

Advent Review

AND SABBATH HERALD.

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

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A FEW SHORT YEARS.

A few short years—and then
What changes time hath wrought!
So strange they seem, we scarce can deem
The world, our life, ourselves are aught
But one long, fitful dream.
The clouds that fly
Across the sky,
Waves tossed upon the sea,
Shadows that pass
Before a glass,
Our fitting emblems be.

A few short years—and then
Where are the hopes that shone
When youth with flowers enwreathed the hours,
And earth had but one music tone
Of joy for us and ours?
The rainbow's hues,
The morning's dews,
The blossoms of a day,
The trembling sheen
On water seen,
More stable are than they.

A few short years—and then
Where is the adamant chain
That passion wrought, and madly thought
Nor time nor change could ever strain
Till life's last strife was fought?
A rope of sand,
A gossamer band;
The filmy threads at e'en
The spider weaves
Among the leaves
A firmer bond had been.

A few short years—and then
Where is ambition's pile,
That rose so high against the sky,
O'ershadowing all around the while,
With its proud boast might vie?
A shadow's shade,
A card-house made
By children for their play;
The air-blown bells
That folly swells
May vaunt a surer stay.

A few short years—and then
Where is the mighty grief
That wrung the heart with torture's art,
And made it feel that its relief
Time's hand could ne'er impart?
A storm that's burst,
And done its worst,
Then left the heaven more clear;
A nightmare dread,
With morning fled,
These sorrows now appear.

A few short years—and then
What of our life remains,—
The smiles and tears of other years,
Of passion's joys, of sorrow's pains,

Ambition's hopes and fears?
A faded dream
To-day they seem,
Which memory scarce can trace—
But seals they've set
Shall time nor yet
Eternity efface!

—Selected.

Our Contributors.

A CONVERSATION ABOUT THE TITHING SYSTEM.

BY ELDER R. M. KILGORE.

FIRST EVENING.

Mr. Investigator.—I have lately been investigating the views of S. D. Adventists, and I must say that there seems to be a greater degree of harmony between them and the Bible than I expected to find; but there is one point about which I am somewhat troubled, and that is the tithing system which your people have so generally adopted; and I have come over this evening to ask some questions concerning it.

Adventist.—I am glad you have come; and I hope you will be perfectly free to present your objections, and if I can help you I shall be glad to do so. I presume you design to be as candid in the examination of this subject as you have been on the other points.

Mr. I.—Certainly; I cannot afford to be otherwise. My happiness depends on my being in perfect harmony with the will of God. If I know it to be my duty to pay a tenth, I shall do so. But I have always looked upon the tithing system as an ordinance applicable to the Jews as God's peculiar people. Can you show that it was carried out prior to, and continued after, the Jewish dispensation?

A.—The first mention we have of it in the Bible is about one hundred and sixty years before the tribe of Judah (Jews) existed, and more than four hundred years before the covenant was made which brought them into that peculiar relation to God, or before any ordinance concerning it had been given to them. In the history of Abraham's paying tithes you will see that it has not the form of a new arrangement into which he then entered, and that no law was at that time given concerning tithes; but there was only an acknowledgment of a claim, and the performance of a duty, which had previously been understood and recognized by him.

Mr. I.—When do you think the system was first ordained?

A.—Just as soon as it became necessary that men should be employed to minister in sacred things. If God should appoint priests to offer sacrifices for the people, and to minister at the altar, and not ordain any means for their support, it would show great injustice on his part. The system must have been understood immediately after the fall. In the arrangement of the plan of salvation, God would have men to be partners with him; and while he would employ men as priests to minister before him in offering sacrifices in behalf of sinners, he would also give man the privilege of sustaining his servants in this sacred work.

Mr. I.—But we see no law that was given concerning it.

A.—Very true. Neither do we see any law given concerning sacrifices immediately after the fall, yet "Abel offered unto God a more excellent sacrifice than Cain." Gen. 4:3-5; Heb. 11:4. Noah built an altar unto the Lord, and offered burnt-offerings. Gen. 8:20. Melchizedek is priest of the Most High God. Chap. 14:18. Isaac builds an altar. Chap. 26:25; and Jacob built his pillar (altar), and offered sacrifices, and saved a tenth of all that the Lord would give him. Chap. 28:18-22; 31:54. Now, while no written law appears, this conformity to a common principle on the part of both antediluvians and patriarchs is good evidence that, at a very early period, oral precepts must have been given concerning these things.

Mr. I.—That early priesthood must have been very inferior to that which succeeded it; there is so little said about it.

A.—No, indeed; it was superior. This the apostle proves most clearly, from the fact that the less always pays tithes to the greater. Abraham, and Levi, who was yet in the loins of his father Abraham, paid tithes to Melchizedek, and thus to God, as a sign of gratitude for mercies shown to them. Heb. 7:4-9. If the Levites, who received tithes of their brethren, paid tithes to Melchizedek, that former priesthood was the greater.

Mr. I.—I am satisfied that the obligation to pay tithes was recognized, and the system carried out, before the Jewish age. But is it clear that it did not pass away when the system of types and sacrifices came to an end at the cross of Christ?

A.—If it did, then we must conclude that God would no longer employ men in divine service; or that he would institute some other system whereby his ministers might be supported. And if another system, there is no reason why the proportion required should be any less than the tenth. We see that Christ commissioned his disciples and their successors to go into all the world, and preach the gospel. Would it be just and wise for him to command them to go to the ends of the earth, and make no provision for their support? Would it not require as much to sustain them away from their homes and earthly friends, while laboring for and amid strangers, and sometimes even enemies, as it did to sustain God's ancient ministers, who always remained at home?

Mr. I.—I cannot see that it would be just, or that it should take any less; but Christ or his apostles did not seem to leave any orders about the amount that each should give, and there appears to be a silence in the New Testament about a continuance of the ancient tithing system.

A.—Certainly, then, there cannot be any grounds for believing that a new system was ordained, or that the old one was abrogated. Their silence would argue a continuance, unless it can be shown to expire by limitation. But Christ does state to those living in his time, that they "ought" to pay tithes of even the smallest garden herbs, as was then the custom. Matt. 23:23. And the apostle orders that on the first day of the week, every one should lay by him in store as God had prospered him. 2 Cor. 16:2. The proportion must have been understood. To leave each one to decide the proportion he should give would be unwise; for the liberal would be too heavily burdened, while the stingy would give but little. He would

not have this, but an equality. 2 Cor. 8:13, 14.

Mr. I.—But does not the apostle, in this order, make provision for the poor saints, and not the ministers?

A.—The Greek word from which "saints" is translated is *hagious*, and is rendered by Greenfield, "holy, consecrated, pure, sanctified." This language would certainly embrace those who had been set apart, or ordained, to the work of the ministry. In this case, you will observe that there is a stated weekly contribution for the "holy ones;" but when the poor ones are to be ministered unto, he speaks of a "certain contribution" for them; Rom. 15:26; and this they "were pleased" to do, since they had been the recipients of their "spiritual things." Notice the distinction which the apostle makes between that which the poor saints at Jerusalem had given to send the gospel to those of Macedonia and Achaia, and that which they were returning. One is "spiritual," the other he styles "carnal." Verse 27.

Mr. I.—What does the apostle mean in this distinction?

A.—That which God has sanctified, and reserved as his, is holy, as he plainly declares the tithe to be. Lev. 27:30. It is not ours, but it is committed to us in trust, to dispose of for a particular object,—the maintenance of God's ministers; but the nine-tenths is ours in a very different sense. With it we are to pay taxes, support ourselves, school our children, and relieve the afflicted and needy. From this, also, we are to draw our offerings to support the different benevolent societies which may be necessary for the spread of the truth, and for the amelioration of fallen humanity.

Mr. I.—I have always supposed that we paid the Lord's claim when we gave to the poor.

A.—When we give to the poor, we only *lend* to the Lord, and the Lord promises to return it again. Prov. 19:17. You see it is a mistaken idea; for if what we give to the poor were the Lord's, it would not be a loan, but the payment of a debt, and if a debt, it is not ours to lend, or to give to another. You owe me ten dollars. You could not lend that money to me; and would you feel at liberty to give it to that poor widow, Mrs. P.?

Mr. I.—I have viewed this matter in a wrong light, and I must examine this subject more fully. I want to know more about this "claim of the Lord." I have always considered as my own what I have labored for and obtained.

A.—That is the general opinion. You always hear Mr. H., whose herds number more than the shingles on his house, say, "My cattle;" and Mr. B. says, "All this farm is mine;" and Mr. A. says, "This store is mine;" and that miser says, "This coffer of gold and silver is mine." This is the common parlance of the day. We are liable to claim unwittingly what is not our own. But who is the rightful owner? he who is the Creator of all things, or the creature, who is not even an heir, but a sinner? What says the Lord? "Every beast of the forest is mine; and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Ps. 50:10-12. In Haggai 2:8, he says, "The silver is mine, and the gold is mine." Being the Maker, he has a right to claim it, and is the rightful owner. If man has any claim whatever, it is a subordinate one.

Mr. I.—Have I not read that the Lord gave the earth, with every living thing upon it, to man for a dominion? If he gave it to man, how, then, can it be that the Lord says it is his?

A.—In Ps. 115:16, he says, "The earth hath he given to the children of men;" and in Gen. 1:28, he said to Adam, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This was the property of man; and had he continued a loyal subject,

it doubtless would have remained his, and no annuity or weekly tribute would have been required of him. But in his rebellion he lost his title, and sold himself. Paul says, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2:8. You see it *was* his, but it is not *now*. We are "carnal, sold under sin." Rom. 7:14. Sin has ruined the world. When man lost his innocency, he forfeited all that he had; his life also. But God loves the world. His Son offers himself a ransom. The Father gives him to the world a sacrifice for sin. The just suffers for the unjust; his blood pays the price. Man's lost possession is purchased, Eph. 1:14; and man who had sold himself is bought with that price. We are therefore not our own. We are God's. 1 Cor. 6:19, 20. All we have and are, our time and talents, are his; and in gaining any of this world's treasures, it is God who gives us the ability. Deut. 8:18. God will therefore have the right to dictate the terms upon which we shall receive his bounty, and how much we shall receive, if any at all. He reserves the tenth as his, as we have seen.

Mr. I.—I think the tenth is too heavy a tax. I could not support myself and family if I should be compelled to give so much.

A.—You think, then, that God is unjust that he demands so great a proportion of what we receive. Let us look at this a moment. How much do you expect to receive of Mr. A. this fall, for the privilege of cultivating your land this season?

Mr. I.—Out of twenty bales of cotton, which he thinks he will raise, I shall get five; and of the wheat and corn I shall receive one-third. He furnishes everything, and puts my share of the crops into the granary. I never let my land out on any other terms.

A.—Of course you think that is just and right. It is the custom of the country, and we shall not question its equity. But let us see: you do not water or warm the ground, clothe or feed him or his team, nor give him strength when he is not able to work; and yet you demand of him the one-third and one-fourth. Now what does God do for you, while you are laboring in the adjoining field? He furnishes the ground by giving you a limited title; the team you work, he lends you; you borrowed of him the grain you planted; he sprouted it, caused it to grow, and ripened it by watering it with his own rain, and warming it with his own sun. He gave you health and strength to put it into the ground, and gather it in the harvest. He asks you to return to him one-tenth. I wonder that his terms are so liberal.

Mr. I.—I have not viewed the subject from that standpoint. You have opened up before me a new field of thought.

A.—Permit me again to bring this matter before you, in another form. We have seen that we belong to God because he purchased us with the blood of his Son, and that we are not our own. We are, therefore, the servants of God. Our time, our talents, our possessions, are properly his, and he has a pre-eminent right to demand at our hands our entire service. Here is an illustration right to the point: Just before the war you had five thousand dollars invested in negroes. You and your neighbors said they were your property. You demanded that all their time should be employed for your benefit. Everything they acquired, whether on the farm or at labor for another, you required the proceeds in full to be returned to you. You clothed and fed them, just as you furnish harness and feed for your team. In fact, you regarded them in the light that if they were fed and clothed, it was all they ought to demand at your hands in return for their labor. You bought them; they were your servants. You said that was just. Your neighbors agreed with you in this. The law supported you. And had your servants risen up and demanded the one-tenth of the proceeds of their labor as their own, it would have

been considered unreasonable. Now, before I make the application, I wish to know if my statements in this are correct.

Mr. I.—They are; for it is just in this light that I considered the relation existing between me and my servants; and every one who owned slaves looked upon it just as I did.

A.—Very well. 1. We are God's by creation. We are his workmanship, and therefore should render him all our service, just as that windmill which you have made serves you by pumping all your water. In this, the rich, the poor, the righteous, and the wicked, all stand in the same relation to their Maker. 2. We are his by purchase and redemption. The immense price that has been paid for us and the great sacrifice which has been made, by which we might be redeemed from our lost condition, certainly gives to God the highest claim possible upon us, with all that we have and are. Who would say that he was unjust if he should demand it? Since God is able to enforce his requirements, man would have to submit, or suffer the consequences. But what has God done? Does he demand all our time to be employed in his service? No. Is it one-half? That would be reasonable. One-fourth would be very liberal. Is it one-sixth? No. His requirement is, "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 [of thy] work." Here we concede this claim to be just and right. All Christian nations acknowledge it, and refrain from labor one day out of each week. You granted this to your slaves. Now, what proportion of the money does he reserve as his? Will he allow us the proceeds of extra hours? This you did, and your servants thought you a good master. Has God said, "Return the one-third or one-fourth of what you make," as you do to your renter? If it is just for you to do that, it would be for him, from whom come all our blessings. But no; he does not ask even the one-seventh, as he does of our time. The one-eighth would be less than one-half of what you demand. He is more liberal still. All he has reserved as his is the *one-tenth*. He says, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

Mr. I.—Your argument is very convincing, and I must acknowledge the justice of God's claim. I never saw before that God had regarded the "tithe" in the same light as the Sabbath—as his, and "holy unto the Lord."

A.—That is very clear, and I think all may see it. Here is another, which adds force to this. Let us read Mal. 3:8: "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." It would be impossible for us to rob God in tithes if he had not reserved the tenth as his. If your renter should carry off and sell those five bales of cotton, you would have him arrested, because he had robbed you in taking that which you had reserved of the fruit of your field. God charges us with robbery in taking from him what he has reserved as his. We are also criminal if we appropriate any part of the tenth to our own use; for God says, "All the tithe of the field is holy," and commands us to "bring all the tithe." I am fearful that when we, as stewards, are reckoned with, this charge of robbery will be sustained because of our unfaithfulness in this respect. Those who are so careful to give God all his own holy day, ought to be just as particular to return all the tithe. The command is as imperative in the one case as the other. We talk about "giving" and "paying our tithe." It would be better to say, We will return them. For how can we "give" or "pay" to another what is already his?

Mr. I.—Well, I must admit that you have more proof for, and the Scriptures are clearer on, this position, than I had supposed when I came here this evening. I am satisfied that, as stewards of the Lord's

property, we are responsible for it; and that God will hold us accountable for making unfaithful returns. But I have tarried longer than I intended. I promise you that I will still inquire, "What is truth?" and seek for it till I have found it. I will call again. Good night.

A.—If you have no objections, please let us pray before we separate.

(To be continued.)

THE COMING LORD.

BY F. PEARBODY.

Is it true that our Lord is coming? Is the world's Creator intending to pay this earth a personal visit? When? What for? Who will be with him? He is coming soon. We cannot say just when he will come, but we have heard that he will be here very soon. Can those who say so be relied upon? We think they can. They are persons of undoubted veracity; none of them have ever been known to report what proved to be false. They appear to know what they are talking about.

Enoch, the seventh from Adam, started the report that he was coming, but he did not tell us when. Jude 14.

Some later, Job said, "He shall stand upon the earth." He also asserted that he should see God in the flesh; but he did not tell us just when.

Still later, Daniel reported that Jesus would come, and said an angel from Heaven told him so. He did not report just the time; but he told of things that would take place before our Lord would come, and we see they have all happened just as he reported. So we have a great deal of confidence in Daniel; in fact, we have no reason to dispute his word.

Later, the Lord himself is reported to have been here, and to have left a promise that he would come again; but he did not say just when he would return. He did say, however, that he would hang out signs, placing them in the heavens, in the sun, in the moon, and among the stars, a little while before he returned. We have seen these signs; therefore we are confident that the coming Lord has not forgotten his promise. He said many things while here, and they have come to pass just as he said they would. He told his people they would be badly treated by the world. Some of them would be killed, but even then he would come and get them.

After he left, those who had conversed with him while here continued to report that he would come back. They could not say just when, but were confident that he would return. Paul said it would be a long time, that a great power must arise first, and after that he would come. 2 Thess. 2:1-11. John saw the Lord, who told him that he was alive forevermore, and had the keys of death and the grave. Rev. 1:18. In vision he told John many things that would take place before he should come, but he ended by saying, "Surely I come quickly." Who can blame us for looking for him?

When he visited the earth the first time, and was prepared to go back, he went away on a cloud; and two of the inhabitants of his heavenly home declared that when he returned he would come in like manner (Acts 1:9-11); but they did not tell when he would return.

The Lord told John that before he should return the power of which Paul spoke would claim worship from all the people of the earth, and that they would be called upon to receive a mark to show that they all belonged to him; that another power would arise, which would try to enforce this mark; and, further, that at this time great light should dawn upon his word, and his people should understand what the mark would be, that they might not receive it. Now when we see all these things that he told John come to pass, we ask again, Who can blame us for looking for our absent, tarrying Lord?

Do not ask the day of his arrival; it has never been reported. But we think it cannot be long before

his return. We are just waiting for him, and meanwhile getting ready to receive him when he arrives; for he is coming to get all his people, and take them away from this polluted world to the many-mansioned home of his Father. We want to make the very best of preparation. He is the great King of Heaven; and besides, he will have with him a multitude of the heavenly inhabitants. Enoch reported ten thousand of his saints as coming with him. Jude 14. The Lord himself said he would come "with all the holy angels." Matt. 25:31. He will want his people well prepared to receive such a company. They will have none too much time to make the preparation. The occasion will be grand beyond description. The scene will be most imposing. How kind the Lord is to apprise his people of his coming in time to get ready. Oh, so much to do, so many things to attend to, to be all ready to go back with him, and live with such glorious company! We wonder who will be ready.

BEING MISUNDERSTOOD.

