

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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GOOD CHEER!

Good cheer! good cheer! let not thy footsteps falter,
Each earnest effort there is One doth see.
Offer thy prayer, like incense, on his altar;—
There's One who pities, One who died for thee.

Good cheer! good cheer! though rugged, steep the pathway,
The selfsame path have saints and martyrs trod;
Remember, when thy strength and courage fail thee,
It leadeth up to Heaven, up to God.

Good cheer! good cheer! each toilsome step thou'rt gaining
Lifts thee above the dark death-damps of sin.
Oh, think, when weary, of the "rest remaining,"
That peaceful rest that only victors win.

Good cheer! good cheer! though dark the storm clouds lower,
And the wild tempest bursts upon thy head,
There's One who braved for thee their fiercest power,
Who over thee his covering will spread.

Good cheer! good cheer! beyond the shining portal,
Where thou shalt lay life's heavy burdens down,
There wait for thee peace, love, and joy immortal;
There wait for thee the palm-branch and the crown.

Good cheer! good cheer! 'tis coming, coming nearer,
That lovely land by prophets long foretold;
The golden city's spires are growing clearer,
Soon shall its glories to thy sight unfold.

M. A.

Our Contributors.

From Les Signes des Temps. RESPONSE TO A PASTOR.

BY ELD. J. N. ANDREWS.

WE have received a courteous letter from a pastor in the canton of Neuchatel, in which he seeks to convince us that the first day, and not the seventh, ought to be observed as the Sabbath. We thank him for this effort, and will give due weight to his argument, as we compare it with the Bible.

He regrets that at a time when there is so general an effort to establish the observance of the first day of the week, we should call in question the divine authority of this day, and should seek to cause men to return to the ancient Sabbath. To this we answer that if we sought our own pleasure or our own advantage, we should go with the multitude; for it is much easier to justify the general practice than it is to correct it. But we have no choice in the matter. The seventh day rests upon God's commandment. The first day has no authority but the tradition of the elders. Nor is this the only thing to be considered. The tradition in favor of the first day has set aside the commandment which bids us hallow the seventh. God rested on the seventh day at the close of his creative work, and he blessed the day and sanctified it in memory of that rest. (Gen. 2:2, 3.) In the moral law, which is of perpetual obligation, he commands us to remember the day of his rest, and to keep it holy. (Ex. 20:8-11.) The New Testament, which mentions the rest-day of the Lord fifty-nine times, men-

tions the first day eight times, and the annual sabbaths of the ceremonial law once. But it says nothing concerning the change of the Sabbath. It does not call the first day the Christian Sabbath. It does not say that it should be observed in memory of the resurrection of Christ, but it ordains baptism for that purpose. (Rom. 6:3-5.) These are truths of the Bible, and we dare not suppress them.

Our correspondent thinks that we are acting under a temptation of Satan, because we call attention to these facts respecting the authority of the first day of the week, as compared with that of the seventh. If we have falsified the Bible in a single point, then he has reason to make complaint; but, in fact, we have stated the exact truth of the Bible, and no man ever offended God or pleased Satan by doing this. Almost all the world now observes the first day, and profanes the seventh. It is pleasant to say to men that in thus doing they are obeying God; but how can the observance of the first day be an act of obedience to God, when he has never commanded it? and how can the transgression of the fourth commandment be a light matter, when God has not abolished his moral law? (Matt. 5:17-19; Rom. 3:31; Jas. 2:8-12.) Were all the world agreed to make a divine institution of the first day of the week, it would still lack the one thing essential to such an institution, which is *divine* authority. In like manner, when all the world unite to trample beneath their feet the day God sanctified at the creation, and commanded in the moral law, it still remains his holy rest-day, and is still honorable in his sight as the memorial of the creation. We live in the period when even the people of God have the Sabbath beneath their feet. (Isa. 58:13.) God bids his servants awaken his people to the sinfulness of their conduct. He says, "Show my people their transgression;" and these words are our warrant for the work we do. (Isa. 58:1-14.)

But our correspondent asks, "Do not the Holy Scriptures instruct us as to our duty as much by example as by precept? Now the New Testament does not lack examples as to the rest upon the first day. (Matt. 28:1; Mark 16:2-9; Luke 24:1; John 20:1; 19:26; Acts 27; 1 Cor. 16:2; Rev. 1:10.)"

This means that God teaches us his will in two ways: 1. By his law; 2. By the example of his inspired servants. In his moral law, God has made a perfect revelation of his will. He has also instructed us with respect to our duty, by the example of the patriarchs, the prophets, and the apostles. So far we are in perfect accord with our correspondent. But does God teach one course of action in his law, and a different course by the example of inspired men? If so, which shall we follow? Our friend seems to teach that these two rules may conflict; that is to say, the law of God commands certain duties, but the example of inspired men authorizes us to substitute other things in place of those that God has commanded. From this doctrine we wholly dissent. We say that the law of God is right in every precept, and that the conduct of good men is right when it agrees with that law, and not otherwise.

But the question relates particularly to the action of the apostles with respect to the fourth commandment. That commandment requires us to rest on the seventh day, in memory of the fact that God rested on that day from the work of creation. It says nothing

of the first day, only as it includes it with the six days which it appropriates to labor. But our correspondent teaches that the apostles, by their example, reversed this commandment, and, making the first day a day of rest, in honor of the resurrection of Christ, ceased to rest on the seventh. Such a conclusion is too important to be adopted without careful examination.

The law which commands us to hallow the seventh day is very definite. The example of the apostles, which authorizes us to hallow the first day in place of the seventh, ought to be equally definite. Several things must appear in their example: 1. That they rested the first day, in honor of Christ's resurrection; 2. That they did this not once or twice merely, but on every first-day; 3. That they used the seventh day for ordinary labor. It is necessary that we should find all these conditions in their example, if we are to make their example the occasion of setting aside the fourth commandment; for if they did not set the example of resting from ordinary labor on that day, they did not elevate the day above the rank which it occupies in the fourth commandment as one of the six working days. Compare Ex. 20:8-11 with Eze. 46:1. Also if they did not rest on each successive first-day, there would be no ground to believe that they regarded the day as really more sacred than any other.

But it is also necessary that they should, by their example, abase the seventh day, and use it as an ordinary day of labor; for even if we find that they treated every first-day as a sacred day, it would not show that the seventh day had lost its sacred character. It would simply show that we have two sacred days; one made such by the example of the Creator, and by his law; the other, by the example of the apostles. But if the first day has become sacred, and the seventh day has ceased to possess that character, we must find by the example of the apostles that they treated the first day as sacred, and the seventh day as a day of ordinary labor.

It cannot, in justice, be said that we ask too much with respect to apostolic example; for it is on the authority of this example that we are to reverse the fourth commandment. It is admitted by those who keep the first day, that Christ never said anything concerning the change from the seventh day to the first; and they make the same admission as to the apostles. The proof of the change is found in the practice of the apostles, and not in their teaching. Our correspondent gives us the passages which show what they did to consecrate the first day, and to abase the seventh. The first is Matt. 28:1. This text simply states that the Sabbath was past and the first day had commenced when the women came to the sepulcher. The second passage is Mark 16:1-9, which gives the same facts. The third passage is Luke 24:1, which says that the women came to anoint Christ on the first day of the week. The fourth text is John 20:1, 19, 26. The first of these verses says that one of the Marys came to the sepulcher early on the first day. The next one of them tells us that in the evening of that day Christ appeared to his disciples, who were assembled together. But we learn from Acts 1:13, that at this time they all dwelt together; and from Mark 16:14, that they were eat-

ing their evening meal when Christ came in, and upbraided them for their unbelief concerning his resurrection. This shows that they were not celebrating the first day of the week in honor of the resurrection of Christ. The last of these verses says that eight days after this, Thomas being present with the other disciples, Jesus again met them. This could not have been earlier than the evening of the next first-day, and might have been, as the Greek seems to imply, even later than this. If this was to teach us by example that a new Sabbath was thenceforth to be observed, then we should celebrate the hours corresponding to this evening interview. In such case our Sabbath will not commence till the evening at the close of the first day of the week. But Christ did not choose the times of meeting his disciples with reference to establishing a new Sabbath; for the third time he met them they were fishing (John 21); and the last and most impressive visit, was on Thursday, when he ascended into Heaven. (Acts 1.)

But our correspondent affirms that the Sabbath was changed to the first day to commemorate the resurrection of Christ. As no such thing is said in the Bible, he infers it from apostolic example. But we have already examined every instance in which the first day is mentioned in connection with the resurrection, and find no hint of the new day of rest, nor any intimation that the ancient Sabbath had lost its sacredness. The period of nearly thirty years elapses before the first day is again mentioned. This is unaccountable if the apostles had actually ceased to keep the seventh day and commenced to keep the first day from the resurrection of Christ. Look at the case. If the apostles knew that this great change had taken place in man's duty toward God, they must publicly teach the people this fact; for every week those who knew it not, were ignorantly transgressing. And they must not only teach this change, but their example must show it. Now let us take the record of the first thirty years as given in the book of Acts, and look for their teaching and their example.

The day of Pentecost was the public opening of the gospel dispensation. Peter set before the people their duty in view of the fact that Christ had died and risen. They were to repent and be baptized. (Acts 2.) What did he say with respect to the keeping of the first day of the week? Nothing. But this was a duty toward God which henceforward they would disregard every week till it was made known to them. Read all the chapters of this book during the history of about thirty years, and find where the apostles ever taught the people this new duty, or where their enemies ever charged them with breaking the ancient Sabbath or with establishing a new one. It is impossible that such a change could have been made without the notice of their enemies. But no such notice ever appears. But during this time there are many references to the ancient Sabbath. (Acts 13:14, 42, 44; 15:21; 16:13; 17:2; 18:4.)

But at the end of nearly thirty years, the first day is once mentioned. It is our friend's next text,—Acts 20:7. Paul had a farewell meeting at Troas, on the first day of the week; but it was in the night-time, for they had many lights; and Paul preached till midnight. The disciples came together to break bread, but this could not have been to commemorate the resurrection of Christ, for it commemorates his crucifixion. (1 Cor. 11:26.) It was because Paul was to leave them never to return, that they thus employed the hours of his last night with them. (Acts 20:38.)

One very interesting fact is to be noticed in the case of Luke, the writer of the book of Acts. When he mentions any act that was customary, he states it as such. Thus he speaks of Christ that it was his custom to go to the synagogue on the Sabbath. (Luke 4:16.) He speaks of the meeting by the river-side at Philippi, on the Sabbath, where prayer was wont to be made. (Acts 16:13.) He says that it was Paul's manner to preach in the synagogue on the Sabbath. (Acts 17:2.) He also says that Paul reasoned in the

synagogue every Sabbath. (Acts 18:4.) It is instructive to us to know what was the manner of Christ, of Paul, and of others concerning the Sabbath, though that was an ancient institution resting upon the express commandment of God. But if the first day of the week, which has no commandment of God in its behalf, and which is a new institution, is to be introduced to us as a divine institution on the authority of apostolic example, it is of the highest importance that we should know that such example exists. If the disciples were accustomed to meet on the first day, and if they, by that custom, changed the Sabbath, it was a thousand times more important that Luke should say that this was their custom, than that he should so often tell what was the custom respecting the Sabbath. But he says not one word of any custom in the case, a positive proof, under the circumstances, that no such custom existed. And we have seen, from the silence of the book of Acts for the thirty years preceding this meeting, that first-day sacredness was unknown to the apostolic church.

The next text of our correspondent is 1 Cor. 16:2. But this says nothing of first-day sacredness, nor even of any meeting on that day. Paul commanded the disciples every first-day to lay aside something at their own houses, for the poor, each according to his ability. Seventh-day Adventists seek to obey this precept literally, but I know of no denomination of first-day Christians that does this.

The last text is Rev. 1:10. This passage is made to refer to the first day by a false translation in the ordinary French Bibles. But the Lausanne Bible correctly translates it the Lord's day. There is no place in the Scriptures where the first day of the week is claimed by the Lord as his day. But in the beginning, when God gave man the six days, he reserved the seventh to himself. (Gen. 2:2, 3; Ex. 20:8-11.) And by the prophet Isaiah he calls it his holy day. (Isa. 58:13.) Christ calls himself even the Lord of the Sabbath. (Mark 2:28.) He counts this as a distinguished honor in claiming that day as his, that had been set apart in memory of the Creator. It is indeed said that the first day of the week, according to ecclesiastical history, was familiarly known as Lord's day in John's time. But this is false. There is no instance of applying this title to the first day till the latter part of the second century.

(Concluded next week.)

LETTER FROM WM. MILLER.

THE accompanying letter, written to my father by the hand of William Miller about thirty-five years ago, may be of interest to those who still hold fast the profession of their faith in the first and second angels' messages of Rev. 14, and who are enjoying the light of the third message of the same chapter, the last which the world will ever hear. As the date shows, Mr. Miller's letter was written more than a year after the disappointment of 1844, and it shows that he still clung to the true and only hope,—the truth of the advent of the Saviour. I send you the original manuscript, folded as then folded to be mailed without an envelope. You will observe that the paper was sealed by a piece of a leaf from the Bible, containing this verse as an appropriate motto:—

"And He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful." Rev. 21:5.

C. W. STONE.

LOW HAMPTON, DEC. 17, 1845.

DEAR BRO. STONE: Your letter of the 1st instant has come to hand, and I rejoice to hear of your steadfastness in the blessed hope. When I look upon the church, and see so many rejecting the only hope that we can possibly have in this age of corruption and unbelief, and see them trying to destroy this last remnant of Christian hope, by ridicule, scoffing, misrepresentation, and even lying, I am well convinced that it is the last struggle of Satan; for if he can take away this last pillar and ground of the truth, the conquest is on his side. And every possible effort is now put in requisition by Satan, the church, and the

world, to bring into disrepute the most glorious point of the revelation of God,—the coming of Christ, the resurrection, and the kingdom,—the very cap-stone of grace, the conclusion of the gospel, the conquest of the enemies of God, the destruction of death, the fulfillment of all prophecy, the completion of salvation, the redemption of the body, the fruition of faith, the realization of all promises, the inheritance of the saints, the fullness of time, the end of the world, the beginning of eternity, the fruits of eternal life,—all, all dependent on one event which will be in a moment, suddenly, like the lightning shining from the east even unto the west.

Is the Christian church doing all she can to destroy all this? I would speak cautiously. Are the great majority of the professors in the churches doing this? Let their own words and conduct judge them. If we fellowship them in their opposition to this blessed hope, are we partakers in their evil deeds? This is a question of importance, and for a long time was a heavy burden. I loved the Baptist church; it was hard for me to bid them an eternal adieu. What could I do? For a long time I was in deep trouble of mind. She was denying and scoffing at my blessed hope. At last I cast my burden on the Lord, and prayed him to make a way for my escape. He heard my cry, and suffered a committee of young, inexperienced, unregenerated, and ungodly ministers and brethren, as I then believed and believe now, who without law, gospel, or evidence, excluded me from the church, contrary to Baptist principles and order; and by this means I was convinced that God had given them up to believe and practice a lie. The snare was broken, and I was free. Since that time I hear they have excluded Brn. Galusha, Clark, and many others, in the same ungospel manner, and have filled up the measure of their iniquity, not only in words, but in practice, thus denying their blessed hope in a coming King. And God has left them to the world, the flesh, and Satan.

Therefore, you may well believe me when I say, I rejoice to see you holding on to this blessed, purifying, and glorious hope. May God preserve you and the dear brethren who have this hope and love his appearing, until hope shall be swallowed up in fruition. But above all things, have no fellowship with slavery, tyranny, avarice, popularity, worldly policy, intemperance, or pride. Let all see to it, that they love God, and keep his commandments unrebukable until he shall come. And let us be sure we love one another fervently, and do by all as we would in justice or mercy have others do by us. If you do these things, you will never fail; but be found to praise, honor, and glory at the appearing of Jesus Christ. Amen and amen.

As to your request, it would be my delight to comply with it if I could. But old age, infirmity of body, and want of means of conveyance, put it out of my power to ever think of doing much more in person to warn my fellow-men, or to try to take away their prejudice. Thanks be to God, I have done all I could for the world, and have borne their hatred and scoffs, their lies and misrepresentations. I know my own motives and objects; and now I have worn myself out in trying to benefit man. I have spent all my living, except just enough to keep me at home, and give me bread and a couch; I have destroyed my character in the eyes of the world; I have no redress but in the Judgment of the great day, and the justice of a righteous Judge. To him and to that day I appeal. Then truth will be known, justice and equity will be established, and wicked and cruel men will receive for their portion condemnation, tribulation, and anguish; while the dear saints will be brought to everlasting rest and peace in the kingdom of God.

I thank you for your letter; let me hear from you often. God be praised, I have a few friends left; and to hear from them, to know I have their prayers, and to enjoy their love and fellowship, and to look for Jesus, is all that now makes life tolerable, and eases the pains of old age, warms the blood of palsied limbs, and excites to action the beating pulse of a cold heart, made so by the cruel, unfeeling, uncharitable world. Fare you well. WM. MILLER.

—Dr. Erneste Pierotti, a French architect and engineer, who has explored Palestine for over twenty years, was converted from being an infidel of the Roman type to an ardent Christian while visiting the heap of stones over the grave of Absalom. An Arab woman came by with her little child, and throwing a stone on the heap, gave one to her child to throw. He asked her reason. "Because," said she, "it is the grave of a wicked son who behaved badly to his father." "And who was he?" he asked. "The son of David!" was the reply, which proved to him the truth of the Bible.—*Christian Weekly*.

A LITTLE WHILE.

WHAT is this that He saith?
 "It is but a little while,"
 And trouble, and pain, and death
 Shall vanish before his smile.

"A little while," and the load
 Shall drop at the pilgrim's feet,
 Where the steep and thorny-road
 Doth merge in the golden street.

But what is this that He saith?
 "A little while," and the day
 Of the servant that laboreth
 Shall be done for ages and aye.

Oh, the truth that is yet untold!
 Oh, the songs that are yet unsung!
 Oh, the sufferings manifold,
 And the sorrows that have no tongue!

Oh, the helpless hands held out,
 And the wayward feet that stray
 In the desolate paths of doubt,
 And the sinner's downward way!

For a silence soon will fall
 On the lips that burn for speech,
 And the needy and poor that call
 Will forever be out of reach.

For the work that ye must do
 Before the coming of death,
 There remaineth, O faithful few,
 But "a little while," He saith.

---Selected.

FEELINGS VS. THE BIBLE.

