

# 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 Review and Herald

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### THE LIVING PRESENT.

FRIENDS, let us slight no pleasant spring  
That bubbles up in life's dry sands,  
And yet be careful what good thing  
We touch with sacrilegious hands.

Our blessings should be sought, not claimed,—  
Cherished, not watched with jealous eye;  
Love is too precious to be named,  
Save with a reverence deep and high.

In all that lives exists the power  
To avenge the invasion of its right;  
We cannot bruise and break our flower,  
And have our flower alive and bright.

Let us think less of what appears,—  
More of what is; for this, hold I,  
It is the sentence no man hears  
That makes us live, or makes us die.

Trust hearsay less; seek more to prove  
And know if things be what they seem;  
Not sink supinely in some groove,  
And hope and hope, and dream and dream.

Some days must needs be full of gloom,  
Yet must we use them as we may;  
Talk less about the years to come,—  
Live, love, and labor more to-day.

What our hand findeth, do with might;  
Ask less for help, but stand or fall,  
Each one of us, in life's great fight,  
As if himself and God were all.

—Alice Cary.

## Our Contributors.

### THE PARENTS' WORK.

BY MRS. E. G. WHITE.

GOD has made it the privilege and the duty of parents to become co-workers with himself in the education and training of their children. Parents are responsible, in a great degree, for the characters which their children develop. Would that every father and mother could see that in their own home is a missionary field in which they may work unitedly for the salvation of the precious souls committed to their care.

It is a sad fact, almost universally admitted and deplored, that the home-education and training of the youth of to-day have been neglected. The father, as the head of his own household, should understand how to train his children for usefulness and duty. This is his special work, above every other. During the first few years of a child's life, the molding of the disposition is committed principally to the mother; but she should ever feel that in her work she has the co-operation of the father. If he is engaged in business which almost wholly closes the door of usefulness to his family, he should seek other employment which will not prevent him from devoting some time to his children. If he neglects them, he is unfaithful to the trust committed to him of God.

The father may exert an influence over his children which shall be stronger than the allurements of the world. He should study the disposition and character of the members of his little circle, that he may understand their needs and their dangers, and thus be prepared to repress the wrong and encourage the right. Parents should remember that occupation is essential for children. If their hands are kept active in useful employment, a door will be closed against the temptations of Satan. Let children be taught, when quite young, to bear the smaller responsibilities of life, and the faculties thus employed will strengthen by exercise. Thus the youth may become efficient helpers in the greater work which the Lord shall afterward call them to do.

Children and youth who are allowed to devote much of their time to amusement and pleasure-seeking are never really happy; and in after-life they will be unprepared for positions of trust. Few have been trained to habits of industry, thoughtfulness, and care-taking. Indolence, inaction, is the greatest curse to children of this age. Wholesome, useful labor, will be a great blessing, by promoting the formation of good habits and a noble character.

As they consider their duties and their responsibility, parents will often be led to inquire, Who is sufficient for these things? At times the heart may be ready to faint; but a living sense of the dangers threatening the present and future happiness of their loved ones, should lead Christian parents to seek more earnestly for help from the Source of strength and wisdom. It should make them more circumspect, more decided, more calm yet firm, while they watch for these souls, as they that must give account.

Parents should study the best and most successful manner of winning the love and confidence of their children, that they may lead them in the right path. They should reflect the sunshine of love upon the household. There are no influences so potent, no memories so enduring, as those of childhood. The parents' work must begin with the child in its infancy, that it may receive the right impress of character ere the world shall place its stamp on mind and heart.

While the spirit of love should pervade the household, it is the duty of parents not to be ruled, but to rule. All under the roof should respect the parental discipline. The law of the household should be held sacred. Parents should bring up their children in the nurture and admonition of the Lord. By their own example they should lead the way to Heaven. The father, as priest of the household, should explain and enforce the word of God. Let the children be taught to honor and obey their parents, that they may also learn to honor and obey their Heavenly Father. Parents stand in God's place to their little ones. When fathers and mothers realize this, they will find at home a field wherein to exercise their powers for the accomplishment of great good.

There are two ways to deal with children,—ways that differ widely in principle and in results. Faithfulness and love, united with wisdom and firmness, in accordance with the teachings of God's word, will bring happiness in this life and in the next. Neglect of duty, injudicious indulgence, failure to restrain or correct the follies of youth, will result in unhappiness and final ruin to the children, and disappointment and anguish to the parents.

The history of Eli is a terrible example of the results of parental unfaithfulness. Through his neglect of duty, his sons became a snare to their fellow-men and an offense to God, forfeiting not only the present but the future life. Their evil example destroyed hundreds, and the influence of these hundreds corrupted the morals of thousands. This case should be a warning to all parents. While some err upon the side of undue severity, Eli went to the opposite extreme. He indulged his sons to their ruin. Their faults were overlooked in their childhood, and excused in their days of youth. The commands of the parents were disregarded, and the father did not enforce obedience. The children saw that they could hold the lines of control, and they improved the opportunity. As the sons advanced in years, they lost all respect for their faint-hearted father. They went on in sin without restraint. He remonstrated with them, but his words fell unheeded. Gross sins and revolting crimes were daily committed by them, until the Lord himself visited with judgment the transgressors of his law.

We have seen the result of Eli's mistaken kindness,—death to the indulgent father, ruin and death to his wicked sons, and destruction to thousands in Israel. The Lord himself decreed that for the sins of Eli's sons no atonement should be made by sacrifice or offering forever. How great, how lamentable, was their fall,—men upon whom rested sacred responsibilities, proscribed, outlawed from mercy, by a just and holy God!

Such is the fearful reaping of the harvest sown when parents neglect their God-given responsibilities,—when they allow Satan to pre-occupy the field which they themselves should carefully have sown with precious seed of virtue, truth, and righteousness. If but one parent is neglectful of duty, the result will be seen in the character of the children; if both fail, how great will be their accountability before God! How can they escape the doom of those who destroy their children's souls?

It were well for parents to learn from the man of Uz a lesson of steadfastness and devotion. Job did not neglect his duty to those outside of his household; he was benevolent, kind, thoughtful of the interest of others; and at the same time he labored earnestly for the salvation of his own family. Amid the festivities of his sons and daughters, he trembled lest his children should displease God. As a faithful priest of the household, he offered sacrifices for them individually. He knew the offensive character of sin, and the thought that his children might forget the divine claims, led him to God as an intercessor in their behalf. *Sons and Daughters of God, p. 257*

The will of God is the law of Heaven. As long as that law was the rule of life, all the family of God were holy and happy. But when the divine law was disobeyed, then envy, jealousy, and strife were introduced, and a part of the inhabitants of Heaven fell. As long as God's law is revered in our earthly homes, the family will be happy. The authority of the parents should be absolute; yet this power is not to be abused. In the control of his children, the father should not be governed by caprice, but by the Bible standard. When he permits his own harsh traits of character to bear sway, he becomes a despot, imperfect man, not the all-wise and merciful

Heavenly Father, then makes laws which become a crushing burden.

Prompt and continual obedience to wise parental rule, will promote the happiness of the children themselves, as well as the honor of God and the good of society. Children should learn that in submission to the laws of the household is their perfect liberty. Christians will learn the same lesson,—that in their obedience to God's law is their perfect freedom.

The parent who permits his rule to become a despotism, is making a terrible mistake. He wrongs not only his children but himself, quenching in their young hearts the love that would flow out in acts and words of affection. Kindness, forbearance, and love, manifested to children, will be reflected back upon the parents. That which they sow, they will also reap.

While educating and disciplining their children, parents are in a continual school. It is impossible for them to teach self-control, unless they first learn to govern themselves. Fathers and mothers may study their own character in their children. They may often read humiliating lessons, as they see their own imperfections reproduced in their sons and daughters. While seeking to repress and correct in their children hereditary tendencies to evil, parents should call to their aid double patience, perseverance, and love. God has apportioned them their work, and he will require it at their hands. No minister or friend can supply their place. The harder the battle, the greater their need of help from their Heavenly Father, and the more marked will be the victory gained.

There is no discharge in this work. Parents should labor with reference to the future harvest. While they sow in tears, amid many discouragements, it should be with earnest prayer. They may see the promise of but a late and scanty harvest, yet that should not prevent the sowing. They should sow beside all waters, embracing every opportunity both to improve themselves and to benefit their children. Such seed-sowing will not be in vain. At the harvest time, many faithful parents will return with joy, bringing their sheaves with them.

Parents, if you would succeed in this great work, you must have Christ enthroned in the heart. As an honored guest, he must be earnestly invited to the home circle. It is not enough merely to speak to your children of spiritual things. They must see you exemplify the principles of Christianity in your home. The power of divine grace should control all the regulations of the household. Let it be seen in your simplicity in dress and in the preparation of your food. All these things, as well as the society you choose, the amusements in which you indulge, and the whole round of duties of daily life, will have an abiding influence upon the characters of your children.

[While you seek to administer justice, remember that she has a twin sister, which is mercy. The two stand side by side, and should not be separated.] Be careful not to alienate the affections of your children by undue severity. Never correct them in anger. Many professedly Christian parents do this; but they make the case far worse than if they had administered no correction. They commit a greater sin than that of which the child has been guilty. Take time to reflect calmly and candidly before you correct your children, and then bow with them in prayer, interceding with God in their behalf. In most cases this will soften the hardest heart, and the object will be gained without using the rod. Oh, if this course were pursued, how many precious children might be won to obedience and love, and thus find happiness in this life, and through Christ secure the future life!

I entreat parents, and ministers also, to devote more time and attention to the children. Bring them to Jesus, as did the mothers of old, and intercede for his blessing upon them. Jesus loves all children, and he has a special care for the children of those who have given themselves to him in willing service. In his charge to Peter, the Saviour first bade him, "Feed my lambs," and afterward commanded him, "Feed my sheep." In

addressing the apostle, Christ says to all his ministers, "Feed my lambs."

When Jesus admonished the disciples not to despise the little ones, he addressed all disciples, in all ages. His own love and care for children is a precious example for his followers. If teachers in the Sabbath-school felt the love which they should feel for these lambs of the flock, many more would be won to the fold of Christ. At every suitable opportunity, let the story of Jesus's love be repeated to the children. In every sermon, let a little corner be left for the benefit of the children. The servant of Christ may have lasting friends in these little ones, and his words may be to them as apples of gold in pictures of silver.

#### DUTY AND DOCTRINE.

"If any man will do his will, he shall know of the doctrine." John 7:17.

What is truth? you bitterly ask.  
What for a doubting soul is left  
When of its faith and hope bereft?  
—Nay, something doth yet for it remain,  
Something by which it may attain  
Rest and peace in its little day:  
Doubting heart, you can still obey.  
Bend once more to your daily task;  
Leave your thinking, rise and act;  
Life at least is a present fact.  
Let the soul's dark problems go;  
Be true to the duty that you know.  
Whatever be dark, yet is duty clear  
To the heart that is earnest and sincere  
Look not within, but look without.  
By the changeless laws of the universe broad,  
By the written word of the Son of God,  
The soul that obeys shall cease to doubt.

—Joseph A. Torrey, in S. S. Times.

#### WHY WAS IT NOT FOUND OUT BEFORE?

BY ELD. D. T. BOURDEAU.

THIS question has ever been raised against the first steps toward progress, whether in religion or in matters pertaining to this life. It was propounded to the reformers of the sixteenth century; but they could not hold their peace; for light had dawned upon their minds, which was more precious to them than life itself, and which they could not withhold from the people.

It was with difficulty that Parmentier, a French philanthropist, introduced the use and culture of the American potato into France, because it was a novelty, and was opposed by prejudice and long-standing habits. He finally succeeded by stationing soldiers around a field of potatoes to guard fresh-dug and inviting ones, and telling them to withdraw from the field to give the country people a chance to take and try a few. There was also by the side of these potatoes a dish of cooked potatoes prepared in the best possible style. The plan worked like a charm.

Galileo was gagged by the clergy with the cry of, "Novelty! against our theology!" when he announced the scientific truth that the earth turns. But his eyes were opened to a grand principle, which he could not suppress, and he cried, "Yet it turns!" Robert Fulton was haunted by scientists with this same cry of novelty, and with the epithet of "crazy Fulton," while he was laboring earnestly and perseveringly, in spite of prejudice and abuse, to bless the world with the first application of steam to the propelling of a steamboat.

And if such extraordinary efforts are required to bring to light and raise to public recognition and approval scientific principles offering temporal advantages to men, how difficult it is to persuade men to examine and receive unpopular religious truths requiring self-denial and the renunciation of long-cherished dogmas! Therefore a merciful and long-suffering God has decreed that truth should be progressive in its manifestations (Dan. 12:4), and has equalized the work of reform, bringing it to bear upon men as fast as they can engage in it. Men of piety and talent in past ages acted a noble part in this work of reform. God now calls upon us to follow their worthy example in bringing to light and standing by precious truths that have been covered under the dark mantle of error and tradition.

If a farmer should find a rich gold mine in his field, would he refuse to work it because he had

not discovered it before? The law of God's mouth is better than thousands of gold and silver. (Ps. 119:72, 127.)

#### CROWDING THE SABBATH.

BY A. J. DENNIS.

Is there not a great sin committed in this matter, even by those who consider themselves strict Sabbath-keepers? "The manner of some is" to so limit the time of preparation, that the work of the week almost invariably laps onto the Sabbath. They seem to forget that the first hour, yea, the first moments of the Sabbath, are as sacred as any other. The Sabbath begins at sundown, and any act of secular work, not performed as an act of mercy, is as really a sin, if done after the sun has set, as if done after it has risen Sabbath morning. Oh, that this fact were impressed upon the minds of the people of God! Oh, that it were written upon our hearts in burning characters, that this careless desecration might be discontinued. It is a careless desecration; for if every one were to carefully estimate the time necessary to prepare for the Sabbath, *allowing for all probable contingencies*, there would be no need of this unholy practice.

Of all the causes that lead to this manner of violating the Sabbath, covetousness is probably the greatest. "A little more" of this or that, and so the time that ought to have been improved in finishing up the business of the week, and getting ready for the Sabbath, slips away, and we find ourselves on the eve of that sacred day unprepared to "remember the Sabbath day, to keep it holy." If breaking one of the commandments brings us under the condemnation of the whole law, then desecrating one moment of sacred time is as culpable as to desecrate the whole of it. The Lord help us to see this, and to act accordingly. By this standard—and who will dare say it is not the true one?—many who pass for Sabbath-keepers are not Sabbath-keepers at all; and sooner or later, will find out, it may be to their lasting sorrow, that they have disregarded the authority of God, and set at naught his commandments.

Another evil, which we fear is all too prevalent, although not so great as the one we have been considering, is that of passing from secular to holy time with nothing to mark the transit. Many go about their household and other duties the evening before the Sabbath, much the same as on other days. Although an effort (and it may be a successful one in general) is made to have all common labor done before the Sabbath commences, still the work goes on, and merges right into those necessary duties that always pertain, more or less, to even the Sabbath-day. By this means there is no break in the chain of thought, and the stream of life flows right on uninterruptedly, and carries us over into the Sabbath with our thoughts and feelings unprepared for such a change.

How much better it would be if every Sabbath-keeper, and especially those who are heads of families, would devote a portion of the afternoon of the sixth day (all of it, if necessary) to the work of preparation for the Sabbath, that all work may be done, at least an hour before the Sabbath begins. Then let the family be called together, and a portion of the time be spent in singing, reading the Scriptures, and prayer, and let the remaining moments, if any, be spent in heavenly meditation or holy conversation. Thus we will be prepared to enjoy the Sabbath, and enabled to keep it "according to the commandment." We will thus place ourselves in a position where the Lord can bless us, and will receive his blessing, not only on the Sabbath, but through the week. Thus will the Sabbath become "a delight, the holy of the Lord, honorable."

—When God would educate a man, he compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that, by knowing all sufferings, he may know also the eternal consolation.

## "GIVE US THIS DAY OUR DAILY BREAD."

ONLY to-day! Dark looms to-morrow;  
Behind, sad yesterdays are lying dead;  
Each moment keeps slow step with sorrow;  
Give us to-day our daily bread—  
Only to-day!

We have no strength to walk unless Thou lead us;  
Sin hides, each side, the straight and narrow way;  
Our hungry souls must faint except thou feed us;  
Help us, we plead, to live aright to-day—  
Only to-day!

We would not pierce the misty clouds around us,  
Nor fathom what the future has in store;  
But day by day thy loving care hath found us:  
Lead us to-day, we ask no more—  
Only to-day!

We could not bear the weight a lifetime carries;  
Our strength grows weakness if we do but try;  
To-morrow comes, with pace that never carries;  
Help us to-day, O Lord, is all our cry—  
Only to-day!

—Mrs. M. E. C. Bates.

## WILL IT PAY?

BY MARY E. ROBINSON

"WILL it pay?" is the question always asked by the man of business, when about to engage in an untried or an uncertain enterprise. He carefully estimates the expenses of the undertaking, and against these balances the hoped-for returns. Should the result of his computations be satisfactory, he does not hesitate to make the investment; if otherwise, the project is abandoned.

The same carefulness is shown by the young man in choosing his life-work. Almost numberless professions are open to him; he is at liberty to select the one which is most pleasing to him. But he takes into account the reward he will receive for his services; and if it be not such as will warrant years of patient preparation for his work, and be an adequate compensation for the talent employed and the labor expended in the prosecution of his duties, he turns from it, and chooses another.

We call these men wise; and so they are. In the case of the first, the greater the danger that all may be lost by an unwise investment, the greater the need of care and foresight; while, in the latter case, only he *can* work faithfully and well who feels that he is being suitably rewarded.

A time comes in the life of every individual, man or woman, high or low, when a choice is to be made. Two paths are before him: one, the way of the righteous; the other, that of the wicked. One of these two ways he must take;—he cannot walk in both. "Ye cannot serve God and mammon;" and his choice of the path he will tread decides the question to which master he will yield obedience. In either service, he he stakes *all*,—everything he has, all he is, or is to be. When so much is pending, shall his decision be made thoughtlessly, hastily? Should he be less wise than the man of business, carefully counting expenditures and receipts? No one can afford to render such service as required, unless assured that the wages will be such, in kind and quantity, as to amply reward him.

