

Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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THE REMEMBRANCE OF MEROY.

Why art thou sorrowful, servant of God?
And what is this dullness that hangs o'er thee now?
Sing the praises of Jesus, and sing them aloud,
And the song shall dispel the dark cloud from thy brow.

For is there a thought in this wide world so sweet,
As that God has so cared for us, bad as we are,
That he thinks of us, plans for us, stoops to entreat,
And follows us, wander we ever so far?

Then how can the heart e'er be drooping and sad,
Which God hath once touched with the light of his grace?
Can the child have a doubt, who but lately had laid
Himself to repose in his Father's embrace?

And is it not wonderful, servant of God,
That he should have honored us so with his love,
That the sorrows of life should but shorten the road
Which leads to himself and the mansions above?

Oh, then, when the spirit of darkness comes down,
With clouds and uncertainties, into thy heart,
One look to thy Saviour, one thought to thy crown,
And the tempest is over, the shadows depart.

That God hath once whispered a word in thine ear,
Or sent thee from Heaven one sorrow for sin,
Is enough for a life, both to banish all fear,
And to turn into peace all the troubles within.

The schoolmen can teach thee far less about Heaven,
Of the height of God's power, or the depth of his love,
Than the fire in thy heart, when thy sin was forgiven,
Or the light that one mercy brings down from above.

Then why dost thou weep so? For see how time flies;
The time that for loving and praising was given!
Away with thee, child, then, and hide thy red eyes
In the lap, the kind lap, of thy Father in Heaven.

—Faber.

Our Contributors.

THE FATHERS.

BY H. WREN.

IN the great controversy now going on in the United States and Europe on the Sabbath question, the writings of the Fathers are often brought forward to substantiate the position of those who maintain that the first day of the week is the Sabbath, or Lord's day. It is claimed in behalf of the Fathers that they are competent and trustworthy witnesses in the case, because they lived near the times of the apostles, and must therefore have received first-day observance from them.

It is the object of this article to lay before the reader, in a brief manner, what the Fathers really did say on this subject and some others having a bearing on the question, along with the estimation in which they have been held by the best Protestant writers, in order that a fair and just conclusion can be arrived at as to the amount of influence which should be allowed their writings in deciding the question at issue.

By the term *Fathers* is meant all those theological and ecclesiastical writers who lived between

the close of the apostolic age and the middle of the fourth century. We shall only notice the more prominent ones, however, of those who are appealed to in the Sabbath controversy. And we shall begin with

BARNABAS.

In regard to this writer, two things are claimed; first, that he held to the observance of the first day of the week; and second, that he is the same Barnabas who was Paul's companion, mentioned in Acts 4:36, and numerous other places in the New Testament. Let us see just what he said. Here it is:—

"We observe the eighth day with gladness, in which Jesus arose from the dead, and, having manifested himself to his disciples, ascended into Heaven."

Here Barnabas simply says that they observed the day in which Christ arose from the dead, but does not give his reasons for so doing. He does not say that Christ or any apostle required it of them. In the sentence preceding the one just quoted, he does assign as the reason of this observance that, "the Sabbaths, says he [the Lord], which you now keep are not acceptable to me; but those which I have made when resting from all things. I shall begin the eighth day—that is the beginning of the other world—for which cause we observe the eighth day on which Christ arose," etc. It will be noticed that Barnabas, in the above, professes to be quoting Scripture. But there is no such passage in the Bible. The passage he had in mind was probably Isa. 1:13, which says that God had become "weary of their new moons and sabbaths, and the calling of assemblies." All the rest is the word of Barnabas, and not of the Lord. The Bible says, "Add thou not unto his words;" yet Barnabas does not hesitate to palm off a lot of nonsense as the word of the Lord.

What does this show in regard to this writer? It proves that, in his estimation, his cause was such that it could not be maintained without perverting and falsifying the word of God; and that he does not hesitate to pervert and falsify that word to make out his case. The whole matter may be fairly regarded as a confession by this writer that the cause of first-day observance could not be sustained by correctly quoting the Bible. And the above is the only reason he gives. If Christ and the apostles had given authority to substitute Sunday in place of the Sabbath, why did not Barnabas refer to that authority? If they had authorized any change of the Sabbath, would not this writer have been likely to know it? The reader will find what is above quoted in the "Epistle of Barnabas," chapter 13, section 10.

We will now show in what estimation this Barnabas has been held by the best Protestants, whether he is the Barnabas of the New Testament, and what is the general character of his writings. The Encyclopedia of Religious Knowledge, under the head, "Epistle of Barnabas," says that "that epistle is full of forced analogies, extravagant and unwarrantable explications of Scripture, together with stories respecting beasts and such like conceits." One of the stories about beasts is about the hyena, and he says of it that it "changes its kind every year, and is sometimes male and sometimes female." Coleman, in his Ancient Christianity, chap. 2, sec. 2, says that this epistle "abounds in fabulous narratives, . .

fanciful conceits, and is generally regarded by the learned to be of no authority." Moshem says he was a man of "mean abilities, and a very different person from the true Barnabas who was Paul's companion."—*Ecc. Hist.*, Cent. 1, part 2, chap. 2, sec. 21.

Neander says: "It is impossible that we should acknowledge this epistle to belong to that Barnabas who was worthy to be the companion of Paul."—*Rose's Neander*, p. 407. Kitto, in the Encyclopedia of Biblical Literature, article "Lord's Day," says, "The so-called Epistle of Barnabas was probably a forgery." Domville says, "It was not written by Barnabas. It would be a disgrace to him, and to the Christian religion." So much for this Barnabas, and the claim of his inspiration. And yet he is one of the main supports to the argument for first-day observance! We now refer briefly to

PLINY.

Pliny is not a "Father," but was a governor of a Roman province, and his office required him to punish Christians. He says, in a letter to the Emperor, that the Christians "affirmed that the whole of their guilt or error was that they met on a stated day before it was light, and addressed themselves in a form of prayer to Christ." This is generally quoted as if Pliny said they met on the first day of the week; but he says on a "stated day," which may just as well have been the seventh as the first day. One Sunday-keeping author says: "It is just as probable that this was the seventh day as that it was the first; as the Sabbath appears to have been quite as commonly observed (if not more so) at this date as the sun's day." Is it not a little like begging the question to assume that Pliny meant first day when he said "stated day"? But this must be done, or there is nothing in Pliny's letter to favor first-day observance. We next take up

IGNATIUS.

This writer is generally quoted as follows: "No longer observing Sabbaths, but keeping the Lord's day." In regard to this, it may be said that in the original it is not keeping the Lord's day, but "living according to the Lord's life." This is what Kitto says in the Encyclopedia of Biblical Literature, article "Lord's Day," pages 206, 207. But no matter what may be said in the "Epistle of Ignatius to the Magnesians," from which the above is claimed to be taken, since the whole epistle is a forgery.

Dr. Killen says: "In the fifteenth century, fifteen letters were brought out from beneath the mantle of hoary antiquity and offered to the world as the productions of the pastor of Antioch [Ignatius]. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again discerning critics refused to acknowledge their pretensions." See "Ancient Church," pages 413, 414. The same writer says, in another place, that it is "no mean proof of the sagacity of the great Calvin that upward of three hundred years ago he pronounced a sweeping sentence of condemnation on these Ignatian epistles." Professor Hudson, however, thinks that three of them are genuine; but that from which the above is professed to be taken is not included

among them. There is no other passage in the so-called letters of Ignatius that makes any reference to the first day of the week as a day to be observed. We next notice

CLEMENT OF ALEXANDRIA.

He says: "And the Lord's day Plato speaks of in the tenth book of the Republic, in these words: 'And when seven days are passed to each of them in the meadow, on the eighth they are to set out and arrive in four days.' By the meadow is to be understood the fixed sphere, as being a mild and genial spot, and the locality of the pious; and by the seven days, each motion of the seven planets, and the whole practical art which speeds to the end of rest." See "Miscellanies of Clement," book v., chap. 14. Clement, instead of perverting and falsifying the word of God, as we have seen that Barnabas did, appeals to Plato. And who is Plato? Is he a prophet or an apostle? Was he an inspired writer? Oh, no. Plato was the great heathen philosopher of Greece. Are we to exchange the Bible, with its clear and sublime language, for Plato and such stuff as the above? Clement's appeal to Plato is a good confession that he could do no better. This same Clement quotes Plato as saying, in another place, that "the seventh day is sacred;" which is what the Bible says also. Clement, also, has expressed himself in regard to the seventh day. In book vi. and chapter 16 of his writings, is this language: "And the fourth word [commandment] is that which intimates that the world was created by God, and that he gave us the seventh day as a rest. . . . But we who bear flesh need rest. The seventh day, therefore, is proclaimed a rest. From this day the first wisdom and knowledge illuminated us." More might be given from this writer to show that the seventh day was prized by him much more than the first. We now come to

JUSTIN MARTYR.

He is appealed to with great confidence. He says: "On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles and the writings of the prophets are read as long as time permits."—*Apology*, chapter 67. This passage is generally quoted as if he said Lord's day, and not Sunday. Justin nowhere calls Sunday the Sabbath or Lord's day. In the same chapter just quoted, he says: "When our prayer is ended, bread and water and wine are brought, and there is a distribution to each, and a participation of that over which thanks have been given; and to those who are absent a portion is sent by the deacons." He here says they used water in the sacrament as well as bread and wine, and that a portion was sent to the absent. Where in the word of God is there authority for these things? There is none. They are changes that men had made in Christ's ordinance; and Justin's reference to them as being done in their religious meetings shows that he and those whom he represented had begun to depart from the word of God, and establish customs not authorized by that word. Perhaps their meeting on Sunday was another custom of their own invention. It certainly was, and there is nothing in the word of God requiring it.

Socrates, a writer of the fifth century, says: "Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week; yet the Christians of Alexandria and Rome, on account of some ancient tradition, refuse to do this." This shows that there was a tradition at Rome and Alexandria which caused them to meet on Sunday and receive the sacrament of the Lord's supper. Now, Justin wrote his apology at Rome; and, moreover, it was Rome and Alexandria that led off in the work of corrupting the truth of the Bible, and in developing all those traditionary customs and doctrines that afterward constituted the Roman Catholic apostasy. Before Justin gets through, he gives some of his reasons for these Sunday meetings. He says: "But Sunday is the day on which we all hold our common assembly, because it is the first on which God, having wrought a change in the darkness and matter, made the world; and Jesus

Christ our Saviour on the same day rose from the dead." The first of these reasons is directly against the word of God, which tells us to observe, not the day on which he began the work of creation, but the day after he had finished that work. The second reason is wholly without authority from the Bible. Where in the word of God are men authorized to use the resurrection of our Saviour to overthrow the Sabbath and establish first-day observance in its place? There is no such authority, and is it not rather daring to venture upon such a work?

IRENÆUS.

Irenæus was one of the principal Fathers, and it is alleged that he used this language: "On the Lord's day every one of us keeps the Christian Sabbath."—*Justin Edwards*, in "Sabbath Manual," p. 114. "Every word of this pretended testimony of Irenæus is a fraud."—*J. N. Andrews*, in "History of Sabbath," p. 217. In a collection, known as the Lost Writings of Irenæus, he is represented as saying, "We should not kneel upon Easter day;" and he, or the compiler, says that "Easter is of equal significance with the Lord's day." This shows that, if this language were that of Irenæus, he held that Easter was equal to Sunday. There is no Bible requiring the observance of Easter, and Irenæus does not claim that there is any requiring the observance of Sunday. If he had thought there was, he would not have said that the human institution of Easter was equal to it. Irenæus speaks of the Sabbath in this way: "Upon the seventh day, which has been sanctified, in which God rested from all the works which he created, which is the true Sabbath of the righteous, in which they shall not be engaged in any earthly occupation."—Book v. chap. 23, sec. 3. Speaking of the ten commandments, he says: "They remain permanently with us, receiving, by means of his advent in the flesh, extension and increase, but not abrogation."—Book iv., chap. 16, sec. 4. More might be given from this writer to show that he thought much more of the commandments of God than some do at this day. But we pass to

DIONYSIUS.

Dionysius says: "We passed the holy Lord's day, in which we read your letter," etc. (letter to the Roman church.) He does not use any language to enable us to determine whether he means by Lord's day the first day or seventh day of the week. He says "holy Lord's day," an expression very unusual among the Fathers when speaking of Sunday, and it is more than likely he means the Sabbath; for the Lord says in the 58th chapter of Isaiah, that the Sabbath is "my holy day." The Sabbath, then, is the holy Lord's day; and if Dionysius applies this term to Sunday, we should be glad to know where in the word of God he gets the right to do so.

(Concluded next week.)

THE ENGLISH PRESS AND THE REVISED NEW TESTAMENT.

THE reception which the revised version of the New Testament has met with in England, notwithstanding its enormous sale, is not, on the whole, favorable to the work of the Anglo-American companies, if we may judge by the reviews in the London press. The *Times* is of the opinion that the revisers "have introduced a good many rather gratuitous changes," and is surprised at the appendix, which, it thinks, contains differences of little moment.

The *Daily News* is very outspoken, declaring that "the revision has been a little overdone. Too many alterations have been made, and there is often a school-boy literalness of rendering." It upholds the "harmless inconsistencies" of the authorized version, and says of the new work in general that "while their rules have been so carefully followed in points of very minor importance, which in no way touch established dogmatic ideas, the revisers have boldly declined to carry them out in some cases of the contrary kind." The writer goes on to cite instances, objecting to the rendering "Holy Ghost" instead of "Holy Spirit," urging that the word "hell"

should have been entirely omitted, "Gehenna" being merely a "local name, denoting a definite spot with a very peculiar history;" and objecting strongly to the changes made in the Lord's prayer. It says in conclusion: "The suggestions of the American Revision Committee, which are appended to the volume, will be found to form a large and interesting collection of various renderings, such as the American Revisers prefer and have recommended, unsuccessfully, to the English Company. The English student will by no means concur with the Americans in all the points; but he will find, nevertheless, ample proof of thought and care, as well as of sound learning, on the American side. In many of the cases, we are persuaded the English Revisers would have done well if they had paid more attention to them."

The *Advertiser* is also of the opinion that the text has suffered much from many needless changes; "but worse things would clearly have befallen us if the Americans had had their way." In fact, this reviewer thinks that "whatever may be said of the scholarship shown in the new version, it unquestionably falls below its great predecessor in the graces of style and in the harmony of phraseology."

The writer in the *Standard* is most denunciatory of all. "Alterations of the diction of the old version," he says, "involving no gain in sense, or scarcely a perceptible one, swarm in the revised edition, and in almost every instance it is impossible not to feel that the original translators, however inferior to the present revisers in precise and exhaustive scholarship, textual or general, were infinitely their superiors in the rare and precious art of writing musical and masculine prose." "No educated man," he adds, "can read some of the passages they have altered without feeling a sensation of intellectual pain and imaginative loss." In conclusion, the severe charge is made against the revisers that "in their efforts to attain a dry and merely mechanical accuracy of expression, they have so 'revised' the noblest book in the English language as to deprive it of much of its beauty, and to destroy many of its historical associations."

The *Daily Telegraph* thinks that each change in the familiar phraseology is certain to be resented, and years must pass before English mothers, teaching their children the Lord's prayer, will bring themselves to dictate other words than they heard from the lips of their own parents. The New Testament may say, "Bring us not into temptation," and "Deliver us from the Evil One," but during the present generation, at least, few tongues will be found to echo the change. The result of the labors of the revisers is no doubt to render the New Testament more harmonious within itself as a literary composition; but, inasmuch as no other gain accrues, the question arises whether it was worth while to make a number of changes liable to irritate the vast mass of readers by their seemingly gratuitous character.—*Boston Traveler*, June 21, 1881.

—It is wrong for Christians to tell the world that there is no happiness except in following Christ. One can find happiness in any course of life. But the question is as to the kind of happiness. The person who feeds on the pleasure which the miser, the profligate, or the devotee of fashion knows, is feeding on a very poor quality of happiness. And then, one of the laws of the universe is that "there is always something left." Even a laugh does not leave us as it found us. Some acts broaden and some contract, some leave peace and some leave unrest, some give life and some give death. In order to secure the greatest success in the matter of happiness, or anything else, we must look not at the beginning alone, but also at the end; we must always ask ourselves what will be left. In these two respects a Christian life can be urged upon the unconverted without giving them any chance to argue or doubt; the Christian's happiness is of a finer quality than that of the worldling, and that which results from the Christian life is golden, while the results from worldliness are tinsel and dross.

THE NEW VERSION.

"AUNT NANCY'S OPINION OF IT."

The world of letters is full of the different opinions expressed concerning the new version; and perhaps the feeling of the popular heart has found no better embodiment in language than these lines from Margaret E. Sangster, in *Harper's Bazaar*:-

And 'tis the new New Testament,
And 'tis come in the sweet o' the year,
When the fields are shining in cloth of gold,
And the birds are singing so clear;
And over and into the grand old text,
Reverent and thoughtful men,
Through many a summer and winter past,
Have been peering with book and pen,

Till they've straightened the moods and tenses out,
And dropped each obsolete phrase,
And softened the strong, old-fashioned words
To our daintier modern ways;
Collated the ancient manuscripts,
Particle, verb, and line,
And faithfully done their very best
To improve the book divine.

I have n't a doubt they have meant it well,
But it is not clear to me
That we needed the trouble it was to them,
On either side of the sea.
I cannot help it, a thought that comes—
You know I am old and plain—
But it seems like touching the ark of God,
And the touch to my heart is pain.

