

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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PEACEABLE FRUIT.

"Nevertheless, afterward it yieldeth the peaceable fruit of righteousness." Heb. 12:11.

WHAT shall thine "afterward" be, O Lord,
For this dark and suffering night?
Father, what shall thine "afterward" be?
Hast thou a morning of joy for me,
And a new and joyous light?

What shall thine "afterward" be, O Lord,
For the moan that I cannot stay?
Shall it issue in some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?

What shall thine "afterward" be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love—
Shall this be my lasting gain?

What shall thine "afterward" be, O Lord?
How long must thy child endure?
Thou knowest! 'Tis well that I know it not!
Thine "afterward" cometh—I cannot tell what,
But I know that thy word is sure.

What shall thine "afterward" be, O Lord?
I wonder and wait to see
(While to thy chastening hand I bow)
What "peaceable fruit" may be ripening now—
Ripening fast for me!

—Frances Ridley Havergal.

Our Contributors.

THE SABBATH QUESTION.

(Concluded.)

RELIGION is the only potency which has ever shown itself adequate to improve men. The preaching of God's word and of God's will has renovated human hearts, and renewed the face of society; it has succeeded when every other agency has failed; it is doing this in unnumbered instances at the present day; and if we study the facts either of human nature or of history, we are warranted to expect help and success in the future from this and from no other source. Let us, therefore, light our torches at the sun, and while we recognize the Sabbath as a civil institution full of wisdom and beneficence, and therefore to be asserted by all the authority of the State, and deduce it also as a moral obligation to be urged with all the force the conscience can bring, yet as civil institutions no more perpetuate than they produce themselves, and as the sense of moral obligation is awakened and kept alive only by some religious quickening, let us not forget that the Sabbath, in order to be widely diffused and permanent, must come clothed with the power and crowned with the authority of God's legislation. I think we shall find that the weakening of the hold of the Sabbath upon men is just in proportion to the weakening of their convictions of its divine authority.

Is it true, then, that we have such a command, a universal and perpetual command, of God that we recognize and reverence this day?

Certainly such would seem to be the case at the first view. The command to "remember the Sabbath day to keep it holy" stands in a code of which all the rest has confessedly a universal and perpetual obligation. Like the other nine commandments, this was all written by the finger of God, and was with them the first direct proclamation of the God of Abraham, of Isaac, and of Jacob to his chosen people through whom all the families of the earth should be blessed. There is nothing in the form or the terms of this command which indicates any narrower application or more limited authority than belongs to the others with which it is associated. It constitutes with them the testimony—thus termed by God himself—or witness, of the divine will. We call it one of the ten commandments, but it is noticeable that they are not thus termed in Scripture. There, whenever they are spoken of together, whether in the Old Testament or in the New, they are called the ten words, a distinction quite remarkable. The word of God, the word of the Lord, expresses not simply a particular command, but rather announces the abiding source of all commands. The commands may often have only a local and temporary application, while the word of the Lord standeth forever. God himself, in his utterances to Moses, distinguishes between these words and the judgments of particular statutes which he commissions his servants to declare to his people. It is these ten words, and not the accompanying statutes, which are written by the finger of God on the tables of stone, and which are sacredly preserved in the ark, called the ark of the covenant because it bears the record of this testimony of God's righteous will, the announcement of which to his people is God's covenant with them. God's work in his kingdom of grace is thus analogous to his work in his kingdom of nature; the individual rests upon the species; the particular is upheld by the universal; the laws which are of local application, which belong to a time and a people, are first grounded on a law world-wide and eternal.

These considerations are not doubted, so far as I know, respecting any one of the so-called ten commandments, excepting the fourth. All the others are admitted to be of perpetual and universal obligation, but this, it is said, is Jewish and transitory; all the others carry with them the evidence of their universality in their own statement, but this, it is said, is a positive institution whose ground is not seen by the natural conscience; all the others have a substantial existence which neither the old dispensation could constitute nor the new change, but this is regarded as only the shadow of good things to come, the body of which is Christ. These views are held by many wise and excellent men, and demand our careful attention.

Certainly the reasons for refusing to one of these commandments the unlimited sway which confessedly belongs to all the rest should be so clear as to make it impossible either to mistake or to deny them. But this is far from being the case. When it is said that the Sabbath is only a Hebrew institution, it seems to be forgotten that the Hebrew Sabbath was not alone the Sabbath of the fourth commandment, but a particular and local Sabbath, based upon and repre-

senting the general provisions which the fourth commandment contains, but characterized by particular observances and enforced by special penalties, none of which are mentioned in, and all of which are independent of, the commandment itself. These particular observances, these special statutes and penalties, were doubtless wise for the Hebrews, for God enjoined them; but they are not, therefore, wise for all men, and these might all disappear as a local and transient structure whose broad foundation stands unchanged and may be built upon forever. Whatever may be said, therefore, about the Hebrew Sabbath, whether it abides still for them or is done away for them and for all men, does not affect at all the question of the perpetual validity and obligation of the fourth commandment. Again, when it is said that the fourth commandment is not a universal and perpetual injunction, because the Sabbath is only a positive institution and contains no universal precept, we are led to inquire, What is a universal precept? It is not necessary that it be universally acknowledged in order to be universally obligatory. It may be true and binding upon all men, and yet only evidently true to some. It may shine with a resplendent and self-revealing light, while there may be blurred or blinded eyes by whom it is not seen. The light shineth in darkness and the darkness comprehendeth it not; but this is not because the light is not light, but because the darkness is darkness. We must not say, therefore, that the fourth commandment contains no universal precept because we cannot see the ground on which the Sabbath rests, as we can see the ground for prohibiting murder, adultery, and theft. It is possible, to say the least, that to other intelligences the original basis of the Sabbath may be just as clear and just as self-evident, and therefore just as universal, as is the basis of chastity and honesty and truthfulness. A self-evident truth is not thereby instantaneously evident. All the truths of mathematics are self-evident, and yet they are not seen until the eye has been opened and taught to see. I do not suppose that a child in his earliest intelligence recognizes the obligations of the fifth commandment any more than some men recognize those of the fourth; but the obligations are there, whether the child recognizes them or not, and would be there, whether the commandment should announce them or not. I think it is quite possible that there may be many persons in the world, very ignorant persons doubtless, but yet persons who have never thought of the obligations of any of the ten commandments, and who would never think of them till they were taught and trained. Now if it be really better for mankind, as wise men unitedly affirm, that the daily routine of human toil should be interrupted by periods of rest from labor, if it be wise that the body have special times to rest from labor, and the spirit special times to give itself to worship, then a certain length and frequency of such periods is better than another; there is a wise division of such seasons, which to a vision sufficiently broad and clear must be just as evident and just as necessary as is the eternal requisition, "Thou shalt have no other gods before me." The distinction between a positive institution and a moral precept, as though the one were grounded on an arbitrary enactment, and the other rested on absolute righteousness, cannot in the least be maintained in ref-

erence to anything which God has enjoined. He does nothing arbitrarily. All his ways are perfect. He sees the eternal and unchanging reason for them all, and could his subjects come to see his statutes in the light in which he must ever behold them, the distinctions which they now make between a law whose reason is apparent and a law whose reason is hid in the will of the Lawgiver would forever disappear.

But it is surprising to me that the reason for the fourth commandment, the reason clearly stated in the commandment itself, is so greatly ignored, or at least is brought forward with so little prominence, in the discussion of the Sabbath question: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Here is a reason divinely announced for the divine injunction, "Remember the Sabbath day to keep it holy;" and if we only note this reason until we see its divine and glorious significance, I think we can never after doubt the universality or the perpetuity of the injunction to which it is attached. What does it mean, then, when it says God rested from his work, and therefore commanded man to rest? Man becomes weary from his labor and needs rest for his refreshment; but surely this is not true of God. He has wasted no power in his work which he needs rest to restore; and while man may find his rest a recreation from which he rises with new energy to his work, and while this may make it wise, must make it wise, for him to have his stated times for rest, this is only incidental, and does not reach at all the high significance of the reason which requires him to rest because God rests. God rests because he is a spirit, and as a spirit finds completeness in his work. Nature never rests; nature never is complete. From day to night, from night to day, swifter than a weaver's shuttle, bringing life to death and death to life again, nature never finds a beginning which is not an end, nor an end which is not a beginning. "One generation passeth away, and another generation cometh; the sun also ariseth and the sun goeth down, and hasteth to the place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." "Is there anything whereof it may be said, See, this is new?" Such is the ever-recurring question of nature, to which the ever-recurring answer of nature must be: "The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun." But the answer of the supernatural, of the spiritual, is: "Behold, I make all things new." The spiritual originates and consummates, begins and finishes, its work; and it is the announcement of himself as spiritual and supernatural when the Creator of the heavens and the earth beholds his work that it is good, and rests in the completeness of what he has done; rests not because he is weary, but because his work is worthy of him and needs no further repetition. There is thus something sublime in the primeval record: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." And therefore it is meet that man made in the image of God should remember the Sabbath day to keep it holy, should perpetually hallow and sanctify the day whose announcement is God's witness to himself as spiritual and supernatural, and whose keeping is man's witness that he is supernatural and spiritual too. That the Sabbath is a day of rest from bodily labor, wherein man on his natural side finds rest and refreshment, is abundantly true; but this is only incidental, is but the means whereby man rises to his true spirituality and rejoices in communion with the Father of spirits. This is the reason for the Sabbath, and the law remains while the reason remains. Instead of the fourth commandment announcing what is sometimes called a merely positive in-

stitution arbitrarily enjoined, the true view shows us in this commandment the very ground on which the application of all the others rests. The commandments are not given to nature, but only to spirit. They have no significance save to the free will, and it is only in this fourth commandment that the free will implied in all the rest is explicitly declared,—the free will of Him who made the heavens and the earth, and in whose image man was made.

We learn from the record that the Sabbath was observed by the children of Israel before the ten commandments were given. "To-morrow," says Moses (Ex. 16:23), "is the rest of the holy Sabbath unto the Lord;" and again (verse 26), "The seventh day is the Sabbath;" and once more (verse 29), "The Lord hath given you the Sabbath;" and still further (verse 30), "So the people rested on the seventh day." It is certainly remarkable that this is the only matter in the ten commandments which Moses lays before the children of Israel before the ten commandments were given; but this is not strange if the fourth commandment contains, as I think it does, the reason which justifies all the rest. The Sabbath, thus, is not a new institution commanded from Mount Sinai, but one already known, which they are solemnly enjoined to remember. If the act of remembrance points backward to the beginnings of the human generations, the command to remember points as truly forward to their end.

I think we are warranted to say from all this that the fourth commandment is at least as universal in its obligations as any of the ten, and that while there was a Jewish law of the Sabbath which was local, and which has passed away, this was wholly accessory to the fourth commandment and dependent thereupon, while the fourth commandment is as independent of it as are the second and fifth and sixth and seventh and eighth and ninth commandments independent of the particular Jewish laws against idolatry and disobedience to parents and murder and adultery and theft and false-witness.

Is there now anything in the New Testament which would set this doctrine of the Old Testament respecting the Sabbath in any different light? In the Old-Testament representation the Sabbath appears as a blessing. The rest from labor which it enjoined was a privilege which all were to enjoy. "In it thou shalt not do any work," etc. This not only was a privilege, but was recognized as such by the early keepers of the Sabbath, and is now recognized as such by all who carefully contemplate it, even by those who look no farther than its physical and natural relations. It would be strange, therefore, if the new dispensation with its larger blessings were to abridge, or do away with, any of the blessings of the old.

In studying the New Testament, it is quite evident that the true doctrine of the Sabbath was exceedingly important in our Lord's eyes, as we see from the prominence with which he brings it forward, both in his works and his words. I need not note the points, sufficiently familiar, which illustrate this. But in them all two truths stand out with great distinctness, and together constitute Christ's full teaching in this matter. The first is that the Jewish attachments to the Sabbath were largely corruptions and perversions, which not only might be disregarded, but which should be set aside; and the second is that the Sabbath itself is quite distinct from Jewish observances, and has a ground and meaning quite independent of these. When he says, "The Sabbath was made [*i. e.*, became] for man," I do not see how we can avoid the conclusion that he is here looking at a universal fitness of the Sabbath for a universal human need; and when he says, in justification of his work of healing done upon the Sabbath day, "My Father worketh hitherto, and I work," it seems equally clear that he is here placing the Sabbath again upon its original grounds in God's work, which, complete as creation, continues also as a preserving energy, which is at the same time complete. Because the Sabbath is made for man, the Son of man, he in whom manhood is truly reproduced, the Divine Man is Lord of the Sabbath

day, whose utterances respecting it admit of no appeal, and must be for all men. The more one ponders on the prominence of the Sabbath in the teachings and the life of Christ, and the more one penetrates to the meaning of this institution as illustrated by Christ's words and his example, the greater, I think, must be his sense both of its importance and its universality. Christ's teachings here as elsewhere come before us in large outline. They suggest rules rather than announce them. But their suggestions are seeds which in a good soil will bear their fruit after their kind, and in a healthy soul will formulate themselves in rules for the practical observance of the day, indicative both of its sacredness and its beneficence.

It is sometimes said that as in the gospel dispensation we are not under law but under grace, therefore the law can no more be obligatory upon us, and that it is to forget the liberty wherewith Christ maketh us free and be entangled again with the yoke of bondage, when we insist upon commandments as rules of life. Our actions should be prompted, it is said, by the inner behest of the Spirit, and to be controlled by laws and commandments is to fall from grace. There is a certain truth in this, enough to make it plausible and give it currency with some minds, but there is also a certain ignoring of the truth. To those who are under the gospel, in whom its spirit lives, the law has become translated into a life, its external obligation has become an inner inspiration; but are its obligations thereby relaxed? has it thereby any the less constraint? Is the law against theft any the less a law or any the less obligatory where people are perfectly honest through an inner inspiration than where they are only kept from theft by the sheer force of the law? The law has become translated into a life, but has it lost its authority in the process? Nay, has it not rather gained in authority, as the command of a father grows in its constraining force in exact proportion to the growing love and reverence of his child? I think we fall into a very serious error when we argue that the law of commandments has lost its force in the gospel. "Stand fast," says Paul, "in the liberty wherewith Christ has made us free;" but we are not to forget that liberty is not a disregard of law, but an obedience to the law; the bondage has become changed to freedom, not by a change of the law, but by the changed motive for obedience to the law. The law is truth, and it cannot, therefore, be set aside; the law is right, and it must therefore be always obligatory. There is the same law in the old dispensation and the new, and precisely the same obedience thereto is required in both. The difference is that through the new motive now brought in, the obedience which failed before is now secured. This is precisely as Paul argues in the Epistle to the Romans: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The law requiring righteousness is not relaxed, but is rather intensified in the gospel, as argues the author of the Epistle to the Hebrews: "For if the word spoken by angels [*i. e.*, the law given from Mount Sinai] was steadfast, and every transgression and disobedience received its just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?" "I came not to destroy the law," said He who was both Lord and Christ, "I came not to destroy, but to fulfill." The love to the Lawgiver with which the grace of God in the gospel inspires us, and which transforms the commandments of God into divine benedictions, leads the soul to a loyal devotion whose depth and breadth and intensity elevate and glorify, as not before, the authority of the law. "Do we then make void the law through faith? God forbid; yea, we establish the law." We must come back, therefore, to the original ground of the Sabbath; and here the presentation of its claims may rest—as a divine institution, made for man, made because the unmade Wisdom saw its fitness for man's need, made as

a witness that the Creator of the heavens and the earth is a spirit, and made for man as a testimony also to his own spirituality. The law remains while the reason remains.—*J. H. Seelye, A. M. (President of Amherst College), in Princeton Review.*

INFLUENCE.

BY ELIZA H. MORTON.

As music fills the yielding air
With trembling waves of sound,
So influence of this mortal life
Is felt by all around.
Think not to live for self alone,
For that can never be;
Thy words and acts may ever fix
Another's destiny.

The star-like glory—golden beams
Of feeling and of light—
Is e'er encircled with a glow
Of heaven's own beauty bright,—
A glow that mind of man reflects,
And inspiration gives
To kindred minds, until it wakes,
And with fresh vigor lives,—

Aye, lives as never lived before,
And chants its life below
In measured words that from the heart
In rhythmic fullness flow.
The fount of feeling, sympathy,
Has nurtured many a thought;
Poetic beauty clothed with power
By tenderness is wrought.

As organ-peal, soft, rich, and full
Of sweetest melody,
Oft stirs the depths of human soul
To answering harmony,
So gentle words from those we love
Touch tender chords within,
Till hearts respond to truer life,
And victory over sin.

FOLLOWING "AFAR OFF."

BY M. O. WILCOX.

JUST after the Master had ridden in triumph into Jerusalem, and the populace had greeted him as king, while the triumphant shouts of the multitude were yet ringing in his ears, ardent Peter could say, "I will lay down my life for thy sake." "Though all men should be offended because of thee, yet will I not deny thee." "Though I should die with thee, yet will I not deny thee."

But little did he know of what was before him. He who was so lately escorted into Jerusalem by the triumphant throng, is betrayed by one of the twelve, and delivered into the hands of the infuriated priests, the ignoble mob, and the brutal soldiers. Possessing all power, he bears these indignities without a murmur. God's cause was at a discount in the world then, and it took brave men to stand. It needed more courage to face the scornful glance and flippant sneer than to face the armed soldier. The latter was Peter's way, but it was not God's way. His unwise zeal was rebuked, his ardor cooled, and he fell into the rear, and "followed," but "afar off." His enthusiastic promises were forgotten. If he died, it would not be "with" his Master, for he was now "afar off."

The influence of Jesus could no longer be felt. Peter had placed the world between them. And yet he followed; but by following afar off, he was led to deny his Lord. He wanted to be the friend of Jesus, but he did not want the world to know it. And so when the little maid said to him, "Thou also wast with Jesus of Galilee," he, in order to shield himself from being classed with the despised and rejected One, could declare, with curses and oaths, "I know not the man." Had he walked with his Lord, he never would have denied him, and brought upon himself the poignant grief and bitter tears of repentance that came after.

