

Advent Review

AND SABBATH HERALD.

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

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THE SABBATH.

O HEART of all the week!
Whence strength and gladness flow
To beautify all other days,
And make their graces grow.
In thee is full supply
Of life-blood for the seven,
Thy healthful pulses lift the weak
Nearer to God and Heaven.

O fount of pure delights!
From thee such sparkling streams
Gush through the driest, dustiest day,
That fair and bright it seems.
Thou waterest all the days,
Thou freshest of the seven,
And drawest from unfailing springs
Which have their source in Heaven!

O glorious sun of days!
Thy glad and steady light
Shines down the vista of the week,
Through morning, noon, and night.
No day so sad and dark—
Though darkest of the seven—
But thou canst shed through all its hours
The radiance of Heaven.

O heart of all the week!
O fount so fresh and free!
O glorious sun of all the days!
How cling our souls to thee!
Cheer still our earthly way
Each day among the seven,
And let us never lose thy light
But in the light of Heaven.
—Mrs. S. M. Watson, in Christian Union.

Our Contributors.

THE LORD'S DAY; OR STRONG PROOF IN FAVOR OF THE SABBATH.

BY ELD. D. T. BOURDEAU.

(Concluded.)

BUT it would not be against the Sabbath cause to even admit that the Lord's day mentioned in Rev. 1:10 is the day of Christ; for the seventh day was, in a certain sense, Christ's day. It is the day of which he is Lord, the Sabbath that he observed, and that he took so much pains to teach, wrenching it from the thralldom of the Jews. Christ was one with the Father in creating the world (Gen. 1:26; John 1:3; Eph. 3:9; Heb. 1:2); and it would be unreasonable to believe that he, "the Word," the verb, the actor, did not co-operate with Jehovah in creating the institution which commemorates the great work of creation, in which he had taken part. Therefore, whether the term "Lord" in Rev. 1:10 be applied to Christ or to Jehovah, the seventh day is the Lord's day. John was well qualified to state that the Lord's day, or Sabbath, existed when he received the Revelation. Not only was he inspired, but he had been more intimate with the Saviour than had the other apostles. He had heard the Saviour's instructions and had seen his practice relative to the Sabbath. He had survived

all the other apostles, and was well acquainted with their teachings and manner of life. He had heard the Saviour preach the perpetuity of the law of which the Sabbath was a part, and had seen him wrench the Sabbath, both by his teachings and example, from Jewish traditions which were outside of and against the word of God. He had heard Christ, in a prophetic discourse, enjoin upon his followers the duty of praying that they might not flee from Judea on the Sabbath day at the time of the destruction of Jerusalem (Matt. 24:20), which took place A. D. 70, about forty years after the crucifixion. He knew that, in perfect keeping with this sacred injunction relative to the observation of the Sabbath, the followers of Christ rested the very next "Sabbath day according to the commandment." Luke 23:56. He had passed the destruction of Jerusalem, and knew that the Christians who had then fled from the Romans and from the land of Judea, had not fled on the Sabbath, and that the Lord had heard their prayers for forty years relative to the course they should pursue with regard to his holy day.

He was acquainted with the writings of the other apostles and evangelists, which were then in circulation, and which were prized, not only by the few remaining believers who had seen their honored authors (under God), but also by the new converts who were anxious to know more about the pioneers of the cause. Even the apostle Paul had, in his lifetime, encouraged the circulation of his own writings. To the Colossians he had written: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Col. 4:16.

John had traveled quite extensively among the churches after the death of the other apostles, and could not help being attentive to the preservation, compilation, and circulation, of these sacred documents. He was familiar with the Acts of the Apostles, and knew not only from the book bearing that name, but also from the verbal testimony of the apostles themselves (see Acts 15:3, 4, etc.), that the apostles had, in their lifetime, regarded the Sabbath not only among the Jews, but also among the Gentiles, even preaching to them at their request on the Sabbath. Acts 13:42, 44; 16:12, 13; 17:2; 18:4, 11. What tremendous weight the testimony of this venerable and well-informed veteran of the cause in acknowledging the Sabbath under the title of "Lord's day," must have had with the generation of Christians living at the close of the first century! And how needful such a testimony was at that time! The other apostles and most of their Christian contemporaries were dead, and their children, together with new converts, made up most of the generation of Christians then living. They were scattered in all parts of the then known world, and were in danger of forgetting the old way in which the first church had walked, and of being turned to heathen fables and practices. 2 Tim. 4:1-4. Indeed, many had already lost their first love, and were fast imbibing the love of the world, and a class of Christians were being developed that were of the synagogue of Satan, because they were going after the heathen world. Rev. 2:4, 5, 9. The mystery of iniquity, which was at work in Paul's time (2 Thess. 2:7), was growing up into fear-

ful proportions. And the Lord knew that the fallen branch of the church, uniting more and more with the heathen world, would, to avoid the cross and please their heathen neighbors, receive the heathen festival of the sun, Christianize it, and make it replace, with the masses, his sacred memorial. How proper, then, it was for John, at that time, to leave an inspired testimony as to the existence of the Sabbath, or Lord's day.

The testimony of John as one who was in tribulation, who had heard, seen, looked upon, and handled Christ (1 John 1:1, 3), was weighty, and had a powerful effect as he traveled among the new generation of Christians, who, at the instigation of Roman authority were suffering severe persecution from the heathen. According to history, he was thrown into a caldron of boiling oil, but was taken out unharmed. His work was not finished. Then the Emperor Domitian banished him to the lonely and desolate isle of Patmos, thinking that he would certainly end his days by starvation. Surely, he was the companion of his brethren in tribulation, and they could appreciate his words. But his work was not done. The Lord manifested himself to him in a wonderful manner, giving him instructions for the church till the end of time, some of which he must bear personally to Christians then living. It is believed that he wrote his Gospel after his exile. No one can claim that John mentions the Lord's day simply to show that he had held a meeting on that day to accommodate the Jews, and to have better access to them. He was alone, and was in the very act of consecrating the Sabbath unto the Lord, when the Spirit of God graciously and copiously rested upon him. Here are several points in proof of this view:—

1. He would not have been thus blessed if he had been robbing God of his holy time.

2. Six years before, in his first general epistle, he said, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he [Christ] was manifested to take away our sins [not to take away the law by which is the knowledge of sin]; and in him is no sin." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 3:4, 5, 22; 5:3. He could not have used this language if he had disregarded the fourth commandment. And surely he was not backslidden at the time he received the Revelation!

3. He was shown the remnant church keeping the commandments of God, and the elements of war held in check till the servants of God should receive the seal, sign, or Sabbath of the living God. Rev. 12:17; 6:12-17; 7:1-3; Eze. 20:12, 20; Ex. 31:17. He saw that at the same time an opposite sign, or mark, the mark of the papacy, would be enjoined, and the dragon would be wroth with those keeping the commandments of God. Rev. 13:16, 17; 12:17. He also saw that a most solemn warning from God would be given against this aggressive work, and that the last blessing in the Revelation was pronounced by Christ on those who would keep the commandments near the second advent. Rev. 14:9-12, 14; 22:14. All this that John saw as though he were an actor in

the scenes presented, together with the evidence of his high attainments in love and piety; as the result of his connection with and knowledge of Christ, leads us to the inevitable conclusion that John was keeping the Sabbath when he received the Revelation.

Though dead, he speaketh. And he has spoken encouragingly through his testimony to all who have, since his day, suffered for the truth's sake. His voice reached the thousands of noble commandment-keepers in the dark ages, cheering them in their privations, sufferings, and banishment. And, thank God, it reaches us in these last days, and may it sound from country to country, and from sea to sea, and in every habitable portion of our earth, and be echoed by thousands: "I was in the Spirit on the Lord's day."

WHAT ROMANISM IS DOING.

BY WM. PENNIMAN.

IN our last article we gave some specimens of Romanish intolerance, showing how this may affect the civil and religious liberty of our country. As "facts are stubborn things," we now give some more extracts on the same subject. Brownson says further:—

"What the church has done, what she has expressly or tacitly approved in the past, that is exactly what she will do, expressly or tacitly approve, in the future, if the same circumstances occur. Pope Gregory XVI., in 1832, declared that liberty of conscience is a most pestilential error; and that unbridled liberty of opinion is that pest of all others most to be dreaded in the State. He also denounced 'that worst, and never-to-be-sufficiently execrated and detested, liberty of the press.'"

The *Rambler*, a Roman Catholic paper of London, is very intolerant, as the following will indicate:—

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. . . . It is neither more nor less than falsehood. No man has a right to choose his religion. . . . None but an atheist can uphold the principles of religious liberty. . . . Shall I, therefore, fall into this abominable delusion? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life-blood? No; Catholicism is the most intolerant of creeds. It is intolerance itself; for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equaled by its absurdity."

These sentiments are drilled and instilled into old heads as skillfully and diligently as into those of the children and youth of America. Common books having the approbation of popes and bishops, teach these principles of their faith, as will be seen by the following:—

"Q. What vice is opposite to faith?

"A. Heresy.

"Q. What is heresy?

"A. It is an obstinate error in matters of faith.

"Instruction: 'He is a heretic who obstinately maintains anything contrary to the known faith and doctrine of the holy Catholic Church.'"—*Poor Man's Catechism*, p. 10.

"A heretic is one who has an opinion; for such is the etymology of the word. What is understood by having an opinion is following one's fancy and particular sentiment. A Catholic, without maintaining any sentiment, follows unhesitatingly the doctrine of the church."—*Garden of Soul*, p. 392; also *Ursuline Manual*, p. 504.

"A person is not to be called a heretic so soon as he errs in matters of faith; then only is he to be so called, when, in defiance of the authority of the church, he maintains impious opinions with unyielding pertinacity."—*Catechism of Trent*, p. 70.

This book is infallible authority with Roman Catholics. It expounds canon law. Implicit obedience to

ecclesiastical superiors, and unreserved submission to their teaching, is required in this book. Were it not for Protestant influence, the penalty of heresy (which is corporeal punishment, confiscation of property, and death without the benefit of the clergy, or a Christian burial, and exposure to the pains of an endless hell) would be inflicted.

"Are heretics rightly punished with death? St. Thomas answers in the affirmative. Because forgers of money, or other disturbers of the State, are justly punished with death, therefore, also, heretics, who are forgers of the faith, and, as experience shows, greatly disturb the State. This is confirmed by the command of God, under the old law, that the false prophets should be killed. The same thing is proved by the condemnation, in Article 14, of John Huss, in the Council of Constance."—*Peter Dens.*, vol. ii. sec's 88, 89.

"An excommunicated man is deprived of all civil communications with the faithful, in such a way that if he is not tolerated they can have no communication with him, as it is in the following verse: 'It is forbidden to kiss him, pray with him, salute him, to eat or to do any business with him.'"—*St. Liguori*, vol. ix. p. 162.

"Though heretics must not be tolerated because they deserve it, we must bear with them till, by a second admonition, they may be brought back to the faith of the church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated."

"Though the heretics who repent must always be accepted to penance as often as they have fallen, they must not, in consequence of that, always be permitted to enjoy the benefits of this life. . . . When they fall again, they are permitted to repent, but the sentence of death must not be removed."—*St. Thomas*, vol. iv. p. 91.

"When a man is excommunicated for his apostasy, it follows from the very fact, that all those who are his subjects are released from the oath of allegiance by which they were bound to obey him."—*St. Thomas*, vol. iv. p. 94.

The Roman clergy use these works secretly as their guide. When we consider the bitter spirit of intolerance which has been in all ages, and is now, characteristic of Romanists, their secret plans and organizations; their increased accessions (by Jesuit and parochial school influence) from the colored population of the country, and that there are now in Europe over 136,466,000 of this sect; that Jesuit suppressions and difficulties in Europe will probably increase Catholic emigration to this country; and that even now the Catholic population is more than one-seventh of the whole population of the United States, indicating a growth as marvelous as that of the country itself;—we are led to exclaim, What will be the end of this question? In our next we shall give the political platform of the Roman Catholic Church, as we find it in the *New York Witness* of June 3, 1880.

INFIDELITY.

BY ALLISON E. DRAKE.

UNBELIEF in the Holy Scriptures arises from ignorance of them; disbelief is the act of rejecting that which is presented as evidence. The majority of infidels are mere unbelievers; the remaining, disbelievers. Some are sincere, others passive, and still others willful. The last class are undoubtedly hopeless, and consequently merit the kindest pity. The second class behold so much superstition and so many absurdities in the lives of professed religionists that they are disgusted, and think it unprofitable to squander (as they suppose) life's ephemeral duration, investigating apparent sheer nonsense. Their course seems not wholly irrational, and they should have the deepest sympathy. Class three earnestly search for evidence, but look in the wrong place, and consequently find it not. Such deserve the tenderest compassion.

Infidels of all ages have brought forth arguments—some specious and others plausible—to prove the Bible simply the work of delirious imaginations; and that Heaven and hell are mere utopias, invented—the former for an enticement, and the latter for an artful coercive power. However, the first iota of

positive proof, if in existence, remains yet to be produced.

For a generous illustration of infidel cavils and objections, let us consider the well-known case of "Jonah and the whale." In Matthew's Gospel we read that "Jonas was three days and three nights in the whale's belly." Now, the throat of the whale is inadequate to permit the passage of a man; hence the statement is fictitious. But Matthew said *κῆτος*, instead of *whale's*. *Κῆτος*, according to Liddell and Scott, signifies any sea monster or huge fish; a seal, sea-calf; a whale.

This apparent difficulty having been obviated, those disposed to quibble think it irrational to suppose that Omniscience would engage such puerile methods to preserve the life of one man. But was that his whole aim? was it not the preservation of an opulent and populous city? Did he not imperil Jonah's life and miraculously preserve it, that he might have faith, and the people confidence, in his words? It is true that he might have swayed their minds by virtue of his omnipotence; but his plan is ever to give evidence—amply sufficient, and allow entire freedom of thought and perfect volition.

Routed again, the caviler retreats, and again vainly seeks to fortify. If miracles and divine manifestations were of so common occurrence in antiquity, why not in subsequent ages?

When the holy men of God first delivered the sacred messages to the world, something was necessary to substantiate in the public mind that they were of no spurious origin. Personal deeds of superhuman wisdom and power were efficient means of verification. But if we are not purblind, or do not willfully close our eyes, we may plainly behold the completion, at present, of the most marvelous of miracles: the history of the world has been narrated in advance, and the profane record of events is wholly congruous with it. This wonderful exhibition of divine wisdom and prescience is all-convincing, and universal in its efficiency. The Bible in connection with past events and the fulfillment of those predicted within its sacred pages, establishes its celestial authenticity, and renders collateral corroboration superfluous.

It is a common remark nowadays that infidelity is flooding the universe. We frankly admit it; we see therein divine wisdom and design. Among the Greeks and Romans just previous to the rapid spread of Christianity, incredulity in pagan religious institutions and ceremonies became epidemic and national. And "Cæsar, though a priest, and ultimately Pontifex Maximus, boldly declared in the senate that death is the end of all things, and that beyond it there is neither hope nor joy."—*Anthon, Class. Dict. S. V. Lucretius*.

There is now a harrowing of the soil to receive the precious seed of sacred truth. The Lord's chosen ones are withdrawing from impregnable Babylon,—impregnable with massive walls of superstitious satisfaction; and soon there will be a hungering and thirsting after the true word of God, such as have not been since creation's dawn.

My dear reader, are you an infidel? If so, pause a moment; demand the reason as scrupulously as if you were questioning the truthfulness of a new mathematical assertion. If you remain infidel, and the Book of Promises is true, your loss is incalculable. Is not your infidelity the result of ambitious intoxication? Does not this life look big in consequence of its juxtaposition? Remember, though to us magnificent in appearance, the moon is in reality about 4,704 times smaller in volume than the little twinkling Uranus. Ponder well; the problem of life is before you; deceive not yourself; the decision of this hour may seal your eternal destiny.

—The man who lives right and is right, has more power in his silence than another has by his words. Character is like bells, which ring out sweet music, and which, when touched accidentally even, resound with exquisite melody.

IN THE DESERT.

A DESERT place; no springing water here,
No palm's green shade;
The sky above me burning azure clear;
The sun hath laid
His brazen spell on the stark landscape nigh;
Fainting beneath that baleful power I lie.

Faint and alone! the pitiless, hot sands
Widen away,
Or stirred by the sirocco's waving hands,
Rise into gray
And blinding veils, to mock the vision sore
With straining after objects seen no more.

Yet in my dreams, cold rivulets flow down
With careless songs,
And mountains lift up many a purple crown;
The laughing throngs
Of men and women walk fair city streets,
While my lips taste life's most alluring sweets.

Only a dream! here must I slowly die,
Poor atom tossed
From world to world, in God's infinity
Drunk up and lost.
To him it matters not if there, or here,
One lone soul flutters to the hidden sphere.

A desert place; yet the Lord's angel came,
Even to such as I;
Not in the whirlwind or the blasting flame,
He passed me by;
But all my trembling spirit was aware
Of a great peace—and of One standing there!

Forth from the solitude of arid pain
I journey now.
Still lies around me the untraveled plain,
And yet I bow,
Saying in faith, Who bears the desert test,
Finds the green pasture and the Shepherd's Rest.

—Charlotte M. Packard, in *Christian Weekly*.

THE DARK DAY.

THE recent centennial anniversary of the dark day of May 19, 1780, has caused a very general mention of the subject by newspapers in different parts of the country, bringing out some new features of the scene. Among the many which have come under our notice we give the following sent in by different correspondents. The first is from the *Janesville (Wis.) Gazette* of June 3:—

"Two weeks ago Wednesday was the one-hundredth anniversary of the celebrated 'dark day,' which on May 19, 1780, overcame a great tract of North America, though its darkness was most intense in New England, and especially in Massachusetts, where it was commonly thought to be the day of Judgment, though it much more closely resembled the day described by the prophet Joel, as the herald of the Lord's avenging army of locusts:—

"A day of darkness and of gloom;
A day of clouds at morning spread,
In lurid gleams, presaging doom,
Around the mountain's stormy head."

"The early morning was cloudy, with indications of coming thunder storms, and even when the sun rose toward the zenith and there were but few distinctly marked clouds, it was so dark that it was almost impossible to read except by candle-light. What clouds there were were strange and lurid, and it is said, shadows were cast in all directions, irrespective of the position of the sun, unusual refractions and reflections playing their part in the phenomena of the upper air. When rain fell, the water was presently covered with a peculiar scum, which on the Merrimac River was several inches thick, as it also was along the shores of several other New England rivers. Peculiar vapors descended from the clouds, while others ascended from the earth to meet and mingle with them. As is said generally to be the case in unusual disturbances of nature, birds and domestic animals showed great distress, huddling together and uttering cries of alarm. According to observers in New England, where, as has been said, the phenomena were most marked, the intensity of the darkness was greatest between ten and eleven o'clock in the morning.

"It continued throughout the day, but the degree of obscurity varied at different places; at some, the sun was seen at the darkest hour, while at others it was wholly invisible. People left their employments and thronged to the churches in terror as great as that of the beasts of the field, and the ministers held up their sins before them and retold the history of men and nations swept from the face of the earth by the Lord in his anger at their iniquities. A story has come down to us which is referrible to a name commonly given in New England to those portentous hours—that of Davenport's Dark Day. The Connecticut Legislature was in session, and as the gloom settled down more and more frightfully, the members cried that it

was the day of Judgment, and a motion was made to adjourn. Then arose Colonel Abraham Davenport and said, 'Mr. Speaker, it is either the day of Judgment or it is not. If it is not, there is no need of adjournment. If it is, I desire to be found doing my duty. I move that candles be brought and that we proceed to business,' a motion which brought the legislators to their senses.

