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

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THE LOOM OF LIFE.

ALL day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills, with its deep and muffled sound,
As the tireless wheels go round and round.

Busily, ceaselessly, goes the loom
In the light of day and the midnight's gloom;
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove in;
Click, clack! another, of wrong and sin;
What a checkered thing will this life be
When we see it unrolled in eternity!

Time, with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with arms outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a few short years, perhaps, or one,
Or to-morrow! Who knoweth? Not you nor I;
But the wheels turn on and the shuttles fly.

Are we spinners of wool for this life-web—say?
Do we furnish the weaver a thread each day?
It were better then, O my friend, to spin
A beautiful thread than a thread of sin.

Ah! sad-eyed weaver, the years are slow,
But each one is nearer the end, I know;
And some day the last thread shall be woven in;
God grant it be love instead of sin.

—Selected.

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim 4: 1, 2.

ON THE CENSUS.

BY BROOKE HERFORD, PASTOR OF THE CHURCH OF THE
MESSIAH, CHICAGO, ILL.

TEXT: "Thou hast multiplied the nation, and not increased the joy." Isa. 9: 3.

THERE is a great interest just now about the census. The newspapers are busy discussing the ways in which it has been taken, and the various results which it shows. Every city is very anxious to have it made out that its numerical progress has been a little larger than that of its neighbors. Chicago is jubilant that it can make a showing of half a million, with so little stretching that it will, probably, forthwith begin to claim 600,000! Then St. Louis, Cincinnati, Milwaukee, are all equally excited about their returns, mostly aggrieved that they do not foot up as was expected, and not a village but has something to say, some little note of complaint or congratulation in the great chorus of national jubilation which will probably rise to its loftiest strains this 4th of July!

But what I am struck with is, that amidst all this discussion about numbers, I seem to meet with so very little appreciation of what numbers really mean—of what is involved in all this massing together of larger

and ever larger populations! It is treated as if the question were a perfectly simple one, or, indeed, as if there were no question at all involved, except that of mere statistics. By so much as a city has increased in population, by so much is it to be congratulated. I hardly meet with a single misgiving that numbers may not be all, hardly with a sign of the sense that the increase of city-populations especially involves the very gravest problems and difficulties. And therefore it is that I have chosen for my text these old words which seem to come in so aptly with their suggestion that a nation *may* be multiplied, and yet its joy, its happiness, *not* increased. I do not say it is so here. Indeed, I do not even know whether it was so in that old Jewish people about whom the prophet was writing. There is a disputed point among critics about a single Hebrew letter, which makes all the difference of negative or affirmative. But the real question for us is not how that text should be read for those old Hebrews, but how it is going to read for us, in America, to-day! Is it to be, "Thou hast multiplied the people, and *not* increased the joy;" or is it to be, "Thou hast multiplied the people, and *increased* its joy"? That is not the difference of a mere letter *now*; and it is worth spending a little time in considering some of the elements of that difference, some of the problems involved in making increase of *population* to be at the same time increase of *welfare* and *happiness*.

And let me say, to begin with, that there is a great difference between the increase of the population of a country as a whole, and the increase of *city* populations. With regard to a country as a whole, I think increase of population is almost universally a sign of increasing welfare and happiness. Certainly it is so in countries where people are free to come or go as they will. Those thousands upon thousands who every week are landing in New York, from almost every country of Europe, those hundreds who are landing in San Francisco from the crowded population of Asia—which is to be thousands, also, if America can carry out its own profession of a free welcome to all—those teeming currents of immigration certainly mean that here in this country is some new scope for human life, some larger opening for industry, some more hopeful and happy prospect for man. And—it is so! It is not without reason that into the hovels of Cannaught, and by the fiords of Norway, and to the remote villages of Bohemia, and among the peasantry of Germany, and even into remoter places yet, word keeps spreading of this great, wide, western land, where every man has a chance, where every one may own his own little farm, where no aristocracy lords it over the poor, where no secret police dogs the steps of liberty, and no conscription tears men from their homes!

These pictures of prosperity are, indeed, often painted too brightly. Many come, and are disappointed. If the struggle of life here is perfectly free, it is also very severe. Life is laid out here on the basis of every one's shifting for himself, and every one has to do, and the weaker have to go to the wall. It is no wonder that many of those who have grown up in the dull, stagnant life of the peasantries of Europe, cannot go the quicker pace here, and cannot settle into the new ways. Still these are lost in the larger view of the myriads who do find homes, and work,

and comfort; who fill up the outskirts of the ever-growing cities; whose homesteads dot the ever-widening area of cultivation; whose corn fields cover the wide prairies with a golden glory; and whose villages spring up at every creek and crossing on the great lines of travel! I do believe that all this kind of increase of population does stand for solid increase of human welfare; that every new township staked out, every new village planted, every new county organized, every wild region admitted as a territory, every territory settled up into a State, means increase of wholesome, independent life,—not very public-spirited life at first; and that is not surprising. It takes a generation for the cramped and undeveloped life of semi-serfdom to learn what a free government means and needs. But never mind! That sturdy, self-reliant manhood of to-day is excellent raw material for the nation of the future!

But it is a very different question when we come to consider the massing of great populations into *cities*. I suppose it is inevitable. There always have been great cities. And, now-a-days, there is a special tendency that way. The tendency is for *all* things to gather to great centers. Business concentrates into a few mighty enterprises. The large firms freeze out the smaller ones. The great railroad lines absorb all the local ones. More and more, industrial and commercial life divides into two classes,—a few great capitalists and the rest their agents and employes.

It is probably true that there is a certain gain of mechanical and productive efficiency this way, but I do not think it is a gain in human life and power. I remember, years ago when I removed to Sheffield, the center of the steel and cutlery trades, after having lived all my youth in the cotton-manufacturing districts of Lancashire, I was very much struck by the much sturdier independence of the Sheffield population, and the much wholesomer mingling of all ranks and classes together, than in the Lancashire life to which I had been accustomed. And seeking for the cause of it, I found it largely in this: While, in the cotton districts, it required large capital to be an employer, and so the business was centralized in a comparatively few powerful hands, the rest being their clerks and work-people; on the contrary, in the cutlery districts any one could start in business for himself who could raise a hammer, an anvil, and a few dollars' worth of steel. I learned a lesson then on the value of separate, individual enterprise;—and it is that, you know (individual enterprise widely spread throughout the people), which has made America;—and though I do not see how the present centralizing and massing tendency is to be prevented, yet I dread it. I do not think it is good for the manhood of a nation. It tends to mass not only wealth but *power* in a few hands, and to introduce an aristocracy of great corporation-managers which may easily become just as unscrupulous and oppressive as any of the feudal aristocracies of older days!

And in like manner, I do not think this massing of population into great cities—which is another outcome of the same tendency—is productive of real human welfare and happiness. It is not from any sentimental feeling about country life and scenes being specially elevating. I have none of the feeling which breathes in Cowper's saying that "God made the country, and

man made the town," or as it was put earlier and still more epigrammatically by Cowley,—

"God the first garden made, and the first city, Cain!"

I believe in social life for man, and that man's life attains its best when aggregated in societies. But it is one thing to have life *so drawn together* as to constitute "society," and another thing to have it *so massed together* as it is in our great cities to-day! Why, this dense city-life is often as injurious to true social life as it is to true individual life. There is no loneliness, no solitude like that of a great city! No! the city makes very intense life, very feverish life; it sharpens life amazingly on certain sides of it; but I do not think it makes either particularly wholesome or happy life. If I wanted to point to about the most wholesome and happy life, all around, I should be apt, I think, to take the New England village-life, as I have heard it described, or the life of the smaller towns and cities out in this West, where the population is not so dense but that the people can for the most part know each other, where the competition is not quite so intense, and life is at once a little less ambitious and a little less pretentious than it is in the great crowded city. Why, the mere fact that in these smaller towns land is not too dear for every house to stand in its own lot,—that, of itself, is a wholesome element of manly and social culture! Human nature always grows stunted, cramped in some way or other, when too crowded. In families brought up each on a separate lot, however small, life is more varied, the division of labor is not carried to such lengths as in the city, the girls and boys grow up accustomed to do a little of many a thing, in garden and farm, that city girls and boys hardly know anything about.

And so, too, people *know* each other better. In the city, the man who comes to mend your fence or to collect your gas or water-rate is an impersonal human item—just a link in business—no one with whom you have any human feeling. But it is not so in smaller towns and villages. There, the carpenter or the collector is not a mere impersonal human item in the great machine—it is such and such a *man*, whose little house you know as you pass by it, and whose children are very likely in your class in the Sunday-school. When you go to the store,—it is not mere buying and selling,—there's a word about this one's wife who is sick, or that one's lad who is away at college or at business. I do not say that there is more kindness or sociality in the small town or village than there is in the city, but it is more wholesomely mixed up with the work and business, and so it tends to soften competition a little, and to make the battle of the world not quite so keen, not quite so driving, with a little more leisure in it for quiet, happy living.

But the most serious drawback to the happiness of the great multitudes in these ever-increasing cities is the difficulty of wholesome government. The more crowded together people are, the more life needs organizing to prevent their treading on one another. But how few people think of all the organization and government needed for a community of half a million people, to keep life at all wholesome, and orderly, and safe! to have the poor cared for, and the criminals held in check, and the careless kept from endangering the health and lives of the rest—apart from the mere material matters of roads, and lighting, and water, and sanitary regulations! Why, it is infinite,—the intricacy of all that wants doing to make this massing of people together in a city, as happy, and convenient, and wholesome as it might be. But where is it done, as it might be done? We have an *honest* city government now, but is it an *efficient* one? Go and look at the outrageous fording of this river of ours, and say! Go and see how the most elementary laws of health are violated in every back alley in the best parts of the city, and in the poorer quarters in every front street as well! Go and see how timid and half-hearted our police-managers are in suppressing the haunts of vice, and in keeping saloons within even the very moderate bounds prescribed by law!

Why, take education! I believe that the educational matters are about the purest and best part of American city-life! And yet how terribly, in such a city as this, the best that you can do—or, at least, the best that you *dare* do—how terribly it fails to master the real educational problem! That problem is manageable in a *small* town or village; social opinion brings its pressure to bear. If a man neglects his children, there are sure to be some around to try to get them into the school. But, here? Why, if you will go about the poorer parts of Chicago, you can find as many ragged, untaught little gutter children as in Manchester or Sheffield. I tell you these problems of ignorance, and neglect, and poverty, and sin, become simply awful in a large city, and the larger the city the more awful these problems, unless there is a larger public spirit to match them, and a nobler idea of city government. So, whenever a man says to me,—as many a one does,—"In ten or twenty years, Chicago will probably have a million inhabitants," I have only one answer: "If you think it likely, you ought to pray God it may not be." Do you ask why? Because, with half a million you have already about five times as many as you have any wholesome organizing and governing power for; and what you could do with a million—and the same proportion of them selfish shirks who will not lift a hand, and still, all through, the same happy-go-lucky, do-as-you-like style of managing things—what Chicago would be with a million, it is something awful to think of!

Friends, I am afraid that this may seem rather a discouraging spray of cold water upon the enthusiasm which is usually regarded as appropriate for the 4th of July. Were I a St. Louis man, you would say it was sheer envy. But you know I have as ardent an appreciation of Chicago as any American among you, as keen a sense of what it has done and of what it might be; but I know that that "might be" is not "going to be" *of itself*; and I know that this increase of population, which you like to boast about, is not even a help toward it, but, rather, that every hundred thousand added makes the state of things a little worse and the problem a little harder than before. Numbers? What are numbers, after all? Suppose you increase faster than ever this next decade, crowding into tenement houses and piling up in flats—will that make a happier city? People get accustomed to it? Yes; they can get accustomed to anything! When the Manchester corporation abolished cellar-dwellings, there was quite an uproar for a week or two among those who had lived in them all their lives! A London city missionary illustrated the crowded state of some parts of London by telling how in one room he had found a separate family living in each corner and another in the middle; but, he said, they got along very well till the family in the middle took a boarder—that made trouble! Ah, friends, I know what the under side of dense city-life is! I know what this crowding together means, not to those who live in the open suburbs, but to those who live in the patches, and back streets, and alleys of the poor; and therefore it is that I feel that this increase which the census shows is a cause for trembling quite as much as for congratulation.

Nor is this only for the city's own *real welfare*. It is through this increase of your city-population that are going to come the real trials of that national experiment of which this day commemorates the beginning. In these cities it is that you also are going to feel the pinch of those problems which you have fondly dreamed were left behind in the effete old world of Europe: the problem of a chronic and hereditary pauperism; the problem of systematic and degrading mendicancy; the problem of a criminal class that will increase in spite of all that you can do; the problem of labor and trades unions, and the antagonism of rich and poor, of labor and capital! For all your earlier generations you knew nothing of these things; the vastness of your country and its sparse and open life preserved you from them,—but now this city-life, with its old difficulty of massing all poor,

shiftless, turbulent, evil elements together, is bringing them upon you year by year. And so, while the need of America in the past was labor,—let there be labor, for life could not go of itself,—the need of America in the future is wise, public-spirited, thoughtful citizenship and statesmanship.

And so my deepest desire is to arouse you from this poor complacency with what Chicago is, to this nobler ambition to make it what a true city might be!

I dream of a city in which the patient sagacity now lavished in pursuit of individual gain, shall also be freely given to help on the common welfare, and all men shall take their fair and honest part in citizen and public duty!

I dream of how its citizens, as they become wealthy, might rejoice to spend their wealth in enriching it with the encouragements of art, and learning, and of all that might make it a center of enlightenment, and fair and happy life!

I dream of the churches being rescued from the slough of pride and fashion in which at present they are axle-deep, and coming to be, in the midst of all the busy, crowding life, a leaven of the spirit of that lowly, merciful Christ to whose name they still cling, uplifting life with happy faith, softening it with kindly brotherhood, bridging over a little the chasm between class and class, and becoming the rallying centers of clear integrity, and all sweet charity and noble public spirit.

That is my "Fourth of July" dream. Who is going to help to make it a reality?

Our Contributors.

THE TONGUE INSTRUCTED.

GUARD well thy lips; none, none can know	Prov. 8:3.
What evils from the tongue may flow;	James 3:5, 6.
What guilt, what grief may be incurred	Judges 11:35.
By one incautious, hasty word.	Mark 6:22, 27.
Be "slow to speak," look well within,	Prov. 10:19.
To check what there may lead to sin;	James 1:26.
And pray unceasingly for aid,	Col. 4:2.
Lest unawares thou be betrayed.	Luke 21:34.
"Condemn not, judge not"—not to man	James 4:2.
Is given his brother's faults to scan;	1 Cor. 4:5.
One task is thine, and one alone—	Matt. 7:3.
To search out and subdue thine own.	John 8:7.
Indulge no murmuring, oh! restrain	1 Cor. 10:10.
Those lips, so ready to complain;	Lam. 3:22.
And if they can be numbered, count	Ps. 108:2.
Of one day's mercies the amount.	Lam. 3:23.
Shun vain discussions, trifling themes;	Titus 3:9.
Dwell not on earthly hopes and schemes;	Deut. 6:4-7.
Let words of wisdom, meekness, love,	James 3:15.
Thy heart's true renovation prove.	Luke 6:45.
Set God before thee; every word	Gen. 17:1.
Thy lips pronounce by him is heard;	Ps. 139:4.
Oh, could'st thou realize this thought,	Matt. 7:36.
What care, what caution would be taught!	Luke 12:3.
"The time is short," this day may be	1 Cor. 7:29.
The very last assigned to thee;	Eph. 5:16.
So speak, that should'st thou ne'er speak more,	Col. 4:6.
Thou may'st not this day's words deplore.	Rom. 14:12.

—Chelsea Pioneer.

IMMORTALITY.

The following article we take from *Messiah's Herald* of June 16, 1880. As the reader will see, it was called out by an article in the *Signs of the Times*, of Oakland, Cal. We are happy to see that there is so much agreement between the *Herald* and the *Signs*, and that there is on the part of the *Herald* such an apparent distrust of the propriety of the common use of the phrase "immortality of the soul." In short, if we mistake not, the reader will find the whole article to present the air of one who sees the inconsistency and is tugging at the restraints of the dominant theology which he is not yet quite ready to wholly discard. It will therefore be read with interest.

The *Signs of the Times*, a weekly paper published in Oakland, Cal., in the interest of the Seventh-day Adventists, has an editorial in its issue of April 22, in which it says:—

"Most people think that the sole or special characteristic of Adventists, is a belief in the mortality of man. But this is not so; the oldest Adventist paper published in the United States—*Messiah's Herald*, formerly the *Advent Herald*—holds to the belief of the immortality of the soul. In this, however, Seventh-day Adventists do not agree with it."

Now it is true that First-day Evangelical Adventists, represented by *Messiah's Herald*, do hold that men may "kill the body, but are not able to kill the soul" (Matt. 10:28)—that the soul and spirit leave the body at death, and exist in a state of comfort or of discomfort until the resurrection, when they will be reunited to the body; but we refrain from using the term "immortality of the soul," because the Scriptures do not use it. This, with us, is nothing new. The subject of man's condition in death was very fully discussed in our columns twenty or thirty years ago, when Bro. Bliss was editor; and from the position then taken on this point we have never seen reason to dissent. In one of his articles on immortality he said:—

"This word, when popularly used, and often as used theologically, to express merely an eternity of matter, irrespective of its nature, is, we conceive, grossly perverted from its Scriptural significance—that being expressive only of a glorious and incorruptible existence." Then, after taking up every passage in the New Testament in which the Greek words occur which are rendered "immortality" in our translation; namely, *athanasia* and *aphtharsia* (with its adjective *aphthartos*), he remarks:—

"When predicated of God, it is additional to that which is expressive of his eternity (1 Tim. 1:17); in its highest sense it is predicable of God alone (1 Tim. 3:13-16); it is sought for by the saints (Rom. 2:6-9); it is to be put on by this mortal and corruptible at the resurrection (1 Cor. 15:50-54); it is brought to light through the gospel (2 Tim. 1:10); it is descriptive of the glory of God, of the crown, and of the inheritance of the redeemed (Rom. 1:23; 1 Cor. 9:25; 1 Pet. 1:4); expressive of doctrinal truthfulness, of sincerity of purpose, and of meekness and quietness of spirit (Tit. 2:7; Eph. 6:24; 1 Pet. 1:23; 3:4); and it is contrasted with the mortality and corruptibility of our present condition, its weakness and dishonor, and with the 'tribulation and anguish' of the lost (1 Cor. 15:42-44; Rom. 2:6-9). It cannot, therefore, properly be expressive of anything pertaining to the lost, and it is not applicable to man in his present changing and mortal state, or to the unresurrected condition of the departed. And hence it follows that its use is an unscriptural one, and should be discarded by those who would 'hold fast the form of sound words.'"

