinous dialects of the Pacific Isles fill one entire shelf. On another is a series of translations made for the purpose of America.

It may be interesting here to state that in the Book Department in the Centennial Exhibition may be seen the veritable copy of the Bible which was owned and used by Luther, the great reformer! It is a common-looking book, lying in a case, labeled, "Martin Luther's Bible!" What an interesting relic!

During the time that the Bible Societies have been in existence, the Christian scholars of the world have produced not far from two hundred and fifty versions of the Bible, or of the Bible. And probably two hundred languages and dialects have thus for the first time been enriched with the literature of this holy word. Many of them, indeed, by this means, for the first time, reduced to writing.

It is said that few persons appreciate the difficulty of translating the Scriptures from Hebrew and Greek into languages which have not previously been pervaded and led by Christian thought. It took Dr. Smith and Dr. Van Dyck sixteen years to translate the Bible into Arabic. Dr. Luffler was fourteen years in making the Arabic version. Dr. Schereschewsky was ten years in rendering the Old Testament in the Mandarin Colloquial. Dr. Williams and Dr. Riggs have labored nearly forty years on their Dakota version, and one of the estimates that he has spent on an average thirty minutes on each verse he has translated. These cases are illustrations of great amount of labor spent by Christian scholars on making new versions of the Scriptures.

By the blessing of the God of truth rest the Bible Societies, and others, who are making his word intelligible to the inhabitants of the "dark corners of the earth."

G. W. A.

THE PEOPLE OF GOD ARE ONE.

The people of God are one. They are of one fallen race. There is no hierarchy here; all are the children of Adam who was of the earth, earthy; all are of sin and prone to evil. They are one in actual transgression; all have sinned and come short of the glory of God. All were rebels; all ruined; all were one in guilt and condemnation. The wages of sin is death, and the law of God condemned, and the sword of wrath waited to destroy them all. None were free from the guilt, none exempt from common doom that overhung a guilty race.

They are one by a common redemption through the blood of Him who died for them on the cross. One ransom price was paid for them all; for they were not redeemed by corruptible things, as silver and gold, but by the precious blood of Christ, a Lamb without blemish and without spot. A common ruin involved them, a common redemption delivers them.

They are one in the conviction of sin and the power of the Holy Ghost. It convicted the world of sin, of righteousness, and of judgment. Every Christian has felt the power, and has seen himself sinful, and lost, under the preaching of God's word, and the illumination of his Spirit.

They are one in conversion to God, being born again to a new and better life, being made new creatures in Christ, from whom old things have passed away, and to whom all things have become new, in hating the things they once loved, and loving the things they once despised.

They are one in the fellowship of the Spirit. Because they are sons, God sends forth the Spirit of his Son into their hearts, whereby they cry, "Abba Father." This Spirit is one Spirit in all the world; and if any man have not the Spirit of Christ he is none of his; and in all the

children of God it bears the same blessed fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, against which there is no law. "I believe in the Holy Ghost," is the voice of every Christian, and this is not merely the repetition of an ancient creed, but the testimony to a present and universal experience among the people of God. For by one Spirit have they all been baptized into one body, and are all one in Christ Jesus.

8. They are one in labor. People speak of the rivalries and the quarrels of Christians, but often these are simply the result of honest zeal, modified by circumstances around them. Set two men to hoeing on a small plot of ground, and they will interfere with each other. On the New England hills, where stones are so plenty and soil is so scarce, boys will sometimes steal earth from the next row to make their own corn hills respectable in size. But you set each of those boys out in the middle of the western prairie, where he can have all the soil he wants to dig, and there is no quarrel then. So churches sometimes get too close to each other, and there is friction. But their work is one. Let them scatter and find room to labor freely. Let there be twenty hands in a shop, all busy as they can be, and there is peace; but let half of them have nothing to do but to talk politics and trade jackknives, and they will probably quarrel before noon. Set the machinery in motion, and let the work drive them, and all is harmony again. So the work of the church is one work. In preaching the gospel, in feeding the hungry, in clothing the naked, in enlightening the ignorant, and lifting up the lowly, Christians labor unitedly. Infidelity never built a hospital or an asylum. Christianity has founded them all, and the schools and charities that bless the world to-day are but illustrations of the united labor of God's people, who are one.

9. The people of God are one in essential faith. They differ in opinions, in thoughts, in guesses, in whims; but in their confidence in the living God, the loving Saviour, and the abiding word, they are one. On this bed rock of "faith that worketh by love," they stand together. Men say, "We believe differently on certain points." You do not believe at all on most of them. Your confidence never rises to the dignity of faith—the faith that saves, the faith that purifies the heart. You agree in ten things that you know about, and believe you disagree about five things which you guess at. Are you not one?