We wonder that Peter could thus have denied his Lord, but, brethren and sisters, have we not done the same thing? Are we not in the same danger as Peter? Are we not following "afar off"? Of course we believe the truth in all its parts; so did Peter. We are ready to die rather than yield it; so was Peter, and he proved it by boldly attacking those who came to take his Lord. But his temptations, like many

that beset us, came from within. His pride was appealed to, and triumphed.

Bro. A. believes in the tithing system, and is going to carry it out "sometime," and so he lingers and grows cold. He follows his Lord, but it is "afar off." Covetousness separates him from his Lord.

Bro. B. says he believes in the health and temperance reforms as connected with the third angel's message; he believes in the instructions given us upon these points through the testimonies. He condemns Bro. A. for his course, and follows "afar off" himself. Appetite separates him from his Master.

Sister A. also declares that she believes most firmly in the teachings of the testimonies, and condemns Bro. B.; yet the flounces and puffs, the laces and ribbons, feathers and flowers,—all show that she has fallen sadly in the rear, and is following "afar off." And in this position, how easy it is to deny the Lord. The so-called worldly friend looks with scornful glance at the plainly dressed, faithful, separated ones, who are walking close to the Master, and then at fashionably dressed Sister A., and asks with insinuating tone, "Are you one of these?" Fashion, pride, love of display, and fear of giving offense, generally triumph, and Christ is denied in the person of his followers.

Perhaps these are among the more prominent things that are separating us from the Master. There are also the so-called little things,—the word for the Master neglected, the family altar broken down, the prayer-meeting unattended, the light conversation, proclaiming that if following at all, it is "afar off."

We may be brave and strong in calm and sunshine; but we are timid and weak in cloud and tempest. Our strength is only real strength when connected with God. Outside of his care and protection, we cannot hope to withstand the temptations of the adversary. And if we are neglecting known duty, we are rapidly falling behind, and will soon be "afar off." Then denial cometh. Says the prophet, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God."

We would walk near the blessed Teacher at all times—in the glad some throng or the maddened mob, among the persecuting priests and haughty rulers, within the quiet home circle and the weekly prayer-meeting, surrounded by the saints or by a sinful world, we would live near to him. The Lord will be near to us, if we will but draw near to him. We draw near to him by doing his will. Oh to be more like Christ! "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Brethren and sisters, let us follow the Master, but not "afar off."

MODEL FOR RELIGIOUS AMENDMENTISTS.

THOSE who are laboring to procure an amendment to our National Constitution in favor of religion, strongly profess their apprehension that infidelity and even Paganism will run riot in our fair land if not restrained by the strong arm of civil law. They are not the first to indulge such fears. Two centuries ago our worthy sires of New England engaged in the same laudable work, and carried it on to considerable success in some instances, as the "heretics and malignants called Quakers," and also the Baptists, could testify, having experienced some of the "tender mercies" of those who were zealous for the honor of our longsuffering and compassionate Saviour.

But sometimes their plans miscarried, as in the following case. This letter from a very pious Puritan explains itself. It cannot fail to be of interest at this time, as a bit of history which is so nearly trying to repeat itself, at its second centennial:—

SEPTEMBER, 1682.

"TO YE AGED AND BELOVED JOHN HIGGINSON:—

"There be now at sea a shippe (for our friend Esias Holdcraft, of London, did advise me by the last packet that it would sail sometime in August) called ye *Welcome*, R. Greenwas, Master,

which has aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett, of ye brig *Porpoise*, to waylaye ye said *Welcome*, as near ye coast of Codd as may be, and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified, and not mocked on ye soil of this new country with ye heathen worshippes of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in Rum and sugar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people.

"Yours in ye bowels of Christ,
"COTTON MATHER."

We recommend this as a model for those ardent Christians who are so intent upon putting down, by human authority, those who presume "to worship God according to the dictates of their own consciences," in this age of enlightened Christian liberty. Cotton Mather was a man of undoubted piety, zealous for the cause of God, and a fine example of what "zeal toward God, but not according to knowledge," will produce. An order to "waylaye ye ungodly scamps" of these last days who refuse to observe "ye venerable day of ye sun," would be refreshing to the senses of those whose souls long for "Christian legislation" against those Mordecais who refuse to bow to their ideas, and to accept as Christianity their own mixture of Platonism and Roman Catholicism. If there is no hope of "making gayne for the ministers" by selling them in exchange for "rumme and sugar," they might still be made to add to the interest of religion by putting them up to be "raffled for" in a "church fair," and thus make "fun for the million," who are invited as pleasure-seekers to fill the treasury of the Lord! We have Scripture example for this too. Samson was used for a similar purpose; but we let each one carry out the comparison to suit his own taste.—*Signs of the Times.*

SEEKING AN ESCAPE.

BY W. D. CHAPMAN.

IN an old number of *Zion's Herald*, published in Boston, I find the outline of a sermon by Rev. Henry Lummis on "The perpetuity and obligation of one rest-day in seven, so that the seventh day is obligatory if the first is not." His quotations and arguments are continually in favor of the seventh day. Speaking of certain Scripture passages, he says, "They all recognize one specific day, which is the day indicated in the decalogue. Would it not seem that any authoritative change would have been as specifically indicated as was the original day?" But Prof. Lummis is an observer of the first day, and his address was delivered before the Massachusetts Sabbath (Sunday) Convention; so it will never do to leave the subject in this shape, and—"the following escape is suggested."

Now, are not very many who are brought face to face with Bible truth on this subject doing the same thing? An "escape is suggested;" they seek by some means to avoid doing their plain duty. As a consequence, our people have found it necessary to publish a refutation of forty-four "escapes" from keeping the Bible Sabbath,—forty-four conflicting positions, either in favor of Sunday or opposed to the seventh-day Sabbath! This is sufficient proof that Prof. Lummis is not the only one who is trying to find an "escape," and that it is not an easy thing to do. Sabbatharians give but one reason for their course. In the beginning God set apart the seventh day as a Sabbath, and he has never repealed or amended the law enforcing it. On the contrary, he has often repeated it, and has told us that the Sabbath will be observed in the world to come (Isa. 66:23); therefore we hold that the law is still binding.

This principle is not confined to the Sabbath, but is extended to all the doctrines and reforms taught by Seventh-day Adventists. Instead of

gladly accepting new light, many cast about for some "escape." "It is unpopular, and I shall lose my influence." "I shall be misunderstood, and taken for a Sabbath-breaker." "If you do your duty as far as you know, you will be all right; the study of such things makes folks insane." And thus excuses multiply for the non-performance of known duty.

Not a few of us who profess to keep all the commandments of God, try to find an "escape" when we are called upon to exercise further self-denial. Does our conscience tell us that we should be further separated from the world? "I will lose my influence over others for their good." Is the subject of tithing presented to us? "I am in debt;" "I have a large family;" "I give now all I am able to." Are we convinced that we should give up pork, tea, and coffee? "My circumstances make their use unavoidable;" "I can't get along without my tea." Are we urged to attend camp-meeting? "My worldly interests will suffer;" "I can't afford to go this year." Why should we wish to escape from the performance of any known duty? After giving up so much, should we not be willing to do a little more to make our acceptance sure? Have we ever had reason to regret obeying God, or spending time and money in his service? Is not his yoke easy, and his burden light?

Let us not suggest to ourselves "The following escape."

THIS GENERATION.

BY T. M. LANE.

MUCH has been said through the columns of the REVIEW in regard to "this generation," and what we were to understand by the expression as it occurs in the twenty-fourth chapter of Matthew. It has been held by some as referring to the period of time between the darkening of the sun in 1780 and the second coming of Christ; while some have placed its commencement at the falling of the stars in 1833, and its expiration at the coming of Christ the second time.

Now the original word from which generation is translated means family, generation, descent, an age, race, or generation of men. We see by this that it may refer to a longer or shorter period of time. The words of Christ in this chapter, Matt. 24, are in answer to the question of the disciples, "Tell us, When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

The Saviour carefully instructs them in regard to the overthrow of Jerusalem, then proceeds to give them signs of his second advent and of his coming in the clouds of heaven with power and great glory. And what are these signs? Three great and distinct ones have been shown in the heavens; and it seems quite consistent that the Saviour, in giving these signs to his followers, should do it in such a way as to warn all men. Thus he gives them from the heavens above,—a place from which all men could see them for themselves, which is far better than as though they had been given in some part of the earth and had been upon the earth; for then many would have disputed them.

After giving these signs, and telling his disciples that they would occur at a particular time, he introduces the parable of the fig-tree, making the subject still plainer and attaching importance to it. He then says, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Now, the difficulty is not just what the Saviour was talking about, or what the signs were, or just when they should be given; but just what period of time was meant by the expression, "this generation."

The men that listened to the preaching of Noah, that heard him recount the mercies of God, all of his dealings with him, and what the Lord had shown him in regard to the flood of waters coming on the earth,—how he should build an ark in which to save all those that should repent of their wickedness and believe God,—that generation, evidently over one hundred years long, did live in the most important

time that the world had ever seen. And that class of individuals that lived in Nineveh, and heard the strong words of Jonah in regard to the destruction of their city, lived in an important time to them, and constituted that generation to which Jonah preached, as did the antediluvians in the days of Noah. Also the race of men living on the earth at the time of Christ, and having an opportunity to listen to his great words and witness his mighty miracles, constituted that generation, to which were given very important things. And we think "this generation," as used by Christ in Matt. 24:34, refers to that class or race of men living on the earth when the last warning message of mercy should be preached, the same as in the days of Noah, Jonah, and Christ.

Now, is the last message of mercy being given?—Yes. Where is it found?—In Rev. 14:9-12, and is supported by the whole Bible. When did this message begin to sound?—Shortly after the close of the 2300 days (or years) of Dan. 8:14. When did they close?—In A. D. 1844. Then when does the last generation commence?—In A. D. 1844. Therefore we think the expression "this generation" refers to the period of time that is to be occupied by the last message of mercy, that it begun when all prophetic time ended, and will last until the end of man's probation.

But it may be asked, Why does not the expression "this generation" refer to the time during which the signs were given, from 1780-1833? Question: Were the signs to be preached by Christ or man? Answer: Man. Then Christ gave the signs, and told his followers when to look for their fulfillment; and after they have been given, then men preach them as having been fulfilled; hence "this generation" refers to the period of time in which the signs are preached, and not to the time in which they were given. But why did not the last generation begin in 1833 instead of 1844?—Because prophetic time ended in 1844; because the fullness of time had not yet come. This was the time of the first message, in which these signs were preached to a considerable extent. Furthermore, why did God call Noah and all his house into the ark, and then say, "Yet seven days, and I will cause it to rain upon the earth"? Gen. 7:1-10. Why the period of seven days before the rain, after Noah was all prepared for it? Perhaps the same reason can be given for the lapse of time from 1833 to 1844, before we enter upon the real time of the last generation.

As regards the length of the last generation, it cannot be clearly proven; but we see that in Noah's time the generation was over 120 years in length (Gen 6:3; 7:1), and the forty years' wanderings of the children of Israel constituted that generation. Heb. 3:9, 10; Ps. 95:9, 10. But the last generation, beginning at the close of all prophetic time, in 1844, must last till Christ comes; and we know that it is wise in our Saviour not to reveal the exact time of his coming. But he says, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. The Lord wants a people that exercise faith. Such a people he will have,—a people who have faith, and love his second appearing.

AN INSTANCE OF DEMONIAL POSSESSION.

482 West Adams St., Chicago, Ill.

MR. WILSON:

Dear Sir,—Your article in the March number of *Our Rest*, entitled, "Giving Heed to Seducing Spirits," has so impressed my mind, that I would like to relate to you an instance of demoniacal possession, related to me by a friend who was an unwilling witness of the scene, and whose truthfulness cannot be questioned. And most deplorable is the fact, that it occurred in a family distinguished previously for elevated Christian living. The honored head of the family (J. P.) was for a time employed as a colporter, laboring through the northern part of Illinois, establishing Sunday-schools, and holding meetings in different localities, with marked success, his labors being blessed by the power of the Holy Spirit. Yet there came a time when this seemingly godly man gave heed to "seducing

spirits;" and, although warned by friends who deeply deplored his declension of spiritual life, and the effect on those who had been blessed by his labors, he became at length a confirmed spiritualist, leading his family with him into the same error.

Mr. P. used often to stop at the house of my friend, when he was engaged in the Master's work, and hold neighborhood meetings; and this was their first acquaintance. Afterward, through business transactions, they became acquainted with his family, which consisted of wife, several daughters, and a son, all led on by him in this way of error.

After this great declension in spiritual life, while Mr. P. was living in Mendota, my friend, whom for convenience sake I will designate as Mrs. E., called on his family, intending to stop only a few moments, as she did not wish to enter into any conversation on their peculiar views. However, they were so determined in their purpose, that they compelled her to remain, taking from her her outer garments, and requiring her to remain to dinner. I mention this to bring out a remark of Mr. P.'s. Not wishing, I suppose, to appear to their friend wholly godless, at the table he repeated these words: "God bless our food;" and speaking to Mrs. E., said, "I have about done praying; it's of no use to pray."

The meal being finished, Mrs. P. and a daughter who was at home (one having recently died), repeatedly broached the subject of spiritualism, and Mrs. E. persistently refused to talk on the subject, saying she had no sympathy with their views, and wished to hear nothing about them. However, while sitting in conversation with the daughter, she suddenly arose, and taking her seat at the piano, commenced playing and singing a familiar little song, which an aunt of Mrs. E.'s, long since dead, used to sing and play for her amusement when a child. Naturally surprised and interested, she noticed, also, that she seemed changed in appearance, and observed, too, a peculiarity in one of her hands which she remembered also as being a peculiarity in the hand of her aunt, who used to play these songs to her.

The medium turned her head, and looked over her shoulder. Mrs. E. said, "What are you looking at, Lottie?" She said, "Your Aunt Susan is standing there;" and then presenting her hand said, "How do you do, my niece?" Mrs. E. replied, "You are not my aunt;" and when with angry looks the question was repeated, the same answer was given,—"You are not my aunt."

During the unpleasant scene, which continued three or four hours, her aunt was represented as saying to her through the medium, "If you would be happy, you must give up the Bible. I have wandered in darkness for years, and could see no light, because I would cling to my belief in the Bible. Now I have given that up, I can see light, and I am happy."

Mrs. E. said, "I will never give up the Bible; it is all the light I can see;" and then, speaking as though the departed spirit were present, said, "Aunt Susan, how is it you have so changed? You used, when here, to love the Bible, and enjoy prayer-meetings, and many a time I have heard you say, were it not for the religion of the Bible you would not wish to live."

The reply was given, "I have since learned differently; and you will wander in darkness, as I have done, till you give up your belief in the Bible."

"I will never give up my belief in the Bible," said Mrs. E.

The medium, now filled with rage, asked, "Will you believe in a God who will get mad, so mad he wants to kill anybody?"

"God never did get mad," said Mrs. E.

The medium replied, "Yes, he did; he got so mad at Moses he wanted to kill him." And, turning to her mother—she seemed now to represent the spirit of her sister who was dead—she said, "Go get my Bible, and be sure to get none but mine [telling where she would find it among the things she had left]; and in 2 Samuel, 24th chapter, you will find God was so mad at Moses he wanted to kill him."

Mrs. P. searched for the Bible, but could not find it. Mrs. E. then said, "I guess you've not got a Bible." "Oh, yes," she said, "we've not quite thrown away the Bible;" and after another search, found one, and read the account of God's displeasure on account of David's numbering the people.

The devil was noted hundreds of years ago for quoting Scripture incorrectly, and he has not increased his knowledge much since, else he would have directed her to a certain statement in the 4th chapter of Exodus. Had he done so, I am not sure how Mrs. E. would have met the assertion. However, she explained that God's anger was not a human passion like ours. "He says he 'is angry with the wicked every day;' but his anger is indignation at sin—he cannot endure sin."

Doubtless this was too personal an allusion for his Satanic Majesty, and eyes full of rage were turned upon her. This demon-possessed soul said to her, "Will you believe in spiritualism if this piano will walk across the floor without any visible power, and stand face to the wall, and play the most beautiful music you ever heard?"

Mrs. E. answered, "I will not sell my soul so cheap as that."

Writhing in anger, she then asked, "Will you believe if the piano will walk out into the middle of the floor, and rise to the top of the room, and play such music as you never heard?"

"I will not sell my soul as cheap as that," was the reply.

Then, with eyes gleaming red in their fierceness, and with a significant shake of her finger, she said to Mrs. E., "When you go away from here, don't you dare report what you have seen and heard this afternoon; if you do, it will be worse for you."

Unflinchingly Mrs. E. met her defiant gaze, and said to her, "I demand of you in the name of God, whom you have been berating here this afternoon, Who has been speaking through you?"

Writhing, and frothing at her mouth with rage, no answer was given, till the question was repeated: "I demand of you in the name of God, whom you have been berating, Who is it that has been speaking through you?"

She answered, "The devil!" and with violent contortions of body, assumed her natural appearance, and taking her seat beside Mrs. E. resumed conversation where she had previously left it.

Mrs. E., astonished, said, "Lottie, what have you been doing?"

"Nothing, that I know of," she replied.

This is the only instance I have known in which the devil was forced, by the power of God, to declare himself a liar and deceiver,—the agent in these spiritualistic manifestations.

I submitted the reading of this account to my friend, to ascertain if my statements were correct, or the picture overdrawn. She said, "The scene cannot be overdrawn; the half has not been told." It occurred several years ago, and she made no record of it at the time; and she can recall now but a small part of what was said to her in order to draw her into the snare. Most sweet and winsome music, and a persuasive, attractive manner toward her were made use of until she was found to be immovable; then came the fiery, flashing eyes, the angry, defiant countenance, full of vengeance in its expression, as though she were ready to fly at her in her rage; and the revengeful threat if she should reveal anything she had seen and heard.