"As the day wore on, the excitement and dread foreboding of what was coming increased. The moon was to rise at nine o'clock, and it was hoped her beams would dispel the gloom; but at eight o'clock the darkness was such that the earth could not be distinguished from the sky, and when the hour arrived at which, according to the almanac, the moon should rise, nothing was to be seen of her, and till toward morning her course could not be traced in the heavens. There was little sleep throughout New England that night, but the morning of the 20th dawned bright and beautiful, dispelling the terror as it dispelled the gloom. No satisfactory explanation of these strange phenomena has ever been offered by science, and Herschel said of the day, that 'it was one of those phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain.'"

The following is from a paper in Connecticut:—

"THE DARK DAY OF 100 YEARS AGO.

"To-day is the centennial anniversary of the famous dark day which threw the whole of the New England States into much consternation and dread. Doughty Abraham Davenport, member of the general assembly from Stamford, did not scare worth a cent. He was one of the true Puritan stock, who was ready for the Lord's command at any time. An aged lady of old-time 'Norridge' used to tell the story of the wonderful day and its effects on the then East Chelsea district, in a portion of which, known as 'Swallow-all' (the Broadway or Washington street of that period), she resided. She was a fair maiden of sixteen, in May, 1780, and the writer of this has often listened to her reminiscences of 'ye olden times in Norridge.' The gloom began to be felt about eleven o'clock, and every one was struck with terror. Neighbors gathered in the lanes and dooryards, the fowls went to roost, and while some said their prayers others walked the fields in aimless dread. The relater said that the night succeeding the dark day was the darkest night ever known—darkness that might be felt, as she insisted. Few went to their beds, and she remembers going to the door with her parents and calling to the neighbors, none daring to venture out of their houses, to know if it was well with them, and if anything mysterious had happened in their dwellings. This being the 'perihelion year,' perhaps we may expect something marvelous from the near visit of the mighty planet Jupiter; but I doubt if Jupiter himself could produce more of a bobbery than the famous dark days did to our fathers and mothers in 'Swallow-all.'"

PAUL SAILING ON THE SABBATH.

BY H. WREN.

IT is common for seventh-day advocates to urge that the meeting spoken of in Acts 20:7 took place, not at eleven o'clock in the morning on Sunday, but at "early candle lighting" Saturday evening; and then proceed to show that, when Sunday really came, Paul was traveling on foot from Troas to Assos, while Luke and his other companions were at sea, under full sail.

This is all proved so snugly that the Sunday cause itself is sent afloat without Paul or any other inspired man aboard. Then an appeal is made about as follows: "Show me where Paul and other inspired men are found thus engaged on the Sabbath, and I will give up its defense."

By-and-by somebody comes forward and says he "has found it." He says that Paul and this very same inspired Luke did spend the Sabbath before their arrival at Troas in travel by ship. He proves by Acts 20:6 that they staid at Troas seven days, and then left on Sunday or Monday. This would throw their arrival there on the previous Sunday or Monday.

Then, he says, the five days previous to their arrival were spent in sailing from Philippi to Troas according to Acts 20:6, which says: "We sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days." He then calls upon the seventh day advocate to surrender his

cause; for the Sabbath was surely one of those five days. His argument seems to have some point at first, but soon loses all its force in view of the following plain facts:—

Three of those five days were not necessary to that voyage, under ordinary circumstances. Luke does not say that they spent the five days sailing; but that they "came to Troas in five days" after leaving Philippi. To show that two days only were necessary for this voyage, we refer to Acts 16:11, 12, which says: "Loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi." Here the same distance is passed over in two days, but in the opposite direction. Hence, three of those five days were not required by the distance nor by the ordinary incidents of a voyage over that route.

Those three days, then, must have been spent in delays, either voluntary or involuntary. If voluntary, they may have stopped at one, or perhaps a number, of the islands of the Grecian sea, which was full of inhabited islands. Some of those islands are shown by maps to lie right on the line they must have sailed over. The fact is, that, in the voyage described in Acts 16:11, 12, they did stop at Samothracia, one of those islands. No doubt they stopped there again on this voyage.

Now, having shown that they stopped at some place, or places, three days during the voyage, let it be proven that one of those days was not the Sabbath; and that they did not stop at least on one day because it was the Sabbath. I have no doubt but that was one reason of their stopping, if their delay was voluntary. If their delay was involuntary,—that is, caused by winds or calms,—then it would not have been an instance of disregarding the Sabbath.

Conybeare and Howson think that the delay was caused by the weather. They say:—

"The voyage seemed to begin unfavorably. The space between Neapolis [Philippi's seaport] and Troas could easily be sailed over in two days with a fair wind; and this was the time occupied when the apostle made the passage on his first coming into Europe. On this occasion the voyage occupied five days. We have no means of deciding whether the ship's progress was retarded by calms or by contrary winds. Either of these causes of delay might equally be expected in the changeable weather of those seas."—*Life and Epistles of Paul*, vol. ii. pp. 204, 205.

Thus the last hope of casting a shadow upon the Sabbath of inspiration "vanishes like some fair creation of industrious magic."

THE TIME OF TROUBLE.

BY C. LAWTON.

"AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

We as a people believe that this time of trouble is but a little way in the future; yet how many are putting forth efforts corresponding with their faith? Oh that all were seeking earnestly to form characters by the high and holy standard of God's word. This should be the case with every one who professes to be a child of God, and more especially with those who believe that the terrible events of the last days are just before us. We have far more reason to believe this than that many years are to intervene between this and the coming of Christ.

We have no time to lose, indulging the thought and even saying by our actions that the Lord delayeth his coming. Those who make up their minds to this are very apt to become careless and indifferent, and to think there is no need of using their means at present to advance the work of God; they feel no interest in the tract society, or in the work generally, and soon lose all concern for themselves and others, and before they are aware, are immersed in cares and worldly-mind-

edness, and are in great danger of losing eternal life. Many are perhaps already in this fearful state, and yet are expecting to be saved with the people of God. Such ones would do well to read often the description of the Judgment in the last Testimony. Those who go through the time of trouble with the people of God must receive the refreshing, but none will enjoy this great blessing except those who arise with the message and keep pace with the work. All may have eternal life if they will follow the light given, which is clear as the sun at noonday.

RETIRED CHRISTIANS.

EVERYBODY knows that there are here and there retired business men. They are such as were once active in the pursuits of life, but who by some change of circumstances or of mind have turned away from former duties and business to lead lives of leisure. They have had enough of the busy struggles of a toilsome life, and now live on the fruit of the labors of other years. We suppose that a business man has a right to retire if he cannot be useful any longer in active business, or if he can be more useful by so doing, or if he is no longer able to perform the active duties of life. But there are members of the church who act in a manner which suggests the thought that they have surely retired. They might properly be styled retired Christians.

These retired Christians are no longer faithful in attending the house of God. When the day is cold, or hot, or rainy, or the roads are bad, they remain at home. They have no seat in the church which they must fill. There is nothing to draw them to the church now. When there is a new preacher on hand, if they hear of it, they will probably go, especially if he is not an agent soliciting funds for some interest of the church. They do not wish to be depended upon by the pastor or any one else. They cannot possibly stand the strain of attending the prayer-meeting or the class-meeting; and as for the Sabbath-school, they like it very much, and are quite willing that all the young folks should go regularly. As for themselves, they cannot teach a class, for it would require too much preparation. They would have to read the Bible and other good books, and for this they have hardly the time. They are not in the active work. They are a kind of retired Christians.

This class of church-members do not wish to be regarded as the leaders in any of the benevolent enterprises of the church. They used to head the subscription for the support of the preacher and for the cause of missions; but now no one must look to them for an example. They probably do not make much money now, or they have had heavy bills to pay, and the last farm is not yet paid for. They will give something, of course; but not just now. They prefer to wait and see. They cannot tell why they should be troubled about these matters, for they are not doing much or pretending to do very much in church matters now. They bore the burdens for some years (just when, they do not say); but now—well, they are retired.

These retired Christians are members of the church, and always intend to be, but they have little sympathy with it or its progress. They can be at ease if the pastor is only partly paid, and is unable to secure the assessments for the benevolent enterprises of the church. They are not troubled if there is no revival of religion, and if there is great danger of the loss of some of their friends in eternal perdition. They do not care if the church is out of repair, and if there is no fuel to warm the house of God. They have fallen behind in the knowledge of the affairs of the church, and do not apparently care whether or not their children read the literature of the church. What will become of their children nobody can tell. Such an example before them will probably be their ruin.

One of the hardest tasks of a preacher's life is to preach the funeral sermon of one of these retired Christians. He does not know what to do or say. He buries the old saint of God who did what she could on to the last with hope of the new and immortal life. He can speak words of comfort over the casket which holds the icy form of the little prattler of yesterday. He can bend with tears, yet with sweet assurance, as he speaks the last words over the coffin of the faithful servant of Christ who died at his post. Yes, he can even stand up in the presence of the dead who died out of Christ, and administer a dread and awful warning to the living. But what shall he do there before the people who know that the dead professed religion, but that his life was unworthy of that profession?

What shall be done for these retired Christians? The church must stir them up by some means. They are barren trees in the vineyard of the Lord. There must be intercession for them. There must be digging and fertilizing done. The power of God's truth must be brought mightily to bear upon them. Personal labor must be done for them in their homes by the pastor. Religion must come to the front when he visits them. But, after all, we know not. Christ told of a barren fig-tree, of the expectation of the husbandman, how he came year after year seeking fruit. He told of the intercessions and engagements of the dresser of the vineyard. He did not tell us whether the "one year more" was granted or not, nor did he say whether there was fruitfulness even if another year was given. What will become of the retired Christian?—*Telescope*.

ADOPTED AND MADE HEIRS.

THERE is no mystery in new birth and sonship except at the single point of the work of God by his Spirit in us. And that mysterious work is not more mysterious than any other work of God. The springing up of a blade of grass contains the same mystery. The fact we have to attend to is just as truly a fact as the springing of a blade of grass. The repenting and believing sinner finds in his heart a filial feeling toward God. This is a fact of experience. It is not a thing revealed; it is not a thing inferred; it is perfectly, validly, certainly known, in the same way that one knows a human love. It is a direct and firsthand knowledge of a fact.

When we inquire about the cause of this fact, the Bible answers, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This filial feeling is declared to be the product of the divine Spirit; and also to be such a feeling as Jesus, our Elder Brother, has toward the Father. The explanation is reasonable, consistent. But we know what he tells us,—not at first hand, but by way of inference,—that the Bible is true, and that the harmony of this revelation with our experience proves the soundness of the explanation. The witness of the Spirit is a revealed fact, confirmed by its agreement with our experience. We believe the Bible as to the other witness, because our own testimony runs to the same effect,—that we have a filial feeling toward God.

The new birth is, then, very simply stated, the putting of a filial feeling toward God into our hearts; if we have this feeling, we know that we have it, and knowing that we have it, we know that we are "born of God." It is a perfectly natural process—awakening affection—produced by the Holy Spirit. We cannot understand why one should wish to believe that he has himself produced this state of heart. Why should so perfect a reflection, in experience, of a revealed truth, be treated as the image cast by some other mirror? Why should it seem strange that the kiss of the Holy Ghost should be given to the soul that seeks the Father? If the prodigal son was met a long way off and enfolded in the parental arms, why should not "our Father" meet and love us returning to his house?—*The Methodist*.

WATCHING WITH CHRIST.

WHY did our Lord want his disciples to watch with him that night in the garden? It was not to witness his agony, for he went on beyond them. It was not to share his conflict, for this they could not do. We talk about sharing each other's sorrows and struggles, but as a matter of fact, there is no such thing as companionship in living. We may receive counsel from friends, we may be cheered and nerved by them; but we really pass alone through our experiences. Others may hold the lamp of comfort to shine upon the gloom of our sorrows, but the sorrows themselves no one can share. When we are struggling in temptation, human or angelic friends may minister to us, but we must fight the battle alone. Lives are like drops of water; they touch at a few points, but remain forever separate. The picture we see in the garden is a picture of all life. The disciples could not share the Master's agony.

Yet while we must meet life's experiences absolutely alone, we want our friends near to us when we pass through sorrow or conflict. And this is what we see in Gethsemane. The disciples could not shield the Master from his woe. They could not lighten the awful burden by so much as a feather's weight, nor drink one drop of the bitter cup which was being pressed to his lips; yet he wanted them near. He took them with him, that while he endured his intense grief he might know that his dearest friends were not far away. This was why he arose three times from his

struggle and went back to them. He wanted to gather a little strength from their sympathy and love.

There are human experiences that will help us to understand this longing of Christ for the nearness of his friends in that hour. A child does not want to go to bed alone in a dark room; but when some one sits near, all dread passes away. Or it awakes in the night while the storm rages, and cries out in alarm. The father comes and lies down beside it. The storm does not cease, but the little one falls asleep in sweet peace. When we who are older are passing through some sore trial, we want our tried friends to keep close to us. They cannot make the sorrow less bitter, nor take upon themselves any part of the burden; yet their very presence makes us feel stronger, and we want them to come close beside us and not leave us till the trial is past.

That was what our Lord wanted that night. He desired his disciples to keep near him, and wake and watch while he suffered, that he might not be altogether alone. How disappointed he was, then, when he came back to get renewal of strength from their waking love, to find them asleep! It is one of the saddest elements in his suffering that night, that he did not even have the little help which human sympathy could have given.

The practical question which arises here is, What are the ways in which we may now watch or fail to watch with Christ? He wants us to watch yet with him in the attitude of friendship. We have such thoughts of the infinite fullness and self-sufficiency of Christ, in his glory, that it seems to us inconceivable that he should need or miss the little love that our hearts can give to him. Yet even in his ineffable majesty he hungers for the affection of his friends. The Scriptures are full of evidences of the divine yearning for human love and trust. Christ himself manifested a most intense craving for the companionship of his disciples. He clung to them as a missionary mother, about to depart over the sea, clings to her children whom she is to leave behind. His parting address throbs and quivers all through with his intense yearning. In his prayer he asked that they might be safely kept, and then be with him forever in glory. He could not bear the thought of separation, and prolonged the parting to the very last moment. The memorial supper is a wonderful evidence of his desire to be remembered and loved. He could not bear the thought of being forgotten. Though in Heaven, with the love of countless angels, he craves and hungers for human love, and is grieved when our hearts grow cold. He wants us to watch with him in responsive love. He wants us to remember him continually, to "lean hard" upon him, and to give him our tenderest affection.

There is another way in which we are to watch with him. He tells us that he accepts anything done to one of his friends as if it were done to him in person. Parents can understand this. They accept kindnesses shown to their children as gratefully as if they had themselves enjoyed them. If my child is in a strange land, far from home, and is taken sick, and one cares for him, no favor shown to me could stir such gratitude in my heart as I feel toward his benefactor. Or, if one treats my child wrongfully, neglectfully, injuriously, I feel the wrongs or the injuries far more keenly than if I had suffered them myself. This helps to interpret Christ's feeling toward those who perform ministries of kindness or do not perform them, to any of his followers. Every one of his disciples is infinitely dear to him. He looks down upon them with ineffable yearning; and when one of them is in need, and another comes and gives help, his heart is thrilled and gladdened by it. Or if one is suffering, and another coldly passes him by, the neglect goes to his heart far more deeply than if it had been shown to himself. Thus we have constant opportunity to watch with Christ in the person of his friends who need our help.

Another way in which we can watch with him is by patiently enduring any afflictions, limitations, or bonds, which we are called to bear for his sake. Some have to carry crosses all their days. We meet disappointments at every turn. Joys fade out of our hearts like summer flowers that wither at the touch of the frost. Hopes vanish like the brilliant dream-fabrics of sleep, and leave no reality. We find ourselves hampered and hindered on every side.

Now it is not always that these crosses and trials are borne with sweet patience. Sometimes we find ourselves growing fretful, morbid, and discontented. This is very sad. It seems to me that if we could realize in all our sufferings, that we are called by them into fellowship with Christ, the heaviest, blackest cross would become light, and would appear wreathed all about with flowers. Paul understood this. He looked even upon his reproach and shame as a badge

of nobility and divine honor, because he was enduring them in Christ's stead. Every time we are called to pass through any trial, or to suffer any anguish, Christ is in the garden again, asking us to watch with him. When we endure patiently, joyfully, triumphantly, we make him glad.

Once more, in all service and sacrifice for Christ, we are called to watch with him. His cause represents himself. Whenever he calls us to activity and earnestness in witnessing for the truth, he asks us to watch with him. Every great crisis is a Gethsemane. We are in one of these now. Shadows hang about Christ's church. Enemies gather. The dearest interests of Christianity are assailed. I have no fear of the ultimate result. In every such conflict, the Nazarene will conquer. Yet we are now passing through one of the dark hours in the history of his reign. As he enters the conflict, he calls his friends to draw near and watch with him. He must fight the battle alone, but he wants us to wake. He wants to know that we are loyal and true. It is surely a time when every friend of Jesus should be so faithful that the Master's heart may never be pained by a disloyal act, or even by one hour of coldness or want of interest. To doubt or grow indifferent is to sleep when he wants us to watch. Let him never come and find us sleeping.—*J. R. Miller, in S. S. Times.*

SPECIAL MENTION.

THE GREEK IN THE FUTURE POLITICS OF EUROPE.

THE Greek seems to be coming to the front in the politics of Europe. The diplomats are again in Berlin in conference over Turkey's unsettled boundaries, and the boundary between Turkey and Greece is receiving particular attention. The technical commission appointed for that purpose has decided the preliminary geographical question as to the Greek frontier, and the conference has adopted their report, which gives Janina to Greece. The conference has so thoroughly considered the subject, and the harmony is so great, that it is thought no special executive steps will be necessary to enforce its decisions. In other words, it is believed that Turkey will see how utterly useless it is to resist the will of the combined powers of Europe. Greece may never become a great empire by the absorption of Turkish territory; but the possibility that this may be the case gives interest to the following letter from the *Christian Union's* Athens correspondent, the Rev. W. F. Tafts:—

"Is it at all likely that in Gladstone's disposal of the Turkish question Greece will be asked to take Constantinople and the lion's share of Turkey?" I said to one of the foremost Protestant educators in the Turkish empire, who has been within it for a score of years. He quickly replied, "No! Why, Greece can't rule herself as yet. She has not been able to suppress brigandage in her own territory. For a while, at least, we must be content to rule and reform Turkey by a powerful European commission back of the Sultan." Many other Americans and Englishmen who have had a long residence in the Turkish empire express a similar opinion. But others think that if the "great powers" must govern Turkey indirectly, it can be done quite as easily and effectually through weak but willing Greece, by re-inforcing her with men and money, as through a strong and unwilling Turkish government by coercion.

"We expect to be in Constantinople within six months. Gladstone will give us anything we want," said an intelligent but impulsive Greek gentleman at our hotel table here in Athens only a day or two since.

"The most thoughtful Greeks do not expect that at present," said a more careful but equally intelligent Athenian to whom I repeated the remark. "Thessaly and Epirus, promised us at the time of the Berlin treaty and withheld dishonorably by the Porte, are all that we look for now. In the course of a century we all expect that 'little Greece' will become one of the 'great powers,' with Constantinople as our capital, and those provinces of Turkey where the Greek Church is the most prominent religion added to what we now possess."

