

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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JOHN THE BAPTIST.

He must grow greater; I grow less and less;
I, like the mist which o'er the mountain flies,
And in rising glory vanishes;
He, like the sun in yon fair morning skies,
Amen, amen, I would not have it otherwise.

His name among the nations shall go forth,
Above all names that earth has ever known;
A name of ages; name of matchless worth,
Enduring when each other name is gone,
And this poor name of mine to dark oblivion thrown.

His story over earth shall yet be told,
A story for the universe to hear;
A wondrous story which shall ne'er grow old,
But fresher yet shall grow, and yet more dear,
When my brief tale is told, of sin, and want, and fear.

His love the more than sunshine for all things
And beings, or above or here below,
Shall fly abroad on everlasting wings,
Gladdening all space and time with its swift flow,
Till this cold love of mine be lost in its bright glow.

His voice that fills the Heaven of heavens with bliss—
The more than music of each listening ear,
Itself the melody of melodies,
Swells out o'er space, entrancing sphere on sphere,
Till this frail voice of mine is hushed with love and fear.

His throne, before whose majesty so few
On earth now bow, shall be of thrones the throne;
Its splendor ever bright and ever new;
While on his head there sits the eternal crown,
When from each brow of earth the glittering gold is gone.
—Bonar.

Our Contributors.

EXTRAVAGANCE IN DRESS.

BY MRS. E. G. WHITE.

IN Christ's sermon on the mount he exhorts his followers not to be over-anxious in regard to earthly things, and plainly says, "Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

These words are full of meaning. They were applicable in the days of Christ, and they are applicable in our day. Jesus here contrasts the natural simplicity of the flowers of the field with the artificial adorning of raiment. He declares that the glory of Solomon could not bear comparison with one of the flowers in natural loveliness. Here is a lesson for all who desire to know and do the will of God. If Jesus has noticed the devotion and care given to dress, and has cautioned us, yea, commanded us, not to bestow too much thought upon it, it is time we were thinking seriously of the matter ourselves. Sol-

omon was so engrossed with thoughts of outward display, that he failed to elevate his mind by a constant connection with the God of wisdom. Perfection and beauty of character were overlooked in his attempt to obtain outward beauty. He sold his honor and integrity of character in seeking to glorify himself before the world, and finally became a despot, supporting his extravagance by a grinding taxation upon the people. He first became corrupt at heart, then he apostatized from God, and finally became a worshiper of idols.

As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God and neglecting the inward adorning. Our sisters should not feel at liberty to spend their God-given time in the unnecessary ornamentation of their clothing. How much better were it employed in searching the Scriptures, thus obtaining a thorough knowledge of the prophecies and of the practical lessons of Christ.

As Christians, we ought not to engage in any employment upon which we cannot conscientiously ask the blessing of the Lord. Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing your mind over ruffles, and bows, and ribbons, be uplifting your soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others, and to cultivating your own minds; and the means expended would be better used in helping some poor sisters to more comfortable and respectable clothing, so that the contrast between your dress and theirs would not be so marked. This would be an excellent way of showing that you love your neighbor as yourself.

There are many of our sisters who are persons of good ability, and if their talents were used to the glory of God, they would be successful in saving many souls to Jesus Christ. Will they not be responsible for the souls they might have saved had not extravagance in dress and the cares of this world so crippled and dwarfed their God-given powers that they felt no burden of the work? Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else.

The duties devolving upon mothers to bring up their children in the nurture and admonition of the Lord cannot be discharged while they continue their present manner of dress. They have no time to pray or to search the Scriptures that they may understand the truth and teach it to their children. It is not only the privilege, but the duty, of every one to increase daily in the knowledge of God and the truth. But Satan's object is gained if he can invent anything which shall so attract the mind that this cannot be the case. The reason why so many are not desirous of attending prayer-meeting and of engaging in religious exercises, is because their minds are devoted to other things. They are conforming to the world in the matter of dress; and while they are so doing, souls whom they might have helped by letting their light shine in good works, are being strengthened in their unbelief by the inconsistent course of these professed Christians.

God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in

the work of the Lord. They are not deficient in ability, but if they would put to a right use the talents they already have, their ability would be greatly increased. If they would devote one-half the time they now spend in needless work to searching the word of God and explaining it to others, their minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone. Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought while the inward beauty of the soul was almost entirely neglected?

Some have said, "After I wear out this dress, I will make the next more plain." Now, if conformity to the fashions of the world is right and pleasing to God, where is the need of making a change at all? But if it is wrong, is it best to continue in the wrong any longer than is positively necessary to make the change? Right here we would remind you of the zeal and earnestness, the skill and perseverance, you manifested in fashioning your dress according to the fashion. Would it not be praise worthy to manifest at least an equal earnestness to make it conform to the Bible standard? Precious, God-given time and means were used in fashioning those garments; and now what are you willing to sacrifice, to correct the wrong example you have been giving to others?

Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The inspired apostle has given most explicit directions on this point: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Here the Lord, through his apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others.

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as being too old-fashioned to be worthy of notice; but He who gave them to his disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning, and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress which should be returned to God, the giver.

The plain, neat dress of the poorer class often appears in marked contrast with the attire of their more wealthy sisters, and this difference often causes a feeling of embarrassment on the part of the poor. Some try to imitate their sisters, and will frill, and ruffle, and trim goods of an inferior quality, so as to approach as near as possible to them in dress. Poor girls, receiving

but two dollars a week for their work, will expend every cent to dress like others who are not obliged to work for their living. These youth have nothing to put into the treasury of God; for their little fund is too soon exhausted. Besides, their time is so thoroughly occupied in making their dress as fashionable as that of their sisters, that they have no time for the improvement of the mind, for the study of God's word, for secret prayer, or for the prayer-meeting. The mind is entirely taken up with planning how to appear as well as their sisters. To this end, physical, mental, and moral health are sacrificed. Nor is this all. Happiness and the favor of God are laid upon the altar of fashion.

Many will not attend the service of God upon the Sabbath because their dress would appear so unlike that of their Christian sisters in style and adornment. Will my sisters consider these things as they are, and will they fully realize the weight of their influence upon others? By walking in a forbidden track themselves, they lead others in the same path of disobedience and backsliding. Christian simplicity is sacrificed to outward display. My sisters, how shall we change all this? How shall we recover ourselves from the snare of Satan, and break the chains that have bound us in slavery to fashion? How shall we recover our wasted opportunities, how bring our powers into healthful, vigorous action? There is only one way, and that is to make the Bible our rule of life. Then, dear sisters, work earnestly to do good to others, watch unto prayer, take up your long-neglected cross, and heed the warnings and injunctions of Him who has said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

My Christian sisters, those of you who have thought enough of the fashions of this age to patronize them, face the mirror, the law of God, and test your course of action by the first four commandments. These explicitly define the duty of man to God. He claims the undivided affections; and anything which tends to absorb the mind and divert it from God assumes the form of an idol. The true and living God is crowded out of the thoughts and heart, and the soul temple is defiled by the worship of other gods before the Lord. "Thou shalt have no other gods before me," says the commandment. Search the heart, compare the life and character with the statutes and precepts of Jehovah, and then look diligently for the defects of character.

Take the last six commandments, specifying the duties of man to his fellow-men. Here are shown solemn obligations which are trampled upon every day by professed commandment-keepers. Those who have been enlightened by the grace of God, who have been adopted into the royal family, ought not always to be children in the work of the Lord. If they use, to the best of their ability, the grace given, their capacity will increase, and their knowledge become more extensive, and they will be intrusted with a still greater measure of divine power. In putting forth earnest, well-directed efforts to bring their fellow-men to a knowledge of the truth, they will become strong in the Lord; and for working righteousness on the earth, they will receive the reward of eternal life in the kingdom of Heaven. This is the privilege of our sisters. And when we see them using God's time and money in needless display of dress, we can but warn them that they are breaking, not only the first four but the last six commandments. They cannot make God the supreme object of their worship, neither can they love their neighbor as themselves.

Christ is our example. We must keep the Pattern continually before us, and contemplate the infinite sacrifice he has made to redeem us from the thralldom of sin. As we look into the mirror, if we find ourselves condemned, let us not venture farther in transgression, but face right about and wash our robes of character in the blood of the Lamb, that they may be spotless. Let us cry as did David: "Open thou mine eyes, that I may behold wondrous things out of thy law." Those to whom God has intrusted time and means that they might be a blessing to humanity, but who have squandered

these gifts needlessly upon themselves and children, will have a fearful account to meet at the bar of God.

Dear sisters, shall this order of things continue; or will you resolve to put off your ornaments, and turn your attention fully to seeking the Lord? Bring in your trespass-offerings, your thank-offerings, and your freewill-offerings; humble your hearts before the Lord, and he will be found ever ready to receive and pardon.

BEHIND THE TIMES.

BY JOSEPH CLARKE.

PHARAOH made a fatal mistake in holding on to the Hebrew people. He supposed that custom made law; it had been the custom to oppress the Israelites; he would continue it. Why should there be a change? Had the Israelites any rights that an Egyptian was bound to respect? But Moses and Aaron told him that the time had come for their enlargement. "What time do you set," said the imperious king of Egypt. "Now," said Moses and Aaron. "I forbid such a move," said Pharaoh. The event was, that Pharaoh, engulfed in the waters of the Red Sea, too late lamented that he was behind the times.

Annas and Caiaphas, with Pilate and Herod, too late lamented the same mistake. A glorious era of light dawned upon the world; Jesus Christ visited this earth of ours, and most of the wise and great were in the dark concerning his advent and mission. They were behind the times.

Reader, have you heard the Judgment-hour cry? Have you heard the message warning the world against the mark of the beast? warning all of the end close at hand? Are you skeptical on these points? Beware of being behind the times.

SORRY I HEARD IT.

BY J. R. CALKINS.

A PERSON who had received the knowledge of the "present truth" said, "I wish I had never heard about it; I wish I had never been born." And why was this? Simply because a cross was presented, and he must now cut loose from the world. I referred to the case of the children of Israel. They came up to the border of the promised land, and then because some of the spies brought an evil report, they said, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Num. 14:2. Now notice how foolishly and inconsiderately those people talked. Which would have been the wisest or best, to die trying to gain the promised land, or to die in Egypt or in the wilderness?

I now hear people say many times, "I feel that I can't be a Christian; I can't gain eternal life." And some give up the struggle; but Caleb's voice rings out clear, "Let us go up at once, and possess it; for we are well able to overcome it."

And you who are hesitating about accepting the truth, remember that Christ says you shall receive in this life a hundred-fold more than you give up for his sake, and in the world to come life everlasting, if you will only forsake all and follow him.

SECRET SOCIETIES.

FOR some time I have felt as though I would like to say a few words through the REVIEW on the subject of secret societies. Not a year since, a certain secret society was organized near where I live, and its advantages were pictured out to me in such glowing terms that in an unguarded moment I made application, and was admitted to the order. I met with them several times, but I soon discovered that the more I became interested in the works of the order, the less interest I had in the truth. The T. and M. work soon began to look like a secondary matter, and I could see that one of two things would be done sooner or later: either I would give up the truth or the order. Then began the struggle in earnest.

Brethren, if you never have passed through such a struggle, the Lord help you that you never may.

Secret societies have no connection with the third angel's message. Show me a S. D. Adventist who has joined one, and I will show you a backslider. If there are any of my brethren who read this that are members of any such order, let me say to them, Withdraw from it. To those who never have joined, let me say, Do not allow yourselves to be led into this snare by any flattery; for if you do, you will weep bitter tears of repentance, or, worse than that, you will give up the truth. Brethren, I know what I am talking about. As you value eternal life, do not knowingly go into that which will in any way retard your progress heavenward. The Lord is soon coming, and let us improve our time in studying his word. It will pay us far better than learning signs, grips, and pass-words. * * *

A STORY OF FIFTY-TWO PRAYER-MEETINGS.

To be sure, said I to myself one year ago the last week in December, to be sure, this is the evening of our church prayer-meeting, but as I have not been there much this year; it is scarcely worth while to begin now. I'll just wait until next week, and then begin the year right, and go all the time.

Well, it so happened that the first evening of the year fell upon the evening of the regular prayer-meeting, and there was none. The next evening we had company. Of course, although I wanted to go, I could not.

The next week my neighbor and particular friend, Mrs. Lamb, gave a party. Now, Mrs. Lamb is a member of our church, and most undeniably did wrong; but then, she is a very dear friend of mine, and I can go to prayer-meeting every week of the year, but it is not every week that I can accept an invitation from Mrs. Lamb; therefore, sorry as I was, I felt that I must go to the party. The next week Miss Kellogg was here. Now, I work pretty hard, and am fond of music, and I really felt it my duty to go there, for Miss Kellogg does not sing every week. You see I was at least excusable. The next week it snowed; the next it rained; the next it was terribly cold; and the next it was warm, and thawing, and so wet under foot. The next week Gough lectured, and as I can go to prayer-meeting every week, I thought I might just for once go to hear Mr. Gough. The next week I had a headache; the next a dress-maker; and the next, which was the twelfth, a very hard cold. So you see I could not go any the first quarter. The following week it was very dark, and I had no company. The fourteenth I was going, but just as I was about to start I heard that our "beloved pastor" was away, and that Deacon Quickset would lead the meeting. Now I don't like Deacon Quickset. He was so unkind as to say, upon one occasion, that he believed that if I would make an effort I might get out to prayer-meeting; as if I was not constantly making an effort; and he ought to know that I go when it is at all consistent. He had better remember that "charity covers a multitude of sins." I am sometimes obliged to be absent from prayer-meeting, but I do not talk about my neighbors. As Deacon Quickset was going to lead the meeting, I did not feel it my duty to go.

The next week, I will confess, I forgot the prayer-meeting until it was too late. The next week I started, but was so vexed to find that my time was too slow, and I was again late. The seventeenth week I did not feel at all well, and the next I went to visit a sick friend. You know it is as much our duty to visit the sick as it is to attend meetings. The next week, unfortunately, there was a wedding in one of the other churches, to which I received an admission-card, and as I could go to prayer-meeting every week, and particularly as the bride's dress was said to be very elegant—the trail at least four yards long—I just thought I would go to the wedding. The next week I was very tired; it was our house-cleaning, and Bridget took it into her head to take this time of all others to get the ague; and then the week after that it was too warm to wear my hood, and my new hat was not trimmed. For the next two months I was out of town, and I never enjoy going to social meetings where I am a stranger, and so I did not think it best to go. The first two weeks after I returned from my summer tour, I was altogether too tired. One's health is of the first importance. The next Wednesday, which was the thirty-fourth of the year, was a happy day for me. Nothing interfered with my regular and established plans, and I went to prayer-meeting. How pleasant it was! I really think Mrs.

Lamb ought to make an effort to go. I mean to speak to her about it.

The thirty-fifth week my poor cousin wished me to stay at home with her; she was disappointed about going out herself, and she said as I went out last week she really thought I might. As I did not wish to seem ill-natured, of course I could not refuse; do you think I could? The next week there was a heavy thunder-storm, and I am afraid to go out when it lightens. The thirty-seventh, thunder again. I often wonder that Providence should interfere in this way with what really seems to be our duty. The thirty-eighth was excessively warm, and the thirty-ninth was the only evening in the week when my regular dress-maker could fit my dress. The fortieth week there was to be a Bible agent, or something of that sort, and I hate agents. The forty-first there was a festival in another church, and as I am not a sectarian at all, and think it our duty to help one another, I thought I ought to go there. The next week I stayed at home to write to my dear mother. I went riding the night before, and had an invitation to the theater the next night, and so was obliged to take this night for my letter, though I was sorry. The following week I was obliged to stay at home to finish a tatting tidy I was making for the orphan fair. Surely the orphans must not be neglected; and the next week I was at the fair. I should have gone to meeting, but they had put me upon a committee quite against my wish; and the next week I was suffering from a severe cold, which I contracted while working for the orphan fair. The forty-sixth I was obliged to go to another party, though I am principled against such things generally; but, if people will give parties on such nights, what can a person do?

The forty-seventh week, most unluckily, occurred upon the evening of my birthday. I could not help that, of course, and a person's birthday only comes once a year, and you can go to prayer-meeting any time. So we thought it only right to be social, and we invited a few particular friends. One gets dropped out of society very soon if their invitations are not returned; and I have often heard ministers say that our social duties are quite as binding as our religious ones, or, at least, something to that effect. The next week I started, but at the gate I met my dear young friend who is just getting ready to be married; and she was so anxious I should go with her to give some orders respecting her wedding hat that I could not refuse, particularly when she said she would trust no one's taste and judgment but mine. Besides, as she will only be married once (at least, not unless John should die), I suppose it was my duty to go with her.

The two following weeks I was just as busy as I could be, for we had decided to have a Christmas-tree, and I was getting ready for it. I fully resolved to go after Christmas. Well, the last week of the year had come. I was tired and blue, and did not feel like going out; and it did seem to me that I had better wait for the New Year again, and then go all the time; but you see, I really intended to do so this year; and Mrs. Lamb says that she heard our minister say that God would give us credit for our really good intentions, and that is a great comfort, I am sure, and much more charitable and sensible than that other really profane remark which I have heard vulgar people quote from some old-fashioned fellow, that "the way to hell is paved with good intentions."—*Packer's Monthly*.

SELF-IMPORTANT PEOPLE.

WHEN they get into a church they feel they are the most important persons in it, and that nothing can possibly go on without them. They think if they were dead, the church would go to ruin, and that it would stand up and cry, "My father, my father, the chariots of Israel and the horsemen thereof!" But it is not so. Don't you know, some of you big brothers who are so great in the little church over which you are deacon or minister, what the Lord does with some of us? He does with us as the captain did with the man who was troublesome on board the ship which was going to Australia, talking to the sailors and passengers about the dreadful weather, and ever asking whether the ship was unseaworthy. When a bit of squall sprang up, this man was doing incalculable mischief. The captain said, "You will assist me; you know a thing or two; we don't know much. I will give you something to do; a great deal may depend upon you. You stand there, and hold that rope; you don't know the consequences if you let go."