A DIALOGUE BETWEEN A SABBATARIAN AND

A SUNDAY-KEEPER.

BY ELD. A. S. HUTCHINS.

Sabbatarian.—Well, brother, is your mind any more settled on the Sabbath question than when I last talked with you on the subject?

Sunday-keeper.—Oh! yes. That question is far clearer to me than at any previous period. Since I last met you, Bro. A. sent me the "History of the Sabbath and First Day of the Week," by J. N. Andrews, which I have read with great and increasing interest. I was struck with the candor of the writer and with his clear, forcible arguments, sustaining every point in his noble defense of the Sabbath of the fourth commandment, with evidences drawn from the word of God. And the secular history of this work, showing so satisfactorily how Sunday came to be observed, gradually supplanting the Sabbath of the Bible, was highly instructive to me.

I have thoroughly canvassed the subject of the Sabbath, carefully and prayerfully studying the scriptures bearing on the question, and reading works written in defense of Sunday-keeping, till I may safely say, The S. D. Adventists have the truth on this important subject.

Sab.—This being so, then you will keep the Sabbath, will you?

Sun.—Well, brother, that is a close question. To tell you the truth, I do not have much conviction that I ought to keep it, and then my feelings are so averse to stepping out to observe the seventh day that I don't know what to do. Again, situated as I am, this step would conflict with my pecuniary interests. If I could only feel it my duty to leave my church and friends, and make a move which would render me so peculiar to the world and the church and to my dear friends, I would keep the Sabbath.

Sab.—Why, dear brother, here is where the test comes. You are like a man examining goods on the wrong side. You are looking "at the things which are seen;" and not "at the things which are not seen," which "are eternal." Oh! let us look away to Heaven; look to the glories of the future kingdom. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Think of the precious promise of God, suspended on condition of obedience: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."

Again, I do not know of one of God's requirements modified by "obey if you feel like it." Abraham was

not commanded to offer his son if he felt like it; nor was this the condition on which Christ bade his disciples follow him. In the vision in which Saul was enveloped in divine glory, he breaks forth with the inquiry, "Lord, what wilt thou have me to do?" not "what shall I do if I feel like it?"

The matter of feeling will be right when we learn to love the yoke of Christ. Till then, we are like a bullock unaccustomed to the yoke. He chafes, frets, bounds, and rebels at his master's wishes; but by bearing the yoke he learns to love it. Obediently will he then place his neck under it, and patiently bear the heavy burdens assigned him.

Sun.—Well, brother, your words are like "apples of gold in pictures of silver." I am ashamed of my stupidity, and of my distrust in my Heavenly Father. I shall, hereafter, keep the Sabbath of the Bible, and unite my efforts with those of your people to advance the truth. And I am certain of one thing more, on which I shall feel at home with your working people; that is, on the system of tithing for the support of the gospel, a plan which your brethren and sisters have so generally adopted. The Bible does make this matter so clear, and it is so thoroughly and fairly set forth in a little pamphlet published by your people, treating on this subject, that I wish every church in the land could see and adopt this principle.

We all admit that the gospel must be supported; and why should there not be system in this, as in other branches of the work? Your people have the confidence of the public far more generally as a God-fearing people than they would have, had they adopted the system of raising means with grab-bags, pious gambling, oyster suppers, etc.

You have on your side the example of Abram, who paid tithes to Melchisedec, and also of Jacob, who pledged: "And of all that thou shalt give me I will surely give the tenth unto thee." And to the children of Israel the Lord said, "All the tithe of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32.

Still later in the history of this people, the tithe of all their income was brought in abundance, and laid in heaps and consecrated unto the Lord. 2 Chron. 31:6. But mark, this tithing system was by no means peculiar to the Levitical priesthood; for, long prior to this, as I have shown, it was practiced by chosen men of God. We find it under the Melchisedec priesthood, and now that we are under a priesthood after the order of Melchisedec, why should not tithes be paid here? Had Melchisedec a greater claim upon the people than Christ has upon us, whom he has purchased with his own blood?

Again the prophet, writing manifestly for the instruction of the last church, invites: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Why, the more I think and talk on this subject, the more the beauty of the system opens to my mind. I shall enter upon the tithing system at once. You pay tithes, of course?

Sab.—No; I have not felt like it, and so I have not paid. To be sure I know of no other system introduced in the Scriptures to support the ministry and publish the gospel; but my feelings are not in favor of tithing, and as our ministers seem to be well supported by those who do tithe, I feel excused from paying out my money in this way. As I enjoy the blessing of God in my heart, I don't do anything in this direction. And to tell you the truth, I never like to hear any of our ministers preach on this question. I would rather they would tell me about Heaven.

Sun.—And you have kept the Sabbath several years, and have never given tithes?

Sab.—True, sir; I have never paid, simply because I have not felt it my duty to do so, and my feelings are a pretty good guide.

Sun.—Why, I thought you said a few minutes since, that we ought to obey God, even if our feelings were naturally averse to it; and that the matter of feeling would all be right when we had learned to love the yoke of Christ. Now can you show me one text of Scripture by which Christians are released from giving to the Lord one-tenth of their income?

Sab.—I don't want to hear so much about giving. It always disturbs my peace of mind.

"Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14:22.

WHAT ROMANISM IS DOING.

BY WM. PENNIMAN.

THE Roman Catholic political platform shows unmistakably what the aims of Romanists are, and with what unflinching perseverance they go to work to accomplish their purposes. It is not difficult to determine which of the two great political parties they prefer. Joseph Cook in his lecture on the "Concealed Purposes of Romanism," published in the New York Independent of Dec. 18, 1879, says:—

"I know over what blazing plowshares I am walking; but, as I am no politician, and have no political bias in what I am saying, you will pardon me for asserting that in such a city as Cincinnati a democratic municipal government is almost certain to be open to the manipulation of Romish ecclesiastics. This is true in New York City. I will not say that it is true in Boston or Chicago; but our great towns already occupy one-fifth of the land, and the largest of them are notoriously under the control of a political party which has in it a majority of the friends of a foreign priesthood."

He further says:—

"On Manhattan Island a controlling portion of the more important city offices is often in the hands of Romanists. I do not undertake to say what will be the outcome of this interference of the Jesuits with politics; but this I know, that the Jesuit is astute enough to see that a royal court or a king is no longer the chief political power in the world. Romanists who value republican institutions should remember that the Jesuit can make himself as mischievous in manipulating party spoils as he once could in court intrigues. The secret whisper of the College of the Propaganda at Rome, and of Jesuits throughout the planet, is that they must learn how to approach political parties under free institutions; and they are approaching them in great cities first, for there the parties which illiterate men support are the most powerful."

It is thought that Prince Bismarck, one of the most powerful and far-seeing rulers of this age, may yet yield to certain demands of the millions of Catholics in his dominions. If this be the case, what may we not look for in our own country!

To show that Romanists are fulfilling (or, at least, trying to fulfill) their predictions in regard to the destruction of this government, we will give a few more quotations from their writers. The Roman Catholic Council in Baltimore, in 1852, disclosed the purpose of the Roman clergy as follows:—

"God has given us a work to do here, in this new world, which, with boundless energy, is just springing into the full expansion of its strength and resources. The mission of Catholics is to convert the world; and our special and instant mission is to convert our country! If we do not succeed, we shall be scarcely in our graves when the deluge of impiety will sweep over the land, destroying both the church and the state. In truth, they do not read the times nor the country aright, who dream that there is any middle course to be pursued. We must unite our religion and our political liberties, or our liberties, like an unregulated steam engine, will shatter and dash in pieces, not itself alone, but us also. The United States must become a Catholic country, or it will lose the vague sense of religiousness that still checks its madness, and will then rush into political radicalism and democratic robbery."

How long will it take the United States to become a "Catholic country" if the present ratio of increase continues?

Brownson, in his quarterly of 1845, divulges the designs of the papacy:—

"But would you have this country under the authority of the pope? 'Why not?' 'But the pope would take away our free institutions!' 'Nonsense; but how do you know that? From what do you infer it? After all, do you not commit a slight blunder? Are your free institutions infallible? Are they founded on divine right? This you deny. Is not the proper question for you to discuss, then, not whether the papacy be or be not compatible with republican government, but whether it be or be not founded in divine right. If the papacy be founded in divine right, it is supreme over whatever is founded in human right, and your institutions should be made to harmonize with it, not it with your institutions. The real question, then, is, not the compatibility or incompatibility of the Catholic church with democratic institutions, but is the Catholic church the church of God? Settle this question first. In point of fact, democracy is a mischievous dream wherever the Catholic church does not predominate to inspire the people with reverence, and to teach and accustom them to obedience to authority. The first lesson for all to learn, and the last that should be forgotten, is to obey. You can have no government where there is no obedience; and obedience to law, as it is called, will not long be enforced when the fallibility of law is clearly seen and freely admitted.' 'But it is the intention of the pope to possess this country?' 'Undoubtedly.' 'In this intention he is aided by the Jesuits, and all the Catholic prelates and priests?' 'Undoubtedly, if they are faithful to their religion.'"

"That the policy of the church is dreaded and opposed, and must be dreaded and opposed by all Protestants, infidels, demagogues, tyrants and oppressors, is also unquestionably true. Save, then, in the discharge of our civil duties, and in the ordinary business of life, there is and can be no harmony between Catholics and Protestants."

The 'conspiracy against the liberty of this country is not a new thing. A former governor of the Canadas, the Duke of Richmond, when he last visited Montreal, made a speech from which the following is an extract:—

"The government of the United States ought not to stand, and will not stand; but it will be destroyed by subversion and not by conquest. The plan is this: To send over the surplus population of Europe, who will go over with foreign views and feelings, and will form a heterogeneous mass, and in the course of time will be prepared to rise and subvert the government. The Church of Rome has a design upon that country. Popery will in time be the established religion, and will aid in the destruction of that republic. I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed this opinion in relation to the government of the United States, and their determination to subvert it."

The intelligent reader can judge how far the foregoing predictions are now being, or will be, carried out.

We give one more quotation, which appeared a few years ago in the *Shepherd of the Valley*, a St. Louis paper published with the approbation of the Catholic bishop of that city. Perhaps it should have been given in the political platform. It is as follows:—

"We gain nothing by declaring so earnestly against the doctrine of civil punishment of spiritual crimes. Our enemies will not believe that we are better than our church; and as for her, her history is before them; they know what she sanctioned during the middle ages, what she did then, and does now where she can; they know, too, what they would do were they in power; they judge us by themselves. They can reason, besides, and when we say *two and two* they will add, *make four*, whatever we do to try to stop them."

"Heresy is a mortal sin which kills the soul, and sends the entire man, body and soul, to hell; it is, besides, a contagious disease, and affects the interests of unborn millions. Christian kings believing this, will crush it in the shell. Christian States knowing this, will drive it from their bodies when they can. We will say, however, that we are not in favor of roasting heretics; and that if this sort of work is to be revived,—though, in our miserable times, it is quite impossible, since men have no belief which they care to propagate, or for which they dare endure,—we should rather be its victims than its agents; but we are not, therefore, going to deny the facts of history, or to blame the saints of God or the pastors of the church for what they have done and sanctioned. We say

that the temporal punishment of heresy is a mere question of expediency; that Protestants do not persecute us here, simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is because we cannot do so, or think that, by doing so, we should injure the cause that we wish to serve."

Such is the spirit of sectarianism wherever found; and it is equally as odious among Protestants as among Catholics. This spirit will exist in the world till it is wiped out by the fires of the final consummation. In regard to the fraudulent methods by which Romanists obtain large sums of money with which to accomplish their concealed objects, the reader is referred to Joseph Cook's lecture on the "Political Power of Romanism in Our Large Cities." As some of the readers of the REVIEW may not read Mr. Cook's lectures perhaps we cannot do better than to quote the closing remarks of his lecture on "The Concealed Purposes of Romanism." In these remarks, however, he seems to give Romanists what credit they desire. We quote as follows:—

"Our Romish population is too open to the influence of American ideas not to have a tendency, at least, to revolt from extreme inculcations on the part of the priesthood. But that tendency will be carefully manipulated. The power of the confessional, the power of the pulpit in the Romish circles, the power of pastoral visitation, the awful power that belongs to men who can deny the sacraments to one who lies passing from the seen into the unseen, will all be used to draw the Romish population into the bosom of this ecclesiasticism, which has crushed Italy, and Spain, and Mexico, and Lower Canada, and every country that it has long held in its coils. The tendency of the Romish population to revolt will not succeed unless it be very adroitly, as well as vehemently and thoughtfully, supported by Protestant discussion. The reason why I, having a little opportunity, let these facts take prominence is that I revere the Roman laity. I know their strength in this land; I know their industry; I know their loyalty to what they regard as the best ideas; I know how reverent they are concerning religious truth in general; I respect the nation which has given to us Edmund Burke, and Charlotte Brontë, and the best parts of Calhoun and of Horace Greeley, to say nothing of the patriots, orators, and poets all the way down to O'Connell."

"But the very reverence of that people, the very vehemence of its blood when it is under the control of superstition, will make it extremely hard, even on these shores, for the population to strike off the shackles riveted through centuries in the Old World. In the Irish character, in the French, in the Italian, in the German devoutness, we have not only great social forces, but inherited religious instincts, which cannot be changed in one generation. We must awake to the care of the children, for the fathers and mothers will rarely alter their persuasions. If you put the children into merely parochial schools, and give them no strong culture, the priesthood will do here, just so far as is possible, what it has done on other shores. And so, by-and-by, some historian will lift up the picture of our mismanaged great cities; he will lift up certain corruptions of our politics as a ghastly vision; then he will tear away the picture of municipal corruption, the picture of political mismanagement, and find behind both popular ignorance and an unlettered ballot; and he will tear away that picture, and behind the screen will be found what? The hand on the Tiber. I say again: Let God's hand push against Tiber palm, and push it back into chaos, where it belongs."

(Concluded next week.)

BLOTTING THE NEW LEAF.

BY H. W. WOODRUFF.

WE often hear people say, I am going to turn a new leaf. We understand from this that they intend to begin anew, as it were, and try to do better. Sometimes, when trials arise and the way seems dark and almost hedged up, we get discouraged, impatient, and fretful. We pause and look within, and find that we are all wrong, having much to overcome; then we resolve to turn a new leaf. This is right; but how often is it the case that instead of going to Jesus, and humbly confessing our faults and asking him for strength to overcome, we depend upon our own weak resolve, and soon find that the new leaf is blotted and stained as badly as any of the rest.

Suppose you buy your child a new book, and send him to school; he returns the first day with the first page blotted and stained until you cannot tell one word from another. You say, See, my child, how you have soiled your book. The child says, I will turn a new leaf, and keep it clean; but the next day he comes home with the new leaf just as bad as the other. You would very likely reprimand him for his carelessness.

Many older people make just as bad work as this in turning new leaves. It is a good thing to turn a new leaf, but a better thing to keep it clean. If all the new leaves that we have turned could be held up before us, the blots and stains would make many of us ashamed. How often brethren say, I shall turn a new leaf in regard to my tobacco, and try to quit its use; but in a few days you meet them again, and the new leaf is blotted. It was only a "try" in the strength of poor weak self, and the moisture needed to assist in digestion is colored and poisoned by the juice of the filthy weed, and cast upon the floor, giving others trouble, and often staining the person and clothes of the user. Oh! my brother do not try to quit; you must say, By the help of the Lord I will quit; this is the only way to be successful. I know whereof I speak. I have fought the battle, and thank the Lord for victory.

Many other leaves have been turned on many subjects, and just as badly blotted. "My brethren, these things ought not so to be." Let us turn a new leaf every morning and ask the Lord to help us keep it clean. Those blots on the new leaves will finally blot our names from the book of life.

PRAISE OF MEN.

THE youthful worker is very apt to be exalted should he receive a little praise, and there are many injudicious persons who are ready to lavish eulogiums upon any young beginner who seems to be at all promising. How many these foolish talkers have seriously injured it would be hard to say. It may be well to whisper in the young man's ear that very little store is to be set by the approbation of those who will praise a youth to his face; they are mostly fools, and sometimes knaves. "There are that kiss and kill," say the cautious Italians. When a man with a loud mouth praises me, I have good reason to be wary in my dealings with him. The boa-constrictor first covers its victim with saliva, and then swallows him; and we have known serpents of both sexes to do the same with young preachers. Beware of the net of the flatterer, and the bait of the maker of compliments. Human opinion is so changeable, and even while it lasts it is of so mixed a character, that it is virtually worth nothing at all. We all remember how the men of Lystra first offered to worship Paul, and then within an hour began to stone him. Who cares to run for a crown which melts as soon as it wreathes the winner's brow? The flash of a wave or the gleam of a meteor is not more fleeting than popular applause.

Besides, if we are applauded by some, we are sure to be obnoxious to others, and it is well to set the one over against the other. It is related of Mr. Kilpin, of Exeter, that going through the streets of that city, he heard a person say of him as he passed, "If ever there was a good man upon earth, there goes one." This was elevating, but in the next street the effect of this praise was counteracted by Mr. Kilpin's hearing another bystander exclaim, "If ever a man deserved to be hanged, that fellow does. He makes people mad by his preaching." The victim of unwise compliments has only to walk into another room, and hear how roundly certain persons are abusing him, and he will find it a very useful tonic. It is never summer all over the world at one time, and no public person is being everywhere esteemed. Probably it is well for the interests of truth that excesses in judgment are relieved by their opposites.

Another consideration is suggested by experience, namely, that praise is exceedingly weakening. If we allow ourselves to feel its soft and pleasant influence, it lays us open to feel the caustic and painful effects of censure. After a judge had passed sentence upon a certain prisoner, the foreman of the jury that had convicted him began to compliment his lordship upon the remarks which he had made, and the term of imprisonment which he had awarded, but the judge at once stopped him, knowing well that if he had

allowed himself to be praised by one jury, he would be liable to be blamed by another. If we are perversive to one influence, we shall be subject to its opposite. We are quite sure to be slandered and abused, and it is well, therefore, for us to have a somewhat thick skin; but if we listen to commendation it makes us tender, and deprives us of that which might have been like armor to the soul. If we allow ourselves to be charmed by the tinklings of flattery, we shall be alarmed by the harsh notes of detraction. We must either be proof against both influences, or against neither.

A man who becomes dependent upon the opinions of others lays himself open to contempt. It is impossible to think highly of a person who fishes for compliments. To value esteem so much as to go out of our way after it, is the surest possible way to lose it. When we consider how unevenly the human hand holds the balances, we may feel but small concern when we are weighed by our fellow-men. If we consider how infinitely precious is the divine regard, we shall live to gain it, and so shall rise above all slavish consideration of the opinions of our fellows. What said the wise apostle Paul? "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord." I Cor. 4: 3, 4.