For ten years past, and for five times ten
At the back of that, my dear,
I've made and mended and toiled and saved,
With my Bible ever near.
Sometimes it was only a verse at morn
That lifted me up from care,
Like the springing wings of a sweet-voiced lark
Cleaving the golden air.

And sometimes of Sunday afternoons
T' was a chapter rich and long,
That came to my heart in its weary hour
With the lilt of a triumph song.
I studied the precious words, my dear,
When a child at my mother's knee,
And I tell you the Bible I've always had
Is a good enough book for me.

I may be stubborn and out of date,
But my hair is white as snow,
And I love the things I learned to love
In the beautiful long ago.
I cannot be changing at my time,
'T would be losing a part of myself;
You may lay the new New Testament
Away on the upper shelf.

I cling to the one my good man read
In our fireside prayers at night;
To the one my little children lisped
Ere they faded out of my sight.
I shall gather my dear ones close again
Where the many man ions be,
And till then the Bible I've always had
Is a good enough book for me.

FOLLOW THOU ME.

BY ELD. M. O. WILCOX.

WHAT a blessed thought it is to know we have one perfect example; that One, though partaking of the same infirmities that invest human nature, walked this earth, bore its trials, met its temptations, suffered from foes, endured shame and sorrow, reproach and rejection, overcame all, and left a sinless, perfect example! In all his walk, not a stain of sin or error marred the beautiful harmony of his life. Paul could say, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11:1. Jesus was the only one who could say unqualifiedly, "Follow me." Paul might err in judgment, if not morally; Jesus was perfect. "He did no sin, neither was guile found in his mouth." This is the perfect example that is placed before us.

Says the apostle, "Be ye followers of God as dear children." Our Saviour tells us how to follow him. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

It is a crucifying, self-denying, cross-bearing, daily work to be a follower of Christ. His path was one of self-denial. He who had all Heaven at his command, who created the worlds, "pleased not himself." Bearing the temptations in the wilderness for our sake; ministering to the sick when his own body was racked with pain; dispensing the bread of life when his physical being was suffering from hunger; pouring out the water of life when lips were parched with thirst; preaching to the sin-sick souls when fee-

ble with weariness; passing the long, lonely nights in prayer for a people who rejected him; committing his mother to the care of his beloved disciple when suffering the agonies of the cross; offering a prayer for his persecutors when suffering the pangs of death,—everywhere, and at all times, denying self, forgetful of self, from his temptation in the wilderness to his death on the cross! Truly, he "pleased not himself." What a picture! Be astonished, O Heaven, and wonder, O earth! And was this all for me? Yes, for all sinners.

And it is this Jesus, brethren and sisters, who is our example. And yet we are prone to look to fallible man for a standard by which to shape our characters. And while we shall be held responsible if we "put occasions of stumbling" in our brother's way, and shall have to give an account for the influence we exert against the truth, yet we shall not be excused if we follow one, or a "multitude, to do evil." Our only perfect example is Christ; yet many are more careful of their brother's example than their own, and are ready to inquire, like Peter, "What shall this man do?" The reply to us is, as it was to Peter, "What is that to thee? follow thou me."

We go farther than Peter went. We not only inquire concerning others, but excuse ourselves because of their imperfections. Bro. A. will not pay tithes because Bro. C., who is worth more, does not; yet Bro. A. admits that tithing is right and obligatory. Bro. and Sr. B. do not practice health reform, or Christian temperance, because Deacon D. does not; yet they think it is duty to do so. Sr. A. will wear flowers, because Sr. B. wears ruffles. Young Sr. D. will wear a gold ring because Sr. A. wears flowers. Sr. C. can wear earrings because Sr. D., the deacon's wife, wears a gold ring. And young Sr. E. swings clear out in the fashions of the world for the same reasons.

Nearly all will admit that these things are wrong; God has instructed us in reference to them; but "some one else does so, and it is no worse for me than them." God pity us, brethren and sisters! the imperfections of others will never save us. "What is that to thee? follow thou me." Although all may go wrong, it will not excuse us. Right is always right. I read my Bible in vain to find Bro. or Sr. A., or any other brother or sister, set forth as an example.

If we do not aim at perfection, we shall never reach it. The mark above draws us upward. If we look upon the dark waves of sin, and unbelief, and inconsistency around us, we shall sink and perish; if we look to Jesus, we are saved.

Thank God for the perfect example! If we follow it, we shall never come to a standstill. The blessed Saviour! how I long to be like him!—to crucify self, to deny unlawful appetite, to put away covetousness, to cut loose from the world, to be like Him,—a true follower of Christ. It is but a barren desert around and beneath us; the life fountain is above. Oh! to be more like my Lord. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "Follow thou Me."

"PRESUMPTUOUS SIN."

BY ELD. C. A. WASHBURN.

IN the word of God there is much said against this sin. I think it can be easily shown from the Bible that this class of sins embraces all sins of knowledge. Webster's definition of presumptuous is, "Taking liberties unduly." Those who go on sinning against light and knowledge will, ere long, plunge themselves into irretrievable ruin. Taking undue liberties with what we acknowledge to be the word of God, trifling with his Holy Spirit, hardens our hearts, and the gentle Spirit of God will leave us, perhaps for the last time. We believe no one ever commits the unpardonable sin without first having pursued the above-mentioned course. When we see the danger of living in the commission of known sins, indulging wrong habits of life which we know and confess to be wrong, we do not wonder that the psalmist prayed as he did in Ps. 19:12, 13: "Who can understand his errors? Cleanse thou

me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

In this psalm David mentions two classes of sins; viz., "secret faults" and "presumptuous sins." The difference between those two classes of sins is, that while one is *secret* to us the other is *not secret*, but an open sin that we know, and that he calls the "great transgression." This idea is confirmed by Deut. 1:42, 43: "And the Lord said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten by your enemies. So I spake unto you, and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill." From the connection it appears that the Lord was displeased with the spies for their lack of faith in God after he had done so much for them in delivering them from Egypt, and now their evil report from the good land had discouraged the people, who partook of this unbelieving, murmuring spirit. So the Lord told them that they should not go up, but they "would not hear." Thus it is plain that to "rebel against the commandment of the Lord" was a presumptuous sin in them.

In Num. 15:29, 30 we read: "Ye shall have one law for him that sinneth through *ignorance*, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth *ought presumptuously*, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Here also we see that the sin of *ignorance* and the sin of *presumption* are placed in contrast. From this scripture it is evident that presumptuous sins cannot be classed with sins of ignorance, and if not, then they are sins of knowledge.

The 31st verse of this same chapter reads: "Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Verses 32-36 give an account of a man who had "despised the word of the Lord," and had broken the fourth commandment while in the wilderness. God gave them bread from Heaven, and told them that on the sixth day they should prepare that which they brought in. (Ex. 16:5.) But from verses 27, 28 we learn that "there went out some of the people on the seventh day for to gather, and they found none;" and the Lord said, "How long refuse ye to keep my commandments and my laws?" This man dared to disobey a plain command of God, and God saw fit to make a public example of him; and place it on record, as a warning to others through all time.

There are many in our time who frankly admit that the fourth commandment is as binding as the other nine, and yet do not keep it. One man (a prominent church-member) said to me that we were right on the Sabbath question, and that he knew the papal power changed the day; but he thought if he kept the other "nine" commandments it would be all right. He would risk it, etc. Is not this a presumptuous sin *now*, the same as it was anciently? or have God and his law changed? And is not this one of the great transgressions, from which David prayed to be delivered?

God has seen fit to give us in his word a few public examples of his displeasure with those who sin against him openly, and with a high hand, taking undue liberties with his law. The case of the Sabbath-breaker, already mentioned, is one. That of Nadab and Abihu (Lev. 10:1-11) is another. In 1 Kings 13 is given an account of the prophet who hearkened to the word of man rather than to God, and was slain for his disobedience. In Acts 5:1-11 is recorded the case of Ananias and Sapphira, who had broken the ninth commandment. They had lied willfully to the Holy Ghost. This was not a sin of ignorance, but a *bold, defiant* sin of knowledge. This should prove to us that God's law is the same in this age as in ages past.

—There is no courage but in innocence.

WHAT HAVE I GIVEN?

BY MRS. L. D. A. STUTTLE.

Tune, "Triumph."

WHAT have I given, dear Saviour, for thee?
 Though thou hast said that thy mercies are free,
 Well do I know thou requir'st my heart,
 Yet have offered thee only a part—
 Only a part, yet thou lovest me still.
 Oft as I murmur at thy blessed will,
 Oft though I sin thou dost kindly forgive,
 Offerest pardon, and biddest me live.

Lord, I confess I am nothing but dust;
 Thou art eternal, thy counsels are just.
 Merciful God! thou hast borne with me long,—
 Borne with ingratitude, sinful and wrong,—
 Borne with my folly and borne with my pride,
 Drawing me tenderly nearer thy side;
 And when 'mid sorrow and grief I am dumb,
 Still thou invitest me, ever, to "come."

Bear with me, Lord, though there lingereth still
 Evils to conquer, subduing my will;
 Well dost thou know I am sinful and vile—
 How canst thou look on a sinner and smile?
 Saviour divine! I am thankful to thee,
 That thou hast given this promise to me,
 Wretched, unworthy, and vile as I am,
 I can be cleansed in the blood of the Lamb.

NEW-TESTAMENT CONFERENCES.

BY ELD. S. OSBORN.

THERE are some in this section of country who object to S. D. Adventists on account of their name, and because they have organized themselves into Conferences, etc.

My reply is, 1. As to the name, that is designed simply to show the leading features of our faith. A name does not affect character, but individual character is necessary to make a Christian. Hence to call the whole church "Christian" or "The Church of God," without qualification, would state a falsehood; for we know that many lack the Christian character. Take a few examples. In 1 Cor. 1:2, Paul says, "Unto the church of God which is at Corinth [note the qualification], to them that are sanctified in Christ Jesus, called to be saints," etc. In 2 Cor. 1:1, Paul addresses the church of God "with all the saints," without naming them. (Chap. 1:2.) He also addresses the saints at Ephesus. (Chap. 1:1.) Another epistle is addressed to the church of the Thessalonians, "which is in God the Father and in the Lord Jesus Christ." Chap. 1:1. A similar address is used in his second epistle. (Chap. 1:1.) I do not think that the church of God or Christ was ever addressed by the apostles by either of these names without limiting the expression to the faithful. In this sense we are in harmony with the apostle.

2. As to our Conferences, it is objected that in making regulations we are like the Catholics. I reply, Catholics try to enforce their decisions; Adventists do not do this. This is certainly a wide difference. It is claimed that each church should be independent. I ask for an example of this in the Bible. None can be found. In the beginning of the gospel age, the apostles were regarded as the head of the visible church. Hence the new covenant was made with them as representatives (Matt. 26:27), and in an official sense the commission was given them to preach the gospel to the end of the world. (Matt. 28:20.) In this official sense Christ adds other gifts, which were to be used to the benefit of the church of Christ. Thus we read (Eph. 4:11-16): "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Again: "But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Verses 15, 16.

From this text we may learn the following im-

portant facts: 1. That Christ gave a set of officers to the church (verse 11); and 2. That the object is to supply the work of the ministry, and to edify the body of Christ during the entire gospel dispensation. By this means, properly used, all the independent bodies that have a connection with the living Vine will be brought into the unity of the faith, compacted, joined together, not separated into independent churches having no connection one with another.

This is what Adventists are doing. They take people from every nationality, from the church, and from the world, and unite them in one common faith,—the commandments of God and the faith of Jesus Christ. (Rev. 14:12.) The New Testament is full of testimonies on this subject. The schisms and divisions are the work of the enemy. (1 Cor. 12:25; 11:18.) To bring about this unity, Inspiration has adopted a system founded on the principle that in the multitude of counselors there is safety. The conference system is mentioned in the New Testament, and is right; for it is witnessed by the Holy Spirit. The disciples met in conference in an upper room (Acts 1:13); they then proceeded to dedicate themselves to God by supplication and prayer. When this was over, they were ready for business. The speaker, Peter, then states that the number gathered were about one hundred and twenty. Quite a good number for the first general conference. He then stated the object of the meeting, which was to appoint a new apostle; for Christ had appointed twelve apostles, and one, Judas, had fallen, and there was to be another elected to take his place, so there were two nominated,—Barsabas and Matthias. The lots were then cast, and Matthias was chosen, and numbered with the eleven. Jerusalem was the place where the general conference was held at that time, and the church there was the representative church throughout the broad field.

But we will see further on this point. The second council was called to consider the financial wants of the poor widows. (Acts 6:2.) Then the twelve called the multitude of the disciples to them.

The third conference held at Jerusalem was a general one to consider the obligation of circumcision and the keeping of the law of Moses. The apostles canvassed the subject thoroughly, and their conclusions are set forth in Acts 15:24-31. The Holy Spirit accompanied this decision, and they wrote it out, and sent it to other churches.

The fourth was called a conference. (Gal. 2:6.) Paul said he went there by revelation, and yet he declared that had he not communicated his preaching of the gospel to the Gentiles to the principal ones there, he would have run in vain. (Verses 1, 2.) So we see how the unity of the work was preserved and carried on.

Thus far, Seventh-day Adventists have modeled their organization after the primitive church. The decisions of these conferences were of so much force that the apostles declared them binding upon the churches as decrees (Acts 16:4, 5); and as they went throughout the cities, they delivered to the churches these decrees that were ordained of the apostles and elders at Jerusalem, and so were the churches established in the faith. All right again. The church at Jerusalem was the representative church, and had the supervision of the broad field at that time. Paul states this fact (Gal. 2:2-10): "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." We see how important it was that the church at Jerusalem should know what was preached in other places, when even Paul (though taught by revelation) thought that if he did not let them know, his work was vain. (Read to the 10th verse.) Again: "For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews." 1 Thess. 2:14.

Paul was one of the general conference committee, sent to the Gentiles. (Gal. 2:7-9.) At this general conference at Jerusalem (verses 1-6),

Paul says, "When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; . . . and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision." Verses 7-9. We here learn that Paul and Barnabas had the supervision over the work among the Gentiles, and were amenable to the church at Jerusalem, as I have already proved.

In harmony with the primitive practice, minor conferences will compare with our State Conferences. Thus Paul speaks of the action of the churches: "And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us." 2 Cor. 8:18, 19. This brother had praise of all the churches, and the church sent him. Now, in what way could the mind of all the churches be better known than by a conference? And as proof of the necessity of this, it is stated in the 23d verse that "any may inquire of Titus or his brethren." It can be shown that they are the messengers of the churches. They are required to show to any that may inquire, and before all the churches, the proof of our love. (Verse 24.) This was done by letters of commendation. Please read Acts 18:27; 1 Cor. 16:3; and Paul's reproof for not commending him, in 2 Cor. 12:11. These examples sustain the practice of Seventh-day Adventists.

We should support the cause at head-quarters. This is much opposed by the covetous, and those who are not friends to the work. They seem to think there is no Bible for this; but in the days of the apostles, the church at Jerusalem made great sacrifice for the spread of the truth among the Gentiles. Paul says (Rom. 18:27), "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." On the same principle, the Battle Creek church has sacrificed much in sending out the precious truth, and surely, according to the New Testament teaching, and according to justice, they ought to be helped of our carnal means. "Prove all things."

SCRIPTURE THOUGHTS.—No. 3.

BY MRS. M. E. STEWARD.

ISA. 66:18-21.

"It shall come, that I will gather all nations and tongues; and they shall come, and see my glory." Remember, the prophet is speaking of events which will occur in the last days. This verse corresponds with the first angel's message of Rev. 14:6, 7. The glory referred to cannot be the visible glory of God, nor the glory of the second advent of Christ; for that will be seen of all the world (Luke 17:24), while from verse 19 we learn there are nations that have not seen the glory spoken of in verse 18. The first angel's message went to "every nation, kindred, tongue, and people," gathering out God's children who saw his glory in the work of the "gospel" preached by the first angel, as it produced glorious revivals everywhere. The chief "glory" of our Lord, called his "joy," is the salvation of souls, and in connection with this work of redemption they also behold his glory when they find him in the most holy place of the heavenly sanctuary.

"And I will set a sign among them." Here comes the third angel's message. (Rev. 14:9-12.) The most peculiar characteristics of this message are the sign of God's law, found in the fourth commandment (Ex. 31:13), and the faith of Jesus. Our Saviour is also referred to as a sign (Luke 2:34),—"a sign which shall be spoken against." How true from that day to this! In his peculiar work in the third message, he is still this "sign spoken against." No doubt the "sign" mentioned in verse 19 means all the present truth; the law and the gospel.

"And I will send those that escape of them."

After the disappointment in 1844, the greater part of the world rejected the first angel's message, and were left of God in the darkness of their unbelief (signified by the second angel's message), but some did "escape" from this apostasy, also from the abominations spoken of in verse 17. To these was committed the "sign," and God sends them "unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off." Dr. Scott says of this passage: "It is probable that God will select some who have been rescued from the corruptions of anti-christianity to preach to the nations far and near." The "sign" indicates who these ministers are. "Tarshish signifies in general the sea, yet some take it for Tartessus in Spain; Pul is the east and north of Africa; Lud is Lydia; Tubal, Italy; Javan, Greece."

