

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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ONE DAY AT ONCE.

ONLY one day to bear the strain
Of living, and to battle with the pain.

Only one day to satisfy
With food and covering, as the hours slip by.

Only one day; to-morrow's care,
To-morrow, if it come, itself shall bear.

Only one day! then waste it not
In futile plannings where the Lord is not.

Only one day God gives to me
At once; oh, may I use it faithfully!

Only one day to serve my King,
And to his feet some wandering soul to bring.

Only one day to fight the fight
Of faith, and vindicate my Saviour's might.

Only one day, maybe, to sing
On earth the praises of my Saviour King.

Earth's day dies down; Lord, lift my eyes
Unto the glories of the heavenlies.

One perfect day awaits me there,
Nightless and shadowless beyond compare.

The golden day thyself hast won;
Thy voice its music, and thy face its sun.

Spring to thy dawn, O day to be!
That I may see my Lord who loveth me.
—Word and Work.

Our Contributors.

THE RESURRECTION.

BY C. W. STONE.

(Concluded.)

AFTER the first resurrection and the depopulation of the earth, Satan is bound, and cast into the bottomless pit. Rev. 20:1-3. The Greek word here rendered "bottomless pit" is *abussos*. The same word in the Greek Old Testament is rendered "deep" in Gen. 1:2. In that case it evidently refers to the earth in its chaotic state. In Rev. 20:3 it doubtless refers to the earth in the chaotic state to which it will be reduced at the advent of Christ, as has been noticed. See Jer. 4:23-28. Here Satan is destined to remain a thousand years. What is signified by the binding of Satan? Simply this: He will have nothing to do. He cannot leave the earth, and there is not a living man on it. The saints are in Heaven, and the wicked are all dead. Satan is bound, for there is nothing that he can possibly do. He who has spent six thousand years in active labor in the destruction of souls, will find his occupation gone. Ah! there is one thing he can do,—he can wander among the graves and bleaching bones of his victims on this cursed earth, and reflect.

Three parties are spoken of in connection with the thousand years,—Satan, the saints, and the wicked dead. In verses 4, 5, and 6, the attention is called for a moment away from Satan and the wicked, to consider the work of the saints during the millennium. John sees them in Heaven sitting upon thrones, and judgment is given unto them. "And they lived and reigned with Christ a thousand years." During this time they participate in the examination of the records of the wicked, and in passing judgment upon them. Paul also states that the saints shall judge the world. 1 Cor. 6:2, 3.

Rev. 20:6 shows that the righteous alone have part in the first resurrection. Verse 5 says that "the rest of the dead," the wicked, "lived not again until the thousand years were finished." That is also to say that at

the end of the thousand years they will live again. We now observe that three things are to occur at the end of the thousand years. First, a change in the abode of the saints; for they were to live and reign with Christ a thousand years. Second, the wicked dead are to be raised. Third, Satan is to be loosed. Verse 7.

John does not in this chapter speak of the return of the saints and the descent of the beloved city to this earth, as he is directing the attention particularly to the final destiny of Satan and the wicked; but in relating what these do at the end of the thousand years, he speaks of "the camp of the saints and the beloved city" as being at that time on the earth. Verse 9. After finishing the record of what he saw of the wicked, he goes back to relate some things which he did not mention in this connected account of the wicked; and then he tells us all about the descent of this camp of the saints. "And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." Chap. 21:2. "The glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it." Verses 23, 24.

This shows that the saints of God return to this earth when that city descends, which we also learn from Zech. 14:4, 5: "And his [the Lord's] feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley. . . . And ye shall flee to the valley of the mountains. . . . and the Lord my God shall come, and all the saints with thee." Thus the "camp of the saints" is located on the earth. Then the Lord calls from their graves the "rest of the dead," and they come forth "unto the resurrection of damnation." John 5:29.

This is what looses Satan; for he immediately goes out "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. 20:8. Satan and his angels now find employment. He is determined to make one more grand effort to overthrow the plan of salvation. He goes out among the wicked hosts, and without doubt renders himself visible. He tells them of the city of God so lately descended to the earth. He encourages the mighty men of war to think that they can lay siege to it, and take it. They prepare for war. Immense armies are quickly formed. The command is given, and they come up from all directions, and compass the camp of the saints about, and the beloved city. What a company! Among them are "sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. There with them is the man who once professed to love the Lord and hope in his truth. He was careless and negligent. There is the man who devoted all his faculties to making money. There are the giddy youth and the proud lady of fashion.

There stands the city with its dazzling walls and pearly gates. The precious stones, lighted by the glory of the Lamb of God, shine with inconceivable loveliness. The gates of pearl are closed. High upon the eternal walls are seen the saints of God, clad in glorious immortality. The wicked hosts see what the righteous have gained, and what they also might have obtained. Some of them went into the grave self-righteous, deceived. They come up in the second resurrection with the same exalted ideas of self, and immediately they begin to commend themselves to the Lord. They knock at the door, saying, "Lord, Lord, open unto us;" and they ask, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But the Saviour will say to them, "I never knew you: depart from me ye that work iniquity." Matt. 7:22, 23; Luke 13:25-27. Anguish

of mind settles upon them, racking them with untold pain and horror inexpressible as they see what they have lost, and contemplate their doom. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28. Vain indeed will all the excuses they used to make for not obeying the Lord, nor receiving his truth, seem to them. Oh! if they had worlds, how gladly would they give them all for an hour in which to repent and find pardon! but it is too late. The awful wages of sin must be received. The vengeance of God no longer waits. Fire comes down from God out of heaven, and devours them. Rev. 20:9.

The saints of God behold this execution of his justice. "When the wicked are cut off, thou shalt see it." Ps. 37:34. Every one of them will say it is just. They have lived in the presence of God for a thousand years. They have examined the faithful records of the lives of the wicked, and have sat upon thrones in union with the heavenly court in judging them. And when the judgment is executed they will unite in saying, "True and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." Rev. 19:1, 2.

The eternal fire which descends upon the wicked devours them, burns them up, and leaves them neither root nor branch. Mal. 4:1. Not one will escape; for that very fire, Peter says, will melt the whole earth. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7. The earth is reserved to the same fire that is to be the perdition or destruction of ungodly men. How does that fire affect the earth? "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10. The common punctuation of this verse conveys a wrong idea. It should be punctuated thus: "The elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." "The earth also" shall melt with fervent heat. Then will exist the lake of fire, the hell (Greek, *gehenna*, Mark 9:43) in which the wicked will be punished. "And death and hell were cast into the lake of fire. This is the second death." Rev. 20:14. The word hell here is from *hades*, and signifies the grave. It is so given in the margin of verse 13. "Death and the grave were cast into the lake of fire." This fire is spoken of in Deut. 32:22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell [Hebrew, *sheol*, grave, same as *hades*]." The grave is a child of sin, but the lowest one ever made shall be destroyed by the fires of that great day, when the earth shall become a seething, boiling lake of fire. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

But you will ask, Where is the beloved city during this conflagration? I answer, The Bible leaves it on the earth. It rests upon a very great plain, purified and prepared by a special act of Christ when it descended. Zech. 14:4. It will be preserved amid the conflagration by the power of God, as was the ark during the flood. And as the ark bore its living freight safely over from "the world which then was" to "the world which now is," when the former, "being overflowed with water, perished" (2 Pet. 3:5-7), so will the beloved city safely bear its immortal inhabitants from the earth which now is, over the lake of fire to the earth made new. For although "the elements shall melt with fervent heat," yet the apostle continues, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13. The marks of the curse burned out and the wicked reduced to ashes, the fires cease, the earth is renewed and becomes the everlasting

abode and possession of the righteous, "according to his promise."

The burning of the wicked, and the protection of the righteous and the city of God, are spoken of in the following extracts from the thirty-third chapter of Isaiah: "Behold, their valiant ones shall cry without. . . . The earth mourneth and languisheth. . . . Now will I arise, saith the Lord; now will I be exalted. . . . Ye shall conceive chaff, ye shall bring forth stubble. . . . The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. . . . Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly. . . . Thine eye shall see Jerusalem a quiet habitation; . . . not one of the stakes thereof shall ever be removed. . . . But there the glorious Lord will be unto us a place of broad rivers and streams. . . . The Lord is our king; he will save us."

After the fires of that great day shall have done their work, and the purified new earth shall have appeared, then shall the righteous go forth upon the lovely fields, and "ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4. Earth shall bloom in its Eden robes of purity again, and the saints of God shall dwell securely therein forever. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. Glorious assemblies of the redeemed! They shall assemble at the new Jerusalem every Sabbath while eternity lasts, to praise the great Creator and to celebrate the day which God in the beginning set apart as a memorial of his rest when he first "made heaven and earth, the sea, and all that in them is." Gen. 2:1-3; Ex. 20:8-11.

When the young earth came from the hand of its Maker, God pronounced it very good. Gen. 1:31. The angels of God were filled with delight as they beheld the handiwork of Him who "laid the corner stone thereof" and lifting up their voices in strains of sweetest harmony, "the morning stars sang together, and all the sons of God shouted for joy." Job. 38:7. So when the innumerable company of the redeemed shall look out upon the earth renewed, the marks of sin obliterated, and the desert blooming as the rose, again will there arise a joyous song of adoration from immortal tongues, to worship "Him that liveth forever and ever."

As the beloved John was upon the Isle of Patmos, the angel of the Lord communed with him in vision. He brought the future like a living panorama before him, and permitted him to see the saints in the enjoyment of their glorious reward, and also to hear the songs of deliverance and joy they shall sing. Perhaps it was amid the holy stillness of one of these Sabbath convocations that the grand anthem was sung; but again the seer heard the morning stars sing together, and all the sons of God shout for joy. "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Such, dear reader, are some of the scenes which follow the resurrection of the dead. Such is the reward in store for the righteous. "Blessed and holy is he that hath part in the first resurrection." Without that blessed portion none can have the reward. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. Not until the coming of our Lord shall we receive the reward. Do not wonder, then, that we look with longing hearts for the return of the Master, and with hope for the resurrection of the dead. May

reader and writer be prepared for that glad day, is my prayer. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. "He which testifieth these things saith, Surely I come quickly." Verse 20. My heart responds, "Amen. Even so come, Lord Jesus."

THE SANCTITY OF THE SABBATH.

PUTTING the word Sunday in place of the Sabbath in the following article, as it is Sunday it speaks of, not the Sabbath, we learn how the Sunday movement is progressing. It is from *The Christian Woman*, of June, 1879:

There seems to be a general uprising of the people in behalf of the Sabbath. Law and Order Leagues, Temperance Societies, and Ministerial Associations all seem to be putting forth efforts to secure the sanctity of the day and the enforcement of Sunday laws.

At Pittsburgh, Pa., and Newark, N. J., the saloon-keepers, hoping to disgust the masses of people by a rigid enforcement of all Sunday laws when forced to close their saloons, helped on the good cause by forcing the cigar stores, and milkmen, and newsboys to stop their business. But the people were not disgusted. Even irreligious men and women enjoyed the quiet and holy calm of an orderly Sabbath, and openly expressed themselves as willing to forego their Sunday papers.

In Reading, Pa., the mayor has taken the matter vigorously in hand, and is enforcing all Sunday laws with a vigor and determination that makes saloon-keepers and Sabbath-breakers hold their breath for very fear. In Boston, the ministers have taken the matter in hand, and called a convention to consider measures for the proper enforcement of the Sunday laws of Massachusetts.

If ministers, and moral, law-abiding citizens, take the matter in hand, with the determination and courage the cause demands, the Sabbath laws will soon be respected and obeyed.

For years, a few blatant, beer-drinking foreigners, sustained by the lowest and most disorderly and law-defying of our own citizens, have so terrorized over the better classes of our people that they have been timid in attempting to enforce the law; but now that they find that the masses are with them, we may hope for better times.

WHERE DID MOSES GET THAT LAW?

A PORTION of the following article has for a long time been in use with S. D. Adventists, but the reader will gladly peruse it again from sheer satisfaction at knowing that it has appeared in such a paper as the *Christian at Work*, from which we now take it:—

The wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in Heaven.—*Richter*.