Believing as we do, that "the meek shall inherit the earth," and "shall dwell therein forever," the "reward of the inheritance" necessitates, in our judgment, "the resurrection of the just;" and we would no more think of calling the rest and comfort of "the spirits of just men" in paradise—between death and resurrection—their reward, or any part of it, than we would the rest and blessing of salvation experienced by believers in this life. The coronation of the saints is "when the Chief Shepherd shall appear" (1 Pet. 5:4), not at death. The crown implies regal dignity, and that will only be given when the King comes (Matt. 25:31-34). But though the righteous will be uncrowned till then, they are not necessarily unconscious; just as the Prince of Wales—heir apparent to the British throne—is uncrowned, but not unconscious. It will thus be seen that when the editor of the *Signs* makes the following statement respecting the Seventh-day Adventists, he is only saying what is equally true of us:—

"They hold that immortality is to be sought for, Rom. 2:7. That it is obtained only through Jesus and the resurrection, for it is in the resurrection that 'this mortal shall put on immortality.' 1 Cor. 15:51-54. This view greatly increases their love for the appearing of Jesus; see 2 Tim. 4:8; for the Saviour himself said that we 'shall be recompensed at the resurrection of the just,' Luke 14:14; and that when he comes he will bring his reward with him. Rev. 22:12. And Paul said, 'The dead in Christ shall rise' when 'the Lord himself shall descend from Heaven.' 1 Thess. 4:13-18. From these scriptures we learn that, 1. The just will not be raised till the Lord comes; 2. The reward, or recompense, will not be given until the Lord comes; 3. And, hence, if 'the Lord himself' never comes again, the just will never be raised, and the reward will never be given. Thus, 'the hope and resurrection of the dead,' (Acts 23:15), or 'the glorious appearing' of Jesus, becomes to us, as it was to Paul, 'that blessed hope.' Titus 2:13. To this glorious theme our hearts turn with ever-increasing delight. For this we are willing, if need be, to be 'everywhere spoken against.' Acts 28:22."

—It is a crime to attempt to conduct the devotions of the church, without first securing a devout frame of mind in the only way in which it can be secured,—by communion with God.—*Watchman*.

WHAT ROMANISM IS DOING.

BY WM. PENNIMAN.

THE causes of Catholic prosperity may be briefly stated, and some of the plans which promote their growth Protestants would do well to imitate. They are a unit in faith, and thoroughly organized. As a church, they are persevering and untiring in their efforts. Churches are not planted to be broken up, but to remain; and are established at the most favorable points. They are far more zealous in devising plans for keeping their converts than are Protestants. Protestants do not generally teach their doctrines only in their churches and Sunday-schools, but Catholics teach them in their day schools, and also through the whole course of those schools. Protestants would do well to imitate their example in this respect. They are forbidden the use of public libraries and reading rooms, and of course are not allowed to attend public lectures, meetings in Protestant churches, or go to any places where they might be exposed to non-Catholic influences.

It is contrary to their rules for their members to intermarry outside of the church. Their children are born Catholics, and the principle is generally true, "Once a Catholic, always a Catholic." In brief, *they use every means in their power to retain members*, not even expelling for *any sin*, so long as they *continue in the faith*, and let the pope and his high officials *do their thinking*.

It seems strange that persons of intelligence can adhere to the erroneous doctrines of Romanism. No doubt the priests and high officials know better, or at least most of them; but they make their living by imposing upon the credulity of the ignorant and superstitious, who adopt the maxim that where "ignorance is bliss, 'tis folly to be wise." This class are willingly duped by the sophistry of their superiors. Intelligence and virtue are absolutely necessary to the existence and perpetuity of a good government.

The Bible contains more useful and reliable history, finer and more exalted strains of eloquence and poetry, more exquisite beauty and genuine sublimity, more pure morality, and consequently more exalted virtue, than any other book. It therefore contains the fundamental principles of good government; but if we are to have our government under the control of priestcraft, all the untold horrors of the Romish inquisition will again be revived, and more modern Tetzels will again sell indulgences at enormous prices, to redeem *burning souls* from the fires of purgatory. Nothing but the Judgment of the great day will ever fully reveal the iniquity that has been practiced in past ages by the faggot and torture in various forms, and in the martyrdom of millions.

Much of this concealed iniquity has been revealed by apostate priests and escaped nuns. To get some idea of what is being done in convent life, the reader is referred to a work entitled "Priest and Nun," in which the taking by the sisters of the white veil and the black veil are fully explained. The nunneries and monasteries for the canonized saints (including monks, nuns, angels of mercy or "sisters of charity," and mendicant friars,) are but the outgrowth of the iniquitous doctrines of the "man of sin."

We have thus far said but little of the doctrines of Romanism, as it is not so much in the province of the subject to teach Romish theology, as what this theology is doing; and in these brief articles we have not fully given what Romanism is doing, but only something of it. The effects which Romish theology produces, fully prove (as "the tree is known by its fruits") that it is erroneous and unscriptural. In fact, the notorious hostility of the papacy to the Bible establishes this.

A condensed summary of Romanism, beginning with the "keys" by which to open the doors, may not be uninteresting. The keys and the rightful possessor of them is a momentous question among Catholics. Since Christ is represented in Matt. 16:19 as giving the keys of the kingdom of Heaven to Peter,

Romanists think they have been handed down to all of the papal successors of Peter. They do not seem to know that Peter first preached after the crucifixion to both Jews and Gentiles, and thus opened the kingdom of Heaven to them, as can be seen in the second chapter of Acts. After this sermon, the keys were no more needed, and we read no more of them in Acts or in the epistles of Peter. As Peter is called the rock upon which papists build their faith, and the popes claim their divine rights from him, we will show that they have no authority for this doctrine.

Christ, in conversation with his disciples (Matt. 16), wished them to answer the question (not because he did not know, for "he knew what was in man," but to teach them), "Whom do men say that I, the Son of man, am?" None of the disciples gave the right answer but Peter, who not only thought, but believed and said, "Thou art the Christ, the Son of the living God." Very much is implied in this confession or declaration of faith. Christ did not ask, Whom do men think or believe that I am? but, "Whom do men say that I am?" Thought and faith are both essential, yet Christ wished a public declaration of faith, and was therefore pleased with Peter's answer, and said unto him, "Blessed art thou Simon Bar-jona for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, That thou art Peter, [Greek Πέτρος] and upon this rock [Greek τῆ πέτρα] I will build my church; and the gates of hell shall not prevail against it." In the original, one word is petros, and the other petra, the former masculine, the latter feminine, and the Greek τῆ before petra signifies that it is feminine; hence it cannot refer to Peter as *the rock*, but must refer to the good confession, or declaration, which he made. Certainly, if Christ meant that the good confession was a rock, then in how much deeper and higher sense is "Christ himself the rock," the chief corner-stone in the spiritual temple. Eph. 2:20.

Supererogation is another doctrine which is taught, and literally signifies, "above what is required." Thus the good Roman saints are doing more than God requires of them. What a pity they do not do *what he does require!* Transubstantiation is another large word which means that the bread at the communion table is literally changed into the body of Christ. Canonizing saints is another erroneous practice. As canon signifies law, then canonized saints must mean lawful saints, and canonizing saints must mean making them by law. St. Patrick was canonized, or made a saint, by the church (which is law itself). They do not seem to know that the sanctified ones are the best.

The doctrine of absolution is closely connected with that of auricular confession. In canon law absolution implies a *remission of sins by the priest*; and the confession, to be auricular, must go into the ears of the priest.

There are seven sacraments; extreme unction is one, and marriage another. It will not be necessary to mention the remaining five, as the Bible gives but two. It is a little singular, however, that Romanists think marriage a sacrament, and then deprive the priests of the benefit of it. Bishop Hughes has attempted to remove this difficulty, by saying that "the Catholic Church does not forbid marriage," but "she holds, however, that there is a *holier state*." Enoch walked with God three hundred years after he was married, and had "the testimony that he pleased God," and was translated. But perhaps in this progressive age the unmarried priests are holier than Enoch was.

We see the "language of Ashdod" in saying mass. There is "high mass" and "low mass." There are also vespers. To understand some of these words, the reader who is ignorant of Romish technicalities must study Webster.

"Doing penance" is another favorite term. The Catholic translators of the Bible have rendered the Greek word *metanoia*, which signifies repentance, by the phrase *doing penance*. This is also one of the

seven sacraments, and means, as used by Romanists, to suffer, as, for example, in fasting, flagellation, wearing chains, etc. The doctrine teaches: "Do the penance which your priest appoints after you have made your confession to him, and that is all." The Douay Bible seems to intentionally misrepresent God on the subject of repentance, as, according to this translation, *metanoia* implies no sorrow for sin, no change of heart or mind, nor any reformation of a moral nature; but the doing of certain things laid down by a priest.

They have what is termed "half a sacrament." The Saviour said, "Drink ye all of it" (*i. e.*, all may drink of it); but the priests drink the wine, and give the laity the bread. It is no wonder they have divided the tenth commandment, since they have become so accustomed to dividing things.

"Relics" is another important word among Catholics. These things seem to kindle the flame of devotion in the breasts of the ignorant and superstitious, notwithstanding they are not all genuine. Prayer to saints, image-worship, and idolatry in various forms, characterize the Romish church. The infallibility which the church claims is one of its strong pillars, and the infallibility of the pope, boldly proclaimed to the world in the Ecumenical Council of 1870, is the outgrowth of this doctrine.

(Concluded next week.)

A SHORT ARGUMENT FOR THE SABBATH.

BY G. W. MITCHELL.

It is not essential to be a critic on Greek and Hebrew, nor to know on what day of the week the day of Pentecost occurred, nor yet to be acquainted with the testimony of the Fathers, to ascertain which day is the Sabbath. But it is essential to know that God's holy law says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

1. God is unchangeable. Were he to part with his immutability, he would cease to be God.

2. His law of ten commandments is as unchangeable as himself; therefore, the seventh day of the week continues to be his holy rest-day, and it will so remain through the eternal ages.

3. The prophets, seeing the true Sabbath day would be set aside by the professed Christian church, make some strong appeals. (See Isa. 8:16; 56:7; 58:12-14; 60:10; 61:4.) The prophet is addressing a people who keep nine of the commandments, and in the following language requests them to keep one more, the fourth: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then . . . I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

This language needs no comment. Oh that the professed people of God would see its force!

—It is the bubbling spring that flows gently, the little rivulet which runs along day and night by the farm house, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "pours it from the hollow of his hand." But one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every day and every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done—it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends, and all, that it is to be done.—*Albert Barnes.*

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 WORK FOR CHILDREN.

BY ELD. S. N. HASKELL.

THE most valuable instruction which can be given to children is that which imparts to them a practical knowledge of Jesus Christ. They should not only be taught to pray, but to sacrifice for the truth, and labor for its advancement. The fact should be impressed upon their minds that however small the act may be, if performed with right motives, it is noticed in Heaven, and will bring its reward; also, that every wicked deed, naughty word, or unkind expression, will bring sorrow and anguish of spirit to them in the day of final reckoning. It is a mistake to think that children cannot be educated to feel a responsibility in the work of God, and for souls for whom Christ died.

A number of years ago, in the State of New Hampshire, when paper money was the only kind in circulation, and a silver half-dollar was a rarity, at the close of a missionary meeting a little boy of five summers came to me with five silver half-dollars. He wished me to count them. I did so, over and over again, as often as he wished. He would also count them. He was naturally a miserly little fellow, and I supposed he wished merely to gratify his passion for money. But finally he handed two of them to me, and said, "I want you should take these and buy tracts, so I can see souls saved in Heaven when I get there." It cost him as great a struggle to give his two half-dollars as it would some persons to give half their property; but his estimate of the worth of the soul was as great as his little mind could comprehend. He expected to go to Heaven, and he connected Heaven with his works. The secret of all this lay in the fact that his father and mother were interested in the missionary work, and, by example and precept, had taught him to feel for others, and that those who were saved through his instrumentality would be represented by stars in a crown which he might wear in glory, should he be faithful to the end. This child was receiving an education for Heaven. He had learned to pray, and to believe in the divine reality of eternal things. Should he die while feeling such an interest for others, his last thoughts here, and his first thoughts in the resurrection, would be of God, Christ, holy angels, and the souls that he had tried to save. This is one kind of education which children should receive.

I have attended scarcely a camp-meeting for two years past at which children, after proper instruction, have not been the most successful canvassers for the *Youth's Instructor*. In some instances they could not write the names of those subscribing; but they could tell what they wanted, and the persons themselves would write their own addresses and pay them the money.

Children can be educated to remain the *Signs* and write missionary letters. In some instances this has been done. Children of the age of twelve years have received encouraging responses to missionary letters, after sending two or three copies of the papers. But who is to instruct these children? I answer, Parents and guardians. But they cannot do this unless they possess the spirit of labor. Why should we not begin to make the religion of the Bible more of a reality? The Lord is soon coming; the conflict is almost over; we have a great work to do. Our affections should become separated from the world, and our interests more centered upon God and eternal things. We are too worldly. Our talents, which God has given us, are being wrapped in a napkin and hid in the earth. These should be put out to usury, for our Lord will require them at his coming. A transfer of our substance, affections, our all, to the other shore, should be taking place, and if our families are saved, they must partake of the same spirit of sacrifice. Its possession is worth more than thousands of gold and silver. No one can be saved without it.

The Sabbath-school is an excellent field in which to cultivate the missionary spirit among the children. Instruct them to visit other children and explain to them their lesson; they can thus interest their young friends in the Sabbath-school, and get them to attend. When children partake of the spirit of the gospel so as to pray with and for other children, as is sometimes the case, they are forming a character which is worth more than worlds like this. Here is a missionary field for parents, which, if well improved, will qualify them for one of more extensive usefulness. Time spent in this manner is well spent.

It is a small task to instruct children in this work if commenced in season, compared with what it is after pride has been nurtured and selfish traits of character have been developed. Those that neglect this work, and by decorating their bodies flatter the pride of their children until they become uncontrollable, will have a fearful account to render in the day of God. But if the reverse is the case, then it can be said with joy, Here am I and the children which Thou hast given me.

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 6.

THE Burmans are nearly all taught to read, and the inquiry was frequently made of Mr. Judson, "Where are your religious books?" To meet this demand he prepared two tracts, the first entitled "A Summary of Christian Truth," and the second in the form of a catechism. In October, 1816, Mr. and Mrs. Hough arrived in Rangoon from America, bringing with them, as a present from the mission at Serampore, a printing press, with a fount of types in the Burman character. At this time no gift could have been more acceptable.

The printing of the two little tracts referred to, was the first work of the kind ever done in Burmah, and it is an interesting fact that the first Burman who could be really termed an inquirer, and who first confessed a belief in the eternal God and his Son Jesus Christ became interested, and received his knowledge from these tracts alone. When visiting Mr. Judson, this man manifested no curiosity or desire for anything but "more of this sort of writing." Messrs. Judson and Hough were at that time translating and printing St. Matthew's Gospel, and they gave him the first five chapters, which he received with much gratitude. Soon other Burmans who had seen these tracts, presented themselves to the missionaries, and seemed desirous of learning the truth, although very fearful that they would be known as inquirers. Shortly after this, Mr. Judson, in writing home to the Missionary Board, stated that he found it impossible to preach publicly to any advantage, without, at the same time, placing printed matter in the hands of his hearers.

Here we have an important testimony respecting the power of the press in the dissemination of truth, even among the superstitions and barbarity of heathendom. The circumstance above related occurred after Mr. and Mrs. Judson had been in Burmah three long years, and caused them great joy; for they saw in it the germination of the seeds of truth which they had so long been sowing in tears. During this time they had seen no reliable results of their labors. From time to time their hopes had been raised by some instances of serious inquiry among the people, only to be blasted again by the relapse of the inquirers into indifference. Mrs. Judson, in writing to her sister, thus speaks of the difficulties which they met:—

"You cannot imagine how difficult it is to give the Burmans any idea of the true God, and of the way of salvation through Christ, since their present ideas of the Deity are so very low. All of their deities have been through the several grades of creatures, from a fowl to a god, and they have not the slightest idea of a Divinity who is eternal, without beginning or end."

During these three years also, their physical and mental sufferings were very great. Owing to excessive labor and the unfavorable climate, the health of both Mr. and Mrs. Judson failed, and at one time the former almost gave up all hope that he should be of any more service to the mission. Other distressing circumstances also seemed to threaten its very existence. Mr. Judson, having decided to open a course of public speaking, thought best, in his first effort, to secure the assistance of a native convert who spoke the Burman language. For this purpose he embarked for the province of Arracan, intending to be gone but three months. At the end of this period, neither he nor the vessel in which he sailed, had been heard from. Having been out at sea one month, owing to contrary winds and the unmanageableness of the ship, etc., her destination was changed; and after drifting about upon the water nearly three months, it came to land at Masulipatam. Mr. Judson had suffered so much from starvation, fever, and the other hardships which he had endured, that he had at this time sunk into a kind of lethargy, from which, after considerable effort, he was aroused sufficiently to pencil a note which he addressed to any English resident of Masulipatam, "begging only for a place on shore on which to die." When he fully realized that they had really come to land, he fell upon his knees and wept. On shore he met those who kindly cared for him, but nearly eight

months elapsed after he first went on board the vessel before he again reached Rangoon, and that, too, without having secured the object which he had in view.