This hope of a great Greek empire is understood to be Gladstone's favorite plan for solving the Eastern question, as England wants no more territory and just as strongly wants no other great power to have more. This hope has long been a difficulty in mis-

sionary work, as the Greek Church, bad as it is, was the means of bringing Greece to her present liberty, and is expected to lead her to a much greater kingdom by the religious empire of seventy million souls it has already organized, and therefore any efforts to win Greeks from her errors to Protestantism or to overthrow her as unscriptural is regarded, even by Greeks who are too intelligent to believe her superstitions, as treason to the great hope of the kingdom's future. It is this hope misinterpreted which makes Greece "the only country in Europe, with the exception of Austria, in which the authorities throw deliberate obstacles in the way of the free circulation of the word of God in the vernacular tongue," as stated in the report of the British Bible Society. It is this hope perverted that makes religious toleration in nominally Christian Greece, so much less, in the written laws at least, than in Mohammedan Turkey (where toleration is, however, secured by European compulsion), that Lord Salisbury, at the request of Protestant missionaries in Athens, has secured from the great powers an assurance that *any provinces of Turkey that may be given to Greece shall suffer no abridgment of their present religious liberties by so doing.*

In view of these facts, it will be seen that Greece is likely to be one of the most prominent elements in the future politics of Europe; and it is therefore important that we should understand as much as possible of her qualifications for her destiny.

The Greeks being mentioned in an intelligent English home, one of the sons said, "Are they all cut-throats?" Many might confess to a similar ignorance of the present condition of the once famous people.

In physical appearance the Greeks of old are said to be fairly represented by the magnificent statues of early Greek art; and such fine figures are not wanting to-day, especially among the men, whose faces have a marble whiteness, and their lithe forms an easy grace, that distinguish them from all other peoples of the Orient.

Mentally, they are ambitious for themselves and their people to a degree strikingly in contrast to the Turks about them, who are narcotized in body by their strong tobacco and coffee, and in mind by the Moslem "Kismet," or fatalism. The Greek peasant family is not content to have all the household for generation after generation remain on the farm, but plans to send at least one of the family away to the higher schools, and to establish schools also in every district, that all may be educated to some degree. Greek families are more civilized than others about them in dress, cooking, beds, houses, and manners. They are by far the most numerous and influential of Eastern merchants, being found prominently in Constantinople, Alexandria, Odessa, Trieste, Marseilles, and not a few of them in London, Manchester, and Liverpool. This reminds us of their national faults, confessed by their own best men,—insincerity, falsehood and vanity; the latter is somewhat excusable, as it is based on the nation's glorious past, and the former is the natural outgrowth of long subjection to the oppressive Turk, whom every subject Greek regards as an enemy that should in every possible way be deceived in his robber plots. Brigandage is now almost wholly suppressed except on the frontier next to Turkey, where that country naturally encourages it as the spoiling of a foe. Mercantile overreaching grows less and less, as Greek merchants find that fair dealing is necessary to success in anything but petty transactions.

The Greeks realize intensely the importance of educating their people, so long kept in ignorance by their oppressors, and we find at Athens a university with 1,200 students and 72 professors—said to be the largest list of any university in the world. All through the communities of the Greeks, in their own kingdom and in Turkey, there has been for the fifty years since Greek independence was secured an earnest effort to establish schools and prepare the people for their great future.

In politics Greece is more democratic than any government of Europe except England; King George having really less power than one of our Presidents or the English Queen, while the people really rule themselves by their congress and cabinet.

Athens, in its streets, houses, costumes, and press, is quite a little Paris, and very much superior in safety and social order to any city of the Turkish empire save Alexandria, where the Greek influence predominates.

Even the Greek Church is showing slight symptoms of reform under the pressure of Protestantism, and in Athens it has recently inaugurated two newspapers, introduced the New Testament in ancient Greek into its schools, and induced its leading merchants in Athens to close their stores on Sunday. We are also reminded that the Protestants of the East, as we have seen them and heard of them in the congregations at

Cairo, Jerusalem, Beyroot, and Constantinople, have always been "mostly Greeks."

These facts, from which each one can draw his own inferences, will help to answer the question whether the Greeks are likely to be capable in the near future of managing successfully one of the great empires of the world.

"Whom the gods would destroy they first make mad" is forcibly brought to mind by the new outburst of intolerance and treason to treaties on the part of the Sultan—the order that hereafter no Moslem will be allowed to become a Christian on penalty of death, and that any foreigner teaching doctrines subversive of Islamism will be imprisoned without consultation of his Consul.

Such violation of solemn treaties will not make the new government in England and the other civilized powers of Europe, who are thus insulted, any less disposed to sweep away from their doors the "unspeakable Turk," and put in his place the abler and better Greek.

Athens, May 1, 1880.

THE JESUITS AND THE CIVIL POWER.

THE ambitious design which was indelibly impressed by Ignatius Loyola on the constitution—we might add the very name—of his order has proved throughout the secret both of its weakness and its strength. To that supreme end all considerations, moral and religious, not excluding their most cherished theological principle, have been subordinated. From the first they were not content to trust to their enormous educational and spiritual influence, but aspired also to "shape the whispers" of all the Catholic thrones of Europe, and to undermine all the thrones which they regarded as anti-Catholic. They governed the French church through the mistresses of Louis XIV., and they plotted persistently against the crown and life of Queen Elizabeth. They did not scruple to make good their position at the French court by more than conniving at Gallican opinions—which could never have been their own—and actually helped to frame the Declaration of Gallican Liberties. When threatened with expulsion from France in the last century, they offered to purchase a reprieve by teaching the four Gallican articles, which directly contravene the fundamental principles of Jesuit theology. Their influence has everywhere been used, and perhaps consistently used, in the service of both civil and ecclesiastical despotism, but the means employed have not unfrequently been such as no plea of conscience could excuse. When the order was dissolved by the authority of the Holy See, which they of all men were bound to respect as final and absolute, they held together in defiance of it under the shelter of the schismatic governments of Russia and Prussia. They are not only "Catholics first and patriots afterward," in whatever country their lot may be cast, but Jesuits first and Catholics afterward. The interests of the church are to their mind summed up in the interests of their own order, and a pope who opposes them, like Ganganelli, is, ecclesiastically speaking, no better than a suicidal maniac, whose dangerous perversity it is the truest charity to restrain. Still more, of course, are secular governments which pursue an anti-Catholic—that is an anti-Jesuit—policy to be treated as natural enemies; while in dealing with governments which could be made subservient to their purposes they would adopt, as they have shown in France, in Mexico, in China, and in Russia, a policy of the extremest Erastianism.

That a society numbering many thousands of members, spread over the face of the world and organized on the strictest principle of military discipline, so resolute in its ambitious aims, and so versatile and unscrupulous in its methods of prosecuting them, should be viewed with jealousy by civil governments—and not least by the governments of Roman Catholic countries, where its influence is most likely to be felt—can be no matter of surprise. Their official organ, the *Civiltà Cattolica*, specially authenticated by a brief of Pius IX., declared shortly before the Vatican Council that "Christian states have ceased to exist; human society has relapsed into heathenism, and is like an earthly body with no breath from Heaven." The Syllabus and the Vatican Council, the two crowning achievements of modern Jesuitism, were their chosen instruments for reversing this fatal tendency of modern civilization. It is not wonderful that the civil power, thus rudely challenged, should have learned to regard the church which they claimed to represent, and under the last pontificate practically ruled, as "an organization bristling with dangerous sentiments," and the Jesuit order itself as "the Prætorian Guard of a dangerous ecclesiastical Caesarism."—*Saturday Review.*

—This is the way the *Interior* of June 17 speaks of the future of our country:—

"The new census will show our republic to be the strongest Caucasian power on the globe, and second in population among the recognized great powers, only to Russia, which counts in her uncivilized hordes of Tartars. We will number about 50,000,000, and take our place as the most important empire on the globe—the first that has attained unquestioned pre-eminence since the empire of Charlemagne."

The Family Circle.

A PICTURE.

BY ELIZA H. MORTON.

A WEEPING mother knelt beside
The coffin of her child;
Her grief, heart-rending in its woe,
Was anguish, bitter, wild;
Her face just rose above the lid
Of a small casket white;
Her eyes were fastened on a scene
Of wondrous glory bright.

Through windows open to the west,
The splendor, soft and grand,
From sunset hills reflected forth
The light of "Beulah land;"
The rays of lustrous twilight shed
Their purple, violet, gold,
O'er all the sky with kindling flame,
And beauty all untold.

The radiant sun seemed ball of fire,
Uncerthly in its glow;
The whispering leaves sang solemn songs,
So strange, and sweet, and low.
The mourner gazed with beating heart,
And as her soul drank in
The loveliness that gleamed afar
Beyond the touch of sin,

Blest words of comfort came like balm:
"The sun no more shall be
Thy light by day, the moon shall give
No longer light to thee;
But God the Lord shall be thy light,—
One everlasting day;
Thy sun shall nevermore go down,
Thy darkness flee away."

The tearful eyes were raised to Heaven,
The lips breathed earnest prayer,
"Thy will, O God, on earth be done;
Thy love is everywhere."
Thus nature taught a lesson true
To heart all bleeding, sore,
And caused the weary mourner sad
Her Maker to adore.

Battle Creek, Mich.

AN EXCELLENT MISTAKE.

THE Wrens and the Littlefields were families that had met at the seashore and among the mountains. They both came to town to live about the same time. Each family took a pew in the nearest congenial church. The Wrens went to Dr. Goodman's and the Littlefields to Dr. Speedwell's. Once in a great while the families exchanged informal evening visits.

"I told Ray last Sunday," said Mrs. Littlefield on one of these occasions, "that we might as well give up our pew in church. I feel frozen out. I'm chilled to death, and I've concluded not to keep up the experiment any longer."

"Can't you get a seat nearer the register?" asked Casper Wren in his matter-of-fact, direct way, looking up with an inquiring expression of surprise and concern.

Ray Littlefield leaned back in the comfortable, deep easy-chair he occupied and seemed intensely amused.

"That's exactly like you, Casper! My wife means that the frigidity she experiences in the social and spiritual atmosphere of Dr. Speedwell's church is such that—ah—in short, such that the consequent mental state induced corresponds to the bodily sensation of chills, unvaried by any flashes of fever whatever," and then dropping bombast in tone and manner the gentleman added, "Seriously, Frank has stood the depressing influence with a great deal of bravery. I do not wonder she has taken a death-cold so far as that church is concerned."

"Why, you dear soul," said little Mrs. Jenny Wren, turning to Mrs. Littlefield, "how dreadful it must be. You ought to come to our church. It is the sunniest, happiest, most *summer-like* church you ever saw. The congregation is very sociable and there is a feeling of at-home-ness that is perfectly delightful."

Mrs. Littlefield glanced at her husband with a look of significance, and turning to Mrs. Wren again, said,—

"Do you really mean it?"

"Why, certainly, I do."

"How long have you attended there?"

"About a year."

"Well, I have heard very different accounts of your church. Mrs. Eaton says that it is very stiff and exclusive, and I've heard others say so. But I suppose you had friends of your own there, and their friends 'took you in,' and so you do not feel it so much."

Mrs. Wren smiled a wondering little smile.

"Why that isn't so a bit," she said. "Come to

think of it, we did n't know a soul when we went there, did we, Casper?"

"I think the *Churchman* is right," rejoined Mrs. Littlefield, "in what it says about the lack of Christian courtesy in churches. I notice a great many papers, of various denominations, are indorsing the ground the *Churchman* takes."

"What is the ground?"

"Here is the gist of it," said Mrs. Littlefield. "I clipped an extract and put it in my pocket-book. 'In some cases,' says the *Churchman*, 'even cultivated families may attend for years and not obtain the slightest recognition.' And then again it says, 'People naturally want to know by certain external signs whether the communion of saints means anything, and whether, if it mean nothing here, it may mean anything hereafter. The worst thing of all is that not a few people become exasperated and soured against the church, because they find in it nothing answering to Christian fellowship, and next to nothing which answers to Christian civility.'"

"Rather sharp," said Casper Wren.

"Just hits the case," said Mr. Littlefield. "I was speaking to Goodfellow down at the office about it, and he agreed with the sentiments exactly. He says he and his family are constant attendants, but are recognized by no one in their church. They really enjoy getting in the country summers and being greeted by the folks. They are a very high-toned, cultivated family. It isn't the fault of the people who complain."

"I saw," said Mrs. Littlefield, "a very good little article in a Syracuse paper. A lady, the writer, told Halicarnassus she was going to church. He would n't go with her, told her she would be sorry if she went, that she was a stranger, and would n't have a good time. She went alone, was seated by herself in a vacant pew. No one spoke to her as she came out. She lingered in the vestibule and finally drew her veil down over her face to hide the starting tears, and came away cut to the heart. Halicarnassus said he told her it would be so. She resolved not to go there again."

Casper Wren had listened to Mrs. Littlefield's synopsis with an interested, sympathetic face; but when she reached her concluding period and he perceived that to be the *finale*, he was rude enough to laugh.

"It was an exceedingly well-written article," said Mrs. Littlefield, with heightened color.

"I have n't a doubt of it," said Casper apologetically; "but how did others know the lady would not have considered recognition intrusive, or, in fact, that she was alone? Why, if she felt inclined to communication, did n't she speak?"

"How could she?"

"Well," said Mrs. Jenny Wren, "I don't know what I should have done in her place," and the little woman looked very reflective with her head on one side. Then brightening suddenly she added,—

"Why, I suppose I should have done just as I did a week ago in a strange church. I went Sunday morning to see my sick washer-woman. She had had hemorrhage, and I dared not wait. I saw when I left her that I was too late for church at home, so I went into the nearest place of worship. I did not know a person. The usher seated me in a vacant pew. I was very comfortable. A gentleman and lady came in late. I showed them the number of the hymn. After service I turned and shook hands with the lady, and said, 'I have enjoyed your pleasant seat very much this morning,' and I asked her if the hymn-book was the one used in Dr. Barton's church of the same denomination. I have one of those, and I wanted to find that hymn again. We had quite a little chat. I never thought anything about it, only that I enjoyed the service."

"Did the lady repel you, consider you intrusive?" asked Mrs. Jenny's husband, with arching eyebrows and a look of mock solemnity.

"Not a bit."

"But you see," said Ray Littlefield, "the cases are not parallel. The lady who wrote the article for the Syracuse paper sat entirely alone, so the article states as a grievance."

"She might have spoken to a neighbor, then, if she desired to offer a remark, and said she had enjoyed the service."

"But," said Mr. Littlefield again, "she had not enjoyed it. It would have been an untruth."

"You're incorrigible!" said Wren.

"Not at all," was the response. "I have myself noticed encomiums of the *Churchman's* article and similar remarks in six or seven different papers, and a prominent minister alluded to the subject in a recent lecture. You know yourself what it is to receive a welcome anywhere, or on the contrary to feel 'left out in the cold.'"

"I see I've made a great mistake," said Mrs. Jenny Wren. "I have always thought that we went to church to worship God and to learn our duty. I have always taken it for granted, too, that worshipping congregations were a great family united by common bond. I know it is so in our church."

"Miss Rathbun told me herself," said Mrs. Littlefield, "that she attended your church a long time and that even at the ladies' prayer-meeting no one spoke to her. I suppose you happened to be well introduced."

"At the prayer-meeting? Why, no, of course not. I was n't introduced at all," said Mrs. Jenny Wren with an exceedingly perplexed expression on her pretty face. "I just went one day. I had heard the appointment read as usual on Sunday. Most of the ladies had gone to the country. Anyway there was only one there besides myself. We waited a long time in silence expecting some one else to come, then I said, 'There are two of us, enough to claim the promise,' and I read from my pocket Bible a verse that had come to me with new beauty of late, and compared scripture with scripture for a few moments and spoke of the family for whom the prayers of the church had been requested. We spoke, too, of the arduous duties of Doctor Goodman, who was absent and acting as Moderator of the General Assembly, and offered prayers for him and the family spoken of, and just as we closed, another lady came. We three have been real friends ever since."

"Wife," said Casper Wren, "I wonder it never occurred to me before what an irrepressible little woman you are. Don't you think you and I make ourselves too much at home everywhere?"

Mrs. Wren looked up into her husband's face with a troubled look. "I remember, now, things that have made no impression upon me in the past," said to Mrs. Atherton the other day, "I should have sent you a note Thursday, but thought I should meet you in the evening at the church sociable and could give you Ellen's message quicker than by mail." "Never attend the sociable," she replied, as though reproving my ignorance of her habits. But I can seldom go myself, so I did not know, I explained to her. "Like the people," she said, "and I quite believe they would like me better if they knew me, but I am 'stranger' there." "How long have you been stranger?" I inquired (knowing she attends every Sunday morning). She replied, "Twelve years."

"I told you so!" said Mrs. Frank Littlefield "that's just the way folks feel."

"Mrs. Atherton has good New England sense, and is 'a saint' if there are any on the face of the globe," said Casper Wren.

"I've made a mistake," said Mrs. Jenny Wren "and I have been acting on it as a basis without demur or question. I have always supposed the church was our Father's house, and have felt more at home in it than anywhere else in the world. Even socially, in England, people entertained by the same host consider introduction superfluous (though I believe a lady who had lived abroad discovered that the ignominious failure of her first dinner party after she returned to New York was due to the fact that she forgot that people's ideas of decorum differed on this point this side of the water). In churches, at all events, I have thought all were on common ground. I have never felt hurt nor neglected. If I have ever been 'snubbed,' I have been too well grounded in my theory to perceive it, and have thought the persons either troubled, preoccupied, or strangers themselves, in which last case I have unconsciously, I believe, resolved myself immediately into an impromptu reception committee. But what everybody says must be true, and I am willing to reconsider and discover the dimensions of my mistake."

A little rustle just here attracted the attention of the animated group gathered around the cheery grate in the extension, and Mrs. Littlefield, in telling the story a long time afterward, said she came very near giving a little scream as the massive head and portly figure of Dr. Goodman appeared, framed in the open door leading from the back parlor.

"Ex-cel-lent mistake, ex-cel-lent mistake," said the doctor rubbing his hands delightedly as he slowly advanced to an arm-chair which Mrs. Jenny Wren, with the color coming and going in her cheek, drew forward for him in genial welcome. "Ex-cel-lent mistake," he continued to repeat after exchanging a handshake all around. "I wish seven-eighths of my church-members would make the same kind of mistake; I think we would all stumble right into a state embodying the essence of things longed for. I certainly owe you an apology, and I am very willing to make it, for I feel as though I had received a great deal of instruction and edification without any right to it," and the

fine, deep-set eyes gleamed with hearty mirth beneath the shaggy projecting brows.

"I had coughed, and changed my seat, and dropped my keys all to no purpose," continued the doctor; "your pleasant gabble rippled over all. But having heard my own name, and in such pleasant connection, waking gratefulness on my part in knowing that I had the prayers of the daughters of the church, I was afraid I might hear something not so pleasant ere long if I did not face the battery of your eyes and 'like a man' announce myself, which it appears your servant did not do for me."

"Did a servant admit you at the door?" asked Mrs. Wren.

"Unequivocally," said the doctor, with a twinkle in his eye. "I did not come through the keyhole, although I found myself crowded into a very small place to-night. My wife is away from home. My right-hand elder is gone too. A perplexing matter came up requiring some visiting which I have no time for. I didn't know what I should do, when all at once the helpful faces of Mr. and Mrs. Wren came up before me, and I thought, The very ones to know just how to go to work, and only around in the next block, too! I will just go and 'drop in upon them!'"

"You came just in time to give your dictum, Doctor Goodman," said Ray Littlefield. "Mrs. Wren had suggested some new ideas to my mind. It occurs to me whether after all the 'mistake' in regard to this social side of the church question which is so much discussed just now, may not be to some degree on the side of the great mass of the disaffected, who wait to be warmed from without instead of from within."

"I think it is, and to a great degree," said the doctor, "although there is something to be said on both sides."

"Doctor Goodman," said Mrs. Wren, when at length there was a pause in the animated discussion which all had entered into with great heartiness, "I have just thought I ought to give you 'the key to the situation' you found yourself in to-night, left so inhospitably alone in our dimly lighted back parlor."

"Has the Swede immortalized herself again?" asked Casper Wren with a sudden look of illumination.