These words of the most charming of the literary Germans, in my esteem, never recur so forcibly as when I am thinking of preparing an article for *The Christian at Work*.

Somehow it impresses me that to write something about Moses might favor the purpose indicated by Richter's wish, and that I so earnestly aspire to realize.

It never occurred to me that sincere persons could have any trouble about Moses and his writings, until I entered the ministry, about twenty years ago, and had charge of a group of churches in the Virginia mountains. In one of these, the most important in numbers and promise, the bench of elders consisted of two members.

Upon visiting one of these brethren—a venerable man, over seventy years of age, and the more intelligent and influential of the two—I found him quite exercised over a difficulty he had recently discovered in reading Hebrews 11, which his pastor had once mentioned to him as a portion of Scripture well adapted to encourage and comfort Christians. It appears this aged elder had not found it so, and he was feeling quite badly about the conduct of Moses. "What troubles me," he remarked, "is that I cannot feel that Moses will do to go by, since he acted so indifferently as to refuse to be called the son of Pharaoh's daughter. It is my idea, and I cannot help it, that a man who will go back upon his mother in that way is not what he ought to be, and really I don't know what to think or do about minding what such a man should write for my duty." When this good old seeker for truth became informed as to the facts in the case, his difficulty was satisfactorily disposed of, much to his subsequent peace of mind.

Since then I have been informed of difficulties about Moses from various sources, learned and otherwise, and I have found, upon careful analysis, the ultimate elements of all are about the same that troubled my venerated elder—*available facts not duly considered*.

A ministerial editor in Chicago, who sometimes writes of himself as the Rev. David Smith, D. D., has quite recently taken in hand a son of a deceased clergyman, who seems sorely exercised over some alleged mistakes of Moses.

If this perplexed child of the covenant does not find his perplexities explained by Dr. Smith's sweetly put strictures, it will be just because he does not desire a solution of his doubts. Dr. Smith, so-called, views Moses with a kaleidoscopic eye, and, in swinging around the historic circle as visible from his standpoint, he points out several forms of the man "Moses"—the historic "Moses," the Hebrew "Moses," and the Puritanic "Moses." He then proceeds to show how the eloquent and humorous preacher's son has all this while been tackling the Puritanic "Moses" instead of the scriptural "Moses," thus deceiving himself and misleading the public, in so far as the dear people may be influenced by him.

Should Dr. S. reach Heaven and not allow his modesty to prevent him from telling Moses that he wrote words like these, and have the prudence to be silent about some serio-comic allusions to "the Theologians," I feel sure the glorified "Moses" will smile approvingly upon his good offices. The friends of scriptural "Moses," as well as that Moses himself, cannot be otherwise than pleased with sentiments like the following: "To set forth the mistakes of the historic 'Moses' would not be an easy task. One doing this would be compelled to ask us to mark the blunders of a leader who planned freedom for slaves; who bore complainings from an ignorant people until he won the fame of unusual meekness; one who did, in reality, what infidels only have dreamed of doing—living and dying for the people; the mistakes of one whose ten laws are still the fundamental ideas of a State; the mistakes of one who divested the idea of God of bestiality, and began to clothe it with the notions of wisdom and justice, and even tenderness; the follies of one who established industry and education and a higher form of religion, and gave the nation holding these virtues such an impulse that in the hour of dissolving it produced Jesus Christ and the twelve apostles; and thus did more in its death than atheism could achieve in all the laws of geology."

To make sport of such a character as the scriptural "Moses" is something so monstrous that it must be considered an infirmity or an act of injustice. What the history of such a Moses claims is honest dealing and a candid hearing. For illustration, let the example of a converted skeptic be adduced. He experimented long and patiently as a lawyer, to see if he could add anything to the law of the Lord or take anything away, so as to improve upon it. If it could be thus amended, then he would rest in the conviction that it was of human origin merely.

The results reached, he states in this way: "The first commandment, I find, directs us to make the Creator the object of our supreme love and reverence. That is as it should be. If he be our Creator, Preserver, and Supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry, the third profaneness, and all this is certainly right. The fourth fixes a time for religious worship. If there be a God, he ought surely to be worshiped. There should be an outward homage expressive of our inward regard. It is proper some time should be specified when all may worship harmoniously, and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then classified by the moral law into offenses against life, chastity, property, and character. I notice, too, that the greatest offense in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offense must include the less of the same kind. Murder must include every injury to life; and so of the rest. And the moral code is closed and perfected by a command prohibiting every improper desire in regard to our neighbor.

"In thinking, where did Moses get that law, I searched history. I find the Egyptians and the adjacent nations were idolaters. So were the Greeks and the Romans, and the wisest and best Greek or Roman never taught a code of morals like Moses.

"Where did Moses get this law, which sur-

passes the wisdom and philosophy of the most enlightened ages? Living at a period comparatively barbarous, Moses has given a law in which the learning and sagacity of all subsequent times can detect no fault. He could not have risen so far above his age as to have devised it himself. It must have come from Heaven. I am convinced of the truth of the religion of the Bible."

Thus he was led to Christ, and from that time this song made glad the house of his pilgrimage, instead of gibes and jeers about the mistakes of Moses:—

The statutes of the Lord are right,
And do rejoice the heart;
The Lord's command is pure, and doth
Light to the eyes impart.
They more than gold, yea, much fine gold,
To be desired are,
Than honey, honey from the comb,
That droppeth, sweeter far.
Moreover, they thy servant warn
How he his life should frame;
A great reward provided is
For them that keep the same.

—*Wm. T. Price, in Christian at Work.*

RAILING ACCUSATIONS.

FIERCE invectives are sometimes uttered under the delusion that it is but expressing righteous indignation.

Those in positions of trust and grave responsibility, after long prayerful study, and exercise of their mature judgment, make decisions or lay plans that do not happen to agree with our hasty notions; and heedless alike of the warning of the Lord, and of the proved purity of character, love of God, and zeal for his cause which these persons have ever evinced, their plans are fiercely denounced, and railing accusations brought against them.

It is true that after a little reflection, on learning the facts, there is apt to be some regret for the hasty words uttered, and hearty approval of what was so heartily condemned. But this does not always undo the evil influence, nor remove impressions made on some who heard the expressions of bitterness.

Says the apostle, "Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these . . . speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Pet. 2: 10-12.

But suppose we really have occasion for trial, and are justly grieved at the course taken by a brother. Wrongs cannot be set right by hard speeches. "Let this mind be in you, which was in Christ Jesus," who, when contending with Satan, dared not bring a railing accusation against the author of all evil. Shall we, claiming to be followers of the meek and lowly Jesus, dare to bring railing accusations against our brethren in the faith?

Especially should we be guarded in our home life. Perhaps we are prone to meet the little trials and vexations of the home circle with harsh, loud, angry words; and it may be we sometimes say cutting things, or chide bitterly, because provoked at some trifle. At the moment we may imagine that such outbursts of passion will produce a better state of things; but this is a delusion of Satan. Although our kindest acts may be ignored, our most thoughtful offers of service ungratefully repulsed, yet harsh, loud, fierce words only increase the evil, and destroy our influence for good. Did we realize how aggravating in the sight of God must be our sins against him, we would offer fervent prayers for grace to evince the spirit of the Master, the gentle, forbearing, pitying love of Jesus; and this would make our daily life at home, spite of so-called incompatibilities, far, far, happier.

How many once happy homes have been blighted,—husbands driven to drinking and dissipation, sons to evil associations, daughters to hasty marriages and subsequent misery, or to lives of shame; wives, with crushed and bleeding hearts, to premature graves, from the piercing of cruel words that cut so deeply, though perhaps forgotten as soon as spoken by the one who uttered them. How many sacred friendships have been severed, not by acts of malicious unkindness, but by the thoughtless, hasty, passionate word. My brethren, these things ought not so to be. Let us remember, when tempted, that Jesus himself dare not bring a railing accusation against even his great enemy, Satan. May God help us to heed the admonition of the apostle Paul, found in Eph. 4: 29-32. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath,

and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

CHAS. B. REYNOLDS.

THE BEST GIFTS.

"BUT covet earnestly the best gifts." 1 Cor. 12: 31. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14: 1. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." Verse 39.

According to the foregoing texts, is it not as much the duty of the church to desire those gifts as it is to follow after charity? If these gifts are to be earnestly sought after, should we not ask the Father of lights, from whom every good and every perfect gift proceeds, to bestow those gifts upon us? If the churches would occupy the right position before the Lord, and would walk in humble obedience to all his requirements, is it not reasonable to suppose that God would bless them with spiritual gifts?

ALLEN WILSON.

STUMBLING-STONES.

"STRAIT is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 14.

Jesus has pointed out the way for us to walk in, but some complain that there are stumbling-blocks in the way. This is not true. The stumbling-blocks are all outside of the road; so that if we keep in the track, we shall stumble over none of them. It is when we get out of the narrow way ourselves that we find plenty of stumbling-stones. When our brethren come to us complaining of the stumbling-blocks in their way, it is a sure sign that they are out of the way themselves.

J. BARTLETT.

A MORSEL FOR PORK-EATERS.

I EXTRACT the following from the weekly *Missouri Republican* of July 3, 1879, which shows that the attention of physicians in different nations is being aroused to the dangers of pork-eating.

"The physicians are astonished by the number of cases of trichinosis which have recently come to their attention in this vicinity, the disease which is produced by eating pork infected with trichinae.

"There is considerable alarm on the other side of the water about the presence of these parasites in American pork, and the Privy Council in England has the subject of the inspection of all American pork offered for sale in the market.

"Italy and Greece have already taken prohibitory action upon the subject. The matter has been presented for the consideration of the authorities of Germany. The trichina is an animal parasite which takes its name from the Greek word signifying a hair, owing to its minute size. . . .

"Recently in Brooklyn there were four cases of trichinosis, all of which occurred in the family of the book-keeper of one of the largest dry goods houses in the city. He was a German, and one Friday evening, when his wife's mother, the wife of a wealthy New York jeweler, was visiting them, they made a meal of raw ham, all of the family, including the servant girl, but not the children, eating of the meat. In two days all were sick, and they were treated for malarial fever, sewer-gas fever, and typhoid fever, the symptoms of the latter being marvelously like those of trichinosis; but the disease did not yield to the treatment, and then the physicians in tracing back the diet for some days seized upon the fact of the raw ham to justify their suspicion of trichinosis. The mother-in-law died. . . . The book-keeper got almost well, and was thought to be convalescent, when he suddenly died. The trichinae were found in abundance in the muscles of his arm, larynx, and even in the eye-ball muscles. Then there was no doubt that both deaths were produced by trichinatic pork.

"These parasites produce a death of great agony. They burrow in the muscles of the human frame, and cause the patient to suffer intense pain, to which the greatest rheumatic pains would be a feeling of comfort. There is nothing for the patient to do except to remain perfectly motionless until death comes to give relief.

"Can medicine do nothing for the afflicted patient? I asked.

"There is nothing powerful enough to penetrate the system, and to follow up the trichina. . . . They are the natural parasite of the rat and the rabbit, whose muscles are full of them. . . . A family poisoned by pork are now suffering from the disease in

Elizabeth, N. J. They were Germans, and had eaten ham raw."

Those who have learned to live without swine's flesh should be thankful.

J. G. Wood.

MORNING HYMN.

"LET THERE BE LIGHT." The Eternal spoke,
And from the abyss where darkness rode,
The earliest dawn of nature broke,
And light around creation flowed.
The glad earth smiled to see the day,
The first-born day come blushing in;
The young day smiled to shed its ray
Upon a world untouched by sin.

"Let there be light." O'er heaven and earth,
The God who first the day-beam poured,
Uttered again his fiat forth,
And shed the gospel's light abroad;
And, like the dawn, its cheering rays
On rich and poor were meant to fall,
Inspiring their Redeemer's praise,
In lowly cot and lordly hall.