Mrs. P. herself begged of her not to say a word about it to any one; she said she would not have her daughter know, on any account, how she had appeared.

Afterward the daughter visited my friend in Providence, and urged her to become a medium, telling her she would make an excellent one, and the spirits loved her very much, and were anxious to get her into their company. From this it appears she was never informed of the dreadful scene in which she acted so conspicuous a part. She told my friend she had no idea how happy she would be, if she would only embrace spiritualism.

My friend did, at the time, give a full account

of the scene she had witnessed to her own family, and to others also; and a minister of the gospel, who heard it, took occasion to preach against this delusion of the wicked one, giving a more complete account than can now be related.

We see in this instance the true origin of all so-called spiritual manifestations, however captivating and innocent they may appear; they are the work of the devil, leading captive silly souls to their own destruction. It is deplorable that so many, who seem otherwise to possess strong minds and sound judgments, prove themselves so utterly infantile in strength here, and are "led captive by Satan at his will."

But this wily adversary knows well how to conceal his "cloven feet," by the winning artfulness of soft, dreamy music, bringing to the memory childhood's happy innocence, bringing to the mind with vivid impression some lost, loved form and face; and if that face is remembered as bearing the impress of holy devotion, a soul at peace with God, so much more potent the power the adversary wields over the unsuspecting, sensitive soul.

My soul has been stirred to its depths, that so very many, at this day, are led by "seducing spirits," whose manifestations are nothing else than the work of the devil, transforming himself into the likeness of departed friends. These may be revered for their living, active faith in God, and love of his word, who are yet made by this power of the great adversary to belie themselves, to deny their God and his truth, and to appear as the tempters and destroyers of their own dearest friends.—*C. P. Collins, in Our Rest.*

HOW TO EVADE THE SABBATH.

BY ELD. W. B. HILL.

DOUBTER. If we only love God, that is all that is necessary.

Believer. Yes; but "this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

D. Well, the world is round, and we cannot keep a particular day on a round world.

B. You keep Sunday, do you not?

D. Oh, yes.

B. Is not Sunday a particular day? When God said, "The seventh day is the Sabbath," did he not know that the world was round? Perhaps there is danger of reflecting on his wisdom by talking in this way.

D. Well, we work six days and keep the seventh.

B. Is not Saturday recognized in all almanacs and dictionaries—in fact, by all the world—as the seventh day of the week? And is not the resurrection day called the first day of the week in the New Testament? Is it right to call that the seventh day which the Bible plainly declares to be the first day? Perhaps it is sinful to trifle with the word of God in this way. Think of it.

D. We cannot tell which is the seventh day.

B. Can you not tell which is the first day?

D. Oh, yes; our minister told us last Sunday that we keep the first day in honor of the resurrection of Christ.

B. Well, having found the first day, can you not count seven and find the seventh day? Does not this look more like a quibble than a reason? When the children of Israel were wandering in the wilderness, did not God himself point out the true Sabbath for forty years, by withholding manna on the seventh day? And have not the Jews kept it from that day to this? Is it not dangerous to dodge one of the commandments in this way?

D. We are saved by grace, and not by works.

B. Yes; but who will be saved by grace? Will those who continue to lie, steal, take God's name in vain, and break the commandments generally, be saved by grace?

D. Oh, no, of course not.

B. Well, how many of these commandments may we break? Does not James say (Chap. 2:10), "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"? Is not the Sabbath command a point?

You will think this matter over more carefully, wont you, brother? It will hardly do, when asked in the Judgment why you did not keep the Sabbath, to make the plea that you were saved by grace, and consequently disregarded the command which says, "The seventh day is the Sabbath." Such excuses may do to deceive your own soul now, but they will not shield you in the day of God's wrath.

LIBERTY AND SUNDAY RESTRICTION.

AN Austin correspondent of the Galveston News of June 2, furnished a brief report of the proceedings of the Presbyterian General Assembly in that city, under date of May 25. The following concerning the Sabbath desecration so prevalent throughout the country, and especially among the government officials and those of our railroad corporations, etc., shows that the clamor for a rigid Sunday law is unabated:—

"The committee on Sabbath desecration reported at some length, urging that Christian people speak out against Sabbath desecration, and said there is practically national legislation against the observance of the Sabbath; that the government, in requiring public carriers to transmit the United States mails, compels the running of trains, steamboats, etc., and opens the way for public travel, and necessitates the labor of thousands of employes in Sabbath work. All the offices of these high ways are thus necessarily opened. Corporations, to protect themselves from loss in running their machinery, must also handle and carry freight; and employes, to hold their positions, upon which they are dependent for subsistence, must do the work; for in case of refusal to violate the Sabbath, they may lose their entire support. We think the Christian people, and people especially of this land, should with one voice urge the repeal of every law which virtually compels a violation of God's holy day. For the diffusion of this sentiment throughout our own denomination, we recommend the synods and presbyteries to speak out boldly in favor of the proper observance of the Sabbath. The report was adopted."

When the "Christian people" shall urge and effect the repeal of the law which now grants the public officers and employes the liberty to carry the mails, handle the freights, and run the machinery of the corporations on Sunday, it may possibly effect a rest from the noise and bustle at the wharves and depots, the rumbling of railroad trains and stage-coaches, and the loud, shrill whistle of the steamboat and locomotive. It will also afford the employes an opportunity to robe themselves in a fine suit of clothes, and attend church if they choose for an hour during the day, while the other hours can be allotted to pleasure-seeking,—a stroll to the beer gardens, and perchance a visit to the rum shops; then, after the purchase of a good stock of fine cut and havanas, they can repair to their boarding-houses, where, without even a Sunday evening paper to read, they can enjoy these luxuries in common with the "large majority" of the divines who composed the above assembly, who tabled a resolution which was destined to abridge their liberties in this direction, as indicated by the following from the same report:—

"A resolution condemning the use of tobacco, and forbidding ministers to use it, was tabled by a large vote."

While this Assembly are seeking to curtail the liberties of these corporations by restraining Sunday labor, would it not be well for it to present the divine authority for the change of the Sabbath, and also that Sunday is "God's holy day"? Do they show the same willingness to "deny themselves" and cut off their own liberties, that they do to enact prohibitory statutes for others? Consistency, thou art a jewel!—*R. M. Kilgore, in Granbury (Texas) Vidette.*

—A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove.

The Family Circle.

GIVE THEM NOW.

If you have gentle words and looks, my friends,
To spare for me, if you have tears to shed
That I have suffered, keep them not, I pray,
Until I hear not, see not, being dead.

If you have flowers to give,—fair lily buds,
White roses, daisies, meadow-stars, that be
Mine own dear namesakes,—let them smile, and make
The air, while yet I breathe it, sweet for me.

For loving looks, though fraught with tenderness,
And kindly tears, though they fall thick and fast,
And words of praise, alas! can naught avail
To lift the shadows from a life that's past.

And rarest blossoms, what can they suffice,
Offered to one who can no longer gaze
Upon their beauty? Flowers in coffins laid
Impart no sweetness to departed days.

—Selected.

PRINCIPAL AND INTEREST.

"O MOTHER, mother, I am so tired!"

The dewdrops quivered like diamonds on the broad, green plumes of the cornfield by the wayside; the grass that bent over the footpath was heavy with evening moisture; yet these two wanderers clung together, homeless and alone, in the falling shadows of the night.

"Cheer up, my child; we have not very far to go. Come closer; let me brush the dew from your curls. Now take my hand."

But the child hung back, sobbing with weariness and exhaustion; and the pale young mother, bending over her in the vain attempt to soothe the hysterical excitement, did not hear the rumble of advancing wheels until they passed close to her, and a rough, hearty voice exclaimed,—

"What ails the little girl? Is she sick?"

Mary Ellsworth had never seen Farmer Raynesford before; yet the moment her eyes rested upon his wrinkled, sunburnt face, with the shaggy brows overshadowing his kind eyes, she felt that he was a friend, and made answer promptly,—

"Not sick, sir, but very tired. We have walked a long way."

"Got much further to go?" asked the farmer, tickling the horse's ear with the end of his whip.

"To Brockton."

"That's four miles off, and the little gal is pretty nigh used up already."

"I know it," said the woman, with a sigh. "But I have no money to hire a lodging nearer. In Brockton I hope to obtain work in the factory."

"I won't hear to no such thing!" said he energetically. "Why that child can't go twenty rods further. Here, get in along with me. You won't be the worse for a bit of supper and a good night's rest. I know Hannah'll scold," he muttered, as he lifted the little girl to his side and extended his hand to the mother; "but I can't see folks perishing by the wayside, and never offer to help 'em. I do n't care if she scolds the roof off the house."

It was an oddly shaped old farm-house, gray with the storms of very nearly half a century, with broad door-stone, overhung by giant lilac bushes, and a kitchen where even in the bloomy month of June a great fire roared up the wide-throated chimney, and shining rows of tins winked and glittered at every upward leap of the flames. Such a neat kitchen it was! Mrs. Ellsworth's heart involuntarily warmed at the genial sight.

Mr. Raynesford jumped out of the wagon, threw the lines over a post, and went in to conciliate his domestic despot.

"Look here, Hannah, my dear," said he to a tall, angular looking female who emerged from a pantry near by at the sound of his footsteps, her face nearly or quite as sour as the saucer of pickles she was carrying, "Set a couple more plates on the table, will you? I've brought home a woman and a little gal that I found a piece below, e'en a'most tired to death. They were calculating to walk on to Brockton, but I thought it would n't hurt us to keep 'em over night."

"I'm astonished at you, Job Raynesford," said the better half, in a tone of indignant remonstrance. "We might jest as well hang out a tavern sign at once, and done with it; you're always bringing home some poor, miserable creature or other, and—"

"There, there, Hannah," interrupted Mr. Raynesford, "I'm always willing to hear you when you're any ways reasonable, but it goes clear agin my grain to see poor folks a sufferin' and never stretch out a

helpin' hand. Tain't Scriptor, nor tain't human nature."

"Well, go your own gait, Job Raynesford," responded his wife, tartly, "only mark my words, if you do n't end your days in the poor-house, 'twon't be through any fault o' yours."

She shut the pantry door with a bang that made all the jelly cups and milk pans rattle, while Job, with an odd grimace, went out to help his guests to alight.

"Don't mind my old woman," said he apologetically, as Mrs. Ellsworth sprang to the ground, "she's kind o' sharp spoken, but she means well, after all. We ain't all just alike in our notions, you know."

"If all the world were like you, sir," said the young widow with tearful eyes, "there would be less want and suffering by far." Farmer Raynesford pretended not to hear—he was busy helping little Mary out.

"Set on them blackberries, Hannah," said he, toward the close of the evening meal, "the little gal's so tired she can't eat nothin' solid."

"I was calculatin' to keep the blackberries for the donation party to-morrow," said Mrs. Raynesford, rising with rather an unwilling air.

"Nonsense," quoth the farmer with a broad laugh. "I'm havin' a donation party of my own to-night. Here, little one, see if these berries do n't put some color into your cheeks."

All the evening little Mary sat by the hearth with her hands in her mother's, and her large blue eyes fixed on the farmer's face.

"What are you thinking about, dear?" asked Mrs. Ellsworth, once.

She drew a long sigh and whispered, "O mamma, he is so good to us!"

The tops of the far-off eastern woods were being turned to gold by that wonderful alchemist, the rising sun, when Mary Ellsworth and her child set out upon the long walk to Brockton. Job Raynesford went with them to the gate, fumbling uneasily in his pocket, and glancing guiltily around to make sure that Hannah was not within seeing distance. When Mary extended her hand, to say a grateful good-by, a bank bill was thrust into it.

"Don't say nothin'," muttered Job with a sheepish air. "Ten dollars aren't much to me, and if you do n't get a chance to work in the factory right away, it may be a good deal o' use to you. Need n't thank me—you're as welcome as flowers in May."

"Ten dollars!" ejaculated Mrs. Raynesford, who had witnessed this little episode from behind the curtains of her milk window. "Is Job Raynesford crazy, to give ten dollars to a poor, strolling vagrant? If he do n't get a piece of my mind—"

She hastened out, her cap border fairly standing on end with horror. Job waited the coming tempest with philosophic coolness, his hands in his pockets, and his lips parted in a good-humored smile.

"She means well," he said to himself, when the volley of wrath had been discharged on his luckless head, and Mrs. Raynesford had returned to her butter-making, "but she's got the greatest faculty for scoldin' of any woman I ever saw."

The years flitted by, sprinkling the steep old farm-house with the crystal drops of April showers, and thatching it with the dazzling ermine of January snows. Gray hairs crept in among the raven locks of farmer Raynesford, careworn wrinkles began to gather around his mouth and brow. Alas! those swift-footed years brought troubles innumerable to the kind old man.

"Twenty years," mused he, one bright June morning, "it do n't seem possible, Hannah, that it was twenty years ago this very day that I caught that ugly fall from the hay-rick, and got lamed for life," and he looked down at the crutches by his side. Hannah stood at the door, throwing corn to a forlorn colony of chickens. Twenty years had not improved her in any respect; she was gaunter, bonier, and more vinegar-faced than ever.

"Yes," said she slowly, "and perhaps you do n't remember that it was twenty years ago this very day that you threw ten dollars away on that woman and her child. I told you that you'd end your days in the poor-house, and I do n't see but that my prediction is likely to come true. Did n't I say you would live to repent it?"

"I won't deny, Hannah," said the old man, "that I've done a good many things I've been sorry for, but that is not one of them. No, I never for a moment repent being kind to the widow and the fatherless."

Hannah shrugged her shoulders, but made no answer. "Did n't you say you were going to see that rich lawyer about the five-thousand-dollar note to-day?" she asked.

"Yes, but I do n't suppose it will be of much use. If he'd wait a little, I'd do my best to please him. Jones says he will be sure to sell the old place from

over our heads, however. They say he's a hard man, but I mean to tell him just how matters stand now —"

"I told you how it would be long ago," ejaculated Hannah, unable to restrain her vexation. "What possessed you to sign for Jesse Fairweather?"

"I s'posed he was an honest man, and would n't see an old friend wronged."

"Fiddlesticks! That's just your calculation, Job. There, Zeke has brought the wagon. Do start off; you'll be too late for the New York train."

Job meekly obeyed, only too happy to escape from the endless discord of his wife's railing tongue.

The rays of the noonday sun streamed brightly through the stained glass casements of Mr. Everleigh's superb Gothic library. The room was decorated with every appurtenance of wealth and taste. Velvet chairs with tall backs of daintily carved rosewood were scattered here and there, marble vases occupied niches beside the doorway, and the rarest pictures hung on the paneled and gilded walls. But the prettiest object of all—the one which the rich lawyer oftenest raised his eyes from his writing to contemplate with an involuntary smile of pride and affection—was a lovely woman in a white cashmere morning robe, trimmed with white velvet, who stood opposite him, arranging flowers in a bouquet. She wore a spray of berries carved of pink Neapolitan at her throat, and tiny pendants of the same rare stone in her small, shell-like ears, and the slender waist was tied around with a bright pink ribbon.

"There, Walter, isn't that pretty?" she asked, holding up her completed bouquet.

"Very pretty," he answered, looking not at the roses and geraniums, but directly at the blue eyes and golden curls of his beautiful young wife.

"You are not even noticing it," she said.

"Because I see something so much better worth looking at," he said playfully.

"Do you really love me so much?" she asked, throwing down the flowers, and coming around to his side. "O Walter, if mamma could only have lived to see how happy we are!"

There was a knock at the door. Mrs. Everleigh slipped from her husband's arms with the prettiest blush in the world, and was very busy with her flowers when the rich lawyer's right-hand man put his grizzled head into the room.

"The old man wants to see you about that Fairweather business."

"Show him in. Do n't look so disappointed, love," he said as the grizzled head disappeared. "I shall not be detained three minutes, and the horses are at the door."

Mary Everleigh had never troubled her pretty little head about business matters, so she never even looked up, as the halting sound of old Mr. Raynesford's crutch echoed on the carpet. But the instant he spoke, she started as if an arrow had smitten her, and stood with her large eyes dilated, and her slender hands clasped together, listening as intently as though her life depended upon hearing every word. The old man was pleading and sorrowful, her husband politely inflexible. At length Job Raynesford turned to go.

"Well, sir," he said in a subdued tone, "I do n't know much about law and law books, but it does seem hard that an old man should be turned out of the home that has sheltered him for sixty years, and all for no fault of his own. They say you are a very rich gentleman, sir—five thousand dollars may seem a small sum to you, but it is my all."

Mrs. Everleigh's soft voice broke the momentary silence that succeeded this appeal. "Walter, come here one minute, I want to speak to you."

He obeyed, somewhat surprised. She drew him into a deep recess of the stained bay window, and standing there with the rosy and amber shadows playing about her lovely brow like some pictured saint, she told him how, twenty years ago, a wearied child and its mother were fed and sheltered by a kind-hearted stranger, and how he had given them money and kind wishes, when they were utterly alone and desolate in the wide world.

"But, my love, what has all this to do with my business matters?"

"Much, Walter; I am that little child!"

"You! my dearest!"

"I, my husband; and the noble man who, I am persuaded, saved my life that night, stands yonder, with gray, bowed head, and sinking heart."

"Mary, you must surely be mistaken."

"I cannot be mistaken, Walter, I should know him among a thousand. You said you loved me this morning, now grant me one little boon."

"What is it dearest?"

"Give me that note he spoke of."

Mr. Everleigh silently went to a small ebony cabinet, unlocked it, and drew out a folded paper, which he placed in her hands. She glided up to the old man who had been gazing out of the window in a sort of reverie, and laid her hand on his arm. "Do you remember the little golden-haired Mary, whom you found, with her mother, wearied out on the roadside, twenty years ago?"

"Do I remember her, lady? It was but this very morning, I was recalling the scene."

"And don't you recognize me?" she said, smiling up into his face, as she drew back the drooping curls. "I am little Mary."

He stood in bewildered silence. All of a sudden, the truth seemed to break upon him, and he laid his hands upon her head with a tearful blessing. "And your mother, my child!"