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem." This verse is doubtless to be taken figuratively, as it cannot be understood literally. There is no "holy mountain Jerusalem" on the earth at the time of the fulfillment of this prophecy (old Jerusalem having become defiled and been rejected of God long ago), to which gospel converts can be literally conveyed. Heb. 12:22 will explain it. They come by faith "to Mount Zion, the heavenly Jerusalem," not as a sin "offering," but in the sense in which Paul tells us to present our "bodies a living sacrifice." Rom. 12:1. "They shall be brought into the church by the grace of God, and in the use of the means of that grace as carefully, safely, and comfortably as if they were carried in chariots and litters." We believe it means more than this. Different nations had their peculiar modes of conveyance; these terms indicate more distinctly the peoples meant. In some countries, as in Egypt, horses were used (1 Kings 10:28); camels in Africa and Arabia; litters (sedans), in China, etc. Or this language may indicate the different classes of society converted. Persons of distinction are conveyed in litters, borne between two camels, one going before and one behind; soldiers alone, in the east, used chariots, or wheeled vehicles—the common people rode in other ways on camels.

"And I will also take of them for priests and for Levites, saith the Lord." Out of the different nationalities receiving the truth, God will select native preachers. It may be objected that there are no priests and Levites in this dispensation; but the apostles recognized a spiritual priesthood in the gospel age. (1 Pet. 2:8; Rev. 1:6.) The distinction between priests and Levites may refer to the different offices in this age. The priests served directly in the sanctuary, as our ministers work in the gospel; while the Levites did the outside work, and might correspond to other workers in the service of God.

The leading thoughts in this article were brought out in the Bible-class of the Battle Creek Sabbath-school.

OUR GOD IS ALMIGHTY.

BY ELD. C. B. REYNOLDS.

WHEN we read the history of the wanderings of the children of Israel, we are amazed at their willful blindness, their perversity, and inconsistency. What did they need, what good desire, that they could not readily obtain from God? Was it the desire to advance virtue, to promote love, to really benefit themselves or their race, that induced them to forsake God and turn to idols? No! they forsook God only when they lusted for evil, when seduced by the dazzling enchantments, exciting pleasures, and vicious practices, of the idolatrous nations around them.

In every instance, forsaking the Lord brought them only shame, trouble, and sorrow. Why, then, did they so repeatedly turn from God? Because they did not believe he was almighty! They allowed Satan to deceive them as he did our first parents; ensnared by his subtle sophisms, they imagined they could promote their

own welfare,—do much better for themselves than God was doing for them.

Alas, that they should be so deceived, be so ungrateful, so mad as to despise warning, ignore past experience, and do despite to the full light of truth, turn to darkness and disobedience, and so miserably perish at last upon the very borders of the promised land. How sad their fate! Shall we pity them, and not pity ourselves? Shall we fail to profit by their example, and our own experience?

If God is almighty, why not serve him? Why not consecrate ourselves to his service in very deed and truth? Why not cease this wayward, variable, half-hearted service? We know he can and will overrule all things for our good.

Have we any work to do, any great cross to bear? Is there any blessing we greatly desire, any affliction out of which we need deliverance? There is no power but from God. He alone is almighty. Let us then believe him, trust him. Let our hearts be stayed on him. Let us look to the heavenly sanctuary for the promised help through the intercession of our Great High Priest, Christ Jesus.

Let the glorious truth be firmly anchored in our hearts,—our God is almighty. Let us trust in his love, power, and wisdom; and when we have done all in our power (we need ever to remember that man's necessity is God's opportunity, and he does not propose to do for us what he has given us ability to do for ourselves), when we have long agonized in prayer, yet the cup is not removed, but pressed to our lips, let us be truly grateful for the ministration of the holy angels sent to strengthen and sustain us while we drain it to the dregs, and submissively realize that our poor foolish desires have been overruled in mercy and love by Him who doeth all things well, and cease forever our murmurings because God's ways are not our ways.

When there is duty to do, either to God or man, do it! Do it with heart and soul and might, and leave consequences, success or failure, to our Heavenly Father, the Almighty God. Dare to be a Daniel. Do not adopt sinful courses or cowardly subterfuges to avoid crosses. Do not say, "Oh! I know it is duty, but situated as I am it is quite impossible to do it. I should lose friends, lose influence, become poor, be left destitute." Is God almighty? Do you profess to love, yet doubt him? Is he not able to carry you through, keep you in suffering, make whole the sick, deliver from peril? Then why not keep the straight and narrow way, despite the storms, the seeming giants and lions in the way; or the sad fact that it is steep and narrow, with only here and there a traveler?

If we need wisdom, advice, or help, we know whence we can be sure to find a supply. What though our human trust and model prove a broken reed? "What is that to thee? follow thou me." If the cistern fail, go to the fountain. What though friends turn from us, sorrow and trouble overwhelm us, we need not despair. *Our God is almighty!* When Hagar was cast out, suffering the agonies of thirst, when the death of her loved little one seemed certain, the water-bottle empty, she despaired—there was no hope. But God was not unmindful of her. The well of sparkling water was near,—near all the time, though she saw it not until the angel opened her eyes. Is it not so with us? We are sick, unable to work, we are deprived of our means of support, and we think all is over, there is no help, no hope. Yet all the time God has most amply provided, instead of the little bottle, a great fountain quite near. Our only sure safety and deliverance is in drawing near to God. Cast, then, all your care upon him. Oh! believe that he careth for you, and ever remember "our God is Almighty."

WHERE WAS THE "THINK"?

BY E. LANPHEAR.

MANY of our orthodox friends hold that the thoughts emanate from the soul, or spirit; or that "the think" is the soul. If this be the case, men often live without a soul; for often men,

from a diseased brain, lose their mind for months or years, and on recovery, their thoughts come again; and in fact every man's mind and thoughts leave him when all of the organs of the brain are asleep. Does any one deny this assertion? If so, let him rise and tell us what his thoughts were during the night, when he dropped asleep at 10 o'clock, and only awoke when the servant girl rang the bell for breakfast. Or will he tell us where "the think" was in the following cases?

Several years ago a neighbor of mine, whose business was threshing, was setting the machine, when the wagon started. The motion loosened the bar that held the machine, and it violently struck him on the head, knocking him to the ground insensible, and breaking his skull; and he was taken up for dead. As he saw the wheels of the wagon begin to move, he commenced to say, "Chock the wheels;" but the bar struck him before he closed the sentence. He was removed to his home after his breath was restored. His case seemed a hopeless one. He lay in this unconscious condition for four days, the attending doctors dressing the wound as best they could. Fortunately, on the fourth day, as the doctor was washing and probing, he chanced to pull on the hair a little, when the sunken skull arose to its original position, relieving the pressure upon the brain. In an instant he finished the sentence, "Chock the wheels," which he was speaking when the bar struck him. He is a well man to-day, and will tell you that he knew nothing of the time that elapsed or what took place during the interval. The spirit, or breath of life, was in him; and the soul-life was there; but where was the "think"? Was it not crushed from the brain, from whence all thought emanates?

Another case in point: Another neighbor that has lived one block from me for the last twelve years died a short time since. About four years ago he was taken suddenly ill, the brain being somewhat affected, and his mind fluctuating more or less day by day. He became dropsical, and it was decided that he was afflicted with softening of the brain. The man's mind gradually faded out, and during the last part of his life there was no more appearance of thought or knowledge of being about him than about a log. He breathed the breath of life all this time, and must have been a living soul. But where were the thoughts? They had passed away, the brain not having power to act. The science of phrenology proves this, and common sense and observation sanction it, church orthodoxy and heathen tradition to the contrary, notwithstanding.

Another case: A girl ten years of age residing in Jefferson Co., N. Y., fell, injuring the spine and affecting the brain. For several years she was unconscious; and all this time was fed with liquids from a spoon. Physician after physician was called, but seemingly to no purpose. Finally, Dr. Maxson, now living in Syracuse, was called. Under his treatment she was restored to health and consciousness, and is now a woman, and has a family of her own. She claims that she had no consciousness during those years; and, in fact, had to learn her alphabet again, like a child, after her recovery. The soul, spirit, or life was there; but where was the power of thought?

If the soul, or spirit, is the seat of thought, why did they not act in these cases, and thousands of others that come under our observation? Let heathen theology rise and explain.

—Some one has quaintly said that God's low estimate of riches is seen in the character of the men to whom he gives largely. He gives millions to some to whom he gives nothing else, and he withholds wealth from others whom he buries with his own hands, or for whose direct translation he sends a chariot and horses of fire.

—Lord Chatham, who was almost as remarkable for his courteous manners as for eloquence and public spirit, has thus defined good breeding: "Benevolence in trifles, or a preference of others to ourselves in the little daily occurrences of life."

The Family Circle.

SPEAK NAEE ILL.

OTHER people have their faults,
And so have ye as well;
But all ye choose to see or hear,
Ye have no right to tell.

If ye canna speak a' good,
Take care, and see, and feel;
Earth has all too much o' woe,
And not enough of weal.

Be careful that ye make nae strife
Wi' meddling tongues and brain;
For ye will find enough to do
If ye but look at hame.

If ye should feel like picking flaws,
Ye better go, I ween,
And read the Book that tells ye all
About the mote and beam.

Dinna lend a listening ear
To gossip or to strife,
Or perhaps 'twill make for ye
Nae bonny thing of life.

Oh, dinna add to others' woe,
Nor mock it with your mirth;
But give ye kindly sympathy
To suffering ones of earth.

—Selected.

THE JUDGE AND THE POOR AFRICAN WOMAN.

IN one of the populous and beautiful towns on the banks of the Ohio, there dwelt, and for aught I know dwells now, a just judge, honorable in life as well as in title; and also a poor lone African woman, long since gone to her rest. She was queenly in the power and beauty of her spiritual progress, though poor as poverty could make her in this world's goods here upon earth.

The judge was rich and highly esteemed. He dwelt in a mansion, not so fine as to repel, not so splendid as to make him the envy of the foolish, large enough to be the social center of the town, and plain enough to make every one feel it a home; and his heart was in keeping with his house, large and open.

The poor African woman lived in a cabin in an ally all alone, without chick or child, kith or kin. Her own hands ministered amply to her own wants while she had health, and at home or abroad, at work by the day, she often earned that which found its way to India or Africa, perhaps, in the spread of the gospel. Her home, though poor and small, was always neat and tidy. She belonged to the church of which the judge was an officer, and often sat down with him at the table of the Lord, in the house of the Lord, as she will again—oh, how joyously!—at the feast of the Bridegroom in the palace of the King! But it so happened that they had never had free conversation together about the things of the kingdom. He respected her. She venerated him. At last she received a severe injury, from which she never recovered, and for many weary months before her death was dependent and helpless, alone and bed-ridden.

During this time the judge's ample table and abundant wardrobe had contributed its full share to the comforts of the poor woman. Never a day passed but she was remembered. But for a long time, for one reason and another, he put off from time to time a personal visit which yet he fully purposed in his heart to make her; until at last one day, as he thought of the cheeriness of his own pleasant home, the thought of the contrast between this and the loneliness and desolation of the poor woman's cabin came into his mind; and while it heightened his gratitude for the goodness of God to him, it filled him with sadness and sympathy for her.

"Who can tell but I may cheer her a little, and perhaps by a little timely sympathy, save her repining at her hard lot? Possibly, too, I may be able to throw some light upon the rugged pathway along which she is going to the kingdom."

The judge loved to do good; it was a great luxury to him. So, taking a well-filled basket, and making sure that purse as well as scrip was

stored with convenient small change, he sallied forth to visit the poor woman.

As the door opened he was struck with the air of neatness in the cabin. If the occupant was bedrid, some kind hand supplied the place of hers. Everything was in order, swept and garnished, neat as a pin. "Not so desolate after all," thought he.

"It must be hard for you, Nancy, to be shut up here alone so many days and weeks."

"Oh no, thank God, massa judge, the good Lord keeps me from feelin' bad. I'se happy as ever I was in all my days."

"But, Nancy, lying here from morning till night, and from night till morning, all alone and racked with pain, dependent upon others for everything, do you not get tired and down-hearted, and think your lot a hard one to bear?"

"Well, I'se pendent on others, dat's sure, 'deed I is, and I was allers used to have something to give to de poor, and to de missionary, too, an' to de minister; but den I'se no poorer dan my good Lord was when he was here in de worl', and I'se nebber suffer half so much yet as he suffer for me on de cross. I'se berry happy when I tink of dese tings."

"But, Nancy, you are all alone here."

"Yes, massa, I'se all alone, dat's true, but den Jesus is here, too, all de time. I'm nebber alone nohow, and he's good company."

"But, Nancy, how do you feel when you think about death? What if you should die here all alone some night?"

"Oh, massa judge, I spect to! I spect nothing else but jes to go off all alone here some night, as you say, or some day. But it's all one, night or day, to poor Nancy, and den, massa, I spect I'll not go all alone, after all; for Jesus says in the Blessed Book, I'll come and take you to myself, dat where I am, dare you may be also; an' I believe him. I'se not afraid to die alone."

"But, Nancy, sometimes when I think of dying I am filled with trouble. I think how bad I am, what a sinner, and how unfit for Heaven; and I think, What if I should die suddenly just as I am, what would become of me? Are you not afraid to die, and go into the presence of a holy God?"

"Oh no, massa, 'deed I'se not."

"Why not, Nancy?"

"O massa, I was 'fraid berry much. When I was first injer, I see I must die, and I thought, How can such a sinner as I is ebber go into such a holy place as de New Jerusalem is? An' I was miseble; oh, I was miseble 'deed, sure! But den by and by, after a while, I jis thought I must trust myself to the blessed Jesus to make me ready for the kingdom jis as I did to forgib all my sins. An' so I found res for my poor soul in Jesus, an' sen dat time I feel somehow all better; I know now he will make me all ready, pure an' white for de New Jerusalem above. An now I love to tink about de time when I shall come to 'peer befo' the Father's throne, wid him in glory, all starry, spangly white."

For a moment the judge sat in silence, admiring the power of grace, not yet himself deeply affected by the light reflected from this star in disguise. A little pressure more was required—another chafing question—to bring out the ray destined to pierce his own soul.

"Well, Nancy, one thing more let me ask you: Do you never complain?"

"Complain! Oh now, massa judge, complain do you say, massa? Why, massa? Who should such a one as I is complain ob? De good Lor, he knows bes what's bes for poor Nancy. His will be done!"

Nancy said this in tones of the deepest sincerity. And a little more. There was just a shade of wonder at the question, as much as to say, "What! you an officer in the church, and a man of education, a judge, and yet think that a poor creature like me might complain of the dealings of a merciful God and Saviour like mine?"

The arrow took effect. The judge bowed his head in silence a moment, and then rose and bade Nancy good-by, without a word of consolation and prayer, which he fully purposed when he went into the cabin.

All the way home he kept saying to himself: "Well, I never yet said, 'His will be done,' in that way. I never felt it. Alone, poor, helpless, bedridden, dependent, miserable in body, and yet happy as an angel! Ah, there is a power there I never felt. But I must feel it, and God helping me, I will. Not afraid to die; trusting Jesus to purify her from all sin, and present her spotless before God; waiting joyously his summons. Oh, blessed faith! I must know more of this, and I will."

Two weeks, night and day, the arrow rankled, rankled, rankled. His pain increased. Sleep forsook him, and his family became alarmed. He said nothing, but often groaned in spirit and sighed deeply. Sometimes the tears were seen to steal down his manly cheeks. All wondered, and all waited to hear what had come over the strong mind and manly heart of the judge.

At last, one day while he was bowed before God, he felt in his heart, "Thy will be done." The storm-tossed sea of his soul was suddenly calmed, and peace filled his heart—peace as a river. Now, he too could trust Jesus to make for him his pathway on earth, and fit him for Heaven, and take him to it whenever and from whatever place it might please him.

It was the beginning of a new life for him—a change quite as great as at the time of his conversion, and, as it has proved, the beginning of blessed things for his own family and church and town, and for the cause of Christ generally. Consistent and steadfast before, he has been a burning and a shining light, letting his light shine far and near, ever since.

He went in the fullness of wealth and education, and influence and honor, to the poor, lone, lorn African woman, to do her good, if he might, with either counsel, or food, or clothing, or money. This was the full purpose and prayer of his heart; and yet, while he gave nothing to her, he received from her what all his wealth could not purchase, or all his wisdom devise. She, poor body, had nothing to give, nor so much as even dreamed of giving aught to anybody. And yet, without a thought of it, she did give to the rich and honorable judge what was worth more to him than the wealth and honors of all the world.

And what does this illustrate to us? What but the power of spirituality? What but the power which, poured upon the few illiterate fishermen of Galilee in the Pentecostal baptism, fitted them for the reformation of the world almost in a single generation?—Selected.

THE HOMES AND LADIES OF THE TRANSVAAL.

Now that the smoke of battle has cleared away, and the traveler has had a chance to look in upon the people of the Dutch Republic of Africa, many interesting facts are coming before the public. The ladies of the Transvaal are *very fair*, and never allow the sun to kiss cheek or brow. Surrounded by black people, their one ambition seems to be to preserve their beautiful pink-white complexion. So their faces are closely bandaged when they go out of doors, and always most securely protected during the day or on journeys, only their eyes being visible, and a place left for breathing and speaking purposes, in the linen bandages that protect the face and neck, and keep them a pearly, pinkish white. They are reported to be handsome. Their dress is a marvel of high colors; they are fair enough for any contrast. Purple and orange, pink, yellow, and green are worn in most violent hues, and in close proximity.

One visitor says, "They are a vision of startling splendor. The pure red and white of their round cheeks, and the dazzling fairness of their throats, surpass the famed complexions of England."