ONE of the greatest troubles in this world to sensitive people—and people who are not sensitive really know little about trouble any way—is the feeling that they are misunderstood; that their weakest side or their worst side is always showing itself to their disadvantage, with none of the extenuating circumstances disclosed to those who judge them. It is not that they suppose themselves free from weakness or faults. They are painfully conscious of their possession of unlovely traits, and of their indulgence in unjustifiable ways. But their thought is, that if all that is back of these traits, and under these ways, were seen and felt by others as they themselves see and feel it, they would be judged more charitably and perhaps esteemed more highly.

Nor is this feeling on their part a wholly unreasonable one. There is a better side to almost every human being than appears on the surface. And the faults and failings of our fellows would look very different to us if we should see them in the light in which they appear to their possessors. It is easy for us to recognize and to condemn in others defects in character and errors in conduct, and to have a consciousness of superiority in just their direction. But if we knew all the constitutional tendencies and inherited weaknesses of these persons; if we knew the mistakes and the lack in their early training; if we realized the sense they have of their own shortcomings and their own overdoings; if we perceived the struggles they are constantly making against the very performances which provoke our condemnation; if we could see how bitterly they lament their blunders and misdeeds, and how they reproach themselves for the course we criticize; if, most of all, we understood their circumstances and trials and anxieties and doubts, and the impelling cause of their action or their inaction at the present moment, as all these are looked at by themselves,—we should have a tenderer feeling toward them in their need, and should take quite another view of their real spirit and purpose, whatever might be our opinion of their conduct in question.

Some are very timid and suspicious by nature. They distrust themselves, and they are unable to trust others absolutely. But there is no unkindness in their inevitable suspicions. They want to believe unfaithfully in those they love; but doubts and questions will come up. If only their personal trial with this inborn tendency of theirs were fully understood by those whom they doubt, words of encouragement and cheer would be given to them instead of reproaches for their lack. Others, again, are intense and impulsive by both nature and training. They are vehement in feeling and manner. They startle others by the extravagance of their declarations. They are off their balance on the slightest provocation. They say and do a great many things to regret and be ashamed of. Anybody can see where their greatest fault lies. But if everybody understood how hard they try to keep themselves in check, how much their smallest measure of self-control costs them, and how they mourn over and pray against their repeated and clearly recognized failures,—they would not be judged as harshly as they are. It is hard for one of another nature and temperament and mode of thought to fully understand the spirit and ways or to appreciate the temptations and trials, of a person of morbid sensitiveness, of excessive shyness, of culpable outspokenness, of undue mental introspection, of a habit of snap judgments which for the hour carry the whole nature away with them, of a proneness to vacillation of thought and feel-

ing—the swinging pendulum-like, with all the force of a strong nature, from one extreme to the other of attraction and repulsion. It is harder still for one of simplicity of purpose and strictness of integrity to understand the mind workings of a person whose judgment was so warped and whose moral sense was so blunted—in certain directions—in early life, as to make artfulness and duplicity and self-seeking a second nature, manifested unconsciously on every occasion. Yet all these classes of imperfect persons—wretchedly imperfect the best of them are—are harshly judged by us because of our failure to understand them just as they are in their inner selves, and to understand their conduct just as it seems to themselves. It is not that we are in error in recognizing their faults; for no added knowledge of the persons would render them faultless, or change the nature of their obvious defects; but we fail to understand how much there is in extenuation of those faults, and how much there is besides those faults in the persons who exhibit them. It is a very common thing for us to wish that other people had "some power" to see themselves and their faults as we and others see them. It would be better for us if we would try to see those persons and their faults in the light in which they look at them. A great deal of the injustice and a great deal of the unhappiness of this world comes from sensitive persons being misunderstood. And, after all, it is not possible for any one of us to absolutely understand any other. We cannot in all things, even for a moment, put ourselves in the place of another, to pass with fairness upon his character and his conduct. And this is one of the saddest thoughts of life.

Just here comes the comfort of knowing that there is One who understands us, and who loves us in spite of all our faults and failings, and however greatly we are misunderstood by everybody else, and however sadly we are misjudged by others because they misunderstand us. Jesus knows what is in man—what is in all men, and what is in each particular man. Jesus understands men through his omniscience, and he is able to appreciate and to sympathize with men in all their peculiar trials and needs, through his personal experiences here in the flesh among men. Jesus knew the difference between Judas and Peter. Judas seemed to have had less glaring surface faults than Peter, but that did not mislead Jesus. In spite of all his exterior correctness of demeanor, Judas was known of our Lord as a hypocrite, and a betrayer. Peter, in spite of his blunders and misdeeds, was seen to be true at heart to his divine Master. Jesus could note and rebuke Peter's over-confidence, he could recognize and condemn Peter's sinful presumption, he could warn Peter of his spiritual danger, and foretell his certain failure at the point where he counted himself least vulnerable. But with all this, Jesus could love Peter; could love him just as he was, way down below the surface—the real, large-hearted, devoted, affectionate, self-sacrificing Peter; and so sure was Peter that Jesus did understand him at his best, in spite of appearances, that even after he had proved himself a coward in an emergency, and had basely denied that he knew the Master whom he had promised never to fail or desert, Peter could cry out in an agony of struggling self-reproachfulness and trust, "Lord, thou knowest all things; thou knowest that I love thee." Jesus could understand Mary and Martha in their very different temperaments and tastes. He could commend Mary's restful confidence as she left everything for a place before him as a learner, and he could rebuke the worry of Martha over the household duties that ought not to have disturbed her temper; but "Jesus loved Martha and her sister;" and when they were in sorrow over a brother whom he and they loved together, he could weep with them in sympathy, having no word of censure for their tears. Jesus could look down into the heart of the woman whose sins were many, as she crept up behind him in the house of the Pharisees, and tearfully anointed his feet with fragrant oil, and his host supposed that surely he would shrink from this contact with one who was openly vicious, Jesus could say to the penitent and trusting sinner: "Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace." What cared then that poor bleeding-hearted woman, though all the world should misunderstand her, now that Jesus recognized the inner longing of her soul for triumph over the sins which had enthralled her, and gave her help!

This is the way in which every sensitive and sincere heart longs to be understood. The desire is not to be looked at as faultless, but to be borne with in tenderness, and to be loved, in spite of one's faults. In Jesus we are sure of a friend who will never misunderstand us, and who will never turn away from us because of our faults and failings, so long as way down in our heart of hearts we are true to him. And in the spirit of Jesus we have a pattern by which to

judge one another, and to try to come to an understanding of every one whom we would judge. "I have given you an example," says Jesus, "that ye should do as I have done to you." When we are judged of Jesus, we shall not be misunderstood. When the same mind is in us which was also in Christ Jesus, none whom we judge will be harshly misunderstood.—*S. S. Times.*

MY BROTHER.

BY ANNIE TEAGUE.

THE man is poor, and lame, and blind,
And childhood mem'ries fail to find
Him at the knee of mother.
No matter! he in rags may be,
The poorest wretch my eye can see,
Still, he's my brother.

Or worse, his tott'ring step may find
No helping hand of human kind
Toward one another;
But tempted, fallen, lost as he,
Drape all the faults with charity,
For he's my brother.

The scornful eye may turn away,
And slander gloat from day to day
O'er one or other.
I know not where the wrong may be;
God knows, and he commandeth me
To heal my brother.

In every heart there is some good
That lives, if rightly understood,
That we can smother;
'T will fruitful be, with courage grown,
If strength'ning hand of love be shown,
Like as a brother.

Beloit, Wis.

NO IMPORTANCE.

BY JOHN HACKETT.

WHY have so much to say, it is sometimes asked, about the nature of man? What difference does it make whether we have immortal souls that go to Heaven at death, or whether we sleep in the grave till Jesus comes? The main question should be, How shall we secure eternal life? Would it not be better to devote more time and energy to bringing men to Christ, than to spend so much time in the discussion of a question of no vital importance?

Ah! my friend, how can you say that any Bible subject is of no vital importance? The Bible does not deal in non-essentials. Every subject introduced in that sacred Book deserves our prayerful consideration. Some subjects, I admit, are of greater importance than others; and there are some truths especially adapted to particular periods of the world's history that have no great bearing on others. How is it with this question? In my estimation it is a very important one at present, for reasons that I shall mention.

1. A right understanding of the nature of man is necessary to a right understanding of other important truths that particularly concern the people now living.

We believe that the second coming of Christ is near, even at the door. We have come to this conclusion from a careful study of prophecy, and from noting its fulfillment in the events that have transpired in the history of the world. Now let us look at some plain statements of Scripture concerning the object of Christ's coming, and see how they harmonize with the popular idea of the nature of man. John 14:2, 3: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Here it is plainly stated that Jesus is coming again for the purpose of receiving his people to himself, that they may be with him. Then they cannot and will not be with him till he comes for them. How does this accord with the doctrine that Christians go immediately to Heaven when they die, and are with Jesus before he comes?

But, says one, Christ comes *at death*. Well, let us examine another text which speaks of the manner of his coming as well as the object,—1 Thess. 4:16, 17. Paul is here instructing his Thessalonian brethren concerning the condition of man in death, and what

the hope and consolation of the living should be. He considered this a subject of importance, and would not have his brethren ignorant concerning it. Verse 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Please notice the *manner* of his coming and tell us if this is describing a death-bed scene! And yet this is the same coming spoken of in John 14:3, as you will see by noticing the *object*,—"And the dead in Christ shall rise first." Verse 17: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Christ comes to raise his sleeping saints and to change the living to immortality; then will we be with the Lord, and not till then.

2. The doctrine of the inherent immortality of the soul is subversive of two prominent Bible doctrines,—those pertaining to the resurrection and the Judgment.

If the essential and only important part of man,—the thinking, rational, responsible part,—is capable of, and does sustain, an existence after death, what is the necessity of a resurrection? It would seem to be a nonsensical farce, a proceeding unworthy of a great and wise God. Paul argues that if there is to be no resurrection, then those who have fallen asleep in Christ are perished. How could that be the case, if the important, intelligent part of man went to Heaven at death? Evidently, Paul was mistaken or else modern theologians are in error. Which is it? Everything, according to Paul, depends on the resurrection; according to the theologians of to-day, this event is of no practical importance.

With regard to the Judgment, this doctrine is equally inconsistent. In justice, men should be judged before being rewarded or punished. The Bible says that "God has appointed a day in the which he will judge the world;" that the judgment of the quick and the dead will take place at his "appearing and kingdom," which is "at the last day." According to the doctrine of the inherent immortality of man and rewards at death, to be consistent, the Judgment must have been in session continually for the past six thousand years!

3. But perhaps one of the greatest reasons why this subject is of vital importance at this time, is, that the doctrine of the natural immortality of man is the foundation of that great deception, modern spiritualism; and that without this foundation no such superstructure could be raised.

If all believed that death is an unconscious sleep; that when man dies his thoughts perish; and that life and immortality is the gift of God through Jesus Christ our Lord, spiritualism could not exist. Matt. 24:24 says that "there shall arise false Christs and false prophets," who "shall show great signs and wonders, inasmuch that, if it were possible, they" should "deceive the very elect." I do not see how those who believe in the conscious existence of man between death and the resurrection can resist the evidence that spiritualists produce and the conclusions they draw; but we who believe that man is mortal, see in its doctrines and manifestations the fulfillment of the prophecy of Rev. 16:13, 14.

Let us not be deceived. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Let us try, not to subvert the word of God, but in all things to know the truth and renounce error. And let us treat all Scripture subjects with respect; for they may possess more importance than at first appears.

WHERE IS YOUR TREASURE?

BY FRANK STARR.

"Where your treasure is, there will your heart be also."

THIS fact is designed to be a source of great consolation to the people of God. How difficult it is to keep the heart, the affections, on things above. The Christian must continually war with the combined forces of the world, the flesh, and the devil, lest the heart, which is the citadel of spiritual life, be taken. And this is an important point. "Keep thy heart

with all diligence; for out of it are the issues of life." Prov. 4:23. How thankful, then, we ought to be for any information which will enable us to accomplish this work. We are directed to lay up treasure in Heaven by investing our means in the cause of God, thus fixing the heart there also. We need an anchor to the soul to keep us from giving way to unbelief, and making shipwreck of the faith. The blessed hope is the anchor, but our devotion and sacrifice to the work is the chain that holds us to the anchor; for those whom the Lord shall gather in the great day, have made a covenant with him by sacrifice. Ps. 50:5.

Some think sacrifices belong exclusively to the old dispensation, and ended when the antitypical Sacrifice was offered on Calvary; but we read that we are to present our bodies a living sacrifice, and to do good and communicate, for with such sacrifice God is well pleased.

It is, indeed, sublime to contemplate the feeling of acceptance and favor with God that was felt by the patriarch or Israelite, as the odor of the consuming sacrifice ascended, and the Lord smelled a sweet savor. But may not the favor of God be obtained by sacrificing to his cause now? Here are the words of Paul: "But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Phil. 4:18.

The sacrifice of this dispensation has this advantage, however, over that of the old, that while the ancient offering was consumed on the altar, our offerings may be the means of bringing the light of truth to our fellow-men, while they secure the favor of God to ourselves; thus we may make friends of the mammon of unrighteousness. And He who accepted the turtle-dove or handful of meal from the poor then, will receive their few mites now, though his requirements cause the rich to go away very sorrowful.

Why should the cause of God languish for want of means, when his professed people might, by giving it financial aid, and consecrating themselves to his service, not only lay up treasure in Heaven, but, our Lord's word for it, fix their hearts there too, and escape being drowned in destruction and perdition.

MELINDA'S BELIEF.

BY MRS. ELIZA JONES.

"WHAT does it matter about the precise form of our baptism, if we only believe? Now I am a good Methodist, have been one since I was a young girl. My father and mother were Methodists before me. They were good people, and have gone to Heaven, *I know*; and I am satisfied, feel the love of God in my heart, and enjoy communion with God's people. And yet, my dear sister, I never was baptized in the way you so determinedly say is *right*. How do you account for it?"

I looked at her a moment in sad surprise. I had been trying to convince her of the necessity of obedience in *all things*; and she had stumbled at baptism, because the ten commandments say nothing in regard to that ordinance. After a moment's pause, I replied,—

"I will tell you. It is because the carnal mind is at enmity with God. You are clinging to creeds and the customs of the world. It should matter little to you what your father and mother have done. If they lived up to the light they had, God will deal with them accordingly. But if new light comes to you, and you reject it, be careful. Remember God has said that he will leave those who reject his truth to utter darkness. Come, let us reason together. Let us view this matter from a Bible standpoint. You have enjoyed communion with God in the past; let it be your aim to enjoy a double portion of this communion in the future. Grow in grace and in the knowledge of the truth, is an admonition not easily set aside. You have acknowledged much; bow in obedience to all that God requires, and Satan will flee,

discomfited. Christ went down *into* the water. He is our pattern, and we should follow him, even though it may not be convenient or fashionable, and people may laugh at us for our pains.

"What is shown by baptism?—Christ's death and resurrection. We go down into the water; we are buried; we rise in newness of life. This is typical of the resurrection morning. From this time our life should be an entirely different one. We are commanded to 'repent, and be baptized;' then commences our warfare with the powers of darkness. We start out as pilgrims and strangers *en route* for the holy city, the New Jerusalem; and when I view the self-indulgent professed pilgrims of the present time, I often wonder how many of us will ever get there.

"Let me ask you, Does the act of sprinkling a few drops of water on the head, bear any resemblance to Christ's burial and resurrection? Did not the eunuch, when he was convinced and converted in his carriage, get down and go into the water? And by reading carefully the account of the baptism of the jailor and his family, in Acts 16:27-35, we can easily infer that they did not remain in the jail that night; and we know that in those days earnest converts of Christ would not hesitate to go down into the water, even in the middle of the night.

"To the careful Bible student, baptism is a solemn and necessary ordinance. It is not every one that says, 'Lord, Lord,' that shall enter into the kingdom, but he that does the will of the Father. Even in baptism an obedient spirit can be shown. It is not what we *believe* that is going to save us, but a careful and humble compliance with all of God's requirements. God's true Israel must ever be a people that walk softly before him. Who can stand before Jehovah? It is Christ alone who stands between us and the terrible majesty of his presence. It is but little we can do. We are not persecuted as the apostles and early Christians were. We are lukewarm. In fact, I think we are the true Laodicean church, a selfish, ease-loving people. We think we are doing wonders for Christ, if we dress in our most stylish suit, and go devoutly round the corner to church."

"Yes; but, sister, allow me to get a word in edge-wise. We are not living away back in those old-fashioned apostolic days. When we are in Rome, we must do as the Romans do."

"Yes," I answered, I am afraid rather sarcastically, "even to bowing down to the pope, and keeping the day that he has foisted in place of the true Sabbath of God. Probably you will yet kiss the pope's toe."

Sister Melinda laughed at this; but suddenly looking me soberly in the face, she said,—

"I see you have gone over to those despised Seventh-day Adventists."

"I am trying, and by God's grace intend, to get back into the paths once trodden by the saints," I answered. "The Bible says we must see eye to eye. The Bible teaches a resurrection of the dead. Do we believe it? The Bible teaches that there is to be a Judgment. Are you getting ready for it? Are not the world and the church walking hand in hand? The warning is going forth, 'Come out of her my people, that ye be not partakers of her plagues.' I have come out, will you?"

Melinda hung her head and sighed, looked at her jeweled fingers and well-clad feet, and turned her face mournfully away.

"The path is rough, Eliza. I am afraid I should fall out by the way. I love the church I have been associated with from my earliest recollections; I love the memory of my dear parents, and Wesley our founder. Oh! I think I shall manage to get through *some way*. Let me alone; I do not think God meant us to take up such a cross as this."

Alas, and alas, for those who are at ease in Zion! It were better never to have seen the light, than, having seen it, to let it go out in darkness.

—A soul entirely closed against the joy without cannot survive.—*United Presbyterian.*

OUR ELDER BROTHER.

JESUS CHRIST, as the Father's "only begotten Son," is heir of the whole estate. The Father delighted in him, and "appointed him heir of all things." This is according to the law of primogeniture.

But the Son will not enjoy the estate alone. Unlike many earthly sons, he is willing, yea, anxious, to share it with as many as will accept it. He is willing his Father should *adopt* other children; and though they be adopted, he will acknowledge them as "brethren." The peace and the joy were his; but he said, *My joy I leave with you; "My peace I give unto you."* "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me."

Behold the unselfish, disinterested love of Christ, our Elder Brother! "For ye know the *grace* of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." "The corn of wheat" might have "abode alone," but it died that it might "bring forth much fruit." The Son was rich in life, but he descended to the poverty of death, that we might live.

Risen from the dead, and exalted at the right hand of the Father, he has sent the Spirit to testify of his benevolence. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of *adoption*, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and *joint-heirs* with Christ."