"She has been dead for years, but it is the dearest task to be the instrument of her gratitude. Here is the note you indorsed; my husband has given it to me, see!"

A small spirit lamp was burning in one of the niches. She held the bit of paper over its flame, until it fell a cloud of light ashes upon the floor.

* * * * *

"Well?"

Mrs. Raynesford met her husband at the door, at the instant his crutches sounded on the little graveled path.

"Why don't you speak? Of course, you have nothing but bad news to tell, but I may as well hear it at once. Have you seen the gentleman? What did he say?"

"Hannah," said old Job Raynesford, slowly folding up his gloves, "do you remember the ten dollars I gave that poor young wanderer, a score of years ago?"

"Why, of course I do. Didn't I remind you of it not twelve hours since? What has that to do with our troubles, pray?"

"Just this: to-day I received payment, principal and interest."

"What do you mean, Job Raynesford?"

"That little golden-haired child that sat beside our hearthstone that June evening is lawyer Everleigh's wife, and I have seen her burn the note that has hung like a millstone around my neck for years. She said it was but discharging a sacred debt of gratitude; but Heaven knows I looked for no such reward."

There was a moment's silence. The old man was pondering over the past, and Mrs. Raynesford was so taken by surprise that she really could not speak.

"And now, wife, what have you to say about my financial mistakes?" said Job archly.

Mrs. Raynesford had no argument suited to the emergencies of the case, so she very wisely said—nothing.

CHRISTIANITY, AND SUCCESS IN LIFE.

THERE is nothing in the Christian religion which is inconsistent with the highest development of manhood, in its truest sense, or with the attainment of the noblest success in life. On the contrary, there is everything to stimulate a man in the exercise, training, and development of all those faculties which distinguish him from the brute, and which constitute a part of his spiritual nature in the world to come; everything to encourage him in the attainment of a high and praiseworthy success in life. A man need not abandon any honest employment, however exalted or however humble, because he has entered the Christian walk. There is need of Christians in every path of life. He need not become a gloomy ascetic, and retire from the world to some lonely cell, remote from the society of his fellow-men. He should follow the example of his Master, and mingle with the world. But everywhere he goes he should carry his religion with him, not ostentatiously, but in a way to win others to the practice of its sublime precepts.—*Selected.*

—How little we know of what is going on in the minds of others. Often when we have given up the hope of their conversion in despair, and look upon them as hopeless cases, the Lord has still gracious purposes respecting them, and in his own way brings them to himself.

—A Christian is always on the perch, or on the wing; he is always reposing in God, or in flight after him; and the latter is as good an evidence of religion as the former; for delight is not only a part of complacency and affection, but also fear, complaint, desire—fear of losing the object; complaint of our enjoying so little of it; desire to attain and feel more.—*Henry.*

SPECIAL MENTION.

HOW A JEW LOOKS AT IT.

MR. H. P. MENDES, a Jewish divine, preached at the Nineteenth Street Synagogue, New York City, May 14, a sermon on "The Christian Sabbath," which was published in the N. Y. *Herald*. The concluding portion of his remarks, as reported, we give below. If Sunday-keepers do not wince a little under the sting of this Jewish lash, their sensibilities are more obtuse than one would suppose. Mr. Mendes examined the six texts principally relied on to prove the first-day Sabbath, after which the report continues:—

To sum up, there is not a single instance in the New Testament that Sunday, in the time of the apostles, was specially used as a prayer day; and, as Ridgely declares, "We do not find that the seventh-day Sabbath was abolished by positive law." The New Testament speaks continually of the Sabbath of the Jews, or seventh-day Sabbath, but never of its abolition, or of the institution of the Sunday Sabbath. With regard to the directions sent to the Gentiles by the apostles, to argue that they are not to keep the Sabbath because the apostles did not include it in their list of duties, would be an argument against their keeping Sunday, for Sunday is not in the list or anywhere commanded, while as a matter of fact, they, the Gentiles, do not even abstain from what the apostles did direct.

Bishop Taylor "affirms without qualification that the primitive church kept both the Sabbath and the Sunday until the time of the Laodicean Council (A. D. 364), and almost in everything made them equal; and therefore did not esteem the Sunday to be substituted in place of an obliterated Sabbath, but a feast celebrated by great reason and perpetual consent, without precept or necessary heavenly injunction."

Now the only ground for changing the Sabbath from the seventh to any other day that the Christians can assume, is that it was done by apostolic direction. But is it likely that the Christian converts would for three hundred and sixty-four years keep two days, if they knew that apostolic direction existed for the transfer of the seventh day to Sunday? The seventh-day Sabbath was allowed to be observed by Christians in the apostolic age; and the strongest indication imaginable, short of a direct historical statement, exists that in the early ages of the church the alleged transference of the Sabbath from the seventh day of the week to the first was unknown. There is no historical evidence that the apostles even hinted at instituting a first-day Sabbath.

If it was instituted in honor, as Justin Martyr observes, of the alleged rising of the Nazarene from the dead, then the reason is very insufficient, because if the Nazarene is to be considered as a man, as the Unitarians regard him, then it is impious to honor a man at the expense of Him who ordained the Sabbath at Sinai. If he is to be considered as a God, as the Trinity, as other Christians regard him, then it is absurd to honor the Son at the expense of the Father. If both days were still sanctified, it would be comprehensible; but to abolish the day which the Father instituted, and replace it by a day which the Son did not institute, and to which he certainly would have objected as destroying a command of that law he declared he had come to fulfill, is a remarkable instance of the aberration of the human intellect in the sphere of religion, where logic, clear thought, and soundness are most to be desired.

WHAT THEY WISH.

THE *Christian at Work* of July 21 speaks as follows concerning the astounding attitude of the Mormon church in reference to the life of President Garfield:—

"Just exactly what the animus of the Mormon church is we have shown us by the astounding statement unblushingly put forth by the *Deseret News*, the principal Mormon organ at Salt Lake City, that the praying circle of the Mormon church—an organization widely extended and as compact and complete in its organization as any church missionary society—is actually on its knees, unceasingly praying for the death of President Garfield. And this all because of the President's utterances in his Inaugural Address against polygamy. We are not sorry for this, save and except that we regret the evidence of this spirit of revenge, which would gladly compass the death of the President, because of his opinions and recommendations to Congress touching polygamy. And this

spirit, which is that of old Satan himself, is not merely held by a Mormon here and there, but by the entire Mormon church, whose prayer-machine is set going that the President's death may be secured; apart from the evidence of such a spirit as this action of the Mormon church affords, we are glad we are able to put in print the attitude of that church, that our readers may understand exactly where she stands, and what she is seeking to accomplish. Let it once be understood throughout the country that Mormonism desires the President's death, that it is seeking to accomplish that death by the only means it dare employ—however futile the means may be—and public sentiment touching polygamy and the latter-day sensualists, which in some places is somewhat diffuse, will become concentrated and compact. Let it be fully known that while prayers are going up from millions of homes and hearts that God will spare us our President, off in that disreputable country of Utah, ruled by a set of fanatical sensualists, prayers are being spit out that the President may die, and such a tide of indignation will sweep over the country as shall so concentrate the public feeling that Congress will catch the spirit—it has long needed to catch something of the kind—till it shall be aroused to its duty, and wipe this whole iniquity, this foul blot of Mormonism, from off the face of the country. There has been altogether too much child's play in this matter; polygamy should have been suppressed thirty years ago, when Utah was first organized a Territory under the United States laws. It will be a happy day when this bestial curse is swept from off the face of the country."

The idea that the attempted assassination of President Garfield was the result of a political conspiracy is scouted by all classes, and no doubt justly so. But who knows that it was not the result of a Mormon conspiracy?

HUMILIATING.

THE fact of the robbing of a passenger train in Missouri by armed bandits, and the murder of the conductor, was noted in our news column of last week. On this the *Inter-Ocean* utters a few comments so appropriate and pointed, that we refer to the matter again for the sake of laying them before our readers:—

"When the news goes abroad that an express train loaded with passengers has once more been robbed by bandits on a great thoroughfare in this country, the good people of England and the continent, who can find their geography, and who imagine that New York must be next door to Kansas City, will shudder and thank Heaven they do not live in this barbarous country. Such an occurrence does much to create the notion that we are a lawless community, and the impression is hardly to be wondered at. It is certainly humiliating that in this day and age, and in this country of civilization, refinement, and law, a great through train on one of our principal railways can be stopped, plundered, and its officers murdered with impunity. Within the limits of the United States the effect will be to prejudice the minds of the people more than ever against the State wherein these repeated outrages have occurred. If Missouri cared as she ought to for the reputation, welfare, and advancement of the State, her authorities would hunt these plunderers down, and hang them at a cost, if necessary, of half a million dollars. As it is, we shall probably see the old form repeated,—an inadequate reward, a feeble pursuit, and at last a fading out of sight of the whole affair. Meantime, the roads passing through Missouri better provide iron cars with loop-holes for musketry, and a twelve-pound howitzer on the pilot of the engine."

—Love is measured by the degree of self-sacrifice which it inspires.

—Little drops of rain brighten the meadows; and little acts of kindness brighten the world.

—To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humor of a scholar.

—The believer is like a light put on a cork and put out to sea, and there, in the midst of the ocean, it is preserved. Wonderful as it may appear, the light cannot be extinguished—it is invincible. There is not a greater sight in the world, than to see how religion is upheld in the hearts of God's people.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 26, 1881.

JAMES WHITE, Editor.
J. N. ANDREWS, Associate Editor.
U. SMITH, Resident Editor.

WORDS OF COMFORT.

UNDER the reign of Satan and of sin, the tenderest earthly ties are severed. Sickness, pain, and death, the legitimate results of transgression, have pressed more heavily upon each successive generation since the fall. And this tide of woe will continue to flood the world until the Redeemer shall come and destroy sin and sinners, and "make all things new." Then "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

Paul closes his words of condolence to the Thessalonians thus: "Wherefore comfort one another with these words." The members of the church at Thessalonica had been bereaved. Their Christian relatives, those connected with them by the tenderest earthly ties, had been torn from them by death. They had closed their eyes in death, and laid them in the silent grave.

Is there hope beyond the grave? or is death an eternal sleep? By the light of the gospel of the Son of God alone may we trace the way of the child of God from the grave to life eternal. Christ "brought life and immortality to light through the gospel." 2 Tim. 1:10. In his letter of condolence, the apostle would dispel the grief of Christians by dispelling their ignorance relative to the dead.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. In this appeal, in this first declaration, gospel light shines upon the Christian's grave. In death the Christian sleeps. The pious dead sleep in Jesus. They wait in hope of being waked to immortal life by the last trump. Those who have no hope beyond the grave, may sorrow indeed when their dear friends are torn from them by death. Meet them again? Never, no, never. Here is cause for sorrow that language cannot express. But the hope of the gospel dispels the gloom that enshrouds the grave of the just, and mingles joy with the cup of sorrow which the bereaved Christian is forced to drink. He sorrows, but not as those who have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Verse 14. The resurrection of Christ is a pledge of the resurrection of all who sleep in him. God brought our Lord Jesus Christ from death. And all who rest in hope of life eternal through him, those who now sleep in Jesus, will God bring from the power of death to be with Christ ever.

"For this we say unto you by the word of the Lord, that we which are alive and remain shall not prevent [go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. 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. Wherefore comfort one another with these words." Verses 15-18.

The Lord himself is coming to break the fetters of the tomb, and set the captives free. The Redeemer is coming to complete redemption. Our absent Lord is coming to change his dear waiting people to immortality, and raise the just of all nations and of all the ages, and take them to himself.

The disciples loved their Lord, and were most happy when he was with them. His presence was their joy, his absence their sorrow. When he said to them, "Little children, yet a little while I am with you, ye

shall seek me, and as I said unto the Jews, whither I go, ye cannot come," John 13:33, their hearts were filled with sorrow. Then the Lord comforts them with declarations which are still words of comfort to all who love our Lord Jesus Christ in sincerity and in truth.

"Let not your heart be troubled, ye believe in God, believe also in me. 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." John 14:1-3. O happy church of Christ, when her absent Lord shall come, and gather the scattered members of the heavenly family to himself, to ever be with Him who loved them, and washed them from their sins in his own blood!

The hope of the church is our hope. It is consummated at the coming of Christ and the resurrection of the just. It is the blessed hope to which the church has ever looked with gladness. And her interest in the Coming One and his glorious appearing grows intense as the day draws near. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:13, 14.

The prophets of God saw this day, to them in the distant future, and their hearts were filled with joy and gladness. "I know," says Job, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God! We have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:6-9.

"In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphal oar we meet,
And see an endless day."

J. W.

CHARLOTTE TENT-MEETING.

It has been our pleasure to spend several days at Charlotte, Mich., and labor at the tent-meeting in that place held by Elder Burrill. Mrs. W. had become much worn by her labors at Battle Creek, in writing important matter, and in speaking to the people.

A change seemed necessary. But it was with great difficulty that she could decide to leave home in her state of health. Finally, at 2 P. M. of the 21st, we left in our private carriage for Charlotte. The recent rains had laid the dust and cooled the air, so that driving under these circumstances was very agreeable, and we reached the good home of brother and sister Hill a little after nine in the evening. A storm had been gathering for hours. And as the intense darkness came upon us, our way was lighted by lightning flashes, while the voice of the Lord seemed to be heard in the grand old thunder in the distance. That night Mrs. W. enjoyed as much good sleep as in a week before. The 22d we enjoyed with the families of brethren Sawyer and Carman at Potterville. The Lord blessed us the rest we enjoyed with these old tried friends of the cause,

Sabbath morning we were at the tent at the close of the Sabbath-school. Bro. C. C. Lewis of the New York Conference was assisting. The School, as is common with our people everywhere, was one of great interest.

At 11 A. M., we spoke to a large congregation from these words: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin." 1 Pet. 4:1. The brethren had come in from the region round about. These, with the Sabbath-keepers in Charlotte, and many of the new hands who had embraced the Sabbath during the few weeks of the tent-meeting, filled the tent. Here we were deeply impressed with the condition and wants of our people everywhere. The congregation listened as if starving for spiritual food.

In the afternoon Mrs. W. spoke with great freedom, and at the close of the discourse thirty came forward for prayers, most of them for the first time. A good social meeting followed till 5 P. M. In the evening we spoke on the subject of Christian baptism, and on first-day at 11 A. M., from the words of the angel to Joseph relative to the infant Saviour: "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

It had been announced that Mrs. W. would speak at 2:30 P. M. on the subject of Christian Temperance. At an early hour the tent was full of the best people of the city of Charlotte. The intense heat had passed away, and the large congregation listened with deep interest to the practical remarks of the speaker for a period of ninety minutes. It was one of Mrs. W.'s best efforts on that subject.

This good service was followed by baptism. Quite a number expect to be baptized next Sabbath. We spoke in the evening upon our favorite theme, the restitution, embracing the work of redemption, and the saints' inheritance. The congregation was large and attentive. Mrs. W. will speak this evening, the 25th. It is now expected that J. E. White will be at the tent at Charlotte Sabbath and first-day, the 30th and 31st.

J. W.

EXPLANATION.

WE do not care generally to occupy the attention of the readers of the REVIEW with references to the unfairness which the truth frequently suffers at the hands of its opponents. But when silence is misinterpreted, and truth is placed in a false light and its defenders are misjudged, a word of explanation becomes necessary.

Our readers will remember that some time ago, Eld. Barnes, of Salem, Mass., published in the *World's Crisis* an article against the Sabbath, to which a reply was given in the REVIEW. To this a reply was addressed to the REVIEW by Eld. Barnes, which we agreed to insert, provided the *Crisis* would publish our response. To this that paper consented; and the articles accordingly appeared in the REVIEW of Jan. 11, 1881, and in the *Crisis* a few weeks later.

To the article in the REVIEW Eld. B. published a reply in the *Crisis*, introduced with language which was evidently designed to court further discussion, and virtually amounted to a challenge to us to continue the investigation. With this we were well pleased, provided a fair hearing could be secured. Hence, as soon as other duties permitted, we addressed a note to Eld. B., asking if a reply to his article would be admitted into the *Crisis*, requesting that it be so given, promising on our part, in case this proposition was accepted, to insert his article in the REVIEW. This proposition the *Crisis* flatly declined, on the ground that the question had been sufficiently canvassed in its columns, though we notice that it does not hesitate still to admit article after article of the merest flatulency on its side of the question. Here for the time being we dropped the matter, as it was the readers of the *Crisis* we wished to reach, and we were denied access to them.

But now a friend writes asking why we did not re-

ply to the challenge of Mr. Barnes, and intimating that perhaps we dare not go on with the discussion, or that we have met with an argument we cannot answer. Thus the course of the *Crisis* causes us to be misjudged in this matter; for had that paper announced that we had proposed to respond to the challenge, but that it had decided to shut out further discussion, the facts would have been known, and we should not have been misjudged by its readers.

Of course the *Crisis* has a right to decide with what matter its columns shall be filled. But we submit to any candid umpire whether it is just fair to admit into its columns a virtual challenge to the investigation of a question, and then close its columns to the party so challenged; in other words, whether it is the most manly and honorable course for a person safely ensconced behind the ramparts, to challenge another to a personal trial of strength, and then refuse him admittance into the fortress where such meeting can be had.

The object of a discussion, as we look at it, is to place the views of both sides before those on the opposite side. But a so-called discussion of a question which brings the proof for the affirmative before those only who believe in the affirmative, and the arguments for the negative before those only who are already established in the negative, is the most transparent puerility. So Mr. B. might go on *ad infinitum* opposing the Sabbath before those who are already unanimous in rejecting it, and we arguing in its favor before those who are already established in its favor, and scarcely one point which it is the object of a discussion to secure, would be gained.