Those who choose the way of the wicked, usually have in view one of three objects,—wealth, fame, or pleasure.

One man determines to secure wealth; and all there is of him is bent to the accomplishment of his purpose. What, to him, are the needs of the poor, the widow's cry, or the orphan's wail? Money he must have, and money he *will* have, though every penny bear the story of human want and misery. He pursues his favorite object until the manhood, which, had it been rightly directed and cultivated, would have made him a noble man, is crushed out forever. The hard, stern features become a true index to the cold, unfeeling heart that lies below them. His accumulated wealth, has cost his nobility of soul, besides years of weary efforts; and what is it, now that he has it?—Simply a bauble, which floods may drown or flames devour. He has spent his entire energies in obtaining that which can benefit him only during the remainder of his brief earth-life; and what is his own hope when this short life is done? Has he forgotten that as the

grass withereth and the flower fadeth, "so also shall the rich man fade away in his ways"?

Another desires fame; and to secure this he works long and earnestly, using every means, some of which are honorable, some, perhaps, otherwise, to attain his object. He succeeds. And what is the reward of his late and early toil, his well-laid plans, to whose accomplishment he has brought all the powers of body and mind? Merely a puff of air,—the empty applause of the changing crowd. Does it pay?

But what shall we say of those whose whole life is given to frivolity and pleasure. Multitudes, especially among the wealthy, are included in this class. Cradled in the lap of luxury, surrounded by beauty and elegance, with every want supplied without effort or care of their own, their highest ambition is to enjoy the pleasures within their reach. Is theirs an easy and a pleasant life? No, indeed. The man whose object is fame, or the one in pursuit of wealth, is not more harassed than those whose aim is pleasure. Around none does Fashion draw her bands so tightly as around these idle ones. Her commands must be obeyed, no matter how inconvenient or uncomfortable, nor how devoid of grace and beauty is the thing required. They must not even wait to take into account the injury which may result to their bodies or their souls. Many of these people in their hearts despise the slavish lives they lead; but they have not the courage to row against the popular tide, and so allow themselves to drift idly down the stream. But their lives are not only unsatisfactory to themselves, but are positively sinful. Their time and talents, which might have been used for the right, have been wasted; and "to him that knoweth to do good, and doeth it not, to him it is sin." "The wages of sin is death." It will not pay.

When the two ways are set before them, and they choose the one which appears broad and smooth, few intend to walk in it to the end. Sometime, they think, it will be exchanged for the straight and narrow path. Meanwhile, they will walk in the wrong way, but keep the right way in view, that they may make the change when they shall have gone far enough in the one they have taken. Ah! they are listening to "the counsel of the ungodly." They begin their journey. So gradually that the difference is scarcely noted, but none the less surely, the two paths diverge. Those who entered the wrong way have not yet made the intended change; and they travel but a little farther before the right way is lost to sight. They have learned to love "the way of sinners," and to prize their society. They do not now care to make that change which, at the outset of their journey, they supposed would have been made ere this. Little by little, traveling farther and farther away from the path of the righteous, they come to despise those who choose the narrow way, and scoff at the good they see. They are occupying "the seat of the scornful," very near to the end of the way. And what is their reward at the end of their journey? "The way of the ungodly shall perish."

All, however, do not tread the broad way. Some there are who choose the narrow path, and perseveringly walk therein. When we enter this path, God becomes our Master,—our Master to pay us our hire, but our *Father* to love, and pity, and help us. It is not a weary service; it is labor lightened by love. And what are the wages we receive? "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." "No good thing will he withhold from them that walk uprightly." All needed earthly good is promised us while here. Besides this are the eternal rest, and beauty, and music of the home beyond. We may fancy and dream as we will; but only a dim picture can our minds paint of a home where the fields are clothed "in living green;" where the flowers, despite their fairness and delicacy, are as lasting as eternity; where the city is of gold, and its gates of brilliant pearls; where the golden streets are mirrors for the beauty above and around; where the waters are crystal-clear,

and the sea is like glass, and over all is shed the sweetest, softest, changing light; where every sound is music; where the society is angels; and where tears do not come. The eye is filled with beauty; the ear is satisfied with music; the heart feels no void. Nor is this all; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." All these glories our kind Master offers in return for our brief service. "Will it pay?"

## POSSESSING THE LAND.

THE following is the concluding portion of a home-missionary sermon delivered by Dr. Goodwin:—

There is one more peril which confronts us, and puts an emphasis not possible to be exaggerated into the appeal for home evangelization. I mean the peril of

## ROMAN CATHOLICISM.

The time was when, in common with many, I looked upon all that was said about the antagonism of the papacy to our free institutions as the outcry of bigotry or of foolish alarm. I cherished even the strong hope that the Romish church, modified somewhat by American ideas, might become an ally in propagating the gospel. But I parted company, long since, with all such impressions and expectations. And the more I have studied the nature of Romanism and the history of its workings, and have taken note of its attitude and spirit in our own country, the more positive and deep has become my conviction that, taken as a system, it is alike the deadly foe of our Christianity, our civilization, and our free government.

I may not tax you at this hour with any analysis of Romanism as a faith, or any extended argument concerning its spirit and record in the past. I simply plant myself on the facts that cannot be denied, and insist that no alternative is left us, that as lovers of the gospel and of our country we must take the attitude of avowed hostility to Rome. Mr. Mackenzie, summing up in his "History of the Nineteenth Century" the marvels that have been wrought and the failures experienced, comes, nearly at the close of the volume, to a discussion of the papacy, and he uses this language:—

"When, after one's mind has been occupied with the splendid activities of the age, with its mechanical greatness, its humane disposition, its vindication of individual rights, its eagerness to educate and elevate, he turns to the investigation of the papacy, he breathes the air of buried centuries. The progress of man is reprobated and forbidden as a thing offensive to Heaven. Eternal hostility to the civilization which is deemed the glory of the century, is announced with copious and energetic malediction by the spiritual chief of two hundred million Christians."—*History of the Nineteenth Century*, p. 433.

## WHAT THE POPE SAYS.

And he has ample reason for such charge. He has the authority of the pope himself. In his letter to the ill-fated Maximilian, written in 1864, when that prince was expected to become Emperor of Mexico, he says: "Your Majesty is well aware that the Catholic religion must, above all things, continue to be the glory and the mainstay of the Mexican nation, to the exclusion of every dissenting worship; that no person may obtain the faculty of teaching and publishing false and subversive tenets; that instruction, whether public or private, should be watched over by ecclesiastical authority."—*Cook's Orthodoxy*, pp. 4, 5. Such language is unequivocal. It means all public schools suppressed, and none allowed except the schools of the church. It means more: that if the pope can have his way, Torquemada's Inquisition shall be again set about its missionary work, and the watchword of the Propaganda now, as then, be, the papacy or death.

But the pope has put himself on record still more emphatically. In his Encyclical of the

same year with the letter (1864), designed for the guidance and encouragement of the faithful, Pius IX. specifies eighty distinct heresies, and thunders at them the pontifical anathema. Among these heresies is the opinion that "the pope ought to be reconciled to progress, liberalism, and modern civilization." As the viceregent of God, he anathematizes these. Also the opinion that "civil liberty of worship and freedom of the press do not conduce to the corruption of morals." And he curses with special emphasis "all societies for circulating the Scriptures, and all persons not members of the true church who presume to entertain any hope of salvation for themselves or other misbelievers." This language abundantly justifies Mr. Mackenzie's conclusion, that by such utterances Rome "condemns Heaven's law of progress, and seeks to lay enduring arrest upon its operation. Thus she broke finally with the nineteenth century, and declared her antagonism to all its maxims, its aims, and its achievements."—*History of the Nineteenth Century*, p. 439.

"And this hostility to progress is peculiarly and of necessity hostility to free institutions. To lodge sovereignty in men is, of course, to recognize authority that is above the church. Hence Cardinal Manning does not hesitate to say that the principle that all men are created free and equal, and are by nature endowed with the right of life, liberty, and the pursuit of happiness, is the first lie of the age."—*North American Review*, February, 1880. In his view—and this is the radical theory of the papacy—men can have no rights except such as the church bestows; and to her, always and alone, supreme allegiance is due. Mr. Gladstone is right, therefore, when he affirms that the doctrine of the papacy is at war with all true loyalty in every government. And Bismarck and the French Ministry are right, as the authorities in so many other countries have been, in excluding the Jesuits, who are the zealous apostles everywhere of this doctrine of the supreme sovereignty of the Vatican. And still more to our purpose, Mr. Froude is right in insisting that "Romanism is as inconsistent with a republican form of government as slavery was."

#### FACTS IN NEW MEXICO.

But we have more convincing proof than the logic of Romish principles supplies. We have an array of facts at our own doors which illustrates alike its spirit and its fruit. We need not go to Italy, where only one-fifth of the people are able to read, and brigandage abounds; nor to Spain, where only one-fourth can read, and the progress of civilization is practically unknown; nor to Portugal, where only one in thirty-six of the children are in school; we need only to go to New Mexico to show what the character of this new West will be if Roman Catholicism secures the shaping of it, as with all its prodigious energies and resources it is seeking to do.

For three hundred years, ever since the Spanish occupation, the papacy has had absolutely undisputed sway. There has been ample time, therefore, for its fruits to appear, and for it to show what it can and will do, when unhindered, for the civilization and ennoblement of a people. What, then, is the condition of New Mexico, with its population of 130,000 to 140,000 after three centuries of papal domination? Prof. Strieby writes me from Santa Fe, that "among the Mexican part of the population"—one hundred thousand strong—"there is no such thing as morality." Then, thinking this statement too sweeping, he adds: "Chastity is rare among the common people. The unmarried women with their children at their heels gossip and visit on equal footing with their friends and relatives. No barrier opposes such immorality; no social odium attaches to it. More than all, these very women who lead such lives are most strict in their observance of religious duties, and pride themselves on their devoutness. Moreover, I cannot learn that any denunciations of such practices come from the Romish Church in New Mexico. And this is not a matter of wonder, for the priesthood is involved in like crime." As a fact that falls in with this, the statement of President Tenney may be added, that a few years ago the immoralities of the Spanish priests throughout the

Territory became so gross and outrageous, that the archbishop displaced them all, and filled the vacancies with priests imported, for the purpose, from France. It would seem from Prof. Strieby's account, that the time has come for another importation!

But I may not dwell further on this theme. When the Jesuits were driven out of Berlin, they boasted that they would plant themselves in the Western Territories of America. They are there to-day, and there with a plan of empire. They have more colleges, more theological seminaries, the land over, than any of our Protestant denominations, and their chief increase is in the West. President Tenney says they have multiplied schools and churches in California faster than the Protestants. Superintendent Warren writes me from that State that "the Roman Catholic power is fast becoming an overwhelming evil. Their schools are everywhere, and number probably two thousand in the State. Their new college of St. Ignatius is, we are told, the largest, finest, best equipped of its kind in the United States. Thirty years ago, when Protestants entered the Golden Gate, there were twenty-one old 'missions' fast falling into decay. It is not so now. Three years ago the property of the Roman Catholic Church in San Francisco out-valued the sum total of the Protestant churches, parsonages, asylums, schools, and Young Men's Christian Associations, by \$47,000. To-day the excess is probably more than three times as much. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one." Dr. Atkinson writes in words of like emphasis from Oregon.

Such, friends, is the outlook. I do not believe I am a bigot, but when I pass in review the facts as to papal influences furnished by our own country, especially from these States and Territories of the new West; when I consider the attitude of the Roman Church as to our common schools; her scheming for public patronage; her avowed contempt for all institutions not under her control; her hostility to all unchurchly influences of enlightenment and progress; her willing compacts with superstition and ignorance, and even immorality, in order to secure her ends; her recognition of no supreme loyalty except to the pope—I say to you frankly that I fear the man wearing the tiara, and who, sitting by the Tiber with two hundred millions of people to obey his nod, says, "America is the hope of Rome."

Fellow-citizens of America, fellow-disciples of the Lord Jesus Christ, I venture this prophecy: Unless our faces are set as a flint to go up at once and possess that fair land of promise that stretches from the mountains to the sea, this hoary, gospel-hating, freedom-hating tyrant of the centuries, will, in the next generation, have his throne planted there. May God help us to prevent it!

Pausing here—though so much remains unsaid—and considering the ground that has been passed over; the vastness of this imperial field; its fast developing and amazing resources; its multiplying population, and its hence prodigious and increasing needs; its perils of irreligion, apostasy, infidelity, skepticism, paganism; its perils of socialism and political demagogism; its perils of Mormonism and Roman Catholicism—what immense responsibilities roll down upon us as patriots and as Christians! I do not wonder that Gen. Eaton, our United States Commissioner of Education, facing continually these facts, writes me that in his opinion "this is the crucial hour of the republic;" and he might have added, of our American Christianity, with equal truth.

As I take in these mighty interests which this question of home evangelization covers, and look into the coming years, a solemnity as of the great things of God oppresses my heart. I am profoundly sure that there is no possibility of over-estimating the necessities of the hour. The character of these fast-multiplying millions will be settled, and settled past essential change, within the next decade. In the quick soil of American free thought, beliefs mature fast; and with the shap-

ing of these beliefs will go the shaping of the States that one after another will assume the functions of self-government. Utah and New Mexico with 140,000 people each, Montana with 50,000, Idaho with 30,000, Arizona with 50,000, Washington Territory with 60,000, will not long be content to stay without the sisterhood of the States. I should not be surprised if we had ten new States added to the Union in as many years. And as such developments take place, more and more will the destinies of the nation hang upon the ballots cast beyond the Rocky Mountains.

#### HOW SHALL WE MEET THESE ISSUES?

Folding our hands and talking serenely about the sure progress of the age, the sure triumph of our free institutions, the sure spread of Christianity, will avail nothing. The progress of the age. By the witness of all history, the civilizations of all time, whatever their science or art, or culture or wealth, or refinement, except as the supernatural, omnipotent might of God has interposed, have tended inevitably downward to the thick night of lust, and tyranny, and godlessness, and ruin. Witness the civilizations of Egypt, and Phoenicia, and Assyria, and Greece, and Rome, once illumining the world with their splendor, and then wrecked by their own self-engendered vices and crimes.

The sure triumph of our free institutions! We could not bear the strain of one more presidential election to be settled as was that of President Hayes; and a half century of advance along the line of the last fifty years would hang such mill-stones of knavery, and corruption, and demagogism, and infidelity, and Sabbath-breaking, and immorality about our necks as would sink us out of sight in the depths of our own self-created shame.

The sure progress of Christianity? But even the pillar of fire turned back when the people refused to obey God! The effulgence of the first five centuries of gospel triumph was swallowed up and lost in the ten centuries of the thick and almost hopeless mediæval night of formalism and unbelief. There is no guaranty of the outward progress of Christianity except as the disciples of the Lord keep repeating its Pentecost upon their knees, keep repeating the aggressions of its first adherents by like consecration of their substance, like devotion to the word and the work of Jesus Christ.

#### HOW TO PRAY SUCCESSFULLY.

BY MRS. HATTIE ENOCH.

NOTHING is more clearly taught in the word of God than the efficiency and power of prayer. God has made the way so plain that his children can come to him in every time of trouble and distress, and find rest and relief. Even the ordinary affairs of life can be taken to the Lord, and every interest will be carefully guarded by him.

Although Christ's promises are, that rest shall be given his children, that in every temptation they shall have a way of escape, and that all things shall work for their good, we find hardly one in twenty of our brethren and sisters who are enjoying that confidence toward God that causes them to take all their anxieties to him, and there lay down the burden, and go on with joy. What is the trouble? Why go bearing day after day a galling load that they can just as well lay down? The difficulty with many is, they do not understand just how to cast their care upon Jesus.

Two things are necessary if we expect to have our feeble prayers regarded in Heaven.

1. We must know that there are no sin standing between us and God. If you ask the majority if they are accepted of God, the reply will be very indefinite. Now the Christian will know whether he is accepted or not. If sin is not keeping the peace of God from his heart, he can testify, "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. But, says one, is it possible for us to maintain such a nearness to God? "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. Yes,

this is the very position that God would have his people occupy. Nothing but sin can separate the heart from God.

Reader, if you have not this evidence, go to the Lord, and there humbly confess every known sin before him. Give yourself and all that you have to him, to be used in doing his bidding. When you have confessed every known sin, and surrendered everything into his hands, then you can believe that God will hear every prayer. (1 John 3:20-22.) "If our heart condemn us, God is greater than our heart, and knoweth all things." If we are content to let the little sins stand in the way, they will be sufficient to hinder the most earnest prayer. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Then the conditions are entire consecration to God.

2. We must believe that God is a rewarder of them that diligently seek him. But let us "ask in faith."

Reader, if you are not where you lay all your cares upon the Lord, if you are indulging in little sins, go to Jesus just now; lay your case before him, accept his promises, and go free.

### THE SERVICE OF LOVE.

BY J. R. CALKINS.

THE scribe asked Jesus, "Which is the first commandment of all?" And after Christ had told him, he said, "Well, Master, thou hast said the truth; for there is one God, and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, is more than all whole burnt-offerings and sacrifices." Now, if we were asked why we keep the seventh-day Sabbath, and believe and practice those other things which make us so distinctively peculiar, what would our answer be? Would we say, Because we expect a reward by-and-by, or, Because we love God?

It is right to look forward to the reward, and perhaps we cannot look forward to it too much; but there should be another motive, and that is, love to God. We should strive to love God, and this we can do by reviewing the past and looking forward to the future; by considering how merciful, and long-suffering, and compassionate, he has been toward us; how he has loved us; how he has been with us all our days; and how he has led us into his marvelous light.

And then if we love him, we shall try harder to please him; this is the way it is with humanity. To illustrate: A little boy was telling a man something, when the man said, "That is good news, if true." The boy replied, "It is true; I wouldn't tell you a lie." And then after a silence, he continued, "Do you know why I wouldn't tell you a lie?" "No." "Well, because I like you so well."