"If so be that we suffer with him, that we may be also glorified together." Having shown the great exaltation of the "church of the first-born" to joint-heirship with him, the apostle names the necessary preparation. The suffering was first with the Lord; so with the church. This is the divinely established path to perfection. But the sufferings are for a "moment;" the glory is eternal; therefore, we may "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—*Selected.*

WHO KNOWETH WHICH SHALL PROSPER?

Good old John Bunyan once, speaking of his ministry, said: "I have observed that a word cast in by the by hath done more execution in a sermon than all that was spoken besides. Sometimes, also, when I have thought that I did no good, then I did the most of all; and at other times when I thought I should catch them, I have fished for nothing." Doubtless such are the results, very often, of the efforts of both ministers and laymen. But how often are found in our churches laymen who feel they never did, nor could they ever, do any good by taking part in religious meetings, and so, with Satan in charge of the funeral, they have buried their one or more talents in the earth—and too often with little hope of a resurrection. For the encouragement of all, and especially the timid class of Christians just spoken of, we relate the following incident, of which we have personal knowledge: In one of our little New England villages has lived, for forty-five years or more, a man of some prominence, and known especially as "the best read man in the town." The husband of a devoted Christian wife, and the brother of earnest Christian sisters,—and so the subject of many prayers,—he was yet really an infidel. He looked upon religion as sham, and professors as either hypocrites or "bewitched," for whom he felt either pity or contempt. Four years ago, as the week of prayer approached, much interest was felt by the ladies of the church with reference to the conversion of this man, and he was much prayed for. One evening, during the early part of the services of the week of prayer, his wife asked him to attend church with her. "Just to accommodate her," he went. On their return home, she asked him how he liked the meeting.

"Humph!" he replied; "I never heard such nonsense in all my life. Half of those who took part in the meeting lied, and the other half did n't know what they were talking about." And so the meeting was only a subject of ridicule. The good wife was grieved, but the ladies all "continued instant in prayer."

After an evening or two, this man was again asked to accompany his wife to the services, and he went, to return as before. Again, after an evening or two, he was the third time invited, and went with his faithful wife to the church. As the services went on, she was continually in prayer that some word might be spoken to his salvation. Now one of the oldest, most gifted, and prominent men in the church arose and spoke good words which this praying wife felt God might bless to her husband's conversion. And now again two of the "pillars" in a sister church,

men of long and faithful service, arose and spoke such blessed words that the anxious wife felt these might be the words of life unto him.

Presently there arose to speak a man, illiterate, odd, and of stammering tongue. The heart of this wife now sank within her. "All the good work of the meeting was to be undone! Surely, her husband would now go away to ridicule the work of the evening." And the perspiration stood upon her face—for anxiety! This poor, unlearned Christian only said, "I love Jesus. I wish you all loved Jesus. Won't you come to Jesus?" and sat down.

Services ended, the "infidel" and wife went home, and, as before, he was asked how he liked the meeting. Imagine her surprise to be told that the only thing he liked was what that poor stammerer uttered. "What he said, *came from the heart*," was his reply. And his words, dear reader, were the power of God unto salvation to this infidel. "Come to Jesus!" began to ring in his ears, as if spoken by an audible voice. For the first time in his life he believed there was a Holy Spirit; for he knew that these words were rung in his ears so continuously by no less than super-human agency. But, said he, with firm and awful purpose, "I will never yield to this Spirit! I will resist him till I have driven him from me, or silenced him. And *never*," said he, "shall *my wife know* I have been moved one bit by this Spirit!"

A fourth time his wife asks him to go to evening service with her. This evening the little band of praying women meet for a half-hour before church, for special prayer for this infidel, and that this may be the night when he shall give his heart to God, if possible. He enters the church, God's Spirit powerfully working within him, and he as determinedly resisting, and declaring he will never yield. The services go on. Presently, unable longer to hold out, he yields, rises and asks the prayers of God's people. The work is done. Hallelujahs arise from Christian hearts on earth to mingle with those of the angels in Heaven. The infidel went home to erect the family altar that very evening. Four years of faithful service to God attest the genuineness of his conversion, and to-day he is an honored deacon in the church.

May all learn the lesson to do their best—whether theirs be one or ten talents—remembering, above all things else, that it is God that giveth the increase!—*Geo. W. Ainsworth, in Christian at Work.*

NO MILLENNIUM BEFORE THE SECOND COMING OF CHRIST.

THERE are many passages of scripture in both Testaments, that hold out the cheering hope of universal peace upon the earth; and in the 20th chapter of Revelation, the first thousand years is especially named. Does this period begin before or after the second coming of Christ? I unhesitatingly affirm that it begins after his coming; while the great majority of Bible readers, I suppose, affirm that it will begin and even end before! The correct view of this subject is of vast importance, because of its influence over many passages of scripture in both Testaments; and, also, because of its practical influence over the people. If Christ will come *before* the millennium, then he may come in a very few years! but, if he will come *after* it, then he may come in thousands of years! One great cause of the inactivity of Christians generally, is, I think, because they do not realize the startling truth that Christ *may* come while they are yet living!

Believing that the Lord will even yet delay his coming for thousands of years, they become much attached to the world; they hoard up the dollars that ought to be actively employed in the Lord's cause.

In proof of the affirmation that the Lord's coming is pre-millennial, I offer at present one argument only. The man of sin comes before Christ, and will then be destroyed. See 2 Thess. 2:1-8. The man of sin cannot live upon the face of the earth during the millennium; therefore Christ must come before the millennium, or the man of sin will live during that happy period. During the millennium, the will or the Lord will be done upon the earth as in Heaven, see Matt. 6:9, 10; but the man of sin will be worshiped as a god; therefore he must be destroyed before the beginning of the millennium.

Objections can be urged against the pre-millennial coming of Christ; but they are few and feeble compared with those that can be brought against the post-millennial coming.—*Baptist Flag.*

—When the power of the gospel is experienced in the heart, the obstinate becomes docile; the self-willed, submissive; the careless, thoughtful; and the dissolute, holy.

The Family Circle.

"A SMALL BIRD SINGING IN THE NIGHT."

The night was dark, the sobbing, sighing wind
Swept through the branches of the trees o'erhead;
The storm had come and passed, yet fell the rain,
The pretty flowers I loved were dead.

My beautiful tall lilies prostrate lay,
Their fair white petals grimed with many a stain;
And on their low-bent heads with heavy beat
I heard the footfalls of the rain.

From out the coppice by the garden gate
There came a twittering murmur, low and sweet,
That rose into a soft, glad, trustful song,
That somehow stayed my restless feet.

A little bird had taken shelter there,
And wakened by the rush of pattering rain,
With sleepy stir of wings and drowsy note,
Softly took up his sweet refrain.

What recked he though the lowering skies were dark,
And heavy storm-clouds hovered o'er the land?
His happy little voice sings out its song;
His life is in the Father's hand.

So to my doubting heart the lesson came,
That led me through the darkness to the light;
And this the angel's wing that stirred the pool,
A small bird singing in the night.

* * * * *

"Guard well your faith and trust, whate'er your lot,"
This much my sweet-voiced mentor taught to me,
"That in your darkest hour of grief and loss,
Some bird of hope may sing to thee."

—*Amalie La Forge.*

WHO IS MY NEIGHBOR?

"Oh, what a lovely bunch of pansies! Is it possible they are for me?" I exclaimed to a tiny, brown-eyed girl who placed a fragrant bouquet of the dewy gold and purple blooms in my hammock, in which I was idly swinging under the big maple.

"Aunt Lee sent them," said the wee child, "and she hopes the mountain air will soon make you well, and she's your neighbor, down under the hill."

"Who is this neighborly Aunt Lee?" I asked the woman with whom I boarded, when next she came within hearing of my voice.

"Oh, then she's sent you some posies," replied talkative Mrs. Evans, coming briskly from the garden and sitting down on the steps of the little porch, so that she might entertain me while she was shelling peas, thus "killin' tew birds with one stun," as she said. "I was a wonderin' to myself, not two minutes ago, how long 'twould be afore she'd find out about ye an' send ye sumthin'. I can't see, for my part, how she can afford to do as she does."

"Why, what does she do?" I inquired.

"Oh, she says she aims to be neighborly, and if anybody happens to be sick anywheres around she sends 'em little things to eat, and flowers to cheer 'em up, as she says; and she always has her knittin' work in her pocket and her 'odd job of knittin',' as she calls it, grows eout like magic into gloves and mittens, and wristlets, and stockin's, that she gives away."

"To her friends, people fully able to buy them, I suppose."

"Oh, dear, no. Tew poor children and tew old men that, I s'pose, are real needy, an' that set great store by her warm and handsome presents; for her yarns are as bright as her flowers, and I've told my man a good many times that the color went half toward makin' her little gift so welcome. And then she has so much company."

"Rich people from the city, whose visits she returns?"

"Oh, land sakes, no; poor folks that are tickled most to death to get an invitation to her pleasant little home. Yes, her home is an amazing pleasant little home, though her man is only a poor mechanic. She's always a sayin' that she'd rather dew a little good every day as she goes along, than to be a waitin' to dew some great thing when she gets able, and then perhaps lose opportunity and never dew nothin'. I told her one day last year, says I, 'Miss Lee,' says I, 'I should rather be a puttin' by a little sumthin' in the bank for a rainy day, than to be giving away all the time.' And says she, 'Mrs. Evings,' says she, 'that's your way and it's a good way. I don't find no fault with it, but all these little things that I give away would never git into the bank, and so, you see, they'd be lost, and I should pass away without ever doing anything for my Master. And I don't want to go to bed a night without thinking that I have that day tried to lighten some fellow-mortal's burden, brought a smile tew some face, or a streak of sunshine tew some

heart, if it's only a givin' a bunch of posies in the right speret."

"And these flowers cost her a good deal, first and last, I suppose?" said I, caressing my pansies.

"Oh, 'twould cost me a great deal to run sich a flower garden as she does; but Miss Lee says she's not strong, so she gits fresh air, sun baths, and exercise in her garden, and spends her time working in there instead of visiting. She returns her calls by sending her compliments with a bunch of posies."

"She hires some one to carry them about, I presume?"

"Oh, no! There isn't a child in the village but what would do anything for Aunt Lee;" and having finished shelling her mess of peas, my talkative little host trotted about her work again, saying, as she disappeared through the doorway, "It's well enough to be neighborly, of course, but Miss Lee may see the time when she'd a wish'd she had a leetle sumthin' eout at interest."

The Vermont mountain air agreed with me, my health gradually improving, and I stayed on and on, week after week, spending a great part of my time, when the weather did not positively forbid, in my hammock under the maples. As yet, I had not once seen my neighbor, Aunt Lee, but grew to love her on account of the pretty nosegays that daily found their way from her hand to mine, by one and another child messenger.

One night, late in August, there was a heavy thunder shower. The sudden downfall of rain swelled the little river that skirted our village to a veritable mountain torrent. A mill dam some miles up the stream had broken away, and the angry flood came rushing down, sweeping all before it.

"Aunt Lee's husband's shop has gone," shouted my hostess, Mrs. Evans, as she knocked at my door in the early morning after the storm; "and that's not the worst on't; for her garden is all washed eout and undermined, so that it'll take a purty pile of money tew fix it up again, if ever 'tis fixed. I wonder now if Miss Lee do n't wish she had n't been quite so neighborly, and so had a little sumthin' eout at interest?" and it really seemed to me as if the brisk little woman chuckled to herself as she patted down the stairs.

In less than half an hour she came back to my room with as doleful-looking a visage as I ever saw. "What ever is agoin' to become of me and my man," cried she; "and we a gettin' to be old folk, tew. Our savings were all in the stock company up to Minotsville, because they paid more interest than the bank; we only tuk it eout o' the bank a little while ago, and neow their old mill has gone clean off, and they'll all go to general smash and we along with 'em;" and this time she went slowly, groaning down the stairs. I could not help pitying the woman from the bottom of my heart.

There was great excitement in the little village, as a matter of course, but Aunt Lee was reported to be as "chipper" as ever. The nosegay came to me every day as usual, not quite so many, nor so great a variety as formerly, for a part of the garden had been washed away, but enough to give me an increased admiration for the sweet old lady who was so persistent and unwearied in her neighborly acts of kindness.

The next Monday's local newspaper had this unique notice at the head of the village items:—

"All who have ever been the recipients of kindly deeds from 'Aunt Lee,' and who would like to reciprocate now in her day of misfortune, are invited to bring their supper to Oak Grove on Thursday afternoon at five o'clock, and talk the matter up over a 'neighborly' cup of tea."

At the time appointed I had a carriage come to take my hostess and me, and my basket of cakes and buns, fresh from the bakery, to the beautiful grove. As we were driven along I was surprised to see so many people, lunch baskets in hand, speeding in the same direction.

"Almost everybody in town is going," said Mrs. Evans, "high and low, rich an' poor."

As I was being assisted to a seat a gentle, motherly little woman spread a soft shawl over the back of the chair intended for me and quickly folded another shawl for my lame foot to rest upon.

"This is Aunt Lee," said Mrs. Evans, and the sweet-faced little woman and I looked into each other's faces with a little curiosity, perhaps, as well as sympathy, and shook hands cordially. "I do n't know what all these good people are to do with Elijah and me," she said with a smile that was as genial as a sunbeam, "but the minister would have us come, and he and his wife drove round for us."

The minister ascended the platform just then, and after tenderly yet impressively invoking the divine blessing, he looked down benignly upon the faces upturned to his, and with a touching intonation of voice

asked: "Who is thy neighbor?" He then went on to tell how Aunt Lee had answered that question in regard to himself.

"When I first became acquainted with Mr. and Mrs. Elijah Lee," he said, "I was finishing my theological studies here in the village with Dr. Mills, and they had just married and settled down in their little house yonder, which they had inherited. One day I was sent for to preach on trial in the adjoining town of Luxboro'. My only coat was worn threadbare and extensively patched, and I had no way of procuring another. Feeling sorely grieved and dispirited, I started out for a walk, and for the sake of telling my troubles to some fellow-creature, and with no thought of receiving any aid in the premises, I turned into Mrs. Lee's house and read to her the invitation I had had from Luxboro' and frankly told her why I could not go at present.

"Leave it to the Lord," said the good woman, and forthwith she proceeded to take my measure with a piece of tape. 'Go home,' she continued, 'write your sermon and come here again Saturday morning.'

"I obeyed. I subsequently found that the woman had actually taken a piece of cloth that she had laid by in the house for a cloak for herself, and tailoress as she was by trade, had cut and made me a coat from it. I preached my first sermon in it, and shortly received and accepted my first call."

"Oh, dear!" whispered Aunt Lee from her seat by my side, "he's paid me for that coat every New Year's day since, and it was n't much for me to do after all."

Major Sanford, the richest man in town, was the next to take the stand. The old people smiled and nodded their heads, but the young folks looked at each other and wondered what he could be indebted to Aunt Lee for.

"When I was a boy," the Major began, "I was bound out in H—— to a very, very bad master, from whom I determined to run away. I availed myself of an opportunity to escape one Saturday afternoon, when I was sent to the pasture to salt the cattle. I came straight over the mountain to this place. I wanted to get out of the State as soon as possible, so came directly to the bridge down here at the river, which is, you all know, the New Hampshire boundary. Just after I had stepped upon Vermont soil, I overtook on the road, Mr. and Mrs. Lee, young people then. They had a basket and a spade, and had been digging wild flowers to transplant into their garden. Although an entire stranger, they accosted me kindly. Noticing that I had been crying, Mrs. Lee asked me my trouble. Before I knew it I had blurted out the whole story, and had been invited by her to go home with them and stay over Sunday. I was, of course, only too grateful to accept the invitation. After supper we set out the plants, and then Mr. Lee took me with him down the hill to the bank of the 'brook,' as we called it then, and into his little machine shop. I soon evinced my fondness for tools, and confided to him an invention that had, in a crude form, long had possession in my brain. Being a natural mechanic, he saw the utility of my invention at a glance. The subject was not mentioned on the morning, which was a quiet, restless day to me. Mrs. Lee loaned me a clean linen suit belonging to her husband, and I went to church with them. The next day Mr. Lee went over to H—— and made terms with my master, because Mrs. Lee said she would not allow me to feel like a 'runaway.' Then Mr. Lee took me into his employment and gave me a corner in his shop where I could, at odd moments, work at my model. My invention proved a success and made my fortune, as you all know. I am thankful, my friends, that I am able to-day to repair the damage done to the dear little homestead and to rebuild my old friend's shop," and Major Sanford sat down wiping his eyes with his handkerchief, while his delighted audience applauded vociferously.

"Dear heart," said Aunt Lee to me, "what was he talking about? He's paid us over and over, and he's tried and tried to make Elijah go into partnership with him, but he wouldn't and I would not let him."

Then followed one-minute speeches by the score. "They kept me three months when I was sick and homeless," said one. "I made their house my home for weeks when I was out of work," said another. Ten homeless working girls were married in their parlor and went out into the world with their blessing. There was a great number of touching little speeches from those who had received flowers and delicacies in illness, and warm garments in time of need.

And so from them all flowed out contributions of money, the greater part of which was safely placed in the bank for the benefit of the Lees when old age and failing strength should overtake them.

"Dear me," said Mrs. Evans to Aunt Lee, "you've been lendin' to the Lord, and he pays the best interest, after all. I never could understand before; but I dew now."

"There are none of us so poor that we cannot give such as we have. A smile or a kind word even will come back to us in kind," said Aunt Lee, and we all brushed away the tears that we could not suppress while those touching speeches were being made, and went to our homes.—*Salem Register.*

A WISE FATHER AND SENSIBLE DAUGHTER.

JUDGE A. was a leading lawyer and a prominent Christian in the city of B., a man of property and influence, honored and respected by all that knew him. One of his children was a daughter, highly educated and accomplished, and a favorite in her social circle. She had every comfort in the home of her parents, and their property was such as to give her the prospect of ample means if they should at any time be taken away.

But the father was wise and the daughter was sensible. So one day he said to her,—

"You have every prospect, my daughter, of comfortable provision for the future, and that, in case of my death, you would be independent as to property, and without care or anxiety as to the means of living. But the changes of life are beyond our control, and reverses often come when we least expect them. And I think if you were to learn some trade or business, so that if you were left poor you could earn a living for yourself, and, if need be, help others, it would be the wisest and best thing you could do."

And he reminded her of the old Jewish maxim, that "he that brought his son up without a trade, brought him up to be a thief," and that our Saviour himself probably worked at the trade of a carpenter till he entered on the work of his public ministry; telling her still further that though she might never be dependent on her own exertions, it was well to be prepared to support herself if it should ever be found necessary.