We are willing to admit any and all first-day and no-day arguments to any number of Sabbath-keepers, provided we can have fair access to just the same number of non-Sabbath-keepers; for we have the fullest confidence that, when a person has once become acquainted with the evidence, and is established in the glorious and Heaven-ordained truth of the Sabbath, no amount of opposing argument would any more shake him, than a storm of thistledown would overturn Gibraltar. Our opponents evidently have not this confidence in the strength of their position, and hence wish to keep from their readers as much as possible of the evidence on the other side.

The question at issue in the articles above referred to, was, whether or not Moses, in Gen. 2:2, 3, introduced into the narrative of the events of creation the record of another act which did not take place for 2500 years afterward, namely, the sanctification of the Sabbath, without intimating any such change in the record. Mr. B. claims that he did, on the ground that Genesis was not written till after the ten commandments had been spoken from Mt. Sinai. This is the foundation and main support of Mr. B.'s theory. This he takes for granted; but this we designed next to show was the sheerest assumption, conclusive evidence being at hand to prove that Gen. 2:2, 3, was written long before the law was proclaimed from Sinai. This being established, that whole theory, which certainly is not complimentary to either the candor or intelligence of those who originated it, is simply a tub without a bottom. On this point we may ere long prepare an article for the *REVIEW*, if time for this purpose can be gained from more pressing duties.

DOCTRINAL AND PRACTICAL PREACHING.

How much of a minister's preaching should be doctrinal and how much practical, is a question which is always coming up, and probably always will come up, as even honest, devoted men will look at things from different standpoints. But it is certain that the Bible always insists upon sound doctrine, urges that it shall be studied, preached, and believed. Take a few quotations at random.

"Beware . . . of the doctrine of the Pharisees." Matt. 16:12. "Ye have filled Jerusalem with your doctrine." Acts 5:28. This was what the apostles did as their very first work. They preached doctrine,

and it succeeded grandly. "Ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. For this he commends them. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16:17. Charge them "that they teach no other doctrine." 1 Tim. 1:3. "Till I come, give attendance to reading, to exhortation, to doctrine." 1 Tim. 4:13.

Again he tells them that the Holy Scriptures are profitable for doctrine. 2 Tim. 3:16. And again he says, "Exhort with all long-suffering and doctrine." 2 Tim. 4:2. "In doctrine showing uncorruptness." Titus 2:7. "By sound doctrine both to exhort and convince the gainsayers." Titus 1:9. And John says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John 10.

All these quotations show the importance which the Bible attaches to holding and teaching sound doctrine. The reason is that error in doctrine is sure to result in error in practice. This is a point which should not be overlooked. What causes the great diversity in practice in different churches? Plainly, it generally results from the difference in their doctrines. They believe differently, and therefore they practice differently. What is the difference between a Mohammedan and a Christian? Evidently the difference lies in their doctrine. Each one practices according to the doctrine he holds. What is the difference between a Unitarian and a Methodist? a Mormon and a Baptist? The difference is great, but it results from difference in doctrine. From this we can see the great importance of preaching sound doctrine.

Moreover, it is a fact that no healthy, permanent reformation was ever wrought without preaching positive and clear-cut doctrine. Look at the reformation wrought by Moses. His whole work was to propagate and establish a clearly-defined doctrine in direct opposition to the theories of all nations around him. Behold the success and stability of his work. So of Jesus and his apostles. The grand burden of their lives was to establish a doctrine, and they unhesitatingly condemned those who did not receive and believe it. Luther, and Wesley, and Miller, and all others who have ever accomplished any permanent work, have preached a clearly-defined doctrine.

Those who have largely ignored doctrine, and have preached only practical religion, have had only a local and temporary success. Mr. George Whitefield is an example of this. His preaching was excellent and did vast good; but having no system, and working with no organization, his work closed with his death; while that of his fellow-laborer, Wesley, has gone on increasing until to-day. Mr. Moody is another example of laxity in doctrine, and it is plain to be seen that his influence can only be local and temporary.

Why have Seventh-day Adventists succeeded so much better in the Sabbath reform than the Seventh-day Baptists? Simply because they have made it a radical part of their doctrine, and have preached it uncompromisingly. The life and denominational success of any people depends upon the positive, aggressive manner in which they hold and preach their doctrine. When they cease to do this, unless they have become old, numerous, and powerful, they will cease to grow.

But yet there is another side to this question, as well as to all others. There is great danger of merely loving the theory, and being zealous for the idea, without having the heart and life purified and sanctified by it. Thus the Jews were very zealous for their doctrines and their temporal worship, while they were entire strangers to God, and devoid of love to their fellow-men. The Lord accuses them of saying, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these," Jer. 7:4, while they cared neither for God nor for the poor. And so Paul says that while they have "the form of knowledge and of the truth in the law," Rom. 2:20, they "hold

the truth in unrighteousness." Rom. 1:18. And of certain dead churches he says, "Having a form of godliness, but denying the power thereof." 2 Tim. 3:5.

We often see churches in this condition. They are very zealous for "our doctrine and our church." For this they will contend, for this they will sacrifice, and for this they will work. Yet it is evident that the love of God is not in them. Look at the Free Masons. You will often find them just as full of zeal for their society as the most devoted Christian is for Christ; but it is only a party zeal; and the same is in many cases true of church-members. They think they have a great zeal for God and perishing souls. And so Jehu thought when he said, "See my zeal for the Lord." 2 Kings 10:16. Yet the prophet adds, "But Jehu took no heed to walk in the law of the Lord." Verse 31. So men deceive themselves by their zeal for a theory, for a church, or for a cause, thinking that this is the love of God; when the fact is they are bigoted in their ideas and wholly selfish in their affections.

Men may love the truth without loving the God of truth. They may love a doctrine enthusiastically without receiving the grace which that doctrine is designed to bring to them. The whole aim of the Bible and all its grand doctrines, is to lead men to warmly, affectionately, and devotedly love God himself, and our Lord Jesus Christ. Paul says, "If any man love not the Lord Jesus Christ, let him be Anathema," that is, let him be accursed. 1 Cor. 16:22. This, then, is the object which a faithful minister must always keep prominently in view. Whatever else he may accomplish, if he fails in leading men to love Christ personally, his work is a failure. He may get them to love his doctrine, to be zealous for his church, and devoted to the cause. They may join the church, and freely use their means in the work; they may outwardly observe all the forms of religion; yet all this will be in vain if the tender affections of the soul are not thereby given to the Lord. Hence the Saviour's grand summary of man's duty, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. But this is just what, above all things, the carnal heart is not disposed to do.

Hence the minister must always be on his guard, or his labor will only build up hay, wood, and stubble. Simplicity will be lost sight of. It has always been found comparatively easy to propagate a doctrine and build up a society. Almost anybody can do that. These abound on every hand,—the land is full of them. But to convert men to God, to lead them to live a life of purity, holiness, and devotion, is quite another thing. Here is where the failure generally comes. And it is where we shall fail, as well as all others, if we do not watch closely. Therefore we say that earnest, close, practical preaching, such as will reach the motives of the heart, and test them on every side by the word of God, must be constantly, thoroughly interspersed with all our doctrinal preaching. Particularly is this the case after a church has first been thoroughly instructed in the doctrine. Sound doctrine may appropriately be compared to the bones in the human body, and practical religion to the flesh covering these bones. The bones give it shape and strength. Without these, all else would be useless. But bones alone would only be a lifeless skeleton. It is the flesh and blood that give symmetry, beauty, and life to the person. So doctrine alone is but a skeleton; while practical, heartfelt, emotional religion must be built upon this to give it life, beauty, and efficiency.

D. M. CANRIGHT.

—Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

—Every passing moment is furnishing the record of Heaven, and filling up the pages of our history with good or evil, against the day of Judgment.

EVER ONWARD.

BY LOUIE A. SMITH.

DOUBTING always makes men weaker;
Fear makes cowards of us all;
But the true and earnest seeker
Knows no terror and no fall.

Life was never meant for dreaming,
Quest'ning how, or asking when;
Now resolves, and now mere seeming—
Duty calls for earnest men!

Gird yourselves with strong endeavor;
Ever onward while you may!
Keep your hope, and trust forever—
God's own finger points the way!

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.

NEBRASKA.

Grand Island, July 18.—Our meetings continue with good interest.

GEO. B. STARR.
C. P. BOILMAN.

ALABAMA AND MISSISSIPPI.

I HELD meetings with the brethren in Washington on the first Sabbath and Sunday of this month. Baptized two. Was with the church at Otho the second Sabbath and Sunday. Received one, and baptized three. The cause is very encouraging at present in Washington and this place also.

J. M. ELLITT.

July 11.

PENNSYLVANIA CONFERENCE.

Yorkshire Center, Pa., July 17.—We expect to leave here Tuesday for Pike, Wyoming Co., N. Y. Five have taken a firm stand for the truth. These, with those in the vicinity who were already in the truth, will make a company of ten. They will hold meetings and Sabbath-school, and we think the prospect is that they will do well.

F. PEABODY.
E. RUSSELL.

KANSAS.

Grenola, Elk Co.—We have been here since June 20. The interest is now better than it has been before, though not as good as we could wish. Many are convinced, but they are very slow to act. The church here is receiving benefit. One more has commenced to obey the truth, and we hope for others who seem interested.

L. D. SANTEE.
OSCAR HILL.

July 14.

Richland.—We have just held a series of meetings here, lasting about sixteen days. They were seasons of deep searching of heart and confession of sins, and earnest and persevering efforts were made to seek and obtain the fullness of the blessing of God. Almost the entire church made a new consecration to God, and obtained a bright evidence of their acceptance with him. As they thus labored together, searching out and putting away their sins, the Spirit of the Lord came into their hearts, and their troubles melted away like snow before the summer sun. In place of bitterness, love abounded, courage sprang up, despondency fled away, and joy in the Lord beamed from almost every face. It was gratifying indeed to see how different was their expression from that of gloom and sadness worn before the meetings commenced.

Fears had been entertained that it might be necessary to disband the church; but to the praise of God we can say that the church was never in a better condition than at present. The sum of \$75 was pledged on the T. and M. debt, and ten new members were added to the tract society. Thirteen united with the church,—three by letter, two by experience, and eight by baptism. As our meeting progressed, the children caught the spirit of it, and retired in groups to hold children's prayer meetings. I hope many older ones will follow the example of these praying children.

J. H. COOK.

Oswakee, July 15.

M. AND H. ENOCH.

TEXAS TENT.

Granbury, Hood Co., July 12.—Since last report, our meetings have not been so frequent, on account of the short nights and extremely warm weather. The people are worn, as well as myself, and last week I was called away on business. Our audience is still good, though a number have become alarmed at the

cross, and remain away. Opposition is now more private, and at a distance. Several are keeping the Sabbath, and many are fully satisfied that we have the truth. May God help them to obey. We are anxiously awaiting the arbor-meeting, which begins one week from next Wednesday. We shall hope, labor, and pray for good results.

R. M. KILGORE.

IOWA.

Fontanelle, Adair Co.—Up to date, we have given thirteen discourses, and are now in the midst of the Sabbath question. Our audiences have been on the increase thus far, and last night the tent was full. Some interest is manifested in the Sabbath question, and we hope it will result in the acceptance of the truth by some. Our prayers are that God may open the understanding of the people to his truth.

C. A. WASHBURN.

July 18.

R. A. HART.

Montezuma.—Our meetings still continue with increasing interest. From the first our audiences have ranged from two hundred to four hundred. The investigation of the life and death question last week created a still deeper interest. The last and most telling discourse on the subject was a review of one given in the forenoon by one of the ministers of this place.

Last night the discourse on "Who changed the Sabbath?" increased our audience to over five hundred, though the ministers were making extra exertions to keep the people away, one of them circulating an appointment for a special subject to be illustrated by large charts, etc. At the close of our meeting, we were told by one of the citizens of the place that this minister had an audience of just four persons. Said he, "They were all down here to hear you." Reading matter is taken freely, and many are investigating. Some are already convinced, and we confidently hope for a good little company here.

H. NICOLA.

Denison, July 18.—During the last three weeks we have been visiting from house to house in Sac, Crawford, and Harrison counties. Of the one hundred and sixty-three families visited, eleven were those of Sabbath-keepers, mostly isolated. We attended the quarterly meeting at Denison, and the district meeting at Dunlap.

By request, we held a few meetings in the Mormon chapel at Dow City. Although some things were favorable, yet it seemed best that we discontinue the effort here. We have spoken to the people at different places eight times.

Our missionary work reaches back to the Iowa camp-meeting, and has been attended with some encouraging results. We have taken four new yearly subscriptions for the REVIEW and two renewals; five new yearly subscriptions for the Signs, three renewals, and five trial subscribers; for the Youth's Instructor, 2; Advent Harbinger, 1; Stimme der Wahrheit, 19. We have also taken 17 orders for the Home Circle library; other book sales, \$14.45.

We are now on our way to the large German settlement in Crawford county. We feel that the good Spirit of the Lord is with us.

JAMES SAWYER.

RICHARD CONRAD.

MICHIGAN.

Coldwater, July 18, 1881.—We have been holding meetings in this place but one week, and with grateful hearts we receive the evidence of God's presence and help. The interest is good, and the prospect encouraging. We are in the midst of the Sabbath question. The people seem interested. And while we are seeking a closer walk with God, pleading daily for his help, we do not forget that many of our dear brethren are praying for the success of our labor, which inspires us with courage.

E. P. DANIELS.

A. W. BATHER.

Carson City.—We have just closed two weeks of labor here. Cannot report very much accomplished. A few attended from outside. Sunday evenings our congregations were good. Two commenced to lead a Christian life, one of whom began the observance of the Sabbath. Some who had laid down the cross took it up anew. We had some excellent social meetings. Many seemed much encouraged. One was baptized. The brethren and sisters attended all the meetings promptly, which is always encouraging. There are means, talent, and numbers enough here for a strong church, and in some respects it is such.

Personal trials and church difficulties have injured them. We hope they will soon outgrow this; then they will enjoy peace and prosperity.

D. M. CANRIGHT.

Charlotte, July 21.—Our congregations are still small; yet there is a decided interest on the part of those who do come. We are able to count twelve adults who have decided to identify themselves with the remnant church. The ministers here have paid no attention to us, so we are having a very quiet and peaceable time. Our tent company consists of my wife, children, and self; and I wish to say for the benefit of those who have not tried it, that we have found the kerosene cooking stove really just what every tent company need to make them comfortable. Try it, brethren.

We earnestly desire the prayers of the people of God.

A. O. BURRILL.

Washington, Gratiot Co., July 13.—We are still holding meetings here. The interest continues quite good, although the average attendance is somewhat less than at our last report; yet the interest manifested by those who do attend, seems deep and abiding. Some have already stated that they were going to keep the Sabbath; how many there are, we have not yet learned.

It is difficult to labor in a farming community at this season of the year, with no one but farmers to depend upon. As yet, we have no open opposition. Our temperance work has won us many friends. Our expenses have been fully met by the community, showing that our labor is appreciated. May they receive good, and be saved in the kingdom of God. Pray for us, that we do not mar the work.

L. A. KELLOGG.

F. STARR.

Casco, Allegan Co., Tent No. 4.—The interest not being sufficient to demand our stay longer at Paw Paw, we moved to Casco, Allegan Co. Our tent is pitched on the farm of Bro. Theron Drake. We are several miles from any village. Have now held five meetings, with a congregation ranging from seventy-five to two hundred.

Sabbath, July 16, brethren were present from Douglas, Clyde, Grand Junction, and Geneva. The blessing of the Lord was with us. Three were baptized, and united with the Grand Junction church. Twelve shares were taken in the S. D. A. Publishing Association. We expect to move our tent soon, to a place several miles west of here on the Michigan lake shore. We greatly desire the blessing of God upon our labor, that souls may be converted to him.

H. M. KENYON.

R. C. HORTON.

Camden, Hillsdale Co.—Our interest at this place has surpassed all our expectations. Our congregations will safely average over two hundred. Last evening our fifty-foot tent was literally crowded, and there were as many more outside, who could not be accommodated. The tent entrance was filled many deep, while the fence surrounding the tent was lined with people, and about twenty rods of the road on two sides was occupied with wagons and carriages, filled with interested listeners. All was quiet and orderly for over an hour, while the claims of the law and Sabbath were being presented. We hope much from this interest. Our wants are fully supplied by the people, while their contributions have met all our expenses. Last Sabbath we held our first Sabbath meeting, and although we had not yet given the Sabbath question, our congregation numbered nearly sixty. However, some were brethren from a distance. We hope to be remembered in your prayers.

D. H. LAMSON.

E. B. LANE.

M. S. BURNHAM.

Northern Michigan.—We see some omens of good for the cause of truth in this part of the State. Several have lately embraced the truth through missionary labor, and some seed that we sowed in weakness three years ago has germinated. We thank God and take courage.

Our tent is pitched in the village of Charlevoix, a place of about six hundred inhabitants, besides hundreds of tourists. A terrible indifference to religious things reigns here. The novelty of tent-meetings failed to attract attention, and no one attended our first appointment. But the neat plain dress of those who labor with us attracted the notice of a Christian lady, who thought that those who had the moral courage to dress plainly must have some truth she would like to hear. She attended our second meeting, and has since labored hard to induce others to come. Without her influence, our meetings here would have been a failure.

Why, oh why, will not all our sisters who profess to be looking for the coming of the Lord, heed the light Heaven has sent us, discard fashionable dress, and wear modest apparel? Why should there be such a departure from primitive simplicity, and such conformity to the pride of this world? My dear sisters, think of these things, and return to the good old paths before the Lord turn quite away from us.

Remember us in your prayers, brethren and sisters, that we may stand in all the counsel of God, and success attend our effort here to extend his cause.

July 14. JOHN SISLEY.

Casnovia.—Commenced meetings in this place June 25. Bro. Van Horn gave a course of lectures here a number of years ago, when several families embraced the truth. But with time there have been changes, some have moved away, some have given up, etc., until now there is no organization, and but three or four are keeping the Sabbath.