"Doubtless," replied his wife, and then turning to the doctor, "I was obliged, Dr. Goodman, to reinforce this week, by taking as my second girl a Swede, who hardly understands a word of English. Her misapprehensions have involved us in uncounted mystifications. My father arrived this afternoon, and after dinner went down to Aunt Kate's. He is about your age and figure, and my 'new acquisition,' who had taken his valise to his room, no doubt thought when she admitted you that he had returned, and that there was nothing to be said or done on her part."

"Another excellent mistake," said the doctor with great glee, "if you will permit me to consider it so, since it has given me a chance to participate in this fireside ventilation of the church-fellowship question, 'opened up' lately in so many of the religious papers, and especially well shown up by your home group in this snugger of yours, madam, under your 'own vine and fig-tree,'" and the doctor facetiously referred by a gesture to the luxuriant ivy that had sent a wandering spray out to reconnoitre just above his head.

"It is seldom that the pulpit and the pews have just such an opportunity to compare views. I must say that the longer I dwell on the subject the more strongly confirmed I become in my first impression regarding the excellence of your 'mistake.'"—*Mary E. Comstock, in Christian Weekly.*

TAKE CARE OF YOUR HEALTH.

ONE of the most foolish things that men and women can do is, to kill themselves, or to exhaust their energies and wreck their health. No one is benefited by such imprudence; nor does any one ordinarily thank them for their pains. What you are is more important to ordinary minds than what you have done. You may have performed immense labors, but if you are sickly, and sour, and dyspeptic, and querulous, people will forget your services, and be attracted by the superior personality of others who may have accomplished far less than yourself.

But imprudent and exhausting endeavors do not promise the best results even in the accomplishment of needed labors. The man or woman who labors moderately and judiciously, does more in a year and more in a lifetime than the person who rushes on with unreasoning haste, and, without the rest and recreations which his physical nature demands, does two weeks' work in one, and is sick a fortnight to pay for it; or accomplishes two years' work in one, and is then permanently disabled and becomes a useless burden on the industry of others.

Take care of yourself. If you do not take care of yourself, no one will take care of you. No wife or husband or child will thank you for killing yourself for them. No employer will bear your aches and pains, or pay your doctor's bills, or support you in the sickness which you have brought on yourself by overwork for his benefit. You are to remember that the body is the temple of the Holy Ghost, and that you are not your own, but are bought with a price. You have no more right to abuse your body and overtax your energies than you have to whip and abuse an overworked and borrowed horse; and yet there are persons who will work themselves twice as long as they would think it right to work a dumb beast, and will urge their jaded energies to utter exhaustion and paralysis, and after all will accomplish less than they would had they labored carefully, and preserved clearness of mind, vigor of body, and fitness for careful and successful endeavor.

Work is Heaven's ordinance; but they who work without food, or intermission, or rest, violate the divine arrangement, and doom themselves to unknown and incalculable evils. The very persons who have profited by their unwise exertions will call them fools for their pains, and they will be obliged reluctantly to admit the appropriateness of the designation. On the other hand, those who are careful of health and strength, who provide things needful for the body, and who treat themselves as well as sensible men would treat a horse or an ox, will find in the end that they can do more work and better work than by the opposite plan; and that they will be prized and loved and honored not only for what they have done, but for what they are; for their vigorous manhood and womanhood, their healthful personality, which images forth the likeness of Him who hath made them.—*The Christian.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

SYSTEMATIC STUDY OF THE TRUTH IN THE SABBATH-SCHOOL.

BY E. T. BEDEE.

THAT it is highly important for us, as intelligent members of the remnant church, to have a thorough knowledge of present truth, none will deny. "Sanctify them through thy truth," is the petition of our Saviour, showing what a blessed influence the word of God has upon the life. We must see the golden thread of truth in order to properly give a reason of our hope to those who ask. And yet we have been pained, sometimes, to see the indifference manifested by some of our brethren with regard to informing themselves on points of present truth. Some people with whom we converse, wax eloquent over politics; the topic of others is science. Should not the theme of S. D. Adventists be the glorious message of truth,—the third angel's message? My brother, can you repeat it? Can you give chapter and verse? Do you understand how to explain its solemn denunciation of wrath to your neighbors? Do you realize that this is your message?

Right here the Sabbath-school comes in to aid wonderfully in this work. A great many do not know how to study to advantage. Some will read a great amount at a time, and remember but little; whereas, if a systematic course of study were pursued, a great variety of facts would be retained in the mind. Now, in the Sabbath-school Lesson Sheets we have just such a series of systematic lessons as will best instruct both youth and adults. One subject is canvassed after another. Thus the mind is led from point to point, and the light shines brighter and brighter in the way. Let us appreciate the lessons which are so faithfully prepared for us and learn them thoroughly.

May God bless the various Sabbath-schools of our people, and help us to act well our part in this important branch of the work.

—The religion that commends itself to our common-sense is the religion that commends itself to our faith. The religion that is faithful in little is the religion that will be faithful in much.—*National Baptist.*

A LESSON FROM THE CATHOLICS.

P. J. MAYERTY, in an article entitled, "Roman Catholic vs. Protestant Methods," read before the S. S. Convention at Battle Creek, May 5, 1880, and at Charlotte, June 2, 1880, draws from the Catholic system of instructing the young some hints of practical excellence. After defining Catholic success, and giving some of the methods by which it is attained, he says:—

"There are some things in their manner and methods of teaching which we can copy. These are,—

"1. *Perseverance.*—They work out their present methods, instead of being constantly on the alert for new methods.

"2. *Earnestness.*—I think there is no one who sees them going through with their peculiar forms of religious service, both at church and away from church, irrespective of all sorts of hindrances, but will conclude that they are in downright earnest.

"3. *Religious Confidence.*—They believe in their church and in its methods fully. Whatever may be said of their religious practice as individuals, they are never accused of unbelief. No ripple of modern infidelity disturbs the calm of their faith or hinders their efforts by undermining their confidence in their religion. No, they never question the truthfulness of their system, but go about their work of propagating it with a business-like confidence in its God-given authority that disarms doubt and sets it at defiance."

From both methods, the Catholic and the Protestant, he draws the following conclusions:—

"1. That our aim should not be to teach merely Bible geography, sacred history, or the surroundings of the Sabbath-school lesson, but to teach those things in order to draw from them some suggestion or inspiration to a holier life.

"2. That perseverance can be made useful in teaching things that are true, as well as those that are false, and that if it makes success possible in a bad cause, how much more so does it make it possible in a good one.

"3. That to accomplish anything, our heart must be in the work; we must be in downright earnest.

"4. That we must have faith in the truths we present. This is very important in this unbelieving age. Confidence is contagious, and so is the lack of it. We must not be like the lawyer who espouses a cause for the fee, whether it be right or not; we must know that right and truth are on our side, and feel the force of that mighty fact in our teaching.

"5. That our methods are better than our practice, and that all they need is working. All methods have for their object the increasing of the teaching power, or making it more effective, utilizing it all; but no method has yet been devised that does away with the necessity of old-fashioned hard work. Perfection may not be attainable in many things this side of Heaven; but we need not be discouraged over that fact, for wherever our methods are lacking, working them thoroughly will not only reveal the lack, but will in every instance suggest the remedy. Our methods will keep pace with our ability to use them, and further than that they are useless. Let us go to work like Wesley; if it be with unformed and rude plans at first, no matter. Time will bring skill and knowledge; but meanwhile we are training souls—by clumsy methods, it may be—for the kingdom of God. "Work, work, work is what we are most in need of just now."

—A little shoeblack called at the residence of a clergyman of this city and solicited a piece of bread and some water. The servant was directed to give the child bread from the crumb-basket, and as the little fellow was walking slowly away and shifting the gift between his fingers for a piece large enough to chew, the minister called him back and asked him if he had ever learned to pray. On receiving a negative answer, he directed him to say, "Our Father," but he could not understand the familiarity.

"Is it our father—your father—my father?"

"Why, certainly."

The boy looked at him awhile and commenced crying, at the same time holding up his crust of bread and exclaiming between his sobs,—

"You say that your father is my father; aren't you ashamed to give your little brother such stuff to eat when you have got so many good things for yourself?"—*New Orleans Times.*

—Let us be sure that our delight excludes not the presence of God; we may please ourselves so long as we do not displease him.—*Thomas Adams.*

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 1, 1880.

JAMES WHITE,
J. N. ANDREWS,
U. SMITH,

Corresponding Editors.
Resident Editor.

MRS. CAIN, NEE MISS ADAM.

A PROPOSITION may be considered to be pretty well sustained when two things are true of it: first, when all the arguments adduced in its favor are logical and sound; and, secondly, when all that is said against it is unreasonable and absurd. The article on "Cain's Wife" in No. 25 of last volume seems to be well supported from both these sources. Evidence of the first sort we are still fain to conceive is found in the article itself; the second is furnished by correspondents who have written to controvert the position taken.

One correspondent thinks that it is altogether postposterous to say that Cain married his sister; and he provides him a wife in this way: He would have it that more than a single pair were created in the beginning, and offers this as a proof from the record: In Gen. 1 we read that God created man in his own image, male and female. Who these were, it is claimed, we are not informed; but they were not Adam and Eve; for in the next chapter, verse 5, it is said, "There was not a man to till the ground;" and to meet this want, God created Adam and Eve, the record of which work immediately follows.

From this argument it appears that those whom God at first created, and that too in his own image, after his likeness, proved to be incorrigibly lazy; God could not make them work; they would not till the ground. He was therefore under the necessity of providing some other means for this necessary work, and so made Adam and Eve. Whether these were made in the image of God, we are not told. And what became of that first creation of Chap. 1, we are not told. Whether they sinned and fell, or whether we have somewhere in the world a race of unfallen beings, we are left to the most lively conjectures.

Our correspondent, however, ventures into this field far enough to suggest the following: What race can more properly be considered the ones whom God first created, and who would not till the ground, than the red man, whom the Americans are for this very reason crowding into the Pacific!

Verily, this is immense for the American Indian. If he has the honor of belonging to the race which was first created, and the only one, so far as we know, created in the image of God, and who is, so far as we can learn from the record, still unfallen, this nation ought to understand the fact, and treat him accordingly. The only object of this wild contortion is to make Cain the prototype of John Rolfe, and to open the way whereby he might, if so disposed, marry an Indian.

It is unnecessary to say to the intelligent reader, that, beginning at the 4th verse of Gen. 2, Moses recapitulates briefly the work of creation, and enters more particularly into the subject of the creation of man—the same man of Gen. 1:26, as is still further explicitly stated in Gen. 5:12.

The answer to the question, "Who was Cain's wife?" depends upon the answer to another question; namely, "Have all the human family sprung from a single pair?" If they have, then the first marriage, whether it was that of Cain or some one else, must have been between the children of the same parents. And, under the circumstances, why not? As carefully stated in the article herein referred to, circumstances were then altogether different from what they are now; the race was in a different condition, and it was necessary that such relation should then be formed. But these conditions, circumstances, and necessities do not now exist; and consequently such union is not now either natural or lawful.

On the ground of consanguinity it strikes us that we find much more ground of objection to the union

of Adam and Eve, than to that of Cain and his sister. For Adam said, when the woman made from his own rib was presented to him, "This is now bone of my bones, and flesh of my flesh." Adam married a part of himself. If any objection is to be made, it is to be made here, rather than in the case of Cain.

Now we understand the Scriptures to teach very clearly that the whole human family have sprung from one original pair, who came by creation from the hands of God. If not, how could Adam say of Eve that she was "the mother of all living"? Gen. 3:20; how could Paul say that God "hath made of one blood all nations of men"? Acts 17:26; and how could he call Adam "the first man"? 1 Cor. 15:45.

Adam, without doubt, had children, daughters, probably many of them, and perhaps other sons, of whom no record is given. And how long it was before Cain married, and how numerous the children of Adam then were, we have no means of knowing. But one thing we think we do know; and that is, if Mrs. Cain herself were here, she would testify emphatically that no man had any occasion on her account to object to the authenticity or credibility of the Scriptures.

SEEKING NOTORIETY AGAIN.

ONE A. N. Seymour, of Michigan, whose name some of our older readers will remember, is again seeking to make himself obnoxiously prominent in connection with the Sabbath question. So many years have elapsed since his former insane and inane crusade against the sacred institution of the Lord Jehovah, that he perhaps imagines that but few acquainted with the circumstances as they transpired will remember them, and that most of his readers will be those who had no knowledge of them. In no other way can we account for the audacious statements which he makes.

In the *World's Crisis* of June 16, 1880, he states that some twenty years since he wrote out eleven questions for Sabbatharians to answer. Considering the man, this is a marvel of modesty. He wrote not only eleven, but by transposing, restating, and ringing the changes on certain expressions, he rolled up the number to the pompous figure of "fifty," and called them "unanswerable arguments."

After a certain conference in Jackson, he further states that J. M. Stephenson returned "to Wisconsin and commenced publishing a paper advocating the principles of seventh-day Sabbath-keeping," and sent him a copy. With his fatal eleven questions our hero stood ready and launched them at that office. Stephenson waited six weeks, he says, and then wrote him that he could not answer the questions; and after another silence of six weeks, he came out in two lengthy articles, renouncing that theory. A paper throttled to death twenty years ago, after twelve weeks of existence, by the famous eleven questions, and this is the first the world ever knew of it! Never before did we hear of any such paper. We would like to learn its name, precise date, and location.

D. P. Hall was next swooped upon, according to the narrative. "He was silent for six months," says S., "and then wrote me that he was skeptical in reference to the Sabbath." "After another silence of six months, he renounced it."

How remarkably regular these transactions were. One waits six weeks and writes, and then in six weeks more gives it up. The other waits six months and writes, and then in just six months more gives it up. J. M. Stephenson routed from the Sabbath in twelve weeks, and D. P. Hall in one year, by the same wonderful eleven questions! The truth of the matter concerning Stephenson's and Hall's apostasy is simply this. They came East in the interest of a conspiracy to gain control of the REVIEW, and change it into an Age-to-come paper. But being circumvented in this, they soon broke their connection with this people; and A. N. S. will never be chargeable

with the guilt which he so much covets, of turning those men away from the truth.

He next avers that he sent the same questions to the editor of the REVIEW, and gives a list of the questions. After the questions he makes the following statement, which we quote verbatim, the italics being his: "The above was sent to the *Review and Herald* years ago, but the editor took no notice of it. What think ye of such conduct? Judge ye all."

We can tell in few words not only what we think, but what we know; and that is that in this he is following in the steps of Ananias and Sapphira. Not only his eleven questions, but all the fifty above mentioned, which in reality are only the substance of the eleven, re-stated in every silly shape in which it is easy to put them, were published in the REVIEW, beginning with No. 1, Vol. 20, and fully answered by J. M. Aldrich, running through six numbers of the paper. The same matter was immediately put in tract form, and advertised for years in our book list, under the heading, "Review of Seymour; his Fifty Questions Answered," and sold all over the land with our other books until the edition was exhausted. Yet he would now have the readers of the *Crisis* understand that no notice has ever been taken of his questions by the REVIEW. We do not need to ask any man in whose heart there still lives a spark of moral honesty, what he thinks of such conduct.

As to the questions, in themselves considered, they are entitled to no consideration. They are unfathomably shallow; and what obligation the editor of the REVIEW or any one else was under to notice them, does not appear, though it may look in his eyes like a great crime. The notice that has been taken of them is only for the sake of those who for the time being might be confused by them. Here for example is the first question: "1. Where is there *one command* of God to keep holy the seventh-day Sabbath prior to the time of Moses?" The question is designed to imply that there was no command, and hence no Sabbath, nor obligation to keep any. But any reader of average intelligence will at once try the same question on the other commandments. For instance, Where is there one command not to kill prior to the time of Noah? Yet was not the law against killing as binding from Adam to Noah as it is to-day? and was not Cain condemned and branded as a murderer for killing his brother? Gen. 2:3 contains in plain language the record that a command to keep the seventh-day Sabbath was given to Adam, and consequently that such command was in existence from Adam to Moses. And when we reach the time of Moses, and the record and the writer were contemporaneous, then the Sabbath command is set down in express terms. There was no occasion for it in the preceding record.

His second question is a similar clap-trap utterance: "Where is there *one command* of God to any Gentile nation, either in this or in any preceding dispensation, to observe the seventh-day Sabbath?" Mr. S. claims to be a Gentile, and in this we think his claim may be well-founded. Then he may read a description of his condition in Eph. 2:11, 12. The first thing for him to do is to get out of this state, cease to be a Gentile, join the commonwealth of Israel, become a "fellow-citizen with the saints, and of the household of God," verse 19, and he will no longer spend his time blindly inquiring what laws God has for the Gentiles.

He also rings the changes on "one command" for the Sabbath subsequent to the crucifixion, not thinking in his windy defense of the Lord's day, that some one may think far enough to ask him for "one command" in the New Testament for Sunday-keeping.

He seems to think that an intense desire has existed on the part of seventh-day people that he should commence to keep the Sabbath. In this, again, his conceit gets the better of his veracity. The Lord wants none but converted men in his cause, and ever since we have come to know this man, it has been evident that a radical change must be wrought in him before his services could be of use in any good cause.

THE WISCONSIN CAMP-MEETING.

BY ELD. GEO. I. BUTLER.

This meeting was held on the camp-ground used by our people some years ago. It is a beautiful location, bordering on Crystal Lake.

The meeting was comparatively small. Some three or four hundred were encamped on the ground, the excessive rains of the previous week hindering many. I reached the ground early Thursday morning, and found the meeting commenced, and the preparations in a good state of readiness. The care of the meeting fell wholly upon me until Friday night, when Bro. Corliss reached the ground. Bro. White was expected, and there was some disappointment that he did not come.

This camp-meeting was conducted upon the plan so familiar to all our people, and was not marked with any special or peculiar features. The preaching was plain and practical, calculated to lead the people to a deeper work of grace, and to promote zeal in the work committed to our trust. They became more and more earnest as the meeting progressed. On Sabbath we made special efforts to reach the backslidden and unconverted, and we had a most profitable time. Perhaps one hundred and twenty-five came forward for prayers, and many manifested deep feeling. The meetings in the tents after the general exercises were over, were said to be very profitable. A good work was done, and many souls were made to feel their need of help, and sought it with earnestness. There was not a large attendance on Sunday, but those present gave good attention and seemed interested. I understand that some of the town's people present greatly desired the meetings to be continued in the city, offering to contribute a considerable sum if their wish could be granted.

On Monday we tried to carry on and deepen the spiritual impressions made Sabbath on the hearts of those seeking the Lord. In the pouring rain, we found this somewhat difficult; still, good seemed to be accomplished. Twenty were baptized by Elds. Decker and Olsen. I think the place for baptism was the most beautiful I ever saw,—a sandy beach, a fine grove all around, a green grassy plot in front, and pure crystal water.

The subject of our institutions and the relation they sustain to the prosperity of our cause was canvassed quite thoroughly before the people, with decidedly good results. This most important subject cannot be neglected by us without great peril. Satan is busy with suggestions and temptations to destroy our interest in their prosperity. This is never accomplished without great spiritual loss. The blessing of God comes in when our people feel as they ought to feel on this subject. We have always found it so in the past. It was so in this case. Though we did not make a special call for means in their behalf, because the officers of the Conference felt the opportunity must be improved to raise a reserve fund, and try to get the tract society out of debt, yet much good was accomplished. The necessity of manifesting our sympathy, and working for their interest, was more clearly seen. The Lord's Spirit came in; we felt that he blessed in this work. The necessity of supporting our Sanitarium and College in the good work for which they were instituted, was specially dwelt upon, and the people accepted our testimony. Had there been no other object calling for the means of those present, I have no doubt they would have subscribed liberally. About \$1,000 was pledged to the tract work, a part of which was paid.