During his absence, the mission family were thrown into great distress on account of what seemed an impending war between Burmah and Great Britain. Mr. Hough was ordered in the most menacing terms to appear at the court-house, where, unable to speak for himself, he was detained several days, until Mrs. Judson, at the risk of her life, presented a petition for his release, which was granted. In addition to this, the cholera raged around the missionaries with fearful violence, and the prospect before them became so dark that they decided to go to Bengal, and accordingly they embarked on a vessel bound for Calcutta. The vessels in the port were all leaving, and but few arrived, so that the return of Mr. Judson, if alive, seemed very improbable. Mrs. Judson, however, felt disinclined to proceed, and after her passage was paid, her baggage on board the vessel, and she herself several days down the river, she returned alone, to hazard the consequences of remaining in Burmah. The subsequent events justified her determination; for in less than one week from this time, Mr. Judson arrived in Rangoon, and the removal of Mr. and Mrs. Hough afterward occasioned much embarrassment to the mission.

Having passed through all this perplexity and distress, with no visible good results to encourage them, the inquiry would again naturally arise, Were they not then ready to give up the enterprise, and return to their native land? But such a thought, even, seems never to have been entertained for a moment by them. In the darkest hours they were confident of the ultimate success of the mission, and respecting their own course in becoming missionaries they never felt a regret or misgiving. From letters written by Mr. J. during this time, to different persons in this country, we take the following extracts:—

"If any ask, What proof is there of the ultimate success of the mission? tell them, As much as that there is an almighty and faithful God, who will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and try it. . . . If we live some twenty or thirty years, they may hear from us again."

After speaking of some of their trials, he says:—

"However, if a ship was lying in the river ready to convey me to any part of the world I should choose, and that, too, with the entire approbation of all my Christian friends, I would prefer dying to embarking."

At another time he writes:—

"I do not know that I shall live to see a single convert; but, notwithstanding this, I feel that I would not leave my present situation to be made a king."

M. L. H.

VERMONT T. AND M. MEETING.

BY ELDER A. S. HUTCHINS.

ACCORDING to appointment, our general T. and M. quarterly meeting was held at this place, in connection with which the district meeting was held; also a meeting of the Health and Temperance Association, and a session in the interest of the Sabbath-school.

With the exception of the absence of so many directors and other officers, and of limited time in which to do so much as we aimed to accomplish, we record this meeting as among the best of the kind ever held in Vermont. Bro. A. C. Bourdeau, from Canada, was with us, Bro. R. F. Barton and his companion, from Kansas, on a visit to his native State, and a sister from Michigan, also Bro. and Sr. J. G. Cook, Jr., from the city of Washington, D. C., who were spending a vacation in this section.

One week prior to this, Bro. Cook heard Eld. C. W. Stone speak on the Sabbath question several times, which he stated removed his last Sunday prop; hence he was with us observing the Sabbath of the fourth commandment for the first time. His candid testimony for the truth, and firm decision henceforth to observe the Sabbath of the Lord, were cheering. The stand thus taken by Bro. C. was a matter of great gladness to his companion, who has observed the Sabbath at the capital of the nation for seven years, a portion of the time alone. Speaking of missionary work which she had there done, she remarked, "Instead of one, two will return to Washington to do missionary labor."

Joy was brought to our social meeting, by hearing one brother who had almost given up under discouragement, renew his resolution to serve God, and also a sister of his announced that she never saw the argument in vindication of the Sabbath as she had that day; adding, "Henceforth I am resolved to keep it." A very interesting Sabbath-school was held on the Sabbath. In the course of the meeting four sermons were preached, and a

temperance lecture was given. We should have had one day more for this meeting, but the dear ones returned to their homes thankful to God for the privileges and blessings of this occasion.

Bordoville, July 17.

MORE ENCOURAGING.

BY ELDER D. A. ROBINSON.

It has frequently been said that the plan of remailing the *Signs* has proved a success. The question might be raised, What do we call a success? The answer to this depends largely upon what we expect the truth will accomplish. If a man should undertake to raise ten thousand dollars in a given time, and fall short nine thousand, that would be called a failure. Should a general expect to raise an army of a hundred thousand, and obtain only a tithe of that number, he would be regarded as having signally failed in his enterprise.

If the truth is to reach everybody, if the third angel's message is to be embraced by all the world, then our talking of success is absurd; but if the truth is to rescue but a few, if the answer of Christ to the question, "Are there few that be saved?" is true, then the standard of success is entirely different.

Last Sunday evening, for the first time, I had the privilege of attending the local T. and M. meeting in South Lancaster, notwithstanding this is my home. At that meeting the Secretary of the V. M. society stated that during the last quarter more encouraging letters had been received than for any previous quarter. Upon examining the facts, the following results were found:—

1. The number of *Signs* taken weekly is three hundred copies.
2. The proportion of responses to letters written concerning the *Signs* has been over one-fifth.
3. Of those who did respond, about one-eighth declined reading the paper.

Some wrote asking the subscription price; others promised to subscribe soon; not a few sent in names of friends. How many of these will embrace the truth, we cannot tell. Our work is expressed in the following forcible words: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. As I see this work carried on by a few sisters who, notwithstanding they have families to care for, send out from ten to seventy copies of the *Signs* weekly, the question forces itself home upon the heart, Why are there not scores of others to engage in the same work? Why do not our young men and women in the strength and vigor of youth feel a burden of this work? One sister comes to mind, over fifty years of age, with the care of a family, and too feeble to walk a quarter of a mile, yet she finds time and strength to send out weekly about seventy copies of the *Signs*.

My young brother or sister, how are you spending your strength and means and exerting your influence? Is it more agreeable to your heart to engage in the pleasures and vanities of life than it is to throw the strength of your being into the missionary work? Have you more of a taste for the former than you have for the latter? Does it afford you greater pleasure to spend your means for the gratification of self than it does to give it to advance the precious truth of God? If so, then you need a new conversion to him.

Two general classes of rewards are being treasured up. The faithful soul is laying up a treasure in the kingdom of God. The unfaithful are treasuring up "wrath against the day of wrath." Every one will be sure of a reward. The nature of that reward will depend upon the course we have pursued here. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Isa. 3:10, 11.

MISSIONARY ITEMS.

DURING a series of tent-meetings held by one of our ministers in the West, a letter was received by this brother from a stranger in a distant part of the State, inquiring if he would not like some help in the way of means to defray the expenses of his meetings. In response to a reply that such assistance would be acceptable, thirty dollars was received, and at intervals, this was followed by other sums. Feeling interested to learn what had led to such liberality on the part of a stranger, who was so far away, the brother made inquiries and learned the following facts:—

While stopping at a hotel, on his way to that State, this gentleman entered the bar-room, where some rude fellows were amusing themselves by throwing a book at one another, which had thus lost its covers and become otherwise injured. His attention was attracted to the book, and he finally bought it of the bar-tender, to whom it had been sent by a friend who was a Sabbath-keeper, for twenty-five cents. It proved to be the work in Danish entitled "Liv og Død."

The purchaser became interested in this work, and sent for other publications, and soon embraced present truth. From him the light extended to others in the neighborhood, and at the present time there are at that place quite a number keeping the Sabbath.

The man who first sent the book to his friend died without knowing that it had accomplished any good; but if he died in hope, great will be his surprise and joy in the morning of the resurrection in seeing the results of the effort which he put forth in the cause of God.

As is customary with our ministers, Eld. ——— had pitched his tent in a new place, where he supposed nothing was known of present truth. He had announced that he would speak to the people in the evening and was anxiously waiting for the time of service to arrive, when a gentleman walked in and greeted him with the familiarity of an old friend, and expressed much joy that he had come to preach the truth to them. Soon others entered, manifesting the same spirit, and upon inquiry the minister learned that the gentleman first mentioned and several others were keeping the Sabbath, and that they had received the light from reading the *Signs*, which some unknown person or persons had sent to them.

A student in one of the colleges in this State, who was preparing himself to enter the ministry, happened one day to be looking over some old papers with his room-mate, when his eye rested upon some tracts. He inquired what they were, and was informed by his friend that they were "only some S. D. Adventist tracts, and of no consequence." Although our friend expressed a desire to read them, his room-mate seemed desirous of turning his attention to something else. However, he soon found an opportunity of satisfying his curiosity. The result was that he sent to Battle Creek for more publications. A correspondence ensued with some who were connected with the missionary work here, and he is now in harmony with us on present truth. In this case the tracts which first arrested his attention were not sent to him, but to his room-mate, whose brother was a believer in the truths we hold.

M. L. H.

CONSECRATION.

BY MRS. ANNIE SUFFICOL.

WHAT a comfort to the aching heart, sorely tried and afflicted, but still pressing forward in the great battle against sin, are God's blessed promises, a light to shine upon our way. They are sufficient. Since I decided to keep all of God's commandments, trials have pressed hard at times, but the Lord's ear has been open to my supplications, and I have found him a prayer-answering God. In our trials he administers to us such comfort as the world knows nothing of.

But, brethren and sisters, our warfare will be short. We are journeying onward, and soon will dawn the day when our Deliverer shall appear. Let us pause and ask ourselves what we are doing to advance his cause. It suffers for want of earnest laborers, and shall we stand before him with no account recorded in our favor for laboring in his vineyard? God forbid! Terrible indeed would sound the words, "Weighed in the balance, and found wanting." You have not let your light shine; you have not glorified your Father which is in Heaven.

I find the duty of entire consecration to God enjoined in the first commandment; but how few of us realize the great importance of thus setting ourselves apart to his service. How few of us realize that it is our duty to join the time-worn, faithful laborers in their efforts to save perishing souls.

We have a T. and M. society formed here, and when our books arrive we hope to accomplish much good. We have also sent for a small library of Sister White's writings, which we find to be food to the hungry soul. May the Lord help and guide us in the efforts we shall make to advance the glorious cause of "present truth."

Neillsville, Wis.

—As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—P. W. Robertson.

The Family Circle.

THE POET.

BY ELIZA H. MORTON.

The poet speaketh to the heart
In gentle tones of love;
He playeth on a golden harp,
Attuned to choirs above.
His soul o'erflows with tenderness;
Emotions deep and grand
Thrill every fiber of his frame,
And echo through the land.

A fount of joy too deep for words
Is to the poet given,
His dreams are oft-times glimmering gleams
Of glory-light from Heaven;
An ideal world, an ideal life
Susceptible to grief
So keen, so poignant in its woe
That tears give no relief.

The hasty word, or glance unkind,
Falls like a cruel blow
On hearts that revel in the bliss
That only poets know;
But the loving touch of a kindly hand
Is breath of myrrh and balm
To those whose lives are "whispered songs"
Of promised crown and palm.

O poet, sing thy sweetest lay,
And let it be all love,
For this alone is emblem true
Of the higher life above;
Of love to God and love to man,
O' sing till heart and voice
Unite in earth's last anthem grand,
And evermore rejoice!

Thy hymns may prove in after years
The echo of a life
Of gentleness and purity,
Of freedom from all strife;
Echo that may be sweeter far
Than the voice that sung the song;
For the influence of a spoken thought
Or written word lives long.

A LESSON TO LEARN; A WORK TO DO.

"AUNT HATTIE, my bow ain't tied!"

"Aunt Hattie, my hands and face are dirty!"

"Aunt Hattie, mamma says, Can you come and take the baby—right away?"

"Tie your own bow; you're old enough! You little plague, you, I washed your face not an hour ago! Dear me, I wonder if she thinks I've twenty pair of hands!"

The nursery where these words were spoken was a scene of dire confusion. Three boys were completing their toilets; they had evidently been indulging in a pillow-fight, and sly punches and kicks were exchanged between them, while little Dick was being washed by auntie, a slight, fair-haired girl of eighteen.

"Ain't it jolly that it's a holiday?" said Tom, the eldest. "Won't we tease you, Hat?"

"Tom Dallas, I'll tell your mother. You are too impertinent."

"Will you keep still, Dick! I'd rather wash an eel any day!"

"Not ready yet? Why, Hattie, your brother is waiting, and you know he dislikes our being late."

"I'm sure I don't care if he does. I can't get up any earlier."

Mrs. Dallas gave a sigh, and merely saying, "Well, the boy that is ready first shall hold sister after breakfast," she went down the stairs.

The mere sight of mamma had quieted the boys, and not many minutes after they were seated at the table, impatiently eyeing the omelette and potatoes. Some one has to cut the bread, spread the butter, help the potatoes and omelette and pour the coffee, and Hattie, considering she had done her part upstairs, did not attempt to help in the matter, while Mr. Dallas, as he was in the habit of being waited on every day lest he should miss his train, took no notice that breakfast was half through before his wife, who had been kept awake by a teething baby, had tasted a mouthful.

"Mamma, it's a holiday; are we going to have pudding?"

Mrs. Dallas waited a moment. If only Hattie would offer to make it! But Hattie, who thought to herself, "If she asks me, I suppose I must," kept silence, and the mother said, "Oh, yes; you shall have pudding, and a nice cake for tea if I hear no quarreling."

There was a rent in Tom's second best pants which only mother's fingers could mend, and Mr. Dallas had brought home a "little copying" which meant at least an hour's work, and the afternoon must be free; for

mamma had set her heart on giving Hattie some good time on the holiday.

"If only I could make her contented and happy! It is such a change for her, poor child, and yet nothing but time can brighten matters. By-and-by she will make friends, and when baby is older I can let her have more time; but it is hard for both of us."

Meanwhile Hattie Dallas was standing at her window thinking. "I have nobody to love me; nothing pleasant happens to me; I wish I were dead! I hate children; they tease me to death! Johnny is the most aggravating boy I ever saw. Oh, what a difference between this Fourth and the last!" and at the thought tears came.

A little more than a year before, Hattie's father had died, and on the Fourth her Sunday-school teacher, knowing that the young girl was soon to leave her native place to live with a brother whom she had seldom seen, had invited her to spend the day on the river with her, and the two had had a long and pleasant talk.

"Mrs. Hartz thought I'd make such friends of the boys! We did n't know what torments they were! And then she said I'd have friends here; but the girls stand off so—not one of them has called a second time. O Father, Father! I feel so old, and tired, and—"

Who was that smiling up at her? What! Could it be? Yes, the lady was coming in at the gate, and it was—yes, it was—Mrs. Hartz! In another moment Hattie was at the door, and Mrs. Dallas, hearing her bright, affectionate words, wondered if "that could be Hattie." She would have wondered still more if she had seen the girl, who had seemed so cold and reserved toward her, throw her arms about Mrs. Hartz's neck and burst into a flood of tears.

But Mrs. Hartz was not surprised; she could understand better than Mrs. Dallas how very hard her new life seemed to Hattie; yet she did not give her any hope of change.

"I could stand it if it were for a year or two; but it may go on forever! I see no way out."

"Hattie, did you ever think why you are here?"

"Why? I suppose because I have just enough of an income to dress on, and I pay for my home by being useful. Oh, how I hate it!"

"No; I do n't think that is *why*, because God puts you here. I think you are here to learn something which you could not learn elsewhere; to do something for the dear Lord that no one else can do; and when you have learned the lesson and done the work, you may be moved—not before. I'll tell you how it was with me once. When I was first married my father and sister-in-law lived with me. They were not at all congenial; and at first I made myself utterly miserable wishing I could have my home to myself, and so forth. But at last a dear old clergyman told me just what I have told you, and I began to watch and see what I had to learn and what to do. My father-in-law was apt to find fault, and I had to be watchful both to give him less occasion and to bear it patiently. And at last, when I was so busy learning my lesson that I had quite forgotten the work I might accomplish, my sister-in-law came to me one day and told me she had decided to try to follow Christ; that I had won her to the decision. Ah, Hattie, how I blessed my old friend! Then, when they were no longer thorns in my side, those two were taken from my home, and I had my wish: I had my dear husband and children to myself—for a little while."

There was a silence, for the deep crape veil and widow's cap told the rest of the story. "Dear Hattie, if you can but put your heart in your daily life, if you can give up watching for a change, and live each day for Christ's sake, you will be happy, with no young friends, even with teasing nephews and a busy, over-taxed sister. Mrs. Dallas is a Christian, is she not?"

"Oh, yes! only I suppose she does n't think me one."

"Don't be too sure. I've no doubt she is wishing she could brighten you up. It must be hard to see you looking so—sad, shall I say? as you looked when I caught your eye at the window."

Hattie laughed and blushed.

"But am not I keeping you from some duty?"

"Oh, no, indeed!"

"But this is a holiday, and, with all the children home, there must be extra baking, and so on."

Hattie remembered the pudding and cake, and looked conscious. "Ah! I see there is something, and I have another call to make. I shall be in the village for a week or two, so I shall see you again. Good-by, dear, and try to learn the lesson and do the work, but—not in your own strength, remember."

"Jeannie, if you will give me the receipt, I'll try to make the pudding and cake for you," said Hattie, a few minutes later. It was not particularly pleasant work for a hot day, and especially for the Fourth, when everybody was "having a good time," as Hattie kept thinking; but when she stepped into the cool sitting-room and found the tired mother asleep, with baby in her arms, Hattie noted the sunken look on her sister's face, and was glad to think she had lifted any of the burden from her shoulders.

"I say, mother, can you read to us? It's too hot to be out doors before tea-time."

"I'll read, Tom," said Hattie quickly; and though Johnny with a child's outspokenness said, "Oh, no, mamma reads best," she would not take offense, but laughingly said she would improve by practice.

The boys leaned against her, and Dick, hot as it was, insisted on sitting on her lap; but she said nothing, only trying her best to amuse, and finding, to her great astonishment, that the afternoon was wonderfully short and Tom was really quite entertaining, telling them anecdotes about his schoolmates and reciting his last "piece."

After tea there was to be an exhibition of fireworks, and, to her wonder, the boys insisted that Aunt Hattie should go too. She forgot to regret her loneliness and need of girl friends as she laughed and joked with the boys, and little Dick's pudgy hand squeezed hers lovingly as they walked home under the starlight; the boys declared she was a "boss auntie"—their highest meed of praise.

Days, weeks, and months passed by. Apparently little was changed in the Dallas cottage. The boys romped and shouted as before; Aunt Hattie was called here and there even more than of old, but there was always a pleasant word spoken in answer to the call, always a smile and caress if a request had to be refused; and Hattie's life was not so lonesome, either.

"Mr. Boyd's coming to-night, Aunt Hat," said Tom. "I told him you were just a daisy hand to make sails, and I know he's making a splendid little boat for his brother. I guess he wants you to hem the sails."