Then come, when in the orient first
Flashes the signal-light for prayer;
Come with the earliest beams that burst
From God's bright throne of glory there;
Come kneel to him who through the night
Hath watched above thy sleeping soul,
To him whose mercies, like his light,
Are shed abroad from pole to pole.

—Charles Fenno Hoffman.

CHAPLAIN McCABE'S DREAM OF INGERSOLLVILLE.

[THE following is as forcible a comment on the fruits, and consequently the nature, of the teachings of such men as Ingersoll, as could well be presented. All history and observation testify that should such principles prevail, unalleviated by any of the influences which owe their origin to Christianity, the world would soon be in the condition of the city of Ingersollville after its six months' history. Study the picture and make up your verdict in regard to the desirableness of such men and principles, on the simple rule of Christ, "By their fruits ye shall know them."]

I had a dream which was not all a dream. I thought I was on a long journey through a beautiful country, when suddenly I came to a great city with walls fifteen feet high. At the gate stood a sentinel, whose shining armor reflected back the rays of the setting sun. As I was about to salute him, and pass into the city, he stopped me and said:

"Do you believe in the Lord Jesus Christ?"

I answered, "Yes, with all my heart."

"Then," said he, "you cannot enter here. No man or woman who acknowledges that name can pass in here. Stand aside," said he, "they are coming."

I looked down the road and saw a vast multitude approaching. It was led by a military officer.

"Who is that?" I asked the sentinel.

"That," replied he, "is the great Colonel Robert I—, the founder of the city of Ingersollville."

"Who is he?" I ventured to inquire.

"He is the great and mighty warrior, who fought in many bloody battles for the Union during the great war."

I felt ashamed of my ignorance of history, and stood silently watching the procession. I had heard of a Colonel I—, who resigned in presence of the enemy, but of course this could not be the man.

The procession came near enough for me to recognize some of the faces. I noted two infidel editors of national celebrity, followed by great wagons containing steam presses. There were also five members of Congress.

All the noted infidels and scoffers of the country seemed to be there. Most of them passed in unchallenged by the sentinel, but at last a meek looking individual with a white necktie approached, and he was stopped. I saw at once it was a well-known "liberal" preacher of New York.

"Do you believe in the Lord Jesus Christ?" said the sentinel.

"Not much!" said the doctor.

Everybody laughed, and he was allowed to pass in.

There were artists there, with glorious pictures; singers with ravishing voices; tragedians and comedians, whose names have a world-wide fame.

Then came another division of the infidel host—saloon-keepers by thousands, proprietors of gambling halls, brothels and theaters.

Still another division swept by—burglars, thieves, thugs, incendiaries, highwaymen, murderers,—all marching in. My vision grew keener. I beheld, and lo! Satan himself brought up the rear.

High aloft above the mass was a banner on which was inscribed, "What has Christianity done?" and another, on which was

inscribed, "Down with the churches! Away with Christianity—it interferes with our happiness!" And then came a murmur of voices that grew louder and louder until a shout went up like the roar of Niagara: "Away with him! Crucify him, crucify him!" I felt no desire now to enter Ingersollville.

As the last of the procession entered, a few men and women with broad-brimmed hats and plain bonnets made their appearance, and wanted to go in as missionaries, but they were rudely turned away. One zealous young Methodist exhorter, with a Bible under his arm, asked permission to enter, but the sentinel swore at him awfully. Then I thought I saw Bro. Moody applying for admission, but he was refused. I could not help smiling to hear Moody say, as he turned sadly away:

"Well! they let me live and work in Chicago; it is very strange they won't let me into Ingersollville."

The sentinel went inside the gate and shut it with a bang; and I thought, as soon as it was closed, a mighty angel came down with a great iron bar, and barred the gate on the outside, and wrote upon it in letters of fire: "Doomed to live together six months." Then he went away, and all was silent, except the noise of revelry and shouting that came from within the city walls.

I went away, and as I journeyed through the land I could not believe my eyes. Peace and plenty smiled everywhere. The jails were all empty and the penitentiaries were without occupants. The police in great cities were idle. Judges sat in court rooms with nothing to do. Business was brisk. Many great buildings, formerly crowded with criminals, were turned into manufacturing establishments. Just about this time the President of the United States called for a Day of Thanksgiving. I attended services in a Presbyterian church. The preacher dwelt upon the changed condition of affairs. As he went on, and depicted the great prosperity that had come to the country, and gave reasons for devout thanksgiving, I saw one old deacon clap his hankerchief over his mouth to keep from shouting right out. An ancient spinster who never did like the "noisy" Methodists, couldn't hold in. She expressed the thought of every heart shouting with all her might, "Glory to God for Ingersollville!" The country was almost delirious with joy. Great processions of children swept along the highways, singing,—

"We'll not give up the Bible,
God's blessed word of truth."

Vast assemblies of reformed inebriates, with their wives and children, gathered in the open air. No building would hold them. I thought I was in one meeting where Bishop Simpson made an address, and as he closed it a mighty shout went up till the earth rang again. Oh, it was wonderful! And then we all stood up and sang with tears of joy,—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

The six months had well nigh gone. I made my way back again to the gate of Ingersollville. A dreadful silence reigned over the city, broken only by the sharp crack of a revolver now and then. I saw a busy man trying to get in at the gate, and I said to him, "My friend, where are you from?"

"I lived in Chicago," said he, "and they've taxed us to death there; and I've heard of this city, and I want to go in and buy some real estate in this new and growing place."

He failed utterly to remove the bar, but by some means he got a ladder about twelve feet long, and with its aid he climbed upon the wall. With an eye to business, he shouted to the first person he saw:

"Halloo, there,—what's the price of real estate in Ingersollville?"

"Nothing!" shouted a voice; "you can have all you want if you'll just take it and pay the taxes."

"What made your taxes so high?" asked the Chicago man. I noted the answer carefully; I shall never forget it.

"We've had to build forty new jails and fourteen new penitentiaries—a lunatic asylum, and an orphan asylum in every ward; we've had to disband the public schools, and it takes all of the revenue of the city to keep up the police forces.

"Where's my old friend, I—?" asked the Chicago man.

"Oh, he is going about to-day with a subscription paper to build a church. They have gotten up a petition to send out for a lot of preachers to come and hold revival services. If we can only get them over the wall, we hope there's a future for Ingersollville yet."

The six months ended. Instead of opening the door, however, a tunnel was dug under the wall large enough for one person to

crawl through at a time. First came the bankrupt editors, followed by Col. I— himself; and then the whole population crawled through. Then I thought, somehow, that great crowds of Christians surrounded the city. There was Moody, and Hammond, and Earle, with hundreds of other preachers and exhorters, and they struck up singing all together,—

"Come ye sinners, poor and needy."

A needier crowd never was seen on earth before.

I conversed with some of the inhabitants of the abandoned city, and asked a few of them this question:

"Do you believe in hell?"

I cannot record the answers; they were so terribly orthodox.

One old man said, "I've been there on probation for six months, and I don't want to join."

I knew by that he was an old backslider. The sequel of it all was a great revival that gathered in a mighty harvest from the ruined city of Ingersollville.—*Harrisburg Independent.*

"WHAT DIFFERENCE DOES IT MAKE?"

"QUESTION. The fourth commandment requires the sanctification of the seventh-day as the Sabbath, it is true; but, as all days of the week are members of a common family, what difference does it make which we keep if it only be one of the seven?"

ANSWER. Perhaps it makes no difference; let's see: the fifth commandment requires us to honor our father and our mother; but, as they have brothers and sisters, members of the same family, what difference does it make as to which we honor if it only be one of the family, an uncle or aunt for instance?

We think one of the foregoing arguments is about as good as the other, the advantage, if there be any, appearing in favor of the one based on the fifth commandment; for, whereas, the fourth commandment, evidently foreseeing the willing ignorance that would prevail, definitely points out the particular day of the week to be so observed, the fifth commandment seems to take it for granted that every child knows who its own parents are.

A. SMITH.

STRENGTH.

"For it is God that worketh in you, both to will and to do of his good pleasure."

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

"He giveth power to the faint; and to them that have no might he increaseth strength."

"Blessed is the man whose strength is in thee."

"Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood."

"For he saith, By the strength of my hand I have done it."

If we are disposed so to feel, let us remember the final sentence of Jesus: "Without me ye can do nothing."

G. B. S.

THE TIME TO LOOK!

How could the Jews consistently look for the Messiah at any other period than at the termination of the sixty-nine weeks from the going forth of the commandment to restore and build Jerusalem? See Daniel 9:25. How can they look for him yet, when it is written, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come?" Gen. 49:10. Judah held the scepter with a trembling hand when Jesus appeared; but it was soon thereafter wrested from him forever. Why, then, look for Shiloh after the scepter has departed? It is just as inconsistent to look for the sun to be darkened, as a precursor of the second advent, at any other time than "immediately after the tribulation of those days" of papal persecution. That immediate period is passed.

In Mark 13:24, we read, "But in those days, after that tribulation, the sun shall be darkened." The days of papal supremacy terminated in 1798. The "tribulation" ceased prior to that. Then the time to look for the sun to be darkened was after the tribulation ceased, and before the days ended. The sign was given in due time, and the prediction was exactly fulfilled. The time to look for the second advent is not until after

the signs that were to be tokens of its approach are fulfilled. The sun, moon, and stars were to indicate the advent nigh; but before the Saviour is seen descending in glory, that other sign, the shaking of "the powers of heaven," must be fulfilled. This will probably occur after man's probation has ceased, when the voice of God, which once shook the earth (when his law was proclaimed), shakes not only earth but also heaven. See Heb. 12:26.

Mercy's door of grace has been open long. Unmistakable tokens have been given that it is about to be closed forever. We know of nothing more to look for till it is proclaimed through Heaven and earth, "It is done!" That hour draws on. It is near. Let the trumpet be blown in Zion, not with an uncertain sound. Soon will the doom of a sinful world be forever sealed. Afterward we look for our Saviour's glorious appearing.

B. F. MERRITT.

SABBATH-SCHOOL SCHOLARS;

ALL Sabbath-keepers from three to eighty years old should be Sabbath-school scholars. We are familiar with "Jennie is too young, and father is too old to attend Sabbath-school."

It is much easier for parents to persuade themselves that their children are "too young" than it is for them to spend an hour every day teaching them.

Parents in Ohio, we especially call upon you to spend an hour each day instructing your little ones, and then bring them to our Sabbath-schools. You will find that they will not only answer all the questions, but will tell you all about their lesson in a complete story form. Your children that are three or four years old are not too young to have Sabbath-school lessons. All they need is your help.

An old man, tottering on his cane, came to one of our Sabbath-schools, and taking a seat by two little boys, began to help them sing their cheerful Sabbath-school songs. Though his voice was broken, neither he nor the boys seemed to notice it. During the recitations and the general exercises, the venerable old man remained with the boys, answering questions in his turn with them, and at the close gave a synopsis of the lesson in as happy, cheerful a manner as though he were a boy. The boys, of course, were delighted to have happy grandfather in their class. He claimed that he was as young, in feeling, as the boys with whom he had recited.

Let the fathers and mothers come to our Sabbath-schools, and take an active part with their children, and they will soon become young, so young that neither mud nor snow will keep them away.

D. W. REAVIS.

Our Basket.

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

—WHAT ought not to be done, do not even think of doing.—*Epicurus.*

—SEEMING difficulties generally vanish before faith, prayer and perseverance.

—FOR every sort of suffering save sin there is sleep provided by a gracious Providence.

—HE who receives a good turn should never forget it; he who does one should never remember it.

—THOSE are the best Christians who are more careful to reform themselves than to censure others.—*Fuller.*

WHEN my heart is sad and heavy,
When my life is all misread,
Give not anger for injustice—
Give a gentle word instead.

—A GOOD conscience is a continual feast; and a mind at peace through Christ is the antepast of Heaven.—*Bishop Reynolds.*

—A WORKSHOP is not a bad place for preaching. If the heart of one workman is filled with the love of Christ, all the hands will hear of it.