The Executive Committee for the ensuing year is O. A. Olsen, G. C. Tenney, and N. M. Jordon; Secretary, Bro. Stillman, of Madison; Treasurer, Bro. Kerr.

Monday night we had a temperance lecture. We were favored with some of the temperance songs from the advance sheets of the temperance song book about to be published. Wisconsin has made good progress in the temperance cause, better than some of

our other Conferences. We are thankful they have done so well. Bro. G. C. Tenney was elected President of the society for another year.

Tuesday morning we had an excellent farewell meeting. Some sixty testimonies were given in rapid succession, and courage and hope and good cheer seemed to fill all hearts, as the brethren and sisters went forth to battle again with the powers of darkness. All seemed to feel that we had had a good meeting. The ministers seemed determined to accomplish greater results than during the year past. May God bless the Wisconsin Conference.

June 17.

THE SAYINGS OF CHRIST.

BY ELD. A. S. HUTCHINS.

THAT the teachings of Christ demand explicit obedience, none can deny who receive him as the prophet promised through Moses. "Him shall ye hear in all things whatsoever he shall say unto you." And upon the mountain of transfiguration a voice was heard: "This is my beloved Son, in whom I am well pleased; hear ye him."

In the sermon upon the mount the Great Teacher clearly shows the importance of obedience to his sayings, in the following language: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Such was the character of Christ's teaching, the purity of his doctrine, the simplicity and power of the words falling from his lips, that conviction was carried to the hearts and consciences of his hearers. "The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." The same convincing and convicting power forced the confession from certain officers, "Never man spake like this man."

Yet, notwithstanding the great perspicuity of this sermon, the power and wisdom of the speaker beaming in every sentence, it is to Antinomians a stone of stumbling and a rock of offense, the most unwarranted illogical, and unscriptural conclusions being drawn from some of the clearest statements of Christ. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

These positive declarations, free from ambiguity, are forced out of their latitude, and made to mean directly the opposite of the perpetuity and immutability of the law. Theories built upon this hypothesis have been met and refuted a thousand times.

Some thirty years since, when I first embraced the Sabbath, I asked a Free-will Baptist preacher, a Greek scholar and teacher, what rendering the original would justify in the text above quoted. His answer justified the conclusion that the last "till" carries the law forward to the fulfillment of all things spoken by the mouth of the prophets. The law of God stands as the unerring rule of right, and will throughout probationary time; and the saints of God will enter the kingdom of bliss and immortal glory with it written in their hearts. Loyalty to God and faith in Christ is the watchword of the Christian.

One writer, not a Sabbatarian, uses the following language: "The law was founded on an eternal distinction, strong and irremovable as the granite basis of the world. Easier would it be to sweep away the heaven and earth than to destroy the least letter—one jot, or the least point of a letter, one projecting horn—of that code which contains the very principle of all moral life."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

Before me lie two articles from Antinomian pens. One says, By "these least commandments," Christ "meant such as he was then giving his disciples, and not those given more than fifteen hundred years before he appeared on the earth." He claims that Christ gave between "thirty and forty commandments," which he maintains should be kept.

The other writer is less sound on the point of obedience, opening a wide gate and presenting a broad way into the kingdom. Referring to the belief of Seventh-day Adventists, he says: "Again, we grant them all they claim of verse 19, and what have they gained? for he that breaketh one of the least of these commandments, and teaches men so, is as really in the kingdom of Heaven as those that do and teach them: for the one is called *least* and the other *great* in the kingdom of Heaven; so if one is there the other is. The only difference is in grade, and I think any of us will be satisfied to be one of God's *little* ones."

This opens wide the portals of Heaven for the obedient and the disobedient. The "everlasting doors" are lifted up that the transgressors may come in. "Open ye the gates, that the righteous nation which keepeth the truth may enter in," should then be paraphrased so as to welcome the saint and the sinner. "Say ye to the righteous that it shall be well with him." No; no. Say ye to the righteous and to the unrighteous that it shall be well with them.

Doubtless this writer agrees with the first, that "these least commandments" refer to the new commandments which it is maintained that Christ gave; but whether or not he does, there are serious objections to interpreting thus loosely the Scripture.

1. It makes the teachings of Christ—in likening those who hear and do his sayings to the man who built his house upon a rock, and those who hear them and do them not, to the one who built upon the sand—mean nothing. Again, it makes the Saviour speak as one beside himself, instead of speaking "as one having authority."

2. This is contrary to the whole tenor of Bible doctrine, which requires faith in Christ, repentance for sin, and obedience to God's law.

3. It abolishes the rule of obedience by which we are to form a moral character, and by which men will be judged. James 2:12; Eccl. 12:13, 14.

4. It ignores the doctrine that obedience is a prerequisite to salvation; while Inspiration presents Christ as the "Author of eternal salvation unto all them that obey him." Heb. 5:9.

Said our Saviour, "My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." There is something underlying the gospel, here called the will of God. The man who will do this shall know of the doctrine of Christ, whether it be of God, yea, or nay. Now, it is a fact everywhere discernible that just in the same ratio that men ignore and undervalue the claims of God's law, seeking to set it aside, they preach and teach a gospel correspondingly defective and unscriptural. It is painful to see the law of God and the sayings of Christ thus reduced to a nullity.

But what can "least in the kingdom of Heaven" mean? Macknight's rendering of the clause makes all clear and harmonious with the entire Bible. It is, "Shall be of no esteem in the reign of Heaven." This view not only honors God and the Son, but it clothes the mandates of Heaven with respect, recognizing the authority of the Lawgiver, and is in exact accord with the unmistakable teaching of the Master in the next verse:—

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

—One of the best rules in conversation is, never to say a thing which any of the company can reasonably wish had been left unsaid.—*Swift*.

THE MINNESOTA CAMP-MEETING.

BY ELD. GEO. I. BUTLER.

THIS meeting, like the one in Wisconsin, was not nearly as large as it would have been but for the heavy rains in the Northwest, which have made the upper Mississippi the highest known for twenty years, and destroyed much property. The number encamped on the ground was upwards of four hundred and fifty. The place of meeting was very pleasant—the same as last year—and the weather most beautiful.

Most of those present were strangers to me, though a few years ago I was well acquainted with most of the brethren in the State. This is because of the large increase in numbers of the Sabbath-keepers in this Conference. Perhaps in no other has there been such a rapid growth.

The preaching was plain, and well received. A spirit of solemnity and seriousness succeeded the somewhat light and frivolous spirit manifested by some at the beginning of our meeting. An effort was made to impress upon all the nearness and certainty of the Judgment, and the importance of the religion of Jesus Christ, plain and simple as he taught it himself. If we as a people are backslidden and far from God, it is simply because we have failed to live out the principles Jesus our Saviour taught and practiced. There is no other way by which we can climb up and succeed in entering into the desired haven. There is no new patent which will bring us to the end victorious. The self-denying, cross-bearing way alone leads to the pearly gates.

On the Sabbath nearly two-thirds of the congregation came forward for prayers, between two and three hundred, at least. The meetings in the tents were most interesting and profitable, and real good was accomplished. On Monday, also, nearly as many came forward, and a good work was done. Eighteen were baptized.

Sunday there was a smaller attendance, I think, than at any meeting I have attended this year. We did the best we could, however, to interest those who came. The camp being several miles from the city, and few who lived there having teams, it was difficult to get to the meeting.

At this camp-meeting about \$1,300 in pledges and money was raised for our institutions, and good was accomplished by presenting before the people the importance of these institutions. The Spirit of the Lord witnessed to the work, and all seemed cheerful and happy while pledging liberally for the cause. This effect is always seen when our people take hold to support our institutions. Being so closely connected with the cause, their prosperity is identical with the prosperity of the cause. One of the first things to be done as prosperous times return is to free our College and Tabernacle from debt, and to relieve the Office and Sanitarium from the pressure under which they have labored during the hard times. Our people have given liberally to establish these institutions, and God has made them a great blessing to the cause, and has blessed the donors. And he still blesses those who labor for their prosperity. So we have found wherever we have tried it this season. Many of those who pledged for the support of these enterprises had never before taken stock in them. Such persons will love these institutions more, now that they have something invested in them. We also raised about \$200 on a tent and camp-meeting fund.

It did not require special urging to secure these pledges. They were obtained simply by showing the relation these institutions sustain to the cause, and by appealing to the reason and consciences of the brethren. The means flowed freely from the heart, and was cheerfully given. God will bless the cheerful giver.

Our meeting closed with the best of feeling. Many said it was the best camp-meeting they had attended for years. At the last, the business matters dragged so as to somewhat injure the interest; but on the whole we had an excellent meeting, which I trust will be of profit to the cause.

June 25, 1880.

Our Tract Societies.

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

LETTER-WRITING.

BY ELD. S. N. HASKELL.

THE writing of letters is an important feature of the missionary work, and one that is becoming more and more prominent. As V. M. societies are organized, and clubs of our pioneer sheet are taken by individuals all over the country, letter-writing will continue to increase. It is a field of labor in which much has already been accomplished, and still much more might have been accomplished if proper attention had been given to the writing of the letters.

The circumstances of different persons vary widely, so much so that no definite rule or set form of words will meet every case. But the question may arise, How shall we vary the framing of letters when writing to persons whom we have never seen, or of whom we know nothing? The addresses of individuals are gathered up from various sources. A copy of the *Signs of the Times* is sent to one address for three successive weeks, followed by a letter. In most of these cases the writer has no means whatever of obtaining any knowledge of the person addressed. An important question therefore is, How shall we vary the wording of letters to suit the different cases? In answer, I would say that the person writing the letter should become acquainted with God by prayer. Under such circumstances no individual should feel free to write without first seeking the guiding influence of the Spirit of God. A soul is in the balance, and your letter may decide him for or against the truth. The Lord is acquainted with him. He gives you the privilege of being the instrument of communicating to him the light of truth. How important, then, to seek God for light and wisdom in the case.

The writer should feel the importance and burden of the work. The heart should be drawn out in love and sympathy for him for whom Christ died. This is a school in which we can educate ourselves in spiritual things. Those who have only received a theory of the truth, and have never felt the worth of the soul and a burden for others, may find it difficult at first to get the spirit of this work. This is why we have so few successful V. M. societies. But here is a field where the mind can be trained to feel for others, and this training will be of priceless value to any one receiving it.

There is power in a letter written when the heart is warm with the love of God and inspired with the subject. One who feels the burden of the work and will tremblingly lean on God for his aid is worth a thousand who write with a careless indifference, or thus engage in any branch of this work.

If Christ could leave the heavenly courts and humble himself to humanity in order to help man in his darkness, and could finally die for him, how ought we, who have been made subjects of the grace of God and partakers of this great salvation, to feel for one another?

How willingly will Christ help those who are trying to educate themselves to labor successfully in this work. This should be realized, and his aid sought in faith. He is the Great Teacher. He alone can teach us how to reach hearts. When we place ourselves in a condition to be taught of God, we shall receive help from him. To be successful we must have a living connection with him. It is on this point that we are deficient. And yet every one can here take lessons of the greatest teacher the world ever saw.

You may be perfect in the construction of sentences, and write an elegant hand. This is all well. The more you have of this education the better. But all this, in itself, will not convert the soul. The educating influence of the Spirit of God, which can be obtained in the humblest cot, and without which our life will be barren, is what every person who engages in letter-writing should have. Will not thousands of our brethren and sisters seek God and obtain that help which will make them efficient in this branch of the work? Our most successful V. M. workers, those who obtain the most responses to letters written, are not the best educated, or the freest from worldly cares. Some are common day laborers with ordinary ability. Others are sisters who have the responsibility of families resting upon them; but they have become acquainted with God. They have sought God and connected with him until many have become workmen who need not be ashamed, either of

the amount of labor performed or of the frequent responses showing the results of this kind of labor. Even some children not over twelve years of age have become successful in remailing the *Signs* and writing letters.

SKETCHES FROM THE LIVES OF MR. AND THE MRS. JUDSONS.—NO. 2.

MR. JUDSON entered the seminary at Andover Oct. 12, 1808, as a special student. On the 28th of May, the following year, he made a public confession of religion, and joined the Third Congregational Church in Plymouth, of which his father was then pastor. In September of the same year his attention was called to the subject of foreign missions by reading Buchanan's "Star in the East." The convictions thus received resulted, within a few months, in his decision to become a missionary to the heathen. In a letter written at a subsequent time to a brother missionary, he thus describes the effect produced on his mind by this work:—

"Though I do not now consider that sermon as peculiarly excellent, it produced a very powerful effect on my mind. For some days I was unable to attend to the studies of my class, and spent my time in wondering at my past stupidity, depicting the most romantic scenes in missionary life, roving about the college rooms, declaiming on the subject of missions. My views were very incorrect, and my feelings extravagant; but yet I have always felt thankful to God for bringing me into that state of excitement, which was perhaps necessary, to enable me to break the strong attachment I felt to home and country, and to endure the thought of abandoning all my wonted pursuits and animating prospects."

He read with great eagerness every scrap of information concerning Eastern countries, and it was Colonel Symes's "Embassy to Ava" which first turned his thoughts to Burmah.

He spent the winter vacation of 1810 at Plymouth. Up to this time his parents had not been made acquainted with his missionary views. He felt exceedingly reluctant to break the matter to his father, whose ambitious views with regard to him he very well knew. One evening his father threw out some hints of splendid prospects in the future, and his mother and sister showed by smiling innuendoes that they were in the secret. Adoniram begged his father to explain himself, as their views of the future might not coincide. His father was sure there would be no difference of opinion, and proceeded to explain that Dr. Griffin had proposed his son as his colleague in "the largest church in Boston." "And you will be so near home," added his mother. Judson could not answer either of them, but his sister soon joined in the conversation, and to her he said, "No, sister; I shall never live in Boston. I have much farther than that to go." Steadily and calmly, but most fervidly, he proceeded to describe the course which he had marked out for himself; and though it occasioned his mother and sister many tears, his father offered scarcely a word of opposition. It should be borne in mind that an enterprise of this kind, at that time, was very different from what it is now. The subject of foreign missions had been but little agitated, and to devote one's self to this work, was to engage in an almost untried, extremely perilous, and what seemed to many a fanatical undertaking. Other openings, perhaps equally favorable for engaging in worldly pursuits, were rejected by Mr. Judson. These, with other circumstances showing many excellent qualifications and traits of character, we pass by for the sake of brevity.

While at Andover, Mr. Judson's attention was called to the subject of health. He was thought to possess a delicate constitution, with a tendency to consumption. It occurred to him, that, if he became a missionary, it was important that he should become acquainted with the best mode of promoting health and prolonging life, as on these his usefulness would in a great measure depend. He therefore entered upon a careful study of physiology, and adopted certain practical rules, which ever afterward governed him. No man was ever more ready to expose himself to dangers and privations, when necessary, than he; but even while taking a course which appeared to worldly men the most reckless, he availed himself of every precaution, and secured every comfort of which the circumstances would admit.

About the time that Mr. Judson entered the seminary at Andover, a missionary society was formed in the Williams College, which seems afterward to have been removed to Andover. The second article of the constitution read as follows: "The object of this society shall be to effect, in the persons of its members, a mission or missions to the heathen." In the fifth article it was provided that no one should become a member who was under any obligation which would be incompatible with go-

ing on a mission to the heathen, and in a following article members were restricted from entering into such obligations or engagements. Of this society Mr. Judson became a member. Previous to this, several other missionary societies had been organized in this country.

In May, 1799, an Association was formed in Boston, called the Massachusetts Missionary Society. The object of this society was, "to diffuse the knowledge of the gospel among the heathens, as well as other people, in the remote parts of our country, where Christ is seldom or never preached." A few years later the constitution was changed so as to include other countries. In 1803 the Baptist Missionary Society of Massachusetts was formed, and in 1812 the Salem Bible Translation and Foreign Mission Society. Several periodicals in the interests of the missionary cause commenced to be issued about this time.

The subject of missions received the attention of men of eloquence as well as men of means. This general interest was occasioned largely through the influence of a few young men connected with the Williams College and the seminary at Andover, of whom Mr. Judson was one. They conversed, prayed, and labored together, not only to kindle the missionary flame in Andover, but in many of the colleges in our country, and among the churches where they were called to preach. One leading impulse moved them all, and found expression in language like the following, which is taken from a personal letter written by one of the number: "The field is almost boundless, in every part of which there ought to be missionaries. Oh that we could enter a thousand gates, that every limb were a tongue, and every tongue a trumpet, to spread the gospel sound! The man of Macedonia cries, 'Come over and help us.' This voice is heard from the East and from the West, from the North and from the South."

They applied to the General Association of Massachusetts, which met at Bradford, June 28, 1810. As the result, the American Board of Commissioners for Foreign Missions was at this time formed. It was at first thought best to connect with the London missionary society, under whose supervision missionaries were already in the field, and Mr. Judson was appointed delegate to confer with the directors of this society. Failing to make satisfactory arrangements, the matter was taken in charge by the American Board.

Mr. Judson's experience while on his voyage to England was such as to give him some foretaste of the future hardships and privations which were in store for him. The ship Packet, in which he sailed, was captured by the French; and as he was quite young, with nothing distinctive in his outward appearance, as well as speechless (he was unable to speak the French language), friendless, and comparatively moneyless, he was placed in the hold with the common sailors. The weather roughened, and he became excessively seasick. Sick, sorrowful, and discouraged, his thoughts went back to his dear old Plymouth home, his other associations, and finally the Boston church—"the biggest church in Boston." At first he had some misgivings, but it soon occurred to him that God had suffered all this trouble to come upon him as a trial of his faith, and he resolved in his strength to bear it, as he might afterward be called upon to bear similar trials. The doctor, observing his Hebrew Bible, addressed his patient in Latin, and through this medium learned who he was. Mr. Judson was then placed under more favorable circumstances during the voyage; but on his arrival in France, much to his surprise and indignation, he was marched through the streets of Bayonne in company with the crew of the Packet, and confined in a dark, dismal, under-ground prison, from which he was rescued by an American, whose attention he had secured by loud outcries, while on the street. M. L. H.

THE HEALTH AND TEMPERANCE WORK.

BY ELD. B. L. WHITNEY.

THE subject of Christian temperance has deservedly engaged the attention of our people for several years; and probably no other class at the present day are so fully aroused to the importance of a thorough understanding of the principles of true health reform as Seventh-day Adventists.

The labors of those whom God has called to lead out in the work of inviting attention to these things, and of setting before our people in a plain and consistent manner the general principles of health and temperance, have had a wonderful influence in molding the sentiment of our people on these points, and in educating them to a position far in advance of the masses. We have great reason for gratitude for what the Lord has wrought

among us in this respect, and for the evident tokens that his guiding hand has been in the work, not only in bringing it to its present stage of development, but also in raising up those who may lead on to greater advancement in this direction. And while we are thus grateful for what has been accomplished, we should not be unmindful of the still greater work which awaits us before we, as a people, shall be brought to that standard which God has so plainly marked in his word.

It is true that important advance steps have been taken; and this should give us courage and energy, and stimulate us to greater activity and zeal, as we consider the still broader field for improvement before us. If we have a proper appreciation of the importance of this work, and the bearing it will have upon those who are brought under its influence in refining and elevating them, and fitting them for the coming of the Lord, we shall not lightly esteem the agencies which he employs for the accomplishment of this work.

The American Health and Temperance Association, although of comparatively recent organization, has already accomplished a noble work in giving form and permanency to the principles which have been adopted by us. A great field of usefulness lies before the Association; and its work of calling the attention of the people to these truths so closely connected with the other distinguishing features of our work, and of educating our people to have true ideas concerning their relation to life, should enlist the sympathies and efforts of all those who desire the advancement of the cause of truth.