An infidel said, "You Christians are the most selfish people in the world. Everything you do, you do solely with the expectation of a reward; you expect to be paid for it." While this is true of many, it is not true of all. There are some who love God. And when we do love him as the first great commandment requires, we shall love the works of his creation and also our fellow-men. We shall be better acquainted with him, and consequently have more faith. Friends, can we not serve him because we love him?

### THE KIND OF MEN WANTED.

THE great want of this age is men—men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men who will condemn faults in friend or foe, in themselves as well as others; men whose consciences are as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth reels; men who can tell the truth and look the world and the devil in the eye; men who neither brag nor run; men who neither flag nor flinch; men who can have courage with-

out shouting to it; men in whom the current of everlasting life runs deep and strong; men too large for sectarian ponds; men who do not cry nor cause their voices to be heard in the street, but who will not fail nor be discouraged till judgment be set in the earth; men who know their message and tell it; men who know their places and fill them; men who mind their own business; men who are not too lazy to work nor too proud to be poor; men who are willing to eat what they have earned, and wear what they have paid for. —*Louisville Commercial.*

### SOME CAUSES OF SPIRITUAL DEATH.

ONE cause of spiritual death is self-satisfaction. A traveler, lost on the prairie, with the snow falling fast and thick, with his blood coursing slowly, feels that sense of ease which the opium-eater knows. He lies down in the soft white drifts. They make an easy bed. His friends find him, and try to arouse him. He would rather be left undisturbed. His self-satisfaction works his death. George III. was satisfied with his government of the American colonies; he therefore refused to remedy its abuses, and his satisfaction cost him these colonies. The man who is satisfied with his moral character makes no attempt to improve it. The man satisfied with the impurity of his thoughts makes no attempt to purify them. The man satisfied with his occasional lapse into sin makes no attempt to live a life of constant goodness. Upon all who are satisfied with their standing before God the chill of spiritual death has begun to rest. They can no more draw spiritual life from themselves, than one can feed his body by sucking blood from its veins. Therefore, satisfied with their relation to God, they do not strive to gain life from Him who is the source of the life spiritual, as he is of the life physical. Their self-satisfaction works the ruin of their souls.

But more frequently than by self-satisfaction is the spiritual life killed by the indulgence of some sin. The Christian thought no sacrifice was too great to make, no labor too hard to do, for God. But there comes an hour of temptation. The choice must be made between pleasure and duty. He hesitates, he yields. He has opened the door of his soul to one sin, opened it knowingly and voluntarily. Alas, too often that one sin grows as the dragon's teeth, each of which springs up into a hundred till they succeed in destroying all life! Many a man has felt he could surrender his entire property to God; but when the temptation arose of making a hundred dollars by a trick of the trade, he has chosen to be dishonest. Many a druggist has allowed the profit of selling liquor to keep him out of the kingdom of God. Many a Christian, when he was obliged to choose between a winter given to dances and masquerades and theaters, and a winter given to the prayer-meeting, to the church, and to noble work for man and God, has preferred the ball and theater; and in that preference has found the cause of spiritual decline and death.

But the sin may not be one of commission. It may consist in the omission of some duty. It may consist in the refusal of some means of grace. It may consist in the preference of doing nothing to advance God's cause. Such sins of omission deaden the spiritual life. But in general the sin consists in the choice of some other good than the good which the Christian life affords. A freshman of Princeton College wrote home that he felt he could not enter the higher Christian life till he had rushed the sophomores. So, constantly men are saying, I want to make more money in this questionable business; I want that office; I want to revenge myself on A; and thus they are prevented from growing into a Christian character. Their spiritual life is thus dwarfed.

Other causes of spiritual death might be named, but none are either more frequent or more dangerous than satisfaction with one's Christian growth and the indulgence of some sin. —*Chas. F. Thwing, in S. S. Times.*

### BE OF GOOD COURAGE.

BY S. M. BRISTOL.

DOWN through the lapse of ages the words of inspiration come to us, as to Israel of old, saying, Be strong and of good courage; for the Lord thy God goeth before thee: therefore fear not. Blessed promise! Like healing balm it comes to the weary fainting ones who are striving to press their way through to the heavenly Canaan.

Are we tried and perplexed, pressed on every hand? still the eye of faith can pierce the invisible. Our Leader never falters. Does the knowledge of our many failures weigh us down? We know that if we truly repent, there is forgiveness in Jesus, and through faith in him we may overcome. Does the biting tongue of sarcasm strike into our inmost souls? Are we slandered, misrepresented? Is it not enough that the disciple be as his Master and the servant as his Lord. Can we not rejoice that we may be accounted worthy to partake of his sufferings? Enemies may oppose, friend and kindred may forsake, but if the Lord is on our side "they that be for us are more than they that be against us." Can we not see now and then through the rifts in the cloud how the providence of God overrules in all these things that are suffered to come upon us, to develop our characters, to make us fit subjects for the companionship of the holy and the pure? We read that the Captain of our salvation was made perfect through suffering; and shall we shun the test?

As we see the landmarks looming up before us, we know that we are almost home. A few more hills to climb, a few more discouragements to meet, a few more battles with Satan, and if faithful we shall hear the "well done." Our King will come and take us to himself, to bask in the light of his countenance. Oh, who can think of giving up his hope,—of slighting the heavenly message God has sent us? Nay, let us double our diligence. Let us show our gratitude by faithful obedience to all his requirements.

### SCIENTIFIC INFIDELITY.

IT appears to be the general verdict in regard to the discussions between R. G. Ingersoll and Judge Black in the *North American Review*, that Ingersoll, being confined to argument, and not having the privilege of throwing mud, has made an entire failure. He must have an audience of free-thinkers to applaud his blasphemies, or he is taken at a disadvantage. His forte is blasphemy and ribald ridicule.

"Bad fruit grows on the tree of scientific infidelity. The people are getting impressions of the real value and effect of the new gospel, from what goes by the name of Nihilism and Communism. The doctrines of the new gospel—conscience a changing product of evolution, no judgment after death and no judge to sit on a throne of judgment, no Heaven, no immortality of personal existence—are found to be tending rapidly toward the destruction of morality and the extinguishment of civilization. At first, these results do not so clearly appear, because the horrible doctrines do not immediately displace the settled Christian faith; but soon the tree will bear a heavy crop of Communists, Nihilists, assassins, and leprous, lustful robbers, and the people will turn in horror to the sublime old Bible morality, whose fruit is always wholesome and good." —*C. C. Kimball, D. D.*

Professor Max Muller makes the following point against Mr. Darwin's "theory of evolution." He insists that philology points out the real specific difference between man and the lower animals. It erects a barrier which has never been passed. He says: "I cannot follow Mr. Darwin, because I hold that this question is not to be decided in an anatomical theater only. There is, to my mind, one difficulty which Mr. Darwin has not sufficiently appreciated, and which I do not feel able to remove. There is, be-

tween the whole animal kingdom on the one side, and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is—language. By no effort of understanding, by no stretch of imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we granted them millions of years for that purpose.”—*N. Y. Observer.*

### LET YOUR LIGHT SHINE BEFORE MEN.

JEAN INGELLOW tells a very interesting story of a fisherman's daughter who lived with her father on the shore of the ocean. One night in a violent gale her father was lost. After he was buried, she put a candle in her cabin window, and sat up by it all night to keep it burning. She spent the night in labor at the spinning wheel, and slept during the day. This she did for many, many years; perhaps is doing it now.

But she never saw where the light of her candle shone upon the waves, nor how it gladdened the heart of the storm-tossed fisherman when he came in sight of it, nor how many lives it saved, nor for how many humble homes it preserved the husband and father.

All she saw was the lonely, weary, toilsome night, and the candle burning in the window; but she knew that it was doing good, and so she kept it burning, on moonlight as well as on clouded nights, not knowing when or where it might be needed.

Thus the Christian should let his light shine, and, in fact, be himself a light (Matt. 5: 14); though he can never see, perhaps, what dark paths it lightens, through what perils it guides some temptation-tossed brother or sister, with what courage it inspires some sinking heart. Only let our light shine day and night, and some good will come of it; and if we do not know whom we benefit here, we shall know when we get there, when one and another and another will say to us, “It was your light that guided me hither; that showed me those fatal rocks on which I was fast drifting; that gave me courage when hope was well-nigh lost. To you I am indebted, under God, for all these joys and glories which now are mine.”

Such words as these will repay us for whatever it costs us to shine as lights; for however trying it is to labor on, year after year, and see but little fruit of our labor, the time is near when we shall find that our labor has not been in vain in the Lord.—*Selected.*

### QUIET POWER.

ALL great forces work quietly. The light, the frost, gravitation, electricity—the greatest natural powers—all work silently. Great effects, great disturbances, great revolutions follow the action of these forces; but they act noiselessly. So it is in spiritual things. God's Holy Spirit works silently—nothing so powerfully. It is the still voice. It is this voice, unheard by the ear of sense, that wakes the sleeping soul and calls the dead man to life. Look at God's worlds—the sun, the moon, the stars; consider with what amazing velocity they move, and behold their calmness. Great men are the calmest men. Bustle is not power. Noise is not true energy. The deepest thoughts, and those that move us to the greatest deeds, come in the quietness of our chambers. Thunder may frighten, but the lightning kills. All great revivals of religion are calm. It is awful to see a great congregation in tears, and so silent that you hear only an occasional sob and the clock ticking on the wall. The hardest hearts are still there; where there is confusion and noise, they only laugh and look. “It is not by might nor by power, but by my Spirit, saith the Lord.”—*W. S. Danley.*

—Truth is the nursing mother of genius. No man can be absolutely true to himself, eschewing cant, compromise, servile imitation, and complaisance, without becoming original.—*Margaret Fuller.*

## The Family Circle.

### TINY TOKENS.

THE murmur of a waterfall  
A mile away,  
The rustle, when a robin lights  
Upon a spray,  
The lapping of a lowland stream  
On dipping boughs,  
The sound of grazing from a herd  
Of gentle cows,  
The echo from a wooded hill,  
Of cuckoo's call,  
The quiver through the meadow-grass  
At evening-fall;—  
Too subtle are these harmonies  
For pen or rule;  
Such music is not understood  
By any school.  
But when the brain is overwrought,  
It hath a spell,  
Beyond all human skill and power,  
To make it well.  
The memory of a kindly word,  
For long gone by,  
The fragrance of a fading flower  
Sent lovingly,  
The gleaming of a sudden smile  
Or sudden tear,  
The warmer pressure of the hand,  
The tone of cheer;—  
Such tiny things we hardly count  
As ministry,  
The givers deeming they have shown  
Scant sympathy;  
But when the heart is overwrought,  
Oh, who can tell  
The power of such tiny things  
To make it well?

—*Frances Ridley Havergal.*

### A DAUGHTER WORTH HAVING.

“HARVEY MILLS has failed!” said Mrs. Smithson, one chilly spring evening, as she ran in to see her next-door neighbor and intimate friend, Mrs. James. “My husband just came home, and he says that what we supposed to be only a rumor, is a sad fact; the assignment was made yesterday. I threw on a shawl, and ran right over to tell you. They are to keep the house under some sort of an arrangement, but they have discharged all their servants; and what in the world the Mills will do, Mrs. James, with Mrs. Mills's invalid habits, and Miss Helena with her dainty ways, and refined bringing up, is more than I know,” and pretty, shallow Mrs. Smithson looked at her nerve-loving friend and neighbor with the air of an epicure regarding some favorite dish.

“I heard all about it late last evening,” said Mrs. James, adjusting the pink ribbons at the throat of her black silk dinner-dress, “and this morning I presumed upon our cousinship so far as to drive over and see how they were getting along. And really, Mrs. Smithson, you will be surprised when I tell you that, although I expected to find the family in great confusion and distress, I never saw them in such a comfortable way, and in such good spirits. The worst was over of course, and they had all settled into the new order of things as naturally as could be. My cousin, Mrs. Mills, was sitting, as calm as you please, up there in her sunny morning room, looking so fresh and dainty as she ate her crisp toast and sipped her coffee.

“Our comfortable and cosy appearance is all due to Helena,” said she. “That dear child has taken the helm. I never dreamed she had so much executive ability. We were quite broken down at first, but she made her father go over all the details of his business with her, and they found that by disposing of Helena's grand piano, the painting, and slabs, and costly bric-a-brac her father had always indulged her in buying, we could pay dollar for dollar, and so keep the house. My husband's old friend, Mr. Bartlett, who keeps the art store, you know, and who has always taken a great interest in Helena, bought back the paintings, statuary, vases, etc., at a small discount, and Barker, who sold us the piano a year ago or so, and who is another old friend, and knew, of course, just how we were situated, took it back, deducting only twenty-five dollars.

“Helena has just gone into the kitchen. What she will do there I don't know, but she says she needs the exercise, that she has not at-

tended the cooking-school here in the city for nothing, and that so long as the meals are served regularly and properly, and the house is kept in good order, her father and I are not to worry. After she told me that, I drew my call to a close, and ran down into my cousin's kitchen to see her dainty daughter there. And what do you think? I found that girl at the sink, with her sleeves rolled up, an immense water-proof apron on, washing a kettle!”

“Washing a kettle?” repeated Mrs. Smithson, holding up both her soft, white hands in unmeasured astonishment.

“Yes, Mrs. Smithson, washing a great, black, greasy iron kettle that meat had been boiled in, and that had been left unwashed and gummy when the cook left. And, do you know? she was laughing over it all, and saying to her youngest brother, who stood near by, that she really liked it, for she now felt she was making herself useful.”

“The idea! liking to wash kettles!” and the two fine ladies looked at each other in open-eyed wonder.

“It seems to me as if Helena Mills was trying to make the best of her father's altered fortunes, and was simply doing her duty in the premises,” spoke Miss Carlton, Ida James's new drawing teacher, who was that evening engaged in giving her pupil a lesson on the opposite side of the center-table. She spoke earnestly and yet in a modest way, and it being the vogue in New City just then to patronize Miss Carlton, the pretty and accomplished graduate from Vassar, the two ladies looked at her amiably, and she went on:

“Somebody must wash the kettles, and it is always best, when one has a disagreeable duty to perform, to do it not only at once, but cheerfully.”

“Yes, perhaps,” replied Mrs. Smithson, “but how could a young girl of real native refinement” (both sides of the Smithson family were of the “old stock”) “take so kindly to washing pots and kettles? The fact of it is, people have been mistaken in Helena Mills. She never possessed that innate gentility she has had credit for. But every one finds their level sooner or later—he, he!”

These two women having thus summarily disposed of Helena Mills, socially, they repeated their belief that the lovely and dutiful young girl had now found her proper level over and over in their set until it was the common talk in New City. Miss Carlton, in her round of professional calls among the so-called elite, was entertained in nearly every household with the information that Helena Mills had given up her studies even, and gone into the kitchen to work—“and, if you'll believe it, she likes it!” Then would follow reflections upon the natural ability and bias of mind of a young woman who was “fond of washing dishes.”

This sensible, accomplished little drawing teacher was the only one to be found, who mingled in the “upper circles” of New City, who said a word either in praise or defense of Helena Mills's new vocation. Miss Carlton always and everywhere protested that the young girl's course was not only praiseworthy, but beautiful. She maintained that every woman, young or old, high or low, who took upon herself the labor of elevating the much-abused as well as despised vocation of housework—upon which the comfort of every home depends—to a fine art, was a public benefactor.

Miss Carlton's friends all listened and laughed, and then went on with their senseless and malicious tirade. She was heartily glad when her engagements in New City were ended, and she was not obliged to move in such “select” society, whose ideas were always a mere echo of opinions—no matter how trivial and foolish—which had been expressed by a few of its more wealthy members.

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Mrs. Dr. Forbes, nee Miss Carlton, had heard very little about New City society for five years. But having occasion to pass through the place on the cars lately, she treated herself to a little gos-

sippy chat with the conductor, whom she had known as a New City gallant.

"There is no particular news, Mrs. Forbes," said he, "unless it is the engagement of Helena Mills to young Lawyer Bartlett, son of Col. James Bartlett, you remember, owner of the big corner art store. A capital choice the young squire has made, too. She's as good as gold, and everybody says she's the best girl in the city. She's a perfect lady, withal, and treats *everybody* well. Not a bit of nonsense or shoddy about her. Why, bless you, Mrs. Forbes, when her father failed in '75 she took entire charge of the family, and she has managed the house ever since.

"Her father is now in business again for himself, and employs more men than ever. Her mother, who had been an invalid for years, was forced by Helena's example to try to exert herself so as to share her daughter's burden to some extent. As a result of the new, active life she has followed, she has lost all her ailments, and is now a happy, healthy woman. Helena's brothers have grown up to be fine, manly, helpful fellows, and the whole family are better off every way than ever before. As things were going on before Mr. Mills's failure, the whole family were in danger of being spoiled by too much luxury.

"There was a great deal of talk at first among the bigbugs about Helena's 'pots and kettles,' and they used to say she had found her true 'level.' I always thought there was a spice of malice in their talk, for the girls of her set envied her beauty and accomplishments. I am rather fond of telling them now that Helena Mills has found her 'level' in the richest, most influential, and just the best family in New City."

—Mrs. Annie A. Preston, in *Christian at Work*.

#### MADAME DURAND'S CAP.

MY DEAR NELLIE: If you knew how I disliked the word "*funny*," I am sure you would not have used it so often in your last letter. Consult Webster's Dictionary, and you will see that "*fun*" is there given as "*a low word*." With you, "*funny*" seems to be a word of various meaning.

"Madame Durand came down to prayers in such a funny cap that the girls nearly killed themselves laughing." This, I suppose, may be thus translated: "Madame Durand came down to prayers wearing such a fantastic cap that all the ill-bred girls in the room began to giggle."

"Miss Monroe writes such *funny* compositions, for an educated girl." This I presume means *faulty* compositions.

"We hear *funny* noises in the attic at night." Does this mean *strange* noises?