The daughter at once understood and fully appreciated the sensible views of her father, and fixed on dressmaking as that to which she would give her attention; and an arrangement was made with a leading dressmaker of the city that from her she should thoroughly learn the business, just as any young apprentice might do. She did so; and while many in the leading society in which she moved wondered that the daughter of Judge A. should ever think of such a thing as learning to be a dressmaker, she quietly went on with her work till she understood thoroughly all its details, and found a pleasure in making her own dresses, as well as in aiding her mother in many ways for which she was before unqualified.

And now mark the result. Within a year or two after the time alluded to, she met, and soon became engaged to marry a gentleman well known to the world as one of the most scholarly and devoted missionaries that ever went forth from this country. And, as the accomplished and educated wife of such a man, she was not only greatly useful as an instructor in the female seminary connected with the mission, but in teaching the girls as to their own dresses, and giving most valuable suggestions and help to the mothers and families of the vicinity. She led them on to views of domestic economy and comfort and civilization to which they might long have been strangers but for her personal and practical knowledge of dressmaking. And she often remarked that she never could be thankful enough that her father had been so thoughtful and wise as to suggest the course she had taken.

A somewhat similar case is that of an only son of wealthy parents, who graduated at college with high honor, and then entered a machine shop, and began at the very lowest point and diligently and faithfully worked his way up through all the steps of locomotive-building till he made himself thoroughly familiar with the rolling stock of railroads and the connected engineering. His college associates and friends went, for the most part, to some one of the professions; but he went steadily on with his mechanic employment, coming home at night to take off his greasy and soiled clothing and appear as a gentleman in the parlor, and in the morning rising for breakfast long before the family and going off to his work for the day. And the consequence is that, having thoroughly mastered the details of his work, he was at once called to an important and lucrative position on one of the large railroads of the land, with a fair prospect of rising to its highest office of honor and trust.

Are not these facts full of instruction? Are there not many young ladies of wealthy families who would

be wise if they would, in some way, by the knowledge of some business, prepare to be able to support themselves if, in the changes of life, they should be left dependent? And, instead of crowding the professions, as such multitudes of our young men are doing, where for years they can, for the most part, expect but a limited and precarious income, would they not be far wiser to engage in those mechanical employments which are so conducive to the progress of society, and almost always amply remunerative to those who intelligently follow them?—*Christian Weekly.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

MRS. WILBRAHAM'S REMEDY.

MRS. WILBERFORCE WILBRAHAM was richly arrayed, preparatory to making several conventional calls. Mr. Wilbraham had been very successful in business the last two or three years, and his wife found it agreeable in the extreme to be enabled to go and do very much as she pleased, without being hampered and concerned about expenses, as had been the case in previous years. It certainly was pleasant, and many a less ambitious woman than Mrs. Wilberforce Wilbraham would have realized the comfort arising from the possession of ample means to employ plenty of servants, set a sumptuous table, and dress daintily, without continually having to stop and count the cost.

Mrs. Wilbraham was a "New England girl," and had enjoyed the rare benefits of good old New England training. In early girlhood she had experienced religion and joined the church, so consecrating her young life to the Saviour's service. But now, she could not imagine why it was that she was not happy. She was just as regular in her attendance at church and the prayer-meeting as ever, and no one could say that prosperity had interfered with her religious life at all; and they never had given so bountifully to the church and charitable objects as at present.

She had thought it all over the night before, and wondered helplessly why it was that her heart felt so at variance with itself, and so sadly out of tune. Then she remembered how many calls she owed fashionable acquaintances, and, concluding that dyspepsia must be the trouble, resolved on the morrow to dispense with her easy carriage, and take a good long walk. Having but one call to make at a distance, she would get into a horse-car on just this occasion. As she entered the open summer conveyance, directly in front of her sat Mr. Westcott, superintendent of the Sabbath-school connected with the church of which Mrs. Wilbraham was a member.

So earnestly engaged in conversation with another gentleman was Mr. Westcott, that he did not notice who entered and seated herself behind him. But as the car went rattling along, he raised his voice so that every word he uttered was distinctly heard. Evidently he was perplexed and annoyed by the subject under discussion. His further remarks fell as clearly on Mrs. Wilbraham's ear as if addressed to herself. They were uttered with great vehemence; for the sincere man was deeply concerned for the good of all connected with the large school over which he presided with fatherly interest.

"I wish God would mercifully relieve my anxieties with reference to that class. It is one of the hardest in the entire school. There are nine great unruly boys, poor unfortunate waifs many of them, inhabiting wretched homes, and probably the only good they hear from one week's end to another, is just what they learn in the Sabbath-school. The greatest mystery to me is that they are so regular in their attendance; for I insist on decent behavior, and any one would suppose they would not only chafe under the imposed quiet, but absolutely resist it, and prefer to stay away rather than submit to the temporary restraint. Poor fellows! God knows I have their good at heart. Well! I must pray still longer and harder, if necessary, in their behalf."

The check bell rang, and Mr. Westcott left the car, without having seen his well-known neighbor just at the rear.

That evening, do what she would, Mrs. Wilbraham heard, saw, and felt Mr. Westcott's earnest, anxious words continually before her. The next day it was just the same. Suddenly she confronted the troublesome sentences with something like a definite query: "Why do these words haunt me so? Should I go forth from my comfortable home to teach a class at all, and that class of all others? Preposterous! I'll think no more of it; perhaps Mr. Wilbraham might undertake it, but no; he works very hard all

the week, and must rest some part of Sunday."

It was Friday, and as usual when evening came, she went with her husband to meeting; but she almost wished she had remained at home, when Mr. Westcott, conducting the service in the pastor's absence, began reading Christ's searching words contained in the twenty-fifth chapter of Matthew, from the thirty-first to the forty-sixth verses, inclusive.

It was all about having seen Christ's necessities, and not ministered to them, with the consequent curses in the one case; and having recognized and relieved them, with the following blessings in the other.

On the way home, Mr. Wilbraham noticed that his wife never spoke a word; and that night she hardly slept a wink.

But the next Sunday, on going up to speak to Mrs. Wilbraham, who, he supposed, had kindly come in to visit the school, Mr. Westcott was nearly petrified with astonishment,—in fact, could hardly credit his own hearing, when the lady said, in a humble, tearful voice, "Mr. Westcott, God has sent me here in answer to your urgent prayers for a teacher for a class of 'nine unruly boys;' no matter how I heard of them," she continued, "I know about them, that is enough. I am here to-day prepared to do my utmost for their good."

Let me add a fragment of a long conversation Mrs. Wilbraham had one year later with Mr. Westcott concerning "her dear boys." He had been commenting upon her unheard-of success in managing them, when she said brightly, "I can never tell you the blessing that class has proved to me. I was getting morose and morbid, and at times feared a settled melancholy was brooding over me. At first, upon attempting to perform the duties of teacher, there was so much about the boys really repulsive, that it was a trial to meet with them from Sunday to Sunday; but once having put my hand to the plow, I never for an instant thought of abandoning the effort. My good mother's teachings had been too thorough to admit of that. Gradually, by visiting them at their miserable homes, and alleviating some of the pressing wants of the families to which they belonged, I was enabled to suggest very kindly some improvements in their personal appearance, and it was simply wonderful how quickly they took the least hint. It has kept me pretty busy, it is true, but oh! the comfort and delight that has come to my own soul through ministering to the spiritual and physical wants of some of,—it may be,—'the least of these,' my Saviour's brethren. I never can thank God enough for revealing to me, as he graciously did, the fact that I was drifting into a state of spiritual uselessness and mental disquietude and distress."

And that night Mr. Westcott said to his pastor that "if there was a devoted, happy Christian in his society, surely such a one was Mrs. Wilberforce Wilbraham."—*Mrs. H. A. Cheever, in S. S. Times.*

LESSONS FOR THE OHIO CAMP-MEETING SABBATH-SCHOOL.

We earnestly desire to have a good Sabbath-school at our camp-meeting, and it is necessary that we should all have the same lessons, and learn them well. We would therefore announce the following:—

For those studying the prophecies, Lesson 97, on "The Fate of the Wicked and the Reward of the Righteous." Let the youth learn Lesson 115, in the *Instructor* of Sept. 8; subject, "The Flight into Egypt." "Nebuchadnezzar's Humiliation" is the subject of the children's lesson, which they will find in the same number. As there are two volumes of Bible Lessons for Little Ones, those who can should learn "God Speaks with Moses in Horeb," found in No. 2; and those who are too young to learn this lesson may learn the one on "Light and Air," in No. 1, and tell all they can about the two preceding lessons.

We hope all will come with perfect lessons, and prepared to give a synopsis. We want this to be the best Sabbath-school ever held in the State; and we must each do our part.

IDA SHARPE, Sec.

—Unless the parents will join hands with the Sabbath-school teachers, their work is of little use. What use is it for the teacher to try to teach the principles of "peace on earth, good will toward men," if at home the child hears how her mother cannot bear Mrs. Somebody, or her father speak angrily of some one's action which does not please him? Do not depend on the teacher to teach the child its duty, and pay no attention to its progress. Half the teacher's work may be of no avail unless seconded by the parents.

The Review and Herald.

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

BATTLE CREEK MICH., SEPTEMBER 9, 1880.

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

THE LITTLE HORN OF DANIEL SEVEN.

(Concluded.)

THE reader is requested to consider carefully a few more historical statements which throw some light on the situation at this time. Stanley (*History of the Eastern Church*, p. 151) says: "The whole of the vast Gothic population which descended on the Roman empire, so far as it was Christian at all, held to the faith of the Alexandrian heretic. Our first Teutonic version of the Scriptures was by an Arian missionary, Ulfilas. The first conqueror of Rome, Alaric, the first conqueror of Africa, Genserik, were Arians. Theodoric, the great king of Italy, and hero of the Nibelungen Lied, was an Arian. The vacant place in his massive tomb at Ravenna is a witness of the vengeance which the Orthodox took on his memory, when, in their triumph, they tore down the porphyry vase in which his Arian subjects had enshrined his ashes."

Ranke, in his *History of the Popes* (London ed. 1871), vol. 1, p. 9, says: "But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and, as neighbors, most dangerous and hostile, established a powerful sovereignty before the very gates of Rome. The Roman bishops, meanwhile, beset on all sides, exerted themselves with all the prudence and pertinacity which have remained their peculiar attributes, to regain the mastery—at least in their patriarchal diocese."

Machiavelli, in his *History of Florence*, p. 14, says: "Nearly all the wars which the northern barbarians carried on in Italy, it may be here remarked, were occasioned by the pontiffs; and the hordes with which the country was inundated, were generally called in by them."

These extracts give us a general view of the state of affairs at this time, and show us that though the hands of the Roman pontiffs might not be visibly manifest in the movements upon the political board, they constituted the power working assiduously behind the scenes to secure their own purposes. The relation which these Arian kings sustained to the pope, from which we can see the necessity of their being overthrown to make way for papal supremacy, is shown in the following testimony from Mosheim, given in his *History of the Church*, cent. 6, part 2, chap. 2, sec. 2:—

"On the other hand, it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to bear with patience the yoke of servitude which the popes were imposing upon the Christian church. The Gothic princes set bounds to the power of those arrogant prelates in Italy, permitted none to be raised to the pontificate without their approbation, and reserved to themselves the right of judging of the legality of every new election."

An instance in proof of this statement occurs in the history of Odoacer, the first Arian king above mentioned, as related by Bower in his *History of the Popes*, vol. 1, p. 271. When, on the death of Pope Simplicius, A. D. 483, the clergy and people had assembled for the election of a new pope, suddenly Basilis, prefectus prætorio, and lieutenant of King Odoacer, appeared in the assembly, expressed his surprise that any such work as appointing a successor to the deceased pope should be undertaken without him, in the name of the king declared all that had been done

null and void, and ordered the election to be begun anew. The horn which exercised such a restrictive power over the papal pontiff must certainly be taken out of the way before the pope could reach the predicted supremacy.

Meanwhile, Zeno, the emperor of the East, and friend of the pope, was anxious to drive Odoacer out of Italy (Machiavelli, p. 6), a movement which he soon had the satisfaction of seeing accomplished without trouble to himself, in the following manner: Theodoric had come to the throne of the Ostrogothic kingdom in Mesia and Panmonia. He, being on friendly terms with Zeno, wrote him, stating that it was impossible for him to restrain his Goths within the impoverished province of Pannonia, and asking his permission to lead them to some more favorable region which they might conquer and possess. Zeno gave him permission to march against Odoacer, and take possession of Italy. Accordingly, after a three years' war, the Herulian kingdom in Italy was overthrown, Odoacer was treacherously slain, and Theodoric established his Ostrogoths in the Italian peninsula. As already stated, he was an Arian, and the law of Odoacer, subjecting the election of the pope to the approval of the king, was still retained.

The following incident will show how completely the papacy was in subjection to his power. The Catholics in the East, having commenced a persecution against the Arians in 523, Theodoric summoned Pope John into his presence, and thus addressed him: "If the emperor [Justin, the predecessor of Justinian] does not think fit to revoke the edict which he has lately issued against those of my persuasion [that is, the Arians], it is my firm resolution to issue the like edict against those of his [that is, the Catholics]; and to see it everywhere executed with the same rigor. Those who do not profess the faith of Nicæa are heretics to him, and those who do are heretics to me. Whatever can excuse or justify his severity to the former, will excuse and justify mine to the latter. But the emperor," continued the king, "has none about him who dare freely and openly speak what they think, or to whom he would harken, if they did. But the great veneration which he professes for your See, leaves no room to doubt but he would harken to you. I will, therefore, have you to repair, forthwith, to Constantinople, and there to remonstrate, both in my name and your own, against the violent measures in which that court has so rashly engaged. It is in your power to divert the emperor from them; and till you have, nay, till the Catholics [this name Theodoric applies to the Arians] are restored to the free exercise of their religion, and to all the churches from which they have been driven, you must not think of returning to Italy."—*Bower's Hist. of Popes*, vol. 1, p. 325.

The pope who was thus peremptorily ordered not to set his foot again upon Italian soil until he had carried out the will of the king, certainly could not hope for much advancement toward any kind of supremacy till that power was taken out of the way. Baronius, according to Bower, will have it that the pope sacrificed himself on this occasion, and advised the emperor not by any means to comply with the demand the king had sent him. But Mr. Bower thinks this inconsistent, since he could not, he says, "sacrifice himself without sacrificing, at the same time, the far greater part of the innocent Catholics in the West, who were either subject to King Theodoric, or to other Arian princes, in alliance with him." It is certain that the pope and the other ambassadors were treated with severity on their return; which Bower explains on this wise: "Others arraign them all of high treason; and truly the chief men of Rome were suspected at this very time of carrying on a treasonable correspondence with the court of Constantinople, and machining the ruin of the Gothic empire in Italy."—*Id.* p. 326.

The feelings of the papal party toward Theodoric may be accurately estimated, according to a quotation already given, by the vengeance which they took

on his memory, when they tore from his massive tomb in Ravenna the porphyry vase in which his Arian subjects had enshrined his ashes. But these feelings are put into language by Baronius, who inveighs "against Theodoric as a cruel barbarian, as a barbarous tyrant, as an impious Arian." But "having exaggerated with all his eloquence, and bewailed the deplorable condition of the Roman Church reduced by that heretic to a state of slavery, he comforts himself in the end, and dries up his tears with the pious thought, that the author of such a calamity died soon after, and was eternally damned!"—*Baronius' Annals*, A. D. 526, p. 116; *Bower*, vol. 3, p. 328.

While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa. Gibbon, chap. 37, sec. 2. Elliot, in his *Horæ Apocalypticæ*, vol. 3, p. 152, note 3, says: "The Vandal kings were not only Arians, but persecutors of the Catholics; in Sardinia and Corsica under the Roman Episcopate, we may presume, as well as in Africa."

Such was the position of affairs when, in 533, Justinian entered upon his Vandal and Gothic wars. Wishing to secure the influence of the pope and the Catholic party, he issued that memorable decree which was to constitute the pope the head of all the churches, and from the carrying out of which in 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533-4, and the Italian campaign, 534-8, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian.

The testimony of D'Aubigne (*Reformation*, b. 1, chap. 1), also throws light upon the undercurrents which gave shape to outward movements in these eventful times. He says: "Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy, which was ascending, and the imperial power, which was declining, leaned thus one upon the other, and by this alliance accelerated their twofold destiny. Rome could not lose by it. An edict of Theodosius II. and of Valentinian III. proclaimed the Roman bishop 'rector of the whole church.' Justinian published a similar decree."

But no decree of this nature could be carried into effect until the Arian horns, which stood in its way, were plucked up. The Vandals fell before the victorious arms of Belisarius in 534; and the Goths, retreating, left him in undisputed possession of Rome in 538.—*Gibbon's Rome*, chap. 41.

Procopius relates that the African war was undertaken by Justinian for the relief of the Christians (Catholics) in that quarter; and that when he expressed his intention in this respect, the prefect of the palace came very near dissuading him from his purpose; but a dream appeared to him, in which he was bidden "not to shrink from the execution of his design; for by assisting the Christians he would overthrow the power of the Vandals."—*Evagrius' Eccl. Hist.*, book 4, chap. 16.

Listen again to Mosheim: "It is true that the Greeks who had received the decrees of the council of Nice [that is, the Catholics], persecuted and oppressed the Arians wherever their influence and authority could reach; but the Nicenians, in their turn, were not less rigorously treated by their adversaries [the Arians], particularly in Africa and Italy, where they felt, in a very severe manner, the weight of the Arian power, and the bitterness of hostile resentment. The triumphs of Arianism were, however, transitory, and its prosperous days were entirely eclipsed, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian."—*Mosheim's Church Hist.*, cent. 6, p. 2, chap. 5, sec. 3.

Elliot, in his *Horæ Apocalypticæ*, makes two enu-

merations of the ten kingdoms which arose out of the Roman empire, varying the second list from the first according to the changes which had taken place at the later period to which the second list applies. His first list differs from that of Machiavelli, adopted by Adventists, only in that he puts the "Allemands" in place of the Huns, and the Bavarians in place of the Lombards, a variation which can be easily accounted for. But out of this list he names the three that were plucked up before the papacy in these words: "I might cite three that were eradicated from before the pope, out of the list first given, viz., the Heruli under Odoacer, the Vandals, and the Ostrogoths."—Vol. 3, p. 152, note 1.

Although he prefers the second list, in which he puts the Lombards instead of the Heruli, the foregoing is good testimony that if we make the enumeration of the ten kingdoms while the Heruli were a ruling power, they were one of the horns which were plucked up.