There were but few out at first, as this is a country place, and farmers are very busy. The first evening I hung up the prophetic chart, several boys, some of them under the influence of liquor, drew a large farm roller in front of the house, making considerable noise. I spoke to those present not to mind what was going on outside, but give me their attention, which they did, and soon the boys came in and sat through service as quiet as raging drink would permit them. This gave me courage that some good might be done, as Satan bestirs himself when there is prospect of good. My congregations have increased. Last night, spoke to a large and attentive audience upon the Sabbath question. There are some who come several miles, among them a gentleman and his wife by the name of Crosby, whose father died in the faith in the State of New York. The impressions of early training have never left him, and he loves to talk about the Scriptures his father used to read and explain at the family altar. We hope to see them and others embrace the truth by the blessing of God. How important that parents be faithful before their children while under the parental roof. As a result, they may meet those dear ones in the kingdom above.

I desire the prayers of God's people, that a good work may be done here. MRS. E. S. LANE.

MINNESOTA.

Warsaw, Rice Co., July 18.—We commenced meetings here in the tent Wednesday evening, July 13. This is a small village, of about two hundred inhabitants, most of whom, at this season of the year, are at work in the country; consequently our meetings have not been very large. The attendance has ranged from thirty to fifty, and a good interest is manifested in the word spoken.

Some are fully convinced of the obligation of the Sabbath, an interest having been awakened by papers and tracts which had been sent here by our V. M. societies previous to our arrival. We believe some will take a stand for the truth, and we earnestly desire the prayers of God's people. G. M. DIMMICK. D. C. BURCH.

PROVINCE OF QUEBEC.

Stanstead and Compton Counties.—In company with Bro. A. B. Cushing, I have made two interesting trips in these counties, calling on isolated brethren, visiting interested families, and attending a First-day Adventist camp-meeting at Beebe Plain, where I formed pleasant acquaintances, and had a good opportunity to do missionary work. I have also given a short course of lectures at Dixville, and kept up the interest in Compton. Some are making a start in serving the Lord. We expect a few additions to the church of Dixville. I am aiding my brother in making preparations for our forth-coming camp-meeting. May we not expect to there see several of our Vermont brethren and sisters? I speak as a member of the Vermont Conference. D. T. BOURDEAU.

July 18.

WISCONSIN.

Pittsville, Tent No. 5.—We pitched our tent and commenced meetings July 7. Have held eight meetings with an average congregation of about seventy. This is a new place. Three years ago there were only three or four houses, but there are now about twenty. This country being newly settled, the roads are very bad, and it is difficult to get out to meetings in the evening, yet people come from five to six miles. We have never seen more interest to hear than is manifested at these meetings. Calls to hold meetings have come in from three different neighborhoods, which will be heeded as soon as time permits. Our temporal

wants are being supplied. Brethren, we desire your prayers that we may so relate ourselves to God and his precious truth that souls may become converted as the result of these meetings. A. J. BREED. H. R. JOHNSON.

July 15.

VERMONT.

Waitsfield, July 11.—We closed our meetings in the tent yesterday, having given twenty-nine discourses there, besides preaching several times in a school-house in Fayston. The attendance and interest has been good most of the time. Cold nights kept many away during the second week. Six persons have taken their stand upon the truth. As the interest was largely among those who came from Warren, and we received invitations to preach in the Union church in that village, which is five miles from here, we decided to take down our tent, and follow up the interest in that place. Our wants have been well supplied while here, and we have received nearly enough in donations to pay all expenses.

It may be of interest to the readers of the REVIEW to know that one of the first tent-meetings ever held by S. D. Adventists was held by Bro. White in this town. R. S. OWEN. M. E. KELLOGG.

NORTH CAROLINA.

Soda Hill, Watauga Co., July 12.—The Watauga church held their quarterly meeting the first Sabbath and Sunday in this month, and it proved the best meeting we have ever enjoyed. The ordinances were celebrated on the Sabbath.

The first quarterly meeting of the Bethel church was held a week later. This was an excellent meeting. Five united with the church, two of them by letter from the Watauga church. We trust others will join them soon. Two were baptized, and the ordinances were celebrated.

On the 27th, Bro. Kime and myself intend to start for Unicoy and Carter counties, Tenn., and Mitchell Co., N. C. It will take us two weeks to fill the appointments we have out in these three counties. The interest is good in Eastern Tennessee; we need laborers here.

Pray for us, dear brethren and sisters. L. P. HODGES.

NEW YORK.

Tent No. 2, Orwell, July 18.—We closed our meetings in this place last night, after five weeks' labor.

The interest has been small from the first. Have sold books and tracts to the amount of \$6, and received cash donations to the amount of \$2.88. Two have promised to obey the truth, and we hope for others who are investigating. May those who have declared their willingness to obey, take such a course as will commend the truth to all.

We would express our thanks to the brethren and sisters who have so kindly remembered us, and especially to Bro. Hoxie, who has been untiring in his efforts. May he not only receive a reward in the kingdom of God, but in this life also.

We pitch our tent this week at Redfield, a village about ten miles from Orwell. Our post-office address, till further notice, will be Redfield, Oswego Co., N. Y. Pray for us. M. C. WILCOX. T. M. LANE.

VIRGINIA.

Soliloquy and Mount Zion.—July 2, 3, the brethren and sisters at Soliloquy met in quarterly meeting. On the Sabbath we had a good social and prayer-meeting, and also a discourse on the law of God and our relation to it. On first-day evening, we celebrated the ordinances of the Lord's house, and the sweet Spirit of God rested upon the brethren and sisters, as they obeyed their blessed Redeemer. They all realized the fact which our Saviour stated, "If ye know these things, happy are ye if ye do them." While we rejoice in the present truth, we feel to thank our Heavenly Father that he has sent us the last message of mercy; and we feel grateful to our dear brethren Lane and Corliss, who labored so faithfully in introducing the message in Virginia. I have reason to believe, from the fervency of spirit lately manifested in the meetings, that the brethren and sisters are beginning to see the great necessity of pushing forward the work with their means. The ire of the dragon is aroused against the remnant people of God; this can be seen as house after house is closed against the message.

I met with the church at Mount Zion one week later, in quarterly meeting. Four members of the Soliloquy church were present. God blessed us with

a good meeting, and we all enjoyed much of the Spirit of God. On Sunday, I spoke to a full house, on the sealing work of Rev. 7:1, 2, 3. Brethren Stillwell and Fultz were with us, and aided in the meeting, the former in preaching, and the latter in the tract and missionary work. Pray that God may guide me in presenting the truth. HENRY A. RIFE.

MISSOURI.

Ash Grove.—We closed our meetings at this place July 5, having remained about five weeks. The attendance was small from two causes: first, there seemed to be a strong effort on the part of the ministry to prejudice the people against the truth and keep them away by crying, "False teachers of the last days," etc.; second, those in the surrounding country were overworked in their wheat harvest, which unfitted them to attend night meetings. However, we think some good was done. Eight signed the covenant to keep the commandments of God and faith of Jesus, one of whom is a leading physician in that vicinity. His wife and daughter were also among the number. The family is noted for piety. Several others are keeping the Sabbath. A few more are reading, earnestly seeking for truth.

July 9 and 10, we held meeting at Lawrenceburg, seven miles from Ash Grove, where Bro. Woodruff preached last winter. Some from each place were present. At the close of our last meeting, Sunday P. M., we went about four miles to Sac River, where six persons were buried with Christ by baptism, in the presence of a good assemblage of people. We trust they will live a new life. J. G. WOOD. H. WOODRUFF.

July 15.

ILLINOIS.

Dist. No. 9.—The quarterly meeting of this district was held at Pittwood. Several brethren and sisters from Onarga, Watseka, Beaverville, and St. Anne were present, and also Bro. Hammond, who is now laboring with Bro. Ballenger near Hoopston. Their presence made this a very pleasant gathering. Several persons not of our faith attended Sabbath and first-day. The preaching was both doctrinal and practical. We enjoyed a feast of love in the celebration of the Lord's memorials; a deep sense of the presence of God pervaded the assembly.

As to the church located at this point, we have reason to be gratified and thank God; for though it is a very young church, and has passed through trials, some deserting for the world's deceitful pleasures, yet new ones have joined their ranks, thus filling the vacant places.

However, this church, like many others, is in great danger on account of the indifference manifested in the T. and M. work and the paying of tithes. I desire to call attention to these subjects. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34. Evidently the work given us to do consists, in part at least, in spreading the joyful news of a soon-coming Saviour far and near, just as far as we are able. (Rev. 14:6; 10:11; Matt. 24:14.) It may be objected that the cares of life demand time and thought; that crops require harvesting, etc.; and we must put off the work of God for a season. But while these temporal matters must have their due share of attention, let those dear brethren who are neglecting for them the duties connected with the cause of the Master, remember the command given on the observance of the Sabbath in the busiest season, and also read again Luke 21:34; and then ask themselves if they are not saying in their hearts, "My Lord delayeth his coming." How can the message go to the nations without means?

PAUL E. GROS.

DAKOTA CONFERENCE.

THE second annual session of the Dakota Conference was held in connection with the camp-meeting at Parker, D. T., June 30 to July 5. The first meeting was called to order by the President, at 4:30 P. M., June 30. Prayer by Eld. O. A. Olsen. The Secretary not having arrived, D. T. Biggs was chosen Secretary pro tem.

Delegates from six churches presented credentials. By vote of the Conference, three other churches were represented by members present, and all brethren in good standing, especially preaching brethren from abroad, were invited to participate in the deliberations.

The President was authorized to appoint the usual committees, and named the following: On Nominations, W. T. Heaton, O. A. Frederickson, and E. O.

Burgess; Credentials and Licenses, A. D. Smith, E. O. Burgess, and S. C. Conroy; Resolutions, Geo. E. Henton, A. L. Dawson, and E. H. Pullen; Auditing, A. D. Smith, John Munce, E. O. Burgess, S. C. Conway, Chris Frederickson, and Jørgen Poulsen. Adjourned to call of Chair.

SECOND MEETING, 10:30 A. M., JULY 3.—Prayer by Eld. O. A. Olsen.

The committees not being ready to report, the time was spent in devising ways and means for reaching the Russian brethren, and it was decided to ask aid of the General Conference.

Adjourned to call of Chair.

THIRD MEETING, 6 P. M., JULY 3.—Prayer by Eld. Butler.

The Committee on Resolutions reported the following:—

1. *Resolved*, That this Conference unanimously request Eld. O. A. Olsen to labor in the interest of the Scandinavians of Dakota at any time and as long as possible; and that we will afford him aid and sympathy to the utmost of our ability.

2. *Resolved*, That we request the General Conference to invite Bro. Richard Conradi, of Iowa, to labor in the interest of our Russian-speaking brethren.

3. *Resolved*, That we take measures to raise a tent and camp-meeting fund.

4. *Whereas*, God has again spoken to his people upon the importance of plainness in dress, showing that our spirituality is greatly affected by following the worldly fashions of this degenerate age; therefore,

Resolved, That it is the duty of our people to accept the teachings of the Scriptures on this subject, "laying aside that outward adorning of plaiting the hair, and wearing of gold and costly apparel, and putting in their place the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Spoken to by Brn. Butler, Olsen, and others; and each resolution was considered separately, and passed.

The Committee on Nominations then reported as follows: For President, Eld. S. B. Whitney; Secretary, Geo. E. Henton; Treasurer, N. P. Nelson; Conference Committee, S. B. Whitney, O. A. Olsen, and M. M. Olsen; Camp meeting Committee, W. T. Henton, E. H. Pullen, and S. C. Conway. Each name was considered separately, and the nominees were elected.

Adjourned to call of Chair.

FOURTH MEETING.—Opened with prayer.

The Committee on Credentials and Licenses reported, making the following recommendations: For credentials, Eld. S. B. Whitney; for license, W. T. Henton, M. M. Olsen, D. T. Biggs, and E. H. Pullen; for colporter's license, Jørgen Poulsen.

Moved, That each receive credentials or license according to report.—Carried.

A motion to pay the sum of ten dollars for use of the ground also prevailed.

The Treasurer, being called upon, reported as follows:—

Received during Conference year,	\$626.12
Disbursed " " " and in settlement,	455.58

On hand after settlement,	\$170.54
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Adjourned *sine die*. S. B. WHITNEY, Pres.
GEO. E. HENTON, Sec.

CONFERENCE DIRECTORY.

Pres., S. B. Whitney, Sioux Falls, D. T.
Sec., Geo. E. Henton, Valley Springs, D. T.
Treas., N. P. Nelson, Swan Lake, Turner Co., D. T.
Ex. { S. B. Whitney;
O. A. Olsen, Swan Lake, Turner Co., D. T.;
Com. { M. M. Olsen, Sunny Side, Union Co., D. T.

NORTH PACIFIC CONFERENCE.

THE fifth annual session of the North Pacific Conference convened on the camp-ground at Cornelius, Oregon, June 23, 1881.

Credentials were renewed to Elds. I. D. Van Horn and W. L. Raymond; licenses were granted to T. H. Starbuck and A. G. Roberts, and colporter's license to A. W. Benson.

The following officers were elected: For President —; Conference Committee, T. H. Starbuck and W. L. Raymond; Secretary, Edith Donaldson; Treasurer, O. Dickinson. Resolutions were read by Eld. Waggoner.

Believing that "the end of all things is at hand," and that great and ever-increasing responsibilities rest upon us as a people to whom is committed the work of proclaiming the third angel's message:—

Resolved, 1. That we acknowledge our indebtedness to divine grace as the recipients of so great a trust as that of the last warning to be given to probationers, and that we pledge ourselves to renewed faithfulness in fulfilling

our high calling to spread the light of the present truth to a perishing world.

2. That we hereby express our thanks to the S. D. A. General Conference for the part it has borne in sending this light to us through Bro. Van Horn and others, and for assistance in our camp-meetings, and we regret that anything has ever occurred to cause distrust of our faithfulness to this work. And we ask the General Conference not to withdraw its care over us, even as we shall not withdraw our allegiance from the work as God, in his providence and by his Spirit, has ordered it.

3. That we accept with gratitude the counsel which God has given to us through Sister E. G. White, and humbly ask for grace to use aright those messages of love which God is sending to his people.

4. That we deeply deplore the want of union which has existed among us in this Conference, and sincerely promise to cultivate the grace of brotherly kindness; not to murmur against the action of the body; but to study more and more those testimonies which our Lord has given for the perfecting of the saints till we all come into the unity of the faith, and shall keep the unity of the Spirit in the bonds of peace.

5. That we will not only pray the Lord of the harvest to send forth laborers, but we will put forth efforts to the best of our ability to develop the gifts and talents which may be among us, and to assist those to go forth as laborers who may consecrate themselves to the work of God.

6. That we deeply sympathize with our dear Sr. Van Horn in her affliction, and our hearts and our prayers shall go with Bro. and Sr. Van Horn wheresoever God in his providence shall cast their lot.

Voted to adopt the resolutions as read. After remarks by Eld. Waggoner and others upon the general work, the Conference adjourned.

WM. L. RAYMOND, Sec.

MINNESOTA S. D. A. DIRECTORY.

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Secretary, Edwin Wright, Cleveland.
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Ex. { Harrison Grant, Medford;
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Vice-President, I. Z. Lamb, Pleasant Grove.
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President, Harrison Grant, Medford.
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"MODEST APPAREL."

THOUGH peculiar, yet how appropriate the expression, modest apparel! True modesty does not seek to attract the gaze of the crowd by splendid dress and tawdry finery. On the contrary, it seeks to avoid it. And the most effectual way to do this is to appear in a plain, neat, and unadorned dress. Those who will seriously consider how artificial clothing became a necessity, that is, in consequence of sin, instead of making dress a thing to be proud of, may find cause to blush at the attempt to decorate these mortal bodies by means of that which calls to mind our lost innocence. "Shame-facedness" better becomes us than pride. We should not glory in our shame. And when we consider the many freaks of fashion, introducing apparel glaringly immodest, and the vicious source from which the fashions spring, we can plainly see the appropriateness of the apostle's expression. Who that have a sense of the humility that belongs to us as sinful, mortal creatures, can have a desire to adorn themselves with the frivolous trappings of the vain and

vicious, whose thoughts rise no higher than the passing pleasures of the present world.

The tree is known by its fruit. The outward adorning is the true index of the heart. When the tree dies, the leaves will fall off. Heal the fountain, and the stream will be pure. The true and the pure will be satisfied with modest apparel.

R. F. COTTRELL.

Our Tract Societies.

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

BETTER TO WEAR OUT THAN RUST.

BY H. A. ST. JOHN.

EVER be diligent, watchful, and brave;
Working with ardor the erring to save;
Never forgetting that we are but dust,
And that 'tis better to wear out than rust.

Down from the bright shining courts on high
Came our Redeemer, for mortals to die;
He toiled all the day, through heat and through dust,
Showing 'tis better to wear out than rust.

His heart and his hands with blessings were full
He never transgressed his own golden rule;
He saved many poor souls from sinful lust,
Showing 'tis better to wear out than rust.

He promised his Spirit to largely bestow
On all who would tread in his footsteps below;
His promise is sure, in him we may trust,
Showing 'tis better to wear out than rust.

Thousands have fought in defense of the right,—
Fought in the ranks of reform with their might;
Now they have left us, returned to their dust,
Having shown 'tis better to wear out than rust.

The strong tide of evil is surging to-day,
Calling for soldiers to join in the fray,
To rescue our comrades from ruining lust,
And prove that 'tis better to wear out than rust.

Down-trodden truth is beginning to rise;
Believe it, obey it, and contend for the prize.
Far better to wear, and die if we must,
Than idly to live, then die of the rust.

All Heaven is full of activity now;
On earth, earnest workers are holding the plow;
Press into the ranks, yield not to distrust,
'Tis better, by far, to wear out than rust.

Some stalwart reformers are passing away,
Who long bore the burden and heat of the day;
Oh! where are the men to fill posts of trust,
And show that 'tis better to wear out than rust?

The conflict now waging will not always last;
A struggle, a victory, and all will be past.
The victors, all crowned, in the home of the just,
Will evermore live, where none wear out or rust.
Clyde, Ohio.