—NEVER be sorry for any generous thing you ever did, even if it was betrayed. You cannot afford to keep on the safe side by being mean.

—NOTHING can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well.—*Wm. Jay.*

—THE meanest paymaster in the universe is Satan. He never yet employed a hand that he didn't cheat. Young man, engage your services to a better Master.

—OUT of Christ as the way there is nothing but wandering; out of Christ as the truth, nothing but error; out of Christ as the life, nothing but eternal death.

The Review & Herald.

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

BATTLE CREEK, MICH., JULY 31, 1879.

JAMES WHITE, Corresponding Editors.
J. N. ANDREWS, U. SMITH, Resident Editor.

THE LORD'S TITHE.

THE Lord's tithe is not a sacrifice on our part, neither is it a gift to him. All is the Lord's. We are his workmanship. We, and all we have, are the Lord's. The gift is on the part of the Lord. He gives us nine-tenths, and reserves only a tenth to himself. With this view of the subject, we should feel the force of the words of the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

Those who appropriate to themselves the Lord's tithe, rob God, and have reason to tremble before his word, "Ye are cursed with a curse, for ye have robbed me, even this whole nation." Verse 9. Rather than to rob God, and fall under his curse, we should rejoice before him that it is our privilege to obey and receive the blessing. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, 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." Verses 10, 11.

A double blessing is here promised to the obedient and faithful; first, the rebuke of the devourer, such as the grasshopper, the caterpillar, the weevil, and the chintz-bug, so that the ground may bring forth abundance for man and beast; and, second, the very windows of heaven will be opened to them, and spiritual blessings will be poured out to overflowing. And as surely as the blessing to the obedient is two-fold, the curse upon them who rob God of his tithe, will be the withholding of both temporal and spiritual blessings.

"Abraham," the father of the faithful, "gave a tenth part of all." Heb. 7:1, 2. And Jacob vowed to the Lord, "Of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28:20-22. God's claim of the tithe is patriarchal, and no more Jewish than Christian. It is indorsed by Christ when he charges the scribes and Pharisees with omitting judgment, mercy, and faith, while strictly tithing such small products as mint, anise, and cummin. "These ought ye to have done, and not to leave the other undone." Matt. 23:23.

"In the time of Moses, when everything was more definitely regulated by law, this system was very plainly enforced. Thus the Lord says: 'And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.' 'And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.' Lev. 27:30, 32. All the tithe of the land, whether it grew from that which was sown, as wheat, corn, and potatoes, or was that which the tree brought forth, as apples, pears, and peaches, was to be given to the Lord. So also a tithe of the herd, that is, of the cattle, and of the flock, was to be the Lord's. One-tenth of all that they raised or made in any manner was to be given for the support of the priests. If a farmer raised one hundred bushels of wheat, ten of these were the Lord's. If he raised ten sheep, one was the Lord's; or ten oxen, one was the Lord's. If he made ten dollars, one was the Lord's. One-tenth of all his income from every source was required."

But here the questions arise in some minds, Does the word income mean the gross income of all that comes into one's hands, as the product of all his sales? or, does it mean the net income, or the real increase, after the payment of hired help, or interest on notes and mortgages upon the very lands which the farmer cultivates?

It is said by some that the following statement on page 34 of the pamphlet entitled, "Systematic Benevolence, or the Bible Plan of Supporting the Ministry," declares that a tenth of all that comes into one's hands should be set apart as the Lord's tithe, before deducting such expenses as the payment of hired help and interest money on lands:—

"How much ought I to give for the support of the gospel?" After carefully viewing the subject from all points, we answer, A tithe of

all our income. This does not mean a tenth of our annual increase of property after the cost of food and clothing, and other expenses, are paid, but that nine parts of our income are to meet all these expenses, while a tithe of our income is the Lord's, to be sacredly devoted to the support of the ministry."

It is urged by these that the words, "and other expenses," in the phrase, "after the cost of food and clothing, and other expenses, are paid," embraces all expenses, including hired help, and interest paid on lands cultivated. But we see no necessity for this construction. It means other expenses like food and clothing, such as arise from giving our children educational advantages, or from sickness. The reader will please let the words "income," "increase," "and other expenses," on page 34, be explained by the words, "we make," in the following taken from page 15 of the same book: "The Lord graciously gives us nine-tenths of all that we make."

We will here suppose an extreme case, to show that it is impossible for some men to give one-tenth of all that comes into their hands. One does a business where \$10,000 comes into his hands annually for sales. He makes a profit of ten per cent, therefore he earns only \$1,000. A tithe of what comes into his hands is just \$1,000, a sum equal to all his earnings. In this case, where are the nine-tenths for the support of his family? The Lord requires no such inconsistencies. This brother earns \$1,000 in his business, after the payment of hired help and, perhaps, interest money. One hundred is the Lord's, and nine hundred are his.

Therefore, the declaration on page 15 of the book referred to in the foregoing, "One-tenth, therefore, of all our income and increase is the Lord's," means, a tithe of what we earn, after the payment of hired help, and interest or rents on land cultivated, with the addition of a tithe of that increase, which, under the providence of God, comes into our hands. J. W.

SUNDAY ABANDONED.

STRANGE as it may appear, *Messiah's Herald*, a staunch advocate of the sacredness of Sunday, in its issue of July 2, 1879, prints the following from P. R. Russell, who is, also strange to say, a Baptist minister:—

"The common ground taken by theologians that the seventh-day Sabbath was transferred to Christianity, but changed to the first day of the week, is without authority, and based on mere assumption. The law designates the identical day of the week, as well as its design, and expressly says: 'The seventh day is the Sabbath of the Lord thy God; not that one seventh part of time is Sabbath, but the seventh day of the week. . . . The seventh-day Sabbath, as given to the Jews, was designed for universal and perpetual observance, or it was not. If it was of this character, then it is still in full force and binding, both in its letter and spirit, and Christian Sabbatharians are right. If their premises are correct, their logic is an iron chain, and all who observe Sunday as a decalogue Sabbath, are bound hand and foot in error, and if consistent, must and should come round and obey the law, which they admit has never been annulled or repealed."

This is a frank admission that those who reject the seventh-day Sabbath, must likewise reject the whole decalogue. Fearful step! Why will men cling to a theory which leads to such terrible conclusions, for the sake of avoiding the Sabbath of the Lord!

Speaking of Sunday as the Lord's day, Mr. Russell makes another confession which is fatal to the idea that any obligation attaches to the observance of Sunday. He says: "It was not the seventh-day Sabbath, changed and transferred. It was never so expressed or regarded by the apostles or the early church fathers. On the contrary it was a new institution, born of Christianity, and took the place, in some respects, of the Jewish Sabbaths."

If then Sunday is a purely Christian institution, like baptism and the Lord's supper, it is binding upon no one, and no one has a right to it, but professing Christians. But these same Christians are the first to try to enjoin Sunday-keeping upon all men alike, under the plea that it is one of the universal laws of God. "Consistency," etc.

Baptism and the Lord's supper were enjoined upon his people in the most express terms and acts, by Christ himself, as Christian institutions. If Sunday is likewise a Christian institution, is it not a little singular that Christ never said one word about it, never rested on the day, never gave his disciples any instruction in regard to it, never caused them to rest upon it,

or legislate in its behalf, or leave one hint of its sanctification or sacredness? Shame on these attempts to establish this interloper as a Christian Sabbath in the Christian church, in behalf of which neither precept nor example can be found in all the Bible. Sunday-keepers in this age are finding the most tremendous task upon their hands that has ever fallen upon any people: it is nothing less than to find evidence where none exists, and show some support for an institution which is absolutely without the shadow of a foundation.

FALLEN IN THE STREETS.

JUST before the time when there is to be no intercessor, when it is no longer of any use to offer mercy to man, and probation closes, the prophet complains that "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:14. The following is the description which the *Inter-Ocean* of July 16, 1879, gives of the judicial laxness which prevails in our courts of justice to-day. It may well call it "a perilous state of things." We call it a fulfillment of this prophecy. We extract from an article headed, "A Sample Case":—

"When a man commits a cold-blooded and unprovoked murder, what is the programme, provided money can be obtained to employ eminent counsel?

"First there is, as in this case, a continuance, or perhaps two or three of them, provided they are desired by the defendant. Time softens crime as it does grief, and after a year or so has elapsed, it seems much more cruel and heartless to hang a man than in the earlier days of his crime, when the fresh blood of his victim cries for vengeance. These continuances are granted almost invariably in murder cases, and in almost every instance where the object of the prisoner is well known to be delay simply, and not to secure absent evidence or a fair hearing of his case.

"As a second preparation, the counsel go to work to invent some plausible pretense for the murder; and though the victim may be an entire stranger to the murderer, and have never spoken a word to him, there will be devised some provocation or insult on his part which it is alleged threw the prisoner into a paroxysm of passion. If the circumstances are such that no provocation can possibly be shown, then the insanity dodge comes in. A few days ago a young man belonging to one of the "first families" of Georgia, got drunk and went out on the street with a shot gun, bent on killing somebody. While a couple of acquaintances were parleying with him, assuring him that they were his friends, and ought not to be killed, a stranger came along and was immediately halted. He begged for his life, but the young gentleman insisted upon killing him, and did so. For hours afterward this brute marched the streets, threatening the lives of the people and keeping the town in a state of terror, and finally went away without arrest. The public is assured that he is a "very estimable young man when he is sober;" that his friends are rallying around him, and it is perfectly safe to say that he will never meet with punishment.

"But a murderer having been brought to trial at last, the farce begins in earnest. Witnesses are reviled, abused, insulted; and all the while the judge, who has been placed on the bench to execute the law, sits calmly by and permits the scandalous travesty to go on. A case which a day should abundantly suffice to try is made to occupy a fortnight; the jury, which has just been selected from persons who do not read and never have any opinions of their own, are worried and bewildered and cajoled until they know little or nothing about the real evidence in the case, and finally, on the principle that it is better that one hundred guilty men escape than that one innocent suffer, they bring in a verdict of acquittal or administer some slight punishment, and the case is ended. If by some accident a verdict of guilty is rendered, then come new trials and super-seedeases, until justice retires beaten and discouraged.

"Such is the criminal jurisprudence of this country to-day, and it is a perilous condition of things. There comes a time when people become restive under such conditions, and take the law into their own hands. Once started in this direction, it is hard to stop the tide which sets in toward barbarism. Respect for law dies, and though punishment may at first be administered only where it is richly merited, it is not long till suspicion alone answers for proven guilt, and vengeance descends cruelly, unjustly, and without reason."

MATTERS IN OHIO.

As the time of our annual Conference draws near, we wish to call the attention of our brethren and sisters to a few facts which we think will interest them.

During this Conference year we have made a special effort to advance the cause in Ohio, and by the blessing of God and the hearty co-operation of most of our brethren, considerable has been accomplished. Ten new churches have been organized, raising the number from fourteen to twenty-four, and raising our membership from 396 to 687. A good many have embraced the Sabbath who have not yet united with the churches. With perhaps two exceptions, additions have been made to every church in the Conference, and the membership of some of them has been more than doubled. Nearly all the trials throughout the churches have been peacefully and happily settled. We know of but little murmuring or fault-finding throughout the State.

There is no faction or division among us. The Sabbath-schools have been brought up from almost nothing, in a majority of the churches, until now most of them are in good working condition. I have personally visited every church in the State except one, and the rest of our ministers have spent a large amount of time with the different churches, so that none can complain of being neglected.

We have made a special effort to supply every church with all our blank books for the church, S. B., missionary work, and the Sabbath-school, and to instruct the officers how to use them. This we think is now quite thoroughly accomplished. In nearly every church we have raised from \$15 to \$25 to pay for these blank books, a set of Sr. White's books, a club of *Instructors*, and other necessary outfits for the Sabbath-school. This alone, in twenty-four churches, is no small sum. The *Review* has now been placed in almost every Sabbath-keeping family in the State. In the missionary work only six of our churches owe anything, and these less than \$300 altogether, and they have stock on hand to balance this. In a large number of these churches pledges have been made of from \$50 to \$200 to raise a fund for their own missionary work, to be paid by the first of January. This will place our missionary work on a solid foundation, out of debt and much ahead. We have promptly paid the *Signs* Office all we owed them, and owe the *Review* Office only \$165; while we have \$50, and \$440 worth of stock on hand. Last year the Conference raised only \$1400 S. B. Thus far this year they have already paid \$2400, and we expect this will be raised to \$2800 before Conference. Three times as many will pay tithes next year as in the past. We think these are encouraging facts.