Boer is the name for farmer in the Dutch. So these people of the Transvaal Republic are mostly farmers, and these beauties live in farm-houses, amid orange groves and leafy trees. The houses are generally one-story, but very high. There are usually two windows in front, with green shutters, and a door between them painted green,

The door opens into a large room, with a very high ceiling; benches surround the walls, and in the center of the room there is a table, on which always the Bible may be found. Their Bibles are massive, leather-bound books, with brass clasps, and are in the Dutch language; for these people, like the Puritans, left their own land for the land of Africa because of religious persecution. There are pictures on the painted walls; most of them are Bible scenes—Christ in the manger, the return of the Prodigal Son, and the Crucifixion.

The evidence of the horrid tobacco habit is there. Spittoons stud the chamber floor, for in this great reception-room the Boer, the Transvaal farmer, smokes his pipe with his friends, and talks of crops and trade, of war and peace. Back of this room is a dining-room. Besides the usual furnishing, there is a small table on which stands a coffee urn. Beside this table, with a black servant at her feet, the mistress is seated. To her it is a place of honor. On the other side of the table is a seat for the master, when he chooses to take it. The walls of the house are usually painted light green or blue or mauve, and the ceiling of wood is varnished and dark. The climate has been favorable for physical development, and they have grown away from the old Dutch type, and are athlete, and grand, and strong.

A periodic visit is made to "Nachmahl," a town where is a church and trading-post. They go to worship and receive the sacrament. It is a season of worship not unlike our camp-meetings. The people gather from every direction; some pitch tents, others, and most of them, have built houses to live in during their days of worship. They come in wagons and carriages, the men protected by large hats, the women, with bandaged and veiled faces. But they really do come to worship, and are a very religious people. Slavery in a mild type exists among them, but is rapidly disappearing. The Dutch is the home language, but many of them, and especially the younger people, speak good English. The country is rich, and produces the finest tropical fruit. The white houses with their green shutters, half hid amid orange groves and blooming shrubbery, and the fair daughters of the land, in pink, and blue, and orange dresses, make a picturesque sight. Back of the houses are stables, barns, and out-houses. This, remember, is in Africa, bordering on the land of the Caffirs and near to Zululand. But the continued wars with England and hostile tribes of natives have left them little leisure or disposition to Christianize Africa.

The treatment of the Boeress by the African Boer is in sharp contrast with the farmer of Germany, who often hitches the woman with the ox or cow to the plow, and takes the reins and himself drives.—*Christian Woman.*

THE BLUES.

WHEN people are sick in body, they usually want to do something for the disease. They ought to be as wise when mentally sick with that unnerving malady, the blues, and do something, with an active emphasis on the do. Too many, I fear, when in low spirits, are tempted to "take something." A dose of morphine, a glass of wine, a good cigar, an exciting novel, or an aimless holiday, seems so pleasant to take. But they do not cure, they only aggravate the ailment. The harmonious and simultaneous employment of head, hands and heart, is the availing remedy. Plan some sensible work and execute it. Take hold of plow or hoe, saw or hammer, pen or yardstick, needle or broom, and stir your blood by stirring something to some purpose. Where there is no positive bodily disease, one can do much toward dispelling one's dismal blues of murky misery, by helping to put a bit of the clear blue sky of happiness over somebody's head.

If you are sick, do not whine nor sigh nor drizzle a "continual dropping" of complaints. Gird yourself with the spirit of a man, and bear your infirmity. Bring your wandering, gloomy gaze within the compass of to-day. Christ has commanded: "Take no thought for to-morrow."

But do, do take thought for to-day. Trust God to-day.

It is wrong to give way to the blues. If they rise from bodily indisposition, then fast a little if need be, exercise wisely, and quit your misguided habits. Live according to God's laws in all things.

If your spirit is wounded with some deep sorrow, do not repine. Go to the loving Christ, who was a "man of sorrows," and who can enter into all our sore afflictions. Trust, love, obey. Find something for hand and heart to do. Never despair. Christ reigns, and his hand that "in faithfulness" has sorely chastened, can richly comfort, in due time.—*Golden Rule.*

The Sabbath School.

"Feed my Lambs." John 21:15.

MINNESOTA SABBATH-SCHOOL ASSOCIATION.

THE annual session of the Minnesota Sabbath-school Association, was held in connection with the camp-meeting at Lake Calhoun, June 23-28, 1881. The President in the chair.

E. A. Curtis was chosen Secretary *pro tem*. Four meetings were held. No. of schools represented, 36; No. of delegates, 49.

On motion, the Chair appointed the following committees: On Revision of the Constitution, M. A. Winchell, L. Johnson, E. S. Babcock; on Nominations, D. Quinn, E. A. Wright, Wm. Armstrong; on Resolutions, H. W. Babcock, E. A. Curtis, Allen Moon.

The committee appointed to examine the Constitution with a view to its revision, reported, recommending that Sec. 2, Art. 3, be amended so as to read: "Each Sabbath-school is entitled to one delegate, and one additional delegate for each fifteen members after the first twenty." Also that Art. 5 be amended so as to read: "The officers of this Association shall be a President, Vice-President, Secretary and Treasurer, and an Executive Board of five, of which the President and Vice-President shall be members."

The report was adopted.

The Committee on Resolutions reported as follows:—

1. *Whereas*, We realize in some measure the importance of the Sabbath-school work, and feel the necessity of all Sabbath-keepers enjoying its benefits; therefore,

Resolved, That the elders of churches and superintendents of Sabbath-schools be held responsible for the organization of family schools in all families of isolated Sabbath-keepers.

2. *Whereas*, There are no lessons in the Scandinavian languages, and we desire to encourage the Sabbath-school work among the people of those nationalities; therefore,

Resolved, That we advise the superintendents of our Scandinavian schools to procure, if possible, a translation of the lessons for the third division of the Sabbath-school, for the use of adults of those schools.

3. *Resolved*, That we invite the directors of the tract society to render such help as they may be able in the matter of family Sabbath-schools.

4. *Resolved*, That we advise the Executive Board of the Association to hold meetings in the interest of the Sabbath-school work at such times and places as they may deem best, and to bring into requisition such help as they need.

5. *Whereas*, Difficulties have arisen in the selection of suitable teachers in our Sabbath-schools; therefore,

Resolved, That we recommend that as far as practicable the superintendents appoint the teachers in their schools.

The report was adopted.

The Committee on Nominations reported as follows: For President, J. Fulton, Hutchinson; Vice-President, W. B. White, Medford; Secretary and Treasurer, E. S. Babcock, Dodge Centre; Executive Board, J. Fulton, W. B. White, M. A. Winchell, L. Johnson, I. Z. Lamb. By vote, the report was adopted as a whole.

Voted, That the Secretary get the Constitution

and By-laws printed, and send a copy to each superintendent.

After remarks by Eld. Haskell by way of instruction, the Association adjourned *sine die*.

J. FULTON, *Pres.*

E. S. BABCOCK, *Sec.*

—A question that ought to be asked in every Sabbath-school is, "To what extent do the teachers visit the scholars?" No teacher can keep her hold on her Sabbath-school scholars who does not visit them. And yet in many schools nothing of the kind is done, while in others it is but partially done. How often should the visiting be? That depends. In the city, with the concentration of population, and the convenience of the horse cars, it can be done oftener than in the country. But even in the country it should never be lost sight of. Every teacher ought to visit her scholars at least once every three months,—four times a year. How often do you visit your scholars?—*Selected.*

—The parents should see that the child is punctual and regular in attendance at the Sabbath-school. This will save very much trouble and annoyance. See that money is brought for the collection; encourage the child to earn this by inventing little ways by which he may do so; help him to take care of Lesson Papers, and make use of them. Ask questions about the lesson on his return from the class. If a child knows that this will be done, he will be more certain to listen. All children enjoy telling what they know, and it will impress itself on the memory by the very act of repetition.—*Baptist Teacher.*

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds." Gen. 43:11.

—The more one judges, the less one loves.—*Balzac.*

—It is not death that makes the martyr, but the cause.—*Canon Dale.*

—Benevolence is not merely a feeling, but a principle; not a dream of rapture to indulge in, but a business for the hand to execute.

—What men want is not talent, it is purpose; not the power to achieve, but the will to labor.—*Bulwer Lytton.*

—One great cause of our insensibility to the goodness of our Creator is the very extensiveness of his bounty.—*Paley.*

—He who cherishes his old knowledge so as continually to acquire new, he may be a teacher of others.—*Confucius.*

—One of the most effectual ways of pleasing and making one's self loved is to be cheerful; joy softens more hearts than tears.

—He who has not sought to develop his spiritual nature, is a half-educated creature, however much he may train his body and exercise his brain.

—Men are like an old-fashioned country wagon. When loaded, every thing works well and smoothly; with nothing in it, it rattles so it can be heard for miles.

—The gilded walls of palace halls,
Earth's music soft and low,
Can sooth no troubled, weary souls,
Can hush no cry of woe.

—Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.

—There is nothing so trustworthy on earth as the word of God. That which it discloses of God's nature, God's purposes, of man's duty, of man's destiny, is absolutely true, and shall find its fulfillment beyond all question. Heaven and earth shall pass away, but God's word shall stand forever.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 2, 1881.

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

IS SATURDAY THE TRUE SEVENTH-DAY?

THIS question is very apt to trouble the mind of the investigator of the Sabbath question. Being convinced that the Bible teaches the sanctification of the seventh day, and no other, a doubt arises in his mind whether we can now tell which day that is. Does the seventh day of our week correspond to the seventh day of the first week of time, which was set apart to a sacred use?

We are fortunately so circumstanced in reference to this question, that we are not obliged to produce historical evidence from generation to generation, showing that men never became confused in their reckoning, and that the regular succession of the week was never disturbed. For there have been eras in human history when this question has come to the surface, and the day of the Sabbath has been established by divine sanction, independent of all human calendars; and the latest of these eras comes far within the area of times covered by authentic history.

This fact is indisputably established by the testimony of the Scriptures; namely, that God in Eden set apart the seventh day in regular succession from the first seventh day of time, to be kept holy by the human family as a Sabbath unto himself. The nature of the command, and the time and circumstances of its promulgation, all show that it was to extend to all time and to all people. Now, if men have been suffered to so far fall into darkness as to become confused in reference to days and dates, so that we cannot tell whether we are keeping the commandment or not, then God has allowed his providence to counterwork and make void an express declaration of his will. But such a conclusion no Christian can admit.

In the days of Moses, twenty-five hundred years after creation, God incorporated into the code of "the ten words," the Edenic Sabbath commandment, enjoining the same day of course which was sanctified in the beginning; and then for the space of forty years he pointed out by a threefold weekly miracle the very day thus set apart. There is no question but that the Israelites in the days of Moses knew and kept the seventh day in regular succession from the creation. Had any confusion existed before, or any time been lost, they were now set right.

We pass down fifteen hundred years, and reach the days of Christ. There is not much ground to suppose that any confusion or discrepancy crept into this period of Jewish history. But if it had, if the true seventh day had then been lost, there was Christ, knowing all things, and come down to teach the truths his Father gave him, to set them right. He would have set them right, had they been wrong; and the day he recognized as the Sabbath was certainly the true Sabbath from the beginning. Thus we know that the Jews in the time of Christ, who kept the seventh day, had the day in true succession from the creation. And the Jews have kept their reckoning from that day to this without break or confusion; and so have Christians; and so have nations which are neither Jewish nor Christian. And the reckoning of each of these classes agrees with that of all the others. The Jewish week and the Christian week are identical, and have been throughout this dispensation. Of this we have abundant proof in the fact that the resurrection of Christ, which took place on the first day of the Jewish week, is considered by most Christians a sufficient reason why they should honor Sunday, the first day of our week.

Thus the whole ground is covered; and there is no

more reason to doubt that we have the true seventh day, than there is to doubt that the sun which now rules the day is the same orb which God appointed to be the light-bearer to this world, on the fourth day of creation.

THE COLLEGE.

AN exchange says: "There is promise that an unprecedentedly large number of new students will enter our colleges this fall. This is a token for good, both as to the material prosperity of the country, and as to the direction in which the tastes of the prosperous are moving."

Battle Creek College will be no exception to this general movement in the direction of the noble work of securing an education. The past year was the most prosperous one in the history of the college, so far as it pertained to attendance and other important particulars. The coming year we expect will surpass it in all respects. Failure of health on the part of some of the former Faculty, and change of fields of labor on the part of others, have rendered some important changes necessary. But the Board are happy to say that they are securing what promises to be very efficient help to fill all vacancies, and can give all reasonable assurance that a strong and capable faculty will stand at the head of all the departments the coming year. Eld. A. McLearn, D. D., a man of years and thorough culture, will take the position of president.

There can scarcely be a more favorable time to attend school than now. Times are comparatively prosperous; and all who are desirous of an education, or who design to avail themselves of school privileges soon, will find it probably as easy to do so now as at any time. The friends in Battle Creek will be happy to welcome a large crowd of students at the opening of the fall term of the College, August 30.

U. SMITH, Sec.

LAST-DAY TOKENS.

We clip the following from an article in a late *Inter-Ocean*, published under the significant heading "Eruptive Devilry." When in this enlightened land, acts of violence can be perpetrated almost with impunity which even compare unfavorably with the anarchy of less privileged nations, it shows that there is a spirit of lawlessness abroad in the world, against which no effectual human safeguard can be erected. In the days of Noah the earth was filled with violence; and so was Sodom in the days of Lot; and these are both set forth as eras typical of the condition of the world at the time when Christ is about to come. Have we not reached that time? The *Inter-Ocean* says:—

"The criminal record for July in the United States is up to the standard of eruptive devilry in Russia or Mexico. There have been no peasants burned in barns, there have been no forays of mountain brigands into peaceful valleys, but on the 2d of July the chief magistrate of the nation was shot in cold blood; on the 11th two sheriffs were killed by men notorious as outlaws; on the 14th a highway robbery as audacious and bold as anything credited to Dick Turpin occurred in broad daylight in New York City, and on the 15th a railway train was captured and robbed in Missouri.

"These are but points in the record in which are catalogued all sorts of crimes, but the examples cited illustrate the character of the offenses that will make the month remarkable in a criminal way."

THINKERS THINK THOUGHTS.

So it was stated in the old elementary spelling-book. But there is a fallacious argument based on the identity of thoughts and thinkers. Assuming the very point they attempt to prove, namely, that immaterial thoughts can proceed only from an immaterial entity dwelling in the body and independent of it, they imagine the point is proved when they make it appear that thoughts are immaterial; as if thoughts think, or produce themselves! It is therefore inferred that thoughts are not dependent on bodily organization;

but, being the product of an immaterial entity, they must continue to eternity, though the body be returned to dust. All this in contradiction of the facts of the experience of thousands whose thoughts have been suspended, so that they were not conscious of life and being for days and weeks.

Our friends forget to apply their logic to other living creatures. The thoughts of a horse or of a dog are equally immaterial. But does this prove that they possess an immaterial entity, and consequently must have a conscious existence as long as eternity endures? If their thoughts proceed from a living organization, why may not man's.

R. F. C.

SYNOPSIS.—No. 11.

DID CHRIST RISE FROM THE DEAD?

1. THE resurrection of our Lord Jesus Christ may be regarded as the chief corner-stone of Christianity. "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

2. He was seen of Cephas. 1 Cor. 15:5.

3. He was seen of the twelve. 1 Cor. 15:5.

4. He was seen of above five hundred brethren at once. 1 Cor. 15:6.

5. Last of all, he was seen of Paul also. 1 Cor. 15:8.

a. Five hundred and thirteen witnesses all saw him, some talked with him, and some ate and drank with him.

6. Did the disciples steal the body of Jesus out of the sepulcher?

a. It would have been death to break the seal.

b. Death, for the Roman guard to sleep.

c. The stone could not be removed and the body stolen noiselessly.

d. The disciples did not believe that he would rise.

e. The disciples were timid, cowardly, and had fastened the doors for fear of the Jews, while they ate their supper.

f. Peter, the boldest, cowed before a little maid.

7. Did the guard steal the body from the tomb?

a. It would have been death for them to remove it.

b. It would have been death for them to break the seal.

c. What object could they have had in doing it?

d. When the disciples began to preach a risen Saviour, why did not the soldiers produce the dead body of Jesus, if they had it, and thus put a quietus on the apostles' preaching?

e. Three thousand of the murderers of Jesus were convinced of his resurrection on the day of Pentecost, believed, and were baptized.

8. Jesus showed himself alive after his passion, by many infallible proofs, being seen of them (the disciples) forty days. Acts 1:3.

9. The disciples suffered and died for their faith,—martyrs to a fact, and not simply to opinions.

THE INSPIRATION OF THE BIBLE PROVED BY PROPHECY.

This kind of evidence is constantly cumulative.

1. The dispersion of the Jews. Deut. 28:25, 37, 64-66.

2. The destruction of Jerusalem. Luke 21:6, 23, 24; 19:43, 44.

a. Emperor Julian tried to prove this a falsehood.

3. The spread of the gospel. Matt. 24:14.

4. The prophecy concerning Egypt. Eze. 29:14, 15; 30:12, 13.

5. Babylon. Isa. 13:19-52; 14:23.

6. Tyre. Eze. 26:4, 5.

7. Rabbah. Eze. 25:5.

8. The prophecy concerning the four great kingdoms. Daniel, chaps. 2 and 7.

9. The prophecies concerning the Messiah. The Scriptures contain about seventy-eight predictions of the coming of the Messiah, all of which were fulfilled at the first advent.

10. Very many other prophecies.

"If weak thy faith, why choose the harder side?"

H. A. ST. JOHN.

REST FOR THE WEARY.

BY MRS. E. G. WHITE.