By the historical testimony above cited, we think it clearly established that the three horns plucked up were the powers named; viz., the Heruli in A. D. 493, the Vandals in 534, and the Ostrogoths in 538.

THE WORK IN ENGLAND AND SWITZERLAND.

SINCE the day of prayer, July 24, my health has in some respects been better. Some difficulties that troubled me much have disappeared. God has also strengthened my hold upon him to believe that he will yet restore my health. But it is necessary that I should state that my feebleness still continues, and at times my cough is bad. Under these circumstances it is impossible that I should make the journey to America. I respect the counsel and the wishes of those who have asked me to go; but I am conscious in myself that I cannot do this without fatal results.

I have spoken in the tent but few times on account of my cough, but I have generally spoken twice a week in the hall at Ravenswood. The prospect of success at Romsey is encouraging. It seems that we have almost everything to learn in beginning labor of any kind in the Old World. Tent-meetings are no novelty in England, yet the tent does not give access to the better class as readily as in America. This class regard a tent-meeting as only designed for poor people and for those who have no place of worship, and they do not think it at all suitable for themselves. To reach the middle and upper classes to any great extent, it is necessary to hire respectable halls. But the expense of these halls is so great as to make it impossible in our present circumstances to do this. Nor is it easy to do much for this class by tract distribution. They think that tracts are for the lower classes, and that if themselves accept a tract it implies that they are sinners who need conversion.

What shall be done to give the work in England an impetus? I have well considered the question, and will therefore venture to make a suggestion. It is my conviction that the same work should be done in this country that we have been trying to do for many months past on the continent.

Bro. Loughborough ought to receive not less than 1000 copies of *The Signs of the Times* each week. These should be sent in a systematic manner throughout England. Four successive numbers and a letter with the first and fourth are enough in each case, unless a favorable response is made. Then if we get a plenty of suitable addresses, and change each month, we reach in a few months' time many thousand families. Judging from the success of our effort at Bâle, I am persuaded that this act of sending out the *Signs* would accomplish what cannot be done by tracts; that it would reach those who cannot be reached by tracts, and that it would open many doors for the preaching of the truth.

There are plenty of persons in America, I am certain, who would esteem it a privilege to become responsible for a certain number of the *Signs*, each

according to his ability to pay, so that a sufficient number of copies might be sent from Oakland. All should be sent direct from O., in order that they may come by express from New York.

If such a work should be heartily entered upon, it would not only greatly strengthen the English mission, but it would also help the office of the *Signs*. Our brethren at that office know precisely what it would cost to transport the *Signs* to Southampton by the quantity, and they can fix the price so as to cover the entire expense. I have asked for 1000 copies; I wish the brethren could send 2000. It would look like doing something.

But when the papers are received here, only a part of the work has been done. Now they must be sent out in a systematic manner. We have found at Bâle that a great deal of work is required in sending out our paper, even according to the simple system we have adopted. And besides this, the expense of postage in England will be considerable. How many are willing to practice a little self-denial, to help the English mission in the postage on the *Signs*?

Bro. Loughborough is doing everything in his power to carry forward the work by preaching and by systematic tract distribution. God blesses his labors, and something is accomplished. Yet it seems to me that much more could be done if the *Signs* were used as extensively as they should be. Bro. Ings, also, is doing a great and noble work in placing our publications on the ships and in selling and distributing from house to house.

Now I will speak a few words concerning our work of sending out *Les Signes* from Bâle. My last report gave an account of our work to about the 19th of July. Our report for the week ending July 26, is as follows: *Les Signes* sent out, 1,428; *Die Stimme*, 100; printed letters, 1,428; pages tracts, 854; letters written, 4; letters received, 19; subscribers for *Les Signes*, 6; for *Good Health*, 1. Besides this, two persons requested some specimen numbers of *Les Signes*, and two requested the paper sent to them gratis. Also the president of a German temperance society at Dantzic sends us his journal in exchange for ours, and writes us a very interesting letter. A young woman at Locle, who has received our journal, writes a very touching letter expressing her interest. A man in the department of Vendée, France, writes that he is much pleased to read our paper, but being too poor to pay for it he has interested another man to subscribe for it so that both can read it. A business man in Vevay, Vaud, subscribes; also a lady at Colombier.

The report of the week ending Aug. 2 is as follows: *Les Signes* sent out, 1,725; *Die Stimme*, 131; printed letters, 1,432; letters written, 7; letters received, 5; subscribers, 4; one person desires the paper gratis. A man in Holland who had received some specimen numbers of our paper, writes to send the money for two subscriptions, and sends us a list of twenty-five addresses. He says if he should ask these persons to subscribe, perhaps they would refuse, but if we would send them our paper in the same manner that we sent it to him, he thinks they will nearly all subscribe for it. A lady writes us from the city of Neuchâtel expressing the deepest interest in our paper, and asking that it be continued to her. Next, a man writes from France, subscribing for our paper.

The report for the week ending Aug. 9 is as follows: *Les Signes* sent out 1,618; *Die Stimme*, 131; printed letters, 32; letters written, 5; received, 11. Three subscriptions received. A young man writes from Ferong who is much interested in the Sabbath. A professor at St. Croix writes that he is much interested in the paper, and wishes us to send it to him. Several write and ask the paper gratuitously. Several others have written from different places, desiring the paper.

For the week ending Aug. 16, the report is as follows: *Les Signes* sent out, 1,270; *Die Stimme*, 135; pages tracts distributed, 656; printed letters, 46;

letters written, 4; letters received, 11; new subscribers, 6. A business man writes from Montreux to subscribe for our paper, and to say that he will procure other subscribers for us. A poor man in France writes that he is in great trouble, and that our paper has been a great source of consolation to him. A man writes from Berne saying that he will interest himself to procure subscribers for *Les Signes* and for *Die Stimme*. We have just received a letter from a man in France who has lately subscribed for *Les Signes*, and he writes now to subscribe for *Good Health*.

We have now sent out, since November last, 32,946 copies of *Les Signes*, and have sent, in each case, letters in the first and fourth number. God has greatly blessed our work; and his providence has sustained it in a remarkable manner, so that we still have something for this special expense.

We send out each month over 6,000 papers, and each individual receives two letters. It is the custom on the continent to return papers that the receiver takes no interest in. On an average about one in sixty is returned to us. When four papers have been sent, the list is dropped, except in the case of those who make favorable responses. But to avoid sending again to the same persons, we transcribe in alphabetical order, and preserve these lists, so that our new list shall not contain any of the names to which we have already sent.

The providence of God has given us an abundance of addresses of the better classes in Switzerland and France. It is, therefore, in our power to make known the truth wherever the French language is spoken on the continent. We give each family papers enough to enable the members to form an intelligent idea of our doctrine and our work. Nearly all who write to refuse our paper say that they have found it very interesting. I therefore believe that it has been generally read by those who have received it. We are adding steadily to our list of paying subscribers, and much more rapidly to the number of our friends. Our paper in this manner reaches a large number of families, and notwithstanding the great difficulties in the way of the living preacher, the warning message is being extensively made known.

I regret to speak of myself as being unable to make the voyage to America. But in fact I am not strong enough to even make the journey to Bâle to-day. If Charles and myself should both leave Bâle, our paper would have to be suspended. I cannot see how to spare him till I can get a suitable helper in his place. God has begun to work for the people, and my interest in their behalf is intense.

J. N. A.

Ravenswood, Southampton, Aug. 23.

DAKOTA CAMP-MEETING

A TELEGRAM from the General Conference Committee gives Sept. 16-21 as the time of this meeting. We hope this date will suit every one, and that we shall have a large attendance. Let every church and every Sabbath-school in the Conference be properly represented by delegates, and let these be furnished with the requisite reports. We earnestly request every officer in our churches and several societies to do his duty faithfully, so that all our business may be in good shape.

We are especially anxious that the meeting of our S. S. Association may be a success. Let all, as far as possible, be prepared with the lessons for the day, for our camp-meeting Sabbath-school.

Above all, come to seek the Lord and drink more deeply into the spirit of the work. We expect the General Conference to furnish us suitable help. We are anxious that all should be on the ground on Wednesday, so that our first meeting may be held that evening, the 15th, and let all come to stay through.

S. B. WHITNEY.

FAMILY TENTS FOR OHIO.

WE shall have a few family tents to rent on the Clyde camp-ground. They will cost from \$2.00 to \$5.00, according to size. Any wishing a tent would do well to order it now, and be sure of it. Let all bring tents who have them, as our buildings on the ground are not as good as we had supposed, though they will do.

D. M. CANRIGHT.

A MEDIUM BETWEEN EXTREMES; OR A CONSERVATIVE UNION OF CHURCH AND STATE.

BY WM. PENNIMAN.

THE Commencement Annual, published at Oberlin, June 9, 1880, contains the baccalaureate sermon by Pres. Fairchild, on "Religion and the State." We give some extracts, as follows:—

"The population of our country is a mixed multitude, gathered from all lands. It matters not who first occupied the territory and organized the government, or whether the multitude from all nations had any right to come, or were merely admitted. Here we are, a heterogeneous people, living together, with interests to be protected by a common government. We must all share in that government, or it cannot have the confidence of all; and in the end the government which does not secure the confidence of all, will fail to meet the wants of any. If our government does not measurably satisfy its Roman Catholic and Hebrew and Chinese subjects, it will in the end fail to protect its Protestant subjects. The widespread suffrage, which often seems to be our greatest danger, is probably our only safety. The problem before us is, to harmonize and unify a people of such diverse history, and traditions, and religions. We may fail, but we cannot succeed by putting the civil power into the hands of Protestant Christians to govern the rest against their will. Nor is it any dishonor to God or rejection of his authority, that we institute such a government as will enable us to live in peace with our Roman Catholic and Hebrew and pagan neighbors. In his providence, this problem is upon us, and nothing could be more favorable to the establishment of his kingdom of righteousness, than that out of these diverse elements should spring a homogeneous and consolidated nation. Such an achievement would vindicate the divinity of Christianity, and open the way to its universal prevalence.

"But the choice is not submitted to us. The form of government as well as the population of the country is determined for us, and we must get on with it as we can. No radical change is possible, even if it were desirable. But the question still returns, What attitude can the government wisely hold in reference to religion? Over against the idea that we should maintain a distinctively Christian government, lies the other extreme, of a government entirely secularized, disclaiming all responsibility in reference to religion, and leaving the people, without help or hindrance, to establish and maintain their own religious institutions. Toward this opinion there is, unquestionably, a decided tendency in our country. This is not the present attitude of our government, but it is claimed to be the natural and logical outcome of the principle of freedom of conscience and universal toleration. It is claimed by those who maintain this view that the legitimate work of government is purely secular, as distinctly so as that of a business corporation; that while it keeps within these proper limits it will not in any way affect the religion of the people; and that the true wisdom of government is to leave all arrangements in the interest of religion to the voluntary, unconstrained action of the people themselves, confining itself to its own proper sphere of the maintenance of personal rights, providing for the public security, and meeting other common necessities which belong to all alike, whether Christian, or Jew, or pagan. It is claimed by those who maintain this view that it is the logical and practical solution of the problem of religion and government in this country,—the only theory upon which their relations can be adjusted. Let us consider what results will follow from the consistent and thorough application of this theory, before we yield it our assent.

"In the first place, a Sabbath is an institution in the interest of religion—religious in its origin and its purpose. The government cannot provide for it, or afford it any protection. All Sabbath laws must be abrogated, not because the suspension of business one day in seven is detrimental to any public or private interest, but because the government must leave all religious affairs to the unconstrained action of the people. Those who wish a Sabbath can take it for themselves, and no one shall hinder; but a group of reckless boys, who fear not God nor regard man, must be permitted to intrude upon the quiet with their boisterous sports, and the worldly and irreligious may crowd the streets with all the pursuits of business and pleasure."

The president proposes a solution of this difficult problem which is a kind of conservative platform designed to conciliate all parties, as follows:—

"Let the government accept religion as a great fact

of human experience, an essential condition of the permanency of public institutions, and of all prosperity. In all its own arrangements which bring men together, let it provide the conveniences of worship and religious instruction, meeting, as far as possible, the religious preferences of those for whom this provision is made, not undertaking to discriminate between the true and the false, or to secure the acceptance of one form of worship as against another. Let the people, in their voluntary associations, be encouraged to provide religious worship and instruction for themselves and for the stranger that is within their gates; let no restraint be placed upon them by the imposition of taxes upon the buildings which they erect at their own cost, for these great public uses. It would be no interference with the proper rights of conscience if the government itself should erect such buildings at the public expense, as it covers the land with school-houses, and thus provide for the various forms of worship which the people require. But the least that can be asked is to leave untaxed these spontaneous efforts of the people to meet a great public want. So much encouragement, at least, let the government afford to the churches, and to places of worship of every name.

"For the uses of religion, a day of rest from business and labor,—a day of public quiet,—is required. Let the government secure such a day of rest, protected from disturbance by such laws as may be found needful; and let the people occupy it for worship or not, as they choose. The Jew and the Sabbatarian will not find their views met in the day which shall be selected; but they are the few, and in the interests of religion they will suffer the disadvantage. Limited misadjustments of this kind are inseparable from human society. The want of the many must be regarded, at the risk of inconvenience to the few."

The president's motives seem to be good, and we like the unifying and pacific spirit which seems to breathe through the whole sermon; but, after all, it can be plainly seen that it is not so much a Sabbath that the agitators of this church and state question want, as "the Sunday;" and from the very fact that they do not wish their Sunday quietude disturbed by "reckless boys," beer saloons, and "Sunday trains," they will urge on the question till they accomplish their object. When the object of this party is once accomplished, there will not be much conservatism. Even Pres. Fairchild admits this when he says, "The Jew and the Sabbatarian will not find their views met in the day which shall be selected." Therefore, as they are "the few, they will suffer the disadvantage." Christ says that only a few will find the strait and narrow way which leadeth unto life. The few have "suffered the disadvantage" in all ages when they have stood up for the truth; and they are suffering it now, and will still more in the future when the Sunday law is made, when no man can buy or sell, save he that has the mark of the beast or the number of his name. Rev. 13:17. But though the few may suffer the disadvantage here, they will not hereafter; for Christ says (Rev. 22:12), "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." When this reward is given, there will be no "risk of inconvenience" to "the [comparatively] few" who will receive it.

—Prof. Proctor explains away the turning of Lot's wife into a pillar of salt, by stating that she was simply buried under a meteoric shower of sodium. On which the Burlington *Hawkeye* remarks: "Now, this simplifies it. This brings it out of the fanciful realm of the supernatural, and places it within the credible sphere of every-day events. We always had very grave doubts about the pillar-of-salt business; but when science plainly explains that the poor woman was simply buried under a meteoric fall of sodium, then we can readily accept it. There is nothing singular, remarkable, or unusual about that. Very few people are there, indeed, who do not know of hundreds of instances in which their friends and acquaintances have been caught in a shower of sodium and buried. It is wonderful, indeed, how science simplifies the miracles."

—The gospel was originally, and always has been, preached to the ignorant multitude with the greatest success in the words of simple eloquence, and not in the slang of the day.—*Observer*.

Our Tract Societies.

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

FOLLOW THOU ME.

HAVE ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one,
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them;
He had nowhere to lay his head!

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole"?
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "Golden Land"?

Have ye stood by the sad and weary,
To smooth the pillow of death?
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me beside you whisper;
'Tis a pathway I often go!
My friends, disciples, brethren,
Can ye dare to follow me?
Then where the Master dwelleth,
There shall the servant be!

—Young Christian.

CONDITIONS OF SUCCESSFUL LABOR.

BY ELD. S. N. HASKELL.

OUR success in the missionary work depends upon our possessing those principles which attract the higher and nobler qualities of the soul. The fruits of depravity are abundant in the lives of all men; yet the doctrine of total depravity, in its absolute sense, cannot be true. Most men possess principles from which emanate desires for a better life, and by which, to a greater or less extent, their better judgment is enlightened. It is because of these principles that the Spirit of God has access to the human heart, and by them it draws men to Christ. Our Saviour himself says, "No man can come to me, except the Father which hath sent me draw him." There are few men, however sinful, who do not admire a character in which these principles are perfected. Even the skeptic, although he may deny their Author, will admit the loveliness of a character founded upon them.

We often see men possessing immoral principles, surrounded with numerous friends, even among the virtuous, upon whom they exert a powerful influence; while others against whose lives nothing can be said directly, have the affections of but very few, and a very limited influence in society. Upon close examination it will often be found that the immoral man has certain traits of character which grow out of motives of disinterested benevolence, while the other is supremely selfish. When men are actuated by unselfish love, they will have power to reach hearts; but if they desire only to make an outward show, however good the deed performed or the word spoken may be of itself, it will be powerless to convert the soul. It may please the ear, and win the attention for the time being, but when we look for its transforming influence for good, it is wanting. A supremely selfish person cannot labor in the cause of God to divine acceptance, for the principles of selfishness and disinterested benevolence are directly opposed to each other. Should God accept labor which is prompted by motives other than those which led Christ to die for the human family, he would be doing violence to the principles which led to this immense sacrifice, or in other words, to divine love—divine because it originated with God.

All reformers whose lives have resulted in the overthrow of error by changing the public sentiment, and who have immortalized their names by leaving behind

them indelible marks of reform, have voluntarily given their lives to the cause they loved, because actuated by this spirit. A selfish man may appear to accomplish as much for a time. His outward deeds may seem commendable, but if self is the grand center around which everything revolves, his light will go out in a few years, and his name be forgotten. Men's names become immortalized by deeds wrought in God. The deeds give prominence to the name, and not the name to the deeds. Men actuated by unselfish motives will suffer long and be kind. These motives lead to endurance as well as action, to a sacrifice of every earthly good, if necessary for the salvation of others.

The unpopular truth which we profess is of that character that every man or woman who would seek to promulgate it, whatever may be his or her position, needs to possess the spirit of a true reformer. We are to meet prejudice, and successfully overcome it. Something more than to go out and scatter tracts and talk the truth; something more than to merely rush into battle at the cry of "Onward march," is required. We must stand the reaction of the blows we strike. We must unflinchingly bear scorn and derision, the withdrawal of sympathy by those upon whom we have unconsciously leaned for support.

A controlling principle should lie at the foundation of every act, which will prompt in men of the nineteenth century a spirit like that which led Luther to say, when his friends undertook to dissuade him from going to Worms, where, in all probability, his life would be sacrificed to the malice of the papists, "Though there should be as many devils at Worms as there are tiles on its roofs, I would enter it." This tested the motives of Luther's heart. He was not actuated by principles of self-aggrandizement, neither was he laboring to secure the favor of his friends, but he was inspired by a love for the cause of God.