BRIEF EXTRACTS.

TAKEN FROM A V. M. SECRETARY'S RECORD BOOK
FOR THE MONTH OF JUNE,

JUNE 18, 1881. Meeting opened with singing, and a season of prayer in which several engaged. "Resting By and By" was then sung, and the letters received during the week were read.

A gentleman in Iowa says, "Accept my thanks for the *Signs* which you so kindly sent me. I read them as I could find time, and found them interesting, and well worth reading."

A lady in Colorado says, "We have read your paper with pleased and profitable interest." Another, in Kansas, expresses much gratitude for the *Signs* which have been sent to her, and says that if they are continued, they will be kindly accepted and duly appreciated.

A gentleman in Illinois writes: "I like the paper [*Signs*] very much indeed. It is ably conducted, and filled with interesting matter." A lady in Missouri also expresses much gratitude for reading matter, and says, "If I know how to deal honestly with myself and my God, I am seeking after God's truth; and, although I have in all my former life been taught a different theology, I think that you are to a great extent sustained by the Bible. I will thankfully receive anything in the way of religious teaching."

A lady from New York, having received several numbers of the *Signs*, writes that she enjoyed their perusal, and admires them much. She, however, much prefers Sunday to Saturday as the Sabbath, and is sure that God will not reprove or punish us for observing the former, in our love for Christ, because he came back from the dead on that day. She writes a long

letter, the general tone of which shows that she is not satisfied with her position. Other letters were also read, and interesting remarks made by several of the members present.

June 22. The attendance larger than usual. After the opening exercises, nine letters and cards were read. A lady in Des Moines, Iowa, speaks very highly of the camp-meeting held in that place last year by our people, who, she says, preached sound doctrine. She expressed her intention of attending the camp-meeting this year, and also of accepting truth wherever she may find it.

A gentleman in Kansas, having read the tract, "Present Truth," writes that he thinks the truths therein contained are indeed Bible truths which cannot be denied; and that if he continues to read our publications, he will soon be a convert to our doctrines.

A gentleman in the army, writing from a hospital in Walla Walla, W. T., seems anxious to work for the Master, and offers to distribute our reading matter among the soldiers.

A lady, at the conclusion of a good Christian letter, thinking to quote at least one text in favor of Sunday observance, turned to Matt. 28:1, "In the end of the Sabbath," etc., and was much astonished to find it contained an argument, "and a strong one too," as she says, in favor of the seventh day. She seems interested, and determined to investigate the matter further. An interesting letter was also read from a missionary who has been laboring in the South the most of the time for ten years.

These letters were followed by verbal reports and remarks by members present. One brother had just learned that a gentleman had become very much interested in reading the *Signs*, which he had for some time sent to a reading-room. M. L. H.

SHIP LABOR IN ENGLAND.

BY WM. INGS.

I WAS anticipating a greater showing of labor for this quarter than is herein appended, but circumstances have turned much of the trade from this port. Much of my work has been confined to the regular lines of steamers touching here. The North German Lloyd furnishes an excellent opportunity to send the truth to all parts of America. Each week their steamers are crowded with passengers. At times there are as many as fourteen hundred on board, but generally one thousand. They are made up principally of Germans, Swedes, Danes, and Norwegians, the Germans preponderating. Although many of this class regard not God, I find some who are susceptible to truth. Such are willing to purchase our publications, and what they pay for, they do not destroy. Thus our reading matter is carried to others of their own nationality, and if I am faithful, I expect to see fruit in the kingdom of God.

While I receive many jeers and scoffs from the emigrants, I always find some who make my heart glad. I often see groups of from ten to twenty huddled together, eagerly reading the precious truth; and some of them will grasp my hand, and point their finger up to Heaven. Others, who can speak a little English, will say, "The Lord sent you here to-day." And some, after reading our papers, buy others, and request me to post them to their friends.

We have ascertained the nationality of the people inhabiting the different islands visited by steamers leaving this port. During this quarter, we have sent out sixty-three packages of our publications; and through the kindness of the officers of these boats, we have been enabled to send them free. Our mode has been to put up a few copies of the *Signs* and *REVIEW*, a copy of *Good Health*, the *Instructor*, etc., with a few pages of tracts, and direct them to the agent of the company at the different stations, with a letter enclosed asking him to accept them, and, after selecting such as would be of interest to himself, pass the others to his friends.

This plan has worked well. As the result, a gentleman who is conducting a mission at Cape Haytien writes that a parcel was handed to him, and he himself was much interested in the *Signs*, and desired it sent to him regularly. He also wished other reading matter to circulate in his mission, and was willing to pay for it. A gentleman from Demerara writes, thanking us for the parcel. We expect to hear from many in due time. An officer who is on one of the West India boats has taken quite a supply of English, Danish, French, and Spanish publications to place in the hands of those who are journeying from one port to another.

Perhaps it would be an item of interest to learn where our publications have gone during the quarter.

By taking a map, you can see that they have been sent to all quarters of the globe. The following are the ports that the sixty-three packages have gone to: Barbadoes, Jacmel, Kingston, Port Au Prince, Colon, Simon, Grey Town, Tobago, Trinidad, Demerara, St. Lucia, Martinique, Dominica, Guadeloupe, St. Kitts, St. Thomas, Porto Rico, St. Vincent, San Domingo, Grenada, Samana, Porto Plata, Havana, Port Cabello, Carri, Vigo, Lisbon, Maccio, Pernambuco, Bahia, Rio de Janeiro, Monte Video, Buenos Ayres, Cape Verde, and Cape Haytien. The above are chiefly in the West Indies and South America. The following are in the East Indies, etc.: Gibraltar, Malta, Port Said, Suez, Aden, Bombay, Galle, Madras, Calcutta, Penang, Singapore, Shanghai, Queensland, King George's Sound, Adelaide, Melbourne, Sydney. The following are ports of the Cape of Good Hope, etc.: Maderia, St. Helena, Cape Town, Mossel Bay, Port Elizabeth, Port Alfred, East London, Durban, Mozambique, and Zanzibar.

We are contemplating sending the second lot to the places above referred to, and have them placed in the hands of those having charge of the missions. As the steamers leaving this port have more or less passengers, a packet is put up for their use. I am satisfied that our publications are accomplishing their work, as we learn from the following incident: I visited a ship named the "Salient," and placed a copy of the *Signs* in the hands of one of the men. To my astonishment I was informed that they had been reading that paper. On saying perhaps it was a paper with that name, printed in London, the men said, "No, it was a paper that had Mrs. White's articles in;" and then they produced a copy that had been nearly worn out by reading. On further investigation, I learned that the papers were placed on the vessel at Alexandria, Egypt, by two men, one representing himself to be Dr. Ribton. The boatswain had been troubled about the Sabbath question, and although he had made many inquiries concerning it, he received no light until he read the *Signs*. The man bought Bro. Andrews' Eleven Sermons, and was glad to take a supply of reading matter to distribute on the island of Sicily, and in other distant ports where they were going. On another ship I was informed that ten Armenians, one a preacher, had been passengers on their boat; and that they observed the seventh day as the Sabbath of the Lord. They were on their way to America.

I must not close this report without mentioning the kindness of those men who have charge of the ships while at this port. They have never lost their interest in assisting us in every way possible in the work of sending out our publications, and are just as much rejoiced on learning of any item of interest as we are ourselves. Surely the Lord has raised us up good, substantial friends; and I hope that they may receive a reward with the faithful, and be dwellers in the kingdom of God.

Southampton, England, July 4.

REPORT OF SHIP-LABOR IN ENGLAND.

THE report of labor done on ship-board in England for the quarter ending July 1, 1881, is as follows:—

GERMAN.	
No. copies <i>Stimme</i> sold,	214
" " " given away,	70
" pages tracts sold,	17,172
" " " given away,	656
DANISH.	
No. volumes <i>Tidende</i> sold,	6
" copies " " given away,	39
" " <i>Tidernes Tegn</i> sold,	24
" " " " given away,	28
" pages tracts sold,	288
" " " given away,	480
SWEDISH.	
No. volumes <i>Harold</i> sold,	1
" copies " " given away,	34
" " " " given away,	15
" pages tracts sold,	384
HOLLAND.	
No. copies <i>Stem der Waarheid</i> sold,	8
" " " " given away,	31
FRENCH.	
No. copies <i>Les Signes</i> given away,	131
SPANISH.	
No. pages tracts given away,	512
ENGLISH.	
No. copies <i>REVIEW AND HERALD</i> given away,	281
" " <i>Signs of the Times</i> " " " " sold,	416
" " " " " " " " sold,	10
" " <i>Instructor</i> given away,	113
" " <i>True Missionary</i> given away,	10
" " <i>Memorial</i> " " " " " " " " " " " "	47
" " <i>Good Health</i> " " " " " " " " " " " "	80

Pages tracts given away,	3,940
" " " sold,	128
TOTALS.	
Total No. periodicals sold,	311
" " " " given away,	1,261
" " pages tracts sold,	17,972
" " " " given away,	5,588
Total cash sales,	\$21.72

The number of ships bound for various ports is as follows:—

For ports in England,	34
" " " America,	12
" " " Norway,	4
" " " Denmark,	2
" " " East Indies,	14
" " " West Indies,	6
" " " Brazil,	3
" " " Cape of Good Hope,	2
" " " Ireland,	2
" " " Scotland,	2
" " " Wales,	3
" " " Sweden,	2
" " " Prince Edward's Island,	1
" " " Italy,	1
Total number visited during the quarter,	88
Total number visited up to date,	954

WILLIAM INGS.

IOWA TRACT AND MISSIONARY SOCIETY.

THE first meeting of the ninth annual session of this Society was held on the camp-ground at Des Moines, June 9, 1881, at 5:30 A. M. Opening prayer by the President. The minutes of the previous annual session were read and approved.

On motion, the Chair was authorized to appoint the usual committees, and the following were appointed:—

On Nominations, E. W. Farnsworth, C. A. Washburn, and A. R. Henry: on Resolutions H. Nicola, J. H. Darland, and Ira J. Hankins.

Adjourned to call of Chair.

SECOND MEETING, JUNE 12, 9:30 A. M.—Prayer by Eld. Haskell. The Secretary's report was called for, and read as follows:—

No. of members,	707
" " reports returned,	1,243
" " members added,	50
" " missionary visits,	4,147
" " letters written,	1,713
" " <i>Signs</i> taken in clubs,	420
" " subscribers obtained for <i>REVIEW</i> ,	161
" " " " " <i>Signs</i> ,	124
" " " " " <i>Good Health</i> ,	204
" " " " " <i>Instructor</i> ,	129
" " " " " other periodicals,	204
Pages tracts and pamphlets distributed,	476,880
Periodicals distributed,	25,024

TREASURER'S REPORT.

Cash on hand at commencement of the year,	\$1.02
Rec'd. on memberships,	50.00
" " donations,	514.71
" " one-third,	206.80
" " book sales,	1375.05
" " periodicals,	1367.94
" " <i>Signs</i> ,	536.09
" " reserve fund,	291.33
" " tent " " " " " "	323.41
" " benevolent " " " " " "	109.75
" " life memberships,	172.00
" " Battle Creek College,	150.50
" " Sanitarium,	183.40
" " European Mission,	32.00
" " English " " " " " "	51.50
" " other missions,	7.00
" " Dime Tabernacle,	42.70
" " for books to individuals,	249.42
" " Sec'y's services, postage, freight, etc,	444.09
Cash to balance,	3.06
Total receipts,	\$5414.70
Paid to S. D. A. Pub. Asso.,	\$2947.17
" " Pacific Press,	706.45
" " on tent fund,	323.41
" " to worthy poor from benevolent fund,	102.00
" " General Tract Society,	172.00
" " Battle Creek College,	150.50
" " Sanitarium,	183.40
" " English Mission,	51.50
" " European " " " " " "	32.00
" " other missions,	7.00
" " Dime Tabernacle,	42.70
" " for books to individuals,	249.42
" " Sec'y's services, postage, freight, etc,	444.09
Total,	5414.70

FINANCIAL STANDING.

Due from Agents,	\$1151.66
" " <i>REVIEW</i> Office,	26.59
Publications on hand,	1121.73
Total,	2,299.98
Due <i>Signs</i> Office,	282.41
" " benevolent fund,	211.84
" " individuals,	128.12
Total,	622.37
Balance in favor of the Society,	1,677.61
In the statement of the financial standing, it was	

shown that our society had ordered four thousand seven hundred and thirty dollars' worth of publications, and two thousand nine hundred and eight dollars' worth of periodicals from the REVIEW Office since October, 1878; and there had been paid since that time eight thousand six hundred and thirty-eight dollars; which not only paid for all we have ordered, but also canceled an old debt of several hundred dollars, at the same time leaving a balance at the Office in favor of the society. The report was accepted.

The Committee on Nominations reported as follows: For President, Eld. Geo. I. Butler; Vice-President, Henry Nicola; Secretary and Treasurer, Lizzie Hornby; Directors: Dist. No. 1, F. H. Chapman; No. 2, J. T. Mitchell; No. 3, Henry Nicola; No. 4, W. W. Conklin; No. 5, Noah Hodges; No. 6, Jacob Shively; No. 7, A. J. Stiffler; No. 8, A. W. Bunnell; No. 9, J. D. Ballard; No. 10, S. M. Holly; No. 11, G. W. Hoskins; No. 12, Ole Oleson; No. 13, Rasmus Rasmussen. On motion of C. A. Washburn, the nominees were elected in a body.

Elds. Butler and Haskell offered some encouraging remarks in reference to the excellent financial condition of the society. Some interesting cases of persons who had embraced the truth in the West Indies, and in other places, through the efforts of the tract society, were related by Eld. Haskell. His remarks were well calculated to inspire the tract workers with renewed zeal in sowing the seeds of truth.

Adjourned to call of Chair.

THIRD MEETING, JUNE 13, 9:30 P. M.—The Committee on Resolutions presented the following, which, after remarks by several of the brethren, were unanimously adopted:—

Whereas, The REVIEW AND HERALD is our denominational paper, and we believe it should be taken by all of those interested in the Sabbath reform; and

Whereas, There are many who do not have its weekly visits; therefore,

Resolved, That each church labor to extend the circulation of this valuable paper, and that earnest and judicious efforts be made to secure the subscriptions of all the above-named class.

Resolved, That we recommend the carrying out of the resolution passed at the last annual session, in reference to the circulation of the *Signs of the Times*.

Whereas, It is necessary that our ministers and colporters have an assortment of our publications in their labors; therefore,

Resolved, That our T. and M. Society furnish those who wish to purchase of it, whatever publications they may desire, at wholesale rates, with simply the additional expense of the freight from the Office.

On motion of Bro. Chapman, it was voted that the first resolution be furnished to both the *Signs of the Times* and the REVIEW for publication.

On motion, adjourned.

LIZZIE HORNBY, Sec. GEO. I. BUTLER, Pres.

NORTH PACIFIC TRACT SOCIETY.

The fifth annual session of this society was held on the camp-ground at Cornelius, Oregon, June 23, 2:30 P. M. Prayer by Eld. G. W. Colcord. Minutes of the last meeting were read and approved.

The Nominating Committee reported as follows: For President, —; Vice-President, A. G. Roberts; Secretary, Wm. L. Raymond. Directors: Dist. No. 1, C. B. Fitzgerald; No. 2, T. H. Starbuck; No. 3, J. E. Wilson. The report was accepted, and the persons declared elected.

The Committee on Resolutions reported as follows:—

Whereas, The books and papers of the S. D. A. Publishing Association have been greatly blessed for the enlightenment of the minds of men in regard to the wonderful truths of the third angel's message, leading them to pray for more light, and awakening an earnest desire for some living preacher to teach them more fully the way, and

Whereas, We have noticed the earnest gratitude of those who have come forward and accepted the truth, often with tears thanking for their kindness those who have given or loaned to them books and tracts, showing that the reading they have had has been no small part in their conversion; therefore,

1. Resolved, That every S. D. Adventist should do all in his power to place these publications, both tracts and periodicals, in the hands of every one whom he can influence to read them.

2. Resolved, That we regard the publications not less the right arm of the Most High, for subduing the hearts of men, than the ministry itself. Both are needed, and neither will work as well alone as when they are united.

3. Resolved, That in harmony with the resolution passed last year to raise \$1,000 for the T. and M. work in this Conference, we will put forth our earnest effort this year to effect this object.

4. Resolved, That here is a field where our young men

and women can work, who have expressed themselves, and prayed so earnestly that God would open the way for them to do something for the Master, and who have at this camp-meeting consecrated themselves anew to his service.

5. Resolved, That since Bro. I. D. Van Horn has been obliged to resign his position on account of the ill health of his family, leaving this society without a head, we earnestly request the General Conference to send us some one who can efficiently instruct us in this work, and lead those who would gladly labor in the cause.

The resolutions were adopted as read. A report was read from the Secretary's books, which was accepted.

Pledges to the amount of \$301.34 were made on the reserve fund.

Adjourned *sine die*. WM. L. RAYMOND, Sec.

NORTH CAROLINA TRACT SOCIETY.

The report of labor for the Watauga church for the quarter ending July 1, 1881, is as follows:—

No. of members,	12
“ “ reports returned,	5
“ “ missionary visits,	19
“ “ letters written,	14
“ “ subscribers obtained,	4
“ “ renewals,	2
Pages tracts, pamphlets, and books loaned,	619
“ “ “ “ “ given away,	2,940
“ “ “ “ “ sold,	2,626
No. of periodicals distributed,	66
“ “ Annuals sold,	5

The interest in the society is increasing.

L. R. GRAGG, Librarian.

TENNESSEE TRACT SOCIETY.