"Mrs. Southgate has a *funny* way of talking." "An odd way?"

My dear child, if you continue to write in this style, I shall conclude that you agree with Talleyrand, that "language was given us for the purpose of concealing our thoughts."

Try to blunt, if possible, your "keen sense of the ridiculous." The girl who is always on the *qui vive* for something to laugh at is apt to become a very disagreeable creature. A disposition to ridicule will render every one suspicious of you, as all will be afraid that they themselves may next become targets for your satirical shafts, and there is nothing we dread more than to be laughed at.

If you would be liked and respected, be in earnest; do not turn everything into a jest.

Among her own countrymen, Madame Durand might have come down to prayers adorned with a fool's cap and bells, and the rest of the company would have looked as solemn as owls. The French do not find any amusement—or, as you would term it, *fun*—in ridiculing their companions.

If the girls had been attending to their devotions, they would not have noticed what Madame Durand had on. Leaving the impiety of the thing out of the question, flippant behavior at prayers is shockingly unladylike and ill-bred.

This reminds me of a speech made the other day by Mrs. S——. She had just returned from a visit to her sister in the country, and was

congratulating herself on again being able to attend church.

"Isn't there a church near Mrs. B——'s?" asked I.

"Yes," replied she; "there is a very picturesque, ivy-grown church, and a very good, patient preacher; but the congregation spoil everything. They have never learned how to conduct themselves in church, and the early-comers nearly break their necks every time the door opens in their attempt to have a good look at the late-comers. Woe betide the girl who comes in with a new beau or a new bonnet! She will hear herself whispered about from the time she enters the door until she reaches her pew. I can walk the whole length of a large city church with less embarrassment than I feel in making for one of the back seats of a little country church like that. There ought to be a missionary sent among those people to civilize them."

"Suppose you were to be that missionary, how would you set about the work?" asked I.

"I would preach them a sermon," replied she. "I should take for my text: '*The Lord is in his holy temple*;' and then I should let them know that giggling and whispering and fidgeting and staring in church are not only sacrilegious, but vulgar and disgusting. It is better to stay at home and put one's bureau-drawers in order, than go to church and act like a creature without a soul."

Dr. Duval used to say that the habit of ridicule grew upon one that gave way to it, just like any other bad habit; and as hatred often ends in murder, covetousness in theft, and free-thinking in atheism, so may the spirit of ridicule end in sacrilege. Remember, that great oaks from little acorns grow, and she who ridicules the peculiarities of a teacher may one day laugh at the mysteries of religion.

By all means, then, guard against levity; and, in so doing, it is best to begin at the very beginning by refraining from every species of ridicule. There is plenty of amusement without it, and I trust you are not dependent on Madame Durand's cap or Miss Monroe's compositions for what you call *fun*. I was corrected once for using that word, and I have never used it since. Let me see if you can be as amenable to instruction.

I hope you are independent enough not to laugh where laughing is improper, no matter what your companions may do. When I was at school, Dr. Duval used often to denounce "the loud laugh that tells the vacant mind," and I suppose I then and there imbibed his sentiments.

Under the head of levity may be classed all jesting quotations from Scripture, all idle assumption of Biblical phraseology, all flippant criticisms of sermons. Keep out of doctrinal disputes with your school-mates; such disputes produce ill-feeling among youthful ignoramuses, without bringing any of them nearer the truth.

Levity in such matters can have no place in the heart that is animated with real religion. The true Christian is ever ready to say:—

"Peace be with all, whate'r their varying creed,  
With all who send up holy thoughts on high!"

Let no conversation, then, no example, no fashion, no foolish ambition of seeming to be above what irreligious persons call prejudices, ever tempt you to speak lightly of holy things.

An ungodly old school-master of my acquaintance, in scolding some of his pupils for using profane language, observed: "Leaving the immorality of the thing out of the question, it is so very *ungentlemanly*." Now, surely if it be *ungentlemanly*, it is also *unladylike*.

Mark the girls who whisper and giggle during prayers, and who keep their seats instead of kneeling; watch those who nearly kill themselves laughing at the "awful funny" dress or ways of their teachers and companions; watch those who make flippant remarks about religion, and claim to belong to "the big church," watch those who seem to be proud of their ignorance of the Bible; watch them all, and let me know if there are any girls among them who, in your opinion, have a just claim to be classed as ladies.—N. Y. Observer.

#### BE SENSIBLE.

Do not be above your business. He who turns up his nose at work quarrels with bread and butter. He is a poor smith who is afraid of his own sparks; there's some discomfort in all trades except chimney-sweeping; if sailors gave up going to sea because of the wet; if bakers left off baking because it is hard work; if ploughmen would not plough because of cold, and tailors would not make our clothes for fear of pricking their fingers, what a pass we would come to. Nonsense, my fine fellow, there's no shame about any honest calling; don't be afraid of soiling your hands, there's plenty of soap to be had.

All trades are good to good traders. Lucifer matches pay well if you sell enough of them. You cannot get honey if you are frightened at bees, nor plant corn if you are afraid of getting mud on your boots. When bars of iron melt under the south wind; when you can dig the fields with toothpicks; blow ships along with fans; manure the crops with lavender water, and grow plum cases in flower pots, there will be a fine time for dandies; but until the millennium comes, we shall have a great deal to put up with, and a great deal of hard work to do if we make the best of ourselves.—Selected.

#### SOURCE OF PERSONAL BEAUTY.

A BEAUTIFUL person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure, and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion, with a litter of swine in the basement, a tribe of gypsies in the parlor, and vultures in the upper part.—Golden Rule.

#### Our Basket.

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

—"The horse that frets is the one that sweats."

—Begin each day with Bible study and prayer.

—If you want to get a sure crop and a big yield, sow wild oats.—Shaw.

—White lies roll themselves into cocoons, and next year come out full-fledged whoppers.

—Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of Heaven.

—I am more and more persuaded that the use of tobacco makes even good men hoggish.—Observer.

—The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.

—Fight your own battles—ask no favors. You will succeed a thousand times better than one who is always beseeching patronage.

—I am in love with Love,  
And the sole thing I hate is Hate;  
For Hate is death and Love is life,  
A peace, a splendor from above;  
And Hate a never-ending strife,  
A smoke, a blackness from the abyss  
Where unclean serpents coil and hiss!

—Longfellow.

—The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God.

## The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 30, 1881.

U. SMITH,  
J. N. ANDREWS,

Resident Editor.  
Associate Editor.

### THIN CONSOLATION.

THE *Christian Statesman* of July 28, 1881, says:—

"Another railroad company has declared in favor of the Sabbath." It makes this statement as a part of a short editorial note written to introduce an order issued by a prominent railroad in reference to Sunday traffic and travel which is as follows:—

"NEW YORK, PENNSYLVANIA AND OHIO RAILROAD COMPANY.

"General Superintendent's office, Cleveland, Ohio, July 6, 1881. General order number 20, concerning Sunday work.

"After this date there will be no special excursion trains run over this railroad or its branches on Sundays. Only such regular passenger trains as are required to comply with the demands of the public for mail service and traffic from connecting lines will be permitted to be run on Sundays.

"No freight trains will be run on Sundays, except such have been started from the terminal stations before Sunday morning, except such as are required to provide for the forwarding of live stock and other perishable property, for the detention of which the Company might be held legally liable.

"P. D. COOPER, General Superintendent."

In looking this over it strikes us that it must be rather unsatisfactory as a source of comfort and consolation to the friends of the Sunday-law movement. "Another railroad in favor of the Sabbath," exclaims the *Statesman*. Yet what is prohibited? Only special excursion trains, and such freight trains as can be held without danger of loss. All the passenger trains which the public demand for the mail service and for co-operation with connecting lines, and all freight trains which have started before Sunday morning, all which carry live stock, and other property the retention of which might damage them financially, are allowed to run as usual on Sunday.

This, it strikes us, is about all that any road would care to do. Nevertheless it "has declared in favor of the Sabbath"! That "favor" will have to be a little more marked before the difference between that road and others which make no pretensions to Sunday sanctity will be visible to the naked eye.

### THE CAUSE OF CHRIST.

THIS cause is the most sacred and honorable of any that invites the service of man. It does not promise riches or honor in this life; on the contrary, Christ gives us warning that we may, if faithful in his service, be called to suffer ignominy and poverty. But he promises an infinite reward in the world to come. All who are connected with this cause should depart from all iniquity; they should recommend the religion of Jesus Christ by showing in their lives that excellence which the precepts of the gospel demand.

In particular, the minister of Christ must be an example, both to Christians and to sinners. He must be a thoroughly converted man. His will must be lost in the will of God. He must, like Timothy, seek not his own interest, but the interest of the cause of Christ. He must have good judgment in the things of the Spirit of God. He must be able to walk so circumspectly, that none can find just occasion to reproach the cause of Christ on his account. He must not be a lord over God's heritage, but an example to the flock. He must be an unselfish man, seeking not his own good, but that of many, that they may be saved. He must win souls to Christ, and he cannot do this by levity, nor by austerity, nor by tyranny, nor by attempting to drive men into that which is right. He must show that his heart is full of tender

love toward those that are in the darkness of sin. He must be able to reprove with meekness, so that it shall appear that though he is compelled to tell people their faults, he does this because he desires their salvation, and not because he is glad of an opportunity to wound them.

Whence comes the sufficiency of the minister of Christ? That sufficiency comes from the grace of God. Can we find men that are perfect for the work of the Christian ministry? We dare not say that such is the case; but we must find men who understand how high are the demands with respect to the character of those that minister in holy things. And we must find not only those who understand this, but who are resolutely and earnestly striving to attain to this perfection of Christian character. How shall we act in the case of those who propose to enter the Christian ministry? St. Paul in writing to Timothy names the qualifications which they should possess, and then directs that these persons should first be proved. Before they fill places of the greatest importance, let them show that they are men of integrity and moral worth in a humbler sphere of action. Those who are selfish and ambitious will revolt at this; but those who have the cause of God at heart, and who are really called of God to take part in his work, will be glad to begin in a humble manner, and to gain a thorough experience in everything pertaining to the work of Christ.

Perhaps nothing will go further to show the real nature of the call which a man professes to have to the Christian ministry than to see that there is a burden upon his soul with respect to the sacred responsibilities which he proposes to undertake, or to see, on the other hand, that he possesses a light and trifling spirit, with no just sense of the fact that he must give account to God for the manner in which he performs the work of the ministry.

J. N. A.

### OUR WORK.

GOD has committed to the Seventh-day Adventists a work of immense magnitude and of vast importance. It is to give warning to the world of the near advent of Christ, and to teach the true preparation for that great event. Never was a greater responsibility committed to a body of men than that which God has given to this people. The time for this work is short. It can only be accomplished by the direct help of the Spirit of God.

We have the clearest evidence from the prophetic portion of the Scriptures that the Son of God will shortly return to our earth. There can be no doubt that we are responsible before God for this great light, to make it known to our fellow-men. The world has the utmost need to understand that the advent of the Saviour is swiftly approaching, and that it will very soon be witnessed. When God caused this great truth to be brought to our knowledge, he made us debtors to our fellow-men, to make known to them what he had given to us. This vast indebtedness is upon us, and can only be discharged by faithful, self-sacrificing efforts. And unless we make these efforts without growing weary in our work, we shall find that the blood of souls is upon us in the final reckoning. Those who attempt to teach others must understand the reasons and the facts on which the doctrine rests. And it is their duty to study to show themselves approved of God as workmen that need not be ashamed. We should labor to prepare our minds for this sacred work by as thorough an understanding of the subject as we can possibly gain; and we should seek the help of the Spirit of God as that without which we can do absolutely nothing. God requires our earnest efforts, and he will bless them if we put them forth in humble dependence on his help.

Others besides ourselves are teaching the near advent of Christ. But they do not teach the commandments of God, nor do they show the true nature of that preparation which we must make in order to stand in the Judgment. They do not understand the three messages of Rev. 14. They do not understand

the work of Christ in the sanctuary, nor the relation between the law and the gospel. They have no just idea of the work of the investigative Judgment, nor of the strict examination of our lives in the light of God's holy law when he shall bring into the Judgment every work and every secret thing.

We are called of God to teach these great truths in connection with the doctrine of the near advent of the Saviour. We shall not find it an easy work to perform; for it does not please the natural heart to understand how God regards sin, nor to know that our lives must be in every respect fashioned after the pure principles of God's holy law. Men love the religion of convenience, and do not love that which insists upon self-denial, faithful obedience, and the crucifixion of ourselves to the world.

Our time to work is short. The day of God is hastening. Ruin is coming upon a world lying in sin. Upon us rests the responsibility of setting forth the truth of God in its purity, and of giving to our fellow-men the message of warning which God has committed to us. We cannot hope to find it a work in which our circumstances will be congenial to our natural hearts. We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor and not to faint. Let us respond to this call.

J. N. A.

### THE VERMONT CAMP-MEETING.

THIS meeting, held August 18-23, at Morrisville, Vt., was a good and profitable one. Two hundred and fifty, or more, of our people were in attendance, and everything passed off pleasantly. The Methodists had a camp-meeting in progress less than a mile away, which caused our Sunday congregation to be considerably less than it would have been otherwise. Perhaps five or six hundred were present on that day.

I reached the ground Wednesday night. Eld. Canright came the next morning, and Eld. Haskell joined us on the Sabbath. We were all glad to see him looking and feeling so well, and able to labor to the extent that he did. Elds. A. C. and D. T. Bourdeau were also present from Canada, besides the local help.

A good degree of interest was taken in the preaching, and the social meetings were good, though not as free as our meetings in Ohio. On the Sabbath a call was made for the unconverted and those who felt the need of a new consecration to come forward. About seventy-five responded. Some of these cases were of especial interest.

The best of attention was given on Sunday by those attending; in the afternoon two discourses were given in succession, with scarcely any intermission, yet nearly all stayed, and seemed interested. On Monday morning before breakfast, Eld. Haskell and myself spoke of our institutions and their importance to the cause, and the duty of sustaining them. The meeting continued for an hour and a half, and was a great encouragement to our people. Many interesting circumstances were related by Bro. Haskell of God's providential dealings in connection with the work on the Pacific coast. After the breakfast hour, the meeting was continued in the same vein, Eld. Canright relating some interesting facts showing God's special providence in the establishment of the Pacific Press. Perhaps there is no more encouraging feature in our work than this. Could all the interesting facts in connection with this movement, showing special providences in its history, be published, they would seem as strange as any romance. Our people were much encouraged, and a spirit was manifest to take hold of the work of God with greater zeal, and enlarge our efforts instead of narrowing them down. Eld. Haskell's remarks in this direction were excellent.

The meeting referred to above lasted until afternoon. The unconverted and backslidden were specially invited forward, and quite a number responded. Nine were baptized in the afternoon. The people seemed to feel well paid for their expenditure of time

and means in coming together. The Vermont Conference seems to be in a good condition financially, with more means than they now use. The T. and M. Society are out of debt, with funds on hand. The tent effort this summer brought some souls into the truth. There are evidently many places in the State where good might be done by faithful labor. It is probable that Eld. D. T. Bourdeau will labor at least a part of the time in this Conference the ensuing year. May God bless the labors of his servants in my old native State.

GEO. I. BUTLER.

### MY REMEMBRANCE OF ELD. WHITE.

So suddenly has Bro. White closed his life that I can hardly realize that he is gone, that we really shall see him no more in this life. Just twenty-two years ago I first met him, and embraced the Sabbath from his preaching. Five years later, when I told him my desire to go out as a lecturer, he gave me my charts and my Bible, with words of encouragement and advice. From that time I met him frequently, and labored with him at different points all the way from Maine to California. Two summers I spent with him in Colorado. During the last few months of his life I was with him about eight weeks; so that I have had the best of opportunities to know him thoroughly. Several others who have already spoken of him have given his character just as we all know it to have been; hence I wish to speak only of my last labors with him.

Previous to this time, for a short period, there had been some difference between us; but he met me in the most friendly and cordial manner, and did all any person possibly could to help me. Where he thought he had made mistakes, he acknowledged it frankly, and most cheerfully forgave what I had done to grieve him; and I must say that I have never found any person more ready to do both these things than Bro. White. In our travels together, he often mentioned the mistakes he thought he had made in his life. As we prayed alone together, he would weep over them, and plead for grace to be a true Christian man. He often said to me privately, and also spoke of it over and over in nearly all his sermons this spring and summer, that he felt he must be more tender toward his brethren, more compassionate toward the erring; that he must cultivate more love for Christ and more patience in his trials. And his conduct showed that he meant all he said. Several times I saw him tried in a manner to test the patience and good grace of the mildest man. I was exceedingly pleased to see him bear it with the greatest kindness and patience. As all will remember, wherever he preached the past few months, he dwelt largely upon faith in Christ and the boundless love of God. Now that he is gone, I believe that the providence of God was preparing him for the close of life.

Yes, he is gone, and his life's work is ended. I shall never forget his many kind words to me personally, and the various ways in which he has helped me as a father would help his son. I shall remember him with tenderness and a good hope of meeting him in the kingdom.

D. M. CANRIGHT.

### NEW YORK CAMP-MEETINGS.

#### POSTPONEMENT OF NORTHERN MEETING.

OWING to a combination of circumstances, it has been decided to postpone the Canton, N. Y., camp-meeting, which it was expected would be held Sept. 1-6, till the week following the Hornellsville meeting. The date now named for the Canton meeting is Sept. 22-27. As those attending this meeting occupy the buildings of the Agricultural Society, on whose grounds the meeting is to be held, there will be no serious inconvenience from the cooler weather which may be expected at that time; and it is thought that this latter date will accommodate the brethren on account of their work much better than the date first named. With the present arrangement, much less ex-

pense will be incurred by the ministers attending the meeting. Further particulars concerning this meeting and the arrangements therefor will be given hereafter.