Individuals there are abroad who can suck in any measure of praise, and retain a large receptiveness for more; they take to it, and thrive in it, like fish in water. You may choke a dog with pudding, but you could never satiate, nor even satisfy, these people with praise. To such we tender no advice, for to bid them shun praise would be as useless as to urge the ox to forsake the pasture, or the ass its master's crib; such persons are, however, of small worth as a general rule. We have known exceptions. We remember well a man of admirable parts, and real graces of character, who was, nevertheless, ridiculously vain; but he was manifestly eccentric, and had to be left as a lot out of catalogue: the rule is that the vain are worthless, and to them the epigram might be applied,—

"Of all speculations the market holds forth
The best that I know for a lover of self,
Were to buy Balbus up at the price he is worth,
And sell him at that which he sets on himself!"

—Spurgeon, in *The Sword and the Trowel*.

THE SINKING SHIP.

THE ship *Britannia*, which struck on the rocks off the coast of Brazil, had on board a large consignment of Spanish money. In hope of saving some of it, a number of barrels were brought on deck; but the vessel was sinking so fast that the only hope for life was in taking at once to the boat about to put off, when a midshipman ran back to see if any one was still on board. To his surprise there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping about him.

"What are you doing?" shouted the boy. "Escape for your life. Don't you know the ship is fast going to pieces?"

"The ship may," said the man. "I have lived a poor man all my life, and I am determined to die rich."

We count such a sailor a madman, but he has too many imitators. Many a man seems determined to die rich at all hazards. Least of all risks do they count losing the soul in the struggle. And yet the only riches we can hug to our bosom with joy in our dying hour are the riches of grace through faith in our only Saviour, Jesus Christ. Let us make these riches ours before the dark day comes. It will come to all.—*Exchange*.

—To the question if the excessive adaptation of old faiths to new conditions was so weakening the hold which Protestants once had on the Bible and creeds as to cause in England two currents, one setting toward Rome and the other toward entire skepticism, Mr. Gladstone answered: "The movement toward Rome has lost all real force, I think. Converts are made, of course, every year; some of high rank, but none of high intellectual culture. Since Manning and Newman went over, no one of any great mental power has become a convert. Regarding the other movement, it is impossible to speak so positively. There is a good deal of skepticism in England; but I hope it is more an epidemic than a chronic disease."—*Independent*.

The Family Circle.

WAITING.

BY MARY MARTIN.

"I am the Lord;" "they shall not be ashamed that wait for me." Isa. 49: 23.
Lines to a friend, who, after quoting—
"But the waiting time, my brother,
Is the hardest time of all,"
adds: "How very hard when it is all waiting time."

Two children watched in the garden bower,
For Flora's coming with June's queen flower;
But one could not brook the long delay,
And eager hands took the bud away.

The dimpled fingers moved in and out,
And scattered the half-grown leaves about;
But the delicate morsels withered up,
And she wept o'er an empty calyx cup.

The other waited through sun and storm,
And "hope deferred" made the time seem long;
But the regal beauty one morning came,
With her robe of crimson and heart of flame.

Joy filled the breast of the dark-eyed child,
Plucking the flower the sweet face smiled;
While tears welled up from the depths of blue,
"If I had waited, I'd had one too."

Oh! daily and sadly we learn this truth,
That "men are but children of larger growth;"
We cannot wait for the Kingly One,
Who has placed each star as well as sun.

In the early spring we sow our grain,
Trusting in God for the sun and rain,
With implicit faith that the time will come
When we'll bear the sheaves of the harvest home.

But when hopes have vanished like stars of night,
While watching in vain for the morning's light,
We think, as we smitten and prostrate lie,
That God has forgotten, and passed us by.

But 'tis not "all waiting," though it seemeth so,
In our dim earth-light's uncertain glow;
A Hand will open our blinded eyes,
To look on a strange and glad surprise.

Sight tells us our bark is by far too frail
For a shoreless sea and a threatening gale;
Faith cannot see, but it knows there's land,
And trusts itself in a Father's hand.

The stars grow smaller, and seem to die;
But the orient gleams athwart the sky,
Betoken the light of a sun-crowned day,
Where night's pale goddess has just borne sway.

Grim winter may fold in her winding-sheet
What only seems for the wood-fire meet;
But there'll come a bursting of vernal bloom
From the snow-draped pillow of Nature's tomb.

It is not "all waiting," thanks be to Him
Whom our faith can grasp though our sight be dim;
He is saying, "'Tis I, be not afraid;
The tempest's fury shall yet be stayed."

Not "all waiting;" the unshed tears
That quenched heart-fires in life's dark years,
Shall each be counted a sparkling gem,
To shine in the conqueror's diadem.

The record which passing years may trace,
By the silver thread and the furrowed face,
Of sorrows that words may never tell,
Will be lost in time; and it is well.

Immortal beauty will come one day,
When its faintest semblance has passed away,
And the richest strains of joy be sung,
Where the silent harp on the willows hung.

It is not "all waiting;" my faith takes hold
Of a city built of pearl and gold;
The "King in his beauty" we there may see—
He has died for you, he has died for me.

In our Father's house there still is room,
And a voice is ever pleading, "Come;"
So I press my way amid earthly gloom
Toward the heavenly light, for I'm going home.

THE CURE FOR GOSSIP.

WHAT is the cure for gossip? Simply culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because, and only because, they have nothing else to talk about. As we write, there comes to us the picture of a family of young ladies. We have seen them at home; we have met them in galleries of art; we have caught glimpses of them going from a bookstore or a library with a fresh volume in their hands. When we meet them, they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another in which they are interested. We have left them, after a delightful hour,

stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something, and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart, and the other a change of pasture. Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is a low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may.—*J. G. Holland, in Scribner's Magazine*.

PLEASANT HOSPITALITY.

I HAVE more than once sat down to a table where the superabundance of dishes was positively embarrassing. I recall now one occasion where four kinds of cake, as many varieties of preserved fruit, two or three kinds of pie, pickles, and cheese, together with more substantial accessories, made up a repast which required the digestion of an ostrich, and was especially harmful at so late an hour in the day as the five o'clock country tea, after a hearty dinner at noon, as the custom is.

There are some essentials which no good house-keeper ever neglects. Given a spotless cloth, clear glass, shining knives and spoons, and it will not matter how cheap the "tea-set," how simple the viands. Nay, too great a profusion is in the worst of taste. It argues a dearth of other means of entertainment, as well as shows a disposition to vulgar ostentation.

Do we not all recall, with unfading delight, the days marked with a white stone (alas, they are so few!), when we sat at tables where such sweet, simple hospitality was dispensed we quite forgot to note the cheer? Perchance 'twas only bread and "water from the spring," but we supped on nectar and ambrosia! The hostess may have been clad in a simple print, tasteful and clean; the host had donned his linen coat in honor of our presence, but we hardly saw but that one wore broadcloth, and the other silk and laces. What did they say? Nothing very profound. But in what a kindly spirit was each word spoken! How flavored was the food with the graciousness of that true politeness which envieth not, revileth not, "in honor preferreth one another."

Emerson wisely tells us to let something besides the appointments of house or table, costly food and raiment, attract guests to enjoy our hospitality. Nor need those whom circumstances have deprived of the means of culture despair.

A little reading each day, if possible, will not only prove a rest, but, if wisely chosen and persevered in, it will not only cultivate a taste therefor, but one will amass a much larger amount of solid information than at first thought seems possible. And the genuine, eager desire for improvement will both make and take the time. Ah! there, my sisters, lies the secret. Household duties are engrossing enough in any case, but we must not allow them to absorb our very selves. We have a right to a portion of each day for self-improvement, and, if we are wise, will use it.

Nor should we forget those who are unable to return our hospitality. One always numbers those among her acquaintances who are scarcely ever met in society, because they are debarred from returning the entertainment. Do not forget them. A seat at your table, care and trouble forgotten for one brief hour, may do more than you imagine to lighten their load.

The poor widow, the dependent old maid, the tired seamstress, not to mention others, are in all communities. And oftentimes it happens that, having seen "better days," or by natural gift of intellect, these neglected sisters are the peers, possibly superiors, of their favored entertainers.

To give one a happy hour is a priceless gift, and can never be lost. "But some people are so disagreeable," you say. True! There are people who are so confirmed in ill-nature or vulgarity, that their very presence is an annoyance. I could not ask you to bring such people into your family circle. "You cannot

touch pitch without defilement." And one hour of envious, malicious gossip, or coarse, vulgar talk, may create a taste in your young son or daughter which it will require the work of months to eradicate. It is a good rule to shun such people, unless, indeed, you can do them more good than they can do you harm!

But to return to our tea-table. A celebrated painter, when asked with what he mixed his paints to produce certain effects, replied, laconically, "Brains!" And so I would say to all young housekeepers. Your food will be neither palatable nor wholesome unless mixed with "brains." Your table, laden with the costliest service, filled with the richest food, will fail to please a refined and cultured taste, unless you have given intelligent care, taste, and thought to make the meal something more than food to be eaten.

And be not over-solicitous to please only the transient guest. Surely the dear ones of your own household, to whom you are the life of home, deserve as much from your hands as a passing stranger, who may forget you in an hour.

Labor, which preserves or increases the health of your family, brings its own reward, and should never be despised. Let your tea-table be a refined circle, to which your family and guests alike will gather, not only for bodily sustenance, but for a feast of the soul. —*Arthur's Home Magazine.*

SPECIAL MENTION.

A SHOWER OF LIGHTNING.

THE Geneva correspondent of the *London Times*, writing under date of June 20, gives the following account of an electrical phenomenon which alarmed some Swiss people:—

A remarkable electrical phenomenon occurred at Clarens on the afternoon of Thursday last. Heavy masses of rain-cloud hid from view the mountains which separate Fribourg from Montreux; but their summits were from time to time lit up with vivid flashes of lightning, and a heavy thunder storm seemed to be raging in the valleys of the Avants and the Alliaz. No rain was falling near the lake, and the storm still appeared far off, when a tremendous peal of thunder shook the houses of Clarens and Tavel to their foundations. At the same instant a magnificent cherry tree near the cemetery, measuring a meter in circumference, was struck by lightning. Some people who were working in a vineyard hard by saw the electric fluid play about a little girl who had been gathering cherries, and was already thirty paces from the tree. She was literally folded in a sheet of fire. The vine-dressers fled in terror from the spot. In the cemetery, six persons, separated into three groups, none of them within 250 paces of the cherry tree, were enveloped in a luminous cloud. They felt as if they were being struck in the face with hailstones or fine gravel, and when they touched each other sparks of electricity passed from their finger ends. At the same time a column of fire was seen to descend in the direction of Chatelard, and it is averred that the electric fluid could be distinctly heard as it ran from point to point of the iron railing of a vault in the cemetery. The strangest part of the story is that neither the little girl, the people in the cemetery, nor the vine-dressers, appear to have been hurt; the only inconvenience complained of being an unpleasant sensation in the joints, as if they had been violently twisted, a sensation which was felt with more or less acuteness for a few hours after.

The explanation of this phenomenon is probably to be found in Professor Colladon's theory of the way in which lightning descends, as described in a letter on the effect of lightning on trees, printed in the *Times* of May 18. The professor contends that it falls in a shower, not in a perpendicular flash, and that it runs along branches of trees, until it is all gathered in the trunk, which it bursts or tears open in its efforts to reach the ground. In the instance mentioned, the trunk of the cherry tree is as completely shivered as if it had been exploded by a charge of dynamite. A part of the shower that destroyed the tree fell where the little girl was standing, but distributed over the grass, leaving her unharmed, and was so disseminated in the cemetery that the six persons upon whom the electric rain descended escaped without serious injury.

INFIDELITY AND CRIME.

If a professedly religious newspaper were to say what the *Evening Post* says in regard to crime and infidelity, it would be regarded simply professional. We copy it with a strong conviction that it is true, timely, and worthy of profound consideration:—

"We believe it to be susceptible of demonstration that the late extraordinary and deplorable increase of crime, an increase palpable every day, crowding with its record the columns of the public prints, and sickening the soul with its endless detail and novelty of horror, is largely due to the growth of materialism, or what is termed infidelity; and that mainly in reaction from the skeptical drift of the time lies the path of wholesome reform. The fruit of unbelief among the upper or wealthy classes is sensuality. Those classes eventually worship, instead of their Maker, the pleasures of the moment. They bow down to rich food and fine clothes and enervating amusements. They make goddesses of women who possess mere physical beauty. Their hearts are set on yachts, and race-courses, and theaters, and operas. What is given, in a word, to gild or soften life, to lend grace, and sparkle, and color, to the plod and monotone of existence, such persons make its sole object and aim. Thus they become of the earth earthy, and all that is spiritual and exalted dries out of their souls. One after another the commandments are broken as they stand in the way of desire, and a shameful ruin is left at last in place of what might have been a perfect temple; a shattered and sated voluptuary, in place of a nobly perfected human being.

"Among the poorer and less educated ranks of society, the cant and poison of living for the day is even more directly disastrous. The rich can gratify their passions without, as a rule and in the legal sense, coming in conflict with the rights of others. But the needy, unrestrained by any fear of future account, and thinking only to eat and drink since to-morrow they die, drive straight on to crime. That this is no idle assertion can be abundantly proved. A careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years shows that a heavy fraction of the perpetrators were atheists or free-thinkers. These unhappy persons, persuaded that life is the be-all and the end-all here, imagine that in their calculations they can jump the life to come. A collection of the letters or other papers left by criminals when anticipating death shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God, or in any reckoning for wrong done in this life to be exacted in a future one."—*The Armory.*

—Unless all signs fail, the Turkish empire is breaking up. The disturbances in Arabia indicate that the great province of the empire, which is only imperfectly attached to it, will soon become independent. Sir Austen Layard's dispatches to the British government indicate that it is hopeless to secure the reforms desired through the Sultan. The government has no money, can pay no troops, has exhausted its credit, and may at any time go to pieces. At the present moment the Berlin conference is considering how much Turkish territory shall be given to Greece. The only question will be how far and how long the European governments will consent to sustain the unspeakable Turk.—*Independent, July 8.*

Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

ATTEMPTING TOO MUCH.

BY ELIZA H. MORTON.

It is useless in any department of life to attempt more than can be accomplished, and in the educational world this is deplorable; for the effort to perform more than is possible, weakens the intellectual powers, dampens the ardor, and retards real progress.

Everything cannot be taught or learned in the few years devoted to school-life, and much wisdom should be exercised in selecting from the wide field of knowledge facts and principles which seem the most important.

A noted teacher truthfully says, "It is the province of our schools to afford thorough instruction in a few things, and to awaken a desire for more extended attainments. The instruction given should, as far as possible, be complete in itself,—while it should afford the means of making further advancement; but that instruction which, being merely superficial, neither itself informs the mind nor imparts the desire of future self-improvement, is worse than useless; it is

positively injurious. A few branches thoroughly possessed are worth more than a thousand hastily glanced at. The teacher, then, should not undertake too much; he should be sure that he can accomplish what he undertakes. The mark he makes upon the young should be no uncertain sign."

The most extended course of instruction cannot be exhaustive, and a judicious choice of subject-matter is fully as important as a proper presentation of facts and principles.

Students, if allowed to direct their studies, will almost always attempt too much. The teacher should endeavor to counteract this, and skillfully prescribe for the mental wants of those under his charge.

Parents do not always realize the importance of laying the foundation of mental discipline carefully and well, and therefore desire their children to go over much ground and pursue many studies regardless of the effect upon their characters.

Those colleges and universities that accomplish the greatest good send out graduates who understand the necessity of self-culture,—who have gained a power and received an impetus sufficient to carry them successfully onward in the struggle of life. Everything short of this is abortive, and falls below the true educational standard.

"LET YOUR YEA BE YEA."

BY A. DE YARMOND.

How it thrills us with reverence to find a person upon whose word we can depend; one who says only what he means, and that the truth always; who keeps all promises, and is not afraid to uphold in society those traits in others which he is constrained candidly to admire; one who, too, ever gives his words and his practice for the invincible "yea" of truth, even though his voice alone be heard in defiance of the vain reasonings, the cant, and the jeers of an aristocratic opposition.

This motto of simple straightforwardness brings us to real, unflinching life; but it leads to the noble in life. It demands that what we speak be truth. It admits of no compromise, no flattery, no pretense. And if people depended less upon pretense, they would work harder for real worth. No longer having a cloak for their guile, they certainly would strive to be pure. And there is much of the good in people, too, that is unwittingly hidden in the attempt to make assumed honors prominent (such honors often dross); and we are surprised, sometimes, when sorrow or kindness tears away the cloak of pretense, to find in the human heart a depth of loving sympathy, honor, earnestness, and intelligent worth which we had never imagined dwelt there; and those are the sweetest moments of our life, when heart meets heart on the common grounds of sincerity. Would that we knew the full beauty of the principle taught in those—just five small words from the great book of God's truth,—*"Let your yea be yea!"*

Then there is another version of this principle,—to be true to one's promises. I have to thank an old teacher for a lesson he taught me once on that subject. Two of us had promised him to be at the school-house at eight in the morning to recite in German; but one waited to see the other start, thinking there would be no use of getting there first, and accordingly, as two tardy girls walked up the school-house hill, it was just half past eight o'clock. The Professor was in the hall as I passed through; and he simply said, "When I say eight o'clock, I mean eight o'clock." The resolve that I made then I have never repented of; and I will say, It pays to keep one's word. We should never shrink back when we find that to be true to our promise may interfere with our personal interests. A promise given, or a profession made, involves much of our honor; and that stands good only while our word stands good,—our honor and our reliability are inseparable.

"Let your yea be yea," demands that we be firm,—that we maintain our position, never crouching for

fear that the world should see us standing by an unpopular truth. It demands, too, that we be true to friends, and to enemies. That cowardice is detestable which treats a friend uncivilly in society because he may chance to be unpopular, or awkward, or perchance even a target for passing wit. If we ourselves are always popular, never scoffed at, then our lack of independent thought and action must be deplorable. Be faithful to friends as well when they need sympathy as when they do not. We may feel constrained to treat an enemy politely in society. We should treat him there just as we should always treat him anywhere,—kindly—never with servility. Really, "let your yea be yea," seems to indicate simple, uncompromising consistency. By its measurement, what is truth before our conscience and our God, is truth before the world and the enemy. Still, when mistaken, yield; it is most terrible folly to try to make "nay," "yea." The principle taught is, consistency between word and act, and between life and truth. It is this principle that we reverence in those quiet, firm, reliable people whose lives are always pure, and simple, and upright; for their "yea" is "yea" no less in the din of life's warfare than in the safe quiet of home,—not only when bright favor abounds, but when there are few to kindly clasp the hand or speak a friendly word. We all admire such persons—when we find them, but they are rare. Have we not courage to stand with them in their simple truthfulness? If we would share in the glory of Daniel, we must manifest his spirit, which dares to have a purpose firm, and dares to make it known. There is a positive, invincible "yea" in the voice of Right; and if we bring our voices to blend with hers, we shall yet hear the hosts of Heaven join in the victorious chorus of truth.