So there stood our friend for a long time holding this rope as firmly as if he felt that the ends of the earth were upon him, and he was the foundation thereof; and at last the captain told him to let go, as the danger was over. Our friend went down stairs feeling

grateful to himself. Next day he wondered that nothing was said about what he had done. He half thought they would present him with a piece of plate. He grew so wretched about the general silence, that at last the captain had to tell him the secret,—that there had been nothing wrong. "I told you to take hold of the rope to keep you quiet." Yet there are people in God's service who do nothing but hold a bit of rope. Nothing comes of it, but it keeps them quiet.—*Spurgeon*.

MAY I NOT TRUST?

BY RHODA E. HOXIE.

SHOULD I repine when shadows fall
Athwart my pathway here?
May I not trust that through the clouds
God's presence hovers near?

When doubts and fears my soul distress,
And darkness gathers round,
May I not then his promise seek,
And light and hope be found?

If crosses come, shall I grow faint?
And shall my faith not be
A shield to make me strong for Him
Who bore the cross for me?

The days on earth of Him who left
His glorious home above,
Where everything surrounding him
Was purity and love,

Were not bright ones of pleasant ease,
And freedom from all care,
But gave he *all*; then thought he not
Even his life to spare.

And we through him eternal life
May finally secure,
If we will follow in his steps,
With hearts divinely pure.

JEHOSHAPHAT'S FAITH IN TIME OF WAR.

BY J. Q. FOY.

SOME time ago, while reading the twentieth chapter of Second Chronicles, my attention was arrested by what seemed to me to be one of the most beautiful and touching illustrations of faith to be found in the Bible. I mention it, hoping that it may prove to others what it has been to me,—a means of strength and encouragement.

From this chapter we learn that Israel was in trouble because a great company were threatening an attack upon them. Of Jehoshaphat, then king of Judah, it is said, "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." Sensible of their danger, they are afraid, and, like helpless children, fly to a Father's arms for protection. Will He before whom the inhabitants of earth are as grasshoppers hear their cry? Will the infinite God condescend to pity them in their distress, and save them from their enemies? Will they not call upon him in vain? Read the answer given through this prophet: "Thus saith the Lord unto you, Be not afraid, nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

And now, notice the course pursued by this happy people:—

"And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high." One unacquainted with all the facts might have supposed that their fears had driven them to distraction. But no; it is the voice of joy and gladness—because they are delivered? No, but only because the Lord has *promised* to deliver.

Not satisfied with this, after exhorting Israel to have faith in God and in his prophets, Jehoshaphat consults with the people, and immediately proceeds to appoint "singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever." No doubt many in these days would have pronounced it fanaticism, and been ready to ad-

vised Jehoshaphat to spend his time in making preparation for the battle, by throwing up breastworks, building fortifications, etc. Unbelief would say, Wait until after the battle, and see how it comes out. And no doubt Satan was ready upon this occasion, as usual, to suggest that it would do just as well, and be a little safer.

But we may fancy that Jehoshaphat reasoned something like this: Our gracious God has heard our cries and has promised to deliver us. What he has promised he is able to perform. Deliverance is certain. Praise and an expression of gratitude are due from his people. Then why wait? To unbelief it would seem reasonable and consistent, a little safer in case—but—*if, etc.* But to a faith that takes God at his word,—makes no discount on his promises,—it would be most unreasonable and inconsistent to wait.

What less could a trusting, grateful, joyful people do than to manifest in some way their gratitude? Mark the result: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten."

The God of Israel lives to-day. Upon the many rich promises made to his people there is no discount to be made. Having complied with the conditions, it remains for us to act as though we believed them. What could be more reasonable? Since we know that He who made these promises is able to fulfill them, that it is his "good pleasure" to do it, what more natural than that gratitude should be in our heart and praise upon our tongue? I like to have said that such is our nature it were impossible it should be otherwise. That we do not thus act—that we are not more joyful—shows either that we have no idea of the many promises made to us by our Heavenly Father, or that unbelief has possession of our hearts. It is true there are trials and sorrows incident to this life, which for the present are not joyous, but grievous; but are we not assured that afterward they yield the peaceable fruits of righteousness?—that "*all things work together for good to them that love God?*"

"That which prepares for the mansions of rest,
Ever remember is all for the best,"—

a real blessing, though perhaps in disguise. To know while passing through this wilderness, surrounded by dangers, exposed to temptations, that we are in the hands of a tender, loving Heavenly Father, who will not fail to do for us the very best thing that can be done, must afford to all who really believe it, peace and comfort in the darkest hour, and inspire in them that gratitude which words can but faintly express.

Daniel was delivered from the lion's den "because he believed in his God." How many and precious are the promises to those who trust in him. Oh, cruel unbelief! It robs our gracious Heavenly Father of the glory due unto his name, and deprives us of the blessings which from his bounteous fullness he is anxiously waiting to bestow. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23.

THE GOODNESS OF GOD.

BY J. M. GALLEMORE.

THAT God is good, every child of his can testify. The language of the psalmist is: "Oh how great is thy goodness;" "The earth is full of the goodness of the Lord;" "O taste and see that the Lord is good;" "The goodness of God endureth continually;" "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Ps. 31:19; 33:5; 34:8; 52:1; 86:5.

The goodness of God toward his children cannot be measured or expressed; his blessings cannot be enumerated. Day after day may be witnessed the evidences of his faithfulness, goodness, and mercy,—his unbounded love and care for his children. Can we believe that he freely gave his only begotten Son to redeem us from the curse of sin, and then doubt that his love, mercy, and goodness, may be relied upon in

every emergency and trial of life? To doubt this would be to doubt God.

Our God is truly a God of love, full of mercy, pity, and compassion. "Like as a father pitieth his children, so the Lord pitieth them that fear him." How we ought to delight in the service of such a God! How we ought to rejoice in the service of such a God, so full of mercy and compassion, to whom we can go, and upon whom we can call for help, with the full assurance that his ears are open to our petitions! We want the help and friendship of this God of love; 'tis worth more than all the friendships of the world—more than all the wealth of the world. Let us so live as to obtain it.

NOT GOOD METHODISM.

THE Cincinnati Daily Times of May 29, 1880, speaking of the late session of the Methodist General Conference in that city says:—

The law of the M. E. Church, as amended at the present General Conference, reads as follows:—

When a minister or preacher disseminates, publicly or privately, doctrines which are contrary to our articles of religion or established standards, let the same process be observed as in cases of gross immorality; but if the minister or preacher so offending does solemnly engage not to disseminate such erroneous doctrines in public or private, he shall be borne with, till his case be laid before the next annual conference, which shall determine the matter.

The words "established standards," as used above, refer to sermons and notes of John Wesley, and possibly to certain writings of other early Methodists, which, by the recent action of the General Conference, are made the infallible interpreters, to the denomination, of the Bible.

The Times then proceeds to the inquiry whether the faith of modern Methodists on the subject of the punishment of the wicked is according to the "established standards." And to determine this it quotes a sermon from Wesley "On Hell," in which the literal and eternity of hell-fire is insisted on in the very strongest terms, after which the article continues as follows:—

Whatever Methodist preacher disseminates, publicly or privately, a doctrine contrary to the above "established standard," must be treated as if he had committed theft, adultery, falsehood, murder, or any other gross immorality. Observe that the doctrine need not be contradictory to the established standard; it need not be a denial; if it be only contrary to, i. e., other than and divergent from the established standard, its dissemination, publicly or privately, even in the most confidential discourse in the most intimate friendship, must be inquired into, as was recently done in a Methodist ministerial trial, and treated as a case of gross immorality, subjecting the offender to expulsion from the ministry and membership of the church. It may be mentioned incidentally that the above "established standard" was actually quoted by the council for the church at the trial above referred to, and divergence therefrom in private and public utterances was the *caput criminis* which resulted in expulsion from the ministry and membership of the M. E. Church.

The uncompromising heresy-hunter of the Times, having a few unwonted moments of leisure Thursday, started to run down a rumor that there was a certain member of the General Conference who was disseminating doctrines not only contrary but contradictory to the established standard above quoted.

He accordingly laid in wait, *auribus arrectis*, and with pencil and paper in hand, for any Methodist preacher who should wander into the lobby of the hall where the Conference sessions are held. To all such he propounded the following question: "Do you believe there is material fire in hell to torment the wicked?" The answers were as follows:—

E. Q. Fuller, D. D. (Georgia Conference) editor of the *Methodist Advocate* at Atlanta—I do not.

C. H. Payne, D. D., President of the Ohio Wesleyan University, and a member of the Cincinnati Conference—I do not. I don't know of more than two men of the Methodist Episcopal Church that do, and one of them is dead.

Rev. Dr. W. H. Ferris (Northern New York Conference)—I do not believe in the punishment of the wicked by material fire, but I do, of course, believe in the punishment of the wicked.

O. H. Warren, D. D., editor of the *Northern Christian Advocate* and member of the Central New York

Conference, said, "I believe it will not be a material fire. My belief is very positively negative on that point."

J. W. Thompson, D. D., of the Troy Conference—No, I don't believe a word of it.

Rep.—Do you preach to the contrary?

Mr. T.—Oh, yes; I denounce the idea of material fire.

Rev. Dr. William Brush, D. D. (Austin Conference)—I do not believe in it, and nobody else does nowadays.

A. S. Graves, D. D. (New York East Conference)—Oh, pshaw; nobody believes that.

R. M. Hatfield, D. D. (Rock River Conference)—I do not know what it is, but I don't believe it consists in material fire. The language of the Bible, both in regard to Heaven and hell, is figurative, designed to indicate that the first is a state of blessedness and the other is a state of misery, both to the very last degree.

Charles C. Stratton, D. D., President of University, San Jose, California—Oh, no, I don't believe in material fire.

R. S. Rust, D. D. (Cincinnati Conference)—No, sir.

Rev. Dr. A. Wheeler (Erie Conference), editor of the *Pittsburg Christian Advocate*—No, sir; I don't believe in material fire.

C. O. Fisher, D. D. (Savannah Conference)—I would not say outright that there will be material fire in hell, yet I see nothing in the way of it.

Rev. Dr. J. P. Newman (New York Conference)—No, sir. I don't think there will be material fire in hell. I believe as Milton says of the devil: "Where'er I am is hell. Myself am hell." I think the same idea is conveyed in the Scriptures in the words: "Where the worm dieth not, and the fire is not quenched." I believe that hell is in a man.

Rev. Dr. Abijah Marine (North Indiana Conference)—No, sir; I do not.

A. Webster, D. D. (South Carolina Conference)—No, oh, no; I do not believe in material fire in hell. I think that and the golden pavements and the pearly gates are all figures. Fire is that which burns in the soul,—the fire of remorse.

J. A. Price, D. D. (Baltimore Conference)—I don't hold to the materiality of the fire, yet I would not dispute it.

Rev. Dr. W. Mc. K. Hester (Indiana Conference)—I don't believe there is any literal fire in hell. The punishment is more like the smitings of conscience while living. It is the eternal remembrance of guilt.

The reporter ran across Bishop Haven in the lobby, and stopped him with the question,—

"Bishop Haven, do you believe that there is material fire in hell?"

"Well, I rather think not," said the bishop, with a bland smile.

H. B. Ridgeway, D. D., pastor of the Walnut Hills M. E. Church—I have always regarded the language as figurative, though it is impossible to fully determine it.

Rev. Dr. J. C. Hartzell (Louisiana Conference), editor of the *Central Christian Advocate*, St. Louis—I do not believe in literal hell fire. These are all figures to express to us the intensity of the suffering there. I don't believe in this furnace business. I do not believe that God runs a furnace anywhere.

B. St. James Fry, D. D. (St. Louis Conference)—I don't think anybody holds that idea. It used to be preached when I was a boy. I heard J. B. Finley preach it when I was a boy, and it frightened me so that I hardly slept for a week, thinking of how I was going to be scorched. But now nobody preaches it.

Rev. Dr. J. G. Eckman (Wyoming Conference)—No, I do not believe it. The punishment is expressed in the most painful things we can find in material things to express it. Therefore, I conclude that the punishment of the wicked is the most painful which it is possible for us to endure.

Rev. Professor C. H. Payne of the Syracuse University—I do not know anything about it.

Bishop Harris—That's too hot a subject to discuss to-day, I think. Don't you?

J. D. Hammond, D. D., of Nevada—No, I do not believe it. I present the view of separation.

Rev. Dr. A. R. Bartlett (Detroit Conference)—No, I don't think it is a material fire.

Horner Eaton, D. D. (Troy Conference)—I don't believe in material hell fire, but I believe in something worse.

J. S. Smart (Detroit Conference)—No, sir. I do not.

It may be said to all such heretics, It is only the forbearance and indolence of the church which permits you to remain; for not long ago a powerful Conference of the M. E. Church fired out a member for a less heresy. He did not deny the materiality of the ter-

rrible physical torment of the wicked, but only its eternity, while the arch heretics mentioned above deny even its existence.

Our Tract Societies.

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

MISSIONARY WORK IN SWITZERLAND.

THE blessing of God still attends our effort to send out our paper. We send out each week as many as we can find time to wrap and address. This is usually from 1400 to 1700 copies. This is in addition to our regular work of getting out each month a new number and sending it to our subscribers. We have now been actively engaged during seven months in the work of sending out our journal in a systematic manner to new readers. The result leaves no room to doubt that this work has been in the order of God. We send four papers to each new address. Then we discontinue if no favorable response is received. A letter of introduction goes with the first number, and a letter asking the receiver to subscribe goes with the fourth. The letters are very simple, but they have seemed to take with the people. We have besought God to bless the effort, and to his blessing we ascribe all our success. But so far as our action is concerned, our success is due to the letters.

We tried during the earlier part of our publishing work to send out our paper to new readers gratuitously without sending each person a letter. We gave this experiment a thorough trial during the period of many months. We met with no success worthy of mention while acting on this plan. We are therefore prepared to judge, so far as our work is concerned, which of the two plans should be followed.

We have also pretty thoroughly tried the plan of sending out our tracts through the mail as the first act by which to introduce the truth to new readers. In many cases we have sent letters with the tracts, either on the first occasion of sending, or in sending to the same persons the second or third time. But our best success with tracts has been on a different plan. It has been to divide up a village among several persons, each taking a certain number of families to visit. The visitor in each case leaves a tract with the family he visits and invites them to read it. He also promises to call again in a week and take back the tract and to give another in exchange. We have seen more accomplished in this manner than by sending out tracts through the mail.

The tracts have an important place to fill, but it is evident that in our work they should follow rather than precede the sending out of the paper. The difficulty in sending the tracts first is that generally they will not be read. A person who has no previous interest in the subject presented in the tract will not read it. He expects to find it dry and uninteresting, and he therefore gives it no attention. But it is not so with the paper; for here there is a variety of articles, and every one will examine it, expecting to find something of interest. When they have read one article, they will pretty certainly try another, and thus the paper will secure attention. When they have become interested to read the paper, they will write to ask questions and state objections, and then the tracts are found just adapted to their wants. In some cases, the first thing a person does after he has become interested to read the paper, is to send and order all the tracts in our catalogue.

We have still a large stock of papers on hand, and it will require some time to send them all out, if we put forth our best efforts for that purpose. As every fourth number is a late paper, we are not suffering any of these to become old on our hands. But the old papers are apparently read with as much interest as the late ones.

We have a missionary meeting every first-day evening, in which the labors of the past week are reported, and the missionary letters received are read. These meetings are very interesting. Some of our friends have doubted whether it was wise to send out our paper as we have been doing. But the letters read in the missionary meetings have fully satisfied them on this point. The first number of our paper sent into France contained an electrotype of the chart. We received an immediate request from a man who received that number, asking us to send him the original chart even if we had to send to America for it. We obtained the chart and sent it to him, and he has just responded, sending the price of the chart, and with it the name of a new subscriber, with the pay. There are now five persons in that French village

who have sent for our paper. We give a letter dated Paris, June 4, 1880:—

"To the Editors of *Les Signes des Temps*, Bâle, Suisse.

"*Messieurs*: Having received with pleasure some numbers of your good journal which have deeply interested me (*an' a vivement intéressé*) I send you five francs for a year's subscription. I hope in a little time to furnish proofs of my interest in promoting to the utmost extent the reading of this excellent journal, which is more than ever appropriate to the situation of the moment which indicates the end at hand. Will you receive, *Messieurs*, with my thanks, *mes salutations les plus distinguées*."

This letter evidently comes from a business man.

Next, we give the letter of a servant girl from a village in Canton Vaud. It is written in good French, and in a very modest, becoming manner.

"*Messieurs*: My greatest desire is to be able to read your excellent (*bon et bienfaisant*) journal; but God has not given me the means. I am only a poor domestic, obliged to send all my savings to my parents, which prevents me from paying for your paper. Would it be possible for you to send me occasionally a copy? I have already those for the months of January and February of this year, which a kind lady has given me. They have rendered me very happy, and I thank you for your words of encouragement and of warning, to prepare to meet our divine Saviour. Excuse my request, which is a little bold, but I should be so glad to profit by your instructions and to share your counsels with my parents. It is this that encourages me to ask this favor."

This young lady has received our paper from some one to whom we have sent it on trial. We have sent her the numbers printed since February, and she writes again to express her gratitude and sends us other addresses.

A gentleman at Chaux-de-Fonds, who had received four numbers of our journal without responding to either of our letters, has, after the lapse of three months, just written, sending us the money for one year's subscription.

A lady in the department of Lot-et-Garonne, France, who had only received two old numbers of *Les Signes*, sends to subscribe for it.