Mr. and Mrs. Dallas exchanged glances. "I suspect Mr. Boyd wants something besides his sails, Will," said Mrs. Dallas to her husband when they were alone.

"Should n't wonder! Well, you'll miss Hattie; she certainly has done wonders with the boys."

"Yes, indeed; Tom adores her, and even Johnny, whose quick temper gets him in trouble with every one, is as much influenced by Hattie as he is by me. How the girl has improved since last summer! I remember the very first time I noticed a change in her—it was on the Fourth. I had worried about her moping as she used to do, but she went out with the boys and came home as bright and happy as she had made them."

In the parlor the same day was referred to. "Do you know when I first saw you?"

"Certainly; at Mrs. Van Amburg's party; I remember it very well."

"No, indeed; I might never have noticed you there, for all girls seem alike to me at such receptions; but last Fourth of July I saw three boys all gathered about a young girl who was talking and laughing with them as brightly as if she were entertaining young gentlemen of her own age. I thought a girl who could be so sweet and loving to her young brothers (as I then supposed them to be) was the kind of girl to win, and I watched for a chance to be introduced to the light-haired lassie, and—I have won her, thank God!"

And so, the lesson learned, the work done, Hattie's life was to change; but she left her brother's home with a feeling of regret tempering her joy in her new love, and when troubles and jars come in her married life she remembers the old lesson of her girlhood, and says to herself, "Here is a lesson to learn and a work to do, then I will be moved; let me hasten to learn and do."—*Hope Lydard, in Christian Union.*

NATURE'S DANGER SIGNALS.

THE power which rules the universe, this great tender power, uses pain as a signal of danger. Just, generous, beautiful, nature never strikes a foul blow; never attacks us behind our backs; never digs pitfalls, or lays ambuscades; never wears a smile upon her face when there is vengeance in her heart. Patiently she teaches us her laws, plainly she writes her warnings, tenderly she graduates their force. Long before the fierce, red danger-light of pain is flashed, she pleads with us—as though for her own sake, not ours—to be merciful to ourselves and to each other. She makes the over-worked brain to wander from the

subject of its labors. She turns the over-indulged body against the delights of yesterday. These are her cautional signals, "Go slow." She stands in her filthy courts and alleys that we pass daily, and beckons us to enter, and realize with our senses what we allow to exist in the midst of the culture of which we boast.

And what do we do for ourselves? We ply the whip, and spur on the jaded brain, as though it were a jibbing horse, force it back into the road which leads to madness, and go on at full gallop. We drug the rebellious body with stimulants; we hide the signal, and think we have escaped the danger, and are very festive before night. We turn aside, as the Pharisees did of old, and pass by on the other side with our handkerchief to our nose. At last, having broken Nature's laws, and disregarded her warnings, forth she comes—drums beating, colors flying—right in front to punish us. Then we go down on our knees and whisper about its having pleased God Almighty to send this affliction upon us, and we pray him to work a miracle in order to reverse our disobedience, or save us from the trouble of doing our duty. In other words, we put our fingers in the fire, and beg that it may not hurt.—*Temple Bar.*

Educational.

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

LITTLE AGAINST BIG WORDS. A MONOSYLLABIC PROTEST.

THINK not that strength lies in the big round word,
Or that the brief and plain must needs be weak.
To whom can this be true who once has heard
The cry for help, the tongue that all men speak,
When want or woe or fear is in the throat,
So that each word gasped out is like a shriek
Pressed from the sore heart, or a strange wild note,
Sung by some fay or fiend? There is a strength
Which dies if stretched too far or spun too fine,
Which has more height than breadth, more depth than length.

Let but this force of thought and speech be mine,
And he that will may take the sleek fat phrase,
Which glows and burns not, though it gleam and shine—
Light, but no heat—a flash, but not a blaze!

Nor is it mere strength that the short word boasts;
It serves of more than fight or storm to tell,
The roar of waves that clash on rock-bound coasts,
The crash of tall trees when the wild winds swell,
The roar of guns, the groans of men that die
On blood-stained fields. It has a voice as well
For them that far off on their sick-beds lie;
For them that weep, for them that mourn the dead,
For them that laugh and dance and clap the hand;
To joy's quick step, as well as grief's slow tread,
The sweet plain words we learned at first keep time,
And though the theme be sad, or gay, or grand,
With each, with all, these may be said to chime,
In thought, or speech, or song, or prose, or rhyme.
—Prof. J. Addison Alexander, D. D.

GOD IN EDUCATION.

THIS year Pres. Noah Porter, D. D., LL. D., preached the baccalaureate sermon before the graduating class of Yale College, on the subject of "The Hopelessness of Godlessness." Pres. Porter's name is a sufficient guaranty of the excellence of the discourse; but our readers may judge of its merits from the following extract, taken from the *Independent* of July 15:—

Without God there is no well-grounded hope for science. This may seem to be a very daring or a very paradoxical assertion. There is more truth in it, however, than is usually discerned. Inasmuch as it is in the name of science, that ignorance of God is exalted into supreme wisdom, it may be worth while to inquire, What would the effect upon science be could it cast out God from all its thinking? I say, could it do this; for it would be very hard to do so. Our newly-fledged agnostics are apt to forget that all modern science has been prosecuted in the broad and penetrating sunlight of faith in one living and personal God, and that not a single theory has been proposed or experiment tried in nature, except with the distinct recognition of the truth that a wise and loving mind, at least, may uphold and direct the goings on of nature. The most passionate atheist cannot deny that this is the conviction of most of the living and breathing men about him. The most restrained agnostic cannot but know and feel that the theory which he strives to cherish is rejected by most of the women and children who look up into the sky and walk on the earth. The simple teachings of Christian theism are capable of being expanded into the grandest conceptions that science ever attempted to formulate; so

grand that human reason is overwhelmed with their sublime relationships, and the human imagination is dazed to blindness when it would picture them. The first proposition of the creed which the infant pronounces with confiding simplicity—"I believe in God, the Father Almighty, Maker of heaven and earth"—is easily expanded into those conceptions that the man necessarily and intuitively supplies as the background upon which science traces all its propositions, and through which it connects its theories and proceeds to its conclusions.

That science must have faith and hope appears whether we consider it as an interpreter, an historian, or a prophet. Though it begins with facts, it does not stop with facts. Though it begins with the seen, it looks beneath the visible and strives after the invisible. So soon as it compares and explains, it connects the sensible and interprets events by forces and laws, by hypotheses and theories. Let it test its theories by experiments, a thousand times repeated; what it tests is what it has gained by interpretation—that is, what is not seen, but believed. Following the unseen on the lines of interpreting thought, it is led into the very presence of a thinking God. * * * *

We know that, for eminence in any specialty, the natural faith and hope of men in science as interpretation and history and prophecy, is altogether sufficient, and this need not be expanded into faith in God. We do not object in the least that science stops short in its explanations of phenomena at molecules, and motion, and inertia, and attraction, and heat, and electricity, and heredity, and development, and variation, and environment. But we do contend that atheistic agnosticism gives no solution of those explanations that are essential to science which is so satisfactory as the creed of Christian theism. We also contend that the personal thinker is more than the scientist who interprets and prophesies, and the living man demands and accepts a personal God as the best solution of all the problems which every special science raises, but which no special science can solve.

Perhaps you have traversed a forest at midnight, and have painfully and slowly felt out your path among the objects which the darkness seemed to conceal, rather than reveal. You have mastered it by slow but sure steps, such as the blind man feels out by exact and reasoning touch. Anon you traverse the same forest by noon. How luminous has it become, through the all-pervading light! Perhaps you do not think of the glorious sun from which this light proceeds; but you know that what was an obscure thicket, beset with dimness and shade, is flooded with the revealing light, and hope and joy have taken the place of caution and doubt and fear. So does the recognition of a personal Intelligence who may be known by man give an assured hope to what men call science. So has it been to its advancing hosts a pillar of fire by night and a cloud by day. The denial of such an intelligence, or the assertion that he cannot be known, takes from science its hope, because it withdraws from the universe the illumination of personal reason and personal love, which all scientific thinking accepts as possible and rational.

To be without God is to be without hope in respect to moral culture and perfection. What we are is of far greater consequence than what we know. Strength and perfection of character are the supreme aim of all right-judging men. When they think of what man was made to be, and of what they themselves might become, they cannot but aspire. But, strong as conscience is to elevate, control, and command, a personal God is needed by man, to give energy and life to conscience. Personality without is required to re-enforce the personality within.

POETRY OF WORDS.

THE language of Madagascar is fertile in poetical expressions. Many of its single words are freighted with poetry. One of the native names of the island is "the land in the midst of the moving water." The sun, which for one-half the year is a blaze of unclouded light, is called the "eye of day." A river is a "mother of waters," and the capital the "mother of towns."

Those who dwell on the wooded plains are "the people under the leaves." The word for glory and honor means "the flower of the grass." As the grasses are as beautiful as they are transitory, the word suggests both the beauty and the brevity of that which depends upon the caprice of a despot.

The long-horned cattle are the largest and most formidable animals on the island, therefore the army is known as "the horns of the kingdom." The symbol is used as the Bible uses it, to denote strength, power, and confidence.

Our word *hypocrisy* means "under the mask," and refers to the mask worn by an actor in the Grecian

theater. The Madagascar word for hypocrisy means "becoming good by spreading a mat."

The clay floor of the house is covered by a mat, which when dirty is not removed, but covered by a clean one. Often there is a layer of four or five rotten mats on the floor, each one dirtier than the one above it. When a stranger enters the house, a fresh mat is spread for him to sit down upon, and all looks nice and clean; but underneath is all sorts of filth. The house has become clean by "spreading a mat." The man who is all clean outside and all foul within is a hypocrite, who has become good by spreading a mat.

Christianity is known as "the praying," an expression which recalls the sign that Saul had become a Christian, "Behold, he prayeth!"—*Youth's Companion.*

THE OCEAN FLOOR.

HERE is an end of all romance about hidden ocean depths. We can speculate no longer about perils in chambers of pearl, or mermaids, or heaped treasures and dead men's bones whitening in coral caves. The whole ocean floor is now mapped out for us. The report of the expedition sent out from London in her majesty's ship *Challenger*, has recently been published. Nearly four years were given to the examination of the currents and floors of the four great oceans of the world. The Atlantic, we are told, if drained, would be a vast plain, with a mountain ridge in the middle, running parallel with our coast. Another range crosses it from Newfoundland to Ireland, on top of which runs a submarine cable. The ocean is thus divided into three great basins—no longer "unfathomable depths." The tops of these sea mountains are two miles below a sailing ship, and the basins, according to Reeburgh, are fifteen miles deep, which is deep enough for drowning, if not for mystery. The mountains are whitened for thousands of miles by a tiny, creamy shell. The depths are red in color, heaped with volcanic masses. Through the black, motionless water of these abysses, move gigantic abnormal creatures, which never rise to upper currents.—*Selected.*

—Multitudes of schools and colleges in our land have just held their commencement exercises, and have launched into the great, busy, bustling world the young men and women whom they have been training for usefulness. And this is the way the *Christian at Work* of July 8 speaks of the commencements and the graduates: "Go where you will, and you will run into a crowd of men and women, panting on a hot day before a platform where young men and women are saying 'good by' to college and 'how do you do' to the world, their present reward being a few bouquets and a round of applause from their fathers and mothers and other kindred. Do we ever realize at commencement-time what an immense gush of young life into the deadening flow of the world's thought and action is taking place? It is life that is hopeful, ambitious, daring, starting up and setting forward everything. Somehow, the world disposes of it comfortably between summer and winter, and does not apparently feel it. The world does feel it though, and is greatly stimulated and refreshed by it. The things still young are re-enforced, that which is old is renewed, and that which is ready to die starts up and blossoms. For this may we give thanks at commencement-time. We know of no better work that a man of money can do than to help forward our schools of learning by timely gifts. The West especially needs such help. Blessed be thought, and blessed be money. What could one do without the other?"

—Those who wish to teach or to lead others must first learn to think and *speak* in a clear way. The use of long words which we get from other tongues, not only makes our thoughts and our speech dim and hazy, but it has done somewhat to harm the morals of our people. Crime sometimes does not look like crime when it is set before us in the many folds of a long word. When a man steals, and we call it "defalcation," we are at a loss to know if it is a blunder or a crime. If he does not tell the truth, and we are told that it is a case of "prevarication," it takes us some time to know just what we should think of it. No man will ever cheat himself into wrong-doing, nor will he be at a loss to judge of others, if he thinks and speaks of acts in clear, crisp terms. It is a good rule, if one is at a loss to know if an act is right or wrong, to write it down in short, straight out English.—*Hon. Horatio Seymour.*

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 29, 1880.

JAMES WILCOX,
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Resident Editor.

GOD LIVES AND REIGNS.

GOD'S providential care is over all the work of his hands. His people are the special objects of his care and love. Christ appeals to his disciples on the subject in these words: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows." Luke 12:6, 7.

David prays: "Keep me as the apple of the eye, hide me under the shadow of thy wings." Ps. 17:8. It is said that the Lord found Jacob "in a desert land, and in the waste howling wilderness he led him about, he instructed him, he kept him as the apple of his eye." Deut. 32:10. The prophet speaks of the care of the Lord for the children of Zion, in these precious words: "He that toucheth you, toucheth the apple of his eye." Zech. 2:8.

The great Shepherd of the flock of God watches for the good of the sheep of his care. He leads them tenderly in green pastures and beside still waters. Israel's Shepherd will neither slumber nor sleep. He will gather the lambs in his arms and carry them in his bosom.

The promises of the Lord to all his people, but especially to those who leave all for Christ and his gospel, are exceedingly broad. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29, 30.

There are those living who have proved the strength of this promise from the lips of the Son of God, and have found it true to their great joy. We do not say that they hold deeds of a hundred homes; that they have a hundred mothers, brethren, sisters, and children in the most literal sense. This is not possible. But in their successful labors in the vineyard of the Lord, households have been converted, and the gospel of Jesus Christ engrafts these faithful ministers into a hundred families where they find fathers, mothers, brothers, sisters, children, and a welcome home to rest their weary feet from their travels on the mountains and in the valleys.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:7, 8.

The true disciple, the ambassador for Christ, represents the doctrines and interests of his Master's kingdom. He leaves all else to give himself wholly to this work. And while he devotes his energies to his Master's cause, and cares for the prosperity of his kingdom, the Master cares for him and pours upon him an hundred-fold even in this life, and promises him eternal life as the final reward. It is the experience of some living, that when they, forgetful of self, hide themselves in Christ, and labor for the advancement of his cause, the Lord gives them an hundred-fold, even at the present time. But when they care for themselves and lose their first interest in the work, God's providential hand scatters the good things of this life to the four winds. God lives and reigns! In him we can safely trust, for time and for eternity.

J. W.

THE CAMP-MEETINGS.

WE have found it difficult to fix the dates of the camp-meetings in the several States to suit those especially interested. The last of August or the first of September are desirable times to hold our camp-meetings in most of the States. It is now expected that Elder Butler and Mrs. W. will accompany us to the eastern camp-meetings. We have made efforts to have camp-meetings for Ohio and some other States come in August, and have failed. If New York and Ohio can follow Vermont, these may be held on our return.

Strong appeals have come in from the presidents of all our Conferences for certain speakers to be present at their camp-meetings. The only way to accomplish this object is for those who go the rounds of the camp-meetings to commence early in spring in a southern latitude, and make their arrangements to save time and travel in holding these meetings in more northern States as the season advances. Then commence the later meetings early in August in the eastern States, and arrange for the middle and more southern States reaching to late autumn.

It is evident that all cannot have the same speakers if they hold their camp-meetings the last of August or the first of September. Smaller considerations should be waived, and all should do the best they can to make the camp-meeting season as profitable as possible.

J. W.

CHRIST IN THE BURNING BUSH.

"THE Angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians." Ex. 3:2-8.

The person that appeared in a flame of fire out of the midst of a bush is called "the Angel of the Lord," "the Lord," and "God." He declares, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." These terms can all be applied to Christ without doing violence to the simple language of Scripture, or the truth of God. He who appeared in the burning bush had seen the oppression of his people and had come to their deliverance. Paul speaks of this deliverer under a figure of "that spiritual Rock that went with them, and that Rock was Christ." 1 Cor. 10:4.

The holy martyr Stephen in his dying defense of the "Just One" of both the Old and New Testaments, of whom the Jews had been the betrayers and murderers, refers to the circumstances of the burning bush as evidence in the case. He says, "this Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7:35. Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God," verse 55. The same person seen by Moses in the burning bush, the dying martyr saw on the right hand of God.

J. W.

—Friends are won by those who believe in winning.
—Every person is sure of at least one good friend if he will not abuse himself.

MY NAME IS IN HIM.

THE Old Testament teaches in the plainest terms that the Son of God represents his Father. "I will put my words in his mouth, and he shall speak unto them all that I shall command him," says the Father of the Son. Deut. 18:18. The New Testament repeats the same sentiment. Christ says, "I do nothing of myself; but as my Father hath taught me, I speak these things." See John 7:16; 8:28; 12:49; 14:7-11; 10:30.

Christ represents the Father when speaking of himself in these words: "Behold I [the Father] send an Angel [Christ] before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he [Christ] will not pardon your transgressions; for my [the Father's] name is in him." Ex. 23:20, 21.

It has been shown that He who went with the Hebrews to deliver them from the house of bondage was Christ. He, then, is the angel whom the Father sent before the Hebrews. The Father put his name in the Son, who represents the mind and will of God in that wonderful deliverance. The expression, "He will not pardon your transgressions," implies that he had the power to forgive sins. None but the Father and the Son can do this.

J. W.

CHRIST SPEAKS FROM SINAI.

FOR the very reason that sin separates man from God, so that the Father withdraws his visible presence, the Son becomes a mediator through whom he speaks to sinful men. This is alike true in the days of Adam, Noah, Abraham, Moses, and the beloved John who bears decided testimony to the point: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

And if God did not communicate directly with Adam, Noah, and Abraham, for the reason that he could not speak to sinful men and maintain the dignity of his throne, he did not speak with Moses and the hosts of Israel when assembled at the base of Sinai to hear the ten precepts of the moral code. The Son, burdened with the word of the Father, descends upon Sinai wrapt in fire and flame, and speaks the ten commandments in the audience of the people.