Selfishness often leads individuals to endure great privations, to sacrifice home, friends, health, and every earthly and heavenly good,—this life and the next. For a time, such men are frequently considered great benefactors to the human family. A withdrawal of public sympathy and support will, however, often develop the character of their motives. At such times, to continue in the same earnest effort for the good of others indicates that the person is actuated by other than selfish interests.

The motive of every individual who would be a successful missionary in this cause, should be as high as Heaven. But, more than this, we want a daily, living connection with the True Vine. We should find God in the closet, and there obtain that spirit which will impart life and power to every missionary effort.

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 12.

Mr. Judson's second marriage occurred April 10, 1834. It will here be necessary, in order to properly introduce the second Mrs. Judson to the reader, to give a short sketch of her early experience in connection with her first husband, George Dana Boardman. She was the daughter of Ralph and Abiah Hall, the eldest of thirteen children, and was born in Alstead, N. H. During her infancy, her parents removed to Salem, Mass. Miss Hall had an early experience in the school of adverse fortune, which served to develop and establish those habits of industry, thoughtfulness, and self-denial which distinguished her through life. At an early age she evinced great fondness for intellectual exercises, and eagerly sought herself of every means of self-improvement within her reach.

When about sixteen years of age, she became a member of the first Baptist church in Salem. Even before her conversion, her mind was exercised in pity for the heathen, and after that event the subject of missions and missionary projects was ever uppermost in her thoughts. Her modest estimation of her own fitness to engage in the sacred and important work of a missionary in foreign lands, led her to consider the thought presumptuous; still, in her journal she expresses a most earnest desire to tell the "far heathen of Christ," but adds: "Surely this is wrong. I will no longer indulge the vain, foolish wish, but endeavor to be useful in the position where Providence has placed me;" and she zealously improved every opportunity of carrying out this resolution.

Soon after her conversion, observing the destitute condition of the children in the neighborhood in which she resided, with the assistance of some young friends as teachers, she organized a Sunday-school, of which, although naturally of a retiring disposition, she assumed

the superintendence. Lines which she composed on the death of Mr. Coleman, who died of fever at his station in India, first attracted the notice of Mr. Boardman, and resulted in her becoming, what she had so much longed to be, a missionary to that country.

Mr. Boardman was a native of Livermore, Maine. He possessed fine mental powers, but unfortunately inherited a feeble constitution. While at school, he made remarkable progress in his studies. It is related of him that at one time, having passed rapidly through his Latin grammar, he was told that he must go through it once or twice more before using the Lexicon. Disappointed, he returned to his seat, and in an hour or two, when called up to recite, repeated sixteen pages verbatim. His instructor inquired how much more he could repeat, to which he replied, "I can recite the whole book, sir, if you wish."

He was the first student ever admitted to Waterville College not having made a profession of religion, and his fellow-students, unknown to him, solemnly engaged with one another to remember him in their supplications until their prayers for his conversion should be answered, which occurred soon after. Much may also be attributed to the influence of his room-mate, who was a true, warm-hearted Christian. Here, as in Mr. Judson's case, we see the result of the Christian example and earnest personal labor of those with whom he associated in his early life. Just at the time when, in their minds, these men were deciding what course they would pursue in life, and their desire for worldly fame and prosperity nearly overbalanced their better inclinations, the influence of two or three persons turned the scales in the right direction. What a world of good these persons accomplished! yet it was done by simple, quiet means, such as all can use in the cause of the Master.

After his conversion, Mr. Boardman's earnest prayer was that God would in some way make him useful, and he conceived the idea of traveling through new settlements where the gospel was seldom or never heard, and without sustaining the name of a preacher, and with no companion but his Bible, visiting from hut to hut, conversing with the people. "If," says he, "I could only win a few cottagers to my beloved Saviour, I would welcome fatigue, hunger, cold, solitude, sickness, and death." But upon learning of Mr. Coleman's death, he offered himself, and was accepted by the Missionary Board, to fill his place in the mission.

The sacrifice which he thus made was hardly excelled by that of his tender and aged parents, who, upon learning his decision, acquiesced in it with the remark, "It has long been our desire to do something for the mission, and if God will accept our son, we make the surrender with cheerfulness." It was also no small sacrifice on the part of Mr. and Mrs. Hall to part with their eldest child, who was emphatically their joy and pride, and resign her to a life-long exile from her native land, and perhaps a cruel martyrdom on a heathen shore. No wonder that the fond mother should exclaim, while clinging to her daughter, "I cannot, cannot part with you;" or that the last moment before separation should arrive before she could falter, "My child, I hope I am willing."

Neither did the young missionaries themselves enter upon this undertaking without due consideration. In a letter, Mr. Boardman says, "If tenderness of feeling; if ardor of affection; if attachment to friends, to Christian society and Christian privileges; if apprehension of toil and danger in a missionary life; if an overwhelming sense of responsibility,—could detain me in America, I should never go to Burmah." Yet, at the same time, he writes in his diary: "Welcome separations and farewells; welcome tears; welcome last sad embraces; welcome pangs and griefs; only let me go where my Saviour calls, and goes himself. Welcome toils, disappointments, fatigues, and sorrows; welcome an early grave."

On the 16th of July, 1825, they took, as it proved, their final leave of their native land and numerous friends, and after a voyage of about four months, landed in Calcutta. This was during the Burman war, and the missionaries of that place, not having heard from Mr. and Mrs. Judson since its commencement, were waiting with painful anxiety to learn of their fate. After its termination, Mr. and Mrs. Boardman proceeded to Amherst, but did not arrive until after Mrs. Judson's death. One of Mr. Boardman's first labors in Burmah was to make a coffin for Mr. Judson's little girl, and assist in her burial.

M. L. H.

THE OPIUM TRADE.

A million of acres of the finest soil of India is devoted to the cultivation of the poppy, instead of producing food for the people. The opium extracted therefrom is not only doing an enormous amount of harm to the Rajpoots and Burmese, the local cultivators, but it is destroying multitudes of lives in the countries on which it is forced by British power. The English made war upon China, and among the conditions of peace compelled China to legalize the opium traffic; at the same time they have a treaty

with Japan acknowledging the right of that power to exclude opium. Why should we treat the Chinese worse than the Japanese?

The traffic is constantly thrown in the teeth of Christian missionaries. The Chinese say to them, "You sell poison to the people, and yet you come to teach us virtue!" A Chinese heathen Anti-opium Society in Kwang-Tung province, has printed and published an address, in which they affirm, "The New Testament says, 'Whatsoever ye would that men should do unto you, do ye even so to them.' Is it possible that the instruction of the Saviour has never yet reached the ear of your honored country?" We are thus brought face to face with the appalling fact that Christian England is guilty before God of a great national sin, which we trust will be energetically swept away by the newly elected Parliament.

A Chinaman, speaking of the effects of opium on health, says: "No words can describe how the strong man is made weak; his countenance is pale and haggard; his shoulders are drawn out of shape, while his appetite is destroyed and his mind impaired. If at the accustomed period the smoker cannot get his opium, water flows from his eyes and mucus from the nose, there are thirst and burning in the throat, dizziness of the head and coldness of the extremities; and if the pipe be wholly withheld, dysentery and death ensue. At this stage of the habit, the victim must have opium or die!"—*Illustrated Missionary News*.

IT IS CURIOUS WHO GIVE.

"It's curious who give. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for a while, but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we got home from church the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items, to find the aggregate. (The deacon said he had so much more confidence in my knowledge of arithmetic than he had in his own.) He went on: "There's Maria Hill, she's put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience the time she joined the church, I knew the Lord had done a work in her soul; and where he works, you'll generally see the fruit in giving. And there's John Baker. He's put down one dollar, and he'll chew more'n that worth of tobacco in a fortnit. Cyrus Dunning, \$4. Well, he'll have to do some extra painting with that crippled hand, but he'll do it, and sing the Lord's songs while he's at work. C. Williams, \$10. Good for him. He said the other night to prayer-meeting that he'd been reading his Bible more than usual lately. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company."

So the deacon went on making his comments to the end of the list. Now, I would n't have you think for a moment that the good deacon was finding fault with his neighbors, or was too critical in his remarks; for I assure you that he had the most Christlike spirit of any one I ever knew. But he was jealous for the Lord's cause in every department of it, and very shrewd in noting inconsistencies in giving. He would n't have spoken so freely to every one; but I was in the family, and I am not sure but he intended to give me a lesson.

Last some of my readers, after all I have said, should get a wrong impression of the deacon, I will tell you more of him and his acts. He was not only interested in the Boo-roo-gahs of Africa, or the Choo-hing-Foos of China, but his heart went out toward every cause that had for its object the advancement of Christ's kingdom. He delighted in having those give who possessed very small means, and he had a peculiar way of helping them without making them feel as if under obligation to him. Mrs. Brown was known to be an excellent bread-maker, and he occasionally sent her a sack of flour to test its quality, before he felt sure that he could ship the product of his mill as the best grade. He suddenly discovered, too, that some of his buildings needed new paint, and it was curious that this always occurred just as Mr. Dunning was out of work.

The deacon, as you have discovered, was not an educated man. He knew nothing of grammar "to speak of," he used to say, and when he conducted the prayer-meeting, as he sometimes did in the absence of the pastor, he mis-pronounced words in the reading of the hymn; and one evening when he said, at the beginning of the meeting, "We will read for our instruction the 25th chapter of Psalms," a smile passed over some faces; but when he prayed, every one was awed; for he prayed as one who talked face to face with God, and we knew a blessing would come to the meeting.

Once, when asked after the welfare of his family, he said his wife "enjoyed very poor health," but if any one could enjoy poor health, I think she must; for his kind, tender ministrations were such as to make the condition of receiving them an enjoyment.

Oh, I forgot to tell you about the aggregate of that list of pledges. It was \$68, but the printed statement of receipts in the *Herald* gave it \$100. I know where the rest came from, and the deacon was not a rich man either,—*Advance*.

SUBMISSION.

(Luke 22:42.)

"Thy will, not mine," though fondest hopes must perish,
And earthly joys, which filled my heart, decay;
Though brightest dreams that memory loved to cherish
At the rude touch of sorrow flee away.

(Heb. 12:6; John 15:2.)

E'en while my heart is bleeding 'neath the scourging,
'Mid falling tears I'll cry, "Thy will be done;"
For well I know 'tis but the needful purging
The Father gives to every Heaven-born son.

(Isa. 50:10.)

As earthly cisterns one by one are broken,
In joyful trust my soul will cleave to thee;
The darkest hour will prove love's brightest token,
Each earthly loss a heavenly gain to me.

(Rom. 8:28; 2 Cor. 1:22; 1 Pet. 1:18, 19.)

"Thy will, not mine;" though trials sore befall me,
I know that these together work for good;
For thou who didst in love eternal call me
Hast sealed my calling with the precious blood.

(Isa. 53:5; 2 Cor. 5:21.)

If thou, dear Lord, the "sinless One," wast chastened,
Oh! help the "erring one" to kiss the rod,
Since by these stripes my weary feet are hastened
To their sure resting-place in "thee, my God."

—Selected.

Progress of the Cause.

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

OHIO.

Spencer.—The interest here still continues, and we expect some fruit in due time. We are of good courage. Brethren and sisters from Troy and Litchfield met with us under the tent last Sabbath, and we had a profitable meeting.
H. A. ST. JOHN.
R. A. UNDERWOOD.

Caledonia, Sept. 3.—This is the seventh week of our meetings here, and the interest is still good. Opposition sermons have been given on the Sabbath and the state of the dead. These discourses have increased the interest; but prejudice is strong, and our opponents are working hard against us.

We shall probably organize a society of ten or twelve members. Several are interested, who will, we think, obey the truth when a church is formed. During the past two weeks the weather has been very unfavorable for our meetings. We have sold over \$40 worth of our publications.
A. M. MANN.
N. J. BOWERS.

Lyons.—Aug. 27 to 29, I spent with Brn. Bigelow and Boardman near Lyons, Fulton Co., Ohio. These brethren have been laboring here most of the summer, Bro. Bigelow preaching and Bro. Boardman canvassing. Quite an extensive interest has been raised, and much opposition brought out. Friday evening I found the school-house crowded, and some outside. On the Sabbath we spoke to the brethren and sisters. Sunday we took up organization and various Christian duties. Then we went about six miles to the river, where I baptized five good souls. After this we gathered upon a grassy spot on the bank of the river and organized a church of fifteen members. The proper officers were elected, and an elder ordained. To us it was a pleasant event. The material here is excellent, and we expect a strong church. Others are keeping the Sabbath who will soon join them. Many more are convinced, and almost decided. The work will still be followed up.

Some of these were keeping the Sabbath before Bro. Bigelow came, yet he has done an excellent work. All speak well of the careful Christian course he has taken. We hope he may become a successful laborer in the work.
D. M. CANRIGHT.

KANSAS.

Lebanon, Aug. 23.—On the 8th inst. we commenced meetings two miles south of this place, and have spoken sixteen times. Four families are convinced as to the true Sabbath, and feel it duty to obey, yet the cross seems heavy. May the Lord help these dear ones, and may they at last be found among those who keep the "commandments of God and the faith of Jesus."
GEO. H. SMITH.

Ballard's Falls.—We have just closed a long series of meetings here. The work has been thorough, and we look back upon the labor with real pleasure. The last week of our stay was spent in a discussion. The opposition felt that theirs was a lost cause, and that something

must be done; so they sent to Lecompton for Eld. Logan, a man of acknowledged ability, and the issue was fairly met in joint discussion. We were perfectly satisfied with the result, and in many hearts the question arose, "What is the chaff to the wheat?" Our disputant was a thorough gentleman. When the discussion closed, the belief was general that all had been done for Sunday that could be done. Several who were undecided when the debate commenced, have since fully committed themselves on the side of truth, among them the chairman of our board of moderators. Thank the Lord for a sure faith.

We have taken down our tent, and shipped it to Bethany.
JOSEPH LAMONT.
L. D. SANTEE.

NEBRASKA.

Republican Valley.—In coming to this valley I passed over the "trail" made in my visit here last spring; and I am rejoiced to find that seeds of present truth, sown at that time along the way, have fallen upon good ground, and that the Macedonian call is being given for some one to come and teach the word of God "more perfectly." Surely the harvest is great. Who will go? Would a score were ready to answer, "Here am I, Lord; send me."
CHAS. L. BOYD.

COLORADO.

Denver, Aug. 30.—For the last ten days it has rained nearly every day, and sometimes very hard, just before the hour of service. This with the pointed truths of the third angel's message, has greatly diminished our congregations, still a few have listened with interest. Last evening about one hundred gave excellent attention to a discourse on the teachings of Christ concerning the law and the Sabbath. A good impression seemed to prevail in the minds of the people. We hope, under the blessing of God, to see some fruit of our labor here. Shall baptize some next Sabbath, and, if possible, organize a church here before we take down the tent. Our people are encouraged and strengthened by the meetings.
E. R. JONES.

PENNSYLVANIA.

Tent No. 3, State Line Mills.—We closed our tent-meeting here Aug. 29, after holding sixty-three meetings. This has been an extremely difficult field. Ministerial opposition stopped soon after we pitched our tent, but they then used the old stay-away argument. Two of those we spoke of in our last report as having received the truth, have made up their minds that the way is too strait and narrow for them; but the ranks are more than filled up by others, and some of the latter bid fair to be useful to the cause.

I leave here now to look after camp-meeting interests, but shall return after camp-meeting and finish up the work here. Bro. Russell will stay till camp-meeting, and do missionary work.
J. G. SAUNDERS.

MICHIGAN.

Allegan Co.—I spent Sabbath, July 31, and Sunday, Aug. 1, with the church at Clyde. My visit to that place was an agreeable, and, I trust, not altogether unprofitable one. This church was recently raised up by the faithful labors of Eld. H. M. Kenyon, under circumstances somewhat discouraging. Though few in numbers, they are evidently well established in the truth and are earnest workers.

Since my return from Clyde, I have been holding meetings in two school-houses about three miles distant from each other. From this time forward, I shall continue my lectures in the one where the most interest has been developed, as it will also be in reach of those who had formerly attended my meetings in the other place.

On the whole, we feel somewhat encouraged with the results thus far.
W. H. LITTLEJOHN.

Montague, Aug. 30.—June 18, we commenced a tent-meeting at Ravenna village, a town noted for infidelity. With the few Sabbath-keepers living near, we hoped to secure a sufficient number to organize a church. Our attendance at first was fair, but soon ran down till we were obliged to close.

We moved the tent to Montague, a lumbering town, and have had large congregations from the first. Lumbering and manufacturing towns are alike. It is a hard matter to get those to embrace the Sabbath who are dependent on their daily labor for a support, and know they will lose their positions if they keep the Sabbath. A few, however, have decided to obey, and we hope for others. We remain one or more weeks longer.

We also commence meetings in Shelby, in the Congregational church. We are of good courage in the Lord.
E. B. AND E. S. LANE.

Richmond, Aug. 31.—We closed our meetings in Blaine last Sunday, after having given fifty discourses. The interest was uniformly good and the congregation large to the last. A church was temporarily organized with fourteen members, who seem to be in perfect union. Flowers and jewelry were taken off, the Masonic fraternity was abandoned, and the health reform adopted. Ten signed the teetotal pledge, and we hope the others will soon. All who were present at the organization signed the tithing pledge without hesitation. Others kept away by the rain, will do so at the first opportunity. Seven were baptized, and three or four others wish baptism and desire to unite with the church. About half the number are new in the truth. May the blessing of God abide with this little flock; and may they endure the trials that shall test them.

We expect to have everything in order, and commence meetings in the tent at Richmond next Friday evening.
G. K. AND J. A. OWEN.

WISCONSIN.

Durand, Aug. 31.—We closed our meetings in Humbird, Aug. 17, after giving thirty-nine discourses. Twelve decided to keep the Sabbath. An Episcopal Methodist minister preached an opposition discourse on the Sabbath question, taking Aker's position. His arguments were very contradictory. The Lord helped us reviewing him, and the truth gained the victory. His opposition only made those who had decided to obey still firmer in the truth. Since our last report we have baptized one, making seven in all.

Aug. 29, we commenced meetings at Durand. Have now held two meetings, with about seventy-five persons present.

We desire the prayers of the brethren, for our success here.
T. B. SNOW.
T. D. WALLAR.

Tent No. 3, Amherst, Portage Co.—We have held twenty-one meetings here. The attendance has been small the greater portion of the time. Prejudice against our doctrines is strong. At present I am alone, as Bro. J. J. Smith is at home sick with a fever.