We might give quite a large number of very interesting letters, but time and space forbid. When we have sent out all the old numbers which we now have on hand, we must print larger editions. If we could print five thousand or ten thousand, we could use them all to excellent advantage. I am fully persuaded that it is in our power to get the truth before the French people and to have them give attention to it, and that we can open many doors for the preaching of the truth where it has hitherto seemed impossible to obtain a hearing. My greatest suffering of mind in Europe has been in view of the apparent impossibility of gaining the attention of the French people. We could not to any extent gain their attention by our publications, though the publications were prepared with the utmost care, and it has seemed equally difficult for the living preacher to gain access to them. It has never satisfied me to say I have done the best I could. I have felt anguish of spirit that has almost consumed me in view of the apparent impossibility of gaining the attention of the public. I thank God that this distress is past. I am sure that we can reach the French people, and that we can move them to action.

My sickness during the past winter has been a great trial of my faith, but I now believe that God has overruled it to the advancement of his work. I hope to join Bro. Loughborough next week. I should have left here the present week, but have not been strong enough to undertake the journey. Though it is very difficult for me to leave Switzerland, I go cheerfully to labor in England, because I feel an interest in whatever concerns the work of God.

I have no sectional interest. The burden upon my heart with reference to things here has been very heavy, but it has been because the difficulties have seemed to be insurmountable. I have invited the co-operation of our French brethren in America in the work of sustaining our paper; but I have never sought to detach them from co-operating with the American brethren in every enterprise. I have always felt that the American brethren have exercised great patience toward us in sustaining us with their means while our progress in the work has been so slow.

I hope we shall not need to draw anything from the missionary treasury at Battle Creek for some time to come, and I am encouraged to believe that the time is at hand when we can sustain our paper without other assistance than the active co-operation of its friends. Our next purchase of white paper will be wholly by Swiss funds, and I hope we shall never again need to use any money from America for that part of our expense.

We do not wish in any way to place burdens on the tract societies in America, or to divert them from their

proper work of circulating publications in the English language; yet if in any place where our brethren have fully done their duty in this respect, they see fit to become responsible for a number of French papers, we will furnish all the addresses and do the work in a systematic manner. This will obviate the difficulty which some tract societies have found who have desired to help the French work, but have lacked the names, and it will be a source of strength to us in our effort to sustain our paper without drawing means from the missionary treasury. We are greatly indebted to Bro. Whitney for what he has done for us in this way.

The next number of our paper will be the first number of our fifth volume. We think to change its form, so that it will contain sixteen pages instead of eight, while the pages will be reduced about one-half in size. We are constrained to do this because of the unanimous request of our European readers. But while reducing the paper so far as the size of the page is concerned, we shall not diminish the amount of matter which it contains, but slightly increase it. By this plan of action we are able to meet the wishes of our friends in Europe with regard to the form of our paper, and at the same time to follow the counsel of our brethren in America not to diminish its size. We have bestowed much thought and care upon this change, and hope that our journal in its new form will not only please our friends in Europe, but also those in America.

Bâle, June 15, 1880.

J. N. A.

THE CAUSE IN OREGON.

BY ELD. S. N. HASKELL.

THERE is no field, in which we have spent so little time, where we have ever felt a greater interest than here. Thousands of people flock to this place during the spring and summer months, making it an excellent missionary field. Individuals and families who have broken up their former associations, and left their relatives and friends in the East, are far more ready to investigate and embrace an unpopular truth than those surrounded by friends whose influence would be against any doctrine different from that which their fathers believed. Again, those who thus leave former associations are usually of an independent cast of mind, and believe for themselves.

Our brethren in such a field should therefore be awake to the circumstances, and watch for opportunities of doing good, as those who must give an account to God. This Conference should be second to none other in the missionary work; yet there is no Conference in the country where our brethren are more backward in regard to the practical knowledge of our cause, or where so little is being accomplished in the missionary work. Their entire list of *Signs* one year ago was one hundred and seventy-five copies; while other Conferences containing the same number of Sabbath-keepers were using from eight hundred to one thousand in missionary work.

There are many reasons for this lack of interest. It is not because these brethren are not willing to be instructed, nor because they would not, when thus instructed, be as ready to move forward as those in any other portion of the country; but this lack is owing in part to the circumstances under which they are placed, and to the fact that they have not been properly educated in the work. They seem to be entirely disconnected from every other portion of the field, and therefore do not have the advantages to be derived from an intimate connection with the work of these institutions.

The brethren being so few, and scattered over an extensive territory, it has seemed impossible for them to hold general quarterly meetings to any profit; neither have they been able to get reports of the work in their own State, or to get appointments out in the *Signs* or *Review* without making an allowance of from four to six weeks' time. These have been discouraging features of the work here. Other Conferences possessing an equally extensive territory, but so situated as to hold general meetings at least once a quarter, keep up a mutual interest in the cause. From this section it requires eleven days for communications by mail to reach California, but some of the Conferences east of the plains are as far from the publishing house in Battle Creek as this is from the one in Oakland.

We saw this difficulty when we visited the brethren in Oregon one year ago, and realized the necessity of their having the *Signs* as a missionary paper, and also a sheet by which their reports and appointments could reach the brethren without waiting six weeks. This matter was talked over while in California, before going to Oregon to attend their camp-meeting, and suggestions were

made, which it was thought would remedy this evil without any financial risk. It was an arrangement by which they might have the *Signs* as a missionary paper, and with it an opportunity to publish their appointments and reports from all parts of this field. It would connect them more closely with our publishing work in California, and thus a mutual benefit would be realized, both financially and spiritually.

After we had attended both camp-meetings in Oregon, and learned the cost of press-work and labor in that portion of the country, we were prepared to make the following propositions: 1. We could furnish them one thousand copies of the *Signs*, stitched and sent by freight, to be issued from some point in Oregon, bearing date of issue. 2. By printing a weekly sheet in Oregon, consisting of two pages, and pasting it to the twelve-page *Signs*, making a paper of fourteen pages to be mailed from the place of issue, they would have the *Signs* for a missionary paper, and all the advantages of a local paper for appointments and reports. 3. It requires but three days' time to ship from San Francisco to Portland, Oregon, by freight, whereas the ordinary time by mail, overland, partly by stage, is eleven days. 4. By taking the present list of subscribers, and adding eight hundred copies for missionary work, in clubs at prices which the Eastern tract societies have paid the *Signs* Office, it would more than pay all the expense of the *Signs* to that Conference, the publishing of the extra sheet, and the mailing of the paper.

This can be done providing suitable help is obtained to make up the paper at the prices paid by the *Review* or *Signs* Office for such labor. The capital required on the part of the brethren to do this would simply be for the printing material necessary to prepare these two pages for the press.

When we came to this Conference and found our brethren so backward in the missionary work, we could not advise them to enter upon this enterprise. There were individuals, however, who volunteered to furnish all the capital necessary, providing that this plan could be carried out. But what would they do with the papers? Had the brethren even in Western Oregon been prepared to use them, the enterprise could have been carried forward by them alone. Four successful vigilant missionary societies could have used that number of papers. But our brethren generally knew nothing of the work of such societies, not having had experience in it, although there are some individuals among them who have engaged quite successfully in this work.

We never more fully realized the importance of our brethren and sisters becoming educated in the missionary work than while in this field. Our ministers should instruct the brethren in regard to this work. There are in this portion of the country many villages and neighborhoods where the community is composed of new settlers, without churches or ministers. These pioneers who have thus settled have little or no faith in the theology of the present day. If colporters could enter those places with our publications, or missionary workers secure the addresses of individuals for the purpose of sending them the *Signs* and holding proper correspondence with them, it would undoubtedly be the means of reaching precious souls. May God bless his cause in this part of the country; from the present time may it receive an impetus which will mark a new era in the work, and the time be hastened when it will reach that state of prosperity which will make this plan more practicable.

SKETCHES FROM THE LIVES OF MR. AND THE MRS. JUDSONS.—NO. 3.

AFTER his release from prison, Mr. Judson remained several weeks in France, having a desire to learn as much as possible of the real state of French society. He then proceeded to London, England, and fulfilled his appointment there, after which he returned home, and with several others was appointed missionary to Asia by the American Board. Feb. 3, 1812, he took a final leave of his parents at Plymouth; on the fifth he was united in marriage with Miss Ann Hasseltine, of Bradford, Mass.; on the 6th, in company with Messrs. Samuel Nott, Jr., Samuel Newell, Gordon Hall, and Luther Rice, he was ordained; and on the 19th, with his wife and Mr. and Mrs. Newell, he embarked at Salem on the brig *Caravan*, bound for Calcutta.

Miss Hasseltine was born at Bradford, Mass., Dec. 22, 1789. She possessed an active and social disposition, gay and buoyant spirits, an intellect of high order, and great decision of character. Until she was seventeen years of age, she enjoyed the pleasures of the world with few mis-

givings, and with a keenness of relish which led her to think herself, as she says, the "happiest creature on earth." She adds, "I so far surpassed my friends in gayety and mirth, that some of them were apprehensive that I had but a short time to continue in my career of folly, and that I should soon be cut off."

During the spring of 1806 she began to attend a series of conference meetings in Bradford, and soon the Spirit of God began to operate upon her mind. Amusements were no longer attractive, and she often sought solitude, that she might, unseen by others, weep over her deplorable state. She soon, however, became "willing that the whole universe should know that she felt herself to be a lost and perishing sinner." As she became more and more sensible of the depravity of her heart, and the holiness and sovereignty of God, her distress increased until existence seemed painful to her. Gradually the plan of salvation through a crucified Redeemer unfolded itself to her, and she began to take delight in the attributes of God. Hers was no half-way character. When she was in the world, she pursued its follies with entire devotion; but when she renounced it, her decision was final.

Her ardor for learning did not abate, but she was now prompted by a sense of her responsibility to God for the cultivation of the talents he had given her, and a desire to make herself useful. Having had unusual advantages for acquiring knowledge, she felt herself under obligation to use her talents and acquirements for the benefit of others less favored than herself. Accordingly, she voluntarily opened a small school in her native place, and afterward taught in several neighboring villages. Thus she seemed fitted in every respect to enter successfully upon the arduous duties of the life of self-denial which she chose in preference to one of ease and selfish enjoyment.

Mr. and Mrs. Judson and Mr. and Mrs. Newell landed in Calcutta on the 18th of June, 1812, and were conducted by Dr. Carey to his home in Serampore, where they were to wait the arrival of Messrs. Nott, Hall, and Rice, who sailed from Philadelphia about the same time that the former sailed from Salem. They had been at this place but ten days when they were ordered by the government, through the influence of the British East India Company, to immediately return to America. The idea of returning without effecting the object for which they left their native land, was too painful to be endured by the missionaries, and they immediately attempted to gain permission to go to some country not under the company's jurisdiction, and finally obtained leave to take passage in a ship bound for the Isle of France.

In this vessel Mr. and Mrs. Newell embarked; but as it would accommodate only two passengers, Mr. and Mrs. Judson were left in Calcutta, where they remained three months, watched with jealousy by the British government, and unable to find a ship to convey them away. Finally they were peremptorily ordered to embark in a vessel bound for England. All hope of escape seemed cut off, when Mr. Judson accidentally learned of a ship about to sail for the Isle of France. Having been unable to obtain a passport, they were allowed to go on board without one, only to be pursued by government officials, in obedience to whose orders they again went on shore. After two or three days of great perplexity and distress, they received from an unknown friend a pass to go on the vessel they had just left. They hastened down the river seventy miles, and to their great joy found the vessel.

At the Isle of France there was very little to encourage them, and after much deliberation they determined to establish themselves upon an island near Malacca, to reach which they must first go to Madras. War having broken out between England and America, it would be impossible for them to remain any time at this point without incurring the danger of being sent back to America. What, then, was their distress to find, on their arrival, no vessel ready for sea except one destined for Burmah, a country pronounced by all their friends in India utterly inaccessible at that time. They, however, embarked for that port, June 22. This passage was tempestuous, the ship old and unseaworthy, and Mrs. Judson became very ill. Her nurse had died on the passage, leaving her without female attendant or medical adviser. The vessel was driven into a narrow strait out of reach of the tempest. But for this kind providence Mr. Judson always believed that she would not have survived the voyage. They arrived in Burmah July 13, 1813.

While at the Isle of France they learned of the death of Mrs. Newell, which added much to the painfulness of the depressing circumstances which surrounded them. This amiable and ardent Christian had gladly relinquished

all other objects in life for that of sharing the privations and soothing the cares of a husband to whom she was devotedly attached, in his labors among the heathen. But this privilege was denied her; she was not even permitted to reach the scene of missionary labor. Her heart-broken husband was compelled to bury her in a far-distant isle of the sea, and finish his short earthly course alone.

M. L. H.

NO EXCUSE.

At the present time the missionary work presents no excuse for those who withhold from it their efforts and financial support. Means and opportunities for engaging in it are alike presented to every S. D. Adventist. None of us doubt the efficiency of these means, and the opportunities are daily upon our right hand and upon our left. No one has any right to excuse himself, or any reason to feel that his or her efforts, when put forth with right motives, are fruitless. The work opens in various directions, thus adapting itself to the tastes and abilities of different persons, and in it there is always advancement to be made, some new step to be taken, and something new to be learned. Why, then, should so many remain in idle indifference? Why should any become weary? What excuse will they give when the record of their past lives rises up before them, with all its neglected privileges and opportunities? Speechless, as was the man who appeared at the marriage feast not having on the wedding garment, how can their condemnation be less certain than was his?

With the hope of encouraging some to engage in this work, and others to become more earnest and diligent in their efforts, missionary items, extracts from letters, etc., are frequently presented in this department of the REVIEW. The following are from letters which were read at the last meeting of the Battle Creek V. M. Society. The first is from a gentleman in England, president of a Seamen and Boatmen's Friend Society, who is doing a good work among this class of people. Our bound books and periodicals have been placed in the reading room of the society, and they are used as books of reference in a large Bible-class which he has formed.

"I am deeply grateful to you and other dear friends for all your kindness to me in my good work among the sailors. Since I last wrote you, I have received ten volumes of bound books, also some German and Swedish papers, all of which, I am pleased to say, are very acceptable to the men for whom they were intended. I shall be glad to make the very best possible use of them, and pray that they may be made a blessing to many. Please accept my very best thanks for them. I trust you will pray for us; in this way you may help us much.

"We have a good attendance at our Bible-class. Men of all nations meet with us, including a large number of Norwegians."

He is also interested in the temperance work, and adds that several have signed the pledge.

The following is from a gentleman, an earnest Sunday-school worker, who, we have some reason to think, is now keeping the Sabbath, and who has received his knowledge of the truth from reading matter which has been sent to him:—

"In the *Signs of the Times* of May 13, I find a notice of Lessons on Prophecy for the Bible-class, also Lessons for Little Ones, No. 2. Please send me one of each. Our Sunday-school and Bible-class have been organized since the first of May, and are well attended. We have several copies of the Song Anchor in the school, and like them very much. I teach a district school, superintend the Sunday-school, and teach the Bible-class. Please write me what books I need to prepare me to become a competent teacher, some that will cost but little. The country here is thinly settled, and we have no preaching near by. Can you not send us a missionary who would become a citizen? I might get a Methodist local preacher, but would rather have some one who would preach present truth. I have distributed all the tracts you sent me, and would like more, but am not able to buy."

These letters illustrate a very desirable feature in the missionary work. Those who presented the reading matter to these persons not only succeeded in interesting them in it, but in securing their co-operation in placing the truth before others, until now they manifest as much interest in this respect as do those who are fully with us. Another letter reads as follows:—

"Dear Sister in Christ (for it is only such who sacrifice time and pleasure in order to correspond with strangers upon religious subjects): It is with great pleasure and gratitude that I receive the reading matter which you have sent. I dare not say that you are not spreading abroad those truths which are required in these last days of sin and wickedness. It would seem, to say the least, that you as a people are far in advance of the great body of Christians.

"If your theory of the United States in prophecy is true, when are Sabbath-keepers to be persecuted for keep-

ing the seventh day, and not keeping Sunday? It now seems that but few care whether any day is kept sacred or not.

"Your theory of the sanctuary seems probable, and I have been interested in reading the articles in the *Signs* entitled, 'Synopsis of Present Truth.'

"Is it essential to salvation that the seventh day should be kept holy unto the Lord? It seems to be a fact proved from the Old Testament that the seventh day was the Sabbath. I do not keep it. My surroundings are such that I do not think I should succeed were I to make the attempt. I read both sides, and, in truth, I am not positively sure that the seventh day is the Sabbath in this dispensation. I was formerly a Baptist, but, having changed my views with regard to eternal punishment, I left them and have not since joined any body of Christians. I do not wish to trouble you, but when it is convenient, the papers will be received with pleasure."

Another writes:—

"Please accept my warmest thanks for the *Signs of the Times*. I should be very glad and thankful for any paper or publication concerning your, and I may now say my, belief. May God bless the friend who sent the REVIEW AND HERALD to me. I thank her with my whole soul. My heart is full of gratitude to you also, for sending me the *Signs*. May God ever be your dearest friend."

Other letters were equally interesting. A lady who has been investigating the Sabbath question, writes:—

"I am not convinced; but my faith, until now unwavering, is shaken. Can it be that I, a child of God, as I trust, have been observing a papal institution? Why is it that this subject has never before had the same effect upon me? Is it because you are deeply interested in my spiritual welfare, regardless of your own views of right?"

She writes much more, and wishes to have certain texts of Scripture explained, which shows that she is deeply interested in the subject. Another letter is from a young lady, who tremblingly, in view of the opposition and ridicule which she will meet, expresses her determination to keep the Sabbath, should she recover from her present illness. She is not living near Sabbath-keepers, and received her convictions of duty from reading, and through the influence of her former teacher, who is a Sabbath-keeper.

Interesting remarks and verbal reports were also made. The subject of home missionary labor was introduced, in connection with which much feeling was manifested. Some confessed with tears their neglect of this branch of the work, and all seemed greatly encouraged to renew their efforts in the missionary cause.

M. L. H.

QUESTIONS.

1. "WHAT is the best plan of placing our tracts and papers before boarders in large hotels?"
2. "Would it be prudent to leave publications in doctors' offices and other like places, located in or near the business part of a town?"