"Let your yea be yea." Be true.

Sabbath School Department.

"Feed my Lambs." John 21:15.

QUARTERLY REPORTS.

BY W. C. WHITE.

ANOTHER quarter has closed, and we shall soon see how many of our church clerks and S. S. secretaries are alive and faithful to their duty in compiling and promptly forwarding their quarterly reports. Whenever a church or school is prompt in the performance of every duty, and thorough in all its working plans, the task of recording and reporting is comparatively easy. But if the society is weak and irregular in its action, the duty of the secretary and clerk is made difficult. With the Sabbath-school, reporting quarterly is one of the conditions of membership in the State Association. We regret that a few of our best schools failed to report last quarter.

Whoever keeps the records of any quarter should make up the report at its close, and after submitting it to the superintendent for examination, should at once send it to the secretary of the State Association. The superintendent should see that the report is correct, and that it is sent in time to the State secretary.

Several questions have been added on our new report blanks, which, if carefully answered, will add largely to the interest of the printed report. As a leading object of the school is the child's conversion, it is appropriate that the number of scholars who are church-members should be given. It will be profitable to compare, from quarter to quarter, the progress made in this direction, as each S. S. worker will thus better understand the wants of those for whom he is to work.

However the funds of a school are gathered and expended, an accurate account should be kept, and a full report of receipts and disbursements laid before the officers and teachers' meeting once a quarter. The amount received should always be given in the quarterly report.

Many of our schools pay one-tenth of their receipts for the support of the State S. S. Association; and every school that we know, when the necessity of this has been explained, has expressed a willingness to do the same, feeling that one-tenth is none too much. It is not enough to pay all the expenses of a State

Association, but it will help to pay for stationery, postage, and blank reports, and for lesson papers for a few poor schools. We hope that our schools will not withhold, through carelessness, this small amount from the State Associations.

USEFUL BOOKS.

BY W. C. WHITE.

In another column we give a list of valuable books for Bible students and Sabbath-school teachers. Ever since the organization of our S. S. Associations, two years ago, when the interest in thorough Bible study began to increase, we have frequently been asked to name a few of the best text-books for teachers and scholars, as aids in learning the lessons. We have been slow to answer, because in the multitude of books of this class there are many chances of selecting very good books without getting really the best. We have bought and examined a large number, and have selected those in the list, each of which we unhesitatingly recommend.

Next to the Bible, the teacher needs a good concordance, and maps of Bible lands. These are furnished, with a greater or less degree of merit, in the various editions of S. S. Teachers' Bibles; but although convenient and frequently very useful, the maps are too small, and the concordance too limited to depend upon in a thorough examination of the lessons. Of the maps and concordances in Teachers' Bibles, those in the larger and latest edition of the Oxford Teachers' Bible are among the best. Next to a good concordance and Bible atlas, the teacher will need a Bible dictionary, and works on the geography of Bible lands, and the customs and manners of ancient nations. Of the several good dictionaries in use, that by Wm. Smith in one volume, worth three dollars in cloth, and four dollars in library binding, is probably the best of the less expensive editions. Students requiring a still smaller and cheaper work, will find Smith's condensed work, also the American Tract Society's edition, of considerable value.

On the geography of Bible lands, we recommend two books, which, although somewhat similar in name, are quite different in subject-matter. "Sacred Geography and Antiquities" gives a view of a whole kingdom or country at once, with its physical features, its relation to other countries, also the habits and history of its people. The "Hand-Book of Bible Geography" is in cyclopedia form, and, as its name indicates, is a book of handy reference, giving a full description of each place, river, country, and city, with its past history and present condition, with references to the Bible texts alluding to it. It is arranged in alphabetical order, so that any place can be found without a moment's delay. The "Hand-Book of Bible Manners and Customs" is a worthy companion to the "Hand-Book of Bible Geography."

Another class of books which our S. S. teachers and officers have inquired for is manuals of instruction on teaching and managing in the Sabbath-school. Of this class of books there are scores in the market, each containing some good thoughts and useful plans, but most of them written with reference to a system of lessons so different from ours, that the plans are useless to our work. "The Art of Questioning," "The Use of Illustrations," and "The art of Securing Attention," though small and inexpensive, contain valuable thoughts and useful plans. "Open Letters to Primary Teachers," "House's S. S. Hand-Book," and Eggleston's S. S. Manual," could be read with profit by teachers and officers.

"The Church School and its Officers," by J. H. Vincent, is a book of sterling merit, and although written principally for the ministers of the church, yet it so clearly points out the objects and aims of the school, and the duties of its officers, that it may be studied with profit by all. Its appeals for the study of the word of God, and for thorough and efficient methods, cannot be read by teacher, parent, or scholar, without awakening a new interest and ambition to improve the opportunities to do good and receive good, which are weekly offered in the Sabbath-school.

VALUABLE BOOKS OF REFERENCE.

MANUALS OF INSTRUCTION FOR SABBATH-SCHOOL TEACHERS AND BIBLE STUDENTS.

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The Church, School, and its Officers. By J. H. Vincent, D. D. This thoroughly instructive and interesting volume was written mainly for the younger ministers of the church. It also defines the duties of the Superintendent, the Secretary, and the Chorister, upon whom the success of the school so largely depends. 224 pp. **75 cts.**

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BATTLE CREEK, MICH., JULY 15, 1880.

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

Corresponding Editors.
Resident Editor.

THE TIME OF THE END.

THE work to be accomplished in that brief period called the time of the end, is mentioned three times in the twelfth chapter of the book of Daniel.

1. "Many shall run to and fro, and knowledge shall be increased." Verse 4. Daniel was ordered to "shut up the words, and seal the book, even to the time of the end." That which is sealed to the time of the end is open in the time of the end. It is, therefore, knowledge from the open book of Daniel, relative to the end, that is to increase in the time of the end.

2. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Verse 10.

3. The special work of God for the time of the end, is expressed a third time, in the words, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verse 7. In considering this passage, we shall endeavor to answer these questions: Who are the holy people? What is their power? What is the nature of the scattering? And who is it that scatters the power of the holy people?

1. Who are the holy people? They are the truly wise, that are being purified, made white, and tried, in the time of the end. These understand the open book of prophecy, while the wicked do wickedly, and none of them understand.

2. What is the power of the holy people? The power of the true church of Jesus Christ has ever been the word of God accompanied by the Spirit of God. The power of the holy people in the time of the end is the prophetic word unsealed, accompanied by the Holy Ghost.

3. What is meant by the scattering? This is illustrated by the parable of our Lord, "Behold a sower went forth to sow," and is fulfilled in the work of the three messages of Revelation 14:6-12. The first is represented by an angel flying in "the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," saying, "Fear God, and give glory to him; for the hour of his judgment is come." The second is illustrated by the angel that announces the fall of Babylon, and the third by the angel that announces wrath upon those who worship the beast and his image and receive his mark. This last message closes with words which express the position and work of the believing and obedient, who are waiting for the coming and kingdom of Christ, as follows: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

4. To whom does the word "he," in verse 7, refer? The persons named in this connection are the two, one on either side of the river, Daniel, who is a spectator, the man clothed in linen, and the One that liveth forever. The Roman power is left out of the question. The scattering is not accomplished by the prophet, nor by the two angels on either side of the river, neither by the man clothed in linen who makes the solemn oath; but by Him by whom he makes the oath, which is the Eternal God.

The prophet had been shown the wonders pertaining to earthly empires and the coming and kingdom of Christ, presented in chapters 2, 7, 8, 11, and 12: 1-4. And now a new scene opens before him, as expressed in these words: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of

the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verses 5-7.

The points worthy of especial notice in this grand, prophetic scene are as follows:—

1. The persons named. These are Daniel, the two, one on either side of the river, the man clothed in linen, and the One who liveth for ever. An angel appears to Daniel as described in chapter 10. In verse 21, he addresses the prophet in these words: "I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things, but Michael your Prince." The parties who speak and act in giving and receiving this prophecy, are Daniel, the angel Gabriel, chap. 8:16, and Christ, Jude, verse 9; 1 Thess. 4:16; John 5:25, 28. Daniel is a spectator, a listener. One of the angels on either side of the river is Gabriel, the other says and does nothing. His name is unknown. The man clothed in linen is the Son of God. And he who liveth forever is the eternal Father.

2. The river. This is a symbol of time. As the river flows day and night, year after year, so time continues its ceaseless onward march.

3. Christ holding a position upon [from above, marg.] the waters of the river, as commander of the situation, shows that he reveals the prophetic periods. This is evident from the conversation of the two saints of chapter 8.

"Then I heard one saint [Christ] speaking, and another saint [Gabriel] said unto that certain saint [Christ] which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he [Christ] said unto me [Daniel], Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:13, 14.

4. The question concerning the time. This is put by the angel Gabriel to the Son of God: "How long shall it be to the end of these wonders?" Dan. 12:6. Does Christ evade this direct question? Does he inform Gabriel that he is prying into the secrets of the Almighty? that this whole matter of time is hidden from men and from angels? No, indeed. Daniel continues:—

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verse 7.

Does Gabriel in his question "How long?" set an example to the people of God, and show that it is their privilege to repeat the prophetic inquiry, "Watchman, what of the night?" The oath of the Son of God, with both hands raised to heaven, justifies the answer by his ambassadors.

5. Christ's answer to the question of time embraces the 1260 years of papal supremacy, covering the ground from A. D. 538 to A. D. 1798. Here let it be borne in mind that the time of the end is the burden of the prophecy. Hence Christ, in his answer to the question of time, passes down over Persia, Greece, and pagan Rome, and gives that prophetic measurement which reaches to the time of the end. This indefinite period commenced in 1798, and reaches to the end itself. It is during this time that the solemn, three-fold message goes forth to the world symbolized by the three angels of Rev. 14:6-12, increasing knowledge upon the subject of the end, and in which many are purified, made white, and tried, prepared for the coming of the Son of man in the clouds of heaven.

J. W.

CHRIST WITH MOSES.

CHRIST was with Moses in the wilderness, the in visible leader of the children of Israel. This appears evident, from the words of the apostle: "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10:1-4.

It was important that the church at Corinth should understand that Christ was with the Hebrews in the wilderness as their leader from the house of bondage. This fact is no less important to the Christian church of our time. Christ is declared to be "that spiritual Rock" that followed them. The marginal reading, "that went with them," makes the point stronger. The apostle did not regard the ministration of the visible leader of the people as void of the spiritual light and life of Christ. He says that they "did all eat the same spiritual meat, and did all drink the same spiritual drink." In verse 9 the apostle exhorts the Christian church: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

J. W.

THE SON REPRESENTS THE FATHER.

No doctrine is more distinctly stated in the Scriptures of the Old Testament than that the Son of God manifests the will and work of his Father to the children of men. The holy character of the divine law made its transgression such an offense that the Father could not speak with man as when in his innocence he walked and talked with God in Eden.

The Son, who was equal with the Father in creation, in the institution of law, and in the government of created intelligences, leaves this glory with his Father, and becomes a mediator through whom the Father speaks. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18.

The New Testament is equally plain and explicit upon this subject. The words of the Son himself are to the point. In all his ministry he does not once intimate that he had come to speak of himself or to establish a new system which was to supersede the old. In the plainest language he declares that he had come to represent his Father, and to proclaim his doctrine.

"My doctrine is not mine, but His that sent me." John 7:16.

"When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." Chap. 8:28.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Chap. 12:49.

"If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Chap. 14:7-11.

The will of the Father was the will of the Son. The mind of the Father was in his Son, who in his teachings and character represented his Father. The deep, yearning love manifested in the mission and ministry of the Son was the love of the Father. "I and my Father are one." John 10:30.

The nature of the unity that exists between the

Father and the Son is clearly illustrated in Christ's prayer for his disciples, and for all those also who should believe on their word to the end:—

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Chap. 17:17-21.

We close with the testimony of Paul: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20. This is the very climax of evidence that, in the work of redemption as set forth in the sacred Scriptures of the Old and New Testaments, the mind and will of the Father were manifested in the Son.

J. W.

CHRIST OUR ONLY HOPE.

OUR Lord illustrates his relation to the church and the dependence of the disciple upon the Master by the figure of the vine and its branches. He says: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5.

In our past brief history as a people, we have the clearest evidence that the power of Christ has been with us, when we have been humble, obedient, and consecrated to the specific work to which God has called us. The crosses, in point of religious faith, which we have to bear, are many. We are out of harmony with the religious world on almost every point. Here is the second advent cross, the cross of the doctrine of life and immortality alone through Jesus Christ, the cross of the perpetuity of spiritual gifts, and the Sabbath cross. The popular church, united with the world, is against us, and without the power of Christ and the presence of his angels to go with us to battle, the contest is an unequal one. Unless the Lord shall go before our people, and with us in our walk, we shall utterly fail. But Christ strengthening us, we can do all his righteous will.

But, thank God, all power in Heaven and in earth is given to Christ, our conquering leader, and Satan is a conquered foe. In the strength of Christ our people must and will arise. Indications are favorable with the church at Battle Creek. We are holding the fort. Meetings increase in interest, and seasons of prayer are exceedingly precious and profitable.

Responses to the appointment of the day of humiliation, fasting, and prayer from all parts of the field are favorable. Our people will not wait till the 24th. They have already engaged in the work of returning to the Lord in earnest. He hears our earnest prayers, and meets us, even while far from him.

J. W.

IMPORTANT SUGGESTIONS.

WE, whose names are given at the close of this article, have carefully and prayerfully considered the important matters pertaining to the cause on the Pacific coast and in Europe, to which reference is made in the following, and agree in offering these suggestions:—

1. That Eld. Andrews, in view of his worn and feeble condition, should come to America, accompanied by his son, in season to be present at the General Conference at Battle Creek, the first of October.

2. That he should remain in his native land until

his health be confirmed, and that his son enjoy the advantages of the Battle Creek College.

3. That Elder Matteson be invited to leave the work in Europe in the best hands available, and visit America in season to attend the General Conference.

4. That the next General Conference will be the largest and most important meeting ever held by our people. And as matters pertaining to the cause, as far as it extends, will be carefully considered, it is very important that these leading men who are laboring with those of different languages should be present.

5. That, in the present state of affairs, it seems indispensably necessary for the safe progress of the cause in Europe, that either these leading men should come to America, and meet the heads of the denomination in this country in Conference, or that brethren from this country should very soon visit Europe.

6. That the state of the cause in America, but especially on the Pacific coast, is such as to make it hazardous to spare efficient men to visit Europe at present.

7. That as the time is comparatively brief, and all our people have a lively interest in the cause everywhere, it is thought best to lay these suggestions before the readers of the REVIEW, praying that the hand of God may guide and help in these important matters.

JAMES WHITE.

A. B. OYEN.

URIAH SMITH.

WM. C. GAGE.

J. H. KELLOGG.

H. NIELSON.

H. W. KELLOGG.

H. W. DECKER.

THOUGHTS ON HEBREWS 4.

A CORRESPONDENT takes exception to the views held by S. D. Adventists concerning the "rest" of which Paul speaks in this chapter, and wishes to be set right, if he is not correct. We will therefore give in brief a few reasons why we think he cannot be correct in the position he has taken.

The view held by the S. D. A. people is that the "rest" spoken of is the heavenly rest of the future redeemed state; that we are to labor to enter into that rest; that there is danger of failing to gain that rest, by unbelief; that the history of the Israelites furnishes a notable instance of the danger of unbelief; that the rest in Canaan was typical of the future true heavenly rest; that as some failed through unbelief to enter that rest, there is danger of our failing in the same manner of entering into the heavenly rest; that the rest in Canaan given them by Joshua was not the final rest promised, because God still extended the invitation to enter into his rest, even in the days of David, long after the Israelites had entered Canaan, showing that they had not then reached the promised rest, and consequently that that rest remains still to be sought, and to be gained in the future by all who are overcomers, or who believe (have faith) to the saving of the soul, and that this is the meaning of verse 8: For if Jesus [Joshua, margin] had given them [the true] rest, then would he [God] not afterward have spoken of another day, or, he would not afterward have spoken of another day, as he did in David, saying, To-day if ye will hear his voice, inviting you to enter into his rest, harden not your hearts, as did the children of Israel in the wilderness; that allusion is made to God's rest on the seventh day simply to show what is meant by "his rest," and what kind of a rest remains for us; namely, just such a rest as God entered into after his work of creation, when, seeing that all that he had made was very good, he took satisfaction in the work of his hands; and, finally, that we have a work to do to enter into this rest, namely, the work of faith, the faith which works by love, which works out our salvation with fear and trembling; and the fact that we are still engaged in this work is proof that we have not yet reached that rest; for when we shall have reached that, this work will no longer be necessary, and we shall then cease from our own work as God did from his.

Our correspondent, on the other hand, if we understand him, takes the position that the word Jesus, in

verse 8, means Jesus, and not Joshua, and that the rest is a day of rest, a weekly Sabbath; that Jesus did not give the people rest, that is, a new Sabbath, the first day of the week; for if he had thus given them "another day" for the Sabbath he would have spoken of it, and told us something about it, the expression "then would he not afterward have spoken of another day," being a question, and not merely a declaration; and that the rest that remains is the seventh-day rest, or Sabbath, which still continues.

With the conclusion of course we sincerely sympathize; but it cannot be reached in this manner. It will be sufficient to notice only two points wherein our correspondent has very clearly misapprehended the record, to show that his conclusion cannot be maintained.

First, the sentence, "Then would he not afterward have spoken of another day," is not an interrogative but a declarative sentence, the same as if it had read, "Then he would not afterward have spoken of another day." The sentence asserts that after the failure mentioned in verse 6, God did somewhere speak of another day.