JESUS invites the weary to come to him for rest: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

Many who hear this invitation sigh for rest, and yet press on the rugged path, hugging their burdens closer to their heart. Jesus loves them, and longs to bear their burdens and themselves also in his strong arms of love. He invites them to lay the heavy burdens on him. Your fears and uncertainties, that rob you of peace and rest, he would remove; but you must come to him, and tell him the secret woes of your heart. He invites your confidence as the proof of your love for him. Jesus would rather have the gift of the humble, trusting heart than all the wealth riches can bestow. He invites through his messengers the gift of yourselves. Only come to him in the simplicity and confidence with which a child would come to its parents, and the divine touch from his hand will relieve you of your burdens.

Let us not forget that Christ is the way, the truth, and the life. The compassionate Saviour invites all to come to him. Let us believe the words of our Lord, and not make the way to him so hard. Let us not travel the precious road, cast up for the ransomed of the Lord to walk in, with murmuring, with doubts, with cloudy forebodings, groaning, as if forced to an unpleasant, exacting task. The ways of Christ are ways of pleasantness, and all his paths are peace. If we have made rough paths for our feet, and taken upon us heavy burdens of care in laying up for ourselves treasures upon the earth, let us now change, and follow the path Jesus has prepared for us.

We are not always willing to give our burdens to Jesus. We sometimes pour our troubles into human ears, and tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, that he may change the sorrowful ways to paths of joy and peace. Self-denying, self-sacrificing love gives glory and victory to the cross. The promises of God's word are very precious. We must study his word, if we would know his will. The words of inspiration, carefully studied and practically obeyed, will lead our feet in a plain path, where we may walk without stumbling. Oh, that ministers and people would take all the burdens and perplexities to Jesus, who is waiting to receive them and give them peace and rest. Jesus will never forsake those who put their trust in him.

We are living in an age when wickedness prevails. The perils of the last days thicken around us, and because iniquity abounds, the love of many waxes cold. This need not be if all would come to Jesus, and confidently and in faith trust in him. His meekness and his lowliness, cherished, will bring peace and rest and moral power to every soul.

The shortness of time is urged as an incentive for us to seek righteousness and to make Christ our friend. This is not the great motive. It savors of selfishness. Is it necessary that the terrors of the day of God be held before us to compel us through fear to right action? This ought not to be. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough pathways of life. He says to you, I am the Lord thy God; walk with me, and I will fill thy path with light. Jesus, the Majesty of Heaven, proposes to elevate to companionship with himself those who come to him with their burdens, their weaknesses, and their cares. He will make them his dear children, and finally give them an inheritance of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most exalted earthly monarch.

It is our duty to love him as our Redeemer. He commands our love, and as a friend he invites our love.

Christ's invitation to us all is a call to a life of peace and rest,—a life of liberty and love, and to a rich inheritance in the future immortal life. Why, then, should we resist his invitation and refuse his love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose him as our best and most honored and loved companion here? Christ calls us to walk with him in this world in the path of humble, trustful obedience, which will secure a pure, holy, happy life. Which will we choose,—liberty in Christ, or bondage and tyranny in the service of Satan? It is our privilege to have a calm, close, happy walk with Jesus every day we live.

We need not be alarmed if this path of liberty is laid through conflicts and sufferings. The liberty we shall enjoy will be the more valuable because we made sacrifices to obtain it. The peace which passeth knowledge will cost us battles with the powers of darkness, struggles severe against selfishness and inward sins. The victories gained daily through persevering, untiring effort in well-doing, will be precious through Christ who hath loved us, "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." The excellence of Christ we should seek to obtain. In the face of temptation we should school ourselves to firm endurance, which will not provoke one murmuring thought, although we may be weary in toiling, and in fighting the good fight of faith.

Thank God that some have passed through afflictions with light undimmed. Their hope and faith are strong, because acquired by conflict and nurtured by suffering. If it were not for these heroes of faith, who have learned to endure, and to suffer and be strong, the outlook would be indeed discouraging. How could any of us know how to sympathize with the sorrowing, the burdened, the afflicted, and be to them the help they need, if we had never experienced similar trials ourselves? We cannot appreciate our Redeemer in the highest sense until we can see him by the eye of faith reaching to the very depths of human wretchedness, taking upon himself the nature of man, the capacity to suffer, and by suffering putting forth his divine power to save and lift sinners up to companionship with himself. Oh, why have we so little sense of sin? Why so little penitence? It is because we do not come nearer the cross of Christ. Conscience becomes hardened through the deceitfulness of sin, because we remain away from Christ. Consider the Captain of our salvation. He suffered shame for us that we might not suffer everlasting shame and contempt. He suffered on the cross, that mercy might be granted to fallen man. God's justice is preserved, and guilty man is pardoned. Jesus dies that the sinner might live. Shame is borne by the Son of the Highest for the sake of poor sinners, that they might be ransomed and crowned with eternal glory.

The cross of Calvary appeals in power, affording a reason why we should love Christ now, and why we should consider him first, and best, and last, in everything. We should take our fitting place in humble penitence at the foot of the cross. We may learn the lessons of meekness and lowliness of mind as we go up to Mount Calvary, and, looking upon the cross, see our Saviour in agony, the Son of God dying, the just for the unjust. Behold Him who could summon legions of angels to his assistance with one word, a subject of jest and merriment, of reviling and hatred. He gives himself a sacrifice for sin. When reviled, he threatened not; when falsely accused, he opened not his mouth. He prays on the cross for his murderers. He is dying for them. He is paying an infinite price for every one of them. He would not lose one whom he has purchased at so great cost. He gives himself to be smitten, and scourged, without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and his kingdom shall have no end.

Come, you who are seeking your own pleasures in forbidden joys and in sinful indulgences, you who are

scattering from Christ. Look, O look upon the cross of Calvary; behold the royal victim suffering on your account, and be wise while you have opportunity, and seek now the fountain of life and true happiness. Come, you who complain and murmur at the little inconveniences and the few trials you must bear in this life. Look on Jesus, the author and finisher of your faith. He turns from his royal throne, his high command, and lays aside his royal robe, and clothes his divinity with humanity. For our sakes he became poor, that we through his poverty might be made rich.

The Son of God was rejected and despised for our sakes. Can you, in full view of the cross, beholding by the eye of faith the sufferings of Christ, tell your tale of woe, your trials? Can you nurse revenge of your enemies in your heart while the prayer of Christ comes from his pale and quivering lips for his revilers, his murderers,—“Father, forgive them; for they know not what they do?”

A work is before us to subdue pride and vanity, that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Jesus Christ. We must not shrink from the depths of humiliation to which the Son of God submitted in order to raise us from the degradation and bondage of sin to a seat at his right hand. We must deny self, and fight continually against pride. We must hide self in Jesus Christ, and let him appear in our conversation and character as the One altogether lovely, and the chief among ten thousand. Our lives, our deportment, will testify how highly we prize Christ, and the salvation he has wrought out for us at such a cost to himself. While we look constantly to Him whom our sins have pierced, and our sorrows have burdened, we shall acquire strength to be like him. We shall bind ourselves in willing, happy, captivity to Jesus Christ. It is high time we devoted the few remaining precious hours of our probation to washing our robes of character, and making them white in the blood of the Lamb, that we may be of that white-robed company who shall stand about the great white throne.

CAMP-MEETINGS FOR NEW YORK AND PENNSYLVANIA.

AFTER careful consideration of the question by the Conference Committees of the two Conferences, it was decided to hold the coming session of these Conferences together, in connection with the general camp-meeting at Hornellsville, N. Y., as last year. The reasons for this decision may be stated as follows:—

1. With the present favorable arrangements with the railroads, there is no point in the two Conferences so available for a general meeting as Hornellsville. The New York, Lake Erie & Western R. R., especially, on whose line the meeting has been held for the past two years, has granted unusual accommodations to our people, and has shown us all the favor that we could possibly ask. If we are to hold another meeting at Hornellsville, it should certainly immediately follow those already held there.

2. A general meeting can be held at this point, which will accommodate our people well, and at much less expense than two separate meetings could be held which would accommodate them equally well. By holding a local meeting for Northern New York, as was done last year, the remainder of the brethren would be much better accommodated, so far as actual expense of attending the meeting is concerned, than to have separate meetings centrally located in each Conference, which would incur the extra expense of fitting up two grounds instead of one.

3. By holding the sessions of our Conferences in unison, we can have a longer meeting than would be the case were each Conference to hold its meeting separately, thus securing an important advantage in this respect. The General Conference Committee have kindly granted our request to have the meeting held for ten days instead of five,—the usual length of

our camp-meetings, thus continuing over two Sabbaths and giving ample time for the transaction of business without having it interfere with the spiritual interests of the meeting, which are really of the greatest importance. This arrangement we think a decided gain over any we have heretofore had. It costs no more for traveling expenses, fitting up the ground, and the like, for a meeting of ten days than for one of five, while the advantages of the longer time are certainly great.

For these reasons, and others which might be named, the appointment for this meeting has been made as above, and we fully believe this will meet the minds of the brethren generally of the two Conferences as being the best thing that could be done under the circumstances; and we believe we shall have a larger attendance at Hornellsville, Sept. 9-19, than at any meeting ever held in these Conferences. We speak of the matter thus early that our brethren may be making their calculations to attend from the commencement and be prepared to stay till the close. All the railroads which have granted us such favorable rates heretofore will give the same this year; while the New York, Pennsylvania, and Ohio R. R., which has never given reduction, this year gives the same as the Erie, to all persons attending over that line. Tents can be rented cheaper even than last year, and everything is favorable for a large attendance. Particulars concerning R. R. rates, rent of tents, etc., will be given later. The meeting will be held on the same ground as last year.

It is the earnest desire and conviction of your Conference Committees that this meeting may and will, under the blessing of God, prove of great and lasting benefit to the cause in our Conferences. To this end, brethren, let us set our hearts to seek God that he may meet with us, and grant such an out-pouring of his Spirit as shall give us a fitting up for the great work before us. We have requested the General Conference Committee to furnish such help as in their judgment should be had for such a meeting.

It is expected that there will be a meeting held at Canton, N. Y., on the same ground as last year, Aug. 31 to Sept. 6, if the General Conference can provide us suitable help. Particulars concerning this will be given next week.

In behalf of the New York and Pennsylvania Conference Committees. B. L. WHITNEY.

CANADA CAMP-MEETING.

It has rained every day for nearly two weeks, and it still continues to rain; and this hinders farmers from doing their haying. Several are sorry, on this account, that our camp-meeting will be held so soon; yet our people and friends prefer to have it held as early as Aug. 10-16, even under these circumstances, rather than not to secure the presence of Eld. James White and wife at our meeting. Have already announced in journals and circulars that they are expected to be present. Should it be impracticable for one of the members of the General Conference Committee to attend, we would be pleased to have Bro. White secure other help as he may see fit.

Preachers, and friends of the cause in Vermont and elsewhere, who can attend, are cordially invited to come bringing their tents. Our people in Canada should all be present. Come so as to enjoy the entire meeting, and bring those who might be benefited.

On Sunday, Aug. 14, a special train will run from Waterloo to Magog, and return, to accommodate those who wish to attend for that day. Have secured reduced rates on this road, and arrangements are being made for reduced fare on the Passumpsic R. R., and on the boats. I shall not apply for half fare on the Central Vermont and the Southeastern, this season. Those coming from the West can make good connections via. Montreal, St. Johns, and Waterloo.

The tents that we may have from Vermont we shall return in season for the Vermont camp meeting.

A. C. BOURDEAU.

OHIO CAMP-MEETING.

Dining Hall.—In answer to numerous inquiries with regard to board on the camp-ground, I wish to say that a good brother has consented to run a dining-hall in connection with the provision stand, where good healthy food can be had at a cost of not more than twenty cents a meal. In consideration of the necessary expense of fitting up and providing a boarding place just for one week, it is quite likely meals cannot be afforded for less than twenty cents to regular boarders. Perhaps many of our brethren and sisters, in order to better enjoy the meetings, and avoid the trouble and perplexity of providing their own stove, wood, dishes, victuals, etc., will avail themselves of the advantages of the dining-hall. We are not sure but such a course would add to the interest of the meeting, without increasing individual expense.

Lodging.—We expect to have one fifty-foot tent pitched on the ground, and besides this there are other places suitable for lodging, so we would have none remain away on account of a place to lodge. But be sure to bring tents if you can. Certainly bring bedding to make yourself comfortable.

Time.—Be in time for the first meeting Wednesday evening, the 10th, prepared to stay till the following Tuesday morning. All interested in the business should be on hand Wednesday morning.

Railroad.—Those coming via Shelby can leave Shelby at 7 A. M. or 5 P. M. If we succeed in getting reduction of fare, it will probably be on return passage.

Who Should Come.—Leave only enough behind to take care of the stuff.

How Come.—Come praying the blessing of God on yourself and on the meeting.

Farewell till we meet you on the camp-ground.

H. A. ST. JOHN.

SPECIAL NOTICE!

To all who shall have paid full fare over the "Central Vermont," "Burlington and Lamoille," and the "St. Johnsbury and Lake Champlain" (formerly Portland and Ogdensburg) Railroads, to attend our camp-meeting at Morrisville, Aug. 18-23, free return checks will be granted on the camp-ground. A train leaves Burlington at 6 o'clock A. M., which connects at that point with the night express from New York and Rutland. The White Mountain Express leaves Rutland at 12:20 P. M. for Portland. Both of these trains make close connections at Essex and Cambridge Junctions.

Please be sure to stop at the depot at Morrisville, not at the Methodist camp-ground, and mark your baggage Morrisville, not camp-ground. If any prefer to come from, and return to, Waterbury by stage, rather than to go around by rail, such can make the round-trip for \$2.00. Pay full fare coming, and get reduction on returning. A provision stand will be run, and teams kept, as usual.

A. S. HUTCHINS.

VERMONT CAMP-MEETING.

This meeting will be held at Morrisville, Aug. 18-23, 1881, agreeably to appointment. Owing to the frosts and freeze in June, with continued cold weather for that month, and the unfavorable weather for haying the last ten or twelve days, the farming community find their work very much behind the season. This has led a number to regret that our meeting comes so early. Others express themselves better satisfied with the time appointed.

We must all realize that it would be difficult, if it were possible, to fix on a time for such meetings to fully suit the convenience of all who may desire to attend them; as each appointment in a certain line of appointments must necessarily be made with reference to others, as a matter of convenience to those having these meetings in charge, as well as to econo-

mize precious time, save traveling expenses, and the fatigue of traveling unnecessarily.

Now, what we want, dear brethren and sisters, as a Conference, as churches, and as individuals believing that "the end of all things is at hand," is to avail ourselves of the benefits and blessings which crown our annual gatherings on such occasions. We need the refreshing influences and invigorating power of the camp-meeting. Shall we secure them? Dearly beloved, suffer the word of exhortation: Come, we beseech you. Come to the meeting. Come on time; come to remain to its close. Come, bringing with you such as you hope may desire light and truth. We confidently expect Bro. and Sr. White will be present to speak the word of life to all assembled.

A. S. HUTCHINS.

MAINE CAMP-MEETING.

This meeting will be held at Waterville, Aug. 25-30, on the camp-ground occupied last year. This we consider the most central point for the accommodation of all our people in the State. We very much desire to see a general gathering of our people in Maine. Come, brethren and sisters, commence now to lay your plans to attend the meeting. Only a few more yearly gatherings in this sin-cursed earth, only a few more hard struggles and battles, and the general gathering of God's remnant people will come. Then, if faithful, we shall meet never more to part with those we love here. We need all the help and strength that we can obtain to enable us to stand in these last days, and not be swept away with the tide of iniquity that is coming in upon us like a flood. Come, praying for the salvation of precious souls for whom Christ died.

I rejoice to hear that so many of our new Sabbath-keepers are intending to be present, and we do not expect those old in the truth will be absent. We hope and expect to see one of the best camp-meetings this fall that we have ever had in this State. The Lord is willing to help us, if we are willing to help ourselves. It is a personal work, and we must seek God for ourselves, and know that we have the love of God in our own hearts. It is I myself that must love God's truth; if others do not, they are the ones that will make the mistake.

Come one, come all. Ample provision will be made for all, as usual, by the Camp-meeting Committee.

J. B. GOODRICH.

MAINE STATE CONFERENCE.

The fifteenth annual session of the Maine State Conference will be held on the camp-ground at Waterville, Aug. 24, 1881, at 2 P. M. Let all our churches immediately take steps to appoint delegates to represent them in this meeting. Let all of our church clerks at once fill out the blanks sent them by the State Conference Secretary, and return them to Timothy Bryant, North Jay, Me. Do not delay it; be on time.

Also, let each body of Sabbath-keepers in the State be represented in the Conference by at least one delegate. We very much desire the presence of each delegate at the first meeting.

Let all of our scattered brethren send in their requests for labor, and they shall be considered. We wish to know the wants of the cause in all parts of the State. And do not neglect to read Mal. 3:10, and act upon it. The cause needs your help.

J. B. GOODRICH, Pres.

OHIO CAMP-MEETING.

THE C., C. & I. R. R. refuse us any favors. The Baltimore and Ohio R. R. will make special rates to parties of ten or more going to the camp-meeting, from any point on their line, upon the party making application to the agent where they start. This is the best they will do for us. They will sell excursion tickets from Mansfield and Chicago Junction on the 13th and 14th.

My address, till Aug. 16, will be Plymouth, Richland Co., Ohio, H. A. ST. JOHN.

A PRAYER.

BY J. M. HOPKINS.

BLESSED Jesus, I know thou art loving—
O yes! thou art faithful and good;
For me interceding,
Thy blood thou art pleading,
To lead me to Heaven and God.