With reference to the Hornellsville meeting, to be held Sept. 9-19, we feel the most intense interest, and desire once more to appeal to our brethren throughout the two Conferences to make every reasonable effort for a general attendance. We are favored this year with a much longer time for the holding of this meeting than we have ever had at any camp-meeting held in this State, and this, if there were no other reason, should secure a larger attendance than at any previous meeting. It costs no more for railroad fare, rent of tents, and general expenses of the ground, etc., for a ten days' meeting than for five days, as our meetings have usually been held, while the advantages of the longer time are so evident as not to require enumeration. The special favors we have received from the railroads, in the extremely low rates of fare and the free transportation of our tents and fixtures for the ground, the low rent of tents;—all these things leave us without excuse if we do not improve the present favorable opportunity to make this the best and most profitable meeting ever held in our Conferences. But if we are to have such a meeting as this, our brethren must attend. We all need the benefit of such a meeting as we trust this will be, and shall meet with great loss if we do not enjoy its privileges.

Elds. Butler and Haskell have given us the assurance that they will attend, and there will doubtless be others from abroad. If we come together with an earnest desire and determination to seek God, he will surely be found of us. Now, brethren, we ask you again to attend this meeting. If you have not been planning to attend, begin from this time to make your calculations to come. If it is not possible for you to come for the entire time, come as soon as you can and enjoy the last days of the meeting; but be sure to come, and bring as many of your friends and neighbors with you as possible.

Every church in the two Conferences ought to be represented by delegate if possible, and all delegates should be on the ground the first day, so that the business may be attended to in season. I am much pleased with the remarks of Eld. Butler on the point of having the business attended to in the early stage of the meeting, and shall endeavor to carry out his suggestions in this respect. Let none stay away because they have not ordered tents, as there will be a supply on the ground to accommodate such. There will be the usual arrangements of provision stand, etc., on the ground. Above all, brethren, let us come to this meeting seeking God with all our hearts.

B. L. WHITNEY.

### WHO CAN DO IT?

To hear unbelievers talk, you would think it was an easy thing for them to prove that there is no God. They seem to imagine that raising a few objections against Christianity settles the whole question. But this is scarcely the beginning of their task. "Granted, however, that the existence of a God cannot be proved, still less can his non-existence be proved. This can be shown without difficulty. The denial of the existence of God involves a perfectly monstrous hypothesis; it is, when looked at more closely, an unconscionable assumption. Before one can say that the world is without a God, he must first have become thoroughly conversant with the whole world. He must have searched through the universe of suns and stars, as well as the history of all ages; he must have wandered through the whole realm of space and time, in order to be able to assert with truth, 'Nowhere has a trace of God been found!' He must be acquainted with every force in the whole universe; for should but one escape him, that very one might be God. He must be able to count up with certainty all the causes of existence; for were there one that he did not know, that one might be God. He must be in absolute possession of all the elements of truth, which form the whole

body of our knowledge; for, else, the one factor which he did not possess might be just the very truth that there is a God. If he does not know and cannot explain everything that has happened in the course of ages, just the very point which he does not know, and is unable to explain, may involve the instrumentality of a God. In short, to be able to affirm authoritatively that no God exists, a man must be omniscient and omnipresent, that is, he himself must be God; and then after all there would be one. You see in this the monstrosity of the atheistic hypothesis, that it is possible to prove the non-existence of God. Atheism depends as much, and more, than Theism on faith, that is, on assumptions which cannot be proved."—*Modern Doubt*, p. 144.

This is a stupendous task which the atheist has before him to perform before he can be at all sure that his ground is tenable. But no one of them has performed the millionth part of this task. Hence, we can see how uncertain is the ground upon which they stand.

On the other hand, a few good, reliable evidences of the truthfulness of the Bible establishes the whole Christian faith. The believer, then, has the easy and safe side of the question.

D. M. CANRIGHT.

### WHO CAN DENY IT?

"In view of what Christianity has done for individuals and the race during well-nigh two thousand years, we may confidently say: He whom the school of Christ does not make into a man, will never learn true manliness in any other!"—*Modern Doubt*, by Y. Christlieb, D. D., p. 107.

Who can doubt the truthfulness of this statement? Let infidelity look it square in the face, and tell us if it is not true. Look over the nations of the earth, and where do you find the most highly developed type of men? Answer: Among Christians, as none can deny. Where do you find the best morality, the finest education, the highest culture, and the grandest development of humanity? Right where the influence of the Bible has been the greatest, as in England, Germany, and America. Where do you find the lowest specimens of humanity, the most ignorance and degradation? Where the Bible is unknown, as in Africa, Asia, etc. Where do you find men partially developed and partially educated? Where the Bible has only a limited influence, as in Catholic countries, such as Spain, Austria, Mexico, etc. Is this all mere chance? Nay, verily, these are the fruits which the tree naturally bears. Infidel, spare that tree, then, till you have shown us a better one.

D. M. C.

### BE IN SEASON.

I WISH to say to those coming to the Nebraska camp-meeting, *Be in season*. Have you read Bro. Butler's article on camp-meetings? His views meet my mind. We will act in harmony, and commence our meetings on Wednesday evening. All who feel interested in the affairs of the Conference and of the missionary work, should be present at the business sessions. We need your counsel and your action. Churches of twenty members or less are entitled to one delegate; and larger churches to an additional delegate for every fifteen members. Elect the person of your choice, give him his credentials, and instruct him to *be in season*,—at the first meeting.

Church treasurers will please *be in season* with their books to compare them with the account of the Conference treasurer, and settle up with him before the auditing committee meet. Clerks should prepare a report of the number and standing of their respective churches, and thus aid the Conference secretary in giving the number and condition of our Conference. These two officers are doing honor to their position. Help them.

I believe our Master is willing that we spend the whole time of this meeting together on the camp-ground. Come, brethren. *Be in season*.

CHAS. L. BOYD.

## THE NARROW WAY.

BY MRS. MARY E. SMITH.

Why is the way so narrow, strait,  
That leadeth unto life and God?  
Why must our feet so closely press  
The footprints which our Saviour trod?  
Why, if we turn some pleasure to pursue,  
Is the bright beacon hidden from our view?

This narrow path is rough and rude,  
Bedewed with tears by martyrs shed;  
Ever some barrier we meet;  
On it we see no downy bed;  
While temptingly beside the pathway steep  
Sweet fields and bowers entice our weary feet.

'Tis all but seemingness and guile;  
The real snares are deftly hidden  
Within the shady, cool retreats  
To which we're by the tempter bidden;  
While angels guard the narrow way, lest one  
Who trusts Him "dash his foot against a stone."

Then I will trust my all to Him,  
Mine eyes fixed on the beacon light;  
Not cast them once in terror down  
On dashing waves or dizzy height;  
"The way will open up as I go on;"  
And when I'm weak I know I shall be strong.

Portage Co., Wis.

## 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.

## NORTHERN EUROPE.

BRO. BRONSON writes from Alstrup, Denmark: "In accordance with the request of some friends in Texas, I visited Lille Enderup, and after that the brethren near Aarhus, where I remained eleven days. On the way, I fell in company with a priest who was very friendly. We conversed a long time and took dinner together. He invited me to see him at his home.

"We had some good meetings with the friends at Dronninglund Sabbath and first-day. Some have commenced to keep the Sabbath, and others are interested. I have also held meetings with the friends in Hellerad, Hellum, and Alstrup. I send you with this sixteen subscribers for our papers.

"I desire to work in this mission unto the end, if God is willing. And I will try to be so united with the Lord that he may enable me, at least in a measure, to give meat to souls in due season. I want to watch and pray and live in the faith of Jesus. Pray for me. I am weak, and unworthy of all the blessings which I daily receive from the Lord."

BRO. OBERG writes from Grythytted, Sweden, that four souls have received the truth and united with the church, and that there are still others who are interested and have a desire to serve the Lord.

J. G. MATTESON.

Christiana, Norway, Aug. 2.

## THE OHIO CAMP-MEETING.

It was my privilege, in company with Bro. Butler, to attend the Ohio State Conference and camp-meeting, which were held at Plymouth, Aug. 10-16. Through mistake, we went to a distant part of the State to another place of the same name, and were therefore detained from the meeting until Friday morning, and can only speak of that portion of the meeting we enjoyed.

We found the brethren and sisters in excellent spirits, and everything in and about the camp neatly arranged. There were forty-seven tents on the ground, in which about three hundred were camped, while the large pavilion was admirably located in the midst of surrounding oaks. All the ministering brethren of the State were present, and labored earnestly for the success of the meeting. These efforts were not lost on the people. Nearly all seemed to appreciate the occasion, and sought to avail themselves of the benefits of the meeting.

Upon learning of the death of our beloved Bro. White, and the circumstances attending his last sickness, a feeling of solemnity seemed to rest upon the camp, and expressions of sorrow fell from the lips of many. On the Sabbath, the good Spirit of the Lord came into the meeting, and melted to tenderness many hearts; and when opportunity was given, upwards of seventy-five came forward for prayers. At the close of the public service in the afternoon, the work of seeking the Lord was carried forward in the family tents, making the day one of great profit to all. Not a large number were present from the outside

on Sunday, but those present paid excellent attention, and, without doubt, the truth spoken produced a favorable result. The business meetings all passed off harmoniously, resulting in the election of the former incumbents to the most prominent offices in the Conference. The wants of the various institutions were spoken of, and although no direct appeal for means was made, a number of shares in the Publishing Association and College were subscribed for, and some donations were made to the Sick Poor Fund for the Sanitarium.

On Monday, some left the ground, thus hurting the interest of the meeting, and losing the benefit of the closing services, which all needed. Near the close of the day, Bro. Mann baptized four; the place of baptism being near the ground. The closing meeting Tuesday morning was a precious season. Many testimonies were borne expressive of hope and courage received, and many thought they should have more strength than ever before for the duties of life, and pledged themselves to try harder in the year to come to live devoted lives. Some who were well qualified to judge considered it the best meeting ever held in the State. No doubt its influence will follow some through the ensuing year, and they will be enabled to make continued progress in the Christian life.

J. O. CORLISS.

## INDIANA.

Fulton, Fulton Co., Aug. 23.—We have some interest here. On Sundays large crowds are out. Sold books to the amount of \$2.25, and obtained one subscriber for *Good Health*. Last Sabbath we commenced the organization of a new church at Kewanna, which will soon be completed.

S. H. LANE

## OHIO.

Jamton, Aug. 23.—Since our camp-meeting, we have returned to this place, where the tent was left standing. The interest seems as good as when we left. We hope for some fruit of our labor. We desire the prayers of our brethren, that God may add his blessing to the word spoken.

E. H. GATES.

G. G. RUPERT.

## MICHIGAN.

North Star, Gratiot Co., Aug. 21.—The interest here is still good. The tent is well filled with attentive listeners. Have not yet spoken on the Sabbath question. The community is largely composed of skeptics and spiritualists; consequently we have dwelt largely on the prophecies and practical subjects. We hope for some success here.

L. A. KELLOGG.

Charlotte, Aug. 22.—We have to-day closed our tent effort here, which has continued for eight weeks. During all this time, our congregations have been small; yet the results are quite satisfactory. We leave twenty who have begun to keep the Sabbath, most of whom are heads of families. Eleven have received baptism, and several more will soon. Our book sales have been something more than \$60. Only one opposition sermon has been given, and that by the U. B. minister. It was a very weak effort. Bro. and Sr. White's visit here added much to the interest of our meeting. We little thought that he was preaching his last sermon here, he seemed to be so well. The city paper gave a very candid sketch of Bro. White's life and work. We go to Brookfield with our tent, to begin meetings to-morrow. This will be our address till further notice.

A. O. BURRILL.

Camden.—I enjoyed the privilege of spending three days at the tent in Camden, Aug. 19 to 22, in assisting Bro. Lamson in his labors. The interest is unusually good, the congregations being very large, and giving the best of attention to the word spoken. The people come from all directions for many miles, and the outlook is a most hopeful one. Some have already decided to obey the truth, and others are trembling in view of the cross.

Sunday evening, the 21st, I spoke to an immense congregation, which filled the tent, and occupied wagons and carriages outside. The subject was Christian Temperance, and especial stress was laid on the tobacco habit, which seems almost universal in the community. We hope for good results from the plain testimony borne.

The death of Eld. Lane, in the midst of the interest there, was severely felt, as he had endeared himself to the entire community. Eld. Lamson needs the prayers of all God's people for help in his trying situation.

WM. C. GAGE.

## WISCONSIN.

Hebron.—The meetings at this place still continue. We have now been here seven weeks, and have held meetings continually. The interest has been good; but the prospect of final results has at no time been flattering. Several are halting in indecision, and it is to bring these souls over to the Lord's cause that we continue to labor. We are satisfied that much has been lost by leaving people too soon, and for once we shall try what holding on will do. We desire prayers in behalf of this work.

G. C. TENNEY.

GEO. STAGG.

Wrightstown, Aug. 24.—Closed our meetings Monday evening last. As the result of the effort here, nineteen signed the usual covenant, and a Sabbath school of twenty-six members was organized. Our congregations were not large at any time, not exceeding one hundred at most, but the attendance was quite regular. The only opposition manifested was a disposition on the part of some Catholics to disturb the meetings, which was stopped by their priest's threatening excommunication. This place is near Ft. Howard, and Bro. O. A. Olsen will look after this interests.

We pitch our tent next in Sheboygan Falls, Sheboygan Co.

C. W. OLDS.

S. S. SMITH.

## MINNESOTA.

St. Peter.—We have been holding meetings at this place about one month. The interest has not been large. Prejudice is strong, and the stay-away argument is used with good success, but the truth is making some progress. As a result of our meetings, six have embraced the truth, four of whom have already joined the Kasota church. Others are waiting to get church letters before doing so, and still others are interested in the truth. Bro. Lewis Johnson is with me at present preaching to the Scandinavians. Bro. Ellis has returned to his home. Pray for us.

W. B. HILL.

River Falls, Wis., Aug. 22 (Minnesota Conference).—We have closed our tent-meetings at this place, having been here six weeks. Have spoken fifty times, and sold books to the amount of \$65. Seven are keeping the Sabbath as the result of our labors. Organized a Sabbath-school of twenty-five members, and a church of eighteen. They voted to pay the tithe into the State treasury. The entire expense of the meeting will be met by the brethren. Preparations are being made to repair and fit up a building to hold meetings in. We feel that the Lord has in a good degree blessed the effort in this place, for which we praise his name.

Eld. S. Fulton left this morning with the tent for Montevideo, Chippewa Co., Minn., where a course of lectures will be given. Sister A. M. Johnson, who has assisted in the work, has left for her home at Knapp, with her husband, who is very low with consumption. I remain to follow up the work.

A. MEAD.

## KANSAS.

Ballard's Falls.—We held nine meetings with the Ballard's Falls church. The Lord blessed the weak effort put forth. Eleven responded to the first invitation to come forward for prayers, and still more to the second one. The preaching was close and practical, and the labor bestowed was designed for the benefit of the church, yet three were converted, and baptized last first-day.

Last Sabbath nearly all came forward to more fully seek the Lord. The Spirit of God was present with power, and all in the house were melted to tears. We were obliged to go home, as my wife was worn with the arduous labors of the past six months. We expect to return as soon as she recovers strength.

Aug. 10.

MARSHALL ENOCH.

## VIRGINIA.

Mt. Clinton.—Aug. 12, I came to this place for the purpose of giving a course of lectures, but owing to the prejudice against us as a people, the appointment was but little circulated. I spoke to six persons on the evening of the 12th, and on the 13th to about twenty-five. On Sunday I spoke to the people at Rawley Springs; and as this place is a great resort for city people, the last message of mercy was presented to people from Richmond, Va., Washington, Baltimore, and other places. Having hung my charts in the room used for preaching, as well as for their amusement, and being there waiting for the hour of service, the old and the young came to me and asked

me what those things meant. I explained them in a brief manner, to their apparent satisfaction. The best of attention was given to the discourse, and it is to be hoped that good will result from it.

On Monday I attended the county court for the purpose of doing tract and missionary work. I closed my labors in this portion of the county by speaking in the court-house on Tuesday night, on the "United States in the Light of Prophecy."

Pray for me as I go into new fields of labor, that I may take with patience the persecution that is the portion of God's remnant people.

HENRY A. RIFE.

#### DAKOTA.

*Mitchell, Davison Co.*—We closed our labors at this place, Aug. 8. Three signed the covenant, and we think two more will sign it soon. Mitchell is a new railroad town, and is building up very rapidly. There are few farmers near the town, the land being largely taken by townsmen and speculators. For this reason our congregations were continually changing, and little could be done.

*Alexandria, Ansen Co.*—We held our first meeting at this place the 11th, with a good congregation, all deeply interested. By the blessing of God we hope for good results here. This is a small town of about fifty inhabitants, but surrounded by a good farming community. Several were in from the country to our first meeting. The Congregational minister of this place has asked for the use of the tent for next Sunday morning. It was of course granted him, as we hoped thereby to be able to further extend our appointments.

Brethren, pray for the success of the cause in this new field.

We feel very sad on account of the great affliction that has fallen upon our dear sister White and family, and the people of God, by the unexpected death of our beloved Bro. White. We feel to mourn with those that mourn, and to weep with those that weep.

W. T. HENTON.

E. H. PULLEN.

Aug. 12.

*Bridgewater, Aug. 22.*—Spent the last two Sabbaths in this place. The very distressing news of Bro. White's death reached us just before coming here, and we felt that the most appropriate service we could hold on the following Sabbath would be one in memory of the deceased. In this the brethren heartily concurred. It was the day of the funeral, and the season was a very solemn one. We all felt that we were mourners indeed. Correspondence from Sioux Falls informs me that appropriate services were held at that place, and all heartily united in expressions of gratitude for the faithful labors of our dear Bro. White, and of sympathy for his bereaved companion in her deep affliction. In this action we wish to be included.

Our visit to this place has been an encouraging one. Although a very hurrying time, yet the brethren were anxious to have a meeting every evening and twice on Sunday, all of which were generally attended. The church was organized; the ordinances celebrated; five new members added to the tract society; a club of ten raised for the *Signs*, and two new subscribers obtained; and a V. M. society formed. During our stay here we visited the tent, which is located at Alexandria, with a good interest.