In answer to the first, it is probable that no rule could be given which would apply in all cases. However, it would seem to us that the best plan would be to select some one or more of the most candid and influential of the boarders, and after calling their attention to the reading matter, if they seem interested in it, secure their interest and co-operation in presenting it to the others. One such person can often do much more than one who is known to be a S. D. Adventist; besides, it gives the latter an opportunity to devote his time elsewhere, and thus much more labor is performed than would otherwise be accomplished.

To be able to enlist the efforts of others, and secure their good-will and assistance, is of itself an important part of the missionary work.

In some cases it may be advisable to leave publications in the hotel parlor, if the proprietor does not object, and it can be ascertained that they are read. It is, however, very rarely, if ever, the case that the distribution of reading matter should be unaccompanied with personal effort of some kind.

The same principle applies to the second question. If the proprietor of the office is interested to recommend and call attention to the reading matter, we would answer, Yes; but if the publications are simply to be left, with nothing said, and no one to look after them, we would say, No, decidedly.

A few years ago some of our brethren who were zealous in the missionary work made a practice of visiting depots and cars, and leaving tracts on the seats. Happening to take a seat in one of these cars, we soon learned what became of the tracts. In a few minutes the brakeman came in, and with several oaths gathered them up and put them into the stove. Persons employed in hotels and other public places are frequently Catholics, who would consider it their religious duty to put such reading matter out of the way.

After taking all requisite precaution in the distribution of reading matter, some will doubtless be lost; but we can and should guard against such wholesale destruction as above alluded to.

M. L. H.

The Family Circle.

THE CLEFT IN THE ROCK.

Two children at home 'mid the mountains,
Accustomed to cataracts' roar,
Had witnessed the rocks over-hanging
Thunder down to the dark chasm floor.

They had heard the wild storm 'mid the head-lands,
And knew, by the bald eagle's scream,
That the forces of nature were waking;
From cloud-land to dark mountain-stream.

One day all was sunny and fragrant,
A gem set in autumn from June;
The children gave mother a "good-bye,"
For the play of the long afternoon.

Along the sharp curves of the railroad,
They gathered the chestnuts that fell
From the trees on the crags far above them,
And measured the ones they would sell.

Tommy prattled, and chatted, and frolicked,
And Mary, self-conscious of care,
Felt that her caution was needed,
Lest accident come to them there.

All at once they were thrown in a flurry
By the roar of the down-coming train,
Crunching the miles in a hurry,
Lost time by next station to gain.

It howled 'round the tall mountain head-lands,
And hung over chasms of foam,
Dashing on toward the crags, and the children,
Who screamed now for mother and home.

Then Mary seized Tommy, and nestled
In the cleft of the tall mountain rock,
And shouted, "Hold tight, brother Tommy,
Cling close to the cleft of the rock."

So oft in the dread hour of danger,
When hope our wild cry seems to mock,
We can fly to the Friend of the stranger,
And cling to the cleft of the rock.

—Rev. I. N. Stratton, A. M.

DISAGREEABLE PEOPLE.

THERE are many people who are very disagreeable, even exasperatingly so, who are not positively sinful, although, as a general rule, the characteristics which make one unpleasing are faults, and so of course when known should be corrected. And yet there are cases when the same individual, from some peculiarity of temper or manner, may be decidedly disagreeable to one person, and quite the reverse to another. Then, again, different people bring out different sides of one's disposition; but there are certain traits of character which are always disagreeable, and to all persons. For instance, hypercritical persons are never comfortable people to be with. It cannot be agreeable to know that when doing your utmost to please them, they will find something to condemn. They seem to think they haven't done their duty unless some flaw is brought to view, and can always see a better course for you than the one you have taken.

Then, again, there are some who glory in their frankness, and under its guise delight to inform you of disagreeable truths concerning your pastor, or doctor, or sister church-member. They never "mince matters," and tell you with evident relish the symptoms of your sick friend are precisely like those which, in a case they knew of, resulted in softening of the brain, or a cancer, or some terrible malady or other.

It is never pleasant to be with jealous or suspicious people, and be obliged to set a watch over word and deed, lest some subject be introduced which will give offense, or some act misconstrued into a slight.

There are those who will sacrifice all rules of kindness and even common civility, to gain the reputation of making shrewd, witty, sarcastic remarks. Such people certainly do get the reputation of being most emphatically disagreeable, and are usually despised by those who may laugh at their cruel jokes.

Egotism and self-conceit are far from being agreeable phases of character, though they are often ridiculously amusing.

Selfishness is a very unlovely trait, and, alas! a very common one, but when one's thoughts are habitually self-centered he finds little enjoyment in life, and certainly contributes very little to the enjoyment of others.

A contradictory spirit never makes one an enjoyable companion, and yet we are constantly meeting with those who will take the opposite side merely for the sake of contradicting no matter what your statement may be.

And so we might go on making an endless list of disagreeable people, some of whom it would seem are deserving of our righteous indignation and others of

pity; and perhaps all would be entitled to more pity than we give if we knew the circumstances of birth and education. Indeed, would we not be on the safer side, to exercise more patience and charity toward the disagreeable people among our friends and acquaintances? and since it may be possible if some one would

—"the giftie gie us,
To see oursel's as ithers see us,"

we should find we had some not altogether charming ways, and were even sometimes classed among the disagreeable people.—*The Household.*

WHAT A CHILD'S KISS COULD DO.

IN a prison at New Bedford, Massachusetts, there now is a man who is called Jim, and who is a prisoner on a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for a rebellion at any hour. He planned a general outbreak, but was "given away" by one of the conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He kept his own counsel, and while never refusing to obey orders, he obeyed like a man who only needed backing to make him refuse to. One day in June a party of strangers came to the institution. One was an old gentleman, the others ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him, "Jim, won't you help this little girl up the stairs?"

The convict hesitated, a scowl on his face, and the little girl held her arms out to him, and said, "If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child up as tenderly as a father. Half way up the stairs she kissed him. At the head of the stairs, she said, "Now you've got to kiss me, too."

He blushed like a woman, looked into her innocent face and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble.

BE WARM-HEARTED.

DON'T let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortunes, we are not alone. The world is not all sunshine to anybody. We love the fresh, light-hearted laugh of a child. Why not keep it ourselves in after-years? Does groaning ease any burdens? We love the hope and faith of children. Are we any better off if we have allowed them to slip from us? We love the ardor and natural enthusiasm of children. Are we any wiser if we have covered up all the impulse and warm feeling of our natures, so that the world knows only a cold, calm exterior? We know a woman who has lost all her property, though once very rich, nearly all her friends by death, has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another, who, in the midst of luxury, wishes she had not been born, and some others who almost wish she had not. Not least of all shall we have to give account in the Judgment as to what manner of spirit we have possessed.—*Selected.*

ENCOURAGING A BAD BOY.

WILLIAM L. MARCY was long known as a public man. He was twice elected Governor of New York, then United States Senator, and was finally appointed Secretary of War. He died only a few years ago. Here is a little anecdote which will give some idea of his boyhood:—

Many years ago, in a country town in Massachusetts, a teacher saw a boy come into school whom he knew to be one of the worst boys in town. He determined, if he could, to make a good boy of him. So he spoke kindly to him, and he behaved well that day. The Prudential Committee (as he was called) came in and said, "Mr. Towne, I hear that that bad fellow, Bill Marcy, has come to your school. Turn him out at once. He will spoil the rest of the boys." "No, sir," replied the teacher, "I will leave the school if you say so, but I cannot expel a boy so long as he behaves well." So he kept him, encouraged him, and confided in him, till Bill Marcy became one of the best boys in school, and afterward, whenever William L. Marcy came from Washington, he took pains to go and see his old teacher, Salem Towne, and thank him for having been the means of saving him, and making him the man that he was.

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE TEACHER'S INFLUENCE.

BY IDA SHARPE.

THE influence of a Sabbath-school teacher is great and lasting, whether for good or evil. His words and movements are watched, and copied. If pure love dwells in his heart, it will soon be reflected in his scholars; and the same is true of jealousy and envy. The remark is often made, "My teacher does so, and I have a right." The little ones are looking to us to teach them the way to Jesus, and shall we improve this opportunity of doing good? If we are faithful in this work, great will be our reward in Heaven, where we may see their dear faces radiant with love and happiness. But in order to be successful, we must cling close to the strong arm of Christ, and rely upon his help. How the love of Christ should pervade our hearts, and be manifested in every word and action, and what earnest prayers should go up to God for each member of the little class committed to our trust!

If the teacher learns the lesson well, this will add much to the interest of the class. Those who come to the Sabbath-school with a well-learned lesson, with cheerful faces, and a sincere desire to do good, are almost sure to have an interested class; little hands will be raised, for all will be eager to answer questions that are asked with such simplicity that they can understand them. Is not this result worth working for?

The Sabbath-school is doing much to bring souls into the fold of Christ, and the teacher must have a large part in this glorious work. Should we not all be awake, and working? Soon the Master will come to reward every man according as his work has been. May the blessing of God rest on all who are engaged in this noble work, and may they reap a bountiful reward in the great reckoning day.

WISCONSIN SABBATH-SCHOOL ASSOCIATION.

THE second annual session of the Wisconsin Sabbath-school Association was held in connection with the camp-meeting at Portage, Wis., June 9-15, 1880. The first meeting was held June 10, at 5 p. m. Opened with singing, and prayer by Eld. G. C. Tenney.

The President called for delegates; and for some schools which were not thus represented delegates were chosen. On motion of Bro. S. S. Smith, division elders were authorized to represent schools in their respective divisions not otherwise represented; and several schools were in this way provided with delegates. Representatives were present from two family Sabbath-schools, and they were invited to take part in the proceedings.

Report of last meeting read and accepted.

On motion, the Chair appointed the following committees: On Nominations, N. M. Jordon, S. S. Smith, and J. C. Neilsen; on Resolutions, T. B. Snow, M. E. Stillman, and V. M. Merriam.

Adjourned to call of Chair.

SECOND MEETING.—The second meeting was held June 14. Prayer by Eld. H. W. Decker. Minutes of the preceding meeting read and approved.

The Committee on Resolutions then presented the following report, which, after some discussion, was adopted:—

Resolved, That all Sabbath-schools in this Conference be urged to supply themselves with such maps as shall aid in the study of Bible lands.

Resolved, That we recommend our schools to put into immediate practice the resolutions passed last year, especially the one in regard to teachers' meetings.

The Committee on Nominations presented the following report: For President, O. A. Olsen; Secretary and Treasurer, Mrs. Nellie C. Taylor; Executive Committee, O. A. Olsen, G. C. Tenney, and A. J. Breed. On motion, the report of the Committee was received, and the candidates were separately elected.

Adjourned *sine die*. H. W. Decker, *Pres.*
NELLIE C. TAYLOR, *Sec.*

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 8, 1880.

JAMES WHITE,
J. N. ANDREWS,
U. SMITH,

Corresponding Editors.
Resident Editor.

THE TIME OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

The field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Media and Persia, Grecia, Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight and eleven. The eleventh chapter of Daniel closes with the close of the fourth monarchy, with these words:—

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; [mountain of delight of holiness, Heb. Marg.] yet he shall come to his end, and none shall help him." The twelfth chapter continues:—

And at that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire which comes to its end at the second coming of Christ and the resurrection of the dead, out into the ocean of eternity, when the truly wise "shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

Prophecy is history in advance. The prophetic pencil sketches the future history of nations. The car of Providence rolls down the track of prophecy, bearing the secular historian, who writes a second history of the rise and fall of empires. The student of prophecy compares the two histories, and learns his position on the highway of time.

Prophecy, reaching into the sealed future, could not be understood by the prophets themselves. Time in its rapid flight, marking the fulfillment of each specification, unseals prophecy. Hence the words of the angel to the prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

The time of the end is not the end itself. It is evidently a period of time just prior to the end. In this time many run to and fro, and knowledge upon the subject before the mind of the prophet increases. The prophecy of the book of Daniel, sealed in the day of the prophet from the nature of the case, as it related to the future history of kingdoms, is not to be sealed to the end; but to the time of the end. In the time of the end it is to be unsealed, and in the light of this open book many are to be engaged in proclaiming the increasing knowledge contained in the book, relative to the end.

Many shall run to and fro. Whether this be fulfilled in turning and searching to and fro in the Scriptures for light upon the subject of the fulfillment of prophecy, or by men called of God to the work, traveling to and fro with the message from God to the people upon this subject, the fulfillment is evident. Both have been done within the last half century as never before.

Duffield on Prophecy, p. 373, says: "The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."

Clarke says: "*Many shall run to and fro.* Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it; viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

Gill says: "*Many shall run to and fro, and knowledge shall be increased*; that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains nor cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

If the book of Daniel, relating to the future history of kingdoms, was sealed in the day of the prophet, why is Daniel ordered to shut up the words and seal the book? Verses 9 and 10 express the true import of verse 4, as they refer to the same subject, and are a further explanation of it. "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

The burden of this portion of the prophecy of Daniel, contained in chapter 12, is the time of the end and the events to occur during this period. Verse 4 declares that "many shall run to and fro," in the time of the end, "and knowledge shall be increased." Verse 10 speaks of the same time and the same work, showing that the increase of knowledge does not refer to the progress in scientific discoveries, but to the subject of the end. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." The truly wise, the children of God, understand the subject upon which knowledge increases in the time of the end, while the wicked, however scientific, do not understand. The facts in the case are decidedly against the position that the prophetic statement relative to the increase of knowledge in the time of the end, has reference to the discoveries of scientists.

J. W.

COURAGE IN THE LORD.

TWENTY years since, while at a meeting in the house of worship at Wolcott, Vt., under great depression of mind, Elder Albert Stone arose in the stand, and with his own mind and heart imbued with the spirit of faith and hope, repeated the words, "Courage in the Lord. Courage in the Lord, brethren. Courage in the Lord." These words, repeated three times, seemed electrifying. The powers of darkness gave way, and light, hope, faith, and courage revived, and we wept for joy.

We had been burdened with cares and perpetual toil in feeble health, and were sinking in spirits. It seemed to us that the Lord used this dear fellow-laborer to break the bands that held us, and lead us out into freedom. God bless Brother Stone in his age. The words came home to our aching heart with greater power and sweetness coming from one who was never carried away in flights of feeling, but whose position and course were ever as firm as that substance which bears his name.

Courage in the Lord! What words! At their very mention the Christian heart throbs with joy. Sanctified courage is needed by all who labor in the cause of God. The powers of darkness never pressed more heavily upon the minds and hearts of Christ's ambassadors than at the present time. The field of our labor is unlimited; the harvest is truly great, and laborers are few. Men among us who have long stood under heavy burdens are failing in health and courage, and the time has fully come when no shade of darkness should be cast, when no cause of discouragement should be whispered.

God is our hope, and our only hope. He that has been with us may still be seen to be with us, as he has promised to be with us to the end. He has given us glorious victories when we have been humble, faithful, hopeful, and true. The very history of the rise and progress of the cause presents a miracle of God's power and love. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens. He hath done whatsoever he hath pleased."

We must all learn to regard the progress of the cause of present truth as the work of God, in a special sense. Have we succeeded in our periodicals and publications? It is because God has helped us. He has been our counselor and guide. In our organization and system to secure support to the ministry, his hand is distinctly seen. Our Sanitarium and our beloved College have been planted by his hand. Our missions at home and abroad have been blessed with marked prosperity, because He who said, "Lo I am with you alway, even unto the end of the world," has been with the missionaries in their fields of labor.

The enemy of all good has evidently watched our progress, and has opposed the work most vigorously at every step. This we might expect from the nature of the work in which we are engaged, and the history of his workings in the past. He knows that his career must soon close. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Verse 17.

Satan's methods of attack are such as will best serve his cause, in his rebellion against the government of God, and the plan of redemption through Jesus Christ. His temptations upon the human mind, ever powerful, increase as we approach the end of our work. Division and subdivision of the church of Jesus Christ, has ever been his forte, and his power to estrange the hearts of near and dear friends increases. As union is strength, so a want of union is the weakness of the church. Discouragements are sure to follow this state of things. Faith grows weak, hope becomes dim, courage departs, and hands hang down, that should be strong in God, to battle in the cause of truth.

Our system of organization, and the principles of union, in faith and modes of labor, which have prevailed from the beginning of our work, have secured to us a greater harmony than exists in any other religious body. Our ministers are united on the doctrines held by S. D. Adventists. Our people sustain the worship of God in the absence of preachers, as no other people do or can, and there is a willingness to

sacrifice for the cause of God, that can be found with no other people. And yet, when we consider the high standard sustained by the plainest declaration of God's word, we, as a people, fall far short of doing what we should do, and of being what we should be.

We rejoice in the truth to a certain extent, while that truth does not have that influence upon our lives, our walk, conversation, and devotions, that it must have to meet the mind of God. And what seems most painful, is the fact that in this state of things, many of our overworked ministers are failing in health. Our beloved brother and fellow-laborer, Elder J. N. Andrews, who toiled incessantly for a quarter of a century in this country, and has continued his labors in Europe for five long years, while suffering under bereavements and a series of discouragements that language can but faintly express, is reported to be quite feeble, and fears are entertained that consumption will soon terminate his important labors. Elder Matteson, who labored in this country ardently and successfully for more than ten years, until he was much worn, is laboring in Norway, to the very extent of his strength. Elder Loughborough, who labored upon the American continent faithfully a quarter of a century, the last eleven years of which was spent upon the Pacific coast, continues his arduous labors in Old England.

Time, toil, and care are making their marks upon these devoted pioneers of the cause. And while they are wearing out, we do not see men entering upon the work with the same devotion, self-sacrifice, and power that has characterized the ministry of these men. And while such encouraging fields of labor as Colorado are destitute of a single laborer, and other good fields are nearly destitute, several of our most efficient preachers are able to do but very little ministerial labor. Faithful brethren in Colorado have paid for a new tent for the present season, and have money in the bank to sustain laborers, and are actually building a house of worship in Boulder City, and yet there is no laborer in that field, to which there is great immigration, including many of our brethren from different States.