O Jesus, with earnest desire
I raise both my hands unto thee;
In mercy relieve me,
O deign to receive me;
From anguish of soul set me free.

O let me partake of thy fullness,
My Jesus, my Saviour divine;
I'm weary of staying,
I grieve thee by straying,
But O let me know I am thine.

I know thou hast ever been faithful—
Thy watchcare is ever the same—
But weakened and sinful,
I'm often forgetful,
And sometimes dishonor thy name.

If thou wilt come in and possess me,
I'll take both the cross and the thorn;
I'll suffer affliction,
Endure contradiction,
The scoffs of the world and its frown.

With thee to sustain and deliver,
Thy Spirit of wisdom to guide,
I never can leave thee,
Nor ever shall grieve thee,
But safely shall dwell by thy side.

O precious, adorable Jesus!
Perfection of beauty and love,
Stand knocking no longer,
Come in, make me stronger,
And fit me for Heaven above.

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.

NORWAY AND DENMARK.

In Christiana we have again been cheered with the addition of some dear souls. Having been previously baptized, five believers united with us last Sabbath. On the part of some of them, it has required a great struggle to take this step on account of much opposition. But with greater self-denial comes also greater blessing.

The meetings in Drammen have not been so well attended. The laborers have lately made a strike, and in the disturbance and fight with the soldiers several were wounded and three lives lost. This is not favorable for the meetings. Yet some are interested in the truths presented, and read our books.

My wife has returned from the distant north. She found many willing souls to hear and read, but the condition of the people is very distressing. Many suffer from lack of food and other necessities of life.

In Denmark a family in Skjörping has embraced the truth, and this brother is quite active in extending the light, distributing tracts and papers among the people in that vicinity. From Sjælland some brethren and friends write that they are still interested in the work, and regret that Bro. Jaspersen could not stay with them and continue to labor.

Christiana, July 8.

J. G. MATTESON.

MINNESOTA.

River Falls, Pierce Co. (Wisconsin corner of the Minnesota Conference.)—We commenced our meetings in the tent at this place on the 17th inst. The interest is good. Our congregations number from three hundred and fifty to four hundred. The brethren are doing all they can to help in the work. Pray for us.

S. FULTON.
A. MEAD.

NEW YORK.

Pike, Wyoming Co., July 27.—Have held four meetings, with good attendance and good interest. Reading matter is taken readily. Bro. D. H. Crane and family are the only Sabbath-keepers in this part. Their help is appreciated. We feel hopeful.

F. PEABODY.
E. RUSSELL.

Pottersville and East Galway, Tent No. 4.—At Pottersville our attendance continued large and the interest unabated until our sixteenth meeting, when a combination of circumstances—sickness (diphtheria

with the rest), the coming of city boarders, and the hurry of haying—took away most of our congregation and nearly broke up our meetings. We remained, however, two weeks longer, with some increase of attendance toward the last.

Quite a number acknowledge the truth, who, we think, can be reached by future labor. At our closing meeting two persons expressed a determination to obey the truth. Their companions, we confidently hope, will make the same decision. The older brethren in the vicinity were encouraged and strengthened, and we trust that the future will develop acceptable fruit from the labor put forth at that place.

July 20, we pitched our tent again in the pleasant little village of East Galway, Saratoga Co. We have now held three meetings with most favorable indications of a good and lasting interest. Last night a very large and intelligent audience listened with close attention to a discourse upon the signs of the times. Tracts were readily taken and paid for at the close of the meeting.

A very general friendly feeling seems to exist, and real interest is expressed by some, although there has been, and still is, much prejudice, caused in part by the inconsistent course of some who profess the truth.

The brethren here, as in Warren county, take hold in earnest to do all they can to make the work a success. May the Lord help us all so to labor and live that our prayers for the advancement of the precious cause of truth may be answered.

East Galway, July 25.

E. W. WHITNEY.

E. M. PLUMB.

MAINE.

Fairfield Center.—We erected our tent and commenced meetings at this place July 15, at 7:45 p. m. We had about thirty to our first meeting. Since then our congregations have increased to about one hundred and fifty. The interest seems good. We are now canvassing the Sabbath question. What the result will be it is impossible to tell. We remain over another Sunday.

J. B. GOODRICH.

R. S. WEBBER.

ILLINOIS.

Mt. Erie, Wayne Co.—I commenced meetings at this place June 21. The Cumberland Presbyterians kindly granted me the use of their house of worship. The interest was fair, considering it was harvest time and the weather excessively hot. Preached eighteen times. Sold \$4.57 worth of books and tracts. Received by donation \$2.89. One family promised to obey the truth. From the 11th to the 14th, was engaged in visiting. The 16th and 17th, attended the general meeting at Keenville. Bro. Bliss was present and did most of the preaching. One was baptized. From the 17th to the 25th I visited the friends at Webber Grove.

G. F. SHONK.

OHIO.

Shelby.—Our meetings in Shelby have closed. About six adults have accepted the present truth. They have Sabbath-meetings and Sabbath-school. This seems like a small result, but from the character of some of these, we feel that our labor has not been in vain, in the Lord, and more fruit may appear hereafter.

We are now pleasantly located in Plymouth, where we expect to remain till after camp-meeting. Have had six meetings, with a fair hearing. Hope for some fruit.

H. A. ST. JOHN.

A. M. MANN.

Lenox, July 26.—Our meetings still continue with a good interest. Many admit that we have the truth. Three have decided to obey. Eld. Weight (Disciple) spoke against the Sabbath last evening, occupying over two hours. We review his arguments the two coming evenings. The people are very kind, and supply our wants. Calls come in from several directions around us for a tent-meeting when we leave here. We desire an interest in the prayers of God's humble people.

O. F. GUILFORD.

R. A. UNDERWOOD.

NEBRASKA.

Columbus, Platte Co., July 21.—Eight have fully embraced the truth. Many others are deeply interested. The friends have rented quite a large church in the city, where Sabbath meetings, Sabbath-school, and weekly prayer-meetings will be held in the future. We expect to follow up the work, and hope to see a strong church raised up.

Bro. Nettleton has been with me the last three

weeks. He now goes to labor with another tent. Bro. A. Whities, late of Battle Creek, is now with me as tent-master. We have moved the tent to Schuyler, where we expect to commence meetings next week.

A. J. CUDNEY.

Fairburg.—July 2, 3, the scattered friends from this locality, Thayer county, and the edge of Kansas, met together. The truths preached were well received, and all were led to realize more forcibly the solemn responsibilities resting upon the true people of God in these last days. Thirty-two copies of the *Signs* were ordered, to aid in the missionary work.

Seward.—Through the kindness of the United Brethren friends, we were favored with the use of their new and commodious church for our meetings July 9, 10. The weather and other circumstances were unfavorable for traveling, and the attendance was small; yet I trust the meetings were profitable.

Blue Valley.—The State T. and M. meeting was held here July 16, 17. Every member of the society is invited to notice with care the report of labor performed, which will soon be published, and to see how much he can add for the coming quarter. For the success and prosperity of our society, we are of good courage, trusting in God.

CHAS. L. BOYD.

KANSAS.

Canton, McPherson Co., July 19.—We pitched the tent here July 4, and began meetings the next evening. Our congregations have been increasing, and we now have a good interest. We are in the midst of the Sabbath question, and hear of many who already say that we have the truth on this subject. We ask an interest in the prayers of the people of God, that we may work to his glory, and see many brought to a saving knowledge of the truth.

R. F. BARTON.

T. H. GIBBS.

MASSACHUSETTS.

Northampton.—We pitched our tent here and began meetings July 22. This is a place of some eight thousand inhabitants. It is on the Connecticut river, and is the county seat of Hampshire county. Bro. Sanderson of Amherst, and his hired man, kindly lent their assistance, and moved us from South Hadley here. This was done free of expense. Such acts are appreciated.

The prejudice here seems even stronger than at South Hadley. We have now held four meetings, with small audiences for a place as large as this. We are thoroughly advertising, and hope to awaken an interest in some. Bro. Sanborn has now joined us. We were at Hadley a little over three weeks. So very few attended, we thought best to pitch our tent elsewhere. Three embraced the truth at South Hadley, and they with the five that were there before make enough to hold Sabbath meetings. We sold in that place \$13.46 worth of our books, and obtained two subscribers for the *Signs*. Held an excellent meeting with them last Sabbath. Our address, for the present, is Northampton, Mass.

July 26.

D. A. ROBINSON.

MISSOURI.

Hamilton.—I was with the church at Hamilton during their quarterly meeting, and remained a few Sabbaths after. At the time of the quarterly meeting five were baptized, and four united with the church; three have united since,—two by baptism, and one by letter. Others, we think, will soon join them. Some of these were persons who moved here; others embraced the truth here, while others are children of Sabbath-keepers. These additions give the little church here courage to press on in the way of life together. Their Sabbath-school now numbers about thirty, and their attendance is quite regular. Our meetings have been good, and the blessing of God has been with us, for which we praise his holy name.

July 26.

E. W. FARNSWORTH.

WEST VIRGINIA.

Jerry's Run, Wood Co., July 19.—Eld. J. R. S. Mowrey arrived here on the last day of June, and remained with us until July 7, preaching eight times. Eighteen have signed the covenant. The ordinances were celebrated at the residence of Bro. Dugan. The Spirit of God was present, and good angels seemed to hover over the little band. It was truly a season of rejoicing.

Bro. Mowrey left here on the 7th, expecting to preach that evening near Spencer, Roane Co.; the next

evening at Round Knob, and from that point to go into Jackson county.

The cause is in its infancy in this State. When Bro. Sanborn came here in November, 1879, he found three keeping the Sabbath. I suppose we now number about one hundred. Brethren, pray for the cause in West Virginia.

W. R. FOGGIN.

DAKOTA.

Mitchell, July 25.—We pitched the tent in this place July 21, and held our first meeting Friday evening, the 22d, with a good congregation. At our subsequent meetings we have had attentive audiences ranging from fifty to seventy-five. A good interest seems to be awakening. Found one faithful Sabbath-keeper here. We also met a Bro. Gibson to-day, formerly of Minnesota, now living seventy-five miles north-east of this place. As he drove into town, he saw our tent, and came at once to see if it was a Seventh-day Adventist tent. We were very glad to meet him in this new field.

We ask the prayers of God's people that the truth may triumph.

W. T. HENTON.

E. H. PULLEN.

Swan Lake, Sunny Side, and Big Spring.—After the camp-meeting in Dakota, in company with my brother, M. M. Olsen, held seven meetings at Swan Lake, July 8-10. The blessing of God was with us, and all were much encouraged. The meetings on first-day were in two different school-houses a number of miles east of our church. A good outside interest was manifested. At the second place the house was filled to its utmost capacity, and many were outside, and the best of attention was given.

July 13 we commenced meetings at Sunny Side, and continued them till the 17th. At this place also God blessed the truth. A good outside interest was manifested, and the church much encouraged. We spoke once by invitation in a Swedish Baptist church six miles from where our meetings were held. The best of attention was given, and we were urgently requested to return and hold more meetings. We would like to do so.

July 21 I came to Big Spring. This church is composed of Swedes, yet I had no trouble in making myself understood. I remained here three days, holding eight meetings. The Lord came very near with his blessing. The attendance and interest were good. The church were somewhat discouraged. It had been so long since any minister had visited them, that they began to think the Lord had forsaken them; but as we parted, there was a glow of hope and courage on every countenance.

I have now visited the three Scandinavian churches in the Territory. The meetings have been encouraging. In each place a good outside interest has been manifested. If the brethren and sisters will be faithful, a little labor will increase the number of believers in each place. Adjoining neighborhoods are also open for the truth. May God help us all to be in earnest, that we may share the reward of the good and faithful servant.

O. A. OLSEN.

July 25.

WISCONSIN.

Hebron, July 27.—The interest which has been taken in our meetings has surprised both the enemies and friends of our cause. We have spent a week upon the Sabbath question. Last evening, introduced the subject of man's nature to a full tent. The M. E. minister has delivered one discourse intended to uphold the "Christian Sabbath" (so-called). It was founded upon the position that some of the grandest truths of religion are *implied truths*, and that to receive only that which is expressly declared is a very erroneous course. We of course objected to this, especially when implied truth (?) is used to set aside those which are expressly stated. We are promised another discourse next Sunday. On account of the prevailing skepticism and worldliness, we cannot look for large results in this place. We hope by the blessing of God to gather out a few, and to this end will labor.

G. C. TENNEY.

GEO. STAGG.

MICHIGAN.

Otsego.—I felt it a privilege to have strength last Sabbath to meet with this church. The good Spirit of the Lord rested upon us, and we felt it good to be there. This church walks in love. Their elder said to me that he thought the cause of their having no divisions among them was that they had no large fish to destroy the little ones. When brethren think them-

selves large, there is likely to be trouble. Bro. Hilliard was a faithful elder of this church for many years; but he sleeps, and his works follow him. Some of his dear children are converted, and the faithful mother is praying daily that they may be an unbroken family in the kingdom of Heaven.

Here I visited my sister Betsy, aged eighty-one. She is feeble in health. May she learn fully to trust in the Lord in her last days. I am in my eighty-third year; and of the ten children of our parents, we are the only two now alive, and soon we will have done with all here. Thank God, there is a better world, where death can never come. May we be ready.

Battle Creek, July 24, 1881.

J. BYINGTON.

Estella.—We have just closed one week's meetings here. It is harvesting, the very busiest time of the year; hence we could have no extra meetings. Most of the brethren and sisters attended all our meetings promptly, but several came very little. This is always discouraging, when we know they need the benefit of the meetings so much. However, the outside attendance was excellent, the best we have found in the State. We began Thursday evening, with a very few out, and held meetings each evening until the next Wednesday night. The interest and attendance steadily increased, till the last evening our church was full. Several rose for prayers. We deeply regretted to leave them; but supposing that there was little need of labor here, we had given out our appointments ahead, and so must leave. I feel certain that a proper effort would add quite a number to the church.

One was baptized and three united with the church. It was refreshing to find the church all in harmony,—no quarrels nor difficulties to settle. Why cannot all our churches get along the same way?

D. M. CANRIGHT.

Allegan, July 24.—Since my last report, I have continued my lectures at Mill Grove with a fair interest. Eld. W. A. Hunsberger, of the M. E. Church, having delivered two discourses against us in Allegan and Mill Grove, we have replied to the same in the latter place. In due time we hope also to be able to reply to him in Allegan. His theory seems to be a mongrel affair; made up partly of the orthodox view and partly of the "Aker" view.

Eld. H. is regarded here as a man of some ability; but his effort, though well calculated to mislead and deceive, was weak, illogical, and contradictory in the extreme. His two discourses at Mill Grove occupied three hours each. We find great satisfaction in the thought that God has so far helped us in our reply, that no one of his many points has been left unanswered. Never did a straight and consistent truth appear to us more precious than now.

The tabernacle is proving a complete success. We believe that in the future these temporary buildings will be largely employed in the place of tents, where small congregations only are to be accommodated.

As Bro. V. T. Barker expects to return to his home in New York soon, I would like to open correspondence with some brother desiring employment, who is a good singer, and can play upon the organ.

W. H. LITTLEJOHN.

PROVINCE OF QUEBEC.

Labor among the Churches.—During the past four weeks, I have held Sabbath meetings at four different points. Celebrated the ordinances of the Lord's house at each place.

In Melbourne, Sister Clark was sick with disease of the heart; had been confined to her bed for eight weeks, and it was supposed that she was dying. At her request, ten persons present, including her husband and three sons, joined with her in celebrating the Lord's supper. She enjoyed much of the presence of God while we were engaged in prayer for her, and she is still spared to her family.

In St. Armands, held three meetings, and celebrated the ordinances for the first time with this youthful church. Solemnity characterized our meetings, and the truth seemed to be well received.

In South Stukely, a goodly number attended the meetings. The Lord blessed us here. Many were moved to tears while five children, under twelve years of age, earnestly resolved to ever be the Lord's. Our eldest son, Arthur, was one of those little ones who, without any solicitation on our part, spoke there for the first time in a religious meeting. Let us feed the lambs.

Our meetings at Dixville were appreciated. We always enjoy excellent meetings with the church there.

A. C. BOURDEAU.

COLORADO.

Greely, July 20.—We commenced meetings in the tent in this village on the evening of July 15, and have now held five services. About one hundred people have attended each meeting. Some interest has been manifested by a part of those who come, but the greater part of the people in the town manifest an astonishing indifference. It is quite apparent that the most of the people here have comfortable apartments in the city of Morality.

The weather has been extremely warm, so that we have suffered from ill health. Those who have lived here for years say they have never known it to be so warm before. The air is not cool and refreshing, as it is near the mountains, but seems as if it came from a moderately heated oven.

Our expenses are heavy. Everything costs here more than double what it does in Michigan, and everybody seems determined to get all of everybody else's money, and in our case they have succeeded too well.

On the night previous to our opening service in the tent, while we were asleep, some unprincipled persons made with black paint and pencil brush ridiculous and obscene pictures and writing on forty-two breadths of our large tent wall. Our tent was new, clean, and white, and was the subject of much praise from all who saw it. When this dastardly act was committed, the people were raised to a high pitch of indignation. The mayor immediately offered \$50 reward for evidence that would convict the guilty parties. Twice on our wall was painted the skull and cross bones, and on the front of our desk was the same with large knife underneath. Great excitement prevailed through the town over the matter, and the people gave us many expressions of sympathy, but as yet we have received not one penny toward repairing the damage, which will be about \$50. We tried to wash out the paint, but did not succeed. Our wall is ruined, and we shall be obliged to get a new one. Everything reasonable is being done to ferret out the perpetrators of this mean and causeless act.