Last spring we purchased two new tents, one fifty feet, the other forty, and have refitted two old ones at a cost of about a hundred dollars. We have bought two family tents for the use of the Conference at the camp-meeting, and two more for our preachers in the field. We have assisted our brethren in building their meeting-houses where they were very much in need of help. Several hundred dollars have been contributed to the foreign missions, the Tabernacle, the Oakland church, and other worthy objects. For all these sacrifices we pray the blessing of God upon our brethren and sisters who have cheerfully made them.

Last year only two tents were run in Ohio, and these but a part of the season. Some five or six ministers were all that were at work, I believe; but this year we ventured to start out six tents. Fifteen men are employed with these constantly, besides Bro. Reavis and myself who have traveled among the churches, making in all seventeen men constantly at work in the field.

We did not expect that our tithing money would be sufficient to meet all this expense, and it has not been. Counting at the lowest wages at which our preachers can possibly make a living, we should not have enough into \$200 or \$300 to pay them up to date; and by the time of camp-meeting, Aug. 21, we shall probably come out \$500 behind, while each week will throw us more and more behind unless our tithing fund is greatly increased. Then there are several more promising brethren preparing to go out into the field after their summer's work is over; and this will produce additional expense.

We lay these facts before the brethren, and ask them, What shall we do? You see what a rich field Ohio is, how successful your laborers have been, and how ready God is to bless the work in this Conference. Now we ask you, Must we say to those who are willing to go out as laborers that we cannot possibly support

them? and must we dismiss one-third or more of those already laboring successfully? Of course something must be done. We do not propose to ask our brethren to do anything unreasonable. Perhaps three-fourths of our brethren and sisters in the State have promptly and honestly paid a tithe of all their income into the treasury. We shall not ask them to do any more in that direction. They have done their duty, and we will dismiss some of our preachers before we will press them to do any more.

But there is another quarter of our brethren and sisters who have not done their duty. They have paid in very little on the tithing principle, and some of them have paid nothing at all. I am sorry to say that some of our wealthiest brethren in Ohio, those worth from three to fifteen thousand dollars, have stood back and scarcely lifted with their little finger, while others were doing so much. Some of the able brethren have paid from two to five dollars during the last year, while poor widows and day laborers have paid this, and some of them three times as much. Indeed, I can name half a dozen of our able brethren who have not paid a dollar into the s. b. fund during the last six months, and as many more who have paid but two or three dollars, while I know they are having a good income.

Brethren and sisters, what do you mean by such a course? Do you believe there is a God in Heaven, or do you not? Do you think you can get on in this way, and prosper spiritually and save your souls? If you do, selfishness must have blinded you terribly.

Now, we ask you, brethren, to respond to our appeal, and send in your means before or at our Conference. Here we must determine our fall and winter's work, and the extent of this work will depend on the way our finances stand at this meeting. Let every Sabbath-keeper in the State make a special effort to pay up the tithes and send them in to our Conference. There are scores of scattered ones from whom we do not hear a word, nor receive a dollar. I have just received from our treasurers a list of every name, with every cent paid by them during the last quarter, so I know to a cent what every one has paid. At the last camp-meeting over \$3,000 were pledged, to be used mostly in Ohio. Only about \$1,000 of this has been paid in. The hundreds thus pledged were to be used to buy our tents, to pay up our tract and missionary debts, and to help wherever it was needed most. We shall have to use this to help us out. We therefore request all who have made these pledges to do the best they can consistently to pay something on them, and have it sent in at the time of our Conference, Aug. 21.

In conclusion we will say that we are anxious to have pledges on Sabbath-school work and general work paid up, and out of the way, so that early this fall we can turn our attention more especially to the missionary cause. We are preparing to do extensive work in this direction this fall and winter. We wish to start out canvassers, and to circulate our papers, tracts, and books by thousands in every direction throughout Ohio. We think the spring and summer are long enough to get everything else straightened up and out of the way, so as to start in with a clean record and make a grand effort in the missionary work this fall; and by the help of God we expect to do this.

D. M. CANRIGHT.

IMPORTANCE OF SYSTEMATIC EFFORT.

ONE important object of our tract societies has ever been to so systematize our efforts that, as a people, we could unitedly make a strike throughout the country, at the same time. Our position requires this. If there is necessity for discipline in an army, that successful moves may be made on the enemy, it is as much more so in the cause of Christ as the importance of the work is greater. We have a special work to do. It does not consist, merely, in a belief of the truth, performing every-day Christian duties, sustaining the cause financially, etc.; but it is aggressive in its nature. It consists in making charges upon the enemy, or repelling those made by him, ridding the cause of reproach, and thus saving precious souls for whom Christ died. There are circumstances which call for instant and simultaneous action in every part of the field.

The Pocasset affair illustrates this. This was a scheme planned and well executed by Satan, to destroy the favor and influence which S. D. Adventists are gaining in every part of the field. The press nearly everywhere in this country has spoken favorably of our people and their work; and now, this horrible murder has been pub-

lished no less extensively under the name of Adventism. Thousands of people know no difference between S. D. Adventists and other Adventists, and not a few are eager to have it appear that in some way the doctrines advocated by S. D. Adventists tend to such horrible atrocities.

Now, were all of our tract societies fully awake to these things, within three weeks from the time a carefully prepared tract in explanation of the matter leaves the Publishing House, it might, through our ten thousand tract workers, reach one hundred thousand people outside of our denomination. By this means it would be distinctly understood, first, that as a denomination we are distinct from other bodies of Adventists; and second, that the doctrines held by S. D. Adventists are in no way calculated to develop such fanatical and inconsistent ideas as underlie crimes of this nature. As a people, we are not sufficiently on the alert, prepared to meet these attacks of Satan on our cause.

We appeal to our brethren and sisters everywhere, to be alive to the interests of the cause of present truth, and to carry into effect that systematic action which will turn these attacks of Satan into glorious victories in behalf of the cause of Christ. Shall we not arise and gird ourselves anew for the conflict, and have hearts that are quick to feel for the interests of the work of God?

S. N. HASKELL.

HEALTH AND TEMPERANCE.

LIGHT upon the laws of life and health reveals to us duties which cannot be disregarded with impunity. Light disregarded and duties neglected tend to sear the conscience and blunt the moral sensibilities, so that the distinction between right and wrong is less and less discerned until it fades entirely away.

As a people we have been receiving greater light on the word of God and religious duty than any other people living. We are accountable to God for the use we make of this light. If not lived out, it will be turned in us to darkness; and as Jesus said, "How great is that darkness!"

We have talked much of health and temperance reform; and have thus advertised ourselves to the world as reformers. We take the highest ground in this reform, as well as on Bible truth; therefore we ought to be reformers in the highest sense of the word; and we should use every good and efficient means to spread true temperance principles and save souls.

We have reason to rejoice and thank Heaven that a movement has been inaugurated among us to extend our influence in the cause of temperance. While we have good reasons to decline uniting with the secret organizations of our times who hold the banner of temperance; yet we need not seem to them as favoring the other side and giving our influence against the good work, and in favor of the enormous evil of intemperance. We can say that we belong to the temperance army—that we have an association, and have signed a pledge which covers the same ground as theirs, and more.

But I find by canvassing with the pledge that this step is actually needed for the benefit of our own people, health reformers as we are. One would think that all of us who have learned of the properties of tea and coffee, as set forth in our tract on the subject, and also of the poisonous ingredients used in their preparation, and besides this the testimony of the Spirit, which is always in harmony with all true science, would have abandoned their use altogether. Those who have been ten, fifteen, or twenty years in the truth should certainly be free from these hurtful habits. But I find to my sorrow that some who could have left these habits with ease years ago, have continued to sip against light, until now these are their masters.

Every one of us who has had the light on these subjects for so many years, ought to be ready to sign the teetotal pledge and keep it. It will be for our spiritual good. I think I may safely say that those who have walked nearest to the light we have had on these principles, enjoy the most of the Spirit and blessing of God, and consequently are the most zealous workers in the cause of God. As I said at first, neglect of known duty and indulgence in a wrong course harden the heart, sear the conscience, blunt the sensibilities to right and wrong, and leave us in the dark.

Now let us begin anew to live out the faith, and walk in the light that God in great mercy has given us. It is a matter of great rejoicing to hear of the noble stand our people have been taking in this reform in our Western camp-meetings. Let the good work go on. It

will prove successful. Every advance step which our leading brethren have taken in this cause has proved a success. Not a step has to be retraced. The work is onward. Drawing back is toward perdition; but believing and acting is for the salvation of the soul. If we press forward in the work, and walk up to the light, we shall see cause of devout thanksgiving to God for this movement in the health and temperance cause. Let us as one man press into the work, and thus benefit others all in our power, while we prepare ourselves for the finishing touch of immortality soon to be received by all the faithful.

R. F. COTTRELL.

A DAY OF FASTING AND PRAYER.

WITH the testimony of Scripture and the instructions of our Saviour on the subject of fasting and prayer, as a people we believe in the utility of special seasons devoted to this object when the providences of God, or the state of our own hearts and lives, demand this humiliation. We have the last solemn message to bear to the world. The coming of our Lord and Saviour hasteth greatly; and as professed commandment-keepers there is reason to fear that we do not stand in the light, and walk in communion with God, as we should.

In view of the foregoing facts and other considerations resting with serious weight upon our minds, it seems highly appropriate that we unitedly and reverently bow ourselves before the Most High with that humiliation of heart and prostration of soul which our sins and ingratitude demand.

"Behold, the Lord's hand is not shortened, that he cannot save; neither his ear heavy, that he cannot hear."

We do therefore recommend our brethren and sisters throughout our State Conference to observe Sabbath, the 9th of August next, as a day of fasting, prayer, and humiliation of heart before God.

Let us on this day not only abstain from food as far as circumstances will allow, but let us examine our hearts and humbly confess our sins to God, with contrition of heart for them, and dedicate our lives anew to him.

The following may properly be special subjects of prayer: 1. That our ministers may continually walk in the fear of God, and that their labors may be crowned with success.

2. That the grace and power of the religion of Jesus may be experienced by us as churches and individuals, arousing us to a sense of our obligation as missionary laborers, who are rapidly closing our work for the world.

3. That our soon-coming camp-meeting may prove a source of encouragement to the hearts of God's servants who come to labor with us; that it may be of lasting benefit to our churches, and a means of bringing men and women to a knowledge of the truth.

A. S. HUTCHINS, } Conf.
L. BEAN, } Com.
H. PEEBLES.

THE OHIO CAMP-MEETING.

As the time appointed for this meeting is drawing very near, we wish to call the attention of our brethren to their duties concerning it.

First, every church organized since last Conference, a year ago, should pass a vote requesting to be admitted into the Conference. They should elect a delegate and send him to this meeting. If he is not able to pay his expenses, let the brethren assist him somewhat. No church should fail to be represented.

Secondly, every church in the Conference should send at least one delegate. It will be a shame if there is one church so poor and spiritless in all the Conference that it cannot send at least one delegate to the annual meeting.

Thirdly, as far as possible the missionary officers should be there and bring their books, that they may be corrected and the officers receive instructions. All the books and tracts in the Conference will be at the camp-meeting, and thus librarians can see what they want, and can take home a full supply with them to save freight. Let each one bring a good trunk.

Fourthly, every Sabbath-school in the State should be represented. We shall have a grand Sabbath-school convention, and thorough instruction in the Sabbath-school work. Bro. Reavis will have charge of this. Most of you have become acquainted with him already in the Sabbath-school work. Bro. W. C. White will also be present, and aid in this department of the work. No other man can help us more in this department than he. Let us not fail to give him a good chance to do it.