S. B. WHITNEY.

#### IOWA.

*Fontanelle, Adair Co., Aug. 18.*—Since our last report, Eld. Brown (Disciple minister) and Eld. Wilson (Methodist) have addressed the people of this place on the Sabbath question. The former tried to show that the ten commandments were done away at the cross, and all but the Sabbath restored through the gospel. It was evident that he failed to make the people see it; for after the review of his discourse, nearly all voted that they believed in the perpetuity of the ten-commandment law.

The latter (Mr. Wilson), believed, first, in the law of God, but indorsed Peter Akers's theory, which makes Sunday the true seventh day; second, he thought that it makes no difference where we begin to count in the week, if we only rest the seventh day after six days of labor; third, he made an attempt to prove that the first day of the week ought to be kept, by quoting Acts 20:7; 1 Cor. 16:2, and then appealing to history. Why is it that any one will take positions so contradictory? It would seem that Ezekiel might refer to such when he said, They "have hid their eyes from my Sabbaths." Chap. 22:26. These discourses have been reviewed before large audiences, and many have opened their eyes to see God's Sabbath

and kindred truths, and eight or ten have commenced to keep the Sabbath.

Eld. H. D. Hollenbeck has come to help in this work. His labor is appreciated, and the interest is increasing.

C. A. WASHBURN.

RUSSELL A. HART.

*Sumner.*—We closed our meetings in Sumner, Aug. 14. As a result of these meetings, ten persons are keeping the Sabbath, eight of whom have signed the covenant. Others are investigating with a desire to know the truth, and we hope, by judicious labor and the blessing of God, to see a church established. The people were very kind, and donated more than enough to meet our expenses. Obtained sixteen subscribers for our different periodicals, and sold \$16.00 worth of publications. We procured the use of the Methodist church for future meetings, where one of us expect to meet with this little company every Sabbath for a few weeks. Many of the citizens are anxious to have another series of meetings this fall or winter, and say they will insure us a house free of charge. We shall do all we can for them, praying that God may water the seed already sown.

*Oelwein.*—Our tents are pitched in Oelwein, a town of six hundred inhabitants, and we begin meetings tomorrow evening, Aug. 19. We are of good courage, but feel our need of more of the blessing and Spirit of God.

IRA J. HANKINS.

Aug. 15.

A. G. DANIELS.

#### GEORGIA.

*Houston Co., Aug. 22.*—Since last March I have done but little in the cause of truth, except to give out reading matter. I have one regular appointment in the county to preach on the third Sunday in each month. Have spoken there twice. Yesterday I spoke in another part of the county to a very large congregation, and in accordance with the earnest request of the people, I will speak there one Sunday in each month. I was also requested to make an appointment in still another part of the county; and at a railroad town in our county I am assured by quite a number of the best citizens that an appointment will be made for me as soon as their new hall is furnished with seats, which will probably be next week.

The colored man, Edmund Killen, is holding on firmly to the truth. I believe he will do right just as far as he knows. I would be glad if he were licensed to preach the truth among those of his race. He is certainly doing a good work among them. I baptized his wife the second Sunday in last June.

I am greatly encouraged. Shall visit Brooks county in September.

W. F. KILLEN.

#### NORTH CAROLINA.

*Soda Hill, Watauga Co., Aug. 18.*—Bro. Kime and myself visited East Tennessee, as stated in my last report. We traveled on foot through the hot sun, the rain, and the mud, upwards of one hundred and fifty miles. The people were kind to us during our stay with them. They heard us willingly, and want us to come back. We hope to return in the fall, and follow up the interest that has been awakened. East Tennessee is a good field of labor.

The interest is still very good in Watauga Co., N. C. I have an appointment at Watauga River next Sabbath, when I hope to baptize some. A general meeting will be held with the Seventh-day Adventist church at Bethel the first Sabbath and Sunday in September next, for the purpose of attending to necessary business and preparing a report to the General Conference. We hope to have a profitable occasion.

Our people will pay S. B. this fall; and we expect to be able to labor in the cause of present truth more continuously than we have ever done before. We intend to press on, till the Lord comes or death ends our career.

Any brother or sister who has tracts or pamphlets to spare, and wishes them to be doing good, will confer a favor by sending them to me at Soda Hill, Watauga Co., N. C.

Pray for the cause here, dear brethren and sisters.

L. P. HODGES.

#### MISSOURI.

*New Boston, Linn Co.*—I wish to say to the brethren in Missouri that the cause of my long silence has been sickness. My health was very poor all the spring and early summer, but for the past few weeks I have been improving quite rapidly, and have been trying to labor for the Master.

July 28 to Aug. 5, was with the church at Half Rock. Found them in great trial. The tongue of

slander had been doing its unholy work, but the Lord heard our cry, and sent a tender spirit into the hearts of nearly all the brethren and sisters. Confessions were made with tears, and resolutions formed which if lived out will result in peace and quiet.

Aug. 16, in company with Bro. R. S. Downell, came to New Boston to hold a tent-meeting, but the Christian brethren offered us their house of worship, saying it was useless to pitch the tent. As their house is large and well-seated, and it was difficult to get lumber to seat the tent suitably, we accepted their offer and commenced meetings that night with a fair audience. Have given five discourses, the average attendance being about two hundred. The interest is rapidly increasing. We are of good courage, and have freedom in speaking. We ask the prayers of all that love God and his cause.

C. H. CHAFFEE.

#### OHIO CONFERENCE.

The Ohio Conference held its nineteenth annual session at Plymouth, Ohio, Aug. 10-16, 1881.

The first meeting was opened with prayer by the President, Eld. H. A. St. John. Delegates being called for, fourteen responded, representing thirteen churches. The minutes of the last annual session were read and approved.

The churches of Leipsic, Reedville, and Pine Grove were admitted to the Conference. The chairman was authorized to appoint the usual committees, and named the following: On Nominations: H. M. Mitchell, F. C. French, J. S. Fisher; Credentials and Licenses, O. F. Guilford, J. J. Boardman, B. B. Francis; Resolutions, A. M. Mann, J. O. Corliss, Geo. W. Anglebarger.

Adjourned to call of Chair.

SECOND MEETING, AUG. 11, AT 3:45 P. M.—After the opening exercises, the minutes of the last meeting were read. The calling of the roll showed seventy-two delegates present, representing nineteen churches.

The credentials of Elds. H. A. St. John, A. M. Mann, G. G. Rupert, O. F. Guilford, and E. H. Gates were renewed; and licenses were given to E. J. Van Horn, W. H. Saxby, Francis R. Dunlap, D. E. Lindsey, J. S. Hes, and H. H. Burkholder.

The request to change the name of the Uniopolis church to that of New Hampshire was granted. A letter was received from the Van Wert church, and read before the Conference.

Adjourned to call of Chair.

THIRD MEETING, AUG. 12.—Prayer by Eld. J. O. Corliss. Minutes of last meeting read and approved. Bro. Butler and Corliss were invited to participate in the deliberations of the Conference.

On the recommendation of the Committee on Credentials and Licenses, licenses were granted to Wm. Beebe, R. A. Boardman, and A. T. Williams.

The Committee on Resolutions presented the following, which were read, and separately adopted:—

*Resolved*, That we hereby express our sorrow, and the deep sense of our loss in the death of our venerable and beloved brother, Eld. Jas. White, under whose untiring and self-sacrificing efforts the cause of present truth has attained its present prosperity; and that we deeply sympathize with the bereaved family in their grief and deep affliction, and pray God to sustain them in their great loss.

*Resolved*, That we hereby express our grief for the loss of our dear brother, Eld. E. B. Lane, whose labor among us has ever been highly appreciated; and we pray that God may sustain his bereaved wife and fatherless children in their affliction.

*Resolved*, That we recommend all our ministers, in their private as well as public labors, to urge the importance of conformity to the Bible rule of simplicity in dress and manners; and that all heed the testimony to the same on this point as well as on all others.

*Resolved*, That we express our unwavering confidence in the tithing system as the Bible plan of supporting the ministry; and earnestly recommend its adoption by all our people.

*Resolved*, That the President of the Conference be empowered to appoint the camp-meeting committee at his own discretion.

*Resolved*, That, in the judgment of this Conference, the tithes should not be appropriated to the building of churches or like purposes, but sacredly devoted to the support of the ministry.

*Resolved*, That a fund be raised by donations, or free-will offerings to be known as the "Ohio Tent and Expense Fund," to be held by the Conference Treasurer, and reported by donors to the Conference Secretary, to be subject to the order of the Executive Committee when the Conference is not in session, to be used for the purpose of purchasing and repairing tents, and for other like expenses; also to assist worthy and needy societies, by loan or donation, in erecting houses of worship.

The Committee on Nominations presented the following candidates, which were separately considered, and the entire list unanimously elected: For President, Eld. H. A. St. John; Secretary, L. T. Dysert;

Treasurer, J. B. Gregory; Executive Committee, H. A. St. John, D. K. Mitchell, F. C. French.

Elds. H. A. St. John and G. G. Rupert were chosen as delegates to the General Conference. The Treasurer was instructed to send a tithe of his receipts to the Treasurer of the General Conference.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 14, 9 A. M.—Prayer by Eld. G. I. Butler. The minutes of the last meeting were read and approved.

The President invited Eld. G. G. Rupert to the chair; he then read the following resolutions for the consideration of the Conference, and after some discussion they were adopted:—

*Resolved*, That the Ohio Conference be divided into six districts, to be known as Conference Districts No. 1, 2, 3, 4, 5, and 6; and each district shall exactly correspond, in number and territory, with the districts already made by the T. and M. Society.

*Resolved*, That each of these Conference districts shall be in charge of an ordained minister, who shall be known as District Elder.

*Resolved*, That these district elders shall be appointed by the Conference for the Conference year, and shall have the oversight of all branches of the Lord's work, not only of planting and watering churches, but also the missionary work, the Sabbath-school work, and the temperance work; subject ever to the counsel and instructions of the Conference Executive Committee and the President of the T. and M. Society, the S. S. Association, and the H. and T. Society.

*Resolved*, That in case of a vacancy from any cause, the Conference Committee shall have power to appoint.

*Resolved*, That the brethren in these districts, as far as practicable, assemble in State Quarterly Council the third Sabbath and first-day in the months of October, January, April, and July, appointment of date and place to be given by the President.

*Resolved*, That we invite the T. and M. Society, Sabbath-school Association, and the Health and Temperance Society to hold their quarterly meeting in connection with the above-named quarterly Conference Councils.

*Resolved*, That we object to our ministers being elected to fill the office of director in the T. and M. Society, but they may be chief district counselor and instructor to such officers.

*Resolved*, That all churches in the several districts be instructed, that when they need special help they shall first make their appeal to the District Elder, and then, after knowing their needs, if he shall deem it necessary to have assistance, he shall appeal to the President of the Conference.

*Resolved*, That the district elders for the coming Conference year shall be as follows:—

- Conference District No. 1, Eld. E. H. Gates.
- " " " 2, " A. M. Mann.
- " " " 3, " R. A. Underwood.
- " " " 4, " H. A. St. John.
- " " " 5, " O. F. Guilford.
- " " " 6, " G. G. Rupert.

B. B. Francis was chosen Trustee of the Educational Aid Fund, to fill the unexpired term of Newell Grant, deceased. Eli Glascock was chosen Trustee of the Educational Aid Fund for three years. The credentials of Eld. Wm. Cottrell were renewed. A resolution was passed by the Conference and the audience at large, expressing to Eld. St. John our appreciation of his services in this Conference, and desiring him to still remain and labor with us.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 14, 6 P. M.—The reading of the minutes was omitted.

On Motion of D. K. Mitchell, the Secretary and Treasurer of the Conference were made equal members of the Board of the Educational Aid Fund for the time of their respective terms of office, and the Educational Aid Fund was delivered into the hands of the Conference Treasurer.

A Camp-meeting Committee was appointed as follows: F. C. French, J. S. Fisher, Geo. Bisel.

It was voted to give license to Bro. A. A. Bigelow.

#### ANNUAL REPORT.

No. of members at last annual report,	781
Present number,	759
Added during the year,	28

#### TREASURER'S REPORT.

Received from tithes,	\$3255.86
" on Educational Fund,	\$143.00
" on Tent and Camp-meeting Fund,	125.90

Total,	\$3524.76
Paid to ministers,	3148.76
" " General Conference,	320.58

Total,	\$3469.34
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Amount on hand,	\$55.42
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JULIUS B. GREGORY, Treas.

H. A. ST. JOHN, Pres.

LOUIS T. DYSERT, Sec.

#### OHIO CONFERENCE DIRECTORY.

President, Eld. H. A. St. John, Clyde, Sandusky Co.  
Secretary, Louis T. Dysert, Havantsville, Logan Co.

Treasurer, J. B. Gregory, Bowling Green, Wood Co.

Eld. H. A. St. John, Clyde.  
Ex. Com. { D. K. Mitchell, Corsica, Morrow Co.  
F. C. French, Wakeman, Huron Co.

Camp-meeting Committee. { F. C. French, Wakeman, Huron Co.  
J. S. Fisher, Leipsic, Putnam Co.  
Geo. Bisel, Darlington, Richland Co.

#### OHIO S. S. ASSOCIATION.

THE first meeting of the fourth annual session of the Ohio S. S. Association was held on the camp-ground at Plymouth, Ohio, Aug. 10, 1881, at 4:30 P. M. The minutes of the previous annual session were read.

The appointment of committees being left to the Chair, the following were named: On Nominations, James Rowe, D. E. Lindsey, and G. W. Anglebarger; Resolutions, D. K. Mitchell, O. F. Guilford, and R. A. Boardman.

Meeting adjourned to call of Chair.

SECOND MEETING.—Opened with prayer by Eld. O. F. Guilford. The report of the previous meeting was called for, and read.

The yearly report was next read, and compared with last year's report, showing an increase in membership, but a slight falling off of contributions.

The Committee on Resolutions reported as follows:—

*Whereas*, We consider the Sabbath-school the nursery of the church, therefore,

*Resolved*, That all S. D. Adventists should put forth every possible effort to bring in new members, and thus foster and build up the cause of present truth throughout the land; and to accomplish this object, we would heartily recommend that every Sabbath-school subscribe for, and circulate gratuitously, extra copies of the *Youth's Instructor*.

*Resolved*, That it is of the highest importance to the unity of the faith in the S. D. A. church in the future, that we all use our own publications, especially our lesson sheets and lesson books.

*Whereas*, It is essential to a thorough understanding of the lessons on the New Testament History that we should be acquainted with the geography of the country to which they apply; therefore,

*Resolved*, That we urge the different Sabbath-schools to provide suitable maps for the study of the same.

*Resolved*, That we deem it the duty of all teachers to have a thorough knowledge of the topography of the country of Palestine, in order to be enabled to clearly demonstrate many points of interest in the lessons.

These resolutions were read separately, and adopted.

The Committee on Nominations then presented the following-named persons as officers for the coming year: For President, Eld. R. A. Underwood; Secretary and Treasurer, Verna Null; Executive Board, R. A. Underwood, D. K. Mitchell, and G. G. Rupert. The nominees were unanimously elected.

Adjourned *sine die*. E. H. GATES, Pres.  
IDA E. GATES, 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.

—To his own the Saviour giveth  
Daily strength;  
To each troubled soul that liveth,  
Peace at length.  
Weakest lambs have largest share  
Of this tender Shepherd's care;  
Ask him not then "When?" or "How?"  
Only bow.

#### BORROWING TROUBLE.

BY JAMES SAWYER.

CHRISTIANS are allowed to lend, but there is one thing they should never borrow, and that is trouble. Borrowing trouble will shipwreck any man's faith. Borrowing trouble, or a spirit of murmuring, will become a besetting sin. All who are observing, know the truth of this assertion. This sin is sending its thousands into the broad road of misery and unbelief.

Not many years ago, a traveler had occasion to tarry for a few days with a professed follower of Christ. Besides other members of the family, there was a daughter who had begun the Christian pilgrimage. The trials that commonly fall to the lot of Christians befell the mother and her daughter; but they enjoyed the blessings of good health and a comfortable home.

While the hostess was eloquent in relating the victories she had gained in battling for the truth, her influence in the family was far from being salutary. At times she was in tears while expressing the desire she

had for the conversion of her family, and at other times her language was calculated to drive them further and further from the sweet influence of the Spirit of God. Although there were potatoes, bread, butter, milk, pie or pudding, sugar, and sauce, on the table, she expressed regrets that she had not a better assortment, and hoped her guest could make a meal out of her poor fare.

If the room became a little out of order, the daughter would exclaim in the presence of visitors, "Oh, dear! this house looks like a hog-pen!" When there was wood enough to last several days, the complaint would be heard, "What shall we do when this wood is gone?" She introduced the welfare of her nearest brethren by telling the worst of the faults they had lately committed.

The dear sister struggled on in this way, thinking she was almost a martyr to the truth. She thought her neighbors were altogether unfavorable to the truth, and it was time to move away, that better ground might be found on which to do missionary work.

Borrowing trouble has nearly spoiled her enjoyment, both at home and abroad. While she has many things for her comfort and happiness, everything has a dark and gloomy appearance to her.

The true Christian sees a better way. It is his privilege to possess a cheerful, happy spirit. He need not be cast down, or wear a complaining countenance, chilling and saddening to those around him. The fruits of the Spirit are love, joy, peace, temperance, patience, etc.

Our mind dwells on another person, who, not long since, began to borrow trouble about the \$10,000 fund spoken of in the REVIEW. It was at the time when the sufferers in Ireland were calling out the sympathies of the people. This professor of religion thought it advisable to use the \$10,000 fund to help the sufferers in Ireland. Of course it is well to relieve all the suffering we can. But we notice that the one who "borrowed trouble" about the wrong use of the money, never, it is quite certain, paid a dollar, either to help the suffering in Ireland or to any other benevolent cause.

These murmurers are described in Jude. They may be compared to wells without water. They have plenty of murmuring and unbelief, but very little faith.