Secondly, When was the "other day" spoken of? Answer, "In David." Verse 7. A brief paraphrase of verses 6-8 will make this plain: "Seeing, therefore, it remaineth that the requisite number to enter into God's rest must be secured, and of them to whom the invitation had previously been given, a sufficient number had not, because of unbelief, accepted the invitation that they might enter in, God set apart another period of time, or day, during which the invitation should still be extended, giving us a prophecy of this, through David, in these words: 'To-day if ye will hear his voice, harden not your heart, as in the provocation, and in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swear in my wrath that they should not enter into my rest.' [Ps. 95:7-11.] For if Joshua, after their journey through the wilderness, had given them, in Canaan, the real rest which God had promised, God would not have given us, as he did in David, as above quoted, so long afterward, the prophecy of another day, or period, during which the invitation should still be given, and people should be warned not to fall, as Israel in the wilderness fell, through unbelief.

The reader will see from this the fatal defect in the view under notice: namely, the "other day" spoken of, is that mentioned by David in the Psalms. It could not, therefore, by any possibility, be brought down so late as the time of Jesus; and the word Jesus in verse 8, should be translated Joshua, the Greek word being the same for both names. An instance of the same mistranslation is found in Acts 7:45.

Of the impropriety of the exhortation to labor to enter into the observance of a weekly Sabbath, we need not speak. The rest is that of the immortal state. That is not yet given. The plan of salvation is not yet finished. Fortunate for us that it was not closed up ages ago, as it would have been if all to whom the invitation was given had received it. But the rest yet remains and may still be secured by the faithful. How appropriate, then, the exhortation of the apostle: "Let us labor, therefore, to enter into that rest." Heaven grant, beloved readers, that in our cases, this exhortation may prove effectual.

THE DAY OF FASTING.

ALL who have any burden of the work must feel that the appointment of a day of fasting and prayer for the servants and cause of God is demanded by our circumstances. To this I call the attention of our people in Ohio. Let every church and individual in our Conference engage with us in the solemn observance of this day. We need it for our own benefit as well as for the work in general.

D. M. CANRIGHT, Pres. Ohio Conference.

Our Tract Societies.

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

MISSIONARY SUPPLIES AT CAMP-MEETINGS.

BY ELD. S. N. HASKELL.

A GENERAL depository of our publications is kept constantly on hand by the T. and M. society in most of our Conferences, for the purpose of supplying our brethren, and others who desire them. Tracts only, to be used in the missionary work, are drawn from the depository by virtue of membership. Other publications are sold to members, as well as others, at retail prices. The profit on these sales goes to pay the expenses of the society, and thus saves the raising of this amount by other means.

At the present time there is a demand for Sabbath-school appliances, such as maps, atlases, and books of various kinds, which are a great help, both to officers and teachers. These books have been selected with great care, and from a personal knowledge we can recommend many of them as works of superior merit. The president and secretary of each T. and M. society should see that there is a liberal supply of these at each camp-meeting, for the Sabbath-schools in the Conference. Do not wait until the teachers call for them, for they may not know that such works exist. They should be on the ground for examination, and the president should be prepared to recommend them to the people. This will help to build up the tract societies, and it is for such purposes as this that the reserve fund is raised. When our brethren understand that they can procure just what they need of their State T. and M. societies, their confidence in the usefulness of these societies will increase. We therefore recommend that each T. and M. president procure for his society a liberal supply of Song Anchors, Temperance and Gospel Songs, Bible Dictionaries, Bible Geographies, Teachers' Helps, etc., etc.

No people should possess a greater thirst for knowledge that will enable them to do the work of the Lord acceptably than S. D. Adventists.

Solomon, with all his wisdom, sought to "find out acceptable words." Paul exhorts Timothy to study to show himself approved unto God, a workman who needeth not to be ashamed. This language implies that it requires study to become an approved workman unto God,—such an one as need not be ashamed. These truths have not been fully realized. There is with many too much indolence in acquiring such knowledge as will make them useful men and women. Our works are mostly of a denominational character. This is right, for we cannot do without them; but there are many other works, not denominational, which throw much light upon the word of God, and also upon the best manner of setting this word before others. Ignorance and superstition are twins of darkness, but knowledge and the fear of God are the path to light and joy.

SKETCHES FROM THE LIVES OF MR. AND THE MRS. JUDSONS.—NO. 4.

Soon after leaving America Mr. Judson's attention was called to the subject of baptism, and, having given it a careful investigation, he felt compelled to relinquish his former views upon this subject, and adopt those held by Baptists. Those who have more recently embraced unpopular truths, although under less trying circumstances, will be able to appreciate to some extent the test which this occasioned of their faith in God, and obedience to convictions of duty, as well as the sacrifice in feelings which Mr. and Mrs. Judson made in taking this step. They thus severed themselves, not only from personal friends and associates in their missionary work, but the only earthly source upon which they could rely for financial support. The following is an extract from a letter written by Mrs. Judson to her parents:—

"It is extremely trying to reflect on the consequences of our becoming Baptists. We must make some very painful sacrifices. We must be separated from our dear missionary associates, and labor alone in some isolated spot. We must expect to be treated with contempt, and to be cast off by many of our American friends, forfeit the character we have in our native land, and probably have to labor for our own support wherever we are stationed. These things are very trying to us, and cause our hearts to bleed

for anguish. We feel that we have no home in this world, and no friend but each other. A renunciation of our former sentiments has caused us more pain than anything which ever happened to us during our lives."

Mr. Judson, in speaking of the same subject, after giving his reasons for the change in his belief, expresses his feelings as follows:—

"Must I, then, forsake my parents, the church with which I stand connected, the society under whose patronage I have come out, the companions of my missionary undertaking? Must I forfeit the good opinion of all my friends in my native land, occasioning grief to some, and provoking others to anger, and be regarded henceforth, by all my former acquaintances, as a weak, despicable Baptist, who has not sense enough to comprehend the connection between the Abrahamic and Christian systems? All this was mortifying; it was hard to flesh and blood. But I thought again, It is better to be guided by the opinion of Christ, who is the truth, than by the opinion of men, however good, whom I know to be in error. The praise of Christ is better than the praise of men. Let me cleave to Christ at all events, and prefer his favor above my chief joy."

Although upon receiving intelligence of Mr. and Mrs. Judson's adoption of Baptist principles, the Baptists in this country founded a Missionary Board and made provision for their support, it was nearly two years before they were made acquainted with the fact. With these discouraging circumstances in mind, and others which have been mentioned, we can readily imagine how applicable to their case were the words of the apostle, "Perplexed, but not in despair; cast down, but not destroyed," as, unfriended and solitary, they reached Rangoon, then the capital of the Burman empire, and established themselves in what they regarded as their future home.

Soon after Mr. Judson's avowal of Baptist sentiments, Mr. Rice, one of the four who were ordained with him at Salem, also became a convert to the same views.

The Burman empire occupies the extensive region of India between the British possessions on the west and Siam and China on the east. It is bounded by Thibet on the north, and the gulf of Bengal on the south. The population is estimated to be from six to eight million.

Although the general features of the country are widely diversified, as a whole it is said to be rarely equaled by any country in fertility, beauty, grandeur of scenery; and the variety, value, and elegance of its natural productions. The fruit-trees are numerous, and of names and kinds unknown in America. Among these is the Mangosteen, bearing a fruit said by some to be the most delicious in the world; the Mango, growing to a height of one hundred feet, and, like our apple trees, yielding a variety of fruit; the plaintain, which supplies bread without much labor; the cocoa-nut, tamarind, custard-apple, etc., besides a large variety of smaller fruits. Most of the trees do not shed their leaves annually and at once, hence the forests are always verdant.

Rice, the favorite article of food, is the principal grain cultivated, and wheat is called "foreigner's rice." Although in the torrid zone, the heat is rarely excessive, owing to the elevation of the territory above the level of the sea. In intelligence, activity, and industry, the Burmans, as a race, are superior to the Hindoos. They are not as tall as Americans, have dark complexions, flat noses, thick and full lips, and very abundant black glossy hair, with which they take great pains. The custom of blacking the teeth is almost universal. When asked the reason for this practice they exclaim, "What! should we have white teeth like a dog or a monkey?" Tobacco, mixed with other substances, is both smoked and chewed, even by small children. The houses are ingeniously constructed of timbers or bamboos, and are a perfect security against wind and rain. The floors are made of split cane, elevated a few feet from the earth, so as to secure ventilation and cleanliness. Some of their zayats, pagodas, and bridges are described as really imposing.

The government of Burmah is an absolute despot-

ism. The king is the acknowledged possessor of the soil, and the people are his slaves. He is lord of the life and property of all his subjects. No rank or office protects a citizen from the liability of being ordered to immediate execution, if such be the will of the monarch. This condition of things is made still worse by the rapacity and extortion of inferior government officers.

The religion is Buddhism, one of the most ancient and wide-spread superstitions existing on the face of the earth. Its sacred divinity, or Buddha, is Gaudama, a remarkable personage born of earthly parents, but who, they claim, attained to the summit of omniscience and has passed into a state of eternal and unconscious repose. The hope of attaining this state of rest or freedom from human woes is the only hope which this religion looks forward to. Images of Gaudama are the chief objects of worship, and are found in every house, and enshrined in pagodas, temples, and sacred caves. Dr. Malcom describes one of these caves, which is wholly filled with images of every size, while the whole face of the mountain for ninety feet above the cave is incrustated with them. On every jutting crag stands some marble image, covered with gold, and spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. But imposing as is this spectacle, it sinks into insignificance compared with the scene presented on entering the cavern itself. It is of vast size, and needs no human art to render it sublime. The eye is confused and the heart appalled at the prodigious exhibition of infatuation and folly. Everywhere—on the floor, overhead, and on every jutting point—are crowded together images of Gaudama, the offerings of successive ages. A ship of five hundred tons could not carry away the half of them. Pagodas are innumerable. They are generally solid, without door or window, and contain some supposed relic of Gaudama.

The religious system of the Burmans contains many excellent moral precepts, but as they are without sanction or example, they are powerless to mold the character of the people to wisdom or virtue. One of the highest motives presented is the obtaining of merit. This is secured by avoiding sins, such as theft, lying, intoxication, etc., and by practicing virtues and doing good deeds, the greatest of all being to make an idol, and the next, to build a pagoda. If they give alms, treat animals kindly, or do any other good deed, it is with the mercenary view of obtaining merit. This merit is not to bring happiness in another world, but to secure them from suffering in their future transmigrations in this; for they believe that if a soul dies without having laid up merit, it will have to pass into the body of some reptile or insect, through perhaps hundreds of changes, before it will be allowed to again take the form of man.

This reliance on merit, and the certainty of obtaining it through prescribed methods, fosters their conceit, so that, ignorant and debased as they are, there is scarcely a nation more offensively proud. It also renders them incapable of doing or appreciating a disinterested act of kindness, or of feeling any emotion of gratitude. The simple phrase, "I thank you," is unknown in their language.

The priesthood is arranged into a regular hierarchy. The highest functionary is a kind of archbishop who presides over all other priests in the empire. He resides at the imperial court, and is considered one of the greatest men in the kingdom. The number of priests is exceedingly great, and they are supported by so-called *voluntary* contributions of the people, over whom they exercise almost unlimited sway.

But higher than the highest of these, and next in rank to the sovereign, is the sacred white Elephant, which is supposed to possess the blessed soul of some human being who has reached the last stage of many millions of transmigrations. He has a regular cabinet, consisting of a prime minister, secretary of state, etc. His magnificent residence is connected with the royal palace, his trappings are studded with gold and

precious stones, and his attendants number over a thousand persons.

Thus the religion of Buddhism presents nothing to love, for its deity is dead; nothing but selfish motives to incite to action; and nothing for man's noblest and highest ambition but annihilation. Notwithstanding this, the devotion of this people to their idols and various ceremonies is very great, and some writer has exclaimed in view of it, "Oh, for a heathen zeal in Christian hearts!"

M. L. H.

DISINTERESTED BENEVOLENCE.

BY ELDER D. A. ROBINSON.

IN one of my meetings at Walpole, N. H., on Sunday, June 27, the T. and M. work was considered, and the friends donated upwards of \$20.00 for this cause. One sister who had embraced the Sabbath quite recently gave a good illustration of the spirit of sacrifice. At the close of our last meeting she came to the District Secretary, who was present, and taking from her finger a gold ring which she said was a memento from her dying daughter, desired to donate it to the tract-society fund. No doubt some would hold up their hands in "holy horror" at such an act, but when we in some degree realize what God has done for us, any sacrifice we can make sinks into insignificance. The Saviour of the world did not die for his friends. "For if, when we were enemies, we were reconciled to God by the death of his Son," etc. In the death of Jesus Christ, Heaven made a sacrifice of its best gift. Paul recognizes this fact in that affecting expression in Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Greenfield defines the Greek word *phidounai*, "to spare, i. e., to forbear, treat with tenderness." Paul says that God did not do this toward his Son; no, he "spared not his own Son."

Why did God do thus? Because he so "loved the world, that he gave his only begotten Son." John 3:16. Then God made this sacrifice because he loved the world. Do we love God? It is not enough to give an affirmative answer merely by the words of our lips; but the acts of our lives,—the crosses we bear, the sufferings we endure for the truth, the efforts we put forth to save our fellow-men, the sacrifices we make to advance the cause of God,—these are all recorded by angel hands, and they will tell that we do love God. But if these things are wanting in our life-record, the pearly gates of the city of God will never open to us. The royal commission given to angels to gather the people of God is expressed in these forcible words: "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

ANOTHER INTERESTING LETTER.

BY C. DE VOS.

IN No. 24 of the last volume of the REVIEW, a letter was published from A. Sloomaker, of Massachusetts, stating the interest that had been awakened by a copy of the Holland paper *De Stem der Waarheid*, which had been sent to him. A few days ago, I received another letter from him, containing further particulars in regard to the work of the silent messenger. He writes as follows:—

"DEAR SIR: According to promise made in my last letter, I find myself obliged to write you a few lines. The ten copies of *De Stem der Waarheid* which you sent me arrived safely on the 26th of May, just as my wife was going out to bid farewell to our former minister. She asked me for a copy. I asked her what she wanted to do with it. She said she wanted to give it to the minister. He accepted it with thanks, and examined it, but in a spirit of prejudice. He stated that he had heard of the publisher of *De Stem der Waarheid* before."

"On Sunday, May 30, he made some remarks on the subject of immortality, and stated that death was simply a translation to a better and holier life. But to many this assertion came too late. The teachings of *De Stem der Waarheid* on this point had taken deep root, so that at the close of the sermon many left the church, smiling, and saying, 'What a patching up of things that is!' In short, I must inform you that on the subject of inherent immortality your paper has worked here with power. Several publicly proclaim its views in meeting, and the effect is so great that it has already caused a division."

"In regard to the subject of baptism, I can say that there are some who used to profess it with the mouth, but now, since examining your publication and the few copies of *De Boodschapper*, which you so kindly sent me, it has become a more serious question. One sister has already made application to be baptized at the first opportunity."

"The majority of us believe that Saturday is the true Sabbath, but the opinion seems to prevail that we can catch more flies with sirup than we can with vinegar. For myself, I hold fast to Rom. 14:5, 6. I do not mean to say that the apostle here refers to the true Sabbath,

for that would be folly; but I mean that we ought to live as followers of Christ, not esteeming one day above another, and being faithful in the service of Christ at all times."

I felt greatly encouraged by the perusal of this letter, and thanked God from the bottom of my heart that he is willing to accept and bless the feeble efforts I have put forth to bring the doctrines we hold so dear to the attention of those of my own nationality. It is true that the writer of the above has not accepted all of our doctrines; but the indications are favorable, and he may accept them when he more fully understands the reasons for our faith.

Brethren, I desire your prayers, that I may have the blessing of God resting upon me, and that I may be the means in his hands of doing something for the advancement of his cause. I believe that the third angel's message is yet to go throughout the land with greater power than has heretofore accompanied it, and that many from all nations, tongues, and peoples are yet to accept and rejoice in the present truth. Let us take hold of the work anew, asking God to help us, and our labors will not be in vain.

IOWA T. AND M. SOCIETY.

EIGHTH ANNUAL SESSION.

THE first meeting of this session was held on the campground at Des Moines, June 3, 1880, at 9 o'clock A. M. The President in the chair. Prayer by Eld. J. H. Morrison. The report of the previous annual session was read and approved.

The President, having been authorized by vote to appoint the usual committees, announced the following: On Nominations, Henry Nicola, A. W. H. Millard, and Noah Hodges; on Resolutions, J. O. Corliss, E. W. Farnsworth, and C. F. Stevens.

On motion, adjourned.

SECOND MEETING, JUNE 7, 6 O'CLOCK P. M.—Prayer by Eld. J. T. Mitchell. Minutes of the previous meeting read and accepted.

The Secretary's report was called for, and read as follows:—

No. of members,	750
" " reports returned during nine months,	905
" " members added,	77
" " families visited,	3,276
" " letters written,	1,183
" " Signs taken in clubs,	349
" " new subscribers for REVIEW,	114
" " " " Signs,	100
" " " " Good Health,	285
" " " " Instructor,	122
" " " " other periodicals,	307
Pages of tracts and pamphlets loaned,	192,837
" " given away,	208,983
No. of periodicals distributed,	18,092
Annals sold and given away,	2,922

The Treasurer's report is as follows:—

Rec'd from districts,	\$2,155.48
" " individuals,	348.67
" " on reserve fund,	877.37
Rec'd on benevolent fund,	182.00
" " tent	128.00
" " missions,	509.85
Total receipts,	\$4,201.37
Paid to REVIEW Office, and to Eld. Whitney for books,	\$2,669.41
" " Signs Office,	470.91
" " on missions,	509.85
" " tent fund,	129.32
" to State Secretary, and for postage and freight,	420.86
Cash to balance,	1.02
Total,	\$4,201.37

The report was accepted.

The Committee on Nominations submitted the following report: For President, Eld. Geo. I. Butler, Mt. Pleasant; Vice-president, Eld. J. H. Morrison, Milo; Secretary and Treasurer, Lizzie Hornby, Davenport. Directors: Dist. No. 1, F. H. Chapman, West Union; No. 2, J. T. Mitchell, Lisbon; No. 3, Henry Nicola, Richmond; No. 4, W. W. Conklin, New London; No. 5, Noah Hodges, Sandyville; No. 6, Jacob Shively, Woodburn; No. 7, A. J. Stuffer, Winterset; No. 8, A. W. Bunnell, Missouri Valley; No. 9, J. D. Ballard, Hook's Point; No. 10, S. M. Holly, State Center; No. 11, G. W. Hoskins, Danbury; No. 12, Ole Olesen, Emmettsburg; No. 13, A. C. Hardy, Forest City. On motion of E. W. Farnsworth, the nominees were elected in a body.