The State quarterly meeting of the Tennessee Tract and Missionary Society was held at Edgfield Junction, July 17. The meeting was opened with singing and prayer. Report of labor performed since the last meeting is as follows:—

No. of families visited,	24
“ “ letters written,	18
“ “ new subscribers for periodicals,	10
“ “ periodicals distributed,	508
“ “ pages tracts and pamphlets distributed,	5,886
Received from the different local societies,	\$605
Due REVIEW AND HERALD Office, besides the last bill of books ordered in June,	\$27.75
On freight,	3.60
Cash on hand,	\$12.75

The meeting held one day. The time was spent in laying plans to forward the work in all its departments. The tract and missionary work received a large share of attention. Our society being without a minister or a president, the missionary labor performed is small. Oh, that help may be sent to this State. All felt that they had enjoyed a good meeting. The extremely warm weather kept some from coming from a distance.

ALLIE OWENS, Sec.

WORTH CONSIDERING.

The *Christian Statesman* in its issue of July 14, 1881, publishes the following short article under the heading, "Magnitude of the Work before Us." It contains some suggestive thoughts, which our readers will find well worth pondering, first, as being somewhat applicable to our own work, and secondly, as evincing the inflexible determination which lies behind the "National Reform" movement:—

"There are about ten millions of adult male citizens in the United States. To reach each one of these with one cent's worth of reading matter once a year, with another cent for postage, would require two hundred thousand dollars a year. But unless we can, in some way, bring our argument to bear on the heart and conscience of the whole body of the people, how do we expect to succeed?"

"There are about eighty thousand ministers of the Christian religion in the United States. To place an appeal in behalf of the Christian principles of civil government with some report of the work of the National Reform Association in the hands of these once in each year, would cost about eight thousand dollars. But unless we can reach and rouse to combined and resolute action the religious guides of the people, how can we expect the nation to be led back again to God?"

"There are about five thousand newspapers of all kinds in the United States, not including those devoted to special arts or trades. To furnish each of these monthly with a bulletin of news, paragraphs, and discussions bearing on the issues which, if unconfessed, are yet the most vital issues now before the American people, and with one copy each of a new tract, and

other publications of the Association, would require perhaps two thousand dollars annually. But unless we can secure the discussion of these issues before the people, by what methods do we, as reasonable men, expect to succeed?"

"Finally, are we trifling with great principles and measures, or are we indeed earnest men, who are resolutely and intelligently, under God's blessing, bent on accomplishing a great work for the honor of Christ and their country's welfare?"

Notes of News.

—Several cases of sunstroke have occurred in Berlin.

—Seven new railroads are under construction in Colorado.

—There is a bill before the German Reichstag for the protection of singing birds.

—Arthur Peurhyn Stanley, D. D., Dean of Westminster, died July 18.

—Three deaths resulted from a railroad accident at North Adams, Mass., the 19th.

—The propeller Winnipeg burned recently at Duluth, Minn. Four men perished in the flames.

—Hastings, Neb., was visited by a disastrous fire on the 16th, involving a loss of \$60,000.

—On the 19th inst., a fire in Saginaw, Mich., destroyed property to the value of nearly \$200,000.

—M. De Lesseps's latest scheme is the construction of an inland African sea, south of Tunis and Algiers.

—It is estimated that Germany will this year lose a quarter of a million of her citizens by emigration.

—On the 16th inst., Wallace, a village 16 miles north of Menominee, Mich., was entirely destroyed by fire.

—In Ireland the potato crop promises to be sufficient for home use, and to leave a liberal margin for exportation.

—Chinese merchants in Sydney, Australia, anticipate that not less than 20,000 of their countrymen will land there this year.

—By the Russo-Chinese treaty it is said that China will regain possession of the province of Kuldja, which had been ceded to Russia.

—A London publisher is about to issue a Penny Illustrated New Testament in the French language, for distribution on the continent.

—A new telegraph company has been formed, with a capital of \$10,000,000. It is to be called the International Telegraph Company.

—Some peasants in a French village were alarmed by a cavalry officer affected by sunstroke, and they attacked and murdered him.

—The prospects for a fine wheat harvest in Northern Minnesota and the Red River region of Dakota, are said to be very flattering.

—The Czar has commuted the sentence of Hessa Helfman, the Nihilist woman implicated in the assassination of his father, to imprisonment for life.

—The famous Sioux chief, Sitting Bull, several other chiefs, and two hundred of his tribe, have surrendered to the United States authorities at Fort Buford.

—A Massachusetts company has been incorporated, whose object is the construction of a railroad and telegraph line from Cairo through Palestine to Assyria.

—Mr. McAll, the head of the successful evangelical mission work in Paris, is daily receiving appeals from all parts of France for the establishment of branch missions.

—Berlin is to have a new trans-Atlantic telegraph company, which will lay an independent cable from Germany to Valencia, Ireland, and thence to the United States.

—In consequence of the laying of new ocean cables, the rate of telegraphic dispatches to Europe will, after Aug. 1, be reduced to 25 cts. a word, and press messages, 12½ cts.

—The *Inter-Ocean* is responsible for the statement that during the late heated term—July 10 to 16 inclusive—414 persons died from sunstroke and heat in Cincinnati, Ohio.

—A locomotive has been made at Stafford, Eng., with a 3-inch cylinder, a 13½-inch wheel, and with a maximum width of 31 inches. It is of 3-horse power and 18-inch gauge, and is to be used on a South American railroad.

—When the harvest is gathered in the old Norman towns of France, one sheaf is raised over the portal of the house-door by the grateful peasant, as a thank-offering, and the birds are allowed to rifle and revel in it at will.

—The Sultan has ordered an examination of the documents connected with the recent trial of Midhat Pasha and his associates, to see if the sentences are in accordance with religious law. The Sultan's final sentence is reserved until a report shall be made.

—During the first six months of this year, 243,925 immigrants from Europe landed at the port of New York.

During June the arrivals were 61,643. Over a third of these, 24,142, were from Germany, including many professional men and artisans of high order.

—The French missionaries who are in the Egyptian Soudan complain that the slave trade is more active than ever; and that, far from taking measures to prevent it, the regular troops take part in it in the neighborhood of the Nile, where they capture thousands of slaves of both sexes and all ages.

—Secretary Kirkwood has just appointed a brother of Bright Eyes to a clerkship in the Indian Bureau. The object is to familiarize him with Indian affairs, so that he may hereafter be utilized as an Indian agent. A descendant of the famous chief Logan, who was appointed to a similar clerkship last year, has acquitted himself creditably.

—In County Cork, Ireland, a large force of farm-laborers struck for higher wages, and marched through the country compelling others to strike. The farmers were troubled to get suitable help, and fears were entertained for the harvest in that locality. The strike has terminated, the farmers yielding to the demands of the strikers.

—France is aiming at the acquisition of a colony, or "protectorate," in the independent State of Bambarra, a country located in Soudan, Western Africa. It is traversed by the river Niger, and was first protected by the French as early as 1637; the English held it from 1756 to 1814. The principal towns are Bamakoo and Sego. The natives, Mandingoes, are mostly slaves.

—The total property valuation of the United States is below that of France or Great Britain; but the annual accumulation of wealth far exceeds that of any modern State. In Germany the annual gain is \$200,000,000; in Great Britain, \$325,000,000; in France, \$375,000,000; in the United States, \$825,000,000. That is to say, the property gain in this country in one day is \$2,300,000.

—A special dispatch from Kansas City reports that on the morning of the 21st, a freight train on the Atchison, Topeka, and Santa Fe Railroad was thrown from the track near Lawrence, Kan., killing one and seriously injuring another of the train men. It is believed that the accident was caused by the removal of part of a rail by would-be robbers, with the intention of wrecking a passenger train which carried about \$40,000 from Pueblo in the express car. The delay of the train at Topeka was the means of frustrating the designs of the robbers.

—A terrible cyclone visited New Ulm and vicinity on the afternoon of the 15th. The loss of property is very great. A large part of New Ulm is in ruins. Hundreds of cattle were killed, both in town and country. The loss of human life was simply frightful. The exact number killed has not been reported,—probably cannot be ascertained,—but cannot be less than from thirty to fifty. Many of the dead and wounded were horribly mangled, and several of those who escaped death have since become insane. Altogether, it seems to be one of the most destructive of the terrible tornadoes that have visited our country within the last few years.

—Sfax, Tunis, has fallen into the hands of the French. The Arab insurgents were defeated with the loss of 400 killed and 400 wounded. Nearly all the Arab leaders were killed. The holy city of Kairouan has revolted against the Bey and the French, and the insurgents defeated at Sfax have gathered there. The Sultan of Morocco has appealed to the Sultan of Turkey for help. The Turkish potentate, however, can do but little unless the European nations come to his aid, and this they declare they have no notion of doing. But the Arabs of Tunis and Tripoli are joining their forces against the French, and with the aid of Turkish soldiers sent thither by the Sultan, they are likely to give the French no little trouble.

Obituary Notices.

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

EDDY.—Died of typhoid malaria, in Ravenna, Mich., Sister Ann Eddy, in the thirty-fifth year of her age. She leaves a husband, six children, and other relatives, to mourn her untimely death. She exhorted her family to be obedient and faithful to God, and calmly said, "The will of God be done." Funeral discourse from Rev. 14: 13, to a large and sympathizing audience. E. S. LANE.

MOORE.—Died of consumption, at Spring Bank, Neb., June 26, 1881, Aaron Moore, aged 52 years, 5 months, and 25 days. He was fully in sympathy with those who believe that ours is the third angel's message. When the truth reached his heart, more than ten years ago, he gave up the use of tobacco, having been a slave to the habit of both chewing and smoking for twenty years. Funeral discourse by Eld. R. L. Wheeler, Presbyterian. J. B. MOORE.

STREET.—Died June 3, 1881, at Rice Lake, Mich., Agnes, daughter of C. A. and S. Street, aged 5 years, 6 months, and 10 days; June 4, Rachel, aged 1 year, 10 months, and 13 days; also June 6, Julia, aged 3 years, 9 months, and 5 days, all of diphtheria. Thus these fond parents were bereft of their entire family. We spoke words of comfort from Jer. 31: 31: "They shall come again from the land of the enemy." We shall—

"Meet again when time is o'er,
Meet again to part no more."

E. S. LANE.

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. \$1.25

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The Review and Herald.

Battle Creek, Mich., Tuesday, July 26, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

OHIO, Plymouth,	August 10-16
CANADA, Magog, P. Q.,	" 10-16
VERMONT, Morrisville,	" 18-23
MAINE,	" 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND,	September 1-6
NEW YORK AND PENNSYLVANIA,	" 9-19
INDIANA,	" 21-27
NEBRASKA,	" 21-27
MICHIGAN,	Sept. 27 to Oct. 3
MISSOURI,	" " " "
KENTUCKY,	October 5-11
TENNESSEE,	" 13-18

Is not much of the argument indulged in now a-days maintained according to the negro's idea, who addressed his master thus: "Sakes, massa, how me lub argeyment! Pompey, him say, Paint dat wall white; me say, Paint him white too. And den we argey 'pon de point for half a day—oh, lubly!"

Preachers, here is an item for you. Do not forget the lesson it inculcates:—

A man who had been away in the Arctic regions engaged in whaling, landed at Dundee, Scotland, and attended one of the churches of the place. When he came out, one of his mates asked him, "Well, Jack, how did you like the sermon?" "Oh," he replied, "it was a nice sermon enough, but there was no *harpoon* in it."

How does this sound for the testimony of one who had once been a Jew? The *Christian Worker* of "fifth month 27, 1880" (if any one knows when that was), contains an article in which occurs the following paragraph:—

"Said a dying Jew who belonged to the Presbyterian Church, 'I hope to be saved; for I have twelve years of well-kept Sundays up there'!"

Alas! that Christianity has been so perverted that it must strip from the Jew the little truth he would naturally retain, and not be satisfied till it has set him in full chase after an *ignis fatuus* in hope of Heaven.

HOW?

COMMENTING on the feelings of the people as the news of the attempted assassination of President Garfield was flashed over the land, the *Christian Statesman* of July 7, says:—

"One thought was present in the heart and on the lips of all Christian citizens,—that this was a judgment stroke from the hand of God, falling upon the whole nation in the person of its chief magistrate, in rebuke and punishment of national sins."

Well, now, indeed! is't that just a little stretched? We have read the papers considerably on this subject, and marked the utterances of both ministers and laymen; and outside of this from the *Statesman*, we have not seen the first indication of any such thought in the heart, or word on the lips, as this which we are assured was common to all Christian citizens. Reduced to the real fact in the case, would it not be that this "thought was present in the heart and on the lips of"—just one man, and that man the editor of the *Statesman*, who was perhaps betrayed into the statement he makes from the conception that, as he thinks and feels, so all men think and feel?

By "national sins," the *Statesman* means chiefly Sunday-breaking. But outside the office of that paper, we do not believe that the thought once occurred to man, woman, or child, that President Garfield was shot down because the nation is not more strict in keeping Sunday! To what conclusions can the imagination run when smitten with theological lunacy!

The judgments of God will indeed in the end be visited on this nation in common with all the wicked, because they have not kept his commandments; but

never because they have not kept Sunday; for that is a commandment from a very different quarter.

FRIENDLY WORDS.

MR. CHAS. E. BARNES was formerly a resident and publisher in this city, with whom many of our people enjoyed a very pleasant acquaintance. He is now editor and publisher of the *Reed City Clarion*, Reed City, Mich. Elds. Miller and Wellman are holding a tent-meeting in that place, and Mr. B. is very liberal in his references to their work. One of his notices of their meetings he closes with the following reference to the S. D. Adventists of this city:—

"While a resident of Battle Creek, the head-quarters of the Seventh-day Adventists, we had a personal acquaintance with the leading men of that denomination, and can say that as a people they are very devout and consistent Christians; temperate, honest and thrifty. They are zealous and earnest workers in the cause they espouse, and great students of the Bible. They carry their religion in their daily life, and are good citizens and neighbors. They have a peculiar religion, and some of their views will sound strange to our citizens. Those who attend will hear something interesting and probably new to them."

The same number of the *Clarion* contained the following notice of the Sanitarium:—

"The Battle Creek Sanitarium is now well recognized as the most thoroughly equipped of any institution in the United States, if not in the world, for the treatment of chronic invalids of all classes. Its rapidly growing popularity is based upon the successful treatment of several thousands of invalids during the sixteen years of its existence. Any one who is obliged to leave home in search of health would do well to visit the Sanitarium before going elsewhere."

We wish Mr. B. abundant success in his new field of labor.

TO CHURCHES IN OHIO.

TITHES.—Let all pay their tithes into their respective church treasuries just before camp-meeting, that the treasurers may bring the money with them, as it will, no doubt, all be needed at this meeting.

Delegates.—Each church should hold a business meeting before the camp-meeting, and elect a delegate, or delegates, to the State Conference. Every church is entitled to at least one delegate; those of thirty-five members, to two; of fifty members, to three; and so on,—one for every additional fifteen members. These delegates should be furnished with credentials by the clerk.

Annual Reports.—Let church clerks and other officers see to it that they make out the proper annual reports to the Conference, and forward them by the delegate.

Come Early.—Let officers and delegates endeavor to be on the ground ready for business, on Wednesday morning, Aug. 10.

Licentiate.—Churches having in their membership those whom they think worthy of license, would do well to send with them or the delegate a recommendation, to be presented to the Committee on Credentials and Licenses.

H. A. ST. JOHN.

TO MINISTERS IN OHIO.

The fourth quarterly report of ministers and licentiate will be due Aug. 10, the first day of the Camp-meeting, and should, early on that day, be passed into the hands of the State Conference Secretary. These reports should embrace everything necessary to report, up to that day.

Besides this, every minister and licentiate should prepare an *annual* report (which would embrace the four quarterly reports), and put it into the hands of Bro. L. T. Dysert, Conference Secretary, to be used by the Auditing Committee. This report, also, should be made out and passed in early, Wednesday, the tenth. Now, brethren, set an example of promptness in reporting.

H. A. ST. JOHN.

Appointments.

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

OHIO CONFERENCE.

THE Ohio Conference of Seventh-day Adventists will hold its next annual session on the camp-ground at Plymouth, Aug. 10-16. It is hoped that much of the business pertaining to the Conference may be attended to on Wednesday, the 10th, before religious services begin in the evening. In order to this, let all the delegates endeavor to reach the grounds on Tuesday evening, with their credentials and other annual reports.

H. A. ST. JOHN, } Ohio
JAMES ROWE, } Conf.
D. K. MITCHELL, } Com.

THE Ohio State H. and T. Society will hold its annual meeting in connection with the Ohio camp-meeting at Plymouth, August 10-16.

R. A. UNDERWOOD, Pres.

THE Ohio S. S. Association will hold its annual meeting at Plymouth, Richland Co., Ohio, Aug. 10-16, 1881, in connection with the camp-meeting. Every Sabbath-school should elect delegates to this meeting. The State secretary will send blank credentials to each school, which should be filled out and returned to her at or before this camp-meeting.

E. H. GATES, Pres.

THE annual session of the Conference of the Province of Quebec will be held in connection with the camp-meeting in Magog, P. Q., Aug. 10-16, 1881. Annual sessions of our other societies will also be held then. The delegates and regular officers will be expected, with their respective reports. Let us be prompt. Come praying that God may meet with us.

A. C. BOURDEAU, Pres.

ITHACA, Mich., July 29 to Aug. 7. We invite all the surrounding churches within reach to meet with us the second Sabbath and Sunday, Aug. 6, 7.

D. M. CANRIGHT.

SAND PRAIRIE, Wis., Aug. 6, 7, meetings to begin with the Sabbath.

H. W. DECKER.

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.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

ELD. JOHN F. HANSON'S address, until further notice, will be Sanitarium, Battle Creek, Mich.

JOHN D. ROW, Milan, Sumner Co., Kan., can furnish a few names for V. M. workers.

THE post-office address of Bro. B. R. Nordyke is changed from St. Anne, Ill., to Box 752, Kankakee City, Ill.

I wish to express my gratitude to the many friends who in the past have sent me back numbers of our periodicals. I have tried to use them to the best advantage. I can now use papers in the English and German languages, if those who are interested will send them to us. Address, A. J. CUDNEY, Columbus, Platte Co., Neb.

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