10. We are one in prayer. When Christians argue, they differ; when they pray, they unite. Around one common altar they lift united cries to God; and, no matter whose voice leads the worship, all the people say amen. One spirit inspires the petitions of those who pray always in the Holy Ghost; and with one heart and one mind they supplicate the mercy of the Most High.

11. They are one in praise and song. Differ as they may, they all unite here. To-day had one class of opinions, and Wesley another; and they wrote some harsh and bitter things, it may be; but now their friends get together, and over their graves one sings,—

"Rock of Ages, cleft for me,
Let me hide myself in thee,"

and all join the strain with united voices; and another strikes up,—

"Jesus, lover of my soul,
Let me to thy bosom fly,"

and every voice blends gloriously in the song. Standing the other day by the grave of John Wesley, in City Road Chapel yard, and plucking the foliage growing there, I rejoiced in the truth which he declared; and just across the way, in Bunhill fields, I stood beside the grave of Watts and sung his hymn:—

"How long shall death, the tyrant, reign,
And triumph o'er the just?"

and I thought that his faith, so sweetly sung, was my faith, and the faith of all the church of the living God. Standing in the same old pulpit in which Bunyan preached when in London, I prayed to the same God whom he adored, and published the same salvation which he proclaimed; and while at every turn I saw tokens of the substantial unity of the people of the Lord, I could most heartily adopt the sturdy old pilgrim's words: "Since you desire to know by what name I would be called, I desire to be and hope I am, a Christian; and I desire God should count me worthy to be called a Christian, a believer, or any such name which is sanctified by the Holy Ghost. But as for those factious titles of Anabaptists, Independents, Presbyterians, and the like,

I believe they came neither from Jerusalem nor Antioch, but rather from hell and Babylon; for they naturally tend to divisions, and we may know them by their fruits."

12. The people of God are one in sorrow, in suffering, in persecution, in affliction, in death. When one member suffers, all suffer; when one rejoices, all rejoice. One Shepherd leads through the dark valley, and one voice from Heaven whispers over their pallid forms and silent tombs, "Blessed are the dead that die in the Lord." Lovely and pleasant in their lives, in their deaths they are not divided.

13. They are one in hope and expectation. They may see now as in a glass darkly, and their eyes may fail to pierce some of the mists that hang around them; but in the grand realities of eternity they are one. They look for one kingdom, one crown, one glory, one reward, in the presence of our Lord Jesus Christ at his coming. And, finally, they are one in resurrection and eternal life. They shall put on immortality together; they shall be like Christ, their living Lord; they shall be victorious over death and hell, and shall sing one song of endless triumph in the paradise of God.

And with all these great, grand, glorious elements of unity and strength, shall we be told that Christians differ about tweedledum and tweedledee? Shall we listen to Christians who say we cannot be united? Why, you are united, and how are you going to help yourselves? Our union is a fact; Christ prayed and bled for it; the Holy Spirit sealed it; and we rejoice in it. Do you separate yourself? How can you? If the foot or the hand say, "I am not of the body, is it therefore not of the body?" Let us, then, accept the fact of our unity. It is not a union through each other with Christ, but it is a union with each other through Christ. My hands are not united because they clasp each other—I may clasp a dead man's hand—but they are united because they are joined to one central head and heart, and soul, and pervaded by one spirit of life. The branches of a tree are not one because they interlace above, nor are they separate because, when they are swayed by the wind, they clash and chafe against one another. Their union is in the central root to which each branch is joined—by which they live, and from which their life is fed. So the people of God are one in their Head and Lord; one in his love, his grace, his peace, his power, his suffering, his death, his resurrection, his glory.

And many of the differences and dissensions that disturb the unity of God's people are purely imaginary, or are the result of mere misapprehension. You have heard of Dr. Chalmers and Dr. Stewart, who once met in the streets of Edinburgh, and fell into an argument about something or other; and for a long discussion about something that nobody understands, give me two wiry Scotchmen! Well, they argued and argued, and could not agree, till, their time being exhausted, Dr. Chalmers said,—

"You will find my views on the subject very well put in a little tract entitled 'Difficulties in the Way of Believing.'"

"Why," said Dr. Stewart, with amazement, "I wrote that tract myself!"

Half of our differences will disappear when things are once stated as they should be. While in the heat of street debate, we neither understand the faith of others, nor correctly express our own.

It is time to put away these childish things, and come down to the plain, sober truths of the gospel. Said Luther, "I preach in plain language that the common people can understand; and if I know Hebrew and Greek, I reserve them for our learned meetings where we discuss such subtleties and such profundities that God himself, I know, must marvel at us!"

The way of life is plain, and while we walk this way and point others to it, we shall be one, as Christ desired. But when we strive about words, and contend about trifles, we do the devil's work, and hinder those for whom the Saviour died.