The words *sad* and *painful* can hardly express this state of things. Our brethren are ready to sustain the cause with their means, their hands, and their prayers, but where are the laborers? The word *agonizing* better expresses the feelings of those in whose minds and hearts God has put our world-wide message and whom he has imbued with an undying love for sinners. In view of the situation, and in behalf of the Executive Board of our General Conference, we have appointed July 24 as a day of humiliation, fasting, and prayer. Our people are requested, as they shall assemble in their respective places of worship on that day, to make the wants of the cause and our duty before God as a people the subject of earnest thought, and on that day offer most earnest prayer to God that he will spare to us our dear Brother Andrews, and that he will raise to health and efficiency those who are laboring under the burden of feebleness and discouragements.

May we not, as a people, lay hold of the word of the Lord by the prophet, and be admonished and benefited by it? "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." God is love. Our sin-pardoning, loving Lord lives and reigns, and it is our privilege to find in Jesus Christ a full and free pardon for all our sins, and to enjoy sweet communion and fellowship with the Father and his dear Son.

"God is light, and in him there is no darkness at all. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:5, 7, 9. As we draw near to God, who is

a body of pure light, we lose our darkness and become bodies of light, and the spirit of fellowship and union runs through such a body of Christians as freely as the light in which they walk.

God lives and reigns, brethren, and our adorable Redeemer will come into our hearts with all his fullness of blessings, when we return to him with all our hearts, in humiliation, confession, fasting, and earnest prayer. "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults, one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:13-20.

When the spirit of confession of faults comes into the church, and confidence in the prayer of faith for the sick shall be revived, and the brethren taste of the pardoning love of Jesus, then will a spirit of tenderness and forbearance and pity for those who err from the truth under special temptations be manifested, according to the words of our Lord, "Love one another as I have loved you." John 15:12. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. In the Lord we may have faith, hope, and true courage. Courage in the Lord! Courage in the Lord, brethren! Courage in the Lord! J. W.

CAMP-MEETING AT SALEM, OREGON.

BY ELDER S. N. HASKELL.

THIS meeting was well represented by the brethren west of the Cascade Mountains. Our meeting commenced Wednesday night, June 9. It was held on Marion Square, situated on one of the principal streets in the city. By being held in the city it had the advantage of reaching a great number of people, yet it possessed some disadvantages. There was not that opportunity for retirement and secret devotion which is so important at such gatherings, and its publicity detracted from that devotional frame of mind which is so essential for our spiritual advancement.

Elders Jones and Raymond were present from Eastern Oregon; Eld. Van Horn was also present. The preaching was mostly of a practical character, designed to improve the spiritual condition of our brethren and sisters, and to enable them to realize the importance of the truth and the necessity of a living connection with God. We felt that God blessed our efforts to some extent. At times he drew near and his presence was sensibly realized.

There was a fair attendance through the day, while each evening there was a much larger congregation of interested hearers. Twenty-five tents were upon the ground, and about one hundred and fifty campers. Sabbath was a profitable day. The Spirit of God was present. About seventy-five came forward for prayers, and not a few declared themselves especially blessed. Some who had used tobacco for many years, here made the resolve to renounce the filthy habit.

Upon Sunday there were three discourses given to large, attentive audiences. In the afternoon the tent was literally packed, with many standing around the outside. These listened with much apparent interest to Sister White, who spoke for two hours upon the subject of Christian temperance,

There seems to be a natural division of Oregon caused by the Cascade Range, which runs through the central portion of the State from north to south. The Conference was divided, this range being the dividing line. Eld. Van Horn was elected President of the Western Conference and Tract Society; Eld. Raymond, of the Temperance and Sabbath-school Associations; and Sister Van Horn Secretary of the Tract Society. About fifty signed the teetotal pledge.

It was necessary to hold many business meetings, and the time of the camp-meeting was so brief that there could not be given all the instruction in the various branches of the work needed by the brethren. We are fully convinced of the utility of holding a two-weeks' camp-meeting, or more, providing our brethren come prepared to remain through the entire time, and the meeting be conducted properly. If all the males of the children of Israel could go up to Jerusalem three times in a year, spending eight days at the commencement and at the close of the spring harvest, and twelve at the autumnal harvest, from the day of atonement to the close of the feast of ingathering, we, as a people, living in the great day of atonement, near the final ingathering of God's people, ought to spend at least two weeks once a year in the special service of God. At these meetings there should be an attendance of all our brethren with their families. Instructions should be given concerning the nature of our work, the time in which we live, and the best methods of conducting all the enterprises connected with the cause of present truth. Bible-classes should be held, that a better understanding of the truth may be obtained, and union and harmony should exist among our brethren on all points of our faith. Special efforts should be made for the unconverted ones connected with the families of our brethren. It should also be a season of labor with those who may come upon the ground.

A strong desire was manifested for Sister White to speak in the Methodist Church, on the subject of temperance. Accordingly she remains another week before returning to California, and meetings are to continue in the tent to accommodate the outside interest. Our brethren left for their homes Wednesday morning.

There was a feeling of gratitude on the part of our brethren toward the General Conference for the interest it has taken in furnishing them help at their camp-meetings, and a desire to profit thereby, as shown in the report of this Conference.

THE CAUSE IN OREGON.

BY ELDER I. D. VAN HORN.

OUR camp-meetings are in the past. The business of dividing the Conference was done with harmony of feeling, and, from the present outlook, we think this step will be for the best interests of the cause in this part of the wide field.

These meetings have not been characterized so much by joyful feeling as by deep searching of heart under the reproofs of the servants of the Lord, which will result in an experience that will be valuable for the cause of God hereafter. The counsel given us was such that, if followed, it will prove a great blessing to the work here. I believe the Lord will be gracious to us, and help us to carry out the resolutions we have made, if we maintain our integrity and carry out our vows. There is much for us to do to remedy the mistakes and failures of the past, and to keep pace with the advancing light of the third angel's message. But we feel determined by the grace of God to make an earnest effort to advance the work in this Conference. We would not repeat the failures of the past, but gird on the armor and do active service in the cause of the Lord. We mean that every branch of the work shall receive attention, and that all who love the truth shall be invited to take hold and help bear the burdens of the cause. May the Lord bless our efforts.

Beaverton, June 22.

—Trials, being sanctified, increase faith; and faith, being increased, is again put to the trial.

WHAT ROMANISM IS DOING.

BY WM. PENNIMAN.

THE following proclamation, by the Council of Latran, has never been revoked, and the Bishop of Chicago recently swore that it is now in force on both continents:—

"We excommunicate and anathematize every heresy that exalts itself against the holy, orthodox, and Catholic faith, condemning all heretics, by whatever name they may be known,—for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be first degraded from their respective orders, and their property applied to the use of the church in which they have officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censures, to swear that they will exert themselves to the utmost in the defense of the faith, and extirpate all heretics denounced by the church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord, after having been admonished and required by the church, shall neglect to clear his territory of heretical depravity, the metropolitan and the bishops of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the Supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on the condition of exterminating the heretics, and preserving the said territory in the faith. We further decree, that all who may have dealings with heretics, and especially such as receive, defend, or encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have the power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person, but any one can bring an action against him. Should he be a judge, his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments made by him shall be held valid, but shall be condemned with their author."

"Such are thy tender mercies, tyrant Rome!
The rack, the fagot, or the hated creed;
Fearless amidst thy folds fierce wolves may roam,
While stainless sheep upon thine altars bleed."

Such are the aims of the Romanists now in our midst. The extermination, not only of heretical depravity, but also of heretics, is one of the pillars of the Roman faith.

Romish intolerance ignores the sanctity of the marriage relation, unless it has been made valid by the rules prescribed by the "Court of Rome." It thus attempts to blast the reputation of wives and children. Pope Pius VII., in 1805, said: "Heretics cannot possess any property whatever, since the crime of heresy ought to be punished by the confiscation of goods." The same Pontiff, in his instructions to his agents in Poland, given in 1808, professes this doctrine,— "That the laws of the church do not recognize any civil privileges as belonging to persons not Catholic; that their marriages are not valid; that they can live only in concubinage; that their children, being bastards, are incapacitated to inherit; that the Catholics themselves are not validly married except they are united according to the rules prescribed by the Court of Rome; and that when they are married according to these rules, their marriage is valid, had they in other respects infringed all the laws of their country."—*Quarterly Register*, vol. iii. p. 89.

These intolerant utterances and sentiments characterize all orders, from the mitred charlatan to the child in the parochial school under a Jesuit preceptor. To particularize, they are met with in convent and monastic life; in the dark, secluded dens of infamy legitimately connected with professed sacerdotal celibacy; in the foul, pestilential breath of the confessional; in manuals and catechisms; in approved theology; and in canon laws and Vatican decrees. Protestants are urged to lend their money, influence, and children to accomplish the infamous and diabolical

work aimed at by the church; and, strange as it may seem (shame on the nineteenth century!), they are doing it.

This world is a great moral battle-field, and millions of the Samsons of Romish iniquity are trying to tear down the pillars of the great structure of civil and religious liberty, which already seems to be tottering on its foundation. This aggressive warfare of Romanism must be met by the Bible, and, we might add, by the pulpit, the press, the free schools, and enlightened action at the ballot box.

"There's a warfare where none but the morally brave
Stand nobly and firmly, their country to save!
'Tis the war of opinion, where few can be found
On the mountain of principle, guarding the ground,
With vigilant eyes ever watching the foes
Who are prowling around them and aiming their blows."

The following quotations give some idea of the political platform of the Roman Catholic Church:—

"To give the Bible to the laity, is to cast pearls before swine."—*Cardinal Hosius*.

"There is no other remedy for the evil but to put heretics to death."—*Ballarmino*.

"The laity have no jurisdiction and power over the clergy."—*Council of Constance*.

"Let the public-school system go where it came from—the devil."—*Freeman's Journal*.

"We hate Protestantism; we detest it with our whole heart and soul."—*Catholic Visitor*.

"It is utterly wrong to circulate the Scriptures in the vulgar tongue."—*Archbishop Ximenes*.

"We are not advocates of religious freedom, and we repeat, We are not."—*Shepherd of the Valley*.

"Religious liberty is merely endured until the opposite can be carried into effect."—*Bishop O'Connor*.

"God's tribunal and the pope's tribunal are the same. All other powers are his subjects."—*Muscovius*.

"We will take this country, and build our institutions over the grave of Protestantism."—*Priest Hecker*.

"There is ere long to be a State religion in this country, and that State religion is to be Roman Catholic."—*Priest Hecker*.

"There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith."—*Boston Pilot*.

"The exemption of clerical persons has been instituted by the ordination of God and by canonical institutions."—*Council of Trent*.

"I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools."—*Priest Walker*.

"The pope has redeemed the clergy from the obedience due to princes; therefore, kings are no more the superiors of the clergy."—*Ballarmino*.

"We hold education to be a function of the church, not of the State; and in our case we do not accept the State as an educator."—*New York Tablet*.

"We declare, affirm, define, and pronounce it necessary to salvation for any human creature to be subject to the Roman Pontiff."—*Cardinal Manning*.

"Accursed be those very crafty and deceitful societies called Bible Societies, which thrust the Bible into the hands of inexperienced youth."—*Pope Pius IX.*

"As the church commands the spiritual part of man directly, she therefore commands the whole man, and all that depends on man."—*Civilita Catholica*.

"The pope has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order."—*Brownson's Review*.

"All those who take from the Church of Rome and from the See of St. Peter one of the two swords, and allow only the spiritual, are branded as heretics."—*Baronius*.

"If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end."—*Archbishop of St. Louis*.

"Heretics, schismatics, and rebels to the said lord the pope, or his aforesaid successors, I will, to the utmost of my power, persecute and wage war with."—*Bishop's Oath*.

"What Father Walker says is only what has been said by the bishops all over the world, over and over again, in their pastorals, and we heartily indorse it."—*New York Tablet*.

"I do renounce and disown any allegiance as due to any heretical king, prince, or State named Protestant, or obedience to any of their inferior magistrates or officers."—*Jesuit's Oath*.

"Our school instruction must be purely materialistic. If the name of the Author of Christianity is mentioned at all, he must be spoken of as one of the men who figured prominently in history."—*Western Watchman*.

"No Bible shall be held or read except by priests,

No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world nor the next."—*Council of Trent*.

"Moreover we confirm and renew the decrees recited above, and delivered in former times by apostolic authority against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue."—*Pope Gregory XVI.*

A part of the above platform has been given in preceding articles, but we think it best to give it entire, as we find it in the *New York Witness* of June 3, 1880, with the following excellent remarks by the editor:—

"The foregoing startling array of authorities, showing the real character of the Church of Rome, is copied from an exchange paper, and we ask public attention to the fact that few or none of our political papers take notice of the avowed enmity of that church to the authority of the State, or of the danger of its growing power in America. Anything said by Protestant ministers or journals against this Romish power is bigotry and fanaticism, but the Church of Rome is all right, and they omit no opportunity of presenting it in a favorable light."

THE BATTLE CREEK CHURCH AND OUR INSTITUTIONS.

BY ELD. D. T. BOURDEAU.

A TWO-WEEKS' stay at Battle Creek leaves pleasant memories, and attaches me more closely, if possible, to the Battle Creek church and to our institutions here. As I compare the cause here to-day with what it was twenty-three years ago, when I first visited the place, I am led to exclaim, What hath God wrought! Then, the church was small, and met for worship in a house about the size of a country school-house; now, it has a house of worship that will accommodate over three thousand persons. Then, our publishing work was done in a small framed building; now, it occupies large brick buildings, which give over 27,000 square feet of floor space, and our Office, with its superior facilities, ranks among the first-class publishing houses on the continent. Then, our people had no health institution; now, we have a Sanitarium which ranks among the first in the country. Then, we had no institution of learning; now, we have an efficient and growing College.

And the best of all is that these institutions are in a prosperous condition. Those who have charge of them fear God, and seem to be well qualified to perform the work assigned them. I deem it a privilege to state these facts for the encouragement of our brethren and sisters who have taken stock in these institutions, and have stood by them with their prayers and influence. Brethren and sisters, you have made a safe investment, and will soon, if faithful, reap a rich reward. The greatest joy and satisfaction of Christ in the future world, will be to see those who have been saved through the travail of his soul. Isa. 53; Heb. 12:1-3. And the greatest joy and happiness of the redeemed will be to see those saved in the kingdom of God whom they have led to seek salvation. Those who have labored faithfully in the publishing work will hear praises to God from thousands of souls who received the light of truth through their instrumentality. Faithful physicians will have the satisfaction of knowing that, with the blessing of God, their untiring efforts have been the means of adding years of usefulness to many lives. Professors and teachers who have been true to their trust will see, as the fruit of their arduous labors, many whom they have helped to form correct habits of life, while acquiring a store of useful knowledge. And the guardians of our institutions and all who have stood by these agencies, whether with their means, or with their prayers and influence, will share largely in this joy and happiness.

Our Publishing Association is the oldest of our institutions. It has conquered great difficulties, and has proved a decided success, giving its molding influence to a sister Publishing Association in California and to other institutions of a similar character being started in the Old World.

Our Sanitarium is doing a noble work, but it has had to struggle more against a certain class of prejudices than our other institutions, and needs our sympathies and special support. God bless our Sanitarium. There Mrs. Bourdeau laid the foundation for apparently as good health as she enjoyed in youth. There a good work is being done for Bro. and Sr. C. O. Taylor, who have lately returned from their Southern field, as well as for many others.

We may judge of the usefulness of our College as a means of advancing the cause of present truth, by the following statement made by Bro. White at Battle Creek the Sabbath before the last Commencement: "One hundred persons who are now laboring in the ministry, received their first impulses in that direction at our College." Who can tell the full results of the acquisition of these hundred persons to the gospel ministry, to say nothing of many others who have prepared for various other important posts of usefulness?

The success of the graduates and of the class of '81 at the recent Commencement, testifies to the diligence and earnest efforts of the students, and to the thoroughness of the professors and teachers, in the work they have undertaken. It was a telling event in favor of the College, and has led several to resolve to enter anew upon the work of preparing themselves for higher usefulness.

The Battle Creek church occupies a very important post. It is, under God, the guardian of our most important institutions. In its ranks are several of the veterans of the cause, who laid the foundation of its spiritual edifice, as well as that of our institutions, with a spirit of sacrifice, labor, and consecration, evincing that love which considers the wants of the destitute and unfortunate, and entertains strangers, and which proves so effectual in winning souls to Christ. I find them, and others who have joined them to keep the fort, endeavoring to exemplify the same excellent qualifications to-day. This church enjoys great privileges in being so closely connected with the work of God through our most important institutions. But it also has a class of burdens to bear that no other church has, at least to the same extent. As an illustration I refer to making preparations for, and entertaining brethren at, our General Conferences and many other large gatherings connected with the work, and entertaining many who, going east or west, stop at this place on business connected with some branch of the work.

Besides, there are many other worthy objects constantly coming up here which call for an outlay of means, and of which other churches know nothing; and the position of the Battle Creek church, and the relation that it sustains to the cause of God, make it proper for it to take the lead in sacrificing for various enterprises coming before our people.

All these duties this church, made up largely of day laborers, does most cheerfully; and gratitude becomes those who share their hospitality and liberality. But should we who are away from Battle Creek stop here? Nay, verily. But as we see this church nobly lifting its burdens, we should, as far as in us lies, prevent such cares coming upon them as they should not bear. Among these burdens is that of caring for the support of persons who should be under the care of other churches or Conferences through the T. and M. societies. (See Constitution of T. and M. Societies, page 2.) We should also use proper measures to keep persons from moving to Battle Creek, who, instead of being a help to the church, would bring great burdens upon it. We cannot love our neighbor as ourselves and neglect such matters. Giving attention to these things, seemingly trivial of themselves, diverts brethren occupying important posts of duty from their work, and makes it necessary for them to be up night after night till the midnight hour, devising means to meet the wants of cases with which they should not be burdened. And the most cruel thing of all is, that our pioneers, whose furrowed brows and silvery hair indicate premature old age, caused by overwork and many hard battles fought, should have

to tax their minds with such matters, and that, too, while those who ought to have attended to such things are either resting at their quiet homes, or wondering why so much should be written about them in the REVIEW. My brethren, these things ought not so to be.