The Committee on Resolutions reported the following, which, after remarks by Elds. Butler, Corliss, and others, were unanimously adopted:—

Whereas, The efforts of our T. and M. societies to circulate the *Signs of the Times* have in the past resulted in much good, thus proving the *Signs* to be a very effective medium for the spread of the truth; therefore

Resolved, That we recommend all our churches to secure clubs of this excellent paper for free but judicious distribution.

Resolved, That in the opinion of this society, the College

Record should be placed in the hands of such persons not of our faith as it is thought can be induced to attend our College, and thereby become acquainted with the truths we believe and teach; and we therefore recommend that local societies use as many copies of this paper in their missionary labors as they can judiciously distribute.

The President presented the subject of our brethren paying for copies of the French paper for Eld. Andrews and his co-laborers to distribute in Europe; and invited all who feel an interest in this mission to donate small sums to defray postage on copies of *Les Signes des Temps* now lying in the publishing house at Bale.

Adjourned sine die.

GEO. I. BUTLER, Pres.

LIZZIE HORNBY, Sec.

LOST AND FOUND.

I HAD a treasure in my house,
And woke one day to find it gone;
I mourned for it from dawn till night,
From night till dawn.

I said, "Behold, I will arise
And sweep my house"—and so I found
What I had lost, and told my joy
To all around.

I had a treasure in my heart,
And scarcely knew that it had fled,
Until communion with my Lord
Grew cold and dead.

"Behold," I said, "I will arise
And sweep my heart of self and sin;
For so the peace that I have lost
May enter in."

O friends, rejoice with me! Each day
Helps my lost treasure to restore;
And sweet communion with my Lord
Is mine once more.

—Caroline A. Mason, in *Good Company*.

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.

DENMARK.

OUR brethren in the eastern part of Vendsyssel are quite scattered, so they preferred to have meetings in different localities. After we had walked many miles and held meetings in Tylstrup, Aistrup, and Faarup, the brethren from Dronninglund and Hellum met on Sabbath, June 5, in Oresø, where we held two encouraging meetings. We held two more meetings on Sunday, and on the two days following, two more in Asaa. Wednesday, the brethren met to consider the wants of the cause, and to hold a parting meeting. They pledged Kr. 18.50 (about \$5.00) s. v. for the coming quarter (the church consists of six families), and ordered seven copies of *Tidernes Tegn* for the tract society. They promised to start a Sabbath-school on the following Sabbath.

Thursday we held a meeting in Hjallerup, and went from there to Klank in the vicinity of Aarhus, where two families are keeping the Sabbath. This is a beautiful country, well cultivated, and full of people; but there is very little interest in Bible religion. The Catholics flourish, and are building a large church in the city. The majority of the Lutherans are no better than the Catholics. They depend upon the church for salvation, having little confidence in the Bible, and do not even care to live a moral life. The majority of the higher classes in Denmark are infidels, and even the highest officer who governs the affairs of the church and school, and places the priests in their office, is an avowed infidel, and argues in the public papers against the authenticity of the Bible, claiming that it does not agree with science.

We tried to encourage the brethren and friends in the truth as we met on the Sabbath. On Sunday we held two meetings, one of which was in a grove. Some over one hundred persons were present. After preaching, some of them attacked us sharply, but we tried to reply with meekness and truth. Some manifested an interest in what they heard. We are now near Ribe, where four dear souls are keeping the Sabbath, and shall remain here two weeks, the Lord willing.

In my absence, Bro. Jaspersen is preaching in Christiansa, and the meetings are well attended, as usual.

Bro. Rosqvist is having good success in Sweden. People of all classes are crowding to hear the word preached, and in his last letter he says that twenty-four Sabbath-keepers attend the Sabbath meetings, and the Lord is greatly blessing them in these meetings. There are some threats of persecution. Pray for this dear brother, that the Lord may give him strength of body and mind. He has consumptive tendencies; but the Lord has helped him hitherto. We all desire to be remembered in your prayers, that we may learn to labor with zeal, and yet with wisdom and meekness, for the glory of God and the good of our fellow-men.

J. G. MATTESON.

Jested, Denmark, June 17.

NEW HAMPSHIRE.

Walpole.—June 26, 27, I was with the company at Walpole. Some came in from Westmoreland also, so that quite a number were present, and all remained till

the close of the meetings. On Sunday, three were baptized in the Connecticut River, one of them being a brother who had for some time been grappling with tobacco, but who had resolved to be henceforth a free man.
D. A. ROBINSON.

MICHIGAN.

Pine River.—Our church quarterly meeting passed off very pleasantly. I gave three discourses, one of which was in review of an opposition discourse on the Sabbath question. The interest in our meetings is increasing, for which we thank God and take courage.
ALBERT WEEKS.

Tent No. 4, Lawrence.—We have been delayed in our meetings by not receiving all of our tent; but we now have it pitched, and have had several meetings. It being in the midst of harvest, the attendance from the country is small. Quite an interest is manifested in the word spoken. Tracts are received and read with interest. We ask the prayers of God's people that good may be accomplished in his name.
H. M. KENYON.
July 9. R. C. HORTON.

Arcadia, Gratiot Co., July 4.—By request of Eld. Burrill I came to this place June 10, and began meetings with encouraging prospects. Bro. Samuel Towers had lately moved here from Carson, and had started a Sabbath-school, composed mostly of those not of our faith. This had a good influence upon the people. Have now held twenty-six meetings. The interest has been good considering the busy time of the year. Have labored a great deal from house to house. The result so far is that ten have commenced the observance of the Sabbath, with a determination to live out the truth. These are all heads of families. Considerable yet remains to be done to visit these who are interested.
L. A. KELLOGG.

Fowler, Clinton Co., July 7.—The battle here goes well. Every week we are obliged to have a combat with the spiritualists and infidels of this place; but victory is turning on Zion's side. Although we had a heavy rain storm last Sunday evening, the tent was nearly full of people who had come out to hear us speak for the third time upon the subject of spiritualism. It seems to be the opinion of many who have attended the meetings that some of the prominent men of the place "have made fools of themselves" in their efforts to defend the Satanic doctrines and practices of modern spiritualists. We have spoken, in all, forty-one times since the 11th of June. We expect to remain here still longer, as some give evidence of a desire to obey the truth.
J. WILBUR.

Tent No. 1, Fenton.—We have now been here three weeks, and excepting on Sunday evenings our congregations have been unusually small; beyond all doubt, this is partly owing to mistakes made at the very beginning, over which we had no control. We are fully convinced that if the people, at the very commencement of a meeting, are led to believe that wit and mirth are to rule and that laughter is to be enjoyed, afterward it will be very hard to counteract that influence, and impress them deeply with the solemn truths of the message we have to declare. Some have listened with unabated interest, and a few have commenced to obey, and are now awaiting baptism. We have great hope for others. We move our tent to Holly the first of the coming week.
E. R. JONES.
E. P. DANIELS.

NEW YORK.

Ridgeway.—I had hoped to labor abroad in the field for the last month and a half, but have been obliged to remain at home on account of the sickness of my son. Meanwhile, I have tried to do something for our papers. I am also writing a series of articles which are being published in the *Universalist Herald*, printed in the State of Alabama. I ask the prayers of the people of God.
R. F. COTTRELL.

Euclid, Onondaga Co., July 1.—The interest here continues good. The truth is making friends for us among the people. We feel encouraged, and hope for good results. We never before had so many young men and women in attendance upon our meetings, and we feel a great burden for their salvation. The masses here have lost confidence in the churches. Brethren and sisters, we need your prayers.
GEO. D. BALLOU.
GEO. W. BLISS.

Constableville, Lewis Co., July 6.—We closed our labors here July 4. There has been the most determined effort on the part of the professors of religion in this place to keep the people away from our meetings. The Methodist minister and his numerous people have misrepresented us, and have so far succeeded as to prevent us from getting a general hearing; but a few have listened

with candor, and we believe that some here, if they remain faithful to the grace already given, will be permitted to walk with the Lamb in white. One family have decided to bear the reproaches of Christ; they feel it their privilege and duty to help bear the burden of the work; they have not only kindly entertained us when we had no friends, but have put a tithe of their income into the cause. This amounts, for the past quarter, to \$20. May the Lord bless them abundantly in every good word and work. There are three or four others who are interested in the truth, and believe we have the Bible Sabbath; but they have not taken their stand. May the Lord give them decision of character, and bring them into the glorious light of the third angel's message. Pray for us.
H. H. WILCOX.
E. M. PLUMB.

KANSAS.

Ballard's Falls, June 28.—Our meetings at this place have been in progress since the 12th inst. The attendance has not been large, but a few have been interested almost from the first. Three were baptized yesterday. We intend to remain here till after the district T. and M. quarterly meeting, which is to be held at this place, July 10, 11.
JOSEPH LAMONT.

ILLINOIS.

New Burnside, June 30.—I began a course of lectures here June 3. I had a fair attendance the first two weeks, when the Disciples began an opposition meeting; the interest has since been declining. By request of Bro. Shonk I leave here to-day, to take his place in the tent. I have sold tracts to the amount of \$3.47. Four signed the covenant; two others are keeping the Sabbath, but were not ready to sign.
C. H. FOSTER.

Farina and Arthur.—We had the pleasure of speaking in the Seventh-day Baptist church at Farina a short time ago. A good congregation listened to a discourse on the subject of intolerance among Christians. Eld. Titsworth, the pastor, and the church, have our gratitude for the Christian courtesy and love manifested toward us.

We have held two meetings at Arthur, with good congregations. The people gave the best of attention. At the close of the first meeting, a lady signified her willingness to keep all of God's commandments and go forward in the ordinance of baptism at the first favorable opportunity.
D. MORRISON.

June 27.

INDIANA.

Tent No. 2, Mt. Summit, July 6.—During harvest our congregations were small, but now they are increasing in numbers. Two families have decided to obey the truth, and a few others are much interested; still we do not expect a large company here. The Campbellites concluded that it would be the best policy to let one of their small men defend the day dedicated to the sun god, and this he attempted to do last Sunday night. But we continued our meetings as usual, and had a large audience; while he began with thirty-seven present, and concluded his meeting with twenty-two.
WM. COVERT.
J. M. REES.

PENNSYLVANIA CONFERENCE.

Tent No. 1, Lawrenceville, Tioga Co., Pa., July 1.—We pitched our tent here last week. Our attendance is not large, owing to the reason, as we interpret it, that we have had heavy rains in connection with all but two of the meetings held as yet. Some of our hearers seem to be deeply interested, and our attendance is on the increase. We earnestly solicit an interest in the prayers of those who have the cause of God at heart, that we may share largely in the blessing of the Lord, and that his work may prosper in our hands.
J. W. RAYMOND.
F. PEABODY.

Tent No. 2, North Wharton, Potter Co.—We pitched the tent in this place June 18, and have held seventeen meetings, with good congregations. The people seem anxious to hear, ladies quite frequently coming three and a half miles on foot. Great kindness has been shown us thus far, nearly enough being brought in to supply our physical wants.

We have had no open opposition, and yet there seems to be a firm resistant spirit on the part of nearly all who attend. There are none of our brethren within fifteen miles of us, still we feel that we are remembered by them, and sustained by their prayers.
D. B. OVIATT.
L. A. WING.

July 6.

KENTUCKY.

Big Spring, July 6.—Although it has rained almost continually during the past week; we have not lost a meeting. The people come, rain or shine. We are nearly through canvassing the Sabbath question. Four have decided to keep the Sabbath, and the whole coun-

try is astir in regard to it. One man (a Methodist class-leader) offers \$100 to any man that will sustain Sunday-keeping by the Bible. Another says that the people are now like a swarm of bees, and we must stay and hive them. Brethren and sisters, pray for us and the cause of truth here.
S. OSBORN.
R. G. GARRETT.

OHIO.

Litchfield, July 5.—Our meetings continue, with increasing interest. Several admit that we have the truth. At our last Sabbath meeting we had a precious season. The Lord met with us. A Methodist minister was present, and bore a good testimony. He said that when he was converted, it was not in a nutshell, so that he could not expand, and walk in the ever advancing light of God's truth. He admitted that since hearing on the Sabbath question he was under conviction concerning it, and promised to obey all that God in his mercy should show him through his word, if all the world despised him for it.
R. A. UNDERWOOD.
J. C. BARTLETT.

NEBRASKA.

Decatur and York Creek.—The meetings with the Decatur church were held according to appointment, and continued until Tuesday evening. Some of the members manifest a commendable zeal. On Sunday our meetings were held in a grove near the school-house. Two were baptized. Bro. Cudney assisted, both in visiting and preaching.

The meetings at York Creek were sparsely attended. The church quarterly meeting was held. One was baptized, an aged person, whose heart was given to the Saviour in youth. Sprinkling and other papal errors cannot be tolerated by those who rejoice in the light of the third angel's message.
June 29. CHAS. L. BOYD.

VERMONT.

Cabot.—I met with the brethren at Cabot for the first time, Sabbath, June 26. Elds. A. S. Hutchins and L. Bean were present. We held meetings two days. Sabbath, I spoke upon the great work of Christ in the plan of redemption, and of the gifts of his Spirit, which have long been the guide of his people, and which are especially promised to the remnant church. All listened with deep interest, and some expressed thanks for new light and the blessing of God. Sunday we had quite an increase of the number present, and our discourses were intended to benefit those who were not of our faith. Eld. Hutchins spoke with much force and freedom upon the duty of sacrificing. I think the meetings were a source of encouragement to the brethren, and hope they may be stirred up to renewed activity in the work by the truths which were considered.
C. W. STONE.

MINNESOTA.

Albert Lea, July 5.—Just before camp meeting I was at Riceland, where we held meetings in their new house of worship. Seven were baptized and added to the church. After camp meeting I held five meetings on East Prairie (seven miles east of Owatonna), two with the church at Meriden, and two at Hartland. I was with the brethren at Riceland in their last quarterly meeting. The Lord met with us. Tithes were paid to the amount of \$31. To-day I came to Albert Lea. Do not yet know how favorable the opening will be here, but ask to be remembered in the prayers of God's children.
L. JOHNSON.

TEXAS TENT.

Marystown, Johnson Co., June 27.—The interest has not increased to any great extent, yet we have hope that good will be accomplished. The petition which brought us to the place gave our opposers time to work against us, so that many of the solicitors have not even shown themselves at our meetings. Prejudice has run high, but we can see that its wings are being crippled. Some are attending now who once thought it a disgrace to attend an "Advent" meeting. Some are fully convinced, and will obey the truth. Next Sabbath we have our first Sabbath-school and meeting.

On account of the strong effort which has been made against us, it is probable that it will be necessary to close up the meeting with an arbor meeting for Dist. No. 2, about the last of July or first of August; then one in the vicinity of Plano for Dist. No. 1; and for No. 3, at Sherman, about the last of August. I hope all will be prepared to attend the meetings in their respective districts, and others if they can. I shall try to obtain assistance from abroad. Definite appointments will be given through the REVIEW.
R. M. KILGORE.

WISCONSIN.

Tent No. 7, July 5.—We pitched our tent about three miles from the Bellefontaine church and nine miles from Portage, and commenced meetings June 25. At first we looked for a good interest, but Barnum's show came to Portage the 1st of July, and then the 4th attracted the attention of the people, so they have been kept from our meetings to a great extent. These being past, we look for a better attendance. Brethren, we desire your prayers for the success of the work here.

A. J. BREED.
A. W. FULLER.

PROVINCE OF QUEBEC.

WITH pleasure I unite with my brother in his field of labor, after an absence of nearly five years. I find a good work started in this province. All that has been accomplished has not been reported. Much unpleasant work has been required to remove prejudice caused by the no-law influence and by the wild-fire fanaticism of some not connected with our people; and vigorous efforts have been needed to place the work on a firm and permanent basis on account of the financial weakness of the young cause. This has made it necessary for my brother to work beyond his strength at manual labor, and perishing souls in new fields have been deprived of needed help.

But the scales are turning, and the fruits of persevering efforts are being realized in an anxiety on the part of the public to listen to present truth. I have now spent nearly two weeks at South Stukely, resting, enjoying the bracing air, pure water, and physical exercise, and have spoken six times, feeling especially sustained. Last Sabbath and first-day the meetings were held under the tent. Three persons were added to the church, and last night we had a good outside interest. Two came sixteen miles to hear on the subject of the Sabbath, and left expressing gratitude for the truth. We expect that they and others will obey.

Nothing would help more in removing prejudice in this section than the presence of Bro. and Sr. White at our coming camp-meeting. It would paralyze the tongue of slander, and increase confidence in those who have not heard them.

My post-office address is South Stukely, P. Q.
July 6. D. T. BOURDEAU.

MINNESOTA CONFERENCE.

ACCORDING to appointment, the Minnesota Conference held its nineteenth annual session in connection with the camp-meeting at Calhoun Lake.

FIRST MEETING, JUNE 13, 1880.—The President, H. Grant, in the chair. Opened with singing, and prayer by Bro. John Fulton. Five churches responded by delegates to the call of the roll. Others came in, until thirty-two were represented; viz., Agency, Blue Earth City, Dodge Center, Fair Haven, Grove Lake, Greenwood Prairie, Hutchinson, Home, Irving, Kenyon, Kingston, Litchfield, Lake City, Lake Ellen, Lucas, Lake Johanna, Maiden Rock, Mansfield, Medford, Mankato, Milford, Maple Plain, New Haven, New Auburn, New Centerville, Oak Springs, Round Prairie, Rice land, Sauk Center, Steele Center, West Union, and Wells.

All members in good standing in the churches of our own Conference or of our sister Conferences, who were or might be present, were invited to participate in our deliberations.

The Chairman was instructed to appoint the regular committees, and announce them at his discretion.

Adjourned to call of Chair.

SECOND MEETING, JUNE 14.—Prayer by Bro. Norton. Minutes of previous meeting read and approved.

A request was presented from a new church of five full members, at Somerset, St. Croix Co., Wis., for admission to the Conference. The request was granted, and Bro. A. E. Johnson was received as delegate.

Adjourned to call of Chair.

THIRD MEETING, JUNE 14, 3 P. M.—Prayer by Bro. Curtis. The Chair, having been authorized to appoint an Auditor, named Bro. A. H. Vankirk. Bro. J. Emmerson, J. Olive, W. I. Gibson, H. W. Norton, A. Steward, and E. S. Babcock were designated as the Auditing Committee.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 17.—Prayer by Bro. Corliss. Minutes of last meeting read and approved. The Chair announced, as the Committee on Nominations, J. Emmerson, D. Quinn, and B. F. Lee; on Credentials and Licenses, J. Olive, W. I. Gibson, and H. W. Norton.