It is almost astonishing to note what has already been accomplished by the society, when we take into account the comparatively small amount of labor that has been bestowed in its behalf. With a membership already numbering over ten thousand, and with its field of operation as yet but barely entered, we can see before us grand opportunities for earnest effort and faithful work, which will surely bear fruit in the salvation of men from the errors into which they have fallen. In this, as in other departments of our work, there seems to be no limit to our usefulness.

The work of the Association is indeed largely among our own people. We need a better education and a more thorough discipline in the great principles which have called this organization into existence; and this we must have before we can labor successfully for others. When this shall have been secured, there will then lie before us an almost unlimited beyond, in which we may find ample fields of usefulness in laboring for the elevation and amelioration of thousands of those who are perishing for lack of the knowledge God has given us. This field is already white for the harvest. There are thousands only waiting for some one to bring them the light, who would receive it even more willingly and cheerfully than we have done. It is regretted that we are not better prepared for this aggressive work; and the fact that we are not, should arouse us to vigorous efforts to gain such a preparation.

The suggestion of the President of the Association in REVIEW of June 3, to connect this work with our T. and M. work, by holding a general health and temperance meeting in connection with the district quarterly meetings of the tract society, will commend itself to all as a wise and practical one. Some difficulty has been experienced in the past in securing a due amount of interest in the meetings that have been held especially to promote the health and temperance cause, not from lack of interest in this branch of the work, but because the demands of the cause in its various departments have taken the time and attention of our brethren from this work. Again, in many localities it has been found difficult to secure the right persons to conduct such meetings; but, by having a general meeting in connection with our district tract meetings, with suitable persons appointed to have charge of them, a better interest than heretofore will be secured. A general effort should be made by all to have this meeting interesting and profitable. Our brethren should feel that it is important to attend them; and, with proper effort, they may be made the means of great good in helping to awaken a deeper interest in the work among our people in general.

The publication of the "Health and Temperance Budget," with its programme for meetings, interesting articles, and excellent music, will produce a decided feeling of relief to many who have had the responsibility of conducting these meetings, and who, from lack of experience, have felt themselves unqualified to conduct them in a profitable and interesting manner. This new feature, we are sure, will be heartily welcomed by all, and

will tend very much to increase the interest in our health and temperance meetings.

Acting in harmony with the suggestions above alluded to, the President of the N. Y. H. and T. Society has already appointed suitable persons in each district in the Conference, to have charge of the H. and T. work at the approaching district meetings. With promptness on the part of all, this effort may be made a grand success.

INTERPRETING PROVIDENCE.

THE true spirit of the Christian life is expressed in these words of Paul: "I am ready." Let a blank follow them, to be filled with whatsoever our Lord may put in. I am ready for anything that the Lord wills. Paul had a way of saying it, and of doing it, too. Hear him: "As much as in me is, I am ready to preach the gospel to you that are at Rome also." And to the Corinthians he writes, "The third time I am ready to come unto you." Here in our text, forewarned of the danger that awaited him, he says, "I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." And afterward, having suffered persecution, stripes, imprisonment, everything but death, he wrote from his Roman dungeon—where he did "preach the gospel," and to which he had been so ready to come although he came in chains—from that dungeon he wrote to Timothy, "I am now ready to be offered," as he looked forward to his execution.

Some time ago I spent half an hour in the house of one of our fire steamers, and it seemed to me that the life of these firemen illustrated very forcibly the truth we are considering this morning. One word constantly used in speaking of them is very significant. They are either on duty or off duty. Now duty is the chief thing to regard in the Christian's interpretation of Providence. When on duty those firemen are ready for any call. Let the summons come at whatever time, by day or night, in sunshine or storm, scorching summer or freezing winter, and it finds them always ready to go—and ready to go anywhere. That is the readiness a Christian should be in; then he has no trouble to interpret the alarms of Providence.

An old missionary seal used to have a figure and device like this: on one side of the picture was a plow; on the other, an altar; between the two stood an ox, and underneath was the motto, "Ready for either." Ready for useful work, and ready for the sacrifice of his life itself, is not alone the true missionary spirit, but the true spirit for all Christians.

The question which solves every doubt about providential guidance for one thus ready is this: "What does my Master say?" We make a mistake when we think we need to have a long look ahead in order to determine our course of action. To do right it is not necessary to pry into the future, or to search the unsearchable wisdom of God. It is enough for a Christian to take one step at a time; he is not to go by long leaps, neither is he required to fly. And there is never any uncertainty or need of worrying over what the next step should be, if one is ready to do God's will. Do the present duty, and leave the result to the Father in Heaven, who maketh all things work together for good to them that love him.

Once I had the opportunity of going into the engine room of an ocean steamer. It was amid-ship. The top was covered with an iron grating. Through the large openings in this we could peer down into the deep hold where the ponderous machine worked. We descended an iron stairway. All the way down this pit—for it was unlike anything else—the walls were of stout iron; not a window or opening anywhere, except into the furnace room at the bottom and up through the grating on deck. Down here the engineer is confined by his duty. All the movements of the vessel depend on him. His is the will that controls the action of this vast machine. But he can see nothing of the vessel's course. He does not know whether the forces he sets in motion will carry him. He slows or stops; he quickens or reverses his engine, just as he is bidden. The pilot looks after the course; the pilot decides the direction; the pilot gives the orders to the engineer. It is enough for the engineer to know his present, immediate duty, if he is ready to perform. He is no judge of the channel or the course. Now Christ is the Christian's pilot. We can leave the future to him. Our duty is done when with alacrity we obey the message he sends here in his word, and when we regulate our conduct and thoughts each moment by the tinkle of his bell in our consciences.

It may be all dark about us; we may be utterly unable to interpret the meaning of Providence; we may not know the *whys* of our Master's orders. But we may always know *what* he orders for the present moment. Up through the iron grating over him the engineer can see the welcome daylight after a storm, and the twinkle of the stars at night. So the Christian who is always ready to obey his Lord's signal to duty as given in the Bible and in conscience, though he may be shut up in the deepest, darkest pit of life, will always be safely piloted through every stormy providence; and, if he look up by faith through the bars of his pit of duty, he will always see the light of God's love and the twinkle of his promises.—Conclusion of a sermon by Rev. Wm. Durant.

HE KNOWETH.

Why should our spirits be oppressed
When days of darkness fall?
Our Father knoweth what is best,
And he hath made them all.

He made them, and to all their length
Set parallels of gain;
We gather from our pain the strength
To rise above our pain.

All, all beneath the shining sun
Is vanity and dust,
Help us, O high and holy One,
To fix in thee our trust;

And in the change, and interfuse
Of change, with every hour,
To recognize the shifting hues
Of never-changing Power.

—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.

IOWA.

Webster City, June 18.—We pitched our tent in this place yesterday. Held our first meeting last evening, with a good congregation. The people seem to be friendly, and we hope for some success. Bro. J. H. Durand is with us. We desire the prayers of God's people.
E. W. FARNSWORTH.
H. H. HOLLENBECK.

Lenox, June 22.—On the 17th, the southwestern tent was pitched in this place, a little town of about seven hundred inhabitants. The surrounding country is good; the people are friendly. At our last meeting the tent was full of interested hearers. Our prayer is that God may bless this effort.
J. H. MORRISON.
R. A. HART.

Hillsborough, Henry Co.—We commenced meetings at this place in our fifty-foot tent, June 17. One hundred and ten were out the first evening. Our audiences have increased, and Sunday evening, June 20, it was estimated that over three hundred were present. The people are courteous, and attentive to the word spoken. We shall try to do our work faithfully and well, and we hope the cause in this new field will be remembered by God's praying people.
C. A. WASHBURN.
I. J. HANKINS.

MICHIGAN.

Pine River.—Sabbath, June 19, was a good day for the church at this place. We spoke upon the necessity of trusting in God at all times, and felt that he was with us. All seemed encouraged and profited. An excellent social meeting followed.
ALBERT WEEKS.

Fowler, Clinton Co., June 18.—We pitched our tent here the 10th inst., and the next evening we held a meeting with about fifty in attendance. Our congregations have since averaged about one hundred and fifty. Sunday evening the tent was full. This is called a hard place for ministerial labor; but I think I never saw a better interest to hear the word of the Lord at so early a stage in a tent-meeting than we are now having in this village.

Bro. E. Hutchins makes an efficient tent-master. We ask an interest in your prayers.
J. WILBUR.

ILLINOIS.

Maquon, Knox Co., June 17.—Tent No. 2 is at this place. The meetings are well attended. The people are kind, cheerfully ministering to our wants. We have freedom in speaking the word.

We ask all our scattered friends in this section of the State to meet us here. If you cannot come to the meeting, communicate by letter.
B. F. MERRITT.
G. A. HOBBS.

Chicago.—Sabbath, June 19, I had the pleasure of meeting with the Sabbath-keeping church in this city, in their chapel, 269 W. Erie St. About forty were present, old and young. I preached a short sermon, and then we had a Sabbath-school. I expect to preach to them each Sabbath at 1:30 p. m., for the next six or eight weeks. Any friends living in the city or passing through it, are invited to attend. Or if there are churches within a few hours' ride of Chicago, I would be pleased to visit them while stopping here.
D. M. CANRIGHT.

Allendale, Wabash Co.—We closed our meetings at Friendsville, June 7. A goodly number decided against us before we went there, so they used the stay-away argument. As the result of our meetings, ten

signed the covenant. A number more are convinced of the truth, and we hope some of them will obey.

To-day, June 11, we are seating the tent in the village of Allendale. We purpose commencing meetings the 14th. Brethren, remember us in your prayers.

G. F. SHONK.
JAMES WILLOUGHBY.

KENTUCKY.

Big Spring, Breckenridge Co., June 21.—We are at a place called Cross Roads, near the above post-office. Have been here some two weeks. There is quite a large attendance, though it is harvest time. The tent has not come yet, but the Methodists give us the free use of their meeting-house, and we are carrying on meetings in that. The house is not large enough to hold the people. We are just through the prophecies, and, of course, the test comes now. Our address, for the present, will be as above.
S. OSBORN.
R. G. GARRETT.

NEW YORK.

Lewis Co.—We came to this county expecting to pitch our tent the first week in June, but as there was some delay, we visited the church at Otter Creek. This church has a flourishing Sabbath-school, with some outside interest. Before leaving, we ordered ten copies of the Song Anchor for them. Myself or Eld. Plumb will attend their quarterly meeting the first Sabbath in July. We have now pitched our tent, and will hold our first meeting Thursday evening. Pray for us.
H. H. WILCOX.

Norwich Corners, June 21.—Everything has seemed to work favorably here, and the interest in our meetings has steadily increased. With very few exceptions, we have the sympathy of the people, and from miles around they flock to the tent. Though we are out in the country, the nearest village being about two miles distant, we have good congregations. Last (Sunday) evening a very intelligent company of about two hundred gave the best of attention to the word spoken. Shall get to the Sabbath question this week. We pray that the Lord will take charge of the work, and we believe he does. To his name be all the praise.
T. M. LANE.
J. Q. FOY.

Keene, Essex Co., June 14.—We pitched our tent in this place June 11. The little company of Sabbath-keepers in Keene, although few in number, and meeting opposition, have "a mind to work." This disposition has been manifested, not in words alone, but in earnest efforts and deeds of kindness in our behalf. May the Lord reward them abundantly.

Our first meeting in the tent was held last Sabbath. One young sister started in the way of eternal life. May the Lord give her grace to prove faithful. We have held three meetings since, and although the weather was bad, our congregations ranged from sixty to eighty.

Keene is but a small village situated among the highest peaks and amid the grandest scenery of the Adirondacks. Hundreds of people come here every year, many of them for health or pleasure. Our earnest prayer is that they may find health to their souls. We desire a full consecration to the work, and a burden for souls for whom Christ died. To this end pray for us. If any of our friends have periodicals to spare, we can use them. Our P. O. address is as above.
E. W. WHITNEY.
M. C. WILCOX.

NEBRASKA.

Washington Co.—The faithful labors of Brn. Cudney and Clausen in this county have been attended with success. I have been with them the past few days, and assisted in organizing a church of fifteen members, twelve of whom were baptized in a stream near by. Others are keeping the Sabbath. These were all strangers to our faith until this spring. There is about an equal number of Americans and Danes.

May God hasten the day when a "pure language" will be restored.
CHAS. L. BOYD.

Blair, June 16.

Riverton, June 14.—We closed our meetings, two and one-half miles north of this place, last night. Eight are keeping the Sabbath. Obtained two subscribers for REVIEW, one for Signs, and sold \$4.09 worth of books and tracts. We have our tent mended again, and leave in the morning for Bloomington. Bro. Harris was with me during the last of the above meetings. We had a hard rain last week, the first one to thoroughly wet the ground in over eight months. The wind has subsided, and the weather is more settled.
GEO. B. STARR.

Bloomington, June 20.—After coming to this place last week and getting our tent pitched, bills out, etc., I returned to Riverton and spent the Sabbath with the little company just raised up there. We had a good meeting, and were all encouraged, as one more good brother took his stand with us. Saturday night, sold one volume

of Spirit of Prophecy, and obtained two subscribers for Good Health.

We held our first meeting at Bloomington this evening, and the tent was filled.
GEO. B. STARR.
F. G. HARRIS.

PENNSYLVANIA CONFERENCE.

Great Valley, N. Y., June 17.—June 5, 6, we met with the society at Corydon, Pa., for the purpose of organizing them into a church. Six of this company were waiting for baptism. Circumstances prevented two of these from going forward at this time. The Spirit of the Lord was with us during our meeting, especially so when we gathered beside the broad waters of the Alleghany river for baptism. It was a precious season. After baptism, a church of twelve members was organized. Two more will join as soon as baptized, making fourteen. An elder was elected and ordained. An expression of their views in regard to the Testimonies being called for, all the Sabbath-keepers present expressed faith in them by rising to their feet. All the members of the church except one have become full members of the H. and T. Society, and a club has been formed. We think this a good example. May the Lord bless this church and make them living witnesses for Christ.

June 12, commenced meetings in the tent at Great Valley, N. Y., where we were compelled to stop on account of sickness last fall. Have held five meetings, with large and very attentive congregations. Bro. Thurston is with me.
D. T. FERD.

MISSOURI.

Sylvania, Dade Co.—June 12, 13, I visited a few of our brethren living in this county. Eight brethren and sisters met at the house of Bro. Baston, three of whom had lately commenced keeping the Sabbath. These all seem to be earnest workers. We had a good meeting; the Lord came very near. We organized a Sabbath-school, which will have a membership of twenty-one. They decided to take five copies of the Instructor, and to order six copies of Bible Lessons for Little Ones. May the Lord bless this young Sabbath-school, and make it the means of bringing others into the truth. At three o'clock Sabbath quite a number of the neighbors came in, and we spoke to them on the subject of Christian duties. On first-day we had the pleasure of speaking twice in the school-house near Bro. Baston's to a full house.

We have been holding meetings at this place occasionally for more than a year. The interest is good, and has been from the first. We have never been able to hold a series of meetings here, but hope to do so soon. Some already acknowledge that we have the truth so far as they have heard. We would be glad if Bro. Wood could come and assist us. There seems to be a good interest at Newport, about five miles south of Bro. Baston's. I desire to be a humble instrument in the hands of God of doing something in this good work.
J. M. WATT.

Nevada City, Vernon Co., June 14.

WISCONSIN CONFERENCE.

THIS Conference held its tenth annual session at Portage, Wis., in connection with the camp-meeting, June 9-15, 1880. Conference convened at 9 o'clock A. M., June 10. The President, H. W. Decker, in the chair. Prayer by Eld. Jordon.

Report of last annual session called for, read, and approved.

The list of churches was read, whereupon thirty-six reported, represented by forty delegates.

The question of new churches coming up, on motion the companies at Westfield and Dorchester were taken under the watchcare of the Conference.

On motion of S. S. Smith, division ministers were empowered to represent the unorganized companies in their divisions not otherwise represented.

The Chair was authorized to appoint the usual committees, with the exception of the Nominating Committee. A Nominating Committee of nine, one from each ministerial division, was then chosen by the Conference, as follows: J. C. Nielson, E. R. Gillett, Rufus Baker, S. S. Smith, R. G. Cowles, J. Deming, T. B. Snow, F. D. Waller, and H. W. Decker. The Chair announced the following committees: On Auditing, Benj. Carter, P. H. Cady, A. Olsen, Geo. Sheldon, James Farrer, and E. R. Gillett; on Credentials and Licenses, O. A. Olsen, A. J. Breed, and N. M. Jordon; on Resolutions, Elds. G. I. Butler, G. C. Tenney, and O. A. Johnson.

Adjourned to call of Chair.

SECOND MEETING.—This meeting was held June 11, at 9 A. M. Prayer by Eld. Geo. I. Butler. Minutes of the previous meeting read and approved. Eld. Butler was invited to participate in the deliberations of the Conference.

Bro. A. Patten was elected trustee of the educational fund for three years, vice A. C. Woodbury, whose term had expired.

A resolution passed by the General Conference respect-

ing the election of church officers annually, was taken up and indorsed, and a committee of three was appointed by the Chair to fix the time for such election. O. A. Johnson, P. H. Cady, and E. R. Gillett were chosen such committee.

Voted, that a committee of three be appointed by the Chair to rearrange the ministerial districts of the State. O. A. Olsen, G. C. Tenney, and N. M. Jordon were appointed.

Adjourned to call of Chair.

THIRD MEETING.—Conference convened at 5 o'clock P. M., June 11. Prayer by Bro. Cady. The committee on fixing the time for the election of church officers reported as follows:—

Your committee appointed to consider and fix the time for electing local elders and deacons, would respectfully submit the following:—

Whereas, It is desirable that there should be a fixed time when this should be done, so that all can move in harmony, and

Whereas, The presence of a minister would tend to give importance to the occasion and satisfaction to the church at the election of its officers, therefore

Resolved, That each division minister should endeavor to so arrange his appointments that he can commence to hold meetings for this purpose on the first Sabbath in October, in each year, and then visit the churches in succession as rapidly as practicable.

O. A. JOHNSON,
P. H. CADY,
E. R. GILLETT, } Committee.

The Committee on Credentials and Licenses reported recommending the following: For credentials, J. G. Matteson, J. P. Jaspersen, H. W. Decker, O. A. Olsen, G. C. Tenney, N. M. Jordon, S. S. Smith, C. W. Olds, John Atkinson, O. A. Johnson, T. B. Snow, A. D. Olsen, and I. Sanborn; for licenses, A. J. Breed, E. G. Olsen, J. C. Nielson, J. J. Smith, and H. R. Johnson.

The committee on rearranging the ministerial divisions of the Conference submitted the following: The first division includes the churches of Fish Creek, Pulcifer, Stiles, Howard, Neenah, Clay Banks, and Poy Sippi (Danish); O. A. Olsen, minister. Second, Racine, Raymond, and Chicago; J. C. Nielson, minister. Third, Johnston, Little Prairie, Oakland, Avon, Albany, and Monroe; G. C. Tenney, minister. Fourth, Hurricane Grove, Mt. Hope, Waterloo, Sand Prairie, Kickapoo, Liberty Pole, and Victory; A. D. Olsen, minister. Fifth, Debello, Avalanche, Leon, Alma Center, Taylor, Whitehall, Mt. Pisgah, and Hixton; O. A. Johnson, minister. Sixth, Buffalo county; T. B. Snow, minister. Seventh, Maple Works, Loyal, Weston, Dorchester, and Nasonville; A. J. Breed, minister. Eighth, St. Point, Grand Rapids, Plainfield, Adam Center, Westfield, and La-Grange; N. M. Jordon, minister. Ninth, Bellefontaine, Hundred-Mile Grove, Baraboo, Excelsior, Dell Prairie, and Lisbon; S. S. Smith, minister. Tenth, Mackford, Fremont, Poy Sippi (Eng.), New London, Linn, and Clintonville; C. W. Olds, minister.