Four or five have embraced present truth, and are keeping the Sabbath.

Mr. Melvin R. Adams, of Almond, Wis., by reading tracts given to him, had become interested in present truth, but had never heard any preaching. He came twelve miles to attend our meetings here, and after hearing three discourses, he gave me his hand that henceforth he should keep the Lord's Sabbath. This case speaks well for our tract and missionary work.
Aug. 30.
N. M. JORDON.

PROVINCE OF QUEBEC AND NORTHERN VERMONT.

I CONTINUED laboring in the Province of Quebec mainly with reference to the Magog camp-meeting which, upon the whole, proved to be a grand success. The labors of Bro. and Sr. White and Bro. Butler presented an interesting and instructive variety of the highly practical and the doctrinal; of the infancy of our cause and its steady growth in its various branches, through the instrumentality of our institutions. They blended mercy with justice, and inspired faith, courage, and hope, which are so essential in building up young believers as well as encouraging those who have long borne the burden and heat of the day.

Since camp-meeting we have, on our way to the Vermont camp-meeting, visited several points in Northern Vermont, and spent one Sabbath at Brownington, and one Sabbath and first-day at Bordoville. We found much to be done for the dear youth and backsliders, and God has greatly blessed. The French were encouraged. God is good, and we praise him for his sparing mercy during an absence of nearly five years.
D. T. BOURDEAU.

THE fourteenth annual session of the Maine Conference of S. D. Adventists was held on the camp-ground at W. terville. The President, Eld. J. B. Goodrich, called the first meeting to order Aug. 18, 1880, at 4 o'clock p. m. The minutes of the last meeting were read and approved.

Nine churches were represented by delegates. On motion, the churches at East Washburn and Sherman were received into the Conference with their delegates. Bro. W. R. Clark was chosen to represent the Cambridge Sabbath-keepers, and T. Bryant was received as delegate from North Jay.

On motion, Brn. White and Butler, and all brethren in good standing in their respective churches were invited to take part in the deliberations of this Conference.

The President, having been authorized to appoint the various committees, announced the following: Committee on Nominations, J. C. Choat, R. T. Hobbs, and Wm. R. Clark; Committee on Resolutions, Geo. I. Butler, R. S. Webber, and S. J. Hersum; Auditing Committee, T. S. Emery, T. Bryant, E. C. Taylor, A. T. Gifford.

A. Davis, and M. B. Patterson; and on Credentials and Licenses, Geo. W. Barker, T. S. Emery, and R. T. Hobbs.

Adjourned to call of Chair.

SECOND MEETING, AUG. 20, 5 P. M.—Prayer by Eld. J. Hersum. Three additional delegates were received at this meeting, representing three churches; and delegates were appointed by the Conference to represent the churches at Linneus, Canaan, Brunswick, and Hartland. The Nominating Committee recommended the following persons as officers of the Conference for the ensuing year: For President, J. B. Goodrich, Hartland; Secretary, Timothy Bryant, North Jay; Treasurer, Samuel Grant, Hartland. Executive Committee, J. B. Goodrich, G. W. Barker, and R. T. Hobbs; Camp-meeting committee, G. W. Barker, T. S. Emery, and R. J. Goodrich. These persons were unanimously elected.

After remarks by Elds. Butler, Goodrich, and others, it was voted that we adopt the resolution passed by the General Conference at its last session, respecting the annual election of church elders and deacons; and it was decided that said election shall take place the first of January of each year.

The Committee on Credentials and Licenses recommended that credentials be granted to J. B. Goodrich, S. Webber, and S. J. Hersum. Each name was taken up separately, and credentials were granted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 23, 2:30 P. M.—Prayer by Eld. Geo. I. Butler. The matter of selecting a location for the next camp-meeting was discussed; and the decision was finally left in the hands of the executive and camp-meeting committees.

The Secretary's report is as follows:—

No. of churches, 20; No. of church-members, 336; No. of members not belonging to any church, 110; No. paying tithes, 124; amount received, \$1,237.54; amount paid to Treasurer, \$1,231.42.

TREASURER'S REPORT.

Balance in treasury at last yearly report, \$46.67
Amount received during past year, 1218.74

Total, \$1265.41
Paid out during the year, 1265.41
S. F. GRANT, Treas.

Adjourned *sine die*.

J. B. GOODRICH, Pres.

TIMOTHY BRYANT, Sec.

THE PRESERVATION OF TENTS.

BY J. P. HENDERSON.

As tents are extensively used among us, their preservation is worth considering. From a showman, who claimed that his tent had been in use eleven years, I learned that to sift fine salt over a tent occasionally would prevent mildew. Another has just told us to occasionally sprinkle salt water over it, and before laying aside for the winter, to soak in salt and water, and thoroughly dry before rolling up. He says that tents cared for in this way last seven or eight years. Any information on the subject would certainly be of value.

Educational.

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

BATTLE CREEK COLLEGE.

BY PROF. S. BROWNSBERGER.

THE first term of the present year opened according to announcement, Wednesday, Aug. 18, with a full attendance. At this time, the third week of the session, there are two hundred and thirty-five names enrolled. This is an increase of more than seventy-five over the enrollment at the same time last year. Students are arriving almost daily, and will probably continue to come until the middle of the winter term. Certainly, the attendance of the coming year promises to far exceed that of any former year. Many of those who were absent last year for the purpose of teaching, have returned, and nearly all of those here last term have again resumed their work.

Prof. August Kunz, B. A., occupies the position formerly held by Prof. H. J. Spicer, who was compelled to retire from his labors in the College on account of poor health. Mrs. Eva Perkins Miller has been added to the Faculty as assistant in mathematics. With these two exceptions, the corps of instructors remain the same as the previous year.

Those who have sent for Catalogues since our new one has been put into the hands of the printers, are, no doubt, disappointed in not having received one long before this. We have held all such orders, to be filled with the new Catalogue, and regret exceedingly that

its publication has been so long delayed. The prospect now is that it will be ready to mail Sept. 8; then all orders will receive immediate attention.

Several marked improvements have been made in the various courses of study. The course recommended to those who are preparing for the ministry has been somewhat enlarged by the addition of Geometry, Evidences of Christianity, Logic, Ecclesiastical History, one more year in Greek, and one in Hebrew. The course, however, still consists of three years, since the first year of the course, as represented in former catalogues, has been set back, to form the second year of a preparatory course of two years. The Biblical Course will now compare very favorably with those in like institutions of long standing and established reputation. Even now, however, it contains only such branches as ought to be included in a liberal preparation for the work of the ministry. Important changes have also been made in other courses, but in none of them has the time for completion been extended.

Nor do the Faculty and Board intend to stop here. They expect to make this institution rank among the best of American colleges. It is their purpose to furnish Battle Creek College with the most complete facilities for mental, moral, and physical culture. Only the ablest instructors will be employed, and the authorities do not intend that the laboratory, library, gymnasium, and illustrative apparatus shall be surpassed. That the College has a great work to perform, and that it is, or should be made, the strong right arm of the cause in which its supporters are engaged, no one will deny. It is with this feeling and this hope that its friends are inspired, which shall lead them to put forth even greater efforts in future to improve the institution in all its departments.

VITALITY, CHARACTER, INSPIRATION.

THE following is a portion of a "Familiar Talk" to the students of Andover Theological Seminary, by T. T. Munger, published in the *Independent* of Sept. 2, 1880. It is replete with common-sense practical suggestions, which are good for all other students as well as theological. We design to give the remainder in succeeding numbers of the REVIEW.

If I do not mistake the spirit and intent wrapt up in the phrase that designates this service, it implies that the speaker shall give something of his personal experience, and of the convictions and estimates that he has independently arrived at—issuing in inevitable advice.

It is not for me to doubt the value of the very thing I am doing; but it has occurred to me that theological students are getting about as much advice as they can make use of. It is a mistake to suppose that life is correlated to *advice*, rather than to *experience*; that age can convey its own sense of life, its own valuation of methods, its own profound and intense estimate of causes, to those who are coming on. If this were possible in any great degree, life would lose significance, for the idea of life is that wisdom is achieved, wrought out, not transmitted by word of mouth. I am amused as I think how, with six volumes, more or less, of Yale Lectures on preaching and pastoral work on your shelves, and voluminous notes on the same subject from your teachers, and "Familiar Talks" thrown in, you will every one of you go straight on in your foreordained course, making the inevitable blunders and reaching the inevitable successes that it was within you to do, with an immense amount of yourself and very little of Phillips Brooks, or Dr. Crosby, or "Familiar Talks" in any of your work. And, doubtless, it is better thus. It is better that one should make life a succession of vigorous personal blunders than of echoes and reflections. Still, a word of advice may not be amiss, nor is it always wholly unavailing.

When Bible Secretary Butler remarked to the Shakers that "bodily exercise profiteth little," "True," replied the Shaker; "but it is that little we are after." Certainly, I would not have come the length of the commonwealth to talk to you, if I did not think that something of helpful and inspiring influence would stay by you as the outcome of the hour.

I will say to you a few things that I wish could have been effectively said to me when I began my

ministry. Their very simplicity and self-evidentness are the reasons I urge them.

The first and nearly most important thing I could suggest to the young minister is that *he should secure and preserve his health*. When Mr. Carlyle made his address before the students of Edinburgh University, he closed his wise words by a plea for health, saying: "There is no kind of achievement you could make in the world that is equal to perfect health." He had not in mind the personal comfort of health; but the basis it affords of doing well any sort of work. And not only is it the basis of all achievement; but it *enters into* the achievement as a quality. Where is this mysterious relation between body and mind that physical condition becomes mental characteristic? Man is one—or, rather, is now linked into such indivisible oneness that you cannot say: Here the body ends and the mind begins. This is mental; that is spiritual.

A quality runs throughout the whole gamut of our being. If a man is sound and healthy in his body, if he is weak or sickly, he will be sick or sound from his bones to his aspirations. You cannot measure the degree and persistence with which the bodily tone asserts itself throughout the whole range of one's work. We talk about the mind triumphing over the body; but it seldom triumphs to such a degree that a sick body yields sound mind work. It will show the marks of the struggle; and, if it is strong and cheery, it will be a cheer and strength wrested out of weakness, not that which bubbles up from health and vigor. This is a matter of great importance—whether we preach out of thorough, ingrained healthiness, or preach *as though we were well, not being so*. We cannot triumph over Nature. Her color will strike through our cheery and energetic speech with inevitable suggestion of pain or weakness. The red vitalized blood will tinge the utmost thoughts of the mind. There is no doubt whatever (as gathered from his works) but Shakespeare was a man of most robust health; and Mr. Carlyle well knows that his life-long dyspepsia is a considerable ingredient of his thought.

SPECIAL MENTION.

THE TROUBLESOME TURK.

THE Eastern question still continues to be a theme of engrossing interest. On the 3d inst. an irade was issued authorizing the immediate surrender of the town of Dulcigno to Montenegro. But the Porte will probably have trouble in effecting the cession, as the Albanians seem determined to resist the measure, even to taking up arms.

The powers still insist on the Greek frontier proposed by the Berlin conference. Several nations have men-of-war *en route* for Ragusa, and it is expected that the naval demonstration will commence on the 15th. We do not see, however, how the demonstration can be much more than a farce, as the powers do not intend to land troops or employ any other form of coercion.

The following from the *Christian Weekly* of Sept. 4 will be of interest. Speaking of the present aspect of affairs in the East, it says:—

"The result may finally be an abandonment of Turkey to herself and her surroundings, and this might be her worst fate in hastening her final overthrow. Turkey has just now much more to fear from the petty and various nationalities around her than from the great powers of Europe, and in this way: The present Oriental imbroglio is caused mainly by the dissatisfaction of the new nationalities with the work of the Berlin congress. They have all had aspirations that have been but imperfectly satisfied, and most of these at the expense of Turkey. And the Sultan must understand this situation. His counselors well know that if war were to break out on the Greco-Turkish frontier, Servia would sympathize with Montenegro, with which it is in secret accord, and both these principalities have now all their forces on a war footing. Bulgaria is organizing its little army under a very skillful commander, and the people are clamoring for a union with Roumelia, made a Turkish province by the congress of Berlin. And Roumelia itself is awaiting with impatience the moment when she can be reunited to her sister on the north of the Balkan range and escape the rule of the Mussulman.

"It is scarcely possible that Turkey can thoughtlessly expose herself to this contingency in her present state of financial exhaustion; for she is certainly not in a condition to undertake a conflict in which she would

meet solid against her these petty states, all animated with the one idea of independence from the hereditary enemy, under whose yoke they have so long been. *Every man who understands the Orient declares that the danger of attack from the great powers is nothing to Turkey in comparison to the race hatred that separates the principal groups, such as Servians, Bulgarians, Roumanians, and Greeks.* If these petty nationalities were sure of being let alone by Europe, they would make short work of the Turk."

The *Christian Weekly* thinks the common-sense way of settling the vexed Eastern question would be to "let these nationalities conglomerate according to their affinities, and work out their own salvation. This would send the Turk beyond the Bosphorus."

HOW A CYCLONE LOOKS.

A RECENT number of the *Interior* gives the following description of the terrible cyclone in Macoupin Co., Ill., as given by Mr. Cutter, engineer of the Chicago and Alton express train, which was running at full speed, and met the tempest near Carlinville:—

Mr. Cutter saw, out on the prairie, what he supposed to be a hay or straw stack on fire. As he approached it, he saw that it moved rapidly toward the track, and realized that it was a cyclone of the most appalling character. It was a dark, funnel-shaped cloud, reaching from the ground high in the air, where it dissipated into the clouds. It was black and dangerous looking, and whirled with frightful velocity. Its voice, heard even in the distance above the rumble and roar of the train, was frightful in the extreme. The cyclone seemed to travel at the rate of twenty miles an hour, and was so approaching that the moving train must in a moment inevitably strike it. Mr. Cutter shut off his engine and applied the air-brake just in time; for despite the precaution the train touched the cyclone's outer edge. Mr. Cutter describes the sight as the most horrible he ever saw. The air was lurid, and dark, and hot, as if from an oven. Everything in the pathway of the storm was demolished, crushed, annihilated. Barns, fences, sheds, telegraph poles, and everything at all fragile was swept up. Mr. Cutter and his fireman crouched down in the tender, and for a moment feared the whole train would be overturned. The cars were only held on their trucks by the safety-chains. The passengers, who at first wondered at the stop, with blanched cheeks and terrified countenances viewed the terrible monster of the air in its work of annihilation.

"WEAK IN THE FEET."

THE Rev. T. H. Newton, D. D., in an article in the August number of the *Prophetic Times*, after speaking of the kingly power of Israel as beginning in "Saul the champion," whose dynasty terminated in "Mephibosheth the feeble"—the man who was "lame in his feet"—takes occasion to remark, that "the worldly powers are destined to end from lame feet; they cannot stand up; they fail of support. Hence we see in that great imaginary biped that represents worldly powers from Nebuchadnezzar to the close of all earthly rule that he gets weak in the feet. Hence his destiny is certain—he is bound to fall. His poor feet cannot stand the strain of the proud golden head, the silver breast, and the glittering brass, and ponderous legs of iron. The feet are indeed not destitute of iron, but alas! they are not all iron; they are part clay. They are lame, weak, inefficient, and down they must go. . . . Iron and clay are entirely unfit for any uses. You cannot weld them, nor blend them, nor bind them, nor rivet them; you cannot use them for sculpture nor for architecture. Fit emblem this of human institutions at the time of the end." Then follows a glance at the present unsettled condition of things in the political world, ending with this striking passage:—

"If Gladstone misses some chance to glorify England, it may cost him his place again. The people are a boastful power, but often blind. And they may soon be found smashing the windows of kings and ministers, or the skulls themselves. Though I am glad to see a principle appear only to triumph, I cannot found on that any lasting hope. It is rather a calm just ahead of a tempest. I have stood on a rocky bluff on a tropical island, where the sun shone down clear and bright. I have listened to the ocean's pulse as it beat against rock promontories. The humming-bird whirled fearlessly around, and the gnats lived their sunny lives in unruffled swarms. In a small indented bay, suddenly a larger wave would rush with unusual thud. You could see no cause. But again

another, and a next, pushing before each one a wave of sand burrowed from the ocean's floor, and alive with shell-fish and other animals, showing the energy of the swell. You could see no cause. But in a few hours the gale had reached this spot, and revealed why the previous waves were so angry. Thus, now, we see the transient billows and hear their sullen roar; but the gale will soon be felt sweeping over the whole earth."—*Messiah's Herald*.

Notes of News.

- The "Salvation Army" has invaded Chicago.
- There have been 140 duels in France since the beginning of the year.
- Disastrous floods in Spain are reported, with great damage to houses and lands.
- The reduction of the public debt during the month of August was over \$12,000,000.
- The illumination of Niagara Falls by electric light is said to be a most weird and fascinating sight.
- Ayoub Khan has been defeated, and the English star is again in the ascendant in the Afghan horizon.
- A portion of the French Jesuits propose to form a society for the propagation of the faith in Central Asia.
- Father Boex, the general of the Jesuits, has just celebrated the 50th anniversary of his religious profession.
- A water-spout in Switzerland on the 30th inst. caused great destruction of property. Several lives were lost.
- The Propaganda has decided to establish a college in Malta, for the promotion of Catholic missions in Africa.
- Paris is rapidly adopting the electric light; it is used by 20 large establishments and on the boulevards.
- A dispatch from Valparaiso says that Chili proposes to annex Bolivia, and retain Tarapaca until Peru pays her indemnity.
- The French have resumed their crusade against the Jesuits; but in a great many instances the police find the schools evacuated.
- Germany favors making Roumania a kingdom. Prince Bismarck and the Prince of Roumania have discussed the advisability of the step.
- Paper barrels are now used for sugar, kerosene oil, lard, and even gunpowder. Machines capable of making 200 of these barrels daily are now in operation.
- The Byron Memorial Committee has voted a sum of money for placing a marble slab with a wreath of immortelles over the poet's grave at Hucknall, England.
- The pope has appointed another American archbishop. Chicago has been raised to the dignity of a metropolitan see with the Rt. Rev. P. A. Feehan as its first archbishop.
- The orange crop of Florida has increased from 2,500 half-barrel cases in 1874 to 200,000 in 1879, and the crop of 1880 promises well. Florida oranges are of a very superior quality.
- The treaty with the Utes has been signed and the act of Congress which gives them lands in Northwestern Colorado in exchange for those they now occupy, has been ratified. So a recent dispatch states.
- It is thought that the U. S. mail steamer "City of Vera Cruz" went down in a recent terrible cyclone off the Florida coast. The crew and 27 passengers perished. Several bodies have been washed ashore.
- A correspondent of an English journal more than intimates that Mr. Gladstone's recent illness was caused by cares of State; and that the British reverses in Afghanistan caused no inconsiderable part of his anxiety.
- On Sunday, Aug. 29, the lake-steamer "Marine City" was burned to the water's edge near Alcona, Mich. Prompt assistance was rendered, but one of the passengers thinks that between 30 and 40 lives were lost.
- In the British Parliament, the House of Lords has rejected the Irish registration bill, which provided facilities for the registration of voters in Ireland, which were in the main identical with those existing in England.
- A wooden bridge over the river Ebro in Spain, broke down on the 2d inst., while a battalion of troops was crossing. The loss of life has not been accurately ascertained, but is variously estimated at from 68 to 97 persons.
- The population of our country is now set down at 45,000,000. The church edifices are estimated to have a seating capacity of 25,000,000; but they are not crowded, it being computed that on an average less than 15,000,000 attend these places of worship.
- It is said that the recent eruption of the Fuego, the largest volcano in Central America, was preceded by earthquakes of considerable violence, the theater of whose operations was confined to the country surrounding the volcano, with a radius of 20 or 30 miles.
- A dispatch from East Saginaw, Mich., gives an account of the terrible death of Mr. Daniel Parkhurst. He was pushing stones over the mouth of a lime-kiln, when the kiln suddenly gave way, carrying him down and wedging him in so that he burned to death in 10 minutes.
- In view of the fact that 6 thieves recently boarded a Third-avenue street-car in the city of New York, and robbed the driver, conductor, and those of the 26 passengers who had anything worth taking, the *Christian Weekly* pertinently inquires, "Are we going back to the era of foot-pads?"
- A recent number of *Blackwood's Magazine* contains an article on "Suicide," in which it is stated that there has been a great increase in the number of suicides during the past 100 years. Exact returns show that 60,000 persons die annually by their own hands, of whom 2,000 are boys and girls.