A new church at Gilchrist, Pope Co., Minn., was received into the Conference, with Bro. Ole Paulson as delegate. Another new church in Canby, Minn., was admitted. A company of thirteen who had come into the truth under Bro. Hill's labors at Kasota, Minn., was taken under the watchcare of the Conference, with Bro. Philander Brown as delegate. Bro. Johnson was received as delegate from the Lake Johanna church.

The recommendation of the General Conference, that the camp be divided into sections, and that a minister be appointed to lead the prayer-meetings in each section,

was read, and, after remarks by Bro. Corliss and others, adopted.

The President announced as the Committee on Resolutions, N. Battin, Geo. I. Butler, and W. B. Hill.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 20.—Prayer by Bro. F. W. Morse. After reading and approval of the minutes of the last meeting, the Conference gave way for the introduction of the work of the H. and T. Association. The Conference soon resumed its work, and adopted a motion to invite Bro. J. H. Morton of the Beldenville church, Bro. R. H. Peters of the Dundas church, Bro. Dickens of the Grand Meadow church, Bro. B. F. Lee of the Round Grove church, Sr. Maggie Phillis of the Otranto church, Bro. D. Alton of the Tenhassen church, and Bro. J. Olive of the River Falls church, to represent these churches in the Conference.

The Secretary read a letter from a few sisters of the River Falls church, requesting the prayers of the brethren and sisters, and ministerial help from the Conference.

The newly organized church of Buford, Blue Earth Co., Minn., was admitted into the Conference, with Bro. P. C. Merickal as delegate. The Secretary read a letter from the Graham Lakes company, still praying for ministerial help, and requesting the continued watchcare of the Conference. Also a letter from the church at Dodge Center.

The Treasurer presented his report, as follows:—

Received during the year,	\$4833.95
Paid out " " "	4026.77

Remaining in the treasury,	\$807.18
June 20, 1880.	W. I. GIBSON, Treas.

On motion, the report was accepted.

The Secretary presented a summary report of the standing of the churches, made up from the annual reports, as follows, eleven churches not reporting: No. reported last year, 1,015; No. added, 160; losses, 69; present number, 1,100; No. at last quarterly report, in churches not reporting, 126; No. received in new churches at present session, 40; whole number, 1,266; whole number paying tithes, 469; amount paid, as reported, previous to this meeting, \$4,212.87.

The Secretary called the attention of the clerks and treasurers to the importance of carefulness and correctness in reporting.

The Committee on Nominations submitted their report, as follows: For President, Harrison Grant; Secretary, D. P. Curtis; Treasurer, W. I. Gibson; Conference Committee, H. Grant, Calvin Kelsey, and John Emmerson.

On motion, the report was considered by items, and adopted.

Adjourned to call of Chair.

SEVENTH MEETING, JUNE 21.—Conference called by the President. Minutes of previous meeting read and approved.

The Committee on Resolutions presented the following:—

Your Committee on Resolutions recommend the adoption of the following recommendations of the General Conference:—

1. "Resolved, That we recommend that our ministers furnish quarterly reports of their labors, expenses, and receipts, to the Secretary of the Conference in which they labor.

2. "Resolved, That we recommend the employment by our Conferences of judicious persons to act as colporters, who shall receive from the State Conference Committee a license to labor in that capacity; and all such colporters will be expected to give quarterly reports of their labors to the Secretary of the Conference; and we recommend further that the Auditing Committees be empowered to consider such reports, and when, in their judgment, such labor has been beneficial to the cause, to give a reasonable remuneration for the same.

3. "Whereas, Our past experience has shown that many of our churches have suffered greatly for want of ministerial labor, till they have become enfeebled, and some are threatened with extinction; and

"Whereas, In many of these places, judicious labor would save to the cause those who are in danger of giving up the truth, and bring in others to unite with them, and thus build up such churches; therefore

"Resolved, That we recommend to our State Conference Committees and to ministers throughout the field, that these weak churches be looked after; that ministers of experience labor among them where there is a reasonable prospect of success; and that efforts be made, with tents and otherwise, to strengthen the things which remain, by the preaching of practical godliness, and by attempts to bring others into the truth.

4. "Resolved, That we earnestly recommend to all who labor with tents, that they thoroughly develop every interest they raise; and that they do not leave the place of their labor, until those who have listened shall have come to a full decision, and till those who have taken a stand for the truth shall have been fully instructed, not only in the theory of the truth, but in the great principles of practical religion as taught by our blessed Saviour.

5. "Resolved, That the local elders and deacons in our churches should be elected annually, such election to be held in each church at a time set by each Conference, except in churches where dissatisfaction with the incumbent has been expressed by at least a respectable minority of the church. In such cases, it shall be the duty of the clerk of the church to notify the Conference Committee of such fact, and the election in such churches shall be deferred till proper help is provided by the Committee."

6. "Resolved, That, in accordance with the last of the foregoing resolutions, we recommend to the churches of this Conference, that they elect all their officers uniformly at the January quarterly meetings.

7. "Resolved, That we hereby tender our thanks to Mr. J. E. McCord, of Minneapolis, for the use of his organ during our camp-meeting.

8. "Resolved, That we hereby tender our thanks to the managers of those railroad lines centering at Minneapolis that have shown us so much courtesy and liberality in giving reduced fare to those coming over their roads to attend our camp-meeting.

9. "Resolved, That the Secretary be instructed to furnish to the leading papers of Minneapolis a copy of the foregoing resolution, for publication.

10. "Resolved, That the Secretary be instructed to revise the minutes of this session of the Conference, and forward to the Review for publication.

N. BATTIN, Chairman.

The report was considered by items, and was adopted after remarks upon the second and fifth resolutions by Bro. Butler, Corliss, Reese, and others. The Secretary introduced the following:—

Whereas, The churches of Alton, Burbank, Cambridge, Chisago Lake, Isanti, Manannah, and Rock Elm have not reported to the Conference in from two to four years, therefore

Resolved, That the names of these churches be dropped from our records.

On a motion to adopt by items, remarks were made by different brethren who were acquainted with the facts in regard to these churches, showing that none of them existed only in name, and they were severally dropped.

A motion was carried recommending to those brethren formerly composing the Cambridge, Chisago Lake, and Isanti churches, who are in harmony with us and with one another, to unite in one organization; and recommending that, if possible, the Conference furnish them such help as they need.

Bro. Allen Moon was elected trustee of the Educational Relief Fund Board, for three years, in place of A. H. Vankirk, whose term expired at this session.

The Committee on Credentials and Licenses reported, recommending that credentials be renewed to Elds. H. Grant, S. Pierce, H. W. Babcock, D. P. Curtis, G. M. Dimmick, L. H. Ellis, W. B. Hill, C. Nelson, N. Battin, J. I. Collins, J. Fulton, S. Fulton, A. Mead, and D. C. Burch, and to Elds. J. W. Moore and J. E. Norstrom, when they are prepared to enter the field as laborers; also that licenses be granted to Bro. Wm. Brickey, M. H. Gregory, Wm. Schram, John Hackett, J. Jacobson, J. C. Jørgensen, L. Kjällberg, and Sister A. M. Johnson, and to Bro. A. H. Vankirk, E. A. Curtis, L. A. Curtis, and C. Ham, when they are ready to use them.

The report was adopted.

The Secretary read the following summary of the reports of ministers and licentiates for the year: No. of weeks' labor, 393; No. of meetings held, 1,422; No. of sermons preached, 1,417; No. of converts to the truth, 123; No. of families visited, 1,328; No. added to the churches, 126; No. of subscribers obtained for periodicals, 405; No. of members added to the T. and M. society, 74; Amt. of book sales, \$351.76.

Adjourned.

H. GRANT, Pres.

D. P. CURTIS, Sec.

CONFERENCE DIRECTORY.

President, H. Grant, Medford, Steele Co., Minn.
Secretary, D. P. Curtis, Hutchinson, McLeod Co., Minn.
Treasurer, W. I. Gibson, Rochester, Olmstead Co., Minn.

Ex. { H. Grant.
Calvin Kelsey, Easton, Fairbault Co., Minn.
Com. { J. Emmerson, Grove Lake, Pope Co., Minn.

UPPER COLUMBIA CONFERENCE.

BUSINESS PROCEEDINGS AT THE MILTON, OREGON,
CAMP-MEETING, MAY 20-31, 1880.

FIRST MEETING, MAY 25, 9 A. M.—Eld. I. D. Van Horn in the chair. Prayer by Eld. Jones. Credentials of delegates were called for, and the following were presented: From Walla Walla, A. T. Jones and T. Chabat; Milton, Wm. McCoy and J. A. Smith; Dayton, Ambrose Johnson. Moses Hunt, the delegate from Pataha Prairie, being absent, it was voted that Bro. Wm. Gibson be accepted as delegate from that church. Bro. Nicholas Ownbey was received as representative of the brethren in Grande Ronde Valley, and Bro. J. Cowles of the brethren of Klickitat Co., W. T.

Eld. S. N. Haskell, of the General Conference Committee, was invited to take part in the deliberations of the meetings. The invitation was also extended to all S. D. Adventists in good standing.

It was moved by Bro. Wm. McCoy, and seconded by Bro. Ambrose Johnson, that the North Pacific Conference be divided on the line of the Cascade Mountains.

After considerable discussion, the meeting adjourned to call of Chair.

SECOND MEETING, MAY 26, 9:15 A. M.—Eld. I. D. Van Horn in the chair. Prayer by Eld. Haskell. Minutes of last meeting read, corrected, and accepted. Discussion of motion to divide the Conference was continued. The question was finally submitted, and carried unanimously.

Moved, that a committee of three be appointed by the Chair on resolutions and nominations. Carried.

Moved, that the Chair be empowered to appoint two persons outside of the delegates, to act with said committee. Carried.

For this committee the Chair named, A. T. Jones.

Ambrose Johnson, and J. A. Smith; to act with these, Wm. Goodwin and Wm. Nichols.
Adjourned to call of Chair.

THIRD MEETING, MAY 27, 5 P. M.—Eld. I. D. Van Horn in the chair. Prayer by Eld. Haskell. Minutes of last meeting read and accepted.

The report of the Committee on Resolutions and Nominations being called for, the following was submitted:—

Whereas, It has been, by unanimous vote, deemed advisable to divide the North Pacific Conference on the line of the Cascade Mountains, therefore

Resolved, That we hereby respectfully request the regular session of the N. P. Conference, which is to be held at Salem, Oregon, June 9-15, 1880, to grant this our appeal, and to recognize us as an independent Conference to be known as the Upper Columbia Conference of S. D. Adventists.*

Resolved, That we adopt as a whole the Constitutions of the Conference, the T. and M. Society, and the Sabbath-school Association, that have already been adopted by the N. P. Conference.

Resolved, That gratitude, thanksgiving, and praise are due to our Heavenly Father for his mercy and loving-kindness in allowing us the privilege of another camp-meeting; for the testimonies of his Spirit in this meeting, and for the counsels of his servants.

Resolved, That we thank the General Conference Committee for their care, manifested for us in the assistance they have rendered us in the labors of Eld. S. N. Haskell and Sister E. G. White.

Resolved, That we thank the General Conference for the presence of Eld. G. W. Colcord; and that we hereby extend to Eld. and Sister Colcord our hearty welcome and support, and an earnest invitation to remain and labor among us in the great work of God.

Resolved, That we respectfully request that Eld. A. T. Jones be allowed to remain and labor among us.

Resolved, That we all, as churches and individuals, hereby pledge ourselves to work to the fullest extent of our ability to push the great work of the third angel's message to a successful issue in all its departments.

Resolved, That we deem the paying of tithes a duty enjoined in the Scriptures, and therefore we recommend that every member in this Conference adopt the tithing system, and carry it out faithfully in all things.

Resolved, That we deem it necessary for the efficient working of the T. and M. society that a reserve fund be raised, of such amount as may be considered advisable by the Conference Committee, by means of which a stock of publications may be kept on hand.

Resolved, That we recommend that the ministers act as agents for the T. and M. society.

Resolved, That we recommend that each and every one of the scattered S. D. Adventists in this Conference be corresponded with for the purpose of getting them heartily enlisted in the work in all its parts.

Resolved, That we deem it essential to the success of the cause that vigilant missionary societies be organized in every company of Sabbath-keepers, wherever practicable.

These resolutions were taken up one by one, and adopted unanimously.

The committee placed on nomination the following persons as officers for the ensuing year, all of whom were elected unanimously:—

CONFERENCE.

President, G. W. Colcord; Secretary, A. T. Jones; Treasurer, Wm. Nichols, Executive Committee, G. W. Colcord, Wm. Goodwin, and Ambrose Johnson.

T. AND M. SOCIETY.

President, G. W. Colcord; Vice-president, Wm. Goodwin; Secretary, Mrs. G. W. Colcord; Board of Directors, A. T. Jones, George Beck, and Ambrose Johnson.

SABBATH-SCHOOL ASSOCIATION.

President, G. W. Colcord; Secretary, Miss Adna Johns.

Moved by A. T. Jones that the officers of the T. and M. society be appointed a committee to district the Conference, their action to be final. Carried.

Adjourned to call of Chair.

FOURTH MEETING, MAY 28, 3 P. M.—Eld. I. D. Van Horn in the Chair. Prayer by Eld. Raymond.

On motion, the reading of the minutes of last meeting was waived.

The committee submitted the following additional resolutions:—

Resolved, That we hereby tender to the P. C. S. S. Co. and the O. R. & N. Co. a vote of thanks for their courtesy toward Eld. S. N. Haskell and his party on their visit to this place, to assist in establishing the missionary work in this field.

Resolved, That we hereby request the recognition of the Upper Columbia Conference by the General Conference.

Resolved, That we hereby tender a vote of thanks to Bro. Wm. Nichols for the free use of these pleasant grounds for our camp-meeting.

Resolved, That we tender a vote of thanks to the Camp-meeting Committee and the Milton church, for their kind labors in so pleasantly fitting up our camp-ground.

Voted, That this Conference pay quarterly to the General Conference one-tenth of all tithes received by the Conference Treasurer.

Adjourned to call of Chair.

FIFTH MEETING, MAY 31, 6:30 A. M.—The President, G. W. Colcord, in the chair.

Renewal of credentials was granted to Eld. G. W. Colcord, A. T. Jones, and Wm. L. Raymond, and it was voted that the granting of licenses be left to the Conference Committee.

*This request was granted. See proceedings of N. P. Conference at Salem, June 9-15, 1880.

Voted, That we have a camp-meeting next year, and a general meeting in October of this year.

The Districting Committee presented the following report:—

We, your Districting Committee, hereby recommend that the Conference be divided into three districts, as follows:—
Dist. No. 1, to include Walla Walla county, with all of the territory north and west of the Columbia River, and east of the Cascade Mountains. Director, A. T. Jones.

Dist. No. 2, with the exception of Walla Walla county, to include all of Washington Territory east of the Columbia River. Director, Ambrose Johnson.

Dist. No. 3, all of Oregon east of the Cascade Mountains. Director, George Beck.

G. W. COLCORD.
WM. GOODWIN.
MRS. G. W. COLCORD.
A. T. JONES.
GEORGE BECK.
AMBROSE JOHNSON.

Voted, That a copy of these minutes be furnished to the Signs of the Times and REVIEW AND HERALD for publication.

Adjourned sine die.

G. W. COLCORD, Pres.

ALONZO T. JONES, Sec.

UPPER COLUMBIA CONFERENCE DIRECTORY.

CONFERENCE.

President, G. W. Colcord, Walla Walla, W. T.
Secretary, A. T. Jones, Walla Walla, W. T.
Treasurer, Wm. Nichols, Milton, Umatilla Co., Oregon.
Executive Committee { G. W. Colcord.
Wm. Goodwin, Milton, Umatilla Co., Or.
Ambrose Johnson, Dayton, Columbia Co., W. T.

T. AND M. SOCIETY.

President, G. W. Colcord.
Vice-President, Wm. Goodwin, Milton, Umatilla Co., Oregon.
Secretary, Mrs. G. W. Colcord, Walla Walla, W. T.
Directors: Dist. No. 1, A. T. Jones, Walla Walla, W. T.; Dist. No. 2, Ambrose Johnson, Dayton, Columbia Co., W. T.; Dist. No. 3, George Beck, Milton, Umatilla Co., Oregon.

SABBATH-SCHOOL ASSOCIATION.

President, G. W. Colcord.
Secretary, Miss Adna Johns, Walla Walla, W. T.

HEALTH AND TEMPERANCE SOCIETY.

President, Wm. Russell, Milton, Umatilla Co., Oregon.
Secretary, J. A. Smith, " " " "

THE VALLEY OF SILENCE.

I walk down the Valley of Silence,
Down the dim, voiceless valley alone;
And I hear not the fall of a footstep
Around me—save God's and my own,
And the hush of my heart is the stillness
That lingers where angels have flown.

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the human and sin.

I toiled on, heart-tired of the human,
I moaned 'mid the mazes of men,
Till I knelt, long ago, at an altar,
And heard a voice call me; since then
I walked down the Valley of Silence,
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my trysting place with the Divine.
When I fell at the feet of the Holy,
And about me the voice said, "Be mine,"
There arose from the depths of my spirit,
An echo, "My heart shall be thine."

Do you ask me the place of the Valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and his angels are there;
And one is the dark Mount of Sorrow,
The other the bright Mount of Prayer.

—The Covenant.

Notes of News.

- The population of Chicago exceeds half a million.
- Large paper-mills have been established at Tokio, Japan.
- The Belgian government has suspended diplomatic relations with the Vatican.
- According to the new census, the population of New York exceeds 1,200,000.
- The total coinage of the United States mints for the past year was over \$84,000,000.
- The reduction of the public debt during the month of June was over \$10,000,000.
- During the coming autumn, two editions of the revised New Testament will be published in England.
- The cost of the Afghan war was \$45,000,000 over the estimates made by the Beaconsfield government.
- A Dr. Tanner of Wisconsin is in New York, trying the experiment, in the interest of science, of a forty-days' fast.
- The losses by the breaks in the Sny levee, on the Illinois

side of the Mississippi River, are estimated at nearly \$500,000.

—On the 8th inst., a fire broke out in a livery stable in Tyrone, Pa., and destroyed nearly the entire business portion of the town.

—The Spanish authorities are of the opinion that the Nuncio, which recently fired into and overhauled an American vessel, is run by pirates.