Notwithstanding these and other difficulties, we are glad to see the Battle Creek church in so prosperous a condition under the faithful ministry of our pioneers. Battle Creek, as the great center of our work, should be to us the dearest spot on earth. We should love it for the sake of our institutions and for the sake of the dear church guarding them. We should, for the sake of the cause of Christ, guard from abuse and slander the characters of those in high positions who have ever served the cause faithfully, applying thereto the requirements of Christian discipline.

As I leave Battle Creek with feelings I never before experienced, I would say from the heart, Let the following words designed of God to increase in his ancient people love for Jerusalem, be responded to by our people everywhere, with reference to Battle Creek: "Pray for the peace of Jerusalem. . . . Peace be within thy walls, and prosperity within thy palaces."

SPECIAL MENTION.

—President Washburn of Robert College, in a letter to the *Independent*, says that "the whole question of general reform [in Turkey] is bound up with the financial question, and if he [Mr. Goschen, the new British minister to Turkey] insists on the appointment of a European commission to manage the finances, as has been done in Egypt, this commission must have power to control the expenditures of the Sultan and the palace. It must control the assessment and collection of taxes, and must have power to secure such public security and good order in the country as will enable the people to pay taxes. Mr. W. thinks the Sultan will consent to this only when "the fleets of Europe are lying in the Bosphorus."

But he has no faith that Turkey will be reformed or greatly helped by the appointment of a European commission. He says: "The empire has sunk too low, the government is too thoroughly disorganized, the people are too near starvation, the financial ruin is too complete for any sudden change for the better. It will be the work of years, and it is at least doubtful whether Europe will have the patience to carry it through, or whether new complications will not arise which will put an end to the empire altogether."

GLADSTONE'S TURKISH POLICY.

FROM an article in *The Interior* of July 1, 1880, written by its London correspondent, we think the following will be of interest to our readers:—

There is, at this moment, an intense interest awakened everywhere, to see the outcome of Mr. Gladstone's policy concerning Turkey and Eastern Europe. Instantly upon the new ministry coming into power, Earl Granville's "circular" about Turkey's failure to make the "reforms" she had pledged at the Berlin Congress, and her failure to give Greece and Montenegro what was promised, was sent to all the "great powers," the parties to the Berlin treaty. This "circular" was favorably received. It could not well have been otherwise, for the case was plain. The next step was to send a special ambassador to Constantinople. Mr. Goschen, who is now on this mission, is said to be one of the ablest and shrewdest of English statesmen. He is a member of the House of Commons and a member of Mr. Gladstone's cabinet, and therefore his present mission is temporary. He has just had an "audience" of the Sultan, and is now opening his case. One result already is a change in the Turkish ministry. His instructions are of course known only to the British cabinet as yet, though inquiries have been made in Parliament about them. A "joint note" or "two identical notes" of the several ambassadors at Constantinople, are about to be presented to the Sultan, and on the 16th (less than a week) a "conference" on the everlasting "Eastern question" is to be held in Berlin. It thus appears that "events are moving."

The practical inquiry is, What will come of all this? Will the demand be made in decisive terms, that Turkey shall redeem her pledges? If so, what will Turkey do? Will she obey? If not, what will

the "great powers" do? They seem to be acting in concert, though they did not stir until the present British ministry took the initiative. These things show that a combination—of something—is not far off.

I opened the *Daily News* of yesterday, and its leader on Turkey's present state and Mr. Goschen's mission, deeply interested me. The *News* is the leading organ of the Liberal party and a hearty admirer of Mr. Gladstone. The article is evidently "inspired." It reads like an intended foreshadowing of the ministerial expectations in regard to the result of Mr. Goschen's mission and the approaching Berlin conference; and, in this view, seemed designed to prepare the people of England for the inevitable outcome.

The substance of the article is about this: The Sultan will stave off "reforms" as before; he has neither money nor credit, and his inability to do what he has promised (even if willing) is clear; then he has been treated by all Europe as a sort of necessity, his maintenance in power being essential to the peace of Europe, and therefore he could safely disregard his promises; and so the conclusion is reached that Mr. Gladstone's present movement will do little or nothing, except as it may open the way to a more vigorous policy—the "bag and baggage" policy, to use a former phrase of Mr. Gladstone, namely, the breaking up of the Ottoman empire, so far as the European portion is concerned, and the driving of the Turks out of Europe.

The writer goes on to say that "probably the Sultan will still refuse the reforms demanded of him. He will probably prefer destruction to reform." What, then, will England do? The writer is here a little cautious, but he says of England's position: "Moral obligations have been incurred which cannot be disregarded. In the convulsion which may impend over Eastern Europe, time and the hour will bring their own counsel and their own necessities. England's interests are involved in the assertion of the rights of the growing nations of the East, and in guarding them from the absorption in the great military monarchies which hem them in."

It is thought the Czar would be willing to join England in this programme. Other powers would have something to say to this; a great war and general grinding up might occur, and then "the end" come. But take what view one may choose, the present position of things in Europe is intensely interesting, whether to the student of political or religious affairs.

THE SULTAN.

THE first thing to be reformed is the Sultan himself. He is not in a position to realize this, and is, undoubtedly, more deserving of sympathy than of hate, although, in fact, he attracts much of the latter and very little of the former. He is walled around with the traditions of five centuries, and inherits the throne of Mahomet II. and Suleiman the Magnificent. He is Caliph of the Mohammedan world, and inherits the mantle of the Prophet and the glories of the ancient Caliphate. Born in a palace; brought up in a harem; surrounded by thousands of women slaves, astrologers, fanatics, sycophants, and dependents of every description; taught by the Ulema that his will is the only law, and that he cannot delegate to any one his authority; naturally of a suspicious and timid disposition; especially distrustful of all foreigners; unrestrained in his expenditure of money, and feeling obliged to use it to secure the fidelity of those about him; kept in utter ignorance of the real condition of the empire—how is it possible for him to realize that this empire is now on the verge of destruction, and can only be saved by an act of supreme self-abnegation—by breaking through the traditions of the past and transforming himself into a commonplace civil ruler over a bankrupt empire, under European and Christian tutelage? Mr. Goschen might as well go to Rome to persuade the Pope to become a Protestant. As Mr. Gladstone must know all this, it can hardly be supposed that Mr. Goschen is expected to accomplish anything in the way of a general reform in this manner.—George Washburn, D. D., in *Independent*.

—Mr. Charles Wood, the Paris correspondent of the *Independent*, quotes Mr. Gladstone as saying, "No church can stand whose priests or ministers do not possess the highest respect of the people. I would be glad to see the very best man in England taking orders. If there is any sign of dissolution in the church of Rome, it is, perhaps, the inferiority of her priesthood. Her priests come largely from the lower classes, and are usually men of very moderate ability. Better workmen than these are needed to build in our times."

THE PROPHET OF CARMEL.

ELIJAH stood erect,
Terrible earnestness and majesty
Now sitting on his brow. Twelve stones he took,—
Mark, twelve; this challenge was in the full name
Of Israel, as it stooped to David's hand,
And with one mighty throb the multitude
Approved Elijah's purpose;—twelve smooth stones
From Carmel's side, and with them he repaired
Jehovah's altar. Then, at his command,
We filled the trench with water, till it ran
Around the altar like a surging stream,
And washed the stones, and soaked the wood beneath
The sacrifice. He knelt upon the ridge,
Against the golden-placid sky of eve;
Brief, simple, clear, his words arose to Heaven:
"That God would testify unto himself
And to his prophet, and would turn the hearts
Of his own people back to him again."
Scarce had he spoken when a broad white glare,
Scattering earth's light like darkness in his path,
Keener than lightning, calmer than the dawn,
The sword of God that proveth him by fire,
That proveth him by fire in every age,
Stooped from above and touched the sacrifice.
In the white blaze the sun grew wan, and hung
Like a pale moon upon the glimmering sky.
The fierce flame licked the water up; the wood
Crackled aloft, the very altar stones
Glowed fiery red. The pillared smoke arose
Through the flushed air in towering majesty,
Then spread out, calm and broad, like God's own face
Breathing acceptance.

But Baal's prophets shook
In utter fear, and smote upon their breasts,
And groveled, moaning, down into the dust.
Clear broke the shout from that great multitude,
"JAH IS THE GOD, JEHOVAH HE IS GOD!"
—Bayne's "Days of Jezebel."

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

THE CAUSE IN ENGLAND.

SINCE my last report, as the result of reading and missionary correspondence, another earnest worker has taken her stand to obey the truth. Two others who have accepted the truth expect to move to Southampton next week, and as they commence business here they will also begin the observance of the Sabbath.

We get many interesting letters from persons who are reading. They express thanks for the papers, and speak of the new light thus imparted to their minds.

On a recent Sunday I held two meetings in the Town Hall in Romsey, seven miles from Ravenswood. I found a good interest to hear, and that a number there are already believers in the doctrine of "no eternal life out of Christ." We decided to pitch our tent in Romsey. It is a fine city of some six or seven thousand inhabitants. We have this week erected our tent in a beautiful meadow in the eastern part of the borough. The land on which our tent stands was once a part of the great estate of Lord Palmerston. Our first meeting will be held on Sunday, June 20, at 3 P. M. For the present, we shall hold only four meetings a week in the tent. Bro. Ings is acting as tent-master. Bro. Andrews expects to join me in a few days, if his health will admit. Should he come, we will then hold meetings more frequently.

Our tent comes out in much better condition than we feared it would, after so much exposure to the rain as it had last year. There seems a fair prospect of a better season for tenting this year. As yet we have had no more rain than is needful for the prosperity of the crops.

May the Lord give success to the proclamation of the truth, and may its light spread until many shall see it and be led to obey, and thus a people be made ready for the coming of the Master. J. N. LOUGHBOROUGH.

June 18, 1880.

NEW YORK.

Euclid, Onond. Co., June 25.—We began meetings at this place the 19th. We have had a fair attendance, with increasing interest. Our temporal wants are largely provided for by the people.

GEO. D. BALLOU.
GEO. W. BLISS.

Buck's Bridge, Lisbon Center, St. Law. Co., June 24.—June 12 and 13 we spent with the friends of the cause at Buck's Bridge, holding a general meeting. The attendance from other parts of the county was good, some coming from Pierrepont, Silver Hill, Gouverneur, and Norfolk. It was one of the best and most profitable meetings we have ever enjoyed. Eight were baptized, six of whom joined the Buck's Bridge church, and two will unite with the church at Silver Hill. The scene at the water was beautiful and impressive. The blessing of the Lord was there. Extending the right hand of fellowship to those who united at Buck's Bridge was an occasion of great interest. It was indeed a precious season, and one which will be long remembered by those present. The preaching was close and practical, and we

trust will be productive of good. The Sabbath-school interest was also considered, and S. S. supplies were sold.

Our interest here at Lisbon Center has increased so that we now have an audience ranging from one to two hundred. We are in the midst of the Sabbath question. The people here were very much prejudiced at first, but it is wearing off. Some are very kind and also deeply interested.

M. H. BROWN.
C. C. LEWIS.

Tent No. 4, Keene, Essex Co., June 28.—Our meetings still continue with apparently increasing interest. Our congregations have been quite small, yet those who do come attend quite regularly. The people are very friendly, bringing us in provisions, and their invitations to visit them are so many that we find it almost impossible to accept them all. Our donations since last report have amounted to \$12.

We have just reached the testing truths of the message, and we desire that connection with God that will bring his blessing upon our work. We are thankful for the tokens of good we see in our midst. At our Sabbath meeting a week ago, Bro. Russell's two oldest children made a start to serve the Lord. May God help them to prove faithful. Pray for us that we may be "clean vessels."

E. W. WHITNEY.
MILTON C. WILCOX.

KENTUCKY.

Big Spring, Breckenridge Co., June 28.—We are still at Cross Roads, and since our last report the interest has continued to increase, notwithstanding the busy season. It is remarked by many that Bibles that have been allowed to accumulate dust by reason of neglect, are now being read and examined with interest. We have been here three weeks. Have given twenty-one discourses, and have sold books to the amount of \$9. Several express themselves convinced that we have the truth. We are now in the midst of the Sabbath question. A number came out to our Sabbath meeting. We have strong hope for some here. Opposition has existed to some extent, but the Lord has overruled it in our favor. We are of good courage in the Lord. Brethren, pray for us and the cause here.

S. OSBORN.
R. G. GARRETT.

MICHIGAN.

Alma, June 28.—Began meetings in the tent here last Wednesday evening, with a congregation of one hundred and forty, and the interest has been steadily increasing. Bro. F. B. Goodrich is with me. All are much pleased with the prospect of the camp-meeting, and pledge themselves to do all in their power to make it a grand success. Books are selling freely.

A. O. BURRILL.

MAINE.

Maysville, June 20.—I came to Aroostook county June 1, after being at home about two months. Have visited the churches in Oakfield, Linneus, and Washburn, and the brethren and sisters in Blaine and vicinity. Have obtained, in all, thirty-one subscribers for our periodicals. Shall pitch our tent this week, or the first of next, no providence preventing. I expect Bro. Webber will labor with me in the tent this season. May the Lord direct us in this work. Brethren, pray for us.

SAMUEL J. HERSUM.

Clinton, July 1.—Sabbath, June 19, I was with the church at Norridgewock. Three members were received by baptism.

The 20th I was at Cornville. This church has been weakened by removals.

The 26th I was at Burnham. Three were baptized. The Maine fifty-foot tent is now pitched in Clinton. We held our first meeting last evening. About seventy-five came out to hear. Bro. C. Stratton is with me. Pray for us.

My address, until further notice, will be Clinton, Maine.
J. B. GOODRICH.

MASSACHUSETTS.

Oakdale, June 25.—We came to this pleasant village with our canvas church the 15th inst. Have given nine discourses to audiences averaging about one hundred and twenty-five. There is a large proportion of foreigners in the place, mostly French. The congregations show marked attention to the word spoken. Quite a number are deeply interested, and one sister has already decided to keep the Sabbath of the Lord. The people are considerate in providing for our temporal necessities.

G. F. HAINES.
F. A. BUZZELL.
E. T. BEDEE.

INDIANA.

Flora, June 29.—Closed meetings here last Sunday night, the interest remaining good to the last. We feel that God has blessed our labors in this place, though

but few have yet taken a firm stand with us. Ten have signed the covenant; others say they will unite with the church when organized. Last Sabbath we organized a Sabbath-school of sixteen members. May God bless this little company, and may they grow in grace and in the knowledge of their Saviour. I leave this place to go with the tent.

V. THOMPSON.

VERMONT.

Troy, June 13, 14, held meetings with the little company of Sabbath-keepers here. The meetings and visits seemed timely. The Sabbath evening prayer-meeting, Sabbath meeting, and Sabbath-school are regularly held. Though the experience of nearly every one of these brethren and sisters in present truth is short, their faith and works are in advance of some older and more wealthy churches on the system of tithing.

I endeavored to awaken more interest in the tract and missionary work. A small club of the *Signs* was taken, and two more were quickly called for after I left there. One brother who had ceased to pray in his family, united with us in prayer at the family altar, and subscribed for the *Review*. I was thankful to hear so many of these friends speak of their intention to attend our camp-meeting. They are making preparations in this direction. This is as it should be.

A. S. HUTCHINS.

Weston, June 21.—I have held fourteen meetings at this place. Sabbath meetings have been kept up most of the time since Eld. Sanborn held tent-meetings here two years ago; but many of those who embraced the truth at that time yielded to discouragements, and turned into the broad way again. Only a few were left to struggle on up the rugged path, but these have been faithful, and God is now blessing them. Through the missionary efforts of Bro. Hale, and as the result of our meetings, eight souls have been added to the number of Sabbath-keepers in this place. Prejudice seems to be wearing away. We organized a Sunday-school for the benefit of those who are not keeping the Sabbath. Twelve copies of the *Instructor* are taken, from which lessons are learned. Bro. Hale is to superintend the school, which has started out with a good interest. At our last meeting the school-house was crowded. I have calls in five different places to go out and hold meetings. Our Sabbath meetings here have been seasons of great refreshing.

May God bless and encourage his dear people in Southern Vermont.

R. S. OWEN.

OHIO.

Mendon, June 28.—We closed our meetings in this place last night. One more family have taken their stand for the truth. Others will, undoubtedly, in a few weeks. Over \$200 has been pledged for the meeting-house since our last report, making nearly \$900 in all, including the lot. The brethren expect it will be ready for occupation by the first of October. Some additions will be made to the church at the quarterly meeting next Sabbath. We think the time not far distant when the Mendon church will compare in numbers with our old churches in this Conference.

To-day we ship our tent to Bluffton, Allen county, to hold a series of meetings.

G. G. RUPERT.
E. H. GATES.

WISCONSIN.

Tent No. 2, Darlington, July 1.—Being somewhat delayed by floods in getting our freight, we were unable to open our meetings until last Tuesday evening. The weather was unfavorable at that time, and our congregation numbered fifty. Last evening had the appearance of rain, but about two hundred attended, and gave good attention to the word. We are pleasantly located on a corner lot owned by the Episcopal church. Much kindness has been shown us by the citizens, and the brethren are ready to co-operate with us and assist in meeting our necessities. We do not regard this as a very promising field, it having been canvassed years ago; but we trust the Lord of the harvest will save the honest-hearted ones, and hope at least to strengthen the few already here. Bro. A. H. Wood is with us assisting in the work.

G. C. TENNEY.
A. D. OLSEN.

IOWA.