Voted, That the La Grange church be allowed to retain their tithe one year to assist in building a church.

Voted, That the Conference Committee have power to assist, out of the Conference funds, poor churches in the erection of houses of worship as in their judgment they may see fit.

Adjourned to call of Chair.

FOURTH MEETING.—Held June 12, at 9 A. M. Prayer by Eld. Corliss. Minutes of the previous meeting read and accepted.

Voted, That the name of the church of Lisbon be changed to Mauston. Bro. Christenson, from Neenah, having arrived, he was admitted as a delegate.

The Committee on Nominations made the following report: For President, O. A. Olsen; Executive Committee, O. A. Olsen, E. R. Gillett, and N. M. Jordon; Secretary, Willet D. Stillman, of Madison; Treasurer, Wm. Kerr, of Monroe, Green county. E. R. Gillett declining to act as a member of the Executive Committee, the name of G. C. Tenney was substituted, and the nominees were then elected.

Eld. Corliss was invited to take part in the deliberations of the Conference.

Adjourned to call of Chair.

FIFTH MEETING.—Conference opened at 4 P. M., June 14. Prayer by Eld. S. S. Smith. Minutes of the previous meeting approved.

The following resolution was passed by a rising vote:

Resolved, That we as a Conference express our appreciation of the services of H. W. Decker, who has acted as President of this Conference.

Voted, That Eld. Corliss be invited to labor at Madison, in this State, on his return from Minnesota.

The Committee on Resolutions reported as follows:—

1 *Resolved*, That it is the sense of this Conference that a general T. and M. Institute be held in this State during the coming fall, under the auspices of the T. and M. society.

2 *Resolved*, That we hereby express to our aged and beloved brother, John Atkinson, our fraternal and Christian love, and our sympathy in his affliction.

3 *Resolved*, That our Conference laborers be required to furnish to the Auditing Committee itemized reports of their time and expenses.

4 *Resolved*, That it is the duty of ministers before leaving a new field where a company of believers is brought out, to fully present the subjects of health and temperance, spiritual gifts, and tithing. And that a failure to do this shall be censurable, and should be taken into account by the Auditing Committee.

These resolutions were adopted by the Conference.

The Committee on Credentials and Licenses made an additional report, recommending that A. Fuller, Christ Holmes, and T. D. Waller receive licenses, and that the names of S. E. Sutherland, James Robbins, and James Mulhollen be referred to the Conference Committee.

The Treasurer reported as follows:—

Cash on hand at beginning of year,	\$1020.56
Rec'd during year,	5087.25

Total,	6107.81
Paid out,	4773.64

On hand,	\$1,334.17
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On motion, the Conference adjourned *sine die*.
H. W. DECKER, Pres.

E. R. GILLETT, Sec.

KANSAS H. AND T. SOCIETY.

THIS Society held its second annual session on the S. D. A. camp-ground at Wakarusa, Kan., May 20-24, 1880. Meeting called to order by the President. After the usual opening exercises, the minutes of the last meeting were read and approved.

The President, being authorized to appoint the usual committees, named Joseph Lamont, John Gibbs, and G. C. Beach as the Committee on Nominations; and J. S. Osborne, G. H. Smith, and J. W. Bagby as the Committee on Resolutions.

The Committee on Nominations submitted their report, suggesting Eld. Smith Sharp, of Ottawa, for President, Joseph Lamont, of Mound City, for Secretary and Treasurer. These nominees were duly elected. The Secretary appointed Nannie J. Kilgore, Lettie Miller, Mrs. Laura Beach, Mrs. M. A. Rogers, and Mrs. Nettie Sharp to solicit signers to the pledges.

The Committee on Resolutions reported the following, which were adopted as the sense of the meeting:—

Whereas, In the providence of God an interest has been awakened in the cause of health and temperance in various parts of our State; and whereas we feel a deep interest in this branch of the work, believing it to be a mighty means in the hands of God for the accomplishment of good; therefore

Resolved, That we as a people will unitedly endeavor to push forward this great work; and we recommend that our ministers, in their various fields of labor, set this matter before the people in a clear light, and as far as practicable organize H. and T. clubs.

Resolved, That we recommend that every S. D. Adventist sign the teetotal pledge.

Resolved, That we recommend all members of this Society to use their influence and votes in support of the movement for the adoption of the Amendment to our State Constitution prohibiting the liquor traffic.

Resolved, That a copy of these resolutions be furnished to the Review for publication, and to periodicals in our own State which are favorable to the cause of temperance.

The business of the session occupied three meetings; the last of which was held at six P. M., May 24.

Adjourned *sine die*.
J. LAMONT, Sec. SMITH SHARP, Pres.

A DISCUSSION.

THE Sabbath question was the subject of a discussion held at Walkerton, Ind., June 8 and 9, between Eld. S. H. Lane and Eld. Seymour, First-day Adventist. Five sessions were held, three of which were devoted to the claims of the seventh day, while two were devoted to those of the first day. The usual arguments were employed on both sides. Eld. Seymour made several strong (?) arguments by endeavoring to make the Scriptures suit his own ideas. For example, after quoting Ex. 16: 23, "And he said unto them, This is the Sabbath which the Lord hath given unto you," etc., he remarked, "Moses was talking to the children of Israel; and were they in the garden of Eden? No, certainly not; yet Eld. Lane says that the Sabbath was given to man in the garden of Eden!" Again an attempt was made to make Acts 20: 7 state that the disciples met on the first day of the week to break bread, and that Christ met with them and said, "Peace be unto you."

We sometimes fail to see the full meaning of scriptures by reading them in too careless a manner; but I must believe that the Elder found all that would go to substantiate his belief (?) in Matt. 28: 1. It was stated that the word *σαββατον* in the first instance does not mean Sabbath, i. e., any holy day (what it does mean he failed to tell us), but that in the second instance it means, "the first day of the week," "the first-day Sabbath," or may have reference to the whole week; at all events it proves that the first day should be observed as a Sabbath.

When Eld. Lane quoted the second commandment, his opponent objected that the word "love" was not there; and to satisfy him, the moderators requested Eld. Lane to read it from the Bible.

The truth met with a decided victory. Sunday had to fall in with Matt. 7: 26, 27, and Matt. 15: 13. Oh, how thankful ought we to be for the truths of the third angel's message!

J. S. SHROCK.

TO THE NEW YORK TEMPERANCE SOCIETY.

1. *Annual Dues*.—Will they always remain annual dues? Shall I say or write anything more about them? I do not know as I ought to now, but pardon me, brethren and sisters, and I will just this once. I suppose all understand that the whole of the 25 cents initiation fee goes to the General Association. A small amount of this is retained to meet the expense of engraving certificates, and the balance is refunded to the State Society in H. and T. literature. The certificates and literature must be sent through the mail by the State Secretary to those clubs and individuals entitled to them, and this involves no little expense. Are we going to let the Secretary meet this expense alone? If not, please send in the annual dues.

Certainly ten cents per annum is a small sum on our part for the support of the great cause of temperance, a cause which brings us so many blessings financial and otherwise. But when one has the expense of correspondence, mailing certificates, literature, etc., together with the cares of the office, to meet alone, it involves an expense that few are able or willing to meet. Let each of our club secretaries collect annual dues at once, and send the amount to Miss Isadore L. Green, Sacketts Harbor, Jefferson Co., N. Y.

2. *Meetings*.—An organization cannot live unless it does something. It may have a name to live, but as far as work, growth, or progress is concerned, it is dead. Meetings should be held as often as once a month. Some of our clubs may not be able to do this, but most of them can. There are persons belonging to our clubs who have broken off from bad habits, and who need these meetings to strengthen and encourage them, and to give them something to do. Getting a person to sign the pledge is but a small part of the work of reform. The interest must be kept up, a permanent work must be established, or the weak ones will fall. What would we think of an officer who should enlist a company of soldiers, and then allow them to pursue their own course, with no drill or instruction of any kind? When there was a hard battle to be fought, do you think they could be depended upon? No. Again, take a church organization that holds no meetings,—that is doing nothing,—and its members will soon backslide; the church will soon go down. It is just the same in everything.

"Labor is life, 'tis the still water faileth;
Idleness only despaireth, bewalleth."

We must work, brethren and sisters, if we would live; and to live ourselves, we must help others to live also.

But some may ask, "How shall we make a meeting interesting? We have no public speaker." What if you haven't? You need none. There is undeveloped, or, I might say, developed but latent, talent, enough in every church of S. D. Adventists to conduct and sustain interesting meetings once a month. Select readings, essays, extemporaneous remarks, and the discussion of questions relating to health, temperance, and morality on the part of the older members of the club, declamations and recitations by the younger, temperance songs by all, together with a spirit to work and a desire to lift up the fallen, give life and interest to a meeting and make it more interesting than a public speaker can, unless he is something more than ordinary.

Come, brethren and sisters, let us get out of this old rut in which we have traveled so long, and go to work in earnest for the salvation of souls. In the year to come, let us double the number of teetotalers in this State. The work will go on just the same if we drop out, but we cannot go on and leave the work.

"Work, and pure slumbers shall wait on thy pillow;
Work, thou shalt ride over care's coming billow;
Lie not down wearied 'neath woe's weeping willow;
Work with a stout heart and resolute will."

Now one word more: Please do not forget the annual dues. M. C. WILCOX, Pres. N. Y. H. and T. Society.
Keene, N. Y., June 12.

THAT "SCOURGE OF SMALL CORDS."

In the Cleveland Herald of Feb. 12, we find the following passage: "The managers of the recent charity ball, given here, held a meeting last night and donated \$100 as a poor fund, to be distributed by a committee of one lady from each of the churches of the city. Thirty-five dollars were given to the industrial school." The same paper refers "to a charity ball to be given; 5,000 tickets have been struck off, to be sold for \$3, \$4, and \$5 each. Many of the sisters in the churches of Christ in the city are named as distributors of the same."

Another paper notice: "The ladies of the P. church,

Long Island, have announced a dramatic and musical entertainment at 'the Hall' next Tuesday evening. Professional and local talent will be made use of, and an enjoyable occasion is anticipated." The *Central Presbyterian*, in noticing the above, says: "Suppose that when the apostle John was residing at Ephesus, a notice had been stuck up there: 'The ladies of the First Presbyterian church of Ephesus will give a dramatic and musical entertainment in the Town Hall, to raise funds to buy a new carpet for the church,' would the beloved disciple have attended that entertainment? Or can we imagine St. Paul writing to the Corinthians: 'We are in sore need. I beg of you to get up a little theatrical entertainment, or a dance, to raise funds for our next missionary journey!'"

The M. church, of H., has gotten in debt. The principal item of that debt is to the pastor for his services. Some of them did not like his preaching, so refused to pay anything while he remains. They claim 300 or 400 communing members. Some of these are wealthy. Most of them have a very comfortable quantity of this world's goods, but they must get up a begging art loan, and join with this a low-rate theatrical performance, with costumes, pantomimes, and third-rate dramatic action, to wheedle the "despisers of the Lord" into paying the Master's servant for his work!

Thus it goes. If a new carpet is wanted for the church, a new organ to help in the praise of God, or a church refurnished, frescoed and painted, or the pastor's wages raised—get up a dance, theatrical, art loan festival, or some woman's art or man's device, to make the godless pay. Then the preacher and the church must be very careful not to offend these impenitent. If they are in the church, she must be very careful to wink at their worldly rollicking, carousing, gambling and Sunday pleasures; for if they are offended, away they go and pay no more.

Are not the means necessary to carry on the Lord's work a just claim he has upon his followers—if you please, a debt they justly owe him, enforced by love and gratitude? Then pay it directly, willingly, as such a debt, and not as a charity. If you want a new carpet, an organ, or a finer church, if you wish to pay the pastor, or want to help the Lord's poor, take of the means he has given you, and do it all in his name, for his sake, as a just claim his grace has upon you.

"But we have not sufficient means." Then these things are not required of you. It is required according to that which a man hath, and not that which he hath not. Do without things you need or want until you can pay for them. The Lord never made any provision for going in debt in his name. But, my Christian sisters and brothers, you have the means or you could not give through the channels you devise; for the truth is, church-members pay three-fourths, and often more, of all that is raised by any of these devices. (Possibly we might except charity balls.) "But then the outside won't give anything." Do you want them to give? Then go and faithfully and fairly lay the Lord's claim upon them as a claim. The Lord has a claim on every human being on earth to help the poor, suffering, and afflicted, and to support his cause in the earth; a claim he will enforce.

"But, presented in that way, they will give nothing." That assertion needs proof. But if they do not, my Christian friend, you are not responsible for that. When you have rightly presented the claim, the responsibility is removed from you wholly to them. But do not tempt them to think they are doing a meritorious and pious act in paying for their own gratification and enjoyment in the name of the Lord.

That is a lie and a fraud which, if pleasing to the Lord, he must either have changed or blotted out the passage in Isaiah 61:8. Is this not "doing evil that good may come"? of which the apostle says, "Their damnation is just." You have no right to make the Lord a pensioner at the gates of Dives and the devil, a beggar at the hands and pockets of the scoffing and unbelieving. The world is now sneering and laughing at the church's "picayunishness," saying, "She gives her pennies to the Lord, and asks us for our quarters." The world is saying to the church, "You cannot win us to your belief, but join us and we will show you how to do good." So we join! There is occasion to ask such questions as: Is the world coming to the church, or is the church going to the world? Are the churches on the road to hell, or is the world on the road to Heaven?—*Christian Herald*.

—In the whole catalogue of Christian virtues, there is, perhaps, none which is so decisive a mark of a renewed nature, as a meek and lowly mind. The celebrated Austin of Hippo, being asked what was the first thing in religion, replied, "Humility."

Notes of News.

—Severe rains in Prussia have destroyed 105 houses, and caused the death of 56 persons.

—A South American dispatch says that a revolution has broken out in Buenos Ayres, and the city is besieged.

—The British House of Commons has passed a bill closing public houses on Sunday throughout England and Wales.

—By the late election in Belgium, the Liberal party (anti-Catholic) have increased their majority in the Legislature.

—The Vienna *Presse* believes that the end of Turkey is at hand, and advises Austria to take as large a slice as possible.

—The International Convention in honor of the Robert Raikes centennial held their inaugural meeting in London, June 28.

—Rome, under the popes, had no schools; now \$200,000 a year are spent on schools established since the city was freed from their rule.

—Over 7,000 of the 60,000 men in the British navy, and more than half of the 4,000 boys in the training ships, have signed the pledge.

—In Berlin it is believed possible that the Western powers will, if necessary, make a naval demonstration to enforce the decisions of the conference.

—The British House of Commons has passed a bill giving the people of each district the right to decide whether liquor shall be sold therein or not.

—The Mexican government has refused to allow United States troops to follow the Indian chief Victoria and his savage bands across the border.

—A young Japanese who recently graduated from Harvard Law School, is translating a Japanese novel for publication in this country. It is to be illustrated.

—The ex-Empress Eugenie spent June 1, the anniversary of the death of her son, in South Africa, on the spot where he met his death. She is now on her way back to Europe.

—One of the arches of a bridge over the Gave de Pau, in France, fell recently, throwing twenty workmen into the water. Some were crushed to death, and others were drowned.

—The *Christian Union* states that Gen. Garfield is a member of the Campbellite church, and that he has sometimes officiated in the pulpit, though he is not a regularly authorized clergyman.

—Exclusive of Alaska, there are in the United States, 599,986,000 acres of land, of which 489,538,000 have never been surveyed. The unsurveyed portion of Montana alone is larger than Great Britain and Ireland.

—We see it stated that an insect called the phylloxera has attacked the grape vines in many wine-growing districts of France. It is estimated that 40,000 acres of vines will be rendered worthless by it this year.

—A *Dublin Dispatch* says that the famine fever has appeared in some parts of the west and south of Ireland. A letter from Mayo county says that famine fever of the most dangerous type is prevalent in some sections.

—Spain refuses to allow the Jesuits expelled from France to settle in that country in any province near the French frontier, although they have urgently petitioned for permission to do so. They have purchased a house in Prague.

—The ex-Khedive of Egypt finds trouble in attempting to locate his large family of wives. Egypt's present Khedive refuses to have them in his country, and the Sultan will not let them land in Constantinople. Their next destination is Chios.

—A Paris dispatch states on the authority of Swiss papers that the St. Gothard tunnel is in great danger of falling in. Land-slips continue to threaten the masonry, and engineers think the only way to avert the danger is to modify the line traced out for the tunnel.

—Articles 8 and 9 of the German church bill have been approved by the Prussian Diet. Bismarck insists on the adoption of this bill, and with a few modifications it will probably become a law. Article 4, providing for the re-instatement of deposed bishops, will be sacrificed.

—The *Christian Union* of June 16, speaking of the indications that the territory of Greece will be considerably increased by absorption from Turkey, says, "As for Turkey, her last friend seems to have disappeared with the disappearance of Lord Beaconsfield from European politics."

—During the month of May, over 1,000 houses were burned in Hungary. One entire village has been destroyed by fire since June 1. Many of the inhabitants were burned, and others injured. Since the beginning of winter, famine has raged in this unfortunate country, and the distress is indescribable.

—The captain of the ill-fated Narragansett attended a Sunday evening service in one of the popular churches of New York, and on hearing language which he considered insulting to himself and the crew of his vessel, denounced the minister as a liar. He was arrested on a charge of disorderly conduct, but was released, the ruling being that disapproval was no more disorderly than loud amens.

—Severe hailstorms are reported from Waupaca, Wis., and Napanee, Ont. In Wisconsin the track of the storm was two miles wide. Many of the hailstones were as large as hens' eggs; a prominent citizen weighed one that raised the beam at seven ounces. Crops were entirely destroyed, being out as close as if mowed. On one farm young cattle were killed by the hail. In Ontario, hailstones as large as butternuts fell for an hour.

—A fast express train is now running on the Michigan Central, making the time from Chicago to Detroit in eight hours and twenty minutes. Battle Creek is one of the few places at which it stops. It connects at Detroit with the Canada Southern for Buffalo and Suspension Bridge, making a desirable route between the west and east. The latter

road is under American management, and with its eastern connections offers unusually good facilities.

—The Czar of Russia has offered Mr. Wharton Barker, who superintended the construction of the war vessels built at Philadelphia for the Imperial Navy, the sole right of opening the Donetz coal fields, north of the sea of Azof, and the privilege of building a railroad 200 miles long, opening up the immense grain district. The Czar wants Mr. B. to create a shipping port, and erect works for the manufacture of steel and iron. Mr. Barker, with a company of Pennsylvania coal men and engineers, has started to inspect the ground.

—Lieutenant-General Baker, or Baker Pasha, has been traveling through Asiatic Turkey, under a commission from the Sultan, to inquire into abuses and suggest reforms. He has been accompanied by some of the ablest and most honest Turkish officials of his own selection. These men have made special inquiries as to education, and have endeavored to give it an impulse. Before leaving Harput, Baker Pasha sent Mr. Barnum, the American missionary at that place, a donation of \$44, accompanied with a note highly complimenting American missionaries on the part they have taken in the work of education.

—Crop and stock reports received at the office of the Secretary of State, Lansing, Mich., from 815 townships, show that there were 1,580,926 sheep sheared in 1879, yielding 8,213,554 pounds of wool. This is an average of 5½ pounds per head. The reports also show that the number of sheep in the same townships in 1880 was 1,632,625, which is 3.27 per cent more than the number sheared in 1879. If there has been a corresponding increase in the remaining 232 townships, there will be 1,830,266 sheep sheared in the State the present year, and the total clip at the above average per head will be 9,517,383 pounds.