That Christ was with Moses in the Mount Sinai, is evident from the address of Stephen, who bears this important testimony: "This [Moses] is he that was in the church in the wilderness with the angel [Christ] which spake to him [Moses] in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." Acts 7:38. The conclusion seems irresistible that the Son of God spoke the ten commandments from Sinai.

J. W.

CHRIST AT THE FALL OF JERICHO.

THE record states that Joshua was by Jericho, and that "he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." Josh. 5:13, 14.

We must not understand by this declaration of the angel that he had come to supersede Joshua in the command of the armies of Israel. Joshua was still commander, as is seen by Chap. 6:2: "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor." But the angel had come to Joshua's aid, as captain of the heavenly host of loyal angels.

The captain of the host of the Lord is the head over angels, or the Archangel of Jude 9, and the Lord himself of 1 Thess. 4:16. And while it was appointed to Joshua to lead the armies of Israel

around Jericho, a portion of the priests bearing the ark of God containing the ten commandments, and seven priests bearing seven trumpets of rams' horns before the ark of God, the Son of God was to lead on the invisible armies.

As archbishop is the head over bishops, so Archangel means the head over angels. Christ stands at the head of all the holy angels, and thus he is the captain of the host of the Lord.

Joshua had no battering-rams by which to break down the walls of Jericho. At his command "the armed men went before the priests that blew with the trumpets, and the reward came after the ark, the priests going on, and blowing with the trumpets." In this simple display there was no manifestation of physical force. The work of casting down the massive walls of Jericho was left to the invisible hands of the heavenly host, led on by the Son of God.

The day was gained. "So the people shouted when the priests blew with the trumpets. And it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat so that the people went up into the city every man straight before him, and they took the city." Josh. 6:20. And it is an exceedingly interesting fact to those who keep "the commandments of God and the faith of Jesus" under the third message, Rev. 14:12, that prominent among the united agencies employed to achieve that grand victory, away back in the days of Joshua, were the ten commandments in the ark, and the leadership of the Son of God.

J. W.

THE FAST IN BATTLE CREEK.

The day set apart for humiliation, fasting, and prayer, July 24, was very generally and strictly observed by the church in Battle Creek, and with evident profit to those engaging therein. At the commencement of the Sabbath a service was held in the Tabernacle, a large congregation being present. Bro. White led off in remarks concerning the objects of the fast, and those points upon which we have reason to feel a special sense of need. Several others followed, in harmony with the objects and spirit of the meeting. A heavenly influence prevailed, and it was felt to be a good commencement of the day.

Sabbath forenoon, after the usual interesting Sabbath-school, Bro. White spoke on Luke 13:23, 24: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." After referring to notable instances in the Scriptures in which men have sought the Lord earnestly by fasting and prayer, and to those passages in which instruction is given us in regard to the duty and the form of fasting, he turned directly to the great theme introduced in the text, the question of salvation, and who they are who will secure this infinitely precious boon. It will be the very ones who comply with the injunction here so forcibly laid down; who *strive* to enter in, and do not content themselves merely with seeking. The word "strive" is very emphatic. It is from *ἀγωνίζομαι*, from which comes our English word "to agonize." It is defined, "to be a combatant in the public games; to strive earnestly, contend, fight." The word "seek," *ζητέω*, is a less emphatic word, and means, to look for, expect, inquire after, desire, wish, want, strive for, endeavor, attempt, ask questions about, to deliberate." A man may do all this and not be savingly influenced by the truth. He may bear, at least partially, the character here set forth, and yet be included in the number mentioned by Paul in Acts 13:41, who behold the work of God in the earth, inquire into its workings, wonder at its power, and yet perish.

The subject is more fully set forth in our Lord's sermon on the mount, in these words: "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and

narrow is the way which leadeth unto life, and few there be that find it." This answers the question of the passage in Luke, "Are there few that be saved?" The multitude do not like the gate that is strait, that is, not broad, but difficult of entrance, nor the way that is narrow. They choose the broader, smoother, easier path that leads to destruction. They do not like the work of crucifying self, agonizing, earnestly and rigidly examining their own hearts, curbing pride, shutting out the spirit of the world, and rending the tendrils of worldly inclination, by deep self-abasement, with strong crying to God and tears, carefully tracing and seeking to walk in, the lowly and blood-stained footsteps of our Lord Jesus Christ. But there is no other path out of the slough of sin into which the world is fallen, up to the gates of salvation. And there is no exceptional time of a thousand years, during which all will press into the narrow way; neither does the text read, to suit the Universalist creed, in this manner: "Wide is the gate and broad is the way that leadeth to life, and everyone goes in thereat. Because strait is the gate and narrow is the way that leadeth to destruction, and none can find it."

The injunction in Luke, "Strive [or agonize] to enter in at the strait gate," applies especially to a time when the Master of the house is about to rise up and shut to the door. It evidently is an exhortation for this time, and is parallel with Joel 2:15-17: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation. . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord." Such a work is, with us, a present and imperative duty. The subject was presented in a way to make a deep impression upon the congregation.

In the afternoon a good social meeting was held, at the conclusion of which a general move of prayer was made. Upon the invitation for as many as felt like especially uniting in prayer for the particular objects before us on this occasion, to come forward, the whole congregation, as far as possible, made a move to show their interest in the work. Bro. White was led out in fervent prayer for Elds. Andrews, Loughborough, Matteson, Ertzenberger, Waggoner, Van Horn,—in short for all the laborers in the wide field, home and foreign, for the institutions planted in the interests of this cause, and those connected with them, and for the spiritual interests of our people generally. It was not hard for faith to respond that these united prayers will be answered.

This being also the T. and M. quarterly meeting for this section, a number of directors and other brethren were in from different places, and a T. and M. meeting was held Sunday afternoon, the doings and sayings of which seemed greatly to encourage some of those present.

Sunday evening Bro. White spoke again in the Tabernacle. His theme was, the necessity of knowing that all our wrongs are searched out, repented of, and forsaken, and that we have the full assurance of pardon for them all. The Judgment day is hastening on, and our eternal interests must not be entrusted to uncertainties. A good impression seemed to be made.

Thus have closed the meetings connected with this important fast day. Brethren from abroad go to their homes expressing themselves well paid for coming, and others, we trust all, are quickened to new determinations in their struggle for the crown of life. The memory of this day will long remain; and if the impressions received are cherished, and the exhortations given are lived out, we shall look back upon it with ever-increasing satisfaction.

—The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burden cheerfully, who is calmest in storms, whose reliance on truth, on virtue, and on God, is the most unflinching.

ABOUT THE SEVENTH-DAY SABBATH.

A VERY well-written article appears under this heading in *The World's Crisis*, Boston, Mass., of July 14, 1880, from the pen of C. E. Barnes, the concealed sophistry of which seems more calculated to do mischief than that of any article we remember to have seen in that paper on this subject. He writes in reference to an article in the REVIEW, Vol. 55, No. 21, wherein the position is taken that "the moral law of God, that written upon two tables of stone by the finger of God, is primary in its nature,—primary in the sense that it is first in rank, and that it can never be done away so long as God and intelligent moral beings exist, and have relations to each other."

He avers that in this position there is "a fallacy and an assumption which is frequently met in S. D. arguments." The assertion, he claims, is that all the ten commandments are moral laws; then he takes the position that the Sabbath commandment is not moral, but is positive; that while the other duties would exist if there were no commandment enforcing them, the duty of Sabbath-keeping would not exist without such commandment. Even if we admit the distinction which he tries to sustain between moral and positive law, it cannot affect the question of the obligation of the Sabbath when we look at the origin of that institution. By primary laws, we mean those laws which would have existed if man never had fallen. These, as all must acknowledge, are of first rank, and from the very nature of the case are perpetual and immutable. By secondary laws, we mean such as grow out of the change in man's relation to God after the fall, and in consequence of the fall. These, of course, include all the typical and ceremonial observances, or duties which man has to perform as a sinner, in order to become reinstated in God's favor; laws which are peculiar to, and characterize, the different dispensations in the plan of salvation. These may change or cease altogether, according to the circumstances under which men are placed.

But now we inquire when the Sabbath law was given, and to what it owes its origin. There is but one answer. It was given before man fell. It would have been binding on Adam and his posterity if he and they had never fallen. It does not owe its existence to man's needs after becoming a sinner. It is not a law of that kind. It is not affected by any change of dispensation.

Now men may call such a law moral or positive, or give it whatever name they please, there is its origin, that is its nature, and there is its position among the primary laws which would have been binding upon man just the same if sin had never entered our world, and which of course cannot be in any way affected by the entrance of sin.

We do not, however, admit the assumption of Mr. B. that the Sabbath law is not a moral law. What is a moral law? That which grows out of the nature of our relation to God and to our fellow-men. We are to have no other gods but him because he is our creator. We are to devote some time to his worship for the same reason. The moral duties which exist between man and man grow out of the relation in which God has placed us to each other as fellow-creatures of the same creator.

Now the duty enjoined by the fourth commandment is just as moral as that enjoined in the first and second; that is, the principle is the same in each. Man has in his nature the principle of worship; but it is in his nature just as much to devote some special time to the being he worships, as it is to perform the worship itself. Hence according to Gilfillan, we find in all pagan nations, except those sunk to the lowest degree in the social scale, traces of sacred days of some sort. And the fact that God specifies or tells us what particular time to devote exclusively to his worship, no more destroys the morality of the commandment, than the fact that he has been obliged to reveal himself as the Creator in order that we may know whom to worship, destroys the morality of the first commandment.

Mr. B. states that there is a fallacy in many of the S. D. A. arguments, which is, "a failure to distinguish between the abolition of a duty, and the abolition of a code of laws." He then goes on to argue that all the duties of the ten commandments except the observance of the Sabbath were duties just the same before the commandments were given, and hence that the commandments may be abrogated and these duties still remain.

This is itself a fallacy of the most glaring nature. It is based on false reasoning altogether. Our friend tries to draw a conclusion with only one premise. He does not go back far enough to really reach the beginning of his argument. If these laws were laws enacted by men simply, if they were only human regulations, his position would be correct. But we are to remember that these laws are not the laws of men, but the laws of God. They are laws by which he has given expression to moral duties which originated in his own nature. The laws, like the duties themselves, come from God, and hence if he changes or abrogates the law, and no other power can abrogate or change it, then he changes or abrogates the duties.

When, therefore, men claim that that law has been abolished, which is the transcribing of the Divine mind, and the defining of moral duties which spring from his own attributes, we have a right to ask, "Are men at liberty, then, to worship idols, to covet, and steal, and kill?" They are at liberty to do so if God, on whose authority all moral duties rest, has changed his will, and the expression of it, which is his law. The fallacy of Mr. B.'s argument lies in his treating the law of God, the law of ten commandments, as if it were a law of men, and not a law of God.

Mr. B. further says, "The seventh-day theory rests upon a frame-work of unwarranted assumptions. It assumes there was a duty to observe the Sabbath ages before the law relating to it was announced. We reply, The seventh-day theory assumes nothing of the kind. Has Mr. B. ever read our arguments? Has he ever read Genesis 2:3? Will he tell us what the word sanctified means in that passage? He knows, as every one else knows, that the word means to set apart to a sacred or religious use, and that can be done only by giving a law concerning its observance. Therefore as soon as the great facts upon which the Sabbath institution is founded were accomplished, a law was given to our first parents for its observance, and through them to all their posterity in all places and all time.

He says further, "It [the seventh-day theory] assumes an unscriptural and fictitious division of the Mosaic law into moral and ceremonial, and then assumes as a part of the moral law a command which plainly is essentially distinct in nature from the moral law."

Here he very adroitly tries to confound the Sabbath commandment with the ceremonial law, whereas he has only claimed it to be a positive law, which is a very different matter. But in regard to the division between moral and ceremonial, so far from being unscriptural and fictitious, it is what every one acknowledges, and what he himself acknowledges. This distinction exists as a fact, and no man can destroy the fact. Some laws are moral and some are ceremonial, and it is impossible to destroy this distinction. The fallacy of his position is in placing the Sabbath among the ceremonial laws, with which it has not the slightest connection. It antedates them in time, and is absolutely and essentially different from them in nature.

Again he says, "It [the seventh-day theory] assumes that to abolish a code of law which embodies prior existing duties would result in the abolition of those duties whose existence is altogether independent of that code."

We have already shown the fallacy of this assumption. These duties are not altogether independent of the code; for both the duties and the code come from God, and God gives one as the expression of the other.

If he abolishes that instrument by which he gives expression to the duties, he abolishes the duties themselves.

Mr. B. says again, "It assumes that the observance of the first day of the week as a day of worship and rest instead of the seventh, is 'the mark of the beast,' when the beast did not exist until centuries after the apostolic church, with whom the observance of the 'Lord's day' (as the first day of the week was called) began, and assumes that those who turn to Jesus Christ for the knowledge of duty in accordance with the prediction of Moses of the prophet to be raised up in after time, and in obedience to the command of God, 'Hear ye him,' shall fail of salvation unless they also obey the law of a superseded dispensation, and yield obedience to a covenant, good in its day, but which now gendereth to bondage."

We easily bury these unwarrantable assertions under the crushing weight of a few facts. The first day of the week was not called the Lord's day for nearly two hundred years after this dispensation began. Its observance as a Sabbath was not practiced by the apostolic church. They never gave any direction of the kind concerning it. But their example, as in Acts 20:7, and their precept, as in 1 Cor. 16:2, devoted the day to secular uses. It did not come into the church as an authoritative institution until manipulated by Pope Sylvester after the so-called conversion of Constantine. The testimony of all history, and the reiterated claims of the Roman Catholic Church itself, have so sharply crystalized the great fact that Sunday observance is purely an institution of the church, that any man exposes himself to the charge of ignorance or dishonesty, who attempts to deny it.

God said of Christ indeed, "Hear ye him." Will Mr. B. hear him and keep that law which Christ, in his first recorded sermon, so fully vindicated, and taught that it should not pass until heaven and earth passed?

Nothing of the former dispensation is superseded except those shadowy and typical ceremonies which characterized that dispensation. All the types ceased when the substance, Christ and his priestly work, was introduced; but of these types and shadows the Sabbath was not one.

STILL THEY COME.—We have received the first number of *The Anglo-Israel Ensign*, a new paper "devoted to the identification of the British nation with the lost ten tribes of Israel, and kindred subjects." Published by J. Ross, Truro, Nova Scotia. The attention given to this subject, and the publications issued in advocacy of the idea that the British nation constitutes the ten lost tribes of Israel, or a portion of them, seems to us not a little surprising. The testimony of the Scriptures has ever appeared to our mind sufficiently clear that when Israel apostatized, God "cast them from his presence," "rejected" them, "cast them out of his sight," and "destroyed" them. 2 Kings 13:23; 17:20. This certainly put them beyond the pale of his purposes or promises, nationally considered. But we understand that *all* the tribes were still represented in the land of Judea, and the genealogy of such was preserved; for we have the further record that when the revolt of the ten tribes occurred under Rehoboam, the Levites, and some out of *all* the tribes of Israel, came to Jerusalem, and still adhered to the worship of the true God. 2 Chron. 11:16. Several of these tribes are distinctly mentioned in 2 Chron. 15:9, and 30:11, 18. And when the Jews returned from captivity, it appears that some from all the tribes returned, and were recognized thereafter as Israel, and "*all* Israel." Ezra 6:17. The others were passed by, to be made no more account of whatever. Of what earthly consequence is it, therefore, whether the English people are the descendants of those of the ten tribes who were everlastingly rejected and lost or not? Such questions may be matters of ethnological curiosity, but while there are themes lying all about us, of so much greater importance, demanding all the time and attention we can bestow upon them,

we ask, with a mental sigh, why people will devote to unprofitable matters of speculation the time, talents, and means that should be given to those things which more intimately concern their present and future welfare.

THE SAVOY CYCLONE.

BY J. F. BAHLER.

MAY 29, about ten o'clock at night, the village of Savoy, Fanning Co., Texas, was visited by a most terrible and destructive cyclone. The entire business portion of the town, with the exception of one private dwelling, was totally destroyed. Houses were moved out of their places and literally broken into splinters, and boards and furniture were carried for miles. A more sad and terrific sight has been rarely witnessed. A number of lives were lost, and many persons were wounded. Had it not been for the rain which followed, the ruins would have been burned, as they did take fire, and many persons would have been consumed in the flames.

One Mr. Nahler was very kind to Eld. Kilgore during his six-weeks' stay in Savoy while laboring there with the tent. Mr. N. often carried him food, and the day the tent was taken down gave him five dollars. Although this gentleman was not in the truth, yet he defended it whenever an opportunity was presented. This man's house is the one I have mentioned that was left uninjured. This is remarkable, because it stood in the line of the storm. Did not God regard this man in consequence of his kindness to his servant?

After leaving Savoy, twelve dwelling-houses stood in the track of the storm within a distance of about three miles, six of which were occupied by Sabbath-keepers; and while the remaining six were either partially or entirely destroyed, the dwellings of the Sabbath-keepers were preserved. Lest some should say that these houses were not in the line of the storm, I will state, having personally visited the ground, that the fences, trees, and outhouses, were torn down about these dwellings; and while houses much stronger were wrecked, not a dwelling occupied by Seventh-day Adventists was injured in the least. Here, surely, we can see God's manifest care for his children.

Another remarkable feature was this: In one of these houses two of our sisters were taking care of a sick child. As they heard the storm coming, the lady of the house and one of these sisters stepped to the door to make it more secure; and they were standing so near each other that their persons touched, when the storm struck the house and tore it to pieces. The lady was hurled into the air, and, falling back upon the ground, was buried amid the ruins so that it took several hours to extricate her. The other sister remained at the cradle with the sick babe. The babe was thrown some distance into the yard, but was taken up unhurt. Both the sisters escaped uninjured.

The cyclone then struck the woods, and any one, to follow its devastating work here, and see trees one foot in diameter broken off, almost as squarely as though chopped down, and others fully as large broken into splinters, can readily see that it had not yet spent its force. Surely God's care for his commandment-keeping people is very evident.

Denison, Texas.

"TEMPTED TO GIVE UP."