Hillsborough, June 28.—Our tent is pleasantly located close by the Baptist church, near the center of the town, and is well protected from winds by hedge and orchards. This is a small town, not favored with a railroad, but the surrounding country is excellent. Our congregations are composed largely of country people. The average attendance thus far has been about one hundred and fifty. The interest is increasing. We are now in the midst of the Sabbath question. The Baptist minister and his congregation are in attendance, and seem interested and desirous to know the truth. People are supplying us with fruit and vegetables as a token of their

appreciation of our work. We want the blessing and Spirit of God to assist, that this effort may be successful.

We have a meeting each Sabbath in the tent at 2:30 P. M. Would be glad to have brethren from churches near here meet with us.

C. A. WASHBURN.
IRA J. HANKINS.

DAKOTA.

Tindall, Bon Homme Co., June 28.—Came to this place by the advice of Bro. Conrey, who lives near Springfield, and who also assisted us to move from Yankton. This place is simply a railroad station and a post-office in the midst of an intelligent and well-to-do farming community. The interest has been good from the first, the attendance generally ranging from one hundred to two hundred. Have just introduced the Sabbath question, which seems to increase the interest. However, the prince of the power of the air seems bound to follow us. We erected the tent the 17th, and soon after getting it up, and while seating it, a storm came up with such strong wind that we were obliged to drop it, and the wind whipped it so after it was down, that it tore one breadth from top to bottom. The next morning we patched it up as good as new, and were ready for our appointment the following evening. Though we have since had frequent storms and wind, yet providence has favored us with pleasant evenings, excepting one, when a storm came up just before meeting time. The interest was such that several came out notwithstanding the threatening appearance of the heavens, and we had our meeting in the small tent, as we had to lower the large one.

Yesterday our audiences were large, although it was so stormy that a meeting appointed for a Congregationalist minister in the tent was a failure, as he did not come. This evening the Methodists are to have a meeting in the tent, there being no other place for worship but the railroad depot.

S. B. WHITNEY.

DEDICATION AT OLIN, IOWA.

SUNDAY, June 27, was a happy day for the brethren of Olin. They have been making an earnest effort to build a house of worship, and now the undertaking is crowned with success. They have a neat building, capable of seating between two and three hundred people, and it is well finished, painted, and grained. They have cash on hand and pledges to cover all outstanding claims. The people outside of the church were very liberal, one man giving the lot on which the church stands, and \$50 in cash.

The dedicatory service was at eleven o'clock; at ten the house began to fill, and when the service commenced it would hold no more. Some went away, and others stood at the windows to listen. The best of interest was manifested throughout. At the close of the service we repaired to a beautiful stream near the church, and three went forward in baptism. Bro. J. T. Mitchell officiated. I think I never witnessed a more solemn or beautiful baptism.

At five o'clock we met at the church for preaching service. The house was again well filled, and as we tried to tell of the love of God to poor sinful man, a very tender spirit was manifested by all present, and we could feel the deep movings of the Spirit of God. I think there is a very good outside interest here, which can be followed up to good advantage. If the brethren live near the Lord, they may be the means of leading many to a knowledge of the truth as it is in Christ.

J. D. PEGG.

WISCONSIN H. AND T. SOCIETY.

FRIDAY afternoon, June 11, 1880, the annual meeting of the Wisconsin H. and T. Society was held in connection with the camp-meeting at Portage City. The meeting was called to order by the President, Eld. G. C. Tenney. The minutes of the previous meetings, held at Madison, June 16, and Hundred Mile Grove, Oct. 19, 1879, were read and approved.

On motion, the Chair appointed O. A. Johnson, S. S. Smith, and C. W. Olds a Committee on Nominations; and H. W. Decker, E. G. Olsen, and Nellie C. Taylor a Committee on Resolutions.

It was suggested by the President that suitable persons be appointed to canvass the entire camp, and obtain all the names possible for the different pledges.

Adjourned to call of Chair.

SECOND MEETING.—Called to order Monday evening, June 14. The meeting opened with the singing of a stirring temperance song, followed with prayer by Eld. O. A. Johnson.

The Committee on Resolutions failing to report, the President offered the following, which were unanimously adopted:—

Resolved, That we recognize the hand and providence of God in the health and temperance movement.

Resolved, That we heartily invite the co-operation of all our ministers and people in extending the knowledge and influence of this cause.

The Committee on Nominations submitted their report, recommending for President Eld. G. C. Tenney; for Secretary, Mary F. Stillman. The report was accepted, and the candidates were unanimously elected.

The canvassing committee obtained forty additional

signers to the different pledges, but reported some S. D. Adventists who refused to sign away their liberty to use tea, coffee, and tobacco.

A statement of the membership of the society was called for, and the Secretary submitted a report showing the number of full members to be 517. Of these, 509 signed the teetotal pledge, 7 the anti-rum and tobacco, and 1 the anti-whisky. The pledge members numbered 587. Of these, 396 signed the teetotal pledge, 139 the anti-rum and tobacco, and 52 the anti-whisky, making the entire State membership 1,104. There are now 20 local clubs in the society, the most of which hold regular monthly meetings.

On motion, the meeting adjourned *sine die*.

After the meeting was adjourned, Eld. Geo. I. Butler gave a lecture on "Health and Temperance," showing very clearly the relation this work sustains to the cause of God. The interest was manifested by the good attention and quietness of the audience during the lecture.

G. C. TENNEY, Pres.

MARY F. STILLMAN, Sec.

HOW THE LEAVEN WORKS.

BRO. C. F. F., of Shull's Mills, Watauga Co., N. C., came out from the Baptist church, and commenced to keep the Sabbath of the Lord. He soon found himself a mark for much petty persecution. On one occasion a Baptist brother asked Bro. F. if he "kept Saturday." On being told that he did, the next question was, "You work on Sunday, then, do you not?" "Yes," was the reply. The Baptist brother then told Bro. F. that although he had dealt with him a great deal, and had always found him strictly honest, he would have no further dealings with him or any of the "Advents." "Then you hold us as enemies, do you?" said Bro. F. "Yes." Bro. F. then quoted to him the words of Christ, "Love your enemies," etc. After relating the above incident, Bro. F. says:—

Thus it will be seen that the spirit is at work which is to result in the law that none shall buy or sell but those who have the mark of the beast. One brother was indicted because he would not observe the man-made Sunday; but the Lord delivered him.

The truth is seldom preached here; we need help. I recently had the pleasure of burying one brother in a watery grave; he was formerly a Methodist, but is now an active, earnest worker in the cause of truth. The Sabbath-keepers in this place are few, but strong in the faith. They desire the prayers of the brethren.

General Selections.

THE CARE OF GOD.

THERE is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye is fixed on seraph thrones;
That Ear is filled with angel's songs;
That Arm upholds the worlds on high;
That Love is throned beyond the sky.

—Bishop Heber.

UNCLE ZEB.

OUR nearest neighbor, "Uncle Z—," as he was called, a professing Christian, whose praise was in the mouths and hearts of all who knew him, was suddenly bereft of reason, and his insanity partook of the character of the man; there was no raving, destructive mania, as though the demons of natural depravity had been let loose before their time, but a mild and harmless incoherence, like an innocent childish prattle, and the engrossing topic of his thoughts was still salvation by Jesus Christ. He was as regular in attendance on the means of grace as he had been before. But all the social meetings in the region were sure to be visited by his person and edified by his exhortations, which, if not as pertinent to the general train of others' remarks, were fully as sound and Scriptural as any. But the striking feature of his remarks, which then so forcibly impressed my mind, was the reformatory nature of them, as directed to professing Christians. In this lay his forte. From the scarcity of ministers then in that region, all were called on to "exercise their gifts," and Uncle Z. always exercised his, whether called on or not; and his eloquence, when illustrating wholesale confessions, was masterly, and often appalling to individuals, as well as electric to the whole audience.

To illustrate: Brother A. gets up, and says he would not give up his hope for the world, but finds his heart so sinful that at times he almost despairs

of getting to Heaven; he trusts the brethren will pray for him, and try to forgive him. The moment he sits down, Uncle Z., hitherto undiscovered, is on his feet, exhorting the brother "not to give up his hope, but to keep it at anchor, and to go right off and tell Brother J. that he is sorry he did not pay him that bushel of corn for the last week's work, according to agreement, and that he is willing to restore to him fourfold, and he will never cheat him or anybody else again as long as he lives. He that confesseth and forsaketh his sins shall obtain mercy—Amen! Brethren, let us pray for Brother A.;" and a short prayer is made in perfect accordance with the facts in the case, during which Uncle Z.'s mind is refreshed with other incidents of Brother A.'s life, which are all borne to the throne of grace in simple, fervent and touching intercession for mercy, taking it for granted that Brother A. is really penitent. What poor Brother A. feels can better be imagined than described. I think he did not go to confession again till he was somewhat posted up in particulars. Next, Brother B. rises and laments a want of conformity to his blessed Master, but hopes that when Christ shall appear, he shall be like him, etc. The brethren were not asked to pray for him, but Uncle Z. is very glad that as Brother B. has discovered that the Saviour of mankind was not addicted to trading colts, or to going by a prayer-meeting to attend a caucus, his conformity will now more approach the great pattern. Amen!

These illustrations, from their truthfulness and simplicity, produced marked results. Some felt like shouting and clapping at the pictures drawn, but could not say that they themselves might not look as bad, if sketched by the same hand; others dared not stir, for fear their turn would come next. The subjects themselves might have evaded or concealed the thrusts under a fit of anger, but all knew that Uncle Z. was crazy, and a man must be a fool to be angry with him; besides, he had cut so like a skillful and compassionate surgeon, the tears often trickling down his face while he was thrusting the knife into the sorest part of the wound! And then, who had a better right than Uncle Z. to administer reproof, even if he had not been crazy? for no one could ever have said to him, "Physician, heal thyself." Hence, great good seemed to be the result.—*Watchman and Reflector*.

INTERMITTENT FAITH.

A CORRESPONDENT who is in quest of advice on spiritual matters writes to the *Christian Union*, that in the Christian life which he is endeavoring to live he finds much discouragement in the fluctuation of his faith. For days he has great hope and faith, God becomes all in all to him; then comes the reaction—doubt and anguish of mind, with a dislike of all religious topics. From the answer of the *Christian Union* we clip the following: "You have fallen into the common mistake of measuring your faith by your feeling. Churches and ministers have often done this; the New Testament never does it. Emotion is, in the nature of the case, transient. You find yourself in a high state of feeling. You enjoy it; you want to keep it up; you try to do so. But feeling never comes by trying. You fail. While the feeling is at flood, you suppose you have much faith; when it is at ebb, you suppose that you have little. Neither the flood nor the ebb proves anything. You should neither be exultant because of feeling, nor depressed for lack of it. Feeling no more proves the existence of religious life than the sparkle of the sun on the snow proves growth in the grass beneath it. The corn needs night and darkness as much as sunlight. Life is the test of faith. To follow Christ is to go about doing good."

GEORGE WHITEFIELD'S REMINDER.

GEORGE WHITEFIELD stopped at one time in a certain town in the house of a general who treated him very kindly. Whitefield, as his custom was, intended to speak to the family individually about the gospel of Christ, but Satan said, "Do not say a word to these good people, it will grieve them; they have been so kind to you. Why, you cannot tell the general, 'Except a man be born again, he cannot see the kingdom of God;' they would be too harsh words to address to such a man as that. And you cannot talk to the wife and daughters concerning the things of the kingdom. See how kind they have been to you! the warning will not come well from one who has been so much obliged to them as you." And no doubt the flesh a little aided the temptation, so that when Whitefield retired to rest that night he had not spoken to any of the persons of the house according to his usual wont. This troubled him. The Lord

visited him by night, and said to him, "Thou art my servant, and yet thou hast not done my work," and conscience whispered, "These people have been kind to you; is it not great unkindness not to warn them of the wrath to come?" And then the Spirit said, "You dare not leave this place until you have addressed to them a word that might be blessed to their souls." But still the flesh was strong, and he did not dare say a word. However, when the flesh failed, God came in and directed his servant's mind. Whitefield happened to have a diamond ring in his possession at the time, with which he wrote upon the window-pane, "But one thing thou lackest," and, having prayed much about it, he went his way.

No sooner had he gone than the master of the house entered the room where the good man had slept. The first thing that struck the general's eye was this writing on the window-pane—"But one thing thou lackest." The thought flashed across his mind, "Then this holy man of God loves my soul; I thought that he did not love it, for he said not a word to me about it. It appears that he does." "Wife," said he, "come here and see what is on that window." "Yes," said she, "depend upon it, he has been unhappy in our house. We have done the best we could to make him comfortable, but because we do not love the Lord, he has been disturbed and unhappy." They both stood; the Spirit of God was at work in their hearts; they were convinced of the truth of that sentence, "One thing thou lackest." "Call up the children," said the father. And the son and the three daughters came, and, strange to tell, they were all brought to contrition of heart for sin at the sight of that text. Around the bed the whole family knelt—six of them—before God, confessing their sins, and rose up believing in the Lord Jesus Christ. A member of the church at present under the care of Dr. Thomas Armitage, of New York, has now in her possession the very pane of glass on which Whitefield wrote the words, and she tells the story of how her mother was one of those daughters who were thus converted to the Saviour.—*The Methodist*.

AN INCIDENT.

BY A. R. LUCAS.

In conversation, a few days since, with a gentleman who is an infidel, I found his principal objections to the God of the Bible to be as follows: "How can a just God torment his subjects forever?" and, "How could you, a Christian, enjoy Heaven while some of your friends were in everlasting fire?" I judged from further conversation that he knew more of theology than of the Bible.

This is only one of the many cases I have known where the eternal-torment doctrine has made infidels.

AN ASSYRIAN CALL TO PRAYER.

At a recent meeting of the Society of Biblical Archaeology in London, Mr. W. St. Chad. Boscawen read a paper pointing out a close parallel between the Bible precepts and the Assyrian tablets, regarding prayer as an antidote to sin. The following, translated from a clay tablet, is remarkable:

"Pray thou! Pray thou!
Before the couch, pray!
Before the throne, pray!
Before the canopy, pray!
Before the building of lofty head, pray!
Before the rising of the dawn, pray!
Before the fire, pray!
By the tablets and papyrus, pray!
By the side of the river, pray!
By the side of a ship, or riding in a ship, or leaving the ship, pray!
At the rising of the sun, at the setting of the sun, pray!
To the gods of Heaven, at the altars on earth, pray!
On coming out of the city, or entering the city, pray!
On coming out of the house, or entering the house, pray!
In the place of judgment, pray!
In the temple, pray!
On the road, pray!"

—It was a remark of John Hunter, that "there never was a man who wanted to be a great man who was ever a great man. For great men have endeavored always to do some great action that seemed to tend to some great good, and the effect made them great. Wanting to be great is vanity without power." Something parallel to this was Longfellow's saying: "The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame." But the climax of the sentiment, after all, is found in the inspired precept, "Whatever you do, do all to the glory of God."—*Presbyterian Journal*.

Notes of News.

- Boston is to have a Cardinal.
- France has commenced the work of expelling the Jesuits.
- Queen Victoria intends to visit Ireland this summer, for the first time in 30 years.
- Iron ore was recently discovered while sinking an artesian well under the New York Hotel, New York City.
- The German church bill, with Article 4 omitted, has passed the Diet by a vote of 206 to 202.
- The Chinese army invading Southern Russia has encountered Russian forces, and is victorious.
- During the 24 hours ending at noon, July 1, there were 94 deaths from sunstroke in New York City.
- A dispatch from St. Petersburg states that a fire is raging in Reazan. Sixty houses have been burned, and the fire is rapidly spreading.
- The steamer Seawanhaka was burned near New York City, June 28. It is thought that no less than 50 of the passengers perished.
- On the 27th, near Louisville, Ky., three men who had taken shelter under an elm tree during a thunder storm, were struck by lightning and instantly killed.
- Prof. Sylvester, of Johns Hopkins University, is the first Jew on whom Oxford University has conferred the degree of Doctor of Civil Law.
- Young J. Allen, D. D., Methodist missionary at Shanghai, has been appointed a mandarin by the Chinese government. He is the only foreigner ever honored with the title.
- The beer-sellers of Birmingham, England, complain that the opening of coffee-houses and the provision of cheap amusements is injuring their business.
- In Liverpool and other places in England, over 8,000 men have struck work. They demand an increase of five per cent in their wages.
- Mrs. Booth, wife of "General Booth" of the Salvation Army, says that that army now has 157 stations and 2,280 public speakers. The people subscribed last year \$73,345 to the purposes of the work.
- A Constantinople dispatch states that the famine continues in the districts of Bayazid, Alashgard, and Van. It is reported that 10,000 persons, chiefly Kurds, have perished from hunger.
- The Belgian bishops have received instructions from the Vatican, recommending prudence. They are to oppose the new educational law, but at the same time keep strictly within the limits of the laws of the country.
- The Liberal State Convention and camp-meeting of this State convened at Lansing, Mich., June 28, with about 150 delegates in attendance. The meeting excited no interest among the citizens.
- A dispatch from St. Paul, Minn., gives an account of the explosion of an excursion steamer on Lake Minnetonka, by which four persons lost their lives, and a number of others were seriously injured.
- On the 30th inst., the Sny levee on the Mississippi River broke at a point 15 miles below Hannibal, Mo., flooding an extensive area of the finest farm lands in Illinois. One entire family was drowned. The damage will be very great.
- At Omaha, Neb., a curious freak was performed recently by the wind. Florence and Willow lakes, north of the city, were blown nearly dry, the wind scooping out the water. The ground in the vicinity of the lakes is covered with dead fish, which were blown out with the water.
- The custom receipts of the United States for the fiscal year ending June 30, were \$185,108,611, being an increase over the preceding year of \$47,855,653. The internal revenue receipts for the fiscal year were \$123,623,251, an increase over the previous year of \$10,061,640.
- The Nonconformists in the British Parliament are classified as follows: Congregationalists, 23; Baptists, 7; Wesleyan Methodists, 9; Calvinistic Methodists, 3; Unitarians, 19; Presbyterians, 29; Friends, 17; Roman Catholics, 48; Jews, 5; others in favor of disestablishment, 34.
- On the 1st inst., a 25,000-barrel iron tank of burning oil at Olean, N. Y., overflowed, the burning fluid spreading so rapidly that several men who were digging trenches were seriously and probably fatally burned before they could get out of the way of the flames. Earnest efforts are being made to check the fire.
- An Episcopal clergyman in Philadelphia, in an essay on Sunday-schools, proves that they were established among the Germans over 200 years before Robert Raikes opened his first school. He also says that Sunday-schools were in practical operation in this country nearly half a century before they were known in England.
- The Methodist General Conference, in their late session, decreed that the use of tobacco shall hereafter be forbidden to candidates for the Methodist ministry. The *Congregationalist* criticises this action, thinking the matter should be left to each individual's conscience, or else the use of the filthy narcotic should be forbidden to all ministers.
- In the South a new industry is springing up, in the utilization of several palms for paper-making and other purposes. These trees are exceedingly abundant, especially in those parts of Louisiana and Florida bordering on the Mexican Gulf. The principal forms are the saw palm, the cabbage palm, and the dwarf palmetto. The fiber is tenacious and lustrous, of peculiar value for bond and note paper.
- The atheist Bradlaugh, over whose case there has been so much controversy in the British House of Commons, has

finally been permitted to affirm instead of taking the customary oath. And now a suit has been brought against Bradlaugh to recover the penalty, £500, for affirming instead of taking the oath, and afterward sitting and voting in the House of Commons.