—By the decisions of the late Berlin conference, Greece has gained 8,310 square miles of territory, almost exactly the area of the State of New Jersey.

—A man named Joseph Dawes, now an inmate of the county poor-house at Milwaukee, Wis., before the war owned five banks, and was worth \$6,000,000.

—The French Senate has finally passed the amnesty bill, restoring to citizenship all communists except criminals whose term of service has not expired.

—There is a rumor that invitations to revolt have been circulated in Syria, and have been favorably received. The proposition is in favor of a Syrian Arab State.

—A dwelling-house near the town of Franconia, Chisago Co., Minn., was destroyed by fire on the 8th inst., and two little girls, aged respectively two and eleven years, perished in the flames.

—A dispatch from Vienna dated July 7, says that in diplomatic circles the belief gains ground that war between Turkey and Greece is certain, and that it will end in the dissolution of Turkey.

—The pope has determined to accept the church laws recently passed by the Prussian Diet; and in accordance with its provisions, he will call a consistory to nominate bishops for the vacant sees.

—As the result of the late conference in Madrid on Morocco affairs, the powers have addressed an energetic note to the government of Morocco, demanding religious liberty for all the subjects of the Sultan.

—The total revenue of Great Britain for the fiscal year just closed is £81,962,063, a falling off, as compared with the preceding year, of £1,258,264. However, the revenues of the last quarter show an increase over the corresponding period for last year.

—The Sultan of Turkey, in consequence of fears relative to the secret designs of the powers, has an idea of rendering the Dardanelles impregnable by means of torpedoes and forts, and has ordered the preparation of plans and estimates.

—It is reported that the farmers in some sections of Nevada are thoroughly alarmed at the ravages of the grasshoppers. These pests have already done considerable damage to the growing grain, and the warm weather is hatching them in millions.

—The commissioners appointed to inquire into the Tay disaster have presented their report to the Board of Trade. They say that the fall of the bridge was owing to the insufficiency of the cross-bracings, and severely condemn the way in which the bridge was built, and the subsequent neglect of proper supervision.

—On the afternoon of July 6, five men were killed, and four wounded, one of them fatally, by the explosion of the boiler connected with a steam thrasher, on a farm two miles from Dunkirk, Ohio. The scene beggars description. The bodies of the dead were strewn over the field; one man's head was blown 200 yards from his body, and his heart was literally torn out.

—Wm. C. Simonds, who is in the Western Pennsylvania Penitentiary for horse-stealing, unfolds a tale of an organized band of horse-thieves,—the largest, most lawless, and best organized ever banded together in this country extending from Augusta, Me., to Central Indiana, and spreading out through New York, Pennsylvania, and Ohio, and even to Georgia. The gang comprises men of every profession, some of whom are wealthy and influential. This story, strange and wild, reading more like a tale of Italian banditti than like a story of American life in the nineteenth century, comes to us over the wires from Pittsburgh.

—A singular and terrible explosion of gas recently occurred in London. A workman applied a light to a pipe he was examining in search of the leak, when a series of terrific explosions occurred, commencing at the upper end of Charlotte street and running like a mine down that street and under several others. There were six distinct explosions in different places, each forming a deep trench from eight to ten yards long. All the windows along the line of the explosion were demolished; 400 houses were injured and one was destroyed; many have large rents which render them untenable. Two persons were killed, two fatally wounded, and thirty more or less injured.

Obituary Notices.

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

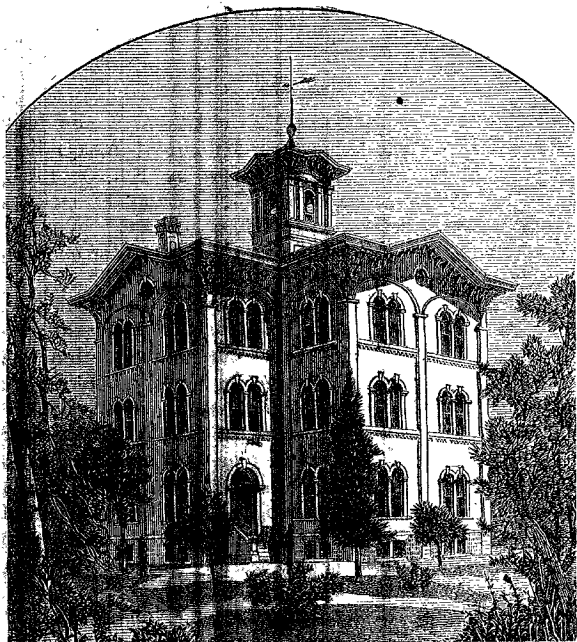
THOMAS.—Died, April 25, 1880, Robert Thomas, aged 50 years and 6 months. Mr. Thomas was born in Frittenden, Kent Co., Eng., and had been a resident of Bushnell, Montcalm Co., Mich., about twenty-five years. He was a believer in the Adventist doctrine. He leaves a large family and many friends to mourn his loss. A large Grange hall was full to overflowing at his funeral. Discourse by the writer.

E. B. LANE.

SHOWERS.—Died, of a complication of diseases, at his residence near Prescott, Adams Co., Iowa, May 26, 1880, our dear father, Thomas Showers, in the seventy-first year of his age. Although he never united with any church, he believed in the near advent of the Saviour, and kindred truths, and before his death manifested repentance and expressed a willingness to die. He leaves a wife, nine children, thirty-four grand-children, and nine great-grand-children to mourn his loss. We hope to meet him on the morning of the resurrection.

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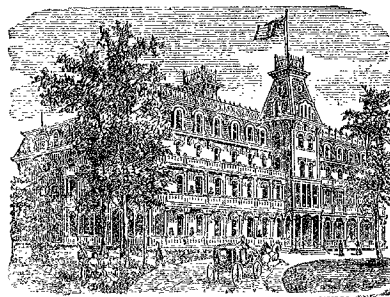
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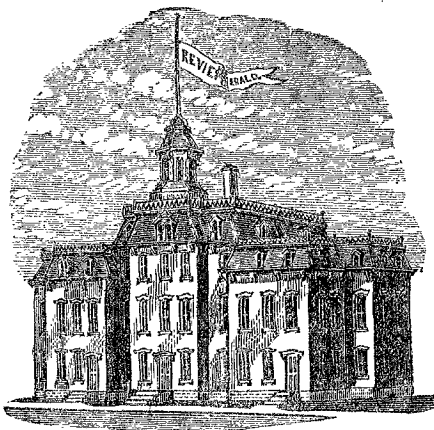
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10.38 "	9.37 "Durand.....	6.18 "	7.03 "			
12.00 m	10.56 "Lansing.....	5.04 "	5.45 "			
12.45 am	11.40 "Charlotte.....	4.26 "	5.00 "			
1.50 "	12.40 pmBattle Creek.....	3.30 "	4.00 "			
2.00 "	1.00 "Vicksburg.....	3.20 "	3.50 "			
3.00 "	1.58 "Schoolcraft.....	2.22 "	2.48 "			
3.11 "	2.10 "Cassopolis.....	2.10 "	1.56 "			
4.00 "	3.02 "South Bend.....	1.16 "	1.00 "			
4.50 "	3.52 "Haskells.....	12.00 m	11.28 pm			
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11.30	7.38	5.30	11.13	9.25Michigan City.....	12.38	4.23	5.18	4.33	5.28	
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The Review and Herald.

Battle Creek, Mich., Thursday, July 15, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

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

While enjoying a very solemn season of prayer in the grove we are accustomed to visit for that purpose, certain suggestions came before the mind with great force, which we have laid before the brethren in council. We do not take the responsibility to even make the suggestions through the REVIEW without calling a meeting of the persons whose names appear on another page, and engaging with them in a season of prayer.

J. W.

The Michigan State Quarterly Tract and Missionary Meeting for Division No. 1, will be held at Battle Creek, July 24, 25, at the time of the fast. A general gathering is expected. The meeting for Division No. 3, will be held at the camp-meeting at Alma, August 5-10.

JAMES WHITE.

J. G. Holland in another column sets forth culture as a cure for gossip. This is one cure, and a good one, and with those who make no profession of Christianity perhaps the only reliable remedy. But with those who claim to be followers of Christ, cultivated or uncultivated, we imagine that the grace of God, and the spirit and temper of the Master, which all his real followers will possess, should be an effectual antidote for this great evil.

The late Methodist General Conference, among its various committees had one on the observance of the Sabbath. This committee, in their report, recommended the appointment of a permanent committee consisting of one minister, and one layman, and one at large, who shall co-operate with the International Sabbath Association. They also recommended that the annual conferences appoint committees on the same subject and for the same purpose, and that the names of all these, with their P. O. addresses, be communicated to the secretary of the International Sabbath Association. All of which goes to show that the agitation of the Sunday question is not likely to decrease in the future.

LIFE SKETCHES.

LIFE Sketches of Elder James White, and his wife Mrs. E. G. White, is now ready. The subject matter of this book is given thus:—

1. The first 125 pages contains sketches of the ancestry, early life, and labors of Elder White.

2. Pages 125-324, contain sketches of the parentage, early life, Christian experience, views, and extensive labors of Mrs. White.

3. The work is concluded with sketches of the rise and progress of the cause of present truth, presenting a brief history of our publishing work, the tract work, the Sanitarium and the College.

The book is printed on fine tint paper, and is put up in muslin in a style to correspond with the volume in other respects. In it is given the steel engraving of the writer, and fine engravings of the publishing houses at Battle Creek, Mich., and at Oakland, Cal., the College building, the Sanitarium, and the S. D. Adventist Tabernacle at Battle Creek. It contains 416 pp. Price, \$1.25.

J. W.

OHIO CAMP-MEETING.

THE time for our yearly camp-meeting will soon be here. We must now begin to plan for it. It will be held at the most favorable time to accommodate all our people. We have not been able to select a defi-

nite place as yet, but it will be as nearly central as we can obtain. No doubt we shall secure reduced fare on the railroads. At this time will be held the annual meetings of all our State societies; namely, the Conference, the T. and M. Society, the Sabbath-school Association, and the H. and T. Society. We hope for the attendance of Bro. and Sr. White; perhaps Bro. Butler and others will be present.

Arrangements for family tents should be made immediately. If any wish to buy or rent tents, let them write to me at Battle Creek, Mich., giving the size, and I think I can supply them. But I must know soon or I cannot promise it. Average tents rent from \$3.50 to \$5.00.

More definite announcements will be made in due time.

D. M. CANRIGHT.

Chicago, Ill., July 7.

DISTRIBUTION OF TENT LABOR IN WISCONSIN.

THE arrangements for the summer campaign in Wisconsin, as far as completed, are as follows:—

Tent No. 1, O. A. Olsen and H. W. Decker, located at Fort Howard.

Tent No. 2, G. C. Tenney and A. D. Olsen, located at Darlington.

Tent No. 3, N. M. Jordan and J. J. Smith, near Stevens Point.

Tent No. 4, S. S. Smith and O. A. Johnson, North Freedom, Sauk Co.

Tent No. 5, C. W. Olds and E. G. Olsen, Summit Center, Waukesha Co.

Tent No. 6, T. B. Snow and T. D. Waller, Clark Co.

Tent No. 7, A. J. Breed and Andrew Fuller, near Bellefontaine.

CONFERENCE COMMITTEE.

WISCONSIN EDUCATIONAL AID FUND.

THE following is the report of the treasurer of the Wisconsin Educational Aid Fund:—

Whole amount received from Aug. 29, 1879, to June 23, 1880,	\$213.00.
Whole amount loaned to students,	195.00.
Balance on hand,	18.00.

H. W. DECKER.

Appointments.

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

At Bordoville, Vt., in connection with the T. and M. meeting July 17, 18, a meeting of the Vermont S. S. Association.

H. PEBBLES.

No providence preventing, I will meet with the brethren of Dist. No. 9 in their district quarterly meeting at Locke, Cayuga Co., N. Y., July 24 and 25. We desire particularly to see the friends from Weedsport at this meeting. There will be opportunity for baptism.

B. L. WHITNEY.

THE quarterly meeting of the Nebraska State S. S. Association will be held in connection with the T. and M. meeting. Let all Secretaries who have not already reported, forward their report at once, to Miss Mary V. Burk, Waverly, Lancaster county, Neb.

CHAS. L. BOYD, Pres.

THE Nebraska State T. and M. quarterly meeting will be held July 24, 25, in a grove on Sec. 8, Tp. 10, R. 9., being about fifteen miles east from Lincoln. Let the librarians and secretaries bring their official books, that they may be compared with those of the State secretary. We earnestly hope there will be a special effort made to attend this meeting. Those who have small tents will do well to bring them.

CHAS. L. BOYD, Pres.

THE State quarterly meeting of the Michigan T. and M. Society for Division No. 2, will be held in the tent at Holly, July 24, 25. We hope to see a good representation from each district in this division, as important matters and measures will at this time be considered.

The quarterly meeting for Dist. No. 10 will be held at the same time and place.

We invite Eld. J. O. Corliss to meet with us.

E. R. JONES.

TEXAS ARBOR MEETINGS.

FOR Dist. No. 2, July 23 to Aug. 2, at Marystown, Johnson Co.

For Dist. No. 1, Aug. 6 to Aug. 15, at Plano, Collin Co., [5 miles east.]

For Dist. No. 3, Aug. 17-25, and over the following Sunday if necessary, at Sherman, Grayson Co., on Gray's hill.

We hope to obtain help from abroad at these meetings. We shall expect all of our brethren to attend. Bring your neighbors and children, and come to work for them and yourselves. Stay till the meeting closes.

R. M. KILGORE.

Publishers' Department.

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

BOOK NOTICE.

"CHRIST YET TO COME" is the title of a new book just issued by the American Millennial Association, Boston, Mass., it being a Review by Eld. J. Litch, with an Introduction by A. J. Gordon, D. D., of a work entitled "The Parousia of Christ," by J. P. Warren, D. D., editor of the *Christian Mirror* (Congregational) Portland, Me.

In Dr. Warren's book we have the painful spectacle of "a leading journalist, editor of a professedly Orthodox periodical, the leader of a denomination in a New England State," putting forth "a labored work to prove that Jesus Christ is never to return visibly in the clouds of heaven," and that the resurrection of the dead, instead of taking place, as the Scriptures declare, "when the Lord himself shall descend from Heaven," is constantly taking place at the moment of death through a process which he attempts to describe by such nonsensical jargon as an "elimination of a non-atomic enswathement of the soul."

Dr. Gordon, in the Introduction, well shows that if, according to Mr. Warren's view, we have passed the end of the age to which Christ referred, and all the declarations concerning Christ's coming have been fulfilled, then we have no right to the Lord's supper, which was to be celebrated only "till he come," nor to the promise of the Holy Spirit, which was to be with the church only through the age, or to the end of the age. And Dr. Litch in his Preface, appropriately says of this work:—

"Had these utter perversions of God's most holy word been the work of an open enemy, I had held my peace; but when Christ is thus betrayed and pierced in the house of his professed friend, and the leaders of professed orthodoxy, from professor's chair, press, and pulpit, either pass lightly or else indorse and commend such betrayal of a sacred trust, feeble though the effort may be, the reviewer of Dr. Warren's Parousia felt constrained to do what he could to expose such heresy and neutralize the virus thus infused into the sacred mystical body of Christ."

So far as we have examined this Review by Eld. Litch, we think it well calculated to neutralize the baneful effects of the heretical volume he has in hand; and wherever the latter goes this should follow. The book is neatly put up in muslin with gilt back and side title, contains 192 pages, and may be had of the publishers for \$1.00.

THE post-office address of G. K. Owen is Blaine, St. Clare Co., Mich.

THE post-office address of Eld. T. M. Steward is Lockport, Will Co., Ill.

WM. BITNER, Ashmore, Coles Co., Ill., wants to employ a devoted Seventh-day Adventist, one who is a health reformer, to work on a farm. Must be able to do all kinds of farm-work. Reference, R. F. Andrews, President of the Illinois Conference.

WANTED.—A good girl to do house-work, in a Sabbath-keeping family. Permanent position to one that suits. Address, stating terms, E. Capman, Box 131, Milton, Rock Co., Wis.

WANTED.—An apprentice to learn the carriage-maker's trade, with a Sabbath-keeper. Will have a chance to attend meetings on the Sabbath. Address, Frank Baldwin, Alden, Erie Co., N. Y.

Cash Rec'd on Account.

H. Peables \$7.50, Ind Conf Fund per S H Lane 89.38, Ind Tent Fund per S H L 16.00, Ind T & M Society per S H L 83.60, James Sawyer 23.00, Ill T & M Society per J G H 15.00, Ill T & M Society per L S Campbell 64.52, N E T & M Society per M L Huntley 5.25, Am H & T Association per S Edwards 1.75, A O Burrill 8.25.

Mich. Conf. Fund.

Birmingham per A S Perrin \$21.00, Leslie per Wm H Hunt 25.00, Morley per Nathan Osborn 3.50, Charlotte per O F Campbell 25.00, Sheridan per O Soule 6.55, Gowen per Lars Jorgensen 19.83, Westphalia per M J Parkhurst 8.00, Bancroft per L E Rathbun 33.00, Jackson per L A Bramhall 40.79, Jackson per D R Palmer 21.50, Holly per Sophia Wilson 8.69, Flint per M A Newberry 19.41, Carson City per T R Evans 58.00, St Charles per J M Wilkinson 30.00, Greenbush and Duplain per L A Sevy 18.07, Cedar Springs per L S Kellogg 18.51, Charlotte, V A Merriam 3.35, Estella per John Harvey 6.00, Kalamazoo per E M Butler 14.00, Colon per J O Corliss 4.00, Newton per James Stiles 25.75, Saranac per F Howe 13.44, Sheridan per F H 19.93, Orleans per F H 44.50, Spring Arbor per Mrs A L King 20.96.

Mich. T. and M. Society.

Dist 3, Colon added 1/2 per J O Corliss \$6.00, Dist 3 per J O C 2.50.

Gen. Conf. Fund.

Trespass offering \$5.00.

Gen. T. & M. Society.—Life Members.

Kate Lindsay \$10.00, Wm L Raymond 10.00, Hannah E Sawyer 10.00, Mary Clark 6.00, J W Lesan 10.00, Mrs H A Baker 3.00, H C Goodrich 5.00.

European Mission.

Jacob Yates \$5.00, H Clay 5.00.

English Mission.

Ida Ballenger \$10.00, A Sister 2.00, Jacob Yates 5.00, E S Walker & wife 5.00.

Danish Mission.

J P Gelotte \$5.00, Jacob Yates 5.00, H Clay 5.00.