—According to the report of the Rev. E. Unangst of the American Lutheran Mission in Guntur, India, the famine during the past year has been the means of bringing thousands into the church. And he says that in his field those whom the famine influenced to become Christians have thus far remained firm in their profession. He thinks their firmness in the faith is due to careful and thorough instruction in the principles of Christianity. This mission comprises four stations; connected with it are two ordained native preachers, and 5,032 baptized persons, old and young. There are besides 615 candidates for baptism.

—Adams, Mass., was recently attacked by a disease of a most phenomenal character. About 8:30 on the evening of June 15, it rained heavily there, and the air became suddenly and intensely chilly. A fog rested over the town, which a physician described as having an odor like that arising from a damp cellar after it had been closed for a long time. About 10 o'clock people began to be sick with a disease resembling cholera-morbus. Over 1,000 persons were attacked that night. The panic raged for several days. Business was suspended. Many were rendered actually insane by the intense pain; but no deaths have occurred. Other hill towns have been similarly afflicted. The epidemic is believed to have been caused by the atmosphere.

Obituary Notices.

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

STROUPE.—Died of congestion of the brain, at Spencer Mills, Kent Co., Mich., June 9, 1880, Maggie May Stroupe, adopted child of Edgar and Emily Stroupe, aged 17 months and 17 days. This is the third bereavement within a year—a mother, husband, and child. "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: thy rod and thy staff they comfort me." EMILY J. STROUPE.

BARNES.—Died of consumption, in Pittsfield, Maine, June 9, 1880, Mary E., daughter of Leander P. and Sophronia L. Barnes, aged 17 years and 6 days. She suffered much, but is now at rest, having left a bright evidence that she sleeps in Jesus. May the Lord help the surviving members of the family to pay their vows made to this dear sister before she passed away. Remarks at the funeral by the writer, from Acts 26:8. J. B. GOODRICH.

THAYER.—Died of gastric fever, at Clyde, Oakland Co., Mich., Feb. 28, 1880, Miss Ida Thayer, aged 23 years and 4 months. She leaves a widowed mother, two brothers and two sisters, with a large circle of relatives and friends, to mourn their loss. Ida was a Christian girl. She kept the Sabbath with her mother. There being no church near enough for them to attend meeting, they enjoyed many precious seasons together in singing, praying, and reading the Bible and Review on the Sabbath. She bore her intense sufferings with patience, and seemed to constantly enjoy a sweet assurance of her acceptance with God. She often spoke of the angels being in her room. As no Adventist minister was near, a minister of the Baptist denomination conducted the funeral services. M. E. LOCKWOOD.

WOODS.—Died of glandular disease of the stomach, in Beech, Licking Co., Ohio, June 18, 1880, Sister Permelia Woods, wife of Bro. D. D. Woods, aged 46 years, 11 months, and 10 days. She leaves a worthy husband and a large circle of friends, who deeply mourn their loss. Sister Woods had endeavored to live a Christian life for about twenty-five years, and for seven years previous to her death was a conscientious observer of all the commandments of God. She had not been in health for about three years, but the last three months in particular she suffered extremely, but bore all with Christian patience and resignation, which attested to all the value of the Christian's hope.

Sermon by the writer, from 1 Thess. 4:18.

H. A. ST. JOHN.

Appointments.

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

THE next general quarterly meeting of the Vermont Tract and Missionary Society will be held at Bordoville, July 17, 18, 1880. As the president of our H. and T. Society resides in this district, shall we not meet him here with a force of temperance workers? We hope for a profitable and interesting meeting.
A. S. HUTCHINS, *Pres.*

THE State quarterly meeting of the Indiana T. and M. Society will be held at Walkerton, St. Joseph Co., July 24, 25. On Monday, July 5, let each librarian report to his district secretary, and let the district secretary report as soon as possible to the State secretary, S. S. Shrock, Ligonier, Noble Co., Ind., so that he can report at the State meeting. Let none put off this matter, as we greatly desire a full report. We also desire that each local society raise its indebtedness if possible. See that each report is accompanied with a personal donation to the society, also see that all clubs of *Signs* and *Instructors* are paid for in full up to the date of the meeting, and in advance if possible, and that all dues on periodicals are collected. Send all funds to the State secretary. Let all agents make a full report of book sales and subscribers obtained for periodicals.
S. H. LANE.

THE Lord willing, I will meet with the church at Fremont, Wis., July 10, 11.
H. W. DECKER.

NEW LONDON, Wis., July 3, 4. All scattered ones in the vicinity are invited to attend.
H. W. DECKER.

TIMBER HILL, Labette Co., Kan. July 9-12. This will be the district T. and M. quarterly meeting, and I hope to see all the churches in the district well represented.
J. H. COOK.

PROVIDENCE permitting, I will meet with the church at Burlington, Mich., Sabbath, July 3. Devotional meetings in the forenoon, to be followed by the ordinances, and the regular business meetings in the evening.
W. W. PUTNAM.

AN H. and T. meeting will be held July 11, in connection with the district T. and M. quarterly meeting at Belvidere, Ill.
R. VICKERY, *Director.*

THE quarterly meetings for the T. and M. church societies of Kickapoo Center, Avalanche, Liberty Pole, and Victory should be held at the time of the church quarterly meetings, on the first Sabbath and Sunday of July. Church librarians, do not forget this.
O. A. JOHNSON.

DISTRICT QUARTERLY MEETINGS.

To be held July 10 and 11.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 3., Mich., at Burlington.

M. B. MILLER, *Director.*

DIST. No. 3, Ill., at Bloomington. Eld. Ballenger is expected.

C. TURNIPSEED, *Director.*

DIST. No. 3, Iowa, at Pilot Grove.

H. NICOLA, *Director.*

DISTRICT quarterly meeting at Brookfield, N. Y.

N. C. WHEELER.

DIST. No. 2, Mass., at Danvers, July 11.

G. F. FISKE, *Director.*

DIST. No. 3, Ind., with the Alto church.

WM. COVERT, *Director.*

DIST. No. 2, Kan., at Ballard's Falls. We expect Bro. Lamont or Bro. Santee.

J. W. BAGBY, *Director.*

DIST. No. 4, Maine, at Milton, July 11, at 10:30 A. M.

GEO. W. WASHBURN, *Director.*

DIST. No. 10, Iowa, at State Center.

S. M. HOLLY, *Director.*

DIST. No. 13, Mich., at Armada. Cannot Eld. Jones attend or appoint some minister to attend this meeting?

GEO. O. STATES, *Director.*

DIST. No. 2, N. Y., at Roosevelt, Oswego Co., July 17. Eld. B. L. Whitney is expected to be present. A general attendance is solicited.

WM. TREADWELL, *Director.*

DIST. No. 11, Mich., at Howell. Let all come who can, and be prepared to report. The address of district Secretary will, for the present, be Locke, Ingham Co., Mich.

C. N. STUTTLE, *Director.*

DIST. No. 4, Ohio, with the Camden church, in their new house of worship. Let the officers of churches, Sabbath-schools, and T. and M. Societies see that their reports are there.

H. A. ST. JOHN, *Director.*

DIST. No. 4, N. Y., at Buck's Bridge. Eld. M. H. Brown will be present to conduct the meeting. We earnestly urge every librarian, as well as others, to be present at this important meeting.

CHAS. C. LEWIS, *Director pro tem.*

DIST. No. 5, Neb., at El Dorado, Greeley Co. We hope to see every church in the district well represented. It is of course expected that the librarians will all be present with their books.

C. P. BOLLMAN, *Director.*

DIST. No. 8, Ill., at Webber Grove, Jefferson Co. I wish a full attendance of the district, so far as may be, as business of importance in connection with the T. and M. and H. and T. Societies will be transacted. Eld. G. F. Shonk is expected.

L. A. LOGAN, *Director.*

DIST. No. 1, Mich., at Palmyra, where Bro. C. C. Daren may appoint. It is hoped all the isolated brethren in Lenawee and Monroe counties will attend. If Eld. Miller can be present, notify the director.
F. D. SNYDER, *Director.*

DIST. No. 2, Mich., at Spring Arbor. I trust the brethren will make a general rally from all parts of the district. And bring the Spirit of the Lord with you, and make it a missionary meeting indeed. A temperance meeting will be held Sunday evening.

JAMES C. ROBERTS, *Director.*

DIST. No. 8, Mich., at Hazelton. Let us have a good attendance at this meeting, and a full report from all librarians. We also expressly request that all T. and M. pledges in this district be paid, if possible, at or before this meeting.

E. S. GRIGGS, *Director.*

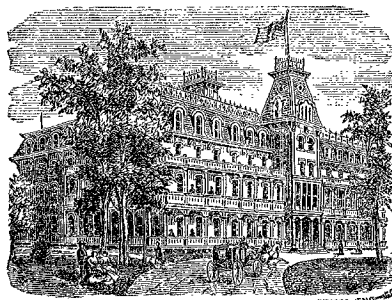
DIST. No. 12, Kan., with the Timber Hill church at Timber Hill school-house, twelve miles southwest of Parsons, Labette Co., Kan. Come out, brethren and sisters, and let us have just such a meeting as we had last quarter. God is ready to assist those that put their trust in him; let us take him at his word.

ROBT. AITKEN, *Director.*

DIST. No. 5, Wis., including Avalanche, Kickapoo Center, Liberty Pole, and Victory churches, at Liberty Pole. Bro. S. E. Sutherland will please fill the place of the director. The librarians are expected to be present, with their reports. The churches of Kickapoo Center, Avalanche and Liberty Pole, will also hold their church quarterly meeting at the same time.

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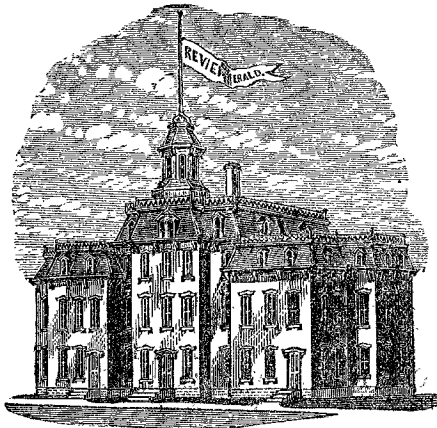
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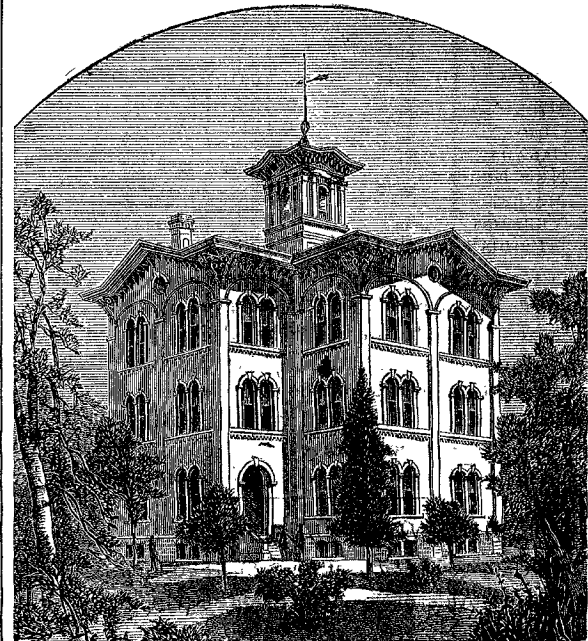
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The Review and Herald.

Battle Creek, Mich., Thursday, July 1, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

MICHIGAN, Alma, Aug. 5-10.
OHIO, " 12-17.
CANADA, " 19-24.
NEW ENGLAND, " 26-31.
MAINE, Sept. 2-7.
VERMONT, " 9-14.
MICHIGAN, Battle Creek, Sept. 30 to Oct. 12.

The foregoing dates for camp-meetings in the States named are only suggestions. If changes can be made to better accommodate, we shall be glad to make them. We now design to spend the month of July and the first of August, till the time of the Alma camp-meeting, on the Atlantic coast. Will hold general meetings in New York and Vermont on the way, if desired.

JAMES WHITE.

DECLINE IN CHURCH-GOING.

THE Chicago Tribune of May 23, 1880, quotes from the *Golden Rule* of Boston, Mass., a significant article on the decreased attendance on public worship in Massachusetts. In a city not far from Boston, on one of the brightest of June Sundays, a census was taken, and it was found that out of a population of 27,000 only 7,000 were at church, and 3,000 of these were Romanists. And this was said to be a fair sample of the situation in other places. "These figures," says the article, "in spite of the comforting conclusions of certain optimists, have an ugly look; for," in another place it adds, "neglect of the sanctuary inevitably carries with it a despoite of the Sabbath; and the underestimate of the Sabbath is the resistless leaven of disintegration in both Church and State."

Among the causes of this decline in church-going, it gives the first place to the present increased facilities for intellectual culture outside of public worship, which leads multitudes to stay at home and acquaint themselves with the writings of the great essayists and journalists of the day.

Secondly, the recent immense growth of religious skepticism and indifference is assigned as another reason. The positivism of modern science, so-called, it says, captivates the minds of men of small mental caliber, "who lack the ability to criticise its premises."

And, finally, it is alleged that the church has slipped its moorings, and instead of stemming the current has been inclined to drift with it.

These are certainly reasons enough why the church fails to command influence and attendants, considering that it has failed to move forward with the ever-developing truths of God's word, and the unfolding of his plans in the fulfillment of the prophecies. There is enough in these themes, which are all interwoven with the love and work of Christ for man, to arouse the most intense interest in the hearts of all. And teachers of the word should constitute the vanguard of thought in this direction. Men should be able to learn from the pulpit what they cannot find elsewhere. Then it will receive its due share of attention. But when it comes to mere moral essays and scientific treatises, the average preacher of to-day cannot compete with the schoolmen.

It is only the truth and the truth for this time that will enlist the sympathies of those who desire to know and obey the truth, and hold them against the tide which is bearing men so strongly into the depths of skepticism and indifference.

PREPARE FOR CAMP-MEETING.

THE space of time lying between the present and that in which we expect our camp-meeting to be held will very soon pass away. These annual gatherings have been occasions of inestimable blessing to many, and there is not one of us but that needs the privileges and blessings of these meetings. We are forming characters by which we shall stand or fall in the Judgment of the great day.

Time will prove, and the record of angels will show, whether we have interest sufficient, and the spirit of sacrifice required, to avail ourselves of the blessings which Heaven holds out before us. Intending to attend camp-meeting if convenient, and perhaps to remain one or two days, is not enough. In most cases it requires forethought, planning, and sacrifice, and those who make this effort, coming up to the solemn convocation with a prayerful heart, are certain of a blessing amply repaying them for their efforts to honor God and to seek his favor.

My dear brethren and sisters, let us, if we have not already done so, begin at once to arrange to attend our camp-meeting at Morrisville this year. Let all our churches and all parts of Vermont be well represented in this gathering, from the opening of the meeting to its close. Please do not conclude that you can attain all the strength and help you need by coming to stay through only a part of the meeting.

One sister came on to the camp-ground last year and remained one day, when her husband made himself think they must go home, and so they did. The sister said, "I never felt so badly to leave any place as to leave this camp-ground." Another family heard from home, and said, "We must go," leaving in time to lose the best of the meeting. After this they told me that it proved there was no necessity for them to go when they did, as they found all safe at home.

God designs, in his providence, that these annual gatherings of his people shall prove a lasting blessing. The time allotted for their continuance is short, and we plead with each one of you, Do not shorten them for yourself by coming to enjoy only a part of the meeting.

A. S. HUTCHINS.

TEMPERANCE SONG-BOOK.

THIS work, entitled, "Temperance and Gospel Songs," is now ready. It is a neatly bound book of 100 pp., and contains by far the best collection of temperance music to be found anywhere. It has been prepared expressly for the use of health and temperance clubs, and no pains nor expense has been spared to make it all that could be desired. We quote the following from the preface:—

"In preparing the following pages, the object has been to present earnest, stirring words and music which shall meet the demands of the temperance work in all its branches. With the exception of a few valuable selections, both words and music are new, written especially for the book by the best talent in the land. Among the authors of new music are D. S. Hakes, Dr. W. O. Perkins, H. S. Perkins, Wm. F. Sherwin, W. A. Ogden, T. C. O'Kane, J. A. Butterfield, Dr. J. B. Herbert, W. T. Giffey, Elisha A. Hoffman, Frank M. Davis, W. J. Bostwick, L. B. Jewell, and R. B. Mahaffey. Among the authors of new words are F. E. Belden, E. R. Latta, S. Fillmore Bennett, Cora F. Davis, W. C. Gage, Eliza H. Morton, Mrs. L. D. A. Stuttle, Mrs. E. P. Hakes, Laura C. Nourse, Juliette Estelle Prescott, Julia E. Lloyd, R. F. Cottrell, and others."

This work has been published by the American Health and Temperance Association, to meet the special demand for the work created by the organization. It will supply a much-felt want, and will undoubtedly be warmly welcomed by all the friends of the health and temperance reform everywhere. The price charged for the work is only a trifle in advance of the actual cost; and whatever profits may accrue from its sale will go into the treasury of the Association, to aid in meeting the necessary expenses of the organization. It is expected that every club will supply itself with these excellent helps to forward the interests of the temperance work. Price: Single copies, by mail, 30 cts.; by the hundred, 25. cts each. J. H. K.

DIST. NO. 3, MICH.

BRETHREN throughout this district will notice that the quarterly meeting is appointed at Burlington. The interest of the T. and M. work demands an attendance from each local society in the district. We earnestly request at least a representation from each society, hoping

that many more will attend. We will do all in our power to make the meeting in every respect what it should be.

There will be plenty of lodging room, but as the church is small, those coming would do well to bring some provisions with them. M. B. MILLER.

NOTICE.

THOSE of our ministers who are laboring with tents in the Michigan Conference and have not yet been provided with a small tent, can have one shipped to them by addressing H. W. Kellogg, Battle Creek, and giving directions where to ship.

J. FARGO, Pres. Mich. Conf.

—Never does a man portray his own character so vividly as in his manner of portraying another's.—*Richter.*

Those who give not till they die, show that they would not then if they could keep it any longer.—*Bishop Hall.*

APPOINTMENT.

No providence preventing, I will attend the district quarterly meeting of Dist. No. 7, at Brookfield, Madison Co., N. Y., July 10, 11; also the district meeting in Dist. No. 2, at Roosevelt, Oswego Co., N. Y., July 17, 18. Hope to see a general attendance of the brethren at these meetings.

B. L. WHITNEY.

(For other appointments see preceding page.)

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8.00	3.35	11.50	6.30	6.50	- Jackson, -	4.00	7.00	9.55	8.30	9.50	
5.00	12.45	9.32	4.05	3.45	- BATTLE CREEK, -	7.05	10.20	12.15	11.20	12.40	
3.15	11.10	8.15	2.15	1.25	- Kalamazoo, -	8.37	12.19	1.55	12.45	2.00	
2.25	10.25	7.41	1.38	12.33	- Michigan City, -	9.30	1.13	2.36	1.30	2.42	
11.30	7.38	6.30	11.15	9.25	- Chicago, - Ar.	12.38	4.23	5.18	4.33	5.28	
9.10	5.15	3.30	9.00	7.00		8.00	6.50	7.40	6.55	8.05	
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TO DIST. NO. 7, MISSOURI T. AND M. SOCIETY.—Members of Dist. No. 7, Missouri T. and M. Society will please report this quarter direct to D. C. Hunter, Sedalia, Mo. Bro. H. will name my successor, or give instructions regarding reports hereafter. I am obliged to go where I may obtain some means of support, as I have had but two days work, so far this month. Most telegraph operators wanting leave of absence wish to be gone over Sabbath, consequently I cannot work for them. I shall probably make Kansas City my stopping place, hoping that I may find some opening on some of the railroads where I may obtain extra work. My post-office address will still be Macon, Mo., my family forwarding mail to me, wherever I may be. H. D. CLARK.

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