It is possible that such can be helped. Many times these persons have neglected secret prayer and self-examination. By a close searching of the heart, the contrite soul may return to the fountain of love. Oh for a faith—

"That will not murmur nor complain  
Beneath the chastening rod;  
But in the hour of grief or pain  
Can lean upon its God."

#### OHIO T. AND M. SOCIETY.

THE annual meeting of the Ohio T. and M. Society was held Aug. 10, 1881, at 4 P. M., on the camp-ground, at Plymouth, Ohio. Prayer was offered by the President. After the reading of the report of the last annual meeting, the President was authorized to appoint the committees, whereupon the following were appointed: Committee on Nominations, B. B. Francis, Eli Glascock, and J. S. Fisher; On Resolutions, A. M. Mann, H. M. Mitchell, and L. T. Dysert.

Adjourned to call of Chair.

SECOND MEETING.—Aug. 12, at 9 A. M., meeting was opened with singing. After prayer by Eld. O. F. Guilford, the minutes of the previous meeting were read and accepted. A summary of the missionary work done the past year was also read, showing the following:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	53	142	11	273	55	23	88	65738	2283	179	\$ 272 15
2	70	132	8	323	143	54	49	45751	2167	401	387 42
3	48	64	1	146	97	20	92	32430	1547	435	197 50
4	101	169	4	686	414	41	78	44233	2631	341	279 30
5	118	173	29	417	135	40	125	80556	3243	115	431 95
6	46	40	1	369	256	20	103	11691	986	31	175 27
...	436	720	54	2214	1100	198	526	280449	12867	1502	\$1743 59

The report of the Nominating Committee was read, recommending the following named persons as officers for the ensuing year: For President, E. H. Gates; Vice-President, G. G. Rupert; Secretary and Treasurer, Ida Gates; Director of District No. 1, A. M. Mann; No. 2, R. A. Underwood; No. 3, O. F. Guilford;

No. 4, G. G. Rupert; No. 5, E. H. Gates. The President, Vice-President, Secretary and Treasurer were elected. It was voted that the remainder of the report be passed back to the committee for change, and that lay members be appointed as directors.

The Committee on Resolutions reported as follows:—

Whereas, The past has shown that the T. and M. Society has been the means of bringing many to the light of truth and of preparing the way for ministerial labor; therefore,

Resolved, That we still express our confidence in its efficiency as a means of disseminating the light of present truth.

Whereas, The testimony of the Spirit of God has spoken in reference to a systematic colportage, urging that those acting as colporters should be individuals of good address; therefore,

Resolved, That we recommend a systematic colporting with our periodicals and publications under the oversight of the Conference Committee.

Whereas, We believe it to be the duty of all S. D. Adventists to be readers of the REVIEW and Good Health; therefore,

Resolved, That every reasonable effort be made to place these periodicals in every family in our Conference.

Resolved, That we earnestly request and recommend each society to take a club of the Signs for missionary purposes.

Resolved, That the Librarians order all periodicals directly through the State Secretary, and that the State Secretary report at the end of each quarter the amount of periodicals ordered by each Librarian, to their respective District Secretaries.

Resolved, That all having business with the State or District Secretary be more prompt and careful, in order that the Secretary may be enabled to report properly.

The first four resolutions were adopted, but the fifth was objected to by many. After remarks and objections, it was voted that this matter be laid over till the next meeting.

Adjourned to call of Chair.

THIRD MEETING, AUG. 14, 6 P. M.—Opened with the usual exercises. After the reading of the Secretary's minutes of the previous meeting, the remainder of the report, which was passed back to the committee for consideration, was read, recommending the following-named persons as directors: For District No. 1, George Anglebarger; No. 2, E. C. Penn; No. 3, I. Edgerton; No. 4, Wm. Beebe; No. 5, Alex. Gleason; No. 6, J. M. Watts. These persons were all elected.

The fifth and sixth resolutions, which were laid over until the next meeting, were presented for consideration, and after some very appropriate remarks by Brn. Butler and Corliss, the resolutions were adopted.

The subject of raising money to pay the balance of indebtedness on the Signs for England was next considered. The amount that each district had raised toward the same was read, as follows: District No. 1, \$20.00; No. 2, \$12.12; No. 3, \$8.40; No. 4, \$11.50; No. 5, \$18.95; No. 6, \$6.25.

Voted, That the matter be left to the directors to be brought before the different districts.

Meeting adjourned.

E. H. GATES, Pres.

MRS. IDA GATES, Sec.

### MINNESOTA TRACT SOCIETY.

REPORT FOR QUARTER ENDING JULY 1.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	97	16	5	289	121	21	19	5799	633	10	\$53 56
2	96	31	2	52	21	12	6	9932	432	1	55 10
3	70	30	8	33	21	12	6	5034	307	28	39 42
4	58	26	24	60	44	21	1364	449	21	23	21 23
5	13	6	1	2	1	1	1976	17	4	12	38 51
6	44	1	1	1	20	20	182	23	60	09	47 51
7	23	23	1	17	14	19	16	5730	495	20	90 90
...	401	133	9	883	251	118	320	30007	2406	15	\$561 16

NOTE.—Cash received on membership and donation, \$36.30; on sales, \$235.77; on periodicals, \$276.49; on reserve fund, \$12.60; on other funds, \$58.76; total, \$619.92. Of the \$561.16, the sum of \$209.68 was received from individuals, and 187 subscribers for periodicals were obtained by them. The local societies at Oak Springs, Minneapolis, Weston, and Somerset failed to report.

MRS. NETTIE G. WHITE, Sec.

—There is dew in one flower and not in another because one opens its cup and takes it in, while the other closes itself, and the dew runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them.

### OHIO TRACT SOCIETY.

REPORT FOR THE QUARTER ENDING JULY 1.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	53	38	...	73	19	23	1	9873	615	41	\$ 76 04
2	70	32	...	151	42	54	...	8635	504	45	41 97
3	48	13	...	3	25	...	2	6424	309	...	16 00
4	80	41	...	11	34	40	7	8134	638	58	43 62
5	115	37	...	54	26	35	20	3799	137	...	82 41
6	46	16	1	13	17	...	8	5421	364	...	37 10
...	412	177	8	335	153	152	38	42386	2567	147	\$297 14

NOTE.—Received on membership and donation, \$29.96; on sales, \$75.23; on periodicals, \$184.45; on reserve fund, \$7.50; on other funds, \$22.00; total, \$319.14. The local societies at Gilboa, Litchfield, Mendon, New Haven, Toledo, and Wakeman failed to report.

MRS. IDA S. GATES, Sec.

### SPECIAL MENTION.

#### THE TRIPLE ALLIANCE.

LATE cablegrams from Europe state that King Humbert of Italy will probably soon visit the emperors of Germany and Austria. Light is thrown upon the political significance of the visit by the following from the Interior of Aug. 25:—

There has been a bitter hatred existing between Italy and Austria for so long a period that the announcement of an alliance between the two nations for any purpose will be received with some incredulity. Italy drove Austria entirely out of her boundaries, and holds well-grounded claims upon some of the latter's possessions. Still, there seems to be little doubt that an alliance has been formed, having for its object the future parceling out of the Balkan Peninsula. Austria, as is well known, has long had her eye upon the country south of the Danube. She is willing that her northern provinces should fall into the hands of Germany, if only she may possess herself of the remnants of the Ottoman empire. But to do this she must have some understanding with Italy, whose hope of empire trends in the same direction. To this end secret negotiations have for some time been in progress between the two governments. Austria guarantees to Italy certain territory in the Adriatic Sea, Trieste, and Dalmatia, if no opposition is made to the former's advance upon Salonica. Italy is said to have accepted the proposal, and to have entered into a treaty, the principal feature of which is the maintenance of a strict neutrality pending further changes on the Balkan Peninsula.

This is dividing Turkish territory considerably in advance of its acquisition, but there is little doubt that events will justify the policy. Meanwhile, there is a strong party in Italy opposed to an alliance of any sort with Austria, and which insists on the continuance of cordial relations with France, despite the late hostilities.

#### THE SPIRIT OF RUM.

THE most earnest advocates of the free sale of intoxicating liquors furnish a strong argument against it, in the spirit which is manifested wherever a determined effort is made to restrict the sale. No adjectives or comments are needed to give force to the following narrative of facts which have been mentioned from time to time as they have occurred, but which are thus grouped. Similar outrages, and others indicating an equally fiendish spirit, have occurred all over the country ever since the commencement of the Temperance Reformation:—

"Dr. W. H. Bowen, of Scituate, Rhode Island, has been for three years or more engaged in trying to suppress a rum hole, and has appealed to the courts to aid him. On one occasion immediately after the institution of legal proceedings two valuable cows were poisoned; at another, two carriages were cut to pieces. Undaunted, however, by these plain warnings, and by anonymous letters breathing threats, the doctor pursued his work. The next enterprise of his enemies was on a larger and more atrocious scale. On Monday the doctor left home for a few days, leaving behind a wife in poor health and four children, the oldest fourteen years old and the youngest as many months. There were also two others in the family. About midnight Mrs. Bowen awoke to find the house in flames. She gave the alarm, and fortunately all the

sleepers were aroused, and escaped from the burning house. Investigation showed that the fire had been set in the cellar with kerosene or some other inflammable substance, immediately under the floor of the room occupied by Mrs. Bowen and the children. It was, therefore, only the lucky chance of waking that saved them from a terrible death. About two hours later, two or three of the neighbors who had come to the fire were in the stable discussing the matter. They noticed the ticking of a clock, and immediately after a fire broke out in the hay. It was, however, put out, and there was discovered in a barrel a machine, run by clock work, for setting the fire. It is thus evident that by means employed only by villains of the deepest dye the doctor's enemies had attempted to obtain vengeance. He had become obnoxious because he would not become silent while they broke the laws, and these means were taken for revenge and possibly for a warning to others to let the rum interest alone."—N. Y. Observer.

#### INTERESTING RELICS DISCOVERED.

OUR exchanges from the East bring information of special interest in the department of archaeology. In Egypt a younger brother of the well-known Prussian archaeologist, Brugsch Pasha, who represented Egypt at the Philadelphia Centennial in 1876, has made a most important discovery.

He has found about four miles east of Thebes the mummies, with all their mortuary appendages and inscriptions, of no less than thirty royal personages. Among the thirty royal mummies are those of King Thothmes III. and of King Rameses II., the first of whom ordered the construction of the obelisk which now stands in our Central Park, and the latter of whom, 270 years afterward, caused his own official titles and honors to be inscribed upon its faces, beside those of Thothmes III. These two monarchs now lie side by side in the Boulak Museum, and even the flowers and garlands which were placed in their coffins may to-day be seen encircling the masks which cover the faces of the deceased just as they were left by the mourners over 3,000 years ago.

Last June, Daoud Pasha, Governor of the Province of Keneh, which includes the ancient Theban District, noticed that the Bedaween offered for sale an unusual quantity of antiquities at absurdly low prices. The Pasha soon discovered that the source of their hidden treasure was situated in a gorge of the mountain range which separates Deir-el-Bahari from the Bab-el-Malook. This gorge is situated about four miles from the Nile to the east of Thebes. Daoud Pasha at once telegraphed to the Khedive, who forthwith dispatched to the spot Herr Emil Brugsch, a younger brother of Dr. Henry Brugsch Pasha, who, during M. Maspero's absence in Paris, is in charge of all archaeological excavations in Egypt. Herr Brugsch discovered in the cliffs of the Lybian Mountains, near the Temple of Deir-el-Bahari, or the "Northern Convent," a pit about thirty-five feet deep cut in the solid rock. A secret opening from this pit led to a gallery nearly 200 feet long, also hewn out of the solid rock. This gallery was filled with relics of the Theban dynasties. Every indication leads to the conviction that these sacred relics had been removed from their appropriate places in the various tombs and temples, and concealed in this secret subterranean gallery by the Egyptian priests, to preserve them from being destroyed by some foreign invader. In all probability, they were thus concealed at the time of the invasion of Egypt by Cambyes.

The full value of this discovery, of course, cannot as yet be determined. The papyri have not yet been unrolled, nor have the mummies been unwrapped.

Not less than 3,700 mortuary statues have been found which bear royal cartouches and inscriptions. Nearly 2,000 other objects have been discovered. One of the most remarkable relics is an enormous leather tent, which bears the cartouche of King Pinotem, of the twenty-first dynasty. This tent is in a truly wonderful state of preservation. The workmanship is beautiful. It is covered with hieroglyphics most carefully embroidered in red, green, and yellow leather. The colors are quite fresh and bright. In each of the corners is represented the royal vulture and stars.—Christian Advocate.

—The Siberian plague raging in St. Petersburg seems like recompense. There may be no logical connection between the horrors of exile life in Siberia to which the Russian government has doomed thousands of men and women, and the vicious plague attacking man and beast in the capital city, but the name the visitation bears reminds us that "the whirligig of time brings its revenges."—Christian Herald.

—If the personality of Satan resembles that of a human being, if he is gratified at the success of his plans, and is amused at the mistakes of his opponents, as men are, the condition of most of the leading Protestant churches in New York and Brooklyn since July 1 must please him beyond measure. Many have been closed; many have one service on Sunday, but no pastor nor substitute during the week, and many Sunday-schools are suspended. Meanwhile the Sabbath is desecrated almost as generally as on the Continent of Europe; children and youth are left to run wild, and there is no check on dissipation. The excuses given by some religious papers for this state of things are so flimsy that even children see their shallowness and laugh at them. Meanwhile the Catholic priests are busily at work, and their course in this matter is a standing reproach and shame to every Protestant minister "who careth not for the sheep," and to the officers of every church who will allow it to be so.—*Christian Advocate*.

—The richest man in the United States, William H. Vanderbilt, went to Chicago to witness the performance of his favorite mare, Maud S., on the race track. "During the interval between the heats, some one in the stand announced the rumor that the President was dead, and soon after the report was communicated to Mr. Vanderbilt. He did not seem greatly concerned about the matter, and, unlike others in the stand, expressed no surprise. He was also unaffected by the announcement, a few minutes later, that the report was unfounded, the approaching performance of the mare evidently having a larger place in his mind." It has been well said that we can judge what estimate God places on wealth by observing the kind of persons to whom he gives most of it.—*Christian Statesman*.

—Turn over the leaves of your Bible (old version) until you come to the second chapter of Genesis, and in the eleventh and twelfth verses you will find the following:—

"The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold, and the gold of that land is good."

It is not often in these days of wildcat schemes and paper bonanzas that a mining speculation can find a Scriptural indorsement; but it is nevertheless the fact that a company has been organized in London to develop the mines of Havilah, and the stock has been placed upon the market. The prospectus announces it to be the richest in the world, and the passage from Genesis is quoted as a testimonial from an inspired source.—*Inter-Ocean*.

## Notes of News.

—Dutch has been declared the official language of the Transvaal.

—The French troops in Tunis are suffering from the excessive heat.

—The recent elections in France have resulted in a victory for the Republicans.

—A recent landslide in Moldavia overwhelmed 65 houses, but no lives were lost.

—A fire in Wheeling, W. Va., on the 21st, did damage to the amount of about \$60,000.

—Asiatic cholera is ravaging Bangkok, the capital of Siam. From 100 to 300 natives are dying daily.

—Mr. Gladstone spends his "rest" hours in comparing the revised New Testament with the Greek.

—It is estimated that 300 miles of red tape are actually consumed in doing the nation's business for a year.

—A few days ago, Irvine, the county-seat of Estill Co., Ky., was almost entirely destroyed by fire. Loss, \$75,000.

—Two Russian officers who were recently discovered taking notes of the defenses of an Austrian fortress, were arrested.

—The value of the petroleum exported from this country last year was \$40,315,596, and this is but a small part of the product.

—Cattle disease, which has been prevalent in Logan and Ford counties, Ill., has now made its appearance in Bloomington.

—During the week of excessive heat early in August, there was cool weather in North Carolina, and one night there was frost.

—There are 215 professors belonging to the faculty of the Berlin University. During the past academic year, 5,027 persons attended their lectures.

—Clerks and officials in the main office of the Texas Central Railroad Company, are taught Spanish every afternoon by an instructor paid by the company.

—The North Side Citizens' League of Chicago are doing a good work in securing the arrest and punishment of lager-beer dealers who sell to minors in that city.

—And now it is said that the Great Desert of Africa is a plateau 900 feet above tide-water, and, of course, the project of turning it into an inland sea is a chimera.

—The British herring fleet has been caught in a gale off the coast of Scotland. At latest advices, 100 boats were still at sea, and considerable loss of life was feared.

—The French government, in accordance with the invitation of the United States, has appointed a military commission to attend the Yorktown centennial celebration.

—By the explosion of a locomotive near Dubuque, Iowa, the engineer was killed, and ten persons badly wounded. The engine was an old one, and in bad condition.

—At Richmond, Va., the lack of water is causing serious inconvenience. The Common Council have decided to erect a steam pump of 6,000,000 gallons daily capacity, to cost \$80,000.

—Dr. Henry Montague Butler, Head Master of Harrow School, and Chaplain in Ordinary to the Queen, has succeeded to the Deanery of Westminster, made vacant by the death of Dean Stanley.

—Locusts have invaded the Chowan section of North Carolina, and are eating up corn, cotton, and every kind of vegetation, and destroying forests of valuable saw-mill timber by stripping the bark and laying their eggs. The damage is said to be incalculable.

—A bill has been introduced into the Georgia Legislature providing that any person convicted of teaching Mormon principles or endeavoring to decoy emigrants to Utah, shall be fined not exceeding \$1,000, or imprisoned not more than a year, or both, at the discretion of the court.

—It is said that the valedictorian of the recently graduated class at Yale College was a Hebrew, the salutatorian a German, and the prize speaker a Chinaman; but that the pitcher of the base-ball nine—who could deliver a curving ball with masterly precision—was born and reared under the glorious stars and stripes.