Fifthly, our brethren and sisters very much

need the benefit of this camp-meeting. Make a strong effort to attend it. Begin to prepare now. If you have no tent, you can easily make one. Probably we shall have tents on the ground to rent if any want them.

Sixthly, come Wednesday, and prepare to stay until Tuesday morning. If any come who cannot furnish themselves with tents, we will find a place for them.

Seventhly, remember there will be no collections on the ground for camp-meeting expenses, but each one above sixteen years old who camps on the ground will be expected to pay fifty cents. Lay that up now.

Eighthly, the Baltimore and Ohio R. R. on all its branches will sell us tickets at two cents a mile to and from the camp-meeting. The Great Western sells tickets at full rates to the camp-meeting, and return tickets at one cent a mile, which amounts to the same thing. These two roads will accommodate nearly all the brethren in the State. The other roads give us no reduction as yet.

I with several others, will be on the camp-ground on Tuesday, Aug 12, and remain until after the meeting. Let as many as choose come as early as that, and we will have some good meetings.

D. M. CANRIGHT.

THE CLOSING CONFERENCE YEAR.

The present Conference year in our State will soon be past; and what will be our record in financial matters? Some of our brethren are in debt on s. b., some to the T. and M. society, while others owe on pledges to the cause in different branches.

We kindly call the attention of our brethren to these things, and invite them to pay up these dues if possible as early as our next camp-meeting, if not earlier. I greatly fear some are becoming negligent in payment of pledges and dues to the cause of God. Why must these obligations be the last to be paid, if paid at all?

"Do not err, my beloved brethren. Every good and perfect gift is from above, and cometh down from the Father of lights."

Many who have a commendable regard for the integrity of their word with men, seem to lose a sense of their obligation to God. "Will a man rob God?" An excellent proverb is: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." And here is another: "Say not unto thy neighbor, Go, and come again, and to-morrow I will give: when thou hast it by thee."

Some have had it by them to pay what they honestly owed the treasury of the Lord, but have failed to do it when they could, and have brought upon themselves the displeasure of the Lord. God gives men means, that they may use them, as the pilgrim uses his staff, to help them on in their heavenly journey. Says Christ: "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's."

A. S. HUTCHINS.

IN DAKOTA.

The *New Era*, published at Swan Lake, Dakota, in its issue of July 19, 1879, contains the following notice of the visit of Bro. and Sr. White at that place:—

Eld. James White and his wife (Ellen G. White) and their daughter (Mary K. White), and Eld. J. F. Hanson, a Danish minister, arrived at Mr. W. W. Arner's on Wednesday. They attended the Seventh-day Advent camp-meeting, held on Judge Brookings' island, Sioux Falls, July 9-14. Eld. White informs us that there were fully two hundred of the denomination at the meetings. Besides the large church tent, seated for the crowd, there were fifteen family tents, and as many covered wagons, used for sleeping-rooms. On Sabbath (Saturday), one hundred came forward for prayers, at the close of Mrs. White's sermon, and appeal. On Sunday, there were not less than one thousand souls present. The organization of what is called the Dakota Conference of S. D. Adventists was completed at this meeting. Elder S. B. Whitney, president, D. T. Biggs and Jorgen Paulson compose a Conference committee of three: Mr. Dawson of Elk Point, secretary; Peter Nelson, treasurer; and Elder White, as president of the General Conference, took the supervision of the organization. This is the sixth camp-meeting Elder and Mrs. White, whose home is in Battle Creek, Mich., have attended the present season. In consequence of the land-slide on the Dakota Southern, they are not able to meet their appointments at Boulder, Colorado, the 19th and 20th, and they will spend the time with their friends at Swan Lake. They will spend a few weeks in the Rocky mountains, and then return to hold camp-meetings in the Eastern, Middle and Southern States.

In the same paper Sr. White appointed to speak Friday evening the 18th, in Swan Lake, and Bro. White, Sunday the 20th.

EXTREMITIES.

WHEN the mildew's blight we see
Over all the harvest spread,
Humbly, Lord, we cry to thee,
Give, oh, give us, daily bread!
But the full and plenteous ears
Many a time we reap with tears.

When the whirlwind rocks the land,
When the gathering clouds alarm,
Lord, within thy sheltering hand,
Hide, oh, hide us from the storm!
So with trembling souls we cry,
Till the cloud and noise pass by.

When our pleasures fade away,
When our hopes delusive prove,
Prostrate at thy feet we pray,
Shield, oh, shield us with thy love!
But, our anxious plea allowed,
We grow petulant and proud.

When life's little day turns dull,
When the avenging shades begin,
Save us, O Most Merciful,
Save us, save us from our sin!
So, the last dread foe being near,
We entreat thee, through our fear.

Ere the dark our light efface,
Ere our pleasure fleeth far,
Make us worthier of thy grace,
Stubborn rebels that we are;
While our good days round us shine,
O our Father, make us thine!

—Alice Cary.

Progress of the Cause.

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

KANSAS.

Rooks Center, July 21.—We have just pitched the tent in a beautiful grove at the mouth of Big Medicine. The surrounding country is well settled, and the place bids fair to be a good field of labor. Brethren and sisters, pray for us and the work here.

GEO. H. SMITH.
M. AND H. ENOCH.

MISSOURI.

Kingston, July 21.—We pitched the tent for northern Missouri at this place, and commenced meetings the 18th inst. The interest is increasing. Last evening our tent was well filled. To-night we begin speaking on the prophecies. Brethren, pray for us. We earnestly desire that some good may result from our labor here.

J. H. ROGERS.
N. W. ALLEE.

MAINE.

Blaine, Aroostook Co., July 21.—We took down our tent at Ashland, Monday, July 14, after holding meetings for more than two weeks. We left seven there keeping the Sabbath.

We pitched our tent here Friday, July 18. We have held four meetings, and have good congregations considering the busy season of the year among the farmers. We expect to stay here as long as the interest demands.

SAMUEL J. HERSUM.
P. B. OSBORN.

VIRGINIA.

Zion.—The quarterly meeting at this place was good, although we were obliged to drop the names of four. The interest outside is still good, and we hope for some who are almost persuaded to yield to the truth. The brethren and sisters pay their tithes, and have some interest in the Sabbath-school work, which we hope will be greatly increased.

I now design to spend some time in Rockingham Co., laboring in new fields. Pray for the mission in Virginia.

I. SANBORN.

MINNESOTA.

Mankato.—We are still at work here. The interest is rising somewhat. The papers notice us favorably, and the people are beginning to talk of our doctrines all over the town. One doctor has declared for the Sabbath, and others are interested. Some of the best men in the city attend our meetings. We hope for good to result from our labors here. Brethren, pray for us.

W. B. HILL.
L. H. ELLS.

Mapleton, July 21.—I came to this place July 12, to look after a few Sabbath-keepers who embraced the truth as the result of the labors of Bro. John Hackett and myself last winter. Found them all holding on, and have succeeded in organizing a company of eleven members. There are others that we think will accept the truth soon.

D. C. BURCH.

NEW YORK.

Frewsburg, Tent No. 4.—Have given ten discourses here. Commence the Sabbath question to-night. The interest is growing. Three ministers are using the stay-away argument.

One noble young man, who had just commenced to preach for the Methodists, has decided to keep the commandments. He will, no doubt, be a power in the hands of God for good. To Him who hath called us be all the praise.

July 22. Two more, a man and his wife, have decided for the truth. The interest is increasing.

F. PEABODY.
D. BALL.*South Rutland, Tent No. 3, July 22.*

Notwithstanding the busy time of haying, which we feared would decrease the attendance and injure the interest, both have increased since our last report. An opposition discourse is announced for next Saturday evening, and we review it at the tent the following evening. Some are deciding to obey, and many are in the valley of decision. The leading papers in the county, those printed at Watertown, are publishing excellent and quite full reports of our meetings. The county is thus becoming acquainted with us and our work, and the way is being prepared for entering other fields. Prejudice is giving way, and the Lord is preparing hearts for the truth. Pray for us, that the Lord may guide us in all our labors.

M. H. BROWN.
C. C. LEWIS.

IOWA.

Wyoming.—We commenced meetings here July 11, and have had a very good hearing so far. Am now alone, Bro. Morrison having gone home sick. We have some warm friends already, who remember us kindly.

J. D. PEGG.

Mount Ayr and Conway.—We closed our tent-meetings at Mt. Ayr July 13, after continuing a little over two weeks. One aged gentleman, who had heard the first message prior to 1844, in New Bedford, Mass., acknowledged the obligation of the Sabbath, and expressed a determination to keep it. A sister and her daughter, living a few miles from this place, who have been keeping the Sabbath for about a year, did what they could to help us in our work. Some are reading our tracts and papers. One of the wealthy citizens invited us to the hotel, free of charge, during the most of the time we were there. He is convinced that we have the truth; and may he open his heart to receive it. Bitter prejudice and false reports, no doubt, kept some away from the tent. Some would have it that we were "time setters," and that the second Adventists of the "Pocasset tragedy" and our people were the same. Bro. G. V. Kilgore went home from this place; but we hope he may be with us again soon.

Our tent is now in Conway, Taylor Co., Iowa. We have given five discourses, with a good attendance. We invite all Sabbath-keepers in this vicinity to meet with us on the Sabbath, at 2:30 P. M. Bro. A. W. H. Millard is with me now. Brethren, pray for us.

C. A. WASHBURN.

July 20.

WISCONSIN.

Fox Lake, July 23.—We closed our labors on the county-line road last Sunday night. No one could be persuaded to obey. Eze. 33: 30-32 is a full statement of the case. We go to Richland Center, Richland Co., which will be our address until further notice.

S. S. SMITH.
ELI OSBORN.

ON returning from the Minnesota camp-meeting, I went to Door Co. It had been thought well to have a general gathering of our people, especially of the young, on the 4th of July. We thought that appropriate exercises could be held, and the day spent in a manner to meet the approbation of God; and we were not disappointed. The three churches in the county were well represented. The exercises of the day were pleasant and profitable, and we felt indeed that the Lord was with us.

At the close of the day, we all met to welcome the commencement of the Sabbath. After a few remarks on the nature of the Sabbath, we engaged in prayer. It was a precious season. The Lord of the Sabbath came very near, and our souls were blessed. Our meetings throughout the Sabbath were greatly blessed of the Lord. The occasion as a whole will long be remembered. We intend to pitch the tent here, and commence meetings July 25.

July 12 met with the church at home, and celebrated the ordinances with them. The 16th I went to Pulcifer and remained over the Sabbath. They were much encouraged. I now go to Sturgeon Bay, to hold a tent-meeting. My brother Edward will be with me. Pray for us. Our post-office address will be Sturgeon Bay, Door Co., Wis.

O. A. OLSEN.

July 21.

PENNSYLVANIA CONFERENCE.

Ellicottsville, N. Y., July 22.—We pitched our tent here June 26. Have given in all twenty-three discourses, on the prophecies, second advent, and Sabbath. There is a deep interest manifest. At the close of our meeting last Sabbath, eighteen expressed their determination to keep the commandments, the Sabbath precept included. All these may not prove reliable, but we look for a goodly number to obey the truth.

We have had an opposition sermon on the Sabbath from "Rt. Rev. A. C. Coxe, bishop of western New York." We also have the influence of Dr. Morin of Boston against us. He is teaching "science," falsely so-called. This, together with the opposition of the local ministers, makes a strong current to meet. But so far the Lord has graciously sustained his work, and in him alone we humbly trust for its success. Praise his name.

D. T. FERO.
D. B. OVIATT.*Potter Brook, Pa., Tent No. 2, July 21.*

We have held in all thirty meetings. The interest has kept up, and we have had an increasing attendance. We have presented the subject of the law, and last evening took up the Sabbath question. After the discourse, a vote was taken to see how many were willing to indorse the Seventh-day Sabbath as the only Sabbath binding. Fifteen or more voted in favor of the Bible Sabbath. Most of these are heads of families, many of whom were never converted. The prejudice has wonderfully subsided since our coming here. Brethren, pray for us, that God will give us a harvest of souls for the heavenly garner.