The Duke of Wellington once stood by a battery that was hurling shot and death into a thicket where a body of soldiers were posted.

"Pretty well aimed, captain," said he, "but no more of it; that's our own forty-second." Ah! is not the eye of the Captain of our salvation to-day on many a battery which is doing just the same deadly work on men that he has posted to hold the fort till he shall come? Let us save our powder and shot to fight the devil—close up the ranks, and advance the whole line in battle array.

I noticed, years ago, when regiments were going to war, that all had some distinctive

mark, some stripe, or belt, or epaulette, or cockade, or red pantaloons, or something of the kind to distinguish them. And these things did very well for dress parade and general muster, and sham fights; but when they came to real warfare, every cross belt was a mark for a bullet to find their hearts; every cockade helped to guide the sharpshooters to hit their heads; every man wearing red pantaloons was likely to get shot in the legs; and every bit of brass or lace was only a mark to invite the death-dealing bolt. And soon they laid these things all aside; so that a major general would hide his stars, and donning a slouched hat and a teamster's blouse, go quietly about his business and escape the dreaded bullets. And I noticed when those soldiers came marching home battle-scarred, bronzed, and weather-beaten, with their war-stained raiment and bullet-riddled flags, they all wore one uniform—the regulation blue! Every rag of regimental finery was gone; they were soldiers of one army. And so, while sectarian uniforms may do for holiday service, yet in real warfare there is no uniform like the whole armor of God.

A common peril unites, a common labor joins, both heart and hand. In the late war some western regiments almost quarrelled with others from the eastern part of the country; but when the battle hung trembling in the scales, and the jaws of death were closing around them, and these despised eastern men came to the rescue and saved them from destruction, they were brothers ever after. And so, if we plunge heartily into the fight of faith we shall find out who our friends are, and shall rejoice to be companions of all that fear God; shall say with Christ himself, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother."—H. L. Hastings.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, Aug. 27, 1876, of consumption, at Grove Hill, Page Co., Va., Mary Alexander, aged forty-one years, five months, and twenty-nine days. A few years ago this sister gave her heart to the Lord, and became a member of the United Brethren church. Although in feeble health, she attended two of our tent-meetings in New Market, which awakened a deep interest to hear more of these biblical truths; but the removal of the family to Grove Hill deprived her of this privilege. We were called to her bedside as she lingered upon the borders of the tomb to converse with her and speak words of comfort. The reading of the divine word, the voice of prayer, and the song of praise gave her the greatest delight. The stillness of the midnight watches was broken by her voice hymning the words:—

"I'll praise my Maker while I've breath;
I hope to praise him after death."

An aged, blind mother, who is left to miss her tender care a few more days, and affectionate sisters mourn her loss; but they are not without hope that "all is well" with Mary. The funeral services were conducted by Eld. Rondabush, U. B. minister, who gave an instructive discourse from Rev. 14:13, after which we followed with a few remarks, by request. E. S. LANE.

DIED, of typhoid fever, July 22, 1876, in Marion, Grant Co., Ind., Callie Fadely, daughter of Abraham and Susan Fadely, in the nineteenth year of her age. Her parents have lost an affectionate daughter, and with them her two sisters, her brother, and a large circle of relatives, mourn a common loss; Callie is missed at home, in the church, and also in the school-room; for she was an excellent teacher. But there is hope in her death. M. J. MANN.

DIED, of heart disease, at his residence near Al-tavista, Davies Co., Mo., Aug. 24, 1876, my father, Wm. Rogers, in the seventieth year of his age. Father tried to live so as to exemplify true Bible religion. He was one of the pioneer workers in the Disciple reformation, bearing many burdens and responsibilities till he embraced the truths of the third angel's message sixteen years ago, since which time he has done much toward advancing the interests of the cause of truth throughout the country. The Sabbath, which he was one of the first in the State to receive, was a special theme with him. He had the esteem of a large circle of friends who, with us, mourn his loss, yet not without hope; for "blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their work do follow them." J. H. ROGERS.

DIED, of a slow fever, near Clarence, Iowa, Aug. 19, 1876, Bro. T. J. Bosworth, in the fifty-first year of his age. He had been a faithful Sabbath-keeper for about twelve years. For several years he has been the subject of much affliction, yet he was sustained in a good degree by faith and hope. He left with his friends a strong testimony that he rests in peace. Just before his departure, he tenderly embraced his wife and two little girls, earnestly requesting them to meet him in Heaven; and after bidding them a loving farewell, he gently fell asleep in Jesus. How true the words of the poet:—

"The chamber where the good man meets his fate
Is privileged beyond the common walks
Of social life, quite in the verge of Heaven."

Funeral services by J. T. Mitchell. J. DORGAS.