The present prospect of our meetings is not such as to inspire any great hope or courage, and doubtless we shall not remain here long. "But into whatsoever city ye enter, and they receive you not, go your ways." Luke 10:10.

E. R. JONES.

KENTUCKY.

FROM the 6th of June to the 1st of July I was in Greenup county. There are four Sabbath-keepers left there. Eight have moved away; others have given up. But I found two of those who were left strong in the truth. They have stood for five years, having no preacher but the REVIEW. I also visited the little company near Wheelersburg, Ohio, where about ten years ago, in company with Bro. Jacob Hare of Iowa (who now sleeps), I gave eight discourses and sold one dollar's worth of books to Bro. McNeal. Through much prejudice he did not read these books until four years afterward. He then read them thinking to condemn them. But it was found that they condemned him. This resulted in calling Brn. Canright and Gates to labor in that vicinity. There were eight or ten Sabbath-keepers raised up without much labor, by the silent preacher. Brethren, do not be afraid to scatter our works. They may lie silent for a time, but when the time comes, by the help of the Lord they will speak and bring forth fruit.

Sabbath, July 2, met with the Seatonville church. Found them strong and growing. July 16 and 17 we held our first quarterly meeting near Custer, Breckinridge county, with that little church. There was quite a good representation from Seatonville, Rio, and Elizabethtown. On account of the extreme hot weather we did not arrive on the ground until Sabbath morning. Found the tent set, and everything in order. Bro. R. G. Garrett and Bro. Richard Pound preached once each. The writer tried to do the balance. Sunday, after a discourse on baptism, we repaired to the water seven miles off, and baptized nine willing souls, the rain pouring down nearly all the way there and back. At night we celebrated the ordinances. This was a precious season to those present. We organized a church of nine members. Less than one year ago nearly all these members were using pork, coffee, and tobacco, and keeping Sunday. Now they are all free from these idols. One sister, who is over seventy-five years of age, quit all these idols at once without suffering much from it. This shows what can be done by decision, perseverance, and the blessing of the Lord. I can say for Kentucky, though in the hot-bed of tobacco-raising, there is not a member in all our ranks who uses the filthy weed, and only two outside Sabbath-keepers who are addicted to the habit; but nearly all used it when they heard present truth. As

soon as we enter a new place we commence privately to instruct the people on these things, and by the time we get ready to lecture against them, the work is about completed. I find this is about the best way to root these things out. S. OSBORN.

Shepherdsville, Ky., July 21.

INDIANA.

Kewanna, July 23.—The interest here has continued good from the first. We have preached over six weeks, and as the result of our meetings ten have decided to keep the Sabbath, and seem to be steadfast in the observance of the "commandments of God and the faith of Jesus."

Eld. Walker, of Kokomo, a Disciple minister, came to this place last week for the purpose of debating the Sabbath question. Fearing that Eld. W. would not debate at once, but postpone until a time which would make it a matter of much inconvenience, I challenged him immediately upon his arrival. The following propositions were proffered for debate: "1. Do the Scriptures teach that the seventh day is the Sabbath of the Lord, and that said day ought to be kept holy by Christians? 2. Do the Scriptures teach that the first day of the week is the Sabbath of the Lord, and that said day ought to be kept holy by Christians?"

Eld. W. stated that he would deny the first proposition, and we consented to affirm. But Eld. W. refused to affirm the second proposition, and stated his belief that all days of the week were holy, and no particular day. I pressed him to take some definite position with reference to the observance of the first day. Finally, being hard pressed, he challenged me to deny the following proposition: "Do history, Greek, and Latin, teach that the first day of the week should be observed by Christians?" I pressed Eld. W. to confine himself to the Bible alone for proof for the observance of the first day, but he refused, and insisted upon the authority of history, Greek, and Latin. Seeing that he wished to evade a discussion upon first-day observance, I accepted his proposition to discuss from a historical, Greek, and Latin standpoint; but Eld. W. squarely backed down, and would not debate the first-day question at all. Therefore I debated the first proposition through four sessions of two hours each. The interest was very great, and as usual the truth gained a glorious victory. One brother, a member of the Disciple Church, stated to me that the debate had served to confirm him in the truth, and many others expressed themselves likewise.

The usual arguments were adduced by Eld. W., viz., the ten commandments are abolished, and not binding upon Christians. Immediately after the debate, five more publicly voted in favor of God's law and Sabbath. This speaks decidedly in favor of its good effect. The *Rochester Republican and Sentinel* spoke favorably of the discussion. A. W. BARTLETT.

CALIFORNIA.

[Condensed from the *Signs of the Times*.]

Los Angeles.—Eld. W. M. Healy has been holding meetings here, assisted by Bro. J. G. Hurley. Forty-six have signed the covenant, and a number of others are keeping the Sabbath. A Sabbath-school has been organized. The brethren propose to erect a church-building, and have subscribed \$1,000 toward that object. The meetings at this place still continue, with encouraging prospects.

Blue Lakes, Lake Co.—Bro. Isaac Morrison has been holding a series of meetings near this place. As the valley here is narrow, but few people live near enough to attend the meetings. Two persons have commenced to keep the Sabbath, and others are convinced of the truth. A good report has gone out from the meetings, and people in different parts of the country are becoming interested to hear the truth.

IOWA H. AND T. SOCIETY.

THE second annual meeting of this society was held in connection with the camp-meeting at Des Moines, June 9-14, 1881. The first meeting was called to order by the President, June 9, at 9:30 A. M. Prayer by J. H. Durland. The Secretary's report was read and approved.

On motion, the Chair was authorized to appoint the Nominating Committee, which he did as follows: J. H. Durland, J. D. Pegg, and R. C. Porter. Meeting adjourned to call of Chair.

SECOND MEETING, JUNE 10, 4 O'CLOCK P. M.—Prayer was offered by Eld. Haskell. After the reading of the Secretary's report, a few remarks were made by Eld. Haskell. He not only expressed the deep interest he felt in this branch of the cause, but

stated that God's hand was in this work, and it would move onward.

The Committee on Nominations submitted the following report: For President, Eld. H. Nicola, Richmond, Washington Co., Iowa; Secretary and Treasurer, Sarah N. Hodges, Sandyville, Warren Co., Iowa. These nominees were duly elected.

Meeting adjourned *sine die*.

E. W. FARNSWORTH, Pres.

SARAH N. HODGES, Sec.

Our Tract Societies.

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

A GOOD WORK.

AMONG the "Independent Missions" noticed in the *Missionary Review* for July is one established in India by C. B. Ward, in behalf of orphans. Mr. W. is training children with a view not only to their temporal but eternal well-being, and looks to the Father of all for means to carry on "our faith work," as he calls it. During its second year, this mission has received about \$1800. Under date of March 7, he writes:—

"The Lord is with us as we are teaching the children to do hard work, and yet to serve God with all diligence. * * *

"We have in our wilderness church forty-seven communicants, of whom forty are natives—our converted orphans. We have baptized forty-two orphans. But two of that number have fallen away. We hold all our services out in the open air, and in the matter of communion we have one table for whites and blacks. We all kneel on the four sides of a square, with our table in the center. Yesterday was one of the most spiritual seasons we have had at the Lord's table. Before partaking of the bread and wine we gave them a talk on the 'Great Supper,' which was our lesson for the day.

"God is permitting us to see the most nearly apostolic church in our orphanage we have ever seen. Good and holy church-members we have seen, but a whole church so Biblical and consistent on all points, we have never seen. No jewels, no drink, no Sabbath-breaking; much love, much prayer, much faithfulness, are a few brands we wear. Bless the name of our God.

"We trust these things may give joy to all who have made sacrifices to aid our work. We hope friends will not mistake and think we need more money than grace. Pray for our anointing from on high day by day."

Are not these "brands" such as should be worn by those engaged in missionary work everywhere? Are they not what all need? *Much love*,—love for God, love for his truth, and for the souls sitting in darkness for whom Christ has manifested such great love. *Much prayer*,—prayer for wisdom and discretion, that no act may hinder the progress of the work, or prevent the blessing of Heaven from resting upon it. *Much faithfulness*,—faithfulness in all things, remembering that only those who have been "faithful over a few things" will be made "rulers over many things." And though money is needed to carry on the work, what will it avail unless the grace of God sanctify the means employed?

Reader, why should not your prayers ascend for those engaged in the work of promulgating the third angel's message, that they may be "anointed from on high day by day"? J. T.

THE SEED SPRINGING UP.

BY H. E. SAWYER.

"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark 4:28.

It is about a year since we last gave extracts from letters received from interested readers of our publications, and perhaps the reader would like to know of their increased interest.

An agent of the "Kansas Freedman's Aid Society," who has received publications for some time, writes in reference to the REVIEW: "We all like it; a neighbor also thinks much of it. The life of Daniel, as represented in the REVIEW, is one of the best proofs of faith and trust I ever read. We have taken pains to hunt up those texts you quoted, and find them correct. I am happy to tell you that I read and think for myself. I believe the consummation of all things is at hand. The *Signs of the Times*, I must confess, is all logical, and in strict accordance with the teachings of the

word of God. I want the *Signs* to come to me regularly, and herein inclose the price. A lady friend of ours says she never read so good a paper as the *Signs*, she also incloses \$1.00 for it to be sent to her address."

In the city of Brooklyn, a company of young men have organized a society called the "Mutual Improvement Bible Society," which meets every Wednesday evening for the purpose of discussing and studying some particular selections of the Bible, preserving in some form the results of their study, and comparing them once a month. Their sole object is to increase their knowledge of the Scriptures, and to become more intimately acquainted with them. The secretary of this society writes in regard to a copy of the *Signs* and some tracts: "They are appreciated, and we would be happy to forward the cause of our common Lord and Saviour."

A gentleman writing from Louisville, Ky., says: "Many, many thanks for your kindness in sending publications designed to give more light on the second coming of Christ, for whom I am looking, and whom I would gladly welcome. In view of these solemn truths, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the coming of Christ? God bless you for your kindness. I rejoice that I am privileged to declare the coming of Christ at our open-air meetings; but oh, how sad I am when I see so much iniquity on every hand, and when the church appears to be at ease, wrapped in its robe of righteousness, and little believing in the near approach of our Saviour! I shall take pleasure in reading the *Signs*, and gladly aid you in your missionary work. If you know of any who have religious and temperance tracts or papers to give away, I will gladly circulate all they send, and be grateful for the same. Pray for me."

From Walla Walla, W. T., comes a letter from a hospital steward in the United States army. He has now served two and a half years, and expects to remain as long, having enlisted for five years. He very much regrets that he ever enlisted; but he is a druggist, and not being able to find employment in his line of business, he was induced to enter the army. He says:—

"Your letter is received, and also the tracts, for which I return sincere thanks. At present I am kept very busy, and have but few opportunities for doing the good I ought to do. You are certainly right in saying that we should not leave all the work for the ministers to do, but ought to be co-workers with them. I try to set a right example, but am very frail and weak, and oftentimes I am sorely tried, so much so that I feel fearful, and dread consequences, being constantly the forced hearer of filthy and abominable conversation. Some say they do not believe in God or anything else good. They choose rather to live, eat, and sleep like the brute beasts. I have charge of the Dispensary, and do the compounding. We use both whisky and brandy in medicine, and indeed the officers drink it clear. When they set the example, what can be expected of the poor unfortunate soldiers?"

"The army system is rotten to the core, and immorality, vice, crime, and debauchery reign supreme. I am thoroughly disgusted; and I find that to live a good life in the midst of so much corruption, is a very difficult and arduous task. If the Lord has placed me here, I hope I shall find a way to work in his vineyard. I have read the tract you sent, 'A Sign of the Day of God,' and believe it is truth. I have given some of the tracts to the patients in ward, but the majority of men are so deep in iniquity that they spurn the very idea, and call it utter folly to read or think about such trash as they imagine it to be. There will soon be another pay-day, and I dread it, so many getting drunk, spending all their little pittance on that terrible poison which has robbed the souls of so many thousands."

Over a year ago a gentleman from Long Island became much interested in *Good Health* and our temperance tracts. In his last letter he says, "What you have written has not been in vain; for it has led me to search the Scriptures to see if these things are so, and I have become satisfied that I have not received the right kind of teaching in regard to the Sabbath. The truth is all on your side. The REVIEW and *Signs* are carefully read, and I must say they are rich."

Missionary workers, our commission is to scatter the seed of truth. All things needful are at our command; and if we believe and trust Him who has promised us grace in time of need, why should we become weary in well-doing? Rewards are given only to the faithful.

—The Christian sower sows himself, his character, his spirit, his power of influence. He is himself a seed quick with divine life; planted anywhere, God can make that seed grow into blessing.—Robert Truick.

SPECIAL MENTION.

CORRUPTION IN ENGLAND.

IN a country which has had a Parliament for eight centuries, not one eminent member of the same was ever selected from the mass of the people, and placed in Parliament by a constituency. Forty years ago, the Duke of Newcastle's son took a fancy to a young man recently his fellow-student at Oxford; and the Duke, being in want of a member safe to vote on the Tory side, put that younger son of a Liverpool merchant into Parliament, against the will of his constituents, and over the head of a distinguished lawyer of much parliamentary experience. This outrage, as we should style it, gave the illustrious Gladstone to the British Empire. Not long after, the good-natured Marquis of Lansdowne read, with very warm approval, an article in the *Edinburgh Review*, written by another merchant's son, T. B. Macaulay. To strengthen the Whig side of the House, the Marquis, by a monstrous abuse of power, gave this young man a seat also. About the same period, Lord Durham, at Lady Blessington's house in London, was struck with the fluent, incisive talk of young Disraeli. It ended with his lordship's lifting the young man, by main strength, into Parliament. Palmerston bought his first seat outright for five thousand pounds. The great men of the last century owed their seats to similar influences. Edmund Burke was the private secretary of a great lord, and was placed in Parliament by the exertion of that great lord's will. It were easy to show, by multiplying instances, that the strength and glory of the British Parliament has been due, in every generation, to similar abuses of power. It was for this reason that the Duke of Wellington, as we see by the last volume of his correspondence, opposed all the reform bills of his time. He perceived that nothing had yet been evolved in Europe capable of doing, with reasonable efficiency, what had been done from the beginning of time by the hereditary principle. He did not say, in so many words, that the art of electing had not yet been created; but this was evidently his opinion. He took it for granted that the abolition of rotten boroughs would fill Parliament with rich noodles, to the exclusion of the kind of men who have given to that body much of its efficiency, and all the splendor of its reputation.—*New York Observer*.

THE SITUATION IN NORTHERN AFRICA.

THE difficulties of the French in Northern Africa are increasing. Evidently they have the same task before them that they had in Algeria thirty years ago. Then, as now, the easy conquest of the Bey and his capital was but the beginning of the struggle. If the dispatches are to be believed, the country may be said to be in a complete state of anarchy. The Bey's government is no longer recognized, while the coalition against the French has reached such formidable dimensions as to leave no alternative but conquest on a large scale, or evacuation. All the Tunisian tribes are in open revolt, and the Bey's native troops, which were to aid his French allies in subjugating the Arabs, are deserting by hundreds. French authority is recognized only in garrison towns, and upon many of these its hold is feeble. The vast area of country extending from Sfax inland to the Algerian boundary and north to the Medjerda Valley, is in the hands of the rebels. The holy city of Kairouan has revolted, and become the rendezvous of the Arabs from Sfax and malcontents from all quarters. It is estimated that no less than 30,000 well-armed regular cavalry are gathered there subject to the call of the Mussulman leaders.

The gravity of the situation is increased by the arrival of Tripolitan tribes, whose chiefs assert that the Sultan has called the followers of the Prophet to a holy war. In Western Algeria, near the Morocco border, the insurrectionary movement under the leadership of Bou Amena, is assuming alarming proportions. This chief, who is said to act under the commission of the Porte, is calling upon all the Arab tribes to join him in a holy war. He is represented as a man of fanatical zeal, thoroughly conversant with the country, an adept in guerrilla warfare, and is said to have won over to his cause some of the most powerful of the Morocco tribes. This has led the Sultan of that State to appeal to the Porte to put a stop to the agitation, lest insurrection lead to the expulsion of himself from the throne of Morocco, and the complete separation of the Barbaria States from Turkish rule. The position of Turkey in the difficulty is unchanged. While making no outward show of hostility, she is increasing her force in Tripoli, and, despite

her protests, is undoubtedly promoting the agitation in all Northern Africa. With all these forces, open and secret, arrayed against France, the coming campaign promises to be one of considerable magnitude.

Just at present, but little can be done. The summer heat renders it impossible for any European force to penetrate the interior. Active operations must be deferred until autumn, and in the meantime the insurrection promises to spread from Morocco to Egypt.—*Interior*.

—The convention of South American republics which is to meet at Panama in September to devise a common system of federation, promises to be supplemented by another to consider the adoption of the principle of arbitration in their various difficulties. The movement, which has been initiated by Columbia in a series of invitations to her sister republics, seems to meet with general acceptance.—*The Interior*.

—A discovery of much archaeological interest has recently been made in the Algerian Sahara. M. Tarry, who has been carrying on work in connection with the proposed Trans-Sahara railway, having noticed a mound of sand in the neighborhood of Wargla, had the sand dug up, and discovered the top of a spherical dome. This naturally aroused his interest, and getting his Arabs to dig still deeper, he found underneath the dome a square tower, then a platform of masonry, and finally a complete mosque. Continuing the excavations, M. Tarry soon unearthed seven houses in perfect preservation, and came upon a subterranean watercourse. At the last news nine houses had been disinterred, and M. Tarry was getting additional assistance to clear out the precious watercourse, which he describes as sufficient to irrigate a small forest of palms. It is well known that the Sahara was at one time much more populous than it is now, and its trade much more extensive; but no one seems to have supposed that cities had been buried under the sands so recently as since the introduction of Mohammedanism.

—Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—*Matthew Henry*.

Notes of News.

—The army-worm is doing great damage in some parts of New York.

—In Geneva, Ga., the authorities charge \$3,000 for a liquor license.

—A severe tornado visited Troy, N. Y., and vicinity on the 26th inst.

—The Siberian plague, which attacks man and beast alike, is sweeping off the cattle in Livonia, Russia.

—Prince Bismarck's son William is favorably mentioned as a possible successor of his distinguished father in the German chancellorship.

—Justice Nathan Clifford, of the United States Supreme Court, died at Cornish, Me., July 25, at the age of 78.

—During the current year, 1,399 saloons have been licensed in Chicago,—200 more than for the corresponding period of last year.

—For the year ending May 1, the net increase in the sale of beer manufactured in the United States was 1,324,566 barrels.

—There are rumors of an understanding (probably a defensive alliance against French encroachment in Africa) between England and Italy.

—According to recent telegrams, persecutions of the Jews have recommenced in the Russian province of Pultava, and seventeen villages have been destroyed.

—The Sultan has asked delay in yielding the second zone of the territory ceded to Greece, but the foreign ambassadors have refused to accede to his request.

—Midhat Pasha and his accomplices have been exiled for life to El Hedjaz, Arabia. The actual murderers were the only exception to the commutation of the death sentence.

—The expenses of the American New-Testament Committee from October, 1872, to March, 1881, amounted to over \$32,000. This sum was met by voluntary contributions.

—The Cincinnati *Gazette* says that as many as three-fourths of the 500 deaths in that city from the effect of excessive heat, were traceable to the intemperate use of intoxicating liquors.

—Alexander III. is shortly to be crowned "Czar and Autocrat of all the Russias." The near approach of that event seems to have stirred the Nihilists to great bitterness and activity.

—A reward of \$50,000 has been offered for the Missouri outlaws that robbed a passenger train recently. A party of detectives and deputy sheriffs will soon leave Chicago in pursuit.

—The Nihilists held a great meeting at St. Petersburg on the 17th inst., at which it was resolved to give the Czar and his ministers one more warning, and if they do not heed it, they will be assassinated. Rochefort's socialistic journal is the authority for this news.

—On Wednesday, July 20, the thermometer stood 115° in the shade in Stockton, Kan. There was quite a strong breeze from the south, which is described as "being like the air from a hot oven, scorching the face if exposed to it for an instant." "Corn suffered terribly, and many pieces are probably ruined."

—The proprietors of the Westerly, R. I., granite quarries are boasting of their skill in blasting a single stone 150 feet long, 10 feet wide, and 8 feet thick, weighing over 1,000 tons. Its value as a monolith is \$30,000; cut up into square blocks it would bring \$150,000. It exceeds in size the largest stone the ancients are known to have handled. The obelisk in Central Park, New York City, is but 69 feet, 1 inch, in height.

Obituary Notices.

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

SWAN.—Died in Lincolnton, N. Y., May 4, 1881, of disease of the stomach, after a lingering and painful illness, Samuel P. Swan, in the sixty-first year of his age. Bro. Swan embraced the Sabbath truth in A. D. 1850, and continued firm in the faith, maintaining a consistent walk until the time of his death. E. A. POOLE.

KNOWLTON.—Died of scarlet fever, in Traer, Tama Co., Iowa, July 6, 1881, Ruel E., son of Bro. and Sr. Knowlton, aged 2 years, 6 months, and 6 days. This is the third time that the monster death has visited this family. They mourn, but not without the hope of meeting their loved ones in the morning of the resurrection, when the Lifegiver shall appear. J. LAMONT.

PENNEL.—Died of cancer, in Vassar, Mich., July 9, 1881, Anne Pennell, aged 74 years. Sister Pennell was born in New York, and has been a resident of Michigan forty years, and of Tuscola county, thirty years. She united with the Vassar church fifteen years ago. Remarks at the funeral by Eld. Wm. Ostrander. D. MALIN.

SWANOUTT.—Died of consumption, in Albany, Wis., June 17, 1881, Viola, daughter of Benjamin and Emma Swancutt, aged 20 years, 4 months, and 18 days. She suffered much toward the last of her life. She was one of five baptized by Eld. Tenney May 1, 1881. She always expressed a desire to overcome self. Funeral services by Eld. Tull, Episcopal Methodist. THOS. FRANCOIS.

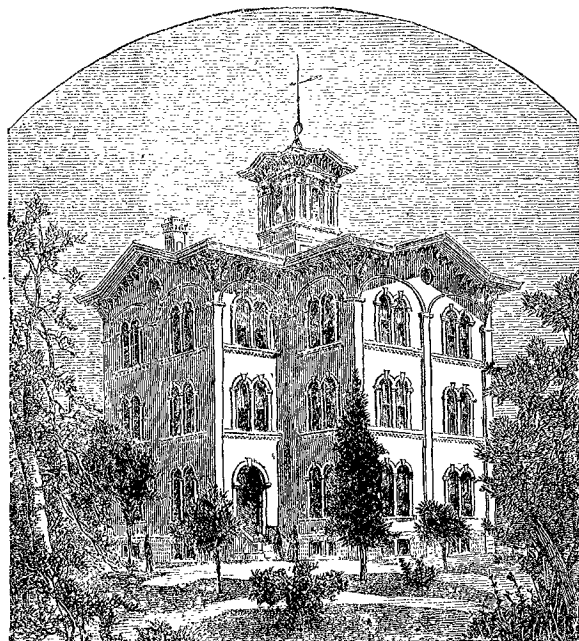
LINCOLN.—Died of bilious fever, in Saline Co., Kan., July 9, 1881, Mary C. Lincoln, aged 57 years, 1 month, and 24 days. Sister Lincoln was born in Washington Co., Mo., May 15, 1824. About ten years ago she embraced the truth under the labors of Eld. R. J. Lawrence in Doniphan Co., Kan., and united with the Palermo church. Since that time she has tried to live a Christian life, and we have reason to believe that she sleeps in Jesus. She leaves a husband and four children to mourn her loss. We hope her parting message will be heeded by them, and they be prepared to meet her in the morn of the resurrection. Funeral services at the tent in Canton, Kan., July 17, conducted by the writer and Bro. T. H. Gibbs. Sermon from Job 14: 14. R. F. BARTON.

BARTLETT.—Died of quick consumption, at the home of her mother, Sister Nettie J. Bartlett, in Wellington, Ohio, July 24, 1881, Julia B. Bartlett, aged 16 years. Sister Julia was baptized by myself nearly two years ago, and united with the Norwalk church; and after the family moved from thence, she united with the Wakeman church, and remained a member of that society till the time of her death. She was the oldest child of J. C. Bartlett, who so cruelly deserted his family several months since. On account of that sore affliction, the mother has the more tenaciously clung to her children and especially Julia. Sister Bartlett truly deserves the prayers and sympathy of all. Julia bore her sufferings meekly, and died in hope of a part in the first resurrection, beyond the reach of tears, affliction, partings, and death. H. A. ST. JOHN.

CHESTER.—Died at Niantic (Westerly), R. I., July 12, 1881, from a complication of diseases, Bro. George D. Chester, aged 60 years and 3 months. Bro. Chester was the fourth son of Christopher Chester, a worthy minister of the Seventh-day Baptist Church, at Hopkinton, R. I. He made a profession of religion when quite young, and united with that church. In the year 1847, having removed to New York City, his membership was transferred to the church of the same faith in that city. As his years increased, his love for the truth of God's word steadily increased, accompanied with a warm zeal for the maintenance of the commandments of God and the faith of Jesus Christ.

By a constant study of the Bible, he became convinced of the truths held by the Seventh-day Adventists, and at the organization of the Seventh-day Adventist church at Niantic in 1880, placed his name among the constituent members. He was a man of strong convictions, and we trust his convictions were exemplified in the uprightness of his life and character. Although a great sufferer from intense pains of body, he was fully resigned to the will of God, either to live or to die. We believe he sleeps in Jesus, and that he will be among that number who will have a part in the first resurrection. E. A. STILLMAN.

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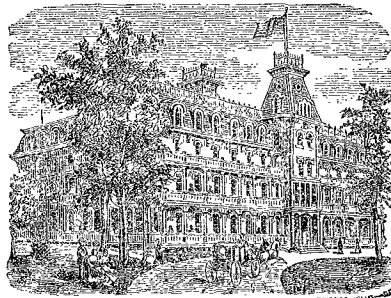
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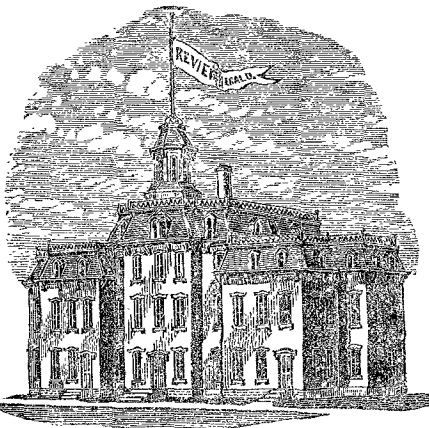
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The Review and Herald.

Battle Creek, Mich., Tuesday, August 2, 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 |
| ALABAMA, Choctaw Co., | " 7-12. |
| INDIANA, | " 21-27 |
| NEBRASKA, Columbus, | " 21-27 |
| MICHIGAN, | Sept. 27 to Oct. 3 |
| MISSOURI, | " " " " |
| KENTUCKY, | October 5-11 |
| TENNESSEE, | " 13-18 |

THE EASTERN CAMP-MEETINGS.

WE have been urged to attend the camp-meetings to be holden at Magog, P. Q., Morrisville, Vt., and Waterville, Me. We shall attend these meetings, and others, as the Providence of God opens the way for us, and we have health and strength to labor.

JAMES WHITE.
E. G. WHITE.

WE are happy to report that our faithful brethren, in all parts of the wide field, east of the Rocky Mountains, take a lively interest in the enterprise of raising the stock of the Publishing Association up to at least the value of the property of said Association. The property, according to the last report, was worth \$110,000, while the amount taken in stock, up to the present writing, is only \$24,000.

We have furnished our ministers, and the working men among us who wish to solicit stock, blank note and receipt books. The demand for these books has been so great that the first and second editions of them are exhausted. We shall print a third edition immediately.

J. W.

WE are happily disappointed at the interest taken in the circulation of the four books entitled, "Home Circle." We have decided to give liberal commissions to canvassers who make canvassing their exclusive business. For particulars send for circular. We shall immediately prepare canvassers' prospectus books and guarantee cards.

A press of other important matters has prevented us from perfecting a thorough canvassing system. We design to give attention to this department of the work, for not only the speedy circulation of the "Home Circle," but in order also to get other works of still greater interest, before the reading public.

J. W.

WE have sent one hundred sets of the Home Circle to Elder Grant, Medford, Minn. Canvassers in the State may obtain the work of him. We have also sent one hundred sets to the Ohio camp-meeting.

J. W.

THE *Youth's Instructor* of July 27, 1881, is a model issue. The *Instructor* is not outranked by any illustrated youth's paper in the land. The copy before us contains an elegant and spirited engraving of one of the few great events that have marked new eras in the world's history, namely, the burning of the pope's bull by Martin Luther. Let the spirit of that movement be instilled into the hearts of the rising generation, as well by the artist's pencil as by the historian's pen.

THE July number of *De Stem der Waarheid*, the Holland paper published at this Office, being number one of volume two, was issued last week. It contains two illustrated articles, one "The Dream of Nebuchadnezzar," an exposition of Daniel 2; the other, "The Good Shepherd." It is a nice, neat

paper, and worthy of being extensively circulated among the people of that language.

MRS. J. A. T., Junction City, Kan.: You will find the evidence for commencing the Sabbath at sunset given in full in the History of the Sabbath, published at this Office.

F. G. HARRIS: For an exposition of Dan. 8:14, 26, see Thoughts on Daniel, a new edition of which is now ready, as noticed in REVIEW a few weeks since.

TENTS.

It is expected that the coming camp-meeting in New England will be more largely attended by our brethren and sisters than any meeting of the kind previously held in this Conference. Church and family tents can be rented at the same rates as formerly, and we hope that as many of our brethren as consistently can will provide themselves with tents; but let none remain away because unable to do this, as the usual camp-meeting accommodations will be furnished to all such persons. Those wishing to rent or purchase tents should order immediately of Eld. S. N. Haskell, South Lancaster, Mass. The tents thus ordered will be pitched previous to the time of the meeting.

S. N. HASKELL.

THE NEW ENGLAND CAMP-MEETING.

THE New England camp-meeting will be held on the old South Lancaster, Mass., camp-ground, commencing Thursday, Sept. 1 and continuing to Sept. 6.

The ground is one of the pleasantest in New England, as those will testify who have previously attended the meetings held upon it, and it is also convenient of access from all parts of New England. Cars direct from Portland, Me., via Nashua, N. H., also from Boston and Worcester, Mass., pass by, and will probably stop at the ground several times every day. The route from Fitchburg, Mass., and points north, is also direct via the Old Colony Road to Clinton, a station about one-half a mile from the ground, and on the Worcester and Nashua Road. The usual reduction of fare on these roads will be secured as heretofore, and doubtless on other roads leading to these large cities, over which our friends will pass. Persons coming from Danvers, Newburyport, Haverhill, and that vicinity, will come via Boston, and from thence, with all other passengers from Boston, over the Boston and Fitchburg road via Ayer. From Rhode Island and Connecticut they will come via Worcester; from New Bedford and vicinity, over the Old Colony Road to Clinton.

The usual accommodations will be furnished upon the ground for man and beast. Friends from all parts of the Conference are expected.

CAMP-MEETING COMMITTEE.

MAINE CAMP-MEETING.

THOSE coming to this meeting over the Maine Central R. R. and its branches between Portland and Bangor, will inquire for tickets to the Seventh-day Adventist camp-meeting at Waterville, and will receive return tickets by paying one fare for the round trip.

Those coming over the Grand Trunk R. R. will come to Danville Junction, and there change to the Maine C. R. R., and buy tickets to Waterville and return.

Those coming over the European and North American Railway will come to Bangor, and there purchase tickets to Waterville and return. Tickets can be obtained Aug. 22, and are good until Aug. 31.

J. B. GOODRICH.

TO MAINE SABBATH-SCHOOLS.

WILL the secretaries of the Maine Sabbath-schools who have not reported for the last quarter, please send a report at once to the State secretary, I. A. Baker, South Norridgewock, Me.? If you are not supplied with blanks, send for them at once.

ISA A. BAKER, Sec.

THE NEW DANISH HEALTH JOURNAL.

THE health periodical in the Danish-Norwegian language is now mailed. This is the first appearance of a paper devoted to health in our language, and we trust it may bring much needed information to many of our nation. Our American as well as Scandinavian brethren are invited to help extend its circulation

among those who read our language. Will the tract societies also remember this paper where they may find occasion to use it? It appears monthly. Price 40 cents a year. It can be ordered from REVIEW AND HERALD, Battle Creek, Mich. Contents of first number: The Health Paper; Preservation of Health; What is Disease? Impure Air; Figs as Medicine; Diet; Treatment of Disease at Home; Four Kinds of Bath; Cold in the Head; Sunlight; The Temperance Cause; Once Drunk; The Tyranny of Fashion; Publishers' Department, etc. Tract societies get 25 per cent off when not less than eight copies are taken.

J. G. MATTESON.

Appointments.

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

THE next annual session of the Maine T. and M. Society for the election of officers, will be held on the camp-ground at Waterville, Aug. 24, at 4 p. m. This meeting will not take the place of the general quarterly meeting, which will be held in October as usual. So no reports of labor are requested to be sent in.

J. B. GOODRICH, Pres.

THE New England Conference of S. D. Adventists will hold its next annual session on the South Lancaster camp-ground, commencing Sept. 1. The Conference business will be attended to during the first part of the camp-meeting, so as to interfere with the spiritual interests of the occasion as little as possible.

Every company of S. D. Adventists in this Conference should see that delegates are appointed in season to be upon the ground at the commencement of the meeting. Each church, however small, is entitled to one delegate; the larger ones, to one additional delegate for each additional fifteen members. Individuals living isolated from churches, who are not able to attend this meeting, should report the wants of the cause in their vicinity by letter.

N. E. CONFERENCE COMMITTEE.

THE nineteenth annual session of the Vermont State Conference of S. D. Adventists will be held in connection with the camp-meeting at Morrisville, Aug. 18-23, 1881. It is desired that every church in the State should be fully represented by delegates, ready to act on important questions, and that all be on the ground on the morning of the first day of the meeting.

A. S. HUTCHINS, Pres.

THE tenth annual session of the Vermont T. and M. Society will be held at Morrisville, Aug. 18-23, 1881, in connection with the camp-meeting. Let all the directors and secretaries be on the ground in good season.

A. S. HUTCHINS, Pres.

DOUGLAS CENTER, Wis., Aug. 13, 14. H. W. DECKER.

PROVIDENCE permitting, I will meet with the friends at Sturgeon Bay, Wis., July 6, 7; at Fish Creek the 13th and 14th; at Clay Banks the 20th and 21st; and at Little River the 27th and 28th. Let us come, praying that the Lord may meet with us.

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