J. G. SAUNDERS.
P. KENT.

ILLINOIS.

Norway, La Salle Co., July 23.—Our meetings continue with some interest, though the attendance is not large. Expect to meet an "apostle" of the Latter Day Saints in defense of the truth. If so, hope for much help from the Lord. We have received in cash \$12.25. We hope that those who have been so thoughtful in providing for our wants will be loyal to God, and "have right to the tree of life." We are of good cheer, and still trust in God.

LEWIS JOHNSON.
A. A. JOHN.

Belvidere and Bloomington.—We closed our effort in the tent at Belvidere, July 9, continuing meetings in the Universalist church till the 13th. Four embraced the truth. The brethren all seem greatly encouraged. Twelve were baptized, two of whom were from Rockford. The Sabbath-school is in a flourishing condition. These dear friends of the truth have a warm place in our hearts. May the Lord bless them, and ever help them to be faithful.

We came to Bloomington July 16. Were successful in securing a fine site for our tent, in a good part of the city. We have pitched the tent to-day, and shall hold our first meeting this evening. We ask the prayers of God's people.

R. F. ANDREWS.
R. VICKERY.

Pittwood.—We closed our effort with the tent near Pittwood, Sunday, July 20. Last Sabbath ten more persons were baptized. These were mostly children and youth. It was a blessed season. Among those who were baptized was a young Frenchman with whom I first became acquainted in France, where I took great delight in teaching him the truth. He soon came to America, not having yet embraced the truth, but still searching for it, and desiring to become associated with French Sabbath-keepers. But he happened to meet with a bitter opposer of the truth, the first French preacher who attacked our views in Illinois. This preacher made every possible effort to prejudice him against us; yet, having independence and sterling integrity, by the patient effort of French brethren and sisters in Illinois, who had come from his village in France, he was led to fully commit himself on the truth. His testimony before his baptism was touching, and evinced intelligence. He will now prepare for the ministry. This was his object before embracing the truth. He will be with us at least till the Illinois camp-meeting.

We have given twenty-five discourses here since July 4, have baptized sixteen persons, obtained eleven subscribers for the REVIEW, one for the Signs, and three for the College Record. We left forty-one members in the new church. We are now in search of another place to pitch the tent.

July 22. We have pitched our tent two and a half miles east of Clifton, between Clifton and Chebanse. Until further notice, my P. O. address will be Clifton, Iroquois Co., Ill.

D. T. BOURDEAU.

DAKOTA.

Sioux Falls, July 22.—Immediately after my last report, a series of heavy rain storms, and the excitement of the fourth of July, injured our interest very much, so that up to the time of our camp-meeting the attendance was small. But that meeting, which was a good one, served to bring the interest up somewhat, and since moving back to our old ground the attendance has been better, though not what it was at first. Our congregations are steady, however, and the interest deep, several already acknowledging the truth, and one family having decided to obey.

Our camp-meeting was a great encouragement to the brethren in the Territory, and the organization of a Conference, a Sabbath-school and health and temperance associations, in addition to our T. and M. society, gives a permanence to

the work which will infuse new life into the cause. It seemed almost too much to expect that Bro. and Sr. White could visit Dakota; but their presence was very highly appreciated by us all, and their words of admonition and encouragement will not soon be forgotten. Bro. Hanson's labors were a great help to our Scandinavian brethren. The attendance exceeded our most sanguine expectations. Our meetings were characterized by a good degree of freedom. Several sought and found the Lord. On Monday eleven were baptized. Most of the brethren remained to the close, our last meeting being one of the best; and we all felt that our first camp-meeting in Dakota was a decided success.

S. B. WHITNEY.

INDIANA.

Warrington, July 21, Tent No. 2.—The interest seems to be on a constant increase. About fifty were present at our meeting last Sabbath. Some are keeping the day. Last Wednesday evening a Baptist minister spoke on the subject of the "Christian Sabbath." He took the position that Christ came to keep the law for us; but before he concluded his remarks he affirmed that Christ broke the law in many instances, and commanded others to do the same. The friends of Sunday are dissatisfied with his attempt. We reviewed the discourse Thursday evening, before a large audience. Books sell freely, and quite liberal donations are made. We ask the prayers of God's people, that much good may be done here.

J. M. REES.
J. S. SHROCK.
V. THOMPSON.

Arcadia, Tent No. 3, July 21.—Sixteen have signed the covenant, and others are yet undecided. A victory has just been gained for the truth over one Eld. Frazier, a Christian (Campbellite) minister, who was imported for the occasion. He first organized opposition meetings; then gave out for a review of our Sabbath position, which we attended. I reviewed at the tent, the Elder being present. At the close of the discourse, he, in presence of our large audience, challenged us for debate. The audience voted in favor of this, and no alternative was left us but to meet the issue.

Two propositions were agreed upon; one on the Sabbath, the other on the Sunday question. Three sessions were held of two hours each, excepting the last one, when the Elder found twenty-five minutes sufficient to introduce all his arguments in favor of Sunday. Bro. Covert made good use of all the time allowed him, and gained a complete victory for the truth. To God be all the praise.

J. P. HENDERSON.

SABBATH and first-day, July 12, 13, we held a grove meeting at Wolf Lake, Noble Co. There was quite a general turnout of the Sabbath-keepers in the county. The meetings all day on the Sabbath were especially good. Nearly all took part in the social meetings. On first-day, from three hundred to five hundred were present. Some came from ten to fifteen miles with teams. The best of attention was given to the word spoken. During the short intermissions two or three young sisters canvassed the congregation, and obtained several subscribers for our papers. In the afternoon the large congregation repaired to the banks of Wolf Lake, where four were baptized.

The church at Wolf Lake have just erected the foundation for their meeting-house, 32x44. The building will be rapidly pushed forward. There will be two meeting-houses in this Conference ready to be dedicated the coming fall.

Held meetings at Ligonier, July 14, 15. These meetings seemed to do much good. Celebrated the ordinances the evening of July 15. Bro. Sanford Rogers, of La Fayette, was with me at all these meetings, and aided much in speaking, and in the business and social meetings.

Our labors with tent No. 1, at Warsaw, closed July 6. The interest from the first was not good. We met much prejudice and secret opposition. Only a few embraced the truth. One subscribed for the REVIEW, and we sold \$5.00 worth of books. The donations were more than our running expenses. Held a meeting with them last Sabbath, July 20. Had a good meeting.

We are now with the tent at Silver Lake, twelve miles south of Warsaw. The interest is the best of the season. The people are very friendly. We have many invitations to visit. The Sabbath question has made a stir. The end is not yet.

S. H. LANE.

OHIO.

Appleton, July 20.—We are in the midst of the Sabbath question, with an average congregation of two hundred. Last evening about six hundred were in attendance. This is where the field has been burned over, and nearly all said, "It is of no use to try here;" but a change is taking place. Bro. N. J. Bowers, who embraced the truth at Bellville last winter, is with me, and is rendering good service.

A. O. BURRILL.

Van Wert and Round Head.—Met with the brethren at their district quarterly meeting in Van Wert, July 12, 13. Quite a number from the church at Mendon and Paulding were

present. The Van Wert church quarterly meeting was held at this time. One member was disfellowshipped. The rest all seem to be strong in the truth. Ten copies of the *Youth's Instructor* were taken. Bro. Wm. F. Crouse will preach to the Van Wert church once in four weeks. The total increase of Sabbath-keepers in this district since last camp-meeting is between fifty and sixty.

We have a beautiful location here for the tent. Commenced meetings July 19, at the beginning of the Sabbath. Have held six meetings. The interest thus far is all we could expect. I feel encouraged in the work of giving the warning message. G. G. RUPERT.

New Antioch.—Though the brethren were very busy threshing, most of them attended our meetings every evening. All came on the Sabbath, and we had a good school.

Bro. Gates resuscitated and re-organized this school three weeks ago. Before his visit the interest in the school was gone. Many of the promising youth had left, and were attending the Sunday schools instead. They were getting ready to give up the Sabbath. To-day these young people, with their fathers, mothers, and the little ones, are wide awake in the Sabbath-school work.

We found the youth and children using the *Instructor*. The Bible-classes were reciting in the old-fashioned way,—reading and asking questions upon certain chapters. They will use the Supplement hereafter. The little ones will recite their lesson in story form. The children, the youth, and the Bible-classes will recite by synopsis. They voted to take twelve copies of the Song Anchor. The superintendent is loaded up with Sabbath-school interest, and the secretary, in her report for this week, says, "From this date our motto shall be, *Good, better, best.*" D. W. REAVIS.

Bowling Green.—I spent Sabbath and Sunday, July 19 and 20, with the church at Bowling Green. It was our State quarterly meeting. Being right in the midst of harvest and very near our camp-meeting, we did not invite any of the brethren from abroad to attend the meetings, but we had full reports from the field except two or three churches who failed to receive blanks. The T. and M. society did not do quite as much work this quarter as last, yet about as much as we expected considering the time of year. Our brethren are doing nobly on the tithing system. Both Sabbath and Sunday our meeting-house was filled with Sabbath-keepers. Their Sabbath-school is now in a splendid condition. Indeed, it is about the best conducted of any I have seen in the State, and is by far the largest. The church have paid up their tithes, with a few exceptions, promptly and honestly. From the word of God we preached to them that the Lord would bless them in temporal things if they would bring in their tithes. Malachi 3:8-11. It is worthy of remark that they have scarcely ever had such bountiful crops as they have this year. The fields literally groan under their burden. We are glad that the Lord is blessing them.

But we are sorry that there are still a few cases of old chronic difficulties here in this church, which enjoys the unenviable position of being the only one in the State which is now in any degree of trial. The Lord gave us freedom in preaching plainly to them on this subject. Hearty responses were made and good positions were taken, and I believe that we shall soon see these things rooted out. There are a few miserable complainers in the church, who are always in trouble and always will be. The peace of the society will probably demand their expulsion very soon from the church, unless there is a radical change. But there are many noble souls here who are working faithfully. I spent most of my time with Bro. Gregory, the State secretary and treasurer, in arranging and preparing our business pertaining to the work in Ohio. D. M. CANRIGHT.

MICHIGAN.

Mt. Pleasant, July 20.—Commenced meetings here the 13th inst. The outside attendance has not been large, owing to the busy season of harvest. A steady increase in attendance, however, shows an increase in interest, which is manifested as we visit and converse with those who attend. We are hopeful that good may be accomplished with the blessing of the Lord. E. VAN DEUSEN. L. A. KELLOGG.

SINCE our last report we have labored principally among the churches. Have visited Wright, Wayland, and Gaines twice each, and have also labored at Blendon, Casnovia, Ravenna, Monterey, Otsego, and Fremont Center.

The church at Wright are doing well. They have a large and successful Sabbath-school, in which old and young take an active part. At their quarterly meeting they renewed their interest in the T. and M. work, raising their subscription on the *Signs* from 30 to 102 copies.

The church at Ravenna are also in a prosperous condition. They have an excellent Sabbath-school, and seem of good courage. Two who took their stand for the truth during our labors at Coopersville last fall, have recently united with the church.

At Blendon and Casnovia the outside at-

tendance was large, and we think there are good openings for future labor at these places. The brethren were encouraged, and we trust some good was accomplished.

At Gaines we enjoyed some excellent meetings. Two were baptized and united with the church. All are of good courage. The Gaines church have a Sabbath-school worthy of commendation, and it is accomplishing much good.

Our meetings at Wayland were well attended. At our first visit some who were backslidden took a new start, and the Spirit of God moved sensibly in our midst, outsiders being affected in a remarkable manner. Bro. M. S. Burnham was present and assisted in these meetings. At our second visit the meeting was one long to be remembered. Several attended from Monterey; and one brother from that place who we were informed had been in a discouraged condition, and had not borne testimony for three years, spoke feelingly. This church have a good Sabbath-school.