[SOME unknown friend sent me the *S. S. Times* with the following article marked as if for my special benefit. How they knew what I needed is more than I can divine; but the words came home to my soul as from Providence. I rose to my feet with a solemn vow to put away feelings of discouragement, however strongly they may surge, buckle on the armor anew, and fight to the end. May God bless the sender and the writer, and may the earnest words do some other weary soul good as they have helped me.

D. M. CANRIGHT.]

Every once in a while we hear of some man who has failed in the struggle of life; of one who has broken

down in character; of one who has fallen into open sin; of one who has abandoned himself to drink; or of one who has put an end to his wretched life. In some cases we wonder at this disclosure of weakness; it was wholly unlooked for in that direction. In other cases it is hardly a surprise to us. "Poor fellow!" we say, "he did have a hard time of it. Life was every way a burden to him." But whether these failures seem natural or strange, their aggregate number is but small in comparison with the host of those who, while they still remain true, are tempted to give up, and who, perhaps, totter on the verge of despair without being suspected of indecision or of faintness of heart and purpose. There are few, if any, of those who accomplish much in the world, or who have possibilities of high achievement, who do not waver at times in their efforts at right doing, and ask themselves whether there is, after all, any real use in persevering longer in this incessant and now apparently hopeless warfare.

It was after all the mighty wonders wrought by Moses as the man of God, in the leading of the children of Israel out of bondage, and after his being with the Lord face to face in the holy mountain, that Moses was tempted to give up his struggle and his charge, and that his cry to God was: "I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness." Did anybody ever feel that way since Moses? It was when Elijah, the fearless prophet, had met and vanquished the four hundred and fifty prophets of Baal, that he was tempted to give up in despair, and that lying under the juniper tree in the desert, "he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." Does not that sound like nineteenth-century talk? Paul, the brave-hearted, unflinching soldier of Christ, declared that he kept himself from becoming a castaway only by an incessant struggle; and that his body would yet have the mastery over him, unless he pounded it mercilessly. Who can hope to hold on and hold up easier than St. Paul? Napoleon Bonaparte in his earlier soldier-life was at the very point of suicide, in despair of accomplishing anything worthy of his endeavors; and he was kept back from self-destruction by a kind and cheering word from a stranger, in the hour when he was thus tempted to give up. No true soldier ever went again and again into battle without being, at one time or another, tempted to hold back, and to fail of fidelity to duty and honor in the emergency. And no good man or woman ever passed through the ordinary battles of every-day life without being now and then tempted to abandon the fight, whatever might be the consequences to oneself or to others.

Why, there have been little children whose hearts so ached over their unsuccessful efforts to be right and to do right, or who so keenly felt the injustice of those who misunderstood and wrongly blamed them, that they have gone away by themselves and put an end to their sad lives—just as Moses and Elijah were seemingly half ready to do. And it is because every child is in danger of being thus tempted to give up, that Paul, who knew all about this feeling, writes by inspiration: "Fathers [and he might have added "mothers"], provoke not your children to anger, lest they be discouraged;"—beware how you overtax or unjustly suspect your little ones, who have all they can do at the best to keep from giving out in the struggle which young and old are called to in this life. There are wives and mothers also—not merely the wives of faithless, dissolute husbands, and the mothers of wild and wayward sons, but wives and mothers who are counted by the world as peculiarly favored in their family relations—who, in the exercise of almost divine patience in their doing, and enduring and loving and praying, are sometimes tempted to give up in despair over their inability to meet fully the expectations and desires of the one whom they would die for, or over their failure to develop in the child of their heart all the noble purposes and all the tender affections which enter into their ideal of a true boy's character. There are temptations to give up—in the best friend's effort at proving his friendship by unselfish and persistent services and forbearances; in the most faithful teacher's endeavor to bring forward the backward pupil, or to control and direct the abilities of the brilliant but inconstant one; in the finest scholar's struggle for the mastery of his studies, and of his own mental powers; in the noblest poor man's unremitting contest with ever-recurring want. The proudest heart is tempted to show weakness under the repeated calls on it to smothering of love and inclination, at the behest of duty. The gentlest and most submissive spirit, which has borne sorrow upon sorrow uncomplainingly, comes

at last, in some hour of new and unlooked-for bereavement, to moan aloud with the psalmist: "Verily I have cleansed my heart in vain, and washed my hands in innocency; for all the day long have I been plagued, and chastened every morning." And the world would stand aghast if it knew how many of those who are counted purest and strongest, and freest from all purpose or thought of evil, are continually in a conscious struggle, tempted to give up; and whose heart-cry at one minute is, "Lord! hold up my goings in thy paths, that my footsteps slip not!" and at the next it is:

"No! I this conflict longer will not wage,—
The conflict duty claims; the giant task.
Thy spells, O virtue, never can assuage
The heart's wild fire! This offering do not ask.

"True, I have sworn—a solemn vow have sworn,—
That I myself will curb the self within;
Yet take the wreath, no more it shall be worn;—
Take back thy wreath, and leave me free to sin."

There are both warnings and encouragements in the fact that some of the best men and women in the world—even those foremost in the record of Bible heroes—have at times been tempted to give up in their life struggle. "All of these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." If Moses and Elijah were discouraged and ready to die in despair, do not be so restful in your courage that you will feel yourself beyond all danger of proving faithless in an emergency. If Peter could show cowardice when he was surest of being brave and true, and if Paul held his own only by an incessant fight with himself, do not think that you are one whose fidelity and uprightness can never be in question. Understand, too, that your greatest danger is not already in the past, and that your victory is not yet complete. Not he who has battled bravely for ten years, for twenty years, or for forty years, but "he that endureth to the end, shall be saved." No man can live wholly on his former achievements. It is what he does next, rather than what he has done up to the present time, that tests a man's character, and shapes the public estimate of him. If you are to win in your life struggle, you must hold firm when again you are tempted to give up—as you surely will be. Everything is lost if you do not persevere finally. Moreover, when one or another whom you had counted above suspicion of wrong or of weakness falls or fails before your eyes, instead of wondering over his unaccountable defection, give God thanks that so many who have been tempted to give up are still standing firm. And beware lest you discourage unduly any in your circle of love or of influence who are—all unknown to you and to the world about them—even now on the very verge of despondency. Speak words of cheer and help to your possibly heart-burdened mother or wife, sister or brother, child or friend, pastor or teacher, scholar or servant. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not;" and you may keep these tottering ones from falling, and in the end their triumph shall be yours.

A bright side of this truth is, that some of the best work in the world has been done, and is doing, by men and women who were tempted to give up, and didn't. Moses did grand service after he thought there was nothing left for him but to die; so did Elijah. And it is the wives and mothers who persevere in spite of their almost overwhelming discouragement, who do most for their husbands and children in the long run. The friend who will not give up, when everything but friendship tempts him to abandon the field, is surest to win the reward of the un-failing and finally appreciated friend. He who battles right on for the wreath of victory, through repeated temptations to give up the struggle, is he who sooner or later comes to "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Do you find the struggle of life a hard one? Are you sometimes discouraged, and tempted to give up the contest? You are in a perilous state; and, at the same time, you are in a hopeful one. Now is the crisis with you. Despair, and your life is a failure. Persevere, and your triumph shall be all the more glorious for this very tottering of yours, and for the stability which follows it.

"Oh, watch, and fight, and pray!
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the victory won,
Nor lay thine armor down;
Thine arduous work will not be done
Till thou obtain the crown."

"JUST TWO MORE THOUGHTS."

BY ELD. C. W. STONE.

"Just two more thoughts," said the preacher, "and I am done." At this point it had not occurred to me that we were very near the end of the discourse, for the preacher had spoken but forty minutes, and I was prepared to listen a full hour. Moreover, the sermon had been quite interesting, and my mind had not been led out to think of anything else. But as there is in the mind a natural inclination at times to long for the future and desire that coming events should approach more rapidly, so then, as soon as the preacher had spoken of the end of his discourse, I looked at my watch and began to calculate what time it would be when he should finish. The sermon did not seem to interest me so much for a few moments, and it was only after saying to myself, "Well, he is nearly done," that I was able to grasp again the broken thread of the discourse.

Twenty minutes passed away, and I had forgotten the announcement of the "two thoughts more," and was listening to what seemed to be his closing words, when he said, "The other thought is—," and away he sped with a new lease of breath, while I again consulted the time, and began to wish that he would not go far over the usual hour. In ten minutes the closing words of the "second thought" were reached, and everybody began to move a little, as we had been encouraged by the preacher's words to look for the *omega* at that point. Thirty minutes we had been expecting it, and our disappointment was considerable when the preacher said, "There is just one more thought that seems to be applicable here."

With seeming patience we listened, our confidence in the speaker's "just one more" a little shaken. The "thought" was soon before us, and the preacher pleaded, "Bear with me a moment, and I will close with an idea suggested by"—such a text. The most I could think of now was the preacher's oft-violated promises to stop. His closing idea lost half its force by means of this, and when it was out, and the speaker said, "A few more words, and I will relieve your patience," my mind was in a poor condition to receive a good impression from even the best of words. I could think of nothing. I hoped the man would find a period soon. But it seemed as if he could not find one. No sentence seemed to end just to suit him, and he added another. Poor man! He finally closed at the end of an hour and twenty-five minutes.

Then I asked myself why the time had seemed so long. I had often listened to sermons as long as this, and longer too, and the preacher would wind up with a round sentence that sounded just like any other sentence, that completed the expression of an idea, and without setting me thinking of the close by any reference to it beforehand, suddenly the preacher stopped.

If a guide, in taking me over a new route, should say, Just around the next turn you will obtain a most beautiful view of Mt. Washington, I should be all intent upon the prospect. Rounding the turn, the guide remarks, We have to pass around this little hill; and after this is done he says, Just one little turn more; and now, when I have lost the beauty of objects passed because I have been peering around every turn to catch the first glimpse of Mt. Washington, he unfeelingly says, After a straight run of about five miles, we shall come in fair sight of it. How much pleasanter would have been my trip had he interested me with passing objects, and not tried to show me Mt. Washington so long before I could possibly have the pleasure of seeing it!

So in a discourse. It is far better to hold the attention fast to the present point, than to intimate at every turn that the end is coming, as though the speaker inwardly felt that that might be the period most desired by his hearers. Don't mention it, at least till you are close upon it; better not mention it at all. Of course there may be exceptions to this rule; but if the end be promised after "just one more idea," let the end come at that place.

TO THE REAPERS.

BY MRS. MELISSA F. GOULD.

O REAPER in the harvest,
The evening time is near;
The last brief hour is passing,
Then labor with good cheer.

The stronger your endeavors,
More bright will be your crown;
Then seek not ere the sunset
To lay the burden down.

Each soul you lead to Jesus
Adds still another gem,
To glow with heavenly beauty
Upon your diadem.

The night to earth is coming,
No souls can then be won;
And man will cease his labor
When sets the westering sun.

But while earth's day is closing,
Will rise our souls to bless
And usher in Heaven's morning,
The Sun of Righteousness.

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. 126:7"

OHIO.

Litchfield, July 19.—Last Sabbath was a good day with us at the tent. Several brethren and sisters came from Wakeman and Troy, which added much to the interest of our meeting. Eight more expressed a decision to obey the truth, making fourteen who are now keeping the Sabbath here, and we hope for others. Pray for the work in this place.
R. A. UNDERWOOD.
J. C. BARTLETT.

Bluffton, July 19.—We commenced meetings here in the tent the 7th inst. The attendance and interest have been good. Yesterday nearly five hundred were present, some coming a distance of fifteen miles. The Sabbath question was presented for the first time. During the meetings book sales have been fair. Many say the subjects presented are Bible truths, and they never heard such preaching before. Bro. E. J. Van Horn and wife, of Logan county, came forty miles to attend this meeting, and the Dunkirk church came twenty miles. Bro. H. Clymer, living three miles from town, has been very attentive in looking after our wants. His brother, who has been an invalid for eleven years, and has been confined to his bed four years, has devoted his means to sending reading matter to all parts of the county, and is greatly rejoiced that the meetings are being held.
G. G. RUPERT.
E. H. GATES.

NEW YORK.

Cassville, Oneida Co., July 20.—We pitched our tent here July 14, after a series of meetings at Norwich Corners which continued nearly five weeks and were successful in most respects. We have held only two meetings here as yet, but the opening seems to be a good one, and we hope and pray for a great and good work to be accomplished.

We want a greater consecration to the Lord and his cause, and to this end request the prayers of the brethren.
T. M. LANE.
J. Q. FOY.

North Creek, Warren Co., July 11.—The quarterly meeting of Dist. No. 6, New York T. and M. Society, was held with the Chester church. The Spirit of God was with us in all the exercises; and the brethren seemed much encouraged and strengthened. The occasion will not soon be forgotten. We were all disappointed that Bro. M. C. Wilcox did not come, but we rejoiced in the good work being done in Keene, which made it necessary for him to remain at the tent. After an interesting Sabbath-school, the Laodicean message was presented, with remarks on the preparatory work for the Judgment; and on first-day a discourse was given on brotherly love.

Two persons who came a distance of sixty miles, to represent the Middle Grove church, reported encouragingly; three came about fifty, and three others a distance of twenty miles. The brethren expressed a desire that tent-meetings should be held in this district.
A. P. BUMP.

KANSAS.

Northern Kansas Tent, Ballards Falls.—Our meetings in this place are progressing. We have canvassed the Sabbath question quite thoroughly, and six more have accepted the truth on this point. A number are investigating and deciding, so that we confidently expect others to unite with us. Four were baptized last Sunday. The river running near us has been high a large part of the time since we have been here. This has kept away several who were deeply interested, but who lived

on the other side. Our address, until further notice, will be Hanover, Washington Co., Kansas.

Bro. Wm. Lea has kindly left his own work, and acted as tent-master for us.
JOSEPH LAMONT.
L. D. SANTEE.

Burr Oak, Jewell Co., July 18.—We came to this place July 15, and began meetings Friday evening, with about one hundred and fifty present. We have spoken three times, and the interest is increasing. So far the people are very kind. They seem glad to get our papers. We lately received a large bundle of papers for distribution, one of which was a REVIEW mailed to a person in Michigan, and dated August, 1872. This paper has been to Tennessee, thence to Kansas, etc., etc., and though nearly worn out, it is still on its mission. Have sold about \$14.00 worth of books.
GEO. H. SMITH.
T. H. GIBBS.

TEXAS TENT.

Marystown.—Our work here is progressing slowly amid a most bitter and stubborn opposition. Eleven have already commenced to keep the Sabbath, and others are convicted. I have been challenged for another controversy, which may take place next week.

Our arbor meeting begins here with the day of humiliation and prayer appointed by the General Conference. May God help us in our efforts to humble our hearts and draw near to him.

Brethren, pray for us as we labor single handed in this glorious message, that God may be with us.
R. M. KILGORE.

WISCONSIN.

Tent No. 5, Monterey, July 20.—We pitched our tent in this place July 7. Our meetings are well attended; and there has been a steady increase of hearers from the first. Our regular attendance is about seventy-five, but on Sunday evening nearly one hundred and fifty were out. We never saw a people give better attention to the word spoken. We desire an interest in the prayers of the people of God.

Our address is Monterey, Waukesha Co., Wis.
C. W. OLDS.
E. G. OLSEN.

North Freedom, July 9.—We commenced tent-meetings at this place, June 26. Much of the time our congregations have been small on account of the rain, but when the weather is fair we have from fifty to one hundred hearers. Some appear to be interested, yet the prospects for many to receive the truth are not flattering. However, we hope, by the blessing of God, that our labor will not be in vain. The popular clergy have already commenced public opposition to the truths thus far presented.

Our address is North Freedom, Sauk Co., Wis.
O. A. JOHNSON.
S. S. SMITH.

Tent No. 6, Humbird, July 19.—We began our labors in this place July 3, and have held eighteen meetings. After giving eight discourses on the Sabbath question, we took an expression to see how many believed that the seventh day was the Sabbath, and twelve or thirteen arose. One family kept last Sabbath for the first.

We are now speaking on the life and death question, and the interest seems to be increasing.

From forty to one hundred or more attend our meetings. We have met with no opposition as yet. We hope for a number more to keep the Sabbath here.
T. D. WALLAR.
T. B. SNOW.

MAINE.

Clinton.—From seventy-five to two hundred attend our meetings here. Many think we have the truth on the law question, but how many will have the courage to obey the law yet remains to be seen. We have a plenty of homes, and our wants are all supplied. We hope to see victory on the side of truth; pray that we may. Shall stay here at least a week, perhaps longer.
J. B. GOODRICH.
C. STRATTON.

Limestone, July 16.—At the time of our report of July 8, we had just reached the Sabbath question; but we had not presented our views on this subject, when a minister from Presque Isle, Maine, came to this place to preach against us. He attended our meeting on the evening after the Sabbath, and after we had given out our appointments for Sunday he arose and appointed meetings at the school-house (which was near by) on the same hours. We then invited him to come to the tent, as all wanted to hear his views, but he did not seem anxious to do so. However, he finally came, and preached three discourses, taking the position that there was no Sabbath from Adam to Moses; that everything in the Mosaic dispensation was typical, and abolished at the cross; and that since Pentecost we have been living

under the new law, with the first day of the week for the Sabbath. The commandment for keeping the first day was to be found in Luke 22:19, 20, and 1 Cor. 11:23-26.

Between his afternoon and evening meetings his forenoon discourse was reviewed, and his last discourses were reviewed on Monday evening, July 12. His own friends are dissatisfied with his effort, and the interest is much better than before he came; but how many will decide to obey the truth remains yet to be seen.

R. S. WEBBER.
S. J. HERSUM.

MASSACHUSETTS.

Oakdale, July 18.—The tent-meetings at this place continue with unabated interest. Several have already commenced to keep the Sabbath, and many are investigating. Some are halting, while scores freely admit that the tent elders have the truth on their side, and that the Bible contains neither precept nor example for the observance of Sunday as a holy day. First-day evening, Eld. Haines spoke from Rev. 14:14, to a congregation of attentive and interested hearers. His discourse, was well calculated to interest and instruct. Some points in his sermon I will notice at a future time.
M. WOOD.

COLORADO.

Texas Creek.—Eld. H. W. Decker held meetings here on Sabbath and first-day, May 22, 23, giving practical discourses. On Monday a meeting was held for the purpose of completing the organization which had been partly entered into the day before. Seventeen were baptized by Bro. Decker. Nine had previously signed the covenant, and at this meeting the number was doubled.

On the 3d of July I held a social meeting with this church in the forenoon; in the afternoon I spoke on the ordinances, and in the evening we realized the blessings promised in their observance.

We organized a T. and M. society of ten members, eight of whom paid their initiation fee. An H. and T. club was also organized, ten signing the teetotal pledge, and one that against rum and tobacco. Others would have signed, but through some misunderstanding respecting the time of the meeting, they were not present.

The fact that this church is the work of the T. and M. society should encourage those who are laboring in this branch of the cause.
A. J. STOVER.

WEST VIRGINIA.

Jerry's Run, Wood Co.—I came here June 8, at the commencement of wheat harvest, and have found it a poor field of labor during this busy season. I spent one week in Reedsville, Meigs Co., Ohio. Here I found six keeping the Sabbath, and held nine meetings with them and their neighbors. Three were baptized. I advised them to pay their tithes, and to join the tract society as soon as possible. They seem very firm in the truth as far as they understand it. If the Secretary of the Ohio Conference wishes to correspond with them, direct to Isaac Barstow, Reedsville, Meigs Co., Ohio. When I left, there was some interest among the neighbors.

Last Sabbath, at Jerry's Run, four were baptized, and the ordinances were administered. We held our meeting at the house of Bro. Caleb Dugans, who has been unable to attend meetings since spring on account of poor health. A number from outside were present, some of whom seemed much interested. It was truly an interesting season.

I continue my meetings here till after next Sabbath and first-day, and if the Lord will, I shall go to Roane county on the 26th, as there seems to be a good opening in that new field, created by reading the Signs sent there by V. M. workers. We hope more will obey the Lord before our meetings close here. Pray for the work in this section.
I. SANBORN.

PENNSYLVANIA.

Tent No. 3, State Line Mills, McKean Co.—By request, I came here June 5, and held four meetings, with good interest. The 12th and 13th I spent with the friends at Millport, Potter Co., designing to go with the tent to Shippen, Cameron Co. But while waiting for Bro. Edgar Russell to join me, a message came, calling me back to State Line Mills. I returned the 16th, and have held eighteen meetings, the interest being too great to leave. We canvassed the subject of the law in connection with that of the Sabbath, and with the 13th and 14 of Revelation. This stirred up the ministers in this section, and we had to meet seven of them. It made quite lively times. Some claimed that the law is done away; others, that the Sabbath is a type; still others, that there is no Sabbath for the Gentiles, etc., etc. We offered \$1,000 to any of them who would produce a single testimony from the Bible to show that there is any divine authority for calling the first day of the week the Sabbath. Ten, by vote, expressed the belief that the ten commandments are binding, the Sabbath command with the rest. An attempt was then made to shut the school-house against us. Failing in this, they tried to

drive us away by putting in appointments for meetings ahead of us, and this made it necessary for us to pitch our tent here. Six have commenced to keep the Sabbath.

Bro. Russell is with me. Remember us in your prayers, that the blessing of God may rest upon us and his Spirit guide us.
J. G. SAUNDERS.

VIRGINIA.

Soliloquy, Shenandoah Co.—The quarterly meeting for this church was held July 3, 4, the first meeting being held at the beginning of the Sabbath. Bro. Rife and Bro. and Sr. Miller were here from Rockingham county. On the Sabbath Bro. Rife and Stillwell did the preaching, but much of the time was spent in humble prayer for the blessing of the Lord upon his people and his precious cause. In the evening the ordinances of the Lord's house were celebrated, and those who took part in them received a blessing.

Mt. Zion, Page Co.—The quarterly meeting for this church commenced with the beginning of the Sabbath, July 9. The elder and deacon being absent, the writer took charge of the meeting; and after a season of prayer, Bro. Rife preached a very interesting discourse to a good congregation. The Sabbath-school at nine A. M., Sabbath morning, was well attended. This was followed by a prayer-meeting at ten o'clock, and a sermon from Bro. Rife an hour later. In these exercises we enjoyed the presence of the Spirit of God. At six P. M., we had a season of prayer preparatory to engaging in the solemn ordinances of the Lord's house.

During these meetings the outside attendance was good, and the brethren and sisters were much encouraged in the Lord. Bro. and Sr. Miller rode one hundred and twenty-five miles to attend these two quarterly meetings.
R. T. FULTZ.

SPECIAL MENTION.

THE THEOLOGICAL TREND.

A FEW months ago, the *Evansville (Ind.) Journal* reported a sermon by the Rev. Mr. Chainey, a Universalist minister, on "Iconoclasm," the discourse being the first of a series of lectures on "The Church of the Future." The idols he attacked, and which he thought the church of the future would overthrow, were, "the church's idea of Jesus," "the idea of the church concerning the Bible," "the idea of the church concerning man as a depraved and worthless being," etc. This reverend gentleman says that the Bible will be more of a curse than a blessing, so long as it is regarded as anything but a human production; that if we say anything respecting the inspiration of its writers, "we should make it plainly understood that it was only in the same human way that Shakespeare or Burns were inspired," and plenty more of the same sort.

But we will call attention to no more of the ultra utterances of an unorthodox and somewhat obscure man, even though they sketch with a bold hand the church of the future. The theological trend of the present day is shown by utterances couched in language less shocking to the sensibilities, and these utterances are the expressed opinions of men who are the leaders of thought in the theological world. The *Independent* of May 6, 1880, contains an article on the "New Orthodoxy," an orthodoxy of which Prof. Swing is the apostle, and his organ, the *Alliance*, is the exponent. One of the tenets of this new faith, as given in the *Independent*, is this: "The truths which are not spiritually discerned and which are debatable, those truths which have to be proved by the Bible, cannot properly be required to be believed as articles of faith."

The same paper says: "The peculiarity of *The Alliance's* 'New Orthodoxy' seems to be that it depends on intuitions of the mind. It makes religion a matter of innate certainties and transcendental convictions. In the philosophy which sees God because it sees him, which knows sin forgiven because it knows it, which is assured of the inspiration of the Holy Spirit because it is assured of it, we find no intelligible sense, and can have for it no intellectual toleration." It comments on the above as follows: "We agree with Dr. Walker that it is by the route of the *Alliance's* new orthodoxy that the road runs to the wildest fanaticism."

Yes; such a faith leads to wildest fanaticism, and can give full credence to the Sunday Sabbath, or any other unscriptural doctrine in the golden cup in the hands of the woman "arrayed in purple and scarlet color."

One more example. From the *Christian Weekly* of July 24, we take the following:—

"If language means anything, the Rev. Henry Ward Beecher has gone clean over to the position of the rationalists. We certainly do not see how any other interpretation can be put upon the utterances of his sermon of July Fourth, as reported. Here are some sentences from the sermon, and we are sure we are doing him no injustice in quoting them in this isolated manner, because they are distinct and clear enunciations:—

"The human race has been, and is, an unfolding race. The world is developing. It is a gigantic lie, told with much circumstantiality, that men were created upright and then fell; that in Adam and Eve the human race fell all around. It began in a fallow state, and the world is as God meant it to be. There was no trick. God did not make a bad job, and then paint it pretty and plaster it up. . . . The origin of evil is a cob that has been gnawed upon for thousands of years, but no one ever got a kernel from it. It is still a cob. . . . In a sense God made laws to be broken—that is he knew that nascent and imperfect beings would break them. The idea is to be disclaimed and trampled under foot that men must do thus and thus, or be destroyed. God's way is to lift, aid men, to sympathize with them. . . . We don't throw away the Bible when we say that the system of the Old Testament is not the system for to-day. . . . I don't hold the theory of the Atonement. . . . I hold that the Divine Nature broods over the human family everywhere, and tenderly stirs men to rise from a lower to a higher stage of action. . . . I reject the Mosaic economy and take a larger view of Christ's work. . . . The truths of the Bible are not to be swallowed whole, but to be sifted. He who interprets it literally will go over. If the records of God's work in the infantile period of the world are applied to us, all will go over."

"Two or three things stand out in these utterances, and they are in complete contrariety to the gospel which Mr. Beecher was ordained to preach.

"In the first place the Bible is not in the true sense the word of God. 'The system of the Old Testament is not the system for to-day,' says Mr. Beecher. 'The truths of the Bible are not to be swallowed whole, but to be sifted,' he adds. We are at liberty, that is, to take what parts we like and throw the rest away. That is precisely what the rationalist claims. The Christian believer takes the whole Bible as being the revelation of what man is to believe concerning God and what duties God requires of man. If he cannot understand as yet all the whys and the wherefores, he nevertheless obeys, and waits in calm trust till in 'open vision' the ways of God shall be made plain. By his own confession, Mr. Beecher is a rationalist, not a Christian believer.

"Again, Mr. Beecher denies the fall of man. 'It is a gigantic lie that men were created upright and then fell.' If man did not fall, he is not lost. If he is simply in an imperfect, undeveloped state, he needs a teacher to be sure, an exemplar perhaps, but he has no need of a Saviour. Man is not to be saved, but to be 'tenderly stirred to rise from a lower to a higher stage of action.' This is just what the rationalistic humanitarian claims. But assuredly, Mr. Beecher, what the Bible teaches and experience confirms, is that this race of ours needs not 'tender stirring,' but the strong uplift of those arms once outstretched in agony upon the accursed tree, or it never will be saved.

"Of course when the fall of man is denied, the atonement becomes unnecessary. This modern apostle of the gospel of good nature, glories in a 'Divine Nature brooding over the human family everywhere,' but he does not, with that elder apostle, 'glory in the cross of our Lord Jesus Christ.' Mr. Beecher again takes his stand with the ultra-humanitarians, for if he persists in calling himself a Christian, his is a Christianity without Christ.

"We are not heresy-hunters. The platform upon which the *Illustrated Christian Weekly* stands, in the nature of the case forbids this. Such utterances as these to which we have called attention go farther than heresy. They come perilously near, even if we may not say that they quite touch, apostasy. We do not see how any ingenuity can explain them to mean anything else than we have interpreted them. We deny the right of any professed Christian teacher to make utterances that fly directly in the face of the

Christian Scriptures. When the truth of the Bible, the fallen condition of man, the atonement through Christ, are denied, there is no room for explanation; what is needed is recantation. Would that the great preacher of Plymouth church would see this in the light in which we do.

"It is significant that 'A Bible-Class Teacher,' to whom, for the present month, has been relegated the exposition of the Sunday-school lessons in the *Christian Union*, takes the same view of the teachings of the opening of Genesis that Mr. Beecher does. 'The common idea,' he says, 'that man was created morally, mentally, or physically perfect at the beginning is one which is not to be found in the book of Genesis. . . . Genesis does not teach that man began at a high point of civilization or morality.' More is added in this and the following lesson to the same effect.

"We have no space for further comment. We simply say that it becomes all Christian believers to enunciate with increasing clearness and with no uncertain sound their belief in an infallible because divinely inspired word; a human nature lost because fallen; a Saviour able and willing to save unto the uttermost all who will come unto God through him."

The *Christian Weekly* adds later, in the same article:—

"Since the above was in type Mr. Beecher has devoted a sermon to a careful exposition of his views on the great fundamentals of Christian faith. He modifies somewhat the expressions of the sermon we have criticised. But it is still evident that, at least on the three great points we have mentioned above, he does not hold the views commonly accepted by evangelical Christians. His teaching is radically unsound. We believe it to be dangerous, and therefore speak."

All of which shows that the leaven is working, which will finally result in the apostate church described in Rev. 18.

THE NEW GERMAN CHURCH BILL.

It seems that the pope is still dissatisfied with the German church laws, even as modified by the new church bill. It is expected that he will soon issue an encyclical, showing in what respects they fail to give the church her rights. In the meantime, negotiations between Germany and the Vatican are virtually broken off. The following from the *Independent* of July 22, will give some idea of the laws in question:—

"The new ecclesiastical laws of Prussia concede nothing to the Catholics which they ought not to have enjoyed without interruption. The Falk Laws were unquestionably too stringent. There is nothing conciliatory in the disposition of Bismarck, at least in the presence of battle. He began the warfare with the Catholics to reduce them to terms; and he used harsher means than he ought to have used. The stubbornness of the hierarchy provoked severity. When the new laws were introduced, in fact with the death of Pius IX., the sharpness of the conflict was over, and relaxation of laws which had worked great injury to the religious welfare of subjects of the State became necessary. The effect of the changes made by the new legislation is thus summarized:—

"1. A priest can no longer be unfrocked by a decree of the Ecclesiastical Court. That court can only declare a priest incapable of performing divine service in the limits of the Prussian monarchy, in which case he will receive no more salary from the State. 2. The ministry will be empowered to allow that those dioceses from which the bishops have been expelled be administered by delegates appointed by the church authorities who have not taken the oath of allegiance and who are not necessarily born Germans. 3. The ministry has to settle whether the administration of the dioceses and of church funds is to be given into the hands of the State authorities or not. This ministry will also be empowered to remove such an administration. 4. The State can recommence payment for church purposes. 5. A priest, although he has been appointed to a particular parish, can no longer be punished, as formerly, for performing divine service in another parish which is without a priest. 6. The Home Office is empowered to allow new orders which have in view the nursing of invalids and the education of children, to be established within the frontiers of the Prussian monarchy. It is ordained, however, that these orders shall be under the direct supervision of the State authorities, and that they can be at any time abolished."

—Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using; but wisdom increases in the use of it.—*Arabic Proverb.*

THE WORLD'S PRODUCTION.

A TABLE has been carefully compiled which gives an estimate of the world's annual production of leading articles in 1780 and at the present time. It furnishes a key to the great changes which have occurred during the last century in the producing and consuming power of mankind. The increase in the production of wine and tea is but little greater than the increase of population, which is estimated to be not more than 200 per cent in Europe nor more than 50 per cent in the entire world. Of iron 15,000,000 tons are now produced, against 150,000 tons in 1780.

The increase in the production of steel is almost equally remarkable, as it has risen from 40,000 tons in 1780 to 3,000,000 in 1880. Of printing paper the estimated annual product of a century ago was 10,000 tons, against 500,000 tons at the present day; and about the same advance has been made in the number of watches manufactured. The production of coal has increased from 10,000,000 tons to 300,000,000 tons per annum, and the production of cotton in the same proportion, rising from 50,000 tons in 1780 to 150,000 tons in 1880. The two other leading articles in which production has increased with remarkable rapidity are sugar and beer, the product of sugar increasing from 100,000 tons in 1780 to 2,000,000 tons in 1880, and the product of beer from 2,000,000,000 gallons in 1780 to 30,000,000,000 gallons in 1880.—Selected.

GOD'S REGARD FOR THE SABBATH.

[The following article which I clip from the *Express and Standard*, of Newport, Vt., I think is worthy a place in the REVIEW. C. W. STONE.]

Whoever compares the fourth commandment with the other nine, will be more or less impressed with these facts:—

1. It begins, unlike the others, with a word of caution,—"Remember!" "Remember the Sabbath day to keep it holy;" as though people were in special danger of forgetting the Sabbath day. This fact, when we consider the present neglect and abuse of the Sabbath, is of great significance.

2. Unlike any other of the commandments, it states the command positively, and then negatively. All the other commandments, except the fifth, state what we shall not do. The fifth tells us what we shall do. But the fourth commandment tells us both what we shall and shall not do, giving it double emphasis. "Six days shalt thou labor, and do all thy work." Here is the positive command to labor six days of the week. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Here the command positively forbids any work on the Lord's day.

3. God asserts his claim upon our keeping the fourth commandment as he does not of any other. "The seventh day is the Sabbath of the Lord thy God." God especially claims the Sabbath for himself, and us for keeping it. We are to keep it as his day, belonging to him; and not as our own.

4. The fourth commandment specifies, like no other, who are to keep it. "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Gentiles, as well as Jews, are to keep the Sabbath. The command includes cattle as well as men.

5. God gives his own example as a reason for our keeping the Sabbath. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

6. Finally, God attaches an especial blessing and sacredness to the commandment to keep the Sabbath. "Wherefore the Lord blessed the Sabbath day, and hallowed it." How remarkably God arrests and holds our attention to the fourth commandment. Compare it with the other nine, and see how God cautions us to keep it, states what we shall do and shall not do that day; asserts his claim upon our keeping it, specifies who are to keep it, puts a special blessing and sacredness upon the Sabbath. Notice also the fact, that there is no command, except that against idolatry, which occupies so much space on the two tables of stone which God gave to Moses, as that of keeping the Sabbath.

Look, in comparison, at the four commandments: "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbor," which include nearly all that is binding in human law. There is nothing to either one of these but the barest command, Thou shalt not,—no caution preceding them, no stating both what we shall do, and what we shall not do, no asserting any special claim upon our keeping them, no specifying who shall keep them, no example

of God for them, no special blessing and sacredness pronounced upon them. Surely, there must be a reason for all this, making the command to keep the Sabbath more important, in some respects, than any or all of the rest.

All the four commandments against murder, adultery, stealing, and lying occupy in our translation only twenty-two words: five words and a half to each, on an average. The single command on keeping the Sabbath takes ninety-four words; seventeen to one. Why was it that the command to keep the Sabbath required twenty times more space on the stone written by the finger of God, than either of the commands: Thou shalt not steal; Thou shalt not kill?

One of two things must be true, and appear to every one, on the face of the fourth commandment: Either men make too little of the Sabbath, or God makes too much of it.—Rev. F. P. Chapin, in *Congregationalist*.

Notes of News.

—At the close of 1879, France had 14,120 miles of railroad. —On her return from Zululand, the ex-Empress Eugenie visited St. Helena.

—Some of the Jesuits exiled from France have decided to inflict themselves on Canada.

—Since 1875, Pottstown, Pa., has lost \$108,055 worth of property by Fourth of July fires.

—After various vicissitudes, the wives of the ex-Khedive of Egypt have returned to Naples.

—French engineers seriously contemplate tunneling Mont Blanc. The estimated cost is \$15,000,000.

—France's expelled Jesuits are settling in almost every country. Wales is the last one mentioned.

—Official reports show that France sustains an annual loss of \$10,000,000 from the ravages of the wolves.

—In consequence of the terrible famine in Kurdistan, hundreds of young girls have been sold to buy food.

—In Philadelphia there are 7,581 places where liquor is sold, or one for every 112 of its 847,452 inhabitants.

—On the 3d of July the statue to Robert Raikes, on the Thames embankment, England, was unveiled by Lord Shaftsbury.

—In Kooisk, South Russia, 18 persons were killed and 12 wounded by a recent powder explosion in the artillery works there.

—A Papal Encyclical on the course of the Belgian bishops is expected soon. The pope will approve and defend their course.

—The Prince of Wales intends to visit the Melbourne (Australia) Exhibition, and to make the tour of the Australian continent.

—The German Academy of Naturalists have conferred on Mr. Stanley, the African explorer, the degree of Doctor of Philosophy.

—During the month of June, 42,026 immigrants landed in New York; this is over 26,000 more than landed at this port in June, 1879.

—The new English burials bill concedes to Nonconformists the right to use the churchyards, and permits the use of their own burial services.

—In the House of Lords, Earl Beaconsfield recently opposed a motion for opening museums on Sunday. And the Earl is an Israelite by birth.

—In the Congregational House at Boston there are 20,000 volumes and 100,000 manuscripts pertaining to the history and theology of Congregationalism.

—On the 5th of July a statue to Samuel Adams, "the father of the Revolution," was unveiled in Boston, in what will hereafter be known as Adams Square.

—The new census makes Chicago the fourth city in the United States in point of population, New York, Philadelphia, and Brooklyn exceeding her in this respect.

—It seems that Afghanistan has at last settled upon a ruler who is obnoxious to neither the Afghans nor the British. Abdurrahman Khan is the fortunate individual.

—On the morning of the 21st, the caisson leading to the Hudson River tunnel caved in, burying 22 men, who have no chance of escape, and whose bodies cannot be rescued for several days.

—The vessel for Prof. Nordenskjöld's next Arctic voyage is being built at the mouth of the Lena River, from whence he will proceed on his next exploring expedition sometime in the year 1882.

—The Jesuits have begun legal action against the French authorities for breaking up their establishments; but they do not seem hopeful of success, as they are losing no time in getting out of the country.

—Bishop McNamara, of the Independent Catholic Church, has married, as, being no longer a Roman Catholic priest, he had a right to do. However, the Catholic press are treating the matter as if it were criminal.

—In Sweden 40,000 people listen every Sunday to Methodist preaching. Thirty years ago Methodists were imprisoned for attempting to preach in that country; now they have 50 churches and not less than 7,000 church-members.

—By a terrible accident on the Wabash Railway near the Ohio line, one person was killed, and several wounded, some of them dangerously. The cars were completely wrecked, and the damage to the company cannot be less than \$80,000.

—Dispatches from Madrid give accounts of protracted earthquakes on the Island of Luzon. Buildings have been

thrown down, some lives have been lost, and many persons have been injured. All the volcanoes on the island are reported in full activity.

—The number of Jesuit establishments in France directly affected by the Ferry bill is 34, containing 1,000 members. They have also 22 private establishments, with 475 members, and these will also be included under the bill. The total number of non-authorized communities is 986, with 21,000 members.

—A firm of Scotch shipbuilders have established themselves at Shanghai, China. They employ 1,100 Chinese workmen, whose wages are but a few cents a day. They are thus enabled to manufacture the largest iron steamers more cheaply than it can be done elsewhere, although nearly all the material has to be shipped across the ocean.

—A report comes from St. Petersburg that the Turcomans have captured and beheaded General Skobeloff. His mother, Madame Skobeloff, while on the way to Tchirpan with money and medical supplies for the hospital there, was attacked by armed men, and killed, and a servant and steward were fatally wounded. Considerable money was stolen.

—On Friday, July 22, a yacht freighted with altar boys was run into and sunk by the steamer Garland. There were 24 persons on board the yacht, 16 of whom were drowned. It is thought that the accident was caused by an attempt on the part of the yacht to cross the bow of the steamer. The disaster occurred on the Detroit River, near Grassy Island Lighthouse.

—Over 1,000 ministers from various parts of the country have already gone to Europe this year, and there are more to follow. Probably the International S. S. celebration in London attracts many; but the *Christian at Work* thinks one cause of the growing disposition on the part of the American clergy to visit the Old World is, that it has become fashionable to do so.

—It now appears that it was a Cuban cruiser, and not a pirate vessel, that fired on the American schooners Ethel A. Merritt and Eunice P. Newcomb, off the Cuban coast a few weeks ago. Spain expresses her willingness to apologize and to pay damages, but claims the right to overhaul any vessel within two leagues of the coast, a right which our government will not concede.

—*Harper's Weekly* of July 31 says: "Baron J. J. Van Den Wyngaert, President of the German Millers' Association, is visiting this country, at the request of the German government, to inspect the various wheat-growing regions and the methods of milling. He praises Minnesota and Northern Dakota as the best wheat-growing States. He visited several farmers in Minnesota a short time since with General Sherman, and is quoted as saying: 'You little understand the injury Eastern grain merchants and elevator men are doing you. Your wheat comes to us so mixed with inferior grades that it is useless, and we are forced to use a Russian wheat, not nearly so good, to give the necessary strength to our flours.'"

—From day to day the news on the Eastern question reminds one of the scenes of a kaleidoscope. Each new view presents a new combination; but all, with singular unanimity, point to the speedy overthrow of Turkey in Europe. Russia has decided that no flag but hers should be allowed to wave on the Bosphorus. All the European powers are united in the determination that the recommendations of the Berlin conference shall be carried out. Greece will maintain her rights, even though this course may involve an appeal to arms, and such an appeal does not now seem improbable. In short, the opinion seems to be that the Turkish empire is rapidly going to pieces, and that no power can prevent this catastrophe.

Obituary Notices.

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

RITCHIEY.—Fell asleep July 16, 1880, in Oakland, Ill., Sister Annie Ritchey, wife of H. P. Ritchey, aged 36 years. Bro. and Sr. Ritchey were converted under the labors of Eld. C. H. Bliss, in August, 1875. She was highly esteemed by those who knew her, and died in the hope of Christ's speedy coming. She leaves a husband, four children, and many friends to mourn her loss. Funeral discourse by the writer, from Rev. 14: 12, 13. D. MORRISON.

REMINGTON.—Died in Rock Dell, Minn., July 10, 1880, Ida J., wife of Theodore Remington, and daughter of E. W. and Mary A. Stratton, aged 19 years, 1 month, and 10 days. Sister Ida embraced the third angel's message last September, under the labors of Bro Battin, and her life was that of a consistent Christian. A large circle of friends mourn her loss. Three days before her death, her infant son was folded in the embrace of the grim monster. Words of comfort by Eld. Cain, Free-will Baptist minister, from 1 Cor. 15: 54. * * *

RODMAN.—Died of consumption, in Peacedale, Rhode Island, July 6, 1880, Eld. P. C. Rodman, aged 55 years and 2 days. He leaves a father, mother, wife, and five children to mourn their loss, but they sorrow not without hope. He rests for a little while in the embrace of death. As there was no S. D. A. church in the place, the funeral was held in the Congregational house, where the writer spoke to an audience of about three hundred, from the words, "And there shall be no more death." Rev. 21: 4.

Rest, brother, rest a little while;
The toils of life are o'er.
A little while and He will come,
And death shall reign no more.

His voice shall call the sleepers forth,
And with them thou wilt come;
Released from death, the last of foes,
He'll take thee to thy home.

D. A. ROBINSON.

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CHICAGO & GRAND TRUNK R'Y.

Table with columns for WESTWARD, STATIONS, and EASTWARD, listing train times and stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskells, Valparaiso, and Ar. Grand Trunk.

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The Review and Herald.

Battle Creek, Mich., Thursday, July 29, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

MICHIGAN, Alma,	Aug.	5—10.
CANADA,	"	12—17.
MAINE,	"	19—24.
NEW ENGLAND,	"	25—31.
VERMONT,	Sept.	2—7.
NEW YORK,	"	9—14.
OHIO,	"	16—21.
MICHIGAN, Battle Creek,	Sept.	28 to Oct. 11.

Mrs. White telegraphs from Oakland, California, that she expects to be in Michigan August 4. She will probably attend the Eastern camp-meetings.

J. W.

The concluding article on "What Romanism is Doing" by Wm. Penniman, promised last week, did not reach us in season for that issue; and we find it too lengthy for insertion entire in this issue. We therefore defer the closing portion of it to next week.

One of our brethren in Chicago listened to the Fourth of July sermon of the Rev. Brooke Herford, of the church of the Messiah, Chicago, Ill., and was so much pleased with it that he solicited a copy for publication in the REVIEW. Through the kindness of Mr. H., we have the pleasure of laying it before our readers this week.

Our French paper, *Les Signes des Temps*, published at Bale, Switzerland, commences its fifth volume with the present month. No. 1 of the new volume has just come to our table, changed in form and improved in appearance. It now has sixteen pages instead of eight. The size of the page is smaller than heretofore, but more than half as large as the previous size, so that sixteen pages of the present form, results in quite an enlargement of the paper. It has a new engraved head, is printed on its usual good stock, and is a gem in its line. Not only its friends in Europe, but those in America also, will be pleased with the change.

A book notice in one of our exchanges commences thus: "A pleasant little book with which to idle away a summer afternoon is" so and so. Yes, but who has summer afternoons which he can afford to idle away? In view of the needs and responsibilities of the present, and the destiny of the future, how such words sound! Better let such books and idleness go together, and in a world in which life and its possibilities is so serious a matter, fill up the time with earnest work. Instead of having summer afternoons to idle away, we would be glad if some one could devise means whereby two or three extra ones for labor could be thrown into each week.

AGRICULTURAL.—A table of the acreage and yield of wheat in the State of Michigan, in 1879, and the acreage sown in 1880, just received from Wm. Jenney, Secretary of State, shows that there are 233,481 more acres of wheat sown this year in this State, than last. The number of acres last year was 1,601,710, and the yield 30,910,853 bushels, averaging 19.3 bushels to the acre. This year the number of acres sown is 1,835,191. There were ten counties last year which produced over one million bushels each. Calhoun stands third in the list, with a yield of 1,467,929 bushels. Clinton and Ionia counties alone exceeded this, the former producing 46,887 more bushels, and the latter 6,960.

In *The Independent* of July 8, 1880, Bishop A. Cleveland Coxe, D. D., presents an important article on "National Christianity." He respects the integrity, piety, efforts and objects of The National Reform Association, which is laboring to secure a re-

ligious amendment of the Constitution, more concisely known as "putting God into the Constitution." He acknowledges that destructive elements now threaten the Republic, appeals to American Christians to take their stand against them, extols the importance of a common union of all professed Christians for this purpose, but thinks it would be conceding too much to the infidel element to acknowledge that the Constitution is not already Christian, and so labor for the proposed amendment to make it such, and that it would be a difficult matter to secure the amendment sought. He thinks the better way would be to take the position that the Constitution is already Christian so far as its practical working is concerned, and as much so, as need be sought in a political document, and then all unite in a general movement against all opposing influences. He suggests that when the centennial anniversary of the adoption of the Constitution is reached, Sept. 17, 1887, a league shall have been formed, embracing all Christians in an organization which politicians shall respect and evil-doers fear, and that then such a celebration of the adoption of "Our Christian Constitution" shall be held, that the material splendor of 1876 shall pale before its moral grandeur, and such as shall make AMERICAN CHRISTIANITY as evident to the world, as our other characteristics are already.

TO TEMPERANCE WORKERS.

It was found necessary to publish last month 1600 copies of the *Temperance Budget* to supply the various clubs, at an expense of about \$50. It is desired by the executive committee of the society that there should be an immediate response from all who receive the "*Budget*," in answer to the questions: How do you like it? Shall we have another? Will you pay for it? Did you use it as designed? Have you any suggestions to make? The Secretaries of Clubs which held meetings please send reports of the same for publication in the next number of the *Health and Temperance Quarterly*.

J. H. KELLOGG.

MAINE CAMP-MEETING.

This meeting will be held this year at Waterville, Aug. 19-24, on the same ground occupied last year. This we consider the most central point in the State for the accommodation of all our people, and we expect all to make special efforts to attend. We have the privilege of hearing our most able speakers from the West only once a year, and we all need the instruction and strength which may be derived from attending the camp-meeting. We hope to see a large delegation from Aroostook county this year.

We give this early notice, that all may commence in season to make arrangements to attend. Let none excuse themselves, and stay at home. The Lord is coming, and we shall have the privilege of attending camp-meetings only a few more times. Come, let all say, Come.

J. B. GOODRICH.

QUEBEC CAMP-MEETING.

ACCORDING to announcement made in the REVIEW, our next camp-meeting in this Province will be held Aug. 12-17. We have selected the same beautiful grove which we occupied a year ago, situated in Magog, P. Q. The accommodations for the people and teams will be the same as they were then. Have applied for tents from brethren in Vermont.

We are taking measures to secure reduced rates and excursion trips on the railroads and on the boats. Those coming from the far West can make good time either over the New York Central, &c., or the Central Vermont via Burlington, and St. Albans, Vt., and St. Johns and Waterloo, P. Q., to Magog, or over the Grand Trunk and the Central Vermont via Montreal, St. Johns, and Waterloo, to Magog. Persons buying through tickets to Boston this way—over the Central Vermont—will leave the through line at West Farnham, and make good connections. In buying through tickets over the South Eastern, passengers are detained at Knowlton and Waterloo nearly twen-

ty-four hours. Those coming over the Passumpsic take the boat at Newport, Vt., for Magog. The large boat runs regularly from Newport, Vt., to Magog and returns on Tuesdays, Thursdays, and Saturdays.

At this meeting will be held the annual sessions of our societies. We are glad to say that Bro. and Sr. White will attend our camp-meeting. The brethren and sisters in Canada and Vermont, and all others who can attend, are cordially invited to come. Come, praying that the Lord may meet with us, and be prepared to work for God.

A. C. BOURDEAU.

[Signs of the Times please copy.]

APPOINTMENTS.

THE Lord willing, I will hold meetings at Belvidere, Ill., July 31 and Aug. 1. Preaching Sabbath morning at 11.

D. M. CANRIGHT.

No providence preventing, I will meet with the church at Frankton, Ind., Sabbath and Sunday, July 31 and Aug. 1, 1880. Hope to see a general turnout.

S. H. LANE.

Publishers' Department.

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

A COPY of *The Growing World*, conducted by John R. Coryell, and published in New York City, has just found its way to our table. It is a monthly magazine devoted to Natural History, which is here treated in a popular manner by a variety of reliable writers of well-known experience and ability, and illustrated with original and accurate engravings by the best artists. It has a department especially adapted to young readers, and the nature of its matter, devoted as it is to "nature both animate and inanimate," gives the subjects interest, however high-toned may be their treatment, and makes it an instructive magazine to both old and young. Price \$1.00 per year. 113 Fulton St., New York City.

WANTED AT ONCE.—Fifteen strong, healthy, intelligent, energetic girls are wanted at once to learn the business of making knit goods by machinery. The trade is easily learned, and fair wages, from \$3 to \$4 a week, can soon be earned by those who are quick and apt to learn. Employment will be given for one year or longer.

Also, ten strong girls to work in the laundry and dining room, and at general housework. Address, sending testimonials and other particulars, Sanitarium, Battle Creek, Mich.

WANTED immediately, to assist on a farm, a boy 14, 15, or 16 years of age. Such a person can find a good situation for a year or more, in a Sabbath-keeping family, where he will be well cared for, and can attend a good Sabbath-school. Address, David Farnum, Estherville, Emmett Co., Iowa.

WANTED.—A good shoemaker (Sabbath-keeper). Address, D. W. Albert, Hampton, Iowa.

WANTED.—A man to work on a farm, who can go ahead with all kinds of work, and will be ready to begin the Sabbath at the proper time. A house can be furnished if required. For other particulars, address H. C. Main, Clarion, Sedgwick Co., Kansas.

THE post-office address of M. H. Brown and C. C. Lewis will, until further notice, be Ogdensburg, N. Y.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

Books Sent by Express.

W H Moseley M. D. \$5.00, A I Dawson 3.00, E W Chapman 4.20, S S Shrock 11.71, Mrs A Mills 5.82, Eld G K Owen 35.05, B L Whitney \$12.50.

Books Sent by Freight.

B L Whitney \$23.88.

Cash Rec'd on Account.

Va T & M Society per R T Fultz \$20.00, Ind T M Society per S H L \$76.00, Ind Tent Fund per S H L 14.30, Ind Conf Fund per S H L 14.50, Kan T & M Society per A A Dawson 80.00, Ind Conf Fund per S H Lane 100.00, Frank S Porter 7.00.

Mich. Conf. Fund.

Sherman City J B Tinker \$2.00, Lapeer A Crownheart 42.48, Summit per M B M 6.77, Jasper per E A Randall 19.38, Ravenna per John Wight 22.78, Monterey per Leonard Ross 26.00, Convis per S Sellers 42.50, Wright per Chas Buck 96.20, C Gregory tithe 2.00, M J Shattock tithe 6.60, C H Jones & wife tithe 6.44, J S Day tithe 6.50, Vergennes per J S Van Deusen 31.00, Potterville per J F Carman 11.00, Jefferson per J Iden 50.00, West Plains per John Banks 18.85, Brookfield per Mary Lane 5.88, Otsego per A Carpenter 54.42, Douglas per A C 20.00, Mair & Lyons per F Howe 31.04, Orange per F H 5.00, Mrs J H Quail 1.00, Olivet 7.17, "E M" 2.00.

Mich. T & M. Society.

Dist 4 per A Carpenter \$48.43, Dist 10 per S Wilson 51.42, Dist 3 per Eva Perkins 77.07, Dist 6 per F Howe 147.40, J C Barhart 12.40, H M Kenyon 60c, Dist 12 per E J Ashdon 8.00.

Gen. Conf. Fund.

Ill Conf tithe per J J Carlock \$50.00, Wis Conf tithe per Wm Kerr 100.00, Mo Conf tithe per Wm Evans 20.85, Mrs Wm Martin 3.00.

Danish Mission.

Lewis Anderson \$5.00.