—The Trustees of Andover Theological Seminary recognize the fact that health is essential to the highest success in the ministry. They require a physical examination of every student, and have employed Dr. Sargent, of the Harvard Gymnasium, to prescribe a course of physical exercise.

—Recent heavy and long-continued rains in England and Ireland have greatly injured the crop prospects in those countries. This is especially the case in Ireland, where the wheat and potato crops have suffered severely. In England the loss is reckoned by millions, and will prove absolute ruin to many farmers.

—The adherents of Shintoism and Buddhism in Japan are taking alarm at the rapid spread of Christianity in that country, and are uniting their forces to oppose the intruder. A magazine has been started in the interests of these false religions. It is published six times a month. A recent number gave an account of a meeting of priests to devise means to stop the progress of Christianity. One of the royal princes presided.

—Switzerland is suffering from a prolonged drought. But little rain has fallen during the past two months, and there is great scarcity of water in a large part of the country. In the Vaudois Alps and the valley of the Jura, whole herds of cattle have perished, and the grass in the mountain pastures is scorched and withered. It is feared that the losses from this cause will offset the excellent grain crop and vintage, said to be one of the most abundant on record, and what is equally bad, occasion the loss of the heavy revenues from summer tourists.

—The iron pier at Napeague, Long Island, is finished. The pier is 1,000 feet long, and consists of a light iron frame resting on hollow iron posts, four inches in diameter, and driven from twelve to twenty feet below the bed of the river by hydraulic pressure. The sides, to the surface of the water, are covered with a netting of tarred rope, which obstructs the passage of small fish, and forces them into a pond at the head of the pier, to which a movable net is fastened, preventing their escape. The fish are removed to ice-houses and thence to New York, five hours distant by rail. About \$40,000 has been expended so far on the project, and the investors expect large returns. The engineers in charge say enough small fish have passed since the beginning of the work to pay the entire cost of building.

—Negotiations for a commercial treaty between England and France are again at a standstill, with no probability of early resumption. The hitch is mainly due to the refusal of France to make any concessions in her highly protective general tariff. When England was invited by that country to renew the negotiations, she made proposals which, although not altogether satisfactory in regard to iron and textile fabrics, were thought to offer a basis for a treaty. England signified her readiness to negotiate, providing the old treaty was extended three months, or until a new one was agreed upon. This France refused, and the negotiations were declared off. By this refusal France will, it is estimated, lose nearly one-fifth of her foreign trade, but while injuring herself, will deal British manufacturing interests a heavy blow, as her high tariff effectually shuts out all iron and woolen fabrics. The deadlock is having a depressing effect on trade in both countries.

—The recent agitation in Italy for the abrogation of the guarantees made by the Italian government to the pope as head of the church, has led to the publication in the *Official Gazette* of the following statement: "The government respects the rights of public meeting and petition, but considers that it has the right to interfere

with meetings which degenerate into illegal proceedings and jeopardize public order and international relations. The government is firmly resolved to fully and effectively protect the pope's security and the independence of his spiritual sovereignty, while at the same time resisting all encroachments on the unity and sovereignty of the nation. It also declares that it will maintain the law of the Papal guarantees. The statement will thus conform to the declarations made in 1876 that the Papal guarantees, though belonging to the order of internal questions and spontaneously emanating from the national will, have nevertheless taken their place among the organic laws whose efficacy depends on their stability, not on the consent or acceptance of another."

—England has been officially notified that the Takla oasis has been formally incorporated in the Czar's dominions, and that its southern boundary constitutes the present limit of the Russian empire in that direction. There are a few Russian troops farther to the south, however, and this may be taken as an evidence that further extension of territory is contemplated. The Turkoman country, which Russia is gradually absorbing in her march toward India, contains about 200,000 inhabitants, divided into several different tribes and ruled over by khans, or rather by their ancient customs, which they hold higher than any law, civil or religious. They are mostly Mohammedans, and lead a semi-nomadic life. In the oasis they raise cotton, rice, grapes, and silk worms, and manufacture carpets. They have good pastures, and are stock-raisers on a large scale. Pillage, however, is their delight, and the Russian, Persian, and Khivan caravans seldom escape the payment of a heavy tribute. It is next to impossible to punish them, as the wide desert provides them with a safe retreat. Geok-Tepe, their principal base and fortress, is a town of some importance, defended by thick clay walls from fifteen to twenty feet high, and surrounded by a wide ditch. The importance of the oasis to Russia lies chiefly in its use as a base of supplies for a further advance against Merv, two hundred miles further on, and ultimately against India. It is probable that a railroad will be pushed from the Caspian Sea to Geok-Tepe at an early date.

## Obituary Notices.

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

SNYDER.—Died of cholera infantum, at Bangor, Mich., Aug. 6, 1881, Freddie E., son of James W. and Mary L. Snyder, aged 7 months and 14 days. We are resigned to the will of God, knowing that if faithful we shall soon meet our darling. M. L. SNYDER.

THOMPSON.—Died of apoplexy, at Fort Plain, N. Y., July 9, 1881, Mrs. Sarah Thompson, aged 82 years.

Sister Thompson was formerly a Baptist, but embraced the truth by reading, at the advanced age of eighty years, and although deprived by her age and circumstances of nearly all religious privileges among us, not even hearing a sermon on present truth, yet she was quite intelligent upon many important points of our faith, and manifested commendable interest in our work. She took special interest in the temperance movement, signing the teetotal pledge, to which she strictly adhered. Although not demonstrative in her experience, yet she impressed all who met her with her quiet goodness and genuine faith. She leaves an invalid son and daughter to mourn her loss, but not as those who have no hope. Remarks were made at the funeral by the Methodist minister, from Ps. 71:9, a text of her own selection.

"Those broken ties so wondrously dear,  
That wounded our hearts so cruelly here,  
Which Fate snapped asunder with ruthless hand,  
And left us strangers in a storm-beaten land—  
Oh! the wondrous song life's sweet lyre shall sing,  
When Heaven shall repair the broken string."

"No shadows dark, across our way,  
Shall hide the light of an endless day;  
And sorrows, too, with crushing weight,  
Upborne by the hand of a cruel fate,  
In that bright land can never come,  
The beautiful hereafter, our heavenly home."

S. B. WHITNEY.

HARPER.—Died of consumption, Aug. 3, 1881, at the early age of 23 years, our beloved sister in Christ, Mrs. Elfrada G. Harper (formerly Harris) of Pleasant Grove, Minn. Sister Harper has for several years been a consistent member of the S. D. Adventist church, a faithful and active member of the Sabbath-school, of which she was secretary for a long time, and was truly beloved by all. She was ever a dutiful daughter, an affectionate sister, and recently became a fond, loving wife. The high esteem in which she was held was evidenced by the large attendance at her funeral of friends from Hamilton, Stewartville, and Pleasant Grove. Funeral discourse by the writer, from 2 Tim. 1:10. The following acrostic is in memory of our sister:—

E'en though we miss thee, sadly miss thee here,  
Loved daughter, sister, wife, the parting tear  
Flows not as if the hope of bliss and life  
Reached not beyond this world of pain and strife.  
A little while and Christ the Lord will come  
Down from the world of light, and rend the tomb;  
Aloud through earth and sky his voice will sound:  
"Give back thy dead, O Grave! I will be found,  
However strong thy bars, thy conqueror."  
Among the pure, the ransomed of the Lord,  
Redeemed with Jesus' life and precious blood,  
Permit, O gracious Lord, that we may see  
Elfrada, saved for all eternity;  
Rejoicing, then, will fill our hearts for aye.

J. M. HOPKINS.

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# The Review and Herald

Battle Creek, Mich., Tuesday, August 30, 1881.

## THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND, So. Lancaster,	Aug. 30 to Sept. 6
N. Y. & PA., HORNELLVILLE, N. Y.,	Sept. 9-19
ALABAMA, Choctaw Co.,	" 7-12
INDIANA, Marion,	" 21-27
NEBRASKA, Columbus,	" 21-27
MICHIGAN, Grand Ledge,	Sept. 27 to Oct. 3
MISSOURI, Warrensburg,	" " " "
KENTUCKY,	October 5-11
TENNESSEE,	" 13-18
TEXAS, Dallas,	Oct. 27 to Nov. 1

Eld. Smith has been quite ill for several days with malarial fever, of the intermittent type, which will account for the reduced amount of editorial matter in this number of the REVIEW, and also for the delay of Eld. Corliss' report of the Ohio camp-meeting, which was overlooked last week. As we go to press, his condition is reported favorable, with every indication of speedy recovery. W. C. G.

The world is straining every nerve to secure the most destructive weapons of war. England has just finished a ram that is supposed to be invincible; and the United States government has been trying a torpedo that is able to blow the ram all to pieces; and a Pittsburgh man has been experimenting with a new rifled cannon of greater power than any yet produced, which would be able to sink the torpedo vessel. And so the work goes on. Where it would end if men were to have much more time for invention and experiment, it is difficult to say. But it is a matter of consolation that the Lord is about to bring out of the armory of Heaven the weapons of his warfare, and bring to an end the wars and wickedness of men.

A long-winded orator once exclaimed, as he reached a high pinnacle of eloquence, "I am speaking for posterity!" "Yes," exclaimed a bystander, "and posterity will be here before you are through, if you keep on much longer." We are reminded of this incident by a series of articles on the "Coming Age," from the interminable pen of Eld. J. P. Weetsee, now going through the *Restitution*. They have already reached the *eightieth* number, with no "finis" anywhere in sight as yet. Whatever "age" is to "come" will certainly be here, if it will not be entirely past, before he gets through, at the rate he is going.

Quite a number of *Instructors* have been left over each week in the Battle Creek Sabbath-school; and if those who are engaged in missionary work, and could use back numbers of the *Instructor* to advantage, will send their address and the number of papers wanted, to S. N. Curtiss, Secretary Battle Creek School, they will be gladly supplied.

Arrangements are being made for reduced fare to the Michigan camp-meeting on several of the railroads, and full particulars will probably be given in the next REVIEW. W. C. G.

POOR WORLD! A late Chicago paper says: "It is agreed by all literary critics that we have now no great representative novelist either in England or America." How sad! Nevertheless, let's try it awhile, and see if the world will not wag along just about as well without them as with.

## HOW LONG BEFORE.

A WRITER in a spiritualist paper, referring to an exhibition of mesmerism and psychology in a New York church, which was greeted with "roars of laughter," cogently remarks: "Imagine Jonathan Edwards, or any old Puritan Congregationalist, seeing and hearing such things in a 'meeting-house.' How hot their wrath would wax against their degenerate

descendants!" The writer then adds: "Let the churches go on. How long before we shall have raps and spirit-writing, etc., at church sociables?" Yes; How long? is the question; and judging from present indications, the time cannot be far distant when Rev. 18:2 will be fulfilled. W. C. G.

## THE YOUTH'S INSTRUCTOR.

I HAVE had this paper in my family from its commencement, and felt an interest in its mission. I have often thought that truly it was an instructor of the youth, even of youths of my own age, sixty-seven. I have just been reading the number for April 13, 1881. It is good throughout. Its "Description of Scenes in India" is interesting, its anecdotes are encouraging to right-doing, its poetry inspiring, and its accounts of the Mount of Beatitudes and of Tyre and Sidon are instructive. It is a confirmation of our faith in the Sacred Volume, to see how remarkably its prophecies have been fulfilled in the desolation of those cities which were once so strong, so splendid, and so prosperous.

But though these cities have been so long in ruins, though those ancient inhabitants have so long slumbered in the dust, yet they are again to be called to account. Their retribution will be more endurable than that of others who have had the blessing of greater light, and still wickedly rejected it. Said Jesus, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of Judgment, than for you." Matt. 11:21, 22. R. F. COTTRELL.

## SPECIAL NOTICE.

As it is not possible for us to hold a district meeting before the camp-meeting, will all the churches in Dist. No. 3, Mich., hold their T. and M. quarterly meeting Sept. 10, 11, as suggested by Eld. Fargo in his appointment for the State meeting? The librarians should then forward their reports to Miss Jennie Thayer, Battle Creek, Mich., who is now acting as secretary of the district.

M. B. MILLER, Director.

## TO THE TREASURERS OF THE PENNSYLVANIA CONFERENCE.

You are requested to bring your books, or send them, to the coming Conference, to be audited, and compared with the State books, so that every church may know that it is receiving its proper credit. Please attend to this. D. T. FERRO, Conf. Sec.

## Appointments.

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

THE annual session of the Michigan Tract Society will be held in connection with the camp-meeting at Grand Ledge, Sept. 27 to Oct. 4, 1881. We suggest that all our churches hold their quarterly meeting as early as Sept. 10, 11; and that the districts hold their quarterly meetings Sept. 18. Reports should be sent to the State secretary, Miss Jennie Thayer, Battle Creek, Mich., as soon after these meetings as possible, that her report may be ready for the State meeting. The first meeting will be held Sept. 28, at 5 P. M. We hope every director and all missionary workers will attend, for some important steps should be taken in this work. J. FARGO, Pres.

## TENT-MEETINGS FOR MANKATO DISTRICT.

NEAR Milford, Dickinson Co., Iowa, Sept. 15-18. At Bro. Kelsey's, near Wells, Faribault Co., Minn., Sept. 22-25.

These will be important meetings, and we hope our brethren will make an earnest effort to attend. Let us come praying the Lord to meet with us. Elds. Grant and Ellis will be present. Meetings will commence Thursday morning at 10:30. We hope all will be on hand at the beginning. W. B. HILL.

THE Lord willing, a general meeting will be held at Fort Howard, Wis., Sept. 10, 11. The meetings will be held in the church, which will be near enough completion to be used. A cordial invitation is extended to our friends in reach of this meeting. O. A. OLSEN.

WE now design holding a meeting at, or near, Ridott, Stephenson Co., Ill., Sept. 15-19. This is designed as a general meeting for the northern part of the State. We expect to pitch a tent, and we invite all our brethren within two

days' drive to bring their tents, bedding, provisions, and with their families and friends come and meet with us. Come, brethren, let us leave this busy world at least one week, and seek the Lord with all our hearts. Oh, how much we need his blessing.

We also design holding a general meeting for Southern Illinois, Sept. 22-26. We have not yet decided upon the place, but will name it next week. Let our brethren south be preparing for it. We shall do our best to have good help at both these meetings. We would be very glad to see many of our Southern Wisconsin brethren at our Ridott meeting. We hope and pray that the Lord may meet with us. R. F. ANDREWS.

THE annual meeting of the New York and Pennsylvania tract societies will be held in connection with the Hornellsville camp-meeting, Sept. 9-19. B. L. WHITNEY, Pres.

FOR the accommodation of the friends in Southern Kansas, there will be a camp-meeting at Parsons, Labette Co., Oct. 6-11. We hope to see a general attendance. There are reasons to expect that the General Conference Committee will favor us with ministerial help on this occasion. SMITH SHARP.

THE annual meeting of the Pennsylvania H. and T. Society will be held in connection with the camp-meeting at Hornellsville, N. Y. Plans will be proposed for a more thorough prosecution of the work, and business of more than usual importance considered. Let all friends of temperance come prepared to help. D. T. FERRO, Pres.

FRIENDS and brethren within reach of Breckenridge, Gratiot Co., Mich., are invited to meet with us in the tent at this place, Sabbath, Sept. 3. Services at 10:30 A. M., also in the afternoon and evening. M. B. MILLER. D. A. WELLMAN.

DIST. No. 9, Mich., will hold quarterly meeting at Vassar, Sept. 18, 19. As this will be an important meeting, we hope to see as many of our brethren and sisters present as can attend. Meetings commence Sabbath evening. There will be opportunity for baptism. WM. OSTRANDER, Director.

DODGE CENTER, Minn.,	Sabbath, Sept. 3.
Victory, Wis.,	" 10, 11.
Liberty Pole, Wis., (evening)	" 13, 14.
Kickapoo, Wis.,	" 17, 18.
Sand Prairie, Wis., (evening)	" 20.

H. W. DROKER.

QUARTERLY meeting of Dist. No. 7, Mich., Sept. 17, 18, at the tent where Bro. L. Kellogg is holding meetings, four miles south and three east of Ithaca, Gratiot Co. We desire a general attendance from all the surrounding churches. FRANKLIN SQUIRE, Director.

No providence preventing, we shall hold a general meeting under one of our large tents at Knapp Station, Wis., commencing Sept. 15, and holding over Sabbath and Sunday. We shall also hold a general meeting at Dodge Center, commencing Sept. 22, and continuing over Sabbath and Sunday.

As many of our people did not have the benefit of our camp-meeting, we have decided to hold six general meetings in the Conference this fall. We hope our brethren will make an effort to attend these meetings. Bring your families, and especially your children. Those that can provide themselves with family tents should do so. Come prepared to take care of yourselves as far as possible. HARRISON GRANT.

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Will Ellsworth \$3.25, Helen Cowles \$3.25, J. H. Durland 11.50, Geo. Foreman 47.38.

## Cash Rec'd on Account.

O. Nelson \$1.00, Ind. T. & M. Society per S. S. Shrock 26.25, Signs of the Times from Ind. T. & M. Society per S. S. 50.00, A. J. Cudney 10.00, Ohio T. & M. Society per Ida Gates 865.50, Chas. Holmes 9.10, Am. H. & T. Association from Mich. H. & T. Association per J. Thayer 45.00.

## Shares in S. D. A. P. Association.

Austin Hamilton free-will offering \$6.00, J. E. Harris 10.00, James Archer (donation) 1.50, Mrs. A. L. Hanna (donation) 1.50, Mrs. Martha Lundy (donation) 2.00, Ellis Clark 10.00, Henry Vesey 10.00.

## Mich. Conf. Fund.

Weldon Creek D. O. Montgomery \$20.00.

## Michigan Camp-meeting Fund.

Irvin Brink \$5.00.

## S. D. A. E. Society.

L. Simshauser (int. on pledge note) 80c.

## Danish Signs.

Little Larson (donation) \$1.85.

## Scandinavian Mission.

C. J. A. Peterson (donation) \$5.00.

## Swedish Harold.

C. J. A. Peterson (donation) \$5.00.