We met a large gathering of our brethren at Monterey. Some came from Otsego, Allegan, and Douglas. Their house of worship was well filled, and I trust our meetings with them were profitable. The weather was stormy, yet all our appointments were well attended. We did not arrive in time to attend their Sabbath-school.

At Otsego, although our meetings were in the midst of harvest, yet we had an uncommon attendance. On Sabbath their house of worship was well filled. Brethren came from Monterey, Allegan, Douglas, Plainwell, and Cooper. We enjoyed excellent meetings.

On Sunday our congregations were only moderate, but in the evening the church was filled, and quite a crowd collected without. This demonstration, with the good meetings we enjoyed, gave the brethren much courage, and we think, with them, that this is an excellent field for labor. Otsego has what we regard a model Sabbath-school.

Since July 5, we have been holding a tent-meeting at Fremont Center with only ordinary encouragement. With one exception our congregations have been small. This may be owing to lack of interest, or to the busy season. We design to labor on, hoping for the best. We are now in the midst of the Sabbath question. Bro. Burnham is with us. The people kindly provide for our wants. We are of good courage. E. B., & E. S. LANE.

DAKOTA CONFERENCE.

ORGANIZATION OF A CONFERENCE OF S. D. ADVENTISTS IN DAKOTA TERRITORY.

A MEETING was called on the camp-ground at Sioux Falls, July 14, 1879, to consider the question of organizing a Conference of S. D. Adventists for Dakota Territory. Prayer by Bro. White.

On motion, Bro. White was called to the chair, and A. L. Dawson appointed secretary *pro tem.*

Moved, by Bro. Whitney, That a Conference of S. D. Adventists be organized in Dakota. After instructive remarks by Bro. White, the motion was carried.

The constitution recommended by the General Conference and adopted by all our State Conferences was presented, and after some deliberation, and appropriate remarks by Bro. White, it was adopted.

Voted, That the Chair appoint a committee to nominate officers for the organization.

Bro. D. T. Biggs, C. Fredrickson, and J. Poulson were appointed as this committee. After due deliberation, they recommended the following; viz., for president, S. B. Whitney; for secretary, A. L. Dawson; for treasurer, Peter Nelson; for Conference committee, S. B. Whitney, D. T. Biggs, and J. Poulson. On motion, the respective nominees were elected.

Voted, That Bro. White and Hanson be invited to participate in the deliberations of this body.

Voted, That the president appoint committees on resolutions and credentials.

Conference adjourned to 2 o'clock P. M.

SECOND MEETING.—Prayer by Bro. Hanson. The president named, as committee on resolutions, A. L. Dawson, M. M. Olsen, and O. A. Fredrickson; on credentials, O. A. Fredrickson, C. F. Saxby, and A. D. Smith. The committee on credentials reported, recommending credentials to S. B. Whitney, and licenses to M. M. Olsen, E. H. Pullen, and John Richards. This recommendation was confirmed in each case. The committee on resolutions presented the following, which were unanimously adopted:—

Resolved, That we render sincere thanksgiving to God for his kind providence in opening the way for us to hold our first camp-meeting, and for his rich blessing that has rested upon us.

Resolved, That we tender our heartfelt thanks to the General Conference for the presence and labors of our dear Bro. and Sr. White and Eld. Hanson at this meeting.

Whereas, The gift of prophecy is inseparably connected with the solemn work of the third angel's message, and

Whereas, The reading of the "Testimonies" and the "Spirit of Prophecy" we consider the best means of enlightening the mind upon, and removing the prejudice that may exist against, this phase of our faith, therefore

Resolved, That we deem this subject of great importance to all our people, and one upon which they should be thoroughly informed; and that it is the duty of all our churches to possess a circulating library of the above-mentioned works.

Resolved, That in entering the sisterhood of Conferences, we pledge ourselves to co-operate with them in all the enterprises connected with this work.

Whereas, We learn from the word of the Lord that the perilous times of the last days and the fear-

ful scenes of the day of the Lord are just before us, and that a preparation in body as well as spirit is requisite to meet these things, therefore

Resolved, That we consider the health reform in the light of a great blessing, and we hereby pledge ourselves to a more thorough application of its principles.

Resolved, That it is the sense of this Conference that it is the duty of all our people to pay into the treasury the Lord's tithe of all our income.

On motion, the churches at Swan Lake, Sunnyside, Elk Point, and Big Springs were formally recognized as belonging to the Conference. Also companies of Sabbath-keepers at Finlay, Milltown, Emmanuel Creek, Maple Grove, Madison, and Wolf Creek were taken under its watchcare.

After singing the doxology, the Conference adjourned.

S. B. WHITNEY, Pres.

A. L. DAWSON, Sec.

DAKOTA CONFERENCE DIRECTORY.

Pres., S. B. Whitney, Howard, Turner Co., D. T. Sec., A. L. Dawson, Elk Point, Union Co.

Treas., Peter Nelson, Swan Lake, Turner Co.

Conf. { S. B. Whitney, Howard, Turner Co.

Com. { D. T. Biggs, Howard, Turner Co.

{ Jorgen Poulson, Sunnyside, Union Co.

DUTIES OF A CHURCH ELDER.

1. HE "must be blameless, as the steward of God." To be blameless means, both in the Greek and English, to be without fault; not meriting censure.

2. "The husband of one wife."

3. His children must be faithful; i. e., they must be in subjection to him, and of good behavior not only at home but at the house of God.

4. "Vigilant;" attentive to discover and avoid danger, or to provide for the safety of the church.

5. "Sober;" i. e., exercising cool, dispassionate reason; self-controlled; serious in demeanor, habit or appearance.

6. "Given to hospitality." Given to receiving and entertaining strangers without reward; kind to strangers and guests; yes, even a lover of this kind of work.

7. "Not self-willed or stubborn;" i. e., he should be moved or persuaded by reason. The elder is expected to act a leading part in his church. When there are new plans to be executed, if the elder holds back, then all will be likely to do so. I knew a church a few years since whose elder was continually throwing his church into a questioning condition, and when I visited them he would nearly always stand in opposition to all that we tried to do. The result was that the church was as weak as water. If the Lord is in this work, then those whom he has called to lead out in it are hearkening to his voice; and as they lay plans, it is emphatically our duty to heartily execute them.

8. "Not soon angry," but "patient."

9. "Not given to wine."

10. "A lover of good men" or, margin, "good things;" "sober, just, holy."

11. "Not greedy of filthy lucre." To be covetous is to go still further. Webster thus defines covetous: 1. Very desirous. 2. Inordinately desirous; excessively eager. Syn. Avaricious; parsimonious; penurious; miserly; niggardly. The covetous eagerly desire wealth, even at the expense of others; the avaricious hoard it; the penurious, parsimonious, and miserly save it by disgraceful self-denial; and the niggardly, by meanness in their dealings. Any of these traits of character are censurable, and especially in one who has been set apart to lead God's people. When men were chosen to assist Moses, they were to be those who hated covetousness, i. e., who had great aversion to it, or dislike for it. Ex. 18:21. The Bible says, "He that hateth covetousness shall prolong his days." "Incline my heart unto thy testimonies, and not to covetousness." "For the iniquity of his covetousness was I wroth, and smote him." "But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." And of an elder Paul says, "not covetous." Peter says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."

Brethren, who has placed you in your position? Is it not that same Providence which selected the elders in the time of Moses? Ex. 18:21. Is not that God which was leading his people then leading his people now? And if we are found murmuring and filling our brethren and sisters with unbelief, will it not be with us as it was with those in Moses' time? "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

A. O. BURRILL.

Appleton, O., July 15, 1879.

THE TABLES TURNED.

A TRAMP, passing through Battle Creek last week, fell into a conversation with Clem Wilson, a colored man, and it soon transpired that he was Clem's old master, in Tennessee. Clem took him to a hotel, gave him a good dinner and a dollar in money, and the old man—once a master, now a tramp—having accepted the hospitality of his former slave, marched on.—*Battle Creek Journal.*

—HE didn't think, when sowing those wild oats in his youth, how uncomfortable this gritty oat-meal would prove for his aged teeth.—*Congregationalist.*

Notes of News.

—THE German navy is to be increased.

—THE disunion of the Bonapartists is becoming more apparent.

—WAR between Turkey and Greece is thought to be imminent.

—THE Zulus lost 1,500 men and the two guns they captured at Isandula, in their latest engagement with Lord Chelmsford's forces.

—Disastrous floods throughout Belgium, and floods in the valley of the Rhine, have caused great loss of property.

—THE English primitive Methodists have got up a petition to parliament for Sunday closing, which is three-fourths of a mile long.

—AT Kharkoff, Russia, the authorities have divided the town into 324 fire districts. Every householder is bound to keep a special night watchman, and have 30 buckets of water always ready.

—REPORTS from Memphis, July 21, represent the situation as alarming, and hourly growing more serious. Thirty-six new cases of yellow fever were reported the 20th. The citizens are fleeing from the place by thousands. Secretary McCrary orders 1,000 tents and 200,000 rations for the sufferers.

DISPATCHES from Port au Prince, Hayti, give particulars of a reign of terror, growing out of political difficulties between the Nationals and Liberals, the latter party assuming the offensive, attacking the members of the Chamber of Deputies during its session, and killing the Minister of War, who endeavored to disperse the mob. They took refuge in houses which they barricaded, but were dislodged by a cannonading of shell which set fire to the buildings, and over one hundred houses were burned, and three hundred men were killed and wounded. At last accounts, the insurrection was suppressed, and the rioters had fled to the foreign consulates for refuge.

—CHINESE opinion of Christian missions from England may be inferred from a placard put up on one of the foreign houses in Shanghai: "How absurd that these strangers come to Shanghai, and think to gain the people by their preaching. Twenty years ago they might have succeeded, but now opium, the real cause of all the evil, has perverted the hearts of the people."—*Advance.*

—THE remains of young Napoleon have been taken to England and buried with distinguished ceremonies. A very general feeling of indignation pervades English society at the recklessness of the officer who permitted the guest of the commander-in-chief, who was regarded by him as an imperial prince, to go on the dangerous expedition, and who then in cowardice deserted him to fall an unprotected victim of savage barbarity. His sorely afflicted mother is the center of universal sympathy. Fears are entertained that the terrible bereavement may unsettle her reason, and there are reports that she intends to retire to a convent. What will be the effect upon the political prospects of the Imperialists cannot yet be presaged. Indeed, France would be none the worse if, with the loss of the head, the party itself should go into dissolution.

Obituary Notices.

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

THE SLEEP.

Or all the thoughts of God that are Borne inward unto souls afar
Along the psalmist's music deep,
Now tell me if there any is
For gift or grace surpassing this,—
"He giveth His beloved sleep?"

What would we give to our beloved?
The hero's heart to be unmoved;
The poet's star-tuned harp to sweep;
The patriot's voice to teach and rouse;
The monarch's crown to light the brows?
"He giveth His beloved sleep."

What do we give to our beloved?
A little faith, all undisproved;
A little dust, to overweep;
And bitter memories, to make
The whole earth blasted for our sake.
"He giveth His beloved sleep."

"Sleep soft, beloved!" we sometimes say,
But have no tune to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber when
"He giveth His beloved sleep."

O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold, the wailer's heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And "giveth His beloved sleep."
—Elizabeth Barrett Browning.

JOHNSON.—Died at West Dayton, Iowa, July 22, 1879, Eld. John Johnson. He has fallen asleep in Jesus, to await the morning of the resurrection. He leaves a wife and six children.

PETER JOHNSON.

HEACOX.—Died at our home near Kilbourn, Wis., July 20, 1879, Jennie T. Heacox, wife of Albert Heacox, and daughter of A. and C. M. Tenney. Her age was 26 years and 5 months. Our family circle including eight children, is now broken for the first time. We have lain our dear one away to rest in bright hope of a glorious resurrection. The funeral services were conducted by Eld. Moulton, F. W. Baptist. G. C. TENNEY.