—The committee appointed by the French Senate to consider the plenary-amnesty bill, has reported, rejecting the bill. They say that the country does not desire pardon for the Communists; and that the present time, when religious congregations are being expelled, is not the time for allowing assassins to return. However, we are informed by cablegram that 6,000 of these agitators, banished in 1871, have returned to their native country.

—The case of Mirzar, the Greek, naturalized as an American, whom Minister Maynard has sentenced to death for the murder of an Egyptian lawyer, has called attention to the constitutionality of the act of Congress which authorizes our consuls and ministers in the East to try American citizens charged with crime; and both the President and the Secretary of State are of the opinion that the act is unconstitutional, and that no American citizen can be deprived of right to trial by jury.

—Canadians are not a little annoyed by the large emigration from the Dominion to the United States. It is said that 57,000 Canadians have left Ontario during the last eight months, nearly all of whom have permanently located in this country. What makes it worse for our Canadian neighbors is, that they are made up of the best class of farmers and mechanics, who are dissatisfied with the slow progress the government is making, and with the steady increase of the public debt.

Obituary Notices.

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

GOFF.—Died in Battle Creek, Mich., June 29, 1880, of consumption of the bowels, Morris D. Goff, son of D. A. and Juliette K. Goff, aged 19 years, 6 months, and 13 days. Bro. G. was of such an exemplary character that his parents testify that the only pain he ever caused them was the pain of parting with him at last. From the time he came to Battle Creek, in March, 1879, till the close of his life, he greatly prized the society of Sabbath-keepers and the privileges he here enjoyed. The last labor he performed was that of night watchman at the Review Office. And as he went his regular rounds, he had not only his particular points to visit, but places where he would bow before the Lord in prayer. Such faithful, praying young men are too few, and the death of any such is a loss hard to bear. But we have this consolation, that he leaves behind the pleasantest of memories and the evidence of a well-grounded hope. Remarks at the funeral from Rom. 8:28, the last passage of scripture which he repeated before his death, and which was consequently chosen as the text. U. S.

HARRIS.—Died of consumption, at Meadville, Pa., May 5, 1880, Sister Ella I. Harris, in the twenty-fourth year of her age. Sister Ella became convinced of the truth about four years ago, by reading, and in company with a sister who survives her, amid much opposition, committed herself fully to it. Her life was one of faithful endeavor to know and do the will of God, and her earnestness in the missionary work evinced her gratitude for the light she had received. Her sickness was marked by patient submission and earnest heart-searching. Though she desired to live to engage in the Master's service, when it became evident that this could not be, she yielded with sweet resignation. Her mind was clear through all her sickness, and to the last the truth was very precious to her. She is greatly missed by all who have loved her, and especially by the sister with whose faith hers was so closely linked; but we hope, if faithful, to meet her "when Jesus comes." The funeral services were conducted by Prof. Hyde of Allegany College, assisted by the superintendent of the city schools, in one of which she had for six years held an honored place. B. L. WHITNEY.

LOCK.—Died at Mount Auburn, Ohio, Sabbath morning, April 24, Lucinda Lock, in the sixty-ninth year of her age. Her disease was pneumonia; she had also had two strokes of paralysis. She suffered much during her short illness of three weeks, but was patient and resigned. There was a time when she seemed not entirely herself, but about a year ago her mind became clear, and she has since been a humble, devoted Christian. She did all she could for those around her by talking to them and distributing tracts. Having known her in her last days, we have no fears but that she sleeps in Jesus. ADELIA ROBBINS.

MERRY.—Died of diphtheria, at Sauk Center, Minn., June 11, 1880, the only child of Joseph and C. J. Merry, aged 2 years and 4 months. They have laid their darling away to rest, with strong hopes of meeting her in the resurrection. Funeral discourse from 2 Sam. 14:14. JOHN I. COLLINS.

REISH.—Florence Ellen Reish, daughter of Samuel Reish, died in Clarke Co., Iowa, June 17, 1880, aged 17 years. Sister Ellen connected herself with the S. D. Adventist church Dec. 3, 1876, and her life has since been that of a consistent Christian. We sorrow for her, but not as those who have no hope. Remarks by the writer to a large congregation at the funeral, from John 14:1-3. A. W. H. MILLARD.

FOSTER.—Died at his home near Imlay City, Lapeer Co., Mich., May 4, 1880, Bro. John Foster, aged 65 years. Bro. F. learned the message from Bro. Kenyon, seven years ago. His companion and children have hope in his death. Discourse by the writer, from Dan. 12:2, 3. GEO. A. KING.

Appointments.

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

DISTRICT QUARTERLY MEETINGS,

To be held July 10 and 11.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DISTRICT No. 7, Iowa, at Adel.

A. J. STIFFLER, Director.

DISTRICT No. 4, Iowa, at Douds, Van Buren county. Eld. Washburn or I. J. Hankins will be at this meeting. We hope to see a fair representation from each church in the district. Services to commence Sabbath at 10:30 A. M.

W. W. CONKLIN, Director.

DISTRICT No. 2, Ind., at Ligonier. Eld. S. H. Lane is expected.

J. S. SHROOK, Director.

DISTRICT No. 9, Ill., at Gibson City, Ford Co.

J. W. TAIT.

DIST. No. 1, Mich., at Palmyra, where Bro. C. C. Daren may appoint. It is hoped all the isolated brethren in Lenawee and Monroe counties will attend. If Eld. Miller can be present, notify the director.

F. D. SNYDER, Director.

DIST. No. 2, Mich., at Spring Arbor. I trust the brethren will make a general rally from all parts of the district. And bring the Spirit of the Lord with you, and make it a missionary meeting indeed. A temperance meeting will be held Sunday evening. J. E. White, of Battle Creek, will be present.

JAMES C. ROBERTS, Director.

DIST. No. 3, Mich., at Burlington. A health and temperance meeting will be held on Sunday, as may be arranged by the brethren.

Eld. J. O. Corliss will attend.

M. B. MILLER, Director.

DISTRICT No. 6, Mich., at Lyons. Providence permitting Wm. C. Gage, of Battle Creek, will attend this meeting, and it is hoped that there will be full attendance. A health and temperance meeting will be held on Sunday, as the brethren may arrange.

F. HOWE, Director.

DIST. No. 8, Mich., at Hazelton. Let us have a good attendance at this meeting, and a full report from all librarians. We also expressly request that all T. and M. pledges in this district be paid, if possible, at or before this meeting.

E. S. GRIGGS, Director.

DISTRICT No. 9, Mich., under the tent at Cass City. It is designed to hold a health and temperance meeting Sunday afternoon. Hope the brethren and sisters of this district will come prepared to enjoy a two-days' camp-meeting with us.

Eld. M. E. Cornell and others will be present.

WM. OSTRANDER, Director.

DIST. No. 11, Mich., at Howell. Let all come who can, and be prepared to report. The address of district Secretary will, for the present, be Locke, Ingham Co., Mich.

C. N. STUTTLE, Director.

At Bordoville, Vt., in connection with the T. and M. meeting July 17, 18, a meeting of the Vermont S. S. Association.

H. PEBBLES.

CHANGE OF APPOINTMENT.

The State quarterly meeting of the Indiana T. and M. Society will be held at Walkerton, St. Joseph county, July 17, 18, instead of July 24, 25, as stated in last Review. Let all district secretaries report to the State Secretary as soon as possible, so that we may have a full report from all the districts.

S. H. LANE.

The Nebraska State T. and M. quarterly meeting will be held July 24, 25, in a grove on Sec. 8, Tp. 10, R. 9., being about fifteen miles east from Lincoln. Let the librarians and secretaries bring their official books, that they may be compared with those of the State secretary. We earnestly hope there will be a special effort made to attend this meeting. Those who have small tents will do well to bring them.

CHAS. L. BOYD, Pres.

THE quarterly meeting of the Nebraska State S. S. Association will be held in connection with the T. and M. meeting. Let all Secretaries who have not already reported, forward their report at once, to Miss Mary V. Burk, Waverly, Lancaster county, Neb.

CHAS. L. BOYD, Pres.

No providence preventing, we expect to pitch tent No. 3 at Plover, Portage county, Wisconsin. Meetings to commence July 6th.

N. M. JORDON.

J. J. SMITH.

PROVIDENCE permitting, I will be at Union Point, Missouri, Sabbath and Sunday, July 10, 11.

Rockville, Missouri, Wednesday and Thursday, July 14, 15. Nevada City, Sabbath and Sunday, July 17, 18.

Hope to meet all the Sabbath-keepers within a reasonable distance. I may not have another privilege of this kind for a long time. It is with great difficulty that I can come now. Let there be a good attendance.

Geo. I. BUTLER.

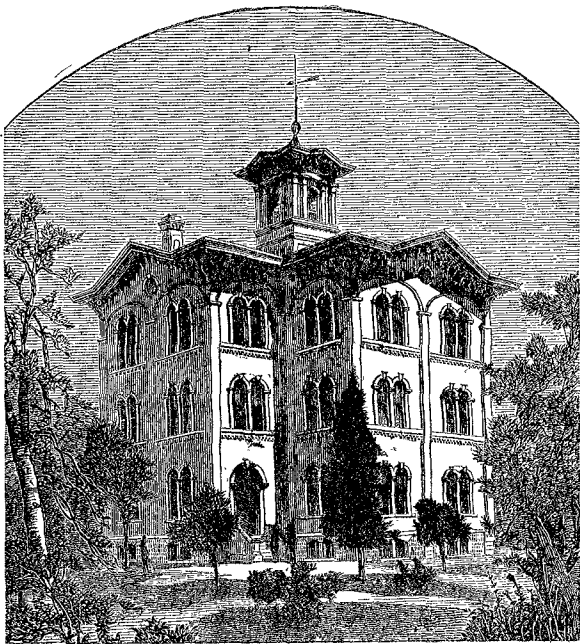
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8:00	8:35	11:50	6:30	6:50		- Detroit, - Dep.	4:00	7:00	9:35	8:30	9:50	
5:00	12:45	9:32	4:05	3:45		- Jackson, -	7:05	10:20	12:15	11:20	12:40	
8:15	11:10	8:18	2:15	1:28		- BATTLE CREEK, -	8:37	12:19	1:55	12:45	2:00	
2:25	10:25	7:41	1:38	12:33		- Kalamazoo, -	9:30	1:13	2:36	1:30	2:42	
11:30	7:38	5:30	11:13	9:25		- Michigan City, -	12:38	4:23	5:18	4:33	5:23	
9:10	5:15	3:30	9:00	7:00		Dep. - Chicago, - Ar.	3:00	6:50	7:40	6:55	8:05	
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9:10 " 8:00 "	8:00 "Lapeer.....	8:00 "	8:56 "			
9:56 " 8:55 "	8:55 "Flint.....	7:20 "	8:05 "			
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The Review and Herald.

Battle Creek, Mich., Thursday, July 8, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

MICHIGAN, Alma,	Aug. 5-10.
OHIO,	" 12-17.
CANADA,	" 19-24.
NEW ENGLAND,	" 26-31.
MAINE,	Sept. 2-7.
VERMONT,	" 9-14.
MICHIGAN, Battle Creek,	Sept. 30 to Oct. 12.

SPECIAL NOTICE.

A DAY OF HUMILIATION, FASTING, AND PRAYER.

THE members of our General Conference Committee are each standing under a weight of care, responsibility, and toil that can be hardly expressed by words. Our dear fellow-laborers who have charge of foreign missions are almost overwhelmed with care and labor. Elder Andrews is apparently sinking in health, and several of our ministers in this country are suffering from failing health.

These, it is thought, are sufficient reasons why the 24th day of July, 1880, should be set apart as a day of humiliation, fasting, and prayer by all our people. They are requested to make the general cause and the feebleness and worn condition of many of our preachers the subjects of serious thought and earnest prayer on that day.

In view of the facts that Elder Haskell is pressed with care and labor on the Pacific Coast, that Elder Butler has had the toil and care of camp-meetings the present season, and that without rest he still presses the work in Iowa and Missouri, and is needed at all the remaining camp-meetings, and that the writer needs divine guidance and help while laboring at the heart of the work, and that many of our fellow-laborers are sinking in health under their arduous labors, there are sufficient reasons why we, as a people, should humble ourselves under the mighty hand of God, confess our departures from him, and return to him by confession, fasting, and earnest prayer.

The time is placed sufficiently in the future for the special notice to reach all in distant lands. Responses to this call are asked from all our ministers.

In behalf of the Board.

JAMES WHITE, *Chairman Gen. Conf. Com.*

LIFE SKETCHES.

LIFE Sketches of Elder James White, and his wife Mrs. E. G. White, is now ready. The subject matter of this book is given thus:—

1. The first 125 pages contains sketches of the ancestry, early life, Christian experience, and labors of Elder White.
2. Pages 125-324, contain sketches of the parentage, early life, Christian experience, views, and extensive labors of Mrs. White.
3. The work is concluded with sketches of the rise and progress of the cause of present truth, presenting a brief history of our publishing work, the tract work, the Sanitarium and the College.

The book is printed on fine tint paper, and is put up in muslin in a style to correspond with the volume in other respects. In it is given the steel engraving of the writer, and fine engravings of the publishing houses at Battle Creek, Mich., and at Oakland, Cal., the College building, the Sanitarium, and the S. D. Adventist Tabernacle at Battle Creek. It contains 416 pp. Price, \$1.25.

J. W.

QUARTERLY MEETING IN BATTLE CREEK.

THE first Sabbath of the quarter, July 3, was a good encouraging day for the church in Battle Creek. In the forenoon Bro. White spoke on 1 John 2:1, setting forth the wonderful privilege of the penitent in coming to the Father through Jesus Christ. "God is light, and in him is no darkness at all," as declared in the previous chapter. It is the Christian's privilege

to walk in the light and not in darkness; and he does this when he draws near to God, the great body of light. Then the members of the church have fellowship one with another, and the blood of Christ cleanses from all sin.

In the afternoon an effort was made for an advance movement on the part of the church, and a good degree of freedom was enjoyed. Some excellent testimonies were borne, and victories gained.

In the evening the church assembled to celebrate the ordinances of the Lord's house. This was a solemn and precious season. It was good to be there. Nine united with the church; eight by letter, one by baptism.

ILLINOIS CAMP-MEETING.

THIS meeting will be held at Decatur either the last week of August or the first week of September, as will best accommodate the General Conference Committee, and especially Eld. James White. Our brethren throughout the State are all very desirous that Bro. and Sr. W. should visit us once more. We have not been favored with their labors in this Conference for over five years, and we feel that we greatly need them. In behalf of the Conference we herewith give them a most urgent invitation to attend our camp-meeting.

Decatur is a beautiful city, and a very important railroad center. We have the promise of the fair-ground upon which to hold our meeting. It has an abundant supply of excellent water, stalls for horses, buildings, and a large amphitheater with seating room for over 3,000 persons.

If our brethren so desire we will charter coaches to carry them to the meeting from the northern and north-eastern part of the State, as heretofore. The fare from Freeport, Dixon, and Mendota will be \$4 for the round trip; from Gilman and Gibson City, \$2.

Those wishing to avail themselves of these low rates should write to me at once at Gilman, Ill. I must have at least fifty passengers for each coach to insure me against loss. Seats will be secured to those wishing them in the order their orders are received. Persons ordering seats will be responsible for the number they order, whether they occupy them or not. If the brethren in the southern part of the State make proper application, they can doubtless get reduced rates on the different roads leading into Decatur.

This is farther south than we have ever before held our camp-meeting. We hope our friends will show their appreciation of our efforts to favor them, by giving us a general turnout from that part of the field.

Now let us all make up our minds to go, perfect our arrangements, labor to get others to attend, and, above all, so humble our hearts before God that we may enjoy his blessing during our meeting. There is no good reason why this should not be the best camp-meeting ever held in our State. Let every lover of the truth in our Conference labor to this end.

Gilman, June 30.

R. F. ANDREWS.

OUR CAMP-MEETINGS.

—BY ELDER D. P. CURTIS.

WE have just enjoyed the blessing and benefit of our annual gathering. It was a season of profit to those who were prepared to receive profit from it. The instructions and admonitions given were timely. Plain, practical truths were presented in a plain manner. Seldom, if ever, did a people need them more. Some hearts were ready to receive the word spoken. I trust many will be better