—Kossuth, the great Hungarian patriot, resides at his villa in Collegno, near Turin, where he has lived for nearly 10 years. He is now 78 years old, but looks much younger. He spends his time in studying astronomy and botany, and in replying to the numerous letters he receives urging him to return to his country.

—The death of Ouray, the great Ute chief, is announced, and Sapovonari has been chosen as his successor. The new chief is considered the best man for the place, though he is far from being the equal of his predecessor. The Utes have killed 5 of Ouray's best horses, that they may accompany him to the "happy hunting grounds."

—Aug. 28, 5 boys residing in Lowell, Mass., of ages ranging from 15 to 17 years, met a terrible death. They had attended a picnic in the town of Andover, and on returning contrived to clamber on the top of a car; but when the train reached a bridge 2 miles from Andover, they were all swept off and killed.

—A letter from Wilkesbarre, Pa., describes a suburban village of that city which is in imminent danger of "going down into the bowels of the earth." Under the 9 houses composing this village a large vein of coal has been mined which has now been abandoned with insecure support. Cracks several inches wide have opened in various places, and yet the 50 inhabitants refuse to leave their pleasant homes.

—The Greek Minister of Education has ordered that in all the common schools in the kingdom the original Greek New Testament shall be used as a text-book in the study of ancient language. As a consequence, the demand for it has become so great that the missionary depositories are not able to supply the needed books, and a publisher has undertaken its publication as a speculation.

—The crops in Western Kansas are almost an entire failure on account of the drouth. In many counties there is no wheat worth harvesting, and the corn is just about the same. A Methodist minister says that he could hold in his hands all the vegetables of every description that he saw in a journey of 400 miles. There are 60,000 or 70,000 people in this region, who are, of course, destitute, and must have help.

—A convention has been called to meet in Boston next October, to take into consideration some means to revive the shipping interest of the United States. It seems that only about one-sixth of the vessels engaged in the foreign trade of the United States are American vessels; and quite a proportion of these are only coasters, running to the West Indies and Mexico. It appears that America has less than 15 steamers navigating the great ocean.

—As an illustration of what men will attempt, read the following from *Harper's Weekly* of Sept. 4: "Among the patents recently taken out is one which claims to be a 'new and useful mode of producing rain, or precipitating rain-falls from rain-clouds,' as a protection against drouth. The invention consists in sending balloons into the cloud regions, carrying torpedoes and cartridges charged with explosives, and to explode them there by electric force. It is also claimed by the inventor that not only can rain be precipitated when it is needed, but that too great a quantity can be checked in any given locality by causing the rain-clouds to be discharged before they have reached that place. This novel plan, if practicable and successful, might equalize the drouths and floods in our land."

Obituary Notices.

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

MCALPINE.—Died of diphtheria, near Elkton, Dakota, Aug. 6, 1880, Daniel W., youngest son of Daniel and Sarah McAlpine, aged 8 years and 6 months.

Also of the same disease, Aug. 17, their youngest daughter, Effie May, aged 6 years and 9 months.
Prayer and song service at the grave. L. HACKETT.

OLSON.—Died at her residence in Center township, Alameda Co., Iowa, Aug. 14, 1880, Mrs. Anna L. Olson, in the seventieth year of her age. In 1876 she became a member of the Seventh-day Adventist church at Village Creek, of which to the time of her death she remained a worthy and beloved member. Her last words were, "Let me lie down to rest till He comes." At the funeral, Eld. A. G. Swedberg spoke to a large congregation, from 1 Cor. 15: 22.
J. CALVERT.

HOLBROOK.—Died of Bright's disease, in Litchfield, Ohio, Aug. 23, 1880, Benjamin Holbrook, aged 68 years. For three years past, his sufferings had amounted to a lingering torture. He leaves a wife and three sons. Sister Holbrook embraced the Advent faith during the 1843 movement, and has since been firm in the messages. Her husband was baptized into the truth with her, but the disappointment was not to him as it was to his wife. She saw the hand of God in the move, and to-day stands firm in the third message. During the last few days of his life he gave evidence of convictions, and his lips frequently moved as if in silent prayer. Funeral discourse by the writer, from Job 14: 1, 2, in connection with Rev. 14: 13. J. C. BARTLETT.

GREEN.—Died in East Houndsfield, Jefferson Co., N. Y., Aug. 15, 1880, Lenche Green, aged 70 years and 6 months. For nearly three years Sister Green suffered from rheumatism, which finally terminated in dropsy; but through all her afflictions she remained hopeful in God, and from week to week she rejoiced in the good news brought by the Review. She was brought up a Seventh-day Baptist, and made a profession of religion in her youth. In 1862, under the labors of Eld. Andrews, she embraced the doctrines peculiar to S. D. Adventists, and united with the church at Adams Center, of which she remained a consistent and acceptable member until the time of her death.
Funeral services at the house of Eld. Alexander Campbell, S. D. Baptist. D. B. GREEN.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

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The Review and Herald.

Battle Creek, Mich., Thursday, September 9, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

OHIO, Clyde,	Sept. 16—21.
DAKOTA, Sioux Falls,	" 16—21.
CALIFORNIA, Alameda,	" 16—27.
NEBRASKA, Central City,	" 23—28.
INDIANA, Rochester,	" 23—27.
MISSOURI, Warrensburg,	Sept. 30 to Oct. 5.
N. W. IOWA, Woodbine,	Sept. 30 to Oct. 5.
MICHIGAN, Battle Creek,	Sept. 28 to Oct. 11.
TEXAS, ————	Nov. 11—16.

NEBRASKA CAMP-MEETING.

AN effort, which we trust will be successful, is being made to secure a reduction of fare over the U. P. and all branches of the B. and M. railroads, for all who travel both ways over the same line to attend the Nebraska camp-meeting. CHAS. L. BOYD.

WESTERN IOWA CAMP-MEETING.

THE Western Iowa camp-meeting will be held at Woodbine, Harrison Co. The camp-ground is situated in the north end of Twelve-mile Grove, known as the old Indian Camp-ground. The meeting will be held Sept. 30 to Oct. 5. We cannot speak definitely in reference to ministerial help, but expect that Brn. C. A. Washburn, J. H. Morrison, and others will be present. We earnestly request all our brethren and sisters to make an effort to attend this meeting.

The usual provisions will be made for man and beast. Let all come with a good supply of bed clothing for cold nights. Bring tents if you have them, but do not stay away for the lack of these. Let us come earnestly seeking the blessing of God, that all may be benefited by the meeting.

E. W. FARNSWORTH.

INDIANA CAMP-MEETING.

THE time of our camp-meeting is just at hand, and we desire to see a large turnout from all parts of the State. We expect Bro. and Sr. White and other able speakers. We shall be glad to have our brethren in the northern part of the State attend the Battle Creek camp-meeting, but do not wish them to neglect the Indiana camp-meeting on this account.

Let delegates be chosen from each Sabbath-school to attend the annual meeting of the Sabbath-school Association, which will be held during the camp-meeting. Instructors and Lesson Sheets containing the lesson for Sabbath, Sept. 25, will be furnished on the ground.

Those having books containing lessons for the little ones will please bring them.

Let all s. b. treasurers collect all s. b. dues this quarter, and bring or send it to the meeting, that we may be able to settle with our ministers. Let there be no failure in this matter. We desire to see all our brethren on the ground as early as Tuesday, Sept. 21, as the meeting will open that evening. We have secured some family tents which will be for rent. The large tent can be occupied by those who have none.

Above all, come praying for the blessing of God to rest upon our meeting. S. H. LANE.

Appointments.

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

GENERAL CONFERENCE.

THE nineteenth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., in connection with the camp-meeting commencing Sept. 28, 1880, for the purpose of electing officers for the ensuing year, and transacting any other business that may come before the meeting. All State Conferences and missionary fields should be represented by delegates or letters.

JAMES WHITE, } Gen.
S. N. HASKELL, } Conf.
Geo. I. BUTLER, } Com.

THE EDUCATIONAL SOCIETY.

THE Seventh-day Adventist Educational Society will hold its sixth annual meeting at Battle Creek, Mich., Oct. 1, 1880, at 9 A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting. In behalf of the Trustees, U. SMITH, Secretary.

HEALTH REFORM INSTITUTE.

THE stock-holders of the Health Reform Institute will hold their fourteenth annual meeting at Battle Creek, Mich., Monday, Oct. 4, 1880, at 9 o'clock A. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. It being necessary that a majority of the stock be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision. DIRECTORS.

GENERAL T. AND M. SOCIETY.

THE third annual session of the General Tract and Missionary Society of S. D. Adventists will be held in connection with the camp-meeting at Battle Creek, Mich., commencing Sept. 28, 1880. S. N. HASKELL, Pres.

THE national camp-meeting of S. D. Adventists will be held on the old fair-ground at Battle Creek, Sept. 28 to Oct. 11, 1880. The importance of this meeting need not be mentioned, as all know full well that this will be a very important gathering, and nothing should be allowed to hinder any from attending and sharing the benefits which this occasion will afford. Efforts will be made to secure reduction in fare on all railroads leading to the place of meeting.

Brn. J. F. Carman, M. J. Cornell, and J. S. Day are requested to act as Camp-meeting Committee. MICHIGAN CONFERENCE COMMITTEE.

THE annual session of the Michigan Conference of S. D. Adventists will be held in connection with the camp-meeting at Battle Creek, Sept. 28 to Oct. 11, 1880. Every organized church should be represented by delegate, and each new church or company should send a delegate with a request for admittance into the Conference. MICHIGAN CONFERENCE COMMITTEE.

THE annual meeting of the Michigan Tract and Missionary Society will be held in connection with the camp-meeting at Battle Creek, Sept. 28 to Oct. 11, 1880.

We suggest that all our churches hold their quarterly meetings as early as Sept. 18, and that the districts hold their meetings Sept. 25. Reports should be sent to the State Secretary, Miss Jennie Thayer, Battle Creek, Mich., as soon after these meetings as possible, that her report may be ready for the State meeting. We look for a large representation at this meeting, and all our T. and M. workers should make special efforts to attend. Officers are to be elected for the coming year, and many other important matters will be considered. J. FARGO.

THE next annual session of the Ohio Seventh-day Adventist State Conference will be held in connection with the camp-meeting at Clyde, Ohio, Sept. 16—21. The first meeting will be held at 5 P. M., Thursday, Sept. 16. Every church should send at least one delegate with credentials. Each new church should send a delegate with a request to be admitted into the Conference. D. M. CANRIGHT, } Ohio
JAMES ROWE, } Conf.
H. H. VAN CAMP, } Com.

THE next annual session of the Ohio Tract and Missionary Society will be held in connection with the camp-meeting at Clyde, Ohio, Sept. 16—21. D. M. CANRIGHT, Pres.

THE second annual session of the Ohio State Sabbath-school Association will be held in connection with the camp-meeting at Clyde, Ohio, Sept. 16—21. D. M. CANRIGHT, Pres.

THE first annual session of the Ohio Health and Temperance Society will be held in connection with the camp-meeting at Clyde, Ohio, Sept. 16—21. D. M. CANRIGHT, Pres.

THE State quarterly meeting for Colorado will be held at Boulder, Sept. 25, 26. We request every church and class in the State to choose one or more of their number as delegates to this meeting, as we wish to consider the present wants of the cause here, and also the matter of future labor in this State. We also wish to meet as many of our people as can possibly attend.

Ample provision will be made to entertain all who may come. Meeting will commence Friday evening. E. R. JONES.

THE Kentucky camp-meeting and Conference will be held in Rio, Hart Co., on the same ground occupied last year, commencing Tuesday evening, Oct. 19, and continuing one week. We expect Bro. and Sr. White will be present, and trust that this will be a profitable occasion to our people.

Let all come prepared to take care of themselves as far as possible. Come at the beginning of the meeting, and stay until the close. Bring your unconverted friends, and come to work. S. OSBORN, Pres.

THE Kentucky Sabbath-school convention will be held in connection with the camp-meeting. Let all bring the last Lesson Sheets and the Instructor. S. OSBORN, Pres.

THE Kentucky T. and M. Society and Health and Temperance Association will hold their annual sessions in connection with the camp-meeting. We hope all who have pledged to the tract society will, as far as they can, finish paying up these pledges. J. B. FORREST, Pres.

THE third annual session of the Nebraska Conference of S. D. Adventists will be held at Central City, commencing Sept. 23, at 10:30 A. M. Let every church be represented by delegates bearing credentials at the first convening of the Conference. CHAS. L. BOYD, Pres.

THE third annual session of the Nebraska Tract and Missionary Society will be held at Central City, commencing Sept. 23, 1880, at 2 o'clock P. M. Let every Secretary, Director, and Librarian, with every soul who has a zealous

heart, and a mind to work for God, be at this first meeting. Let every Secretary and Librarian bring his official books and a complete list of all the society books you have on hand. CHAS. L. BOYD, Pres.

THE third annual session of the Nebraska S. S. Association, will be held at Central City, commencing Sept. 23, at 4 o'clock P. M. Let every Sabbath-school throughout the State be fully represented by delegate. We wish to devise the very best means to advance the interest of our Sabbath-schools.

Essays prepared by those engaged in the work, will add to the interest and profit of the meetings. CHAS. L. BOYD, Pres.

THERE will be a general meeting in the tent at Oconomowoc, Wis., Sept. 18, 19. We invite the friends from Little Prairie, Hebron, Johnstown Center, Oakland, and others who can, to meet with us. Come prepared to take care of yourselves as far as possible. And come praying that God may meet with us. C. W. OLDS.
E. G. OLSEN.

THE first annual session of the S. D. Adventist Conference of Dakota will be held on the camp-ground at Sioux Falls, Sept. 16—21. Let every church be represented by a delegate, with proper credentials and reports.

S. B. WHITNEY, } D. T.
D. T. BIGGS, } Conf.
JORGEN POULSEN, } Com.

THE first annual session of the T. and M. Society and the Sabbath-school and Health and Temperance associations of Dakota will be held in connection with the camp-meeting at Sioux Falls, Sept. 16—21. S. B. WHITNEY, Pres.

EAST NORWALK, Ohio, Sabbath, Sept. 11. Preaching at 10:30 A. M. D. M. CANRIGHT.

DISTRICT QUARTERLY MEETINGS.

DIST. No. 10, Mich., at Fentonville Sept. 24, 25.

S. WOODHULL, Director.

DIST. No. 11, Mich., at Bancroft Sept. 19. Librarians, please be prepared with your reports. A full attendance is desired. C. N. STUTTLE.

DIST. No. 8, Mich., at St. Charles, Sept. 25, 26. A general attendance and full report from librarians is desired. Also, if possible, a full payment of all back pledges. E. S. GRIGGS, Director.

DIST. No. 9, Mich., at Vassar, Sept. 25, 26. Meetings to commence Sabbath evening. Librarians, come prepared to settle with your District Secretary. WM. OSTRANDER, Director.

PROVIDENCE permitting the next quarterly meeting of the S. D. A. church in Shenandoah Co., Va., will be held at Soliloquy, Oct. 2, 3, commencing Sabbath morning at 9 o'clock. All the Sabbath-keepers in the State are urgently requested to attend if possible; but if any cannot be present, let them send in a written report. Direct your letter to A. C. Neff, Quicksburg, Shenandoah Co., Va.; tell how you are prospering spiritually, and also inclose your tithes. Brn. Rife and Maurey will do the preaching, and, with the elder, look after all the interests of the cause.

These brethren are also requested to attend the quarterly meeting of the church in Mount Zion, Page Co., Oct. 9, 10, and encourage them in all branches of the work of the Lord. The church in Camden, N. J., will hold their quarterly meeting Oct. 9, 10. Bro. Orcutt will be expected to preach. I hope all will remember that the end of all things is at hand, and that now is the day of salvation. May the Spirit of God, and the love of the truth, move every heart and prompt to action. I. SANBORN.

HANOVER Mich., Sept. 18, 19, where Bro. Fleetwood may appoint. We desire a full attendance, as we expect to organize a church. There will be opportunity for baptism.

Bunker Hill, Sept. 21, 22, at 7 P. M.

Leslie, Sept. 23, 7 P. M.

M. B. MILLER.

Publishers' Department.

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

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.

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WANTED.—A first-class broom-maker, one that understands the business thoroughly, and is a Sabbath-keeper. No other need apply. Address, J. S. Phipper, Birmingham, Van Buren Co., Iowa.

For sale or exchange, a beautiful home of fifty acres one hundred rods north of the Adventist College. Good buildings, fruit, water, etc., etc. Call upon or address Dr. W. C. Baker, Chadwick Block, Battle Creek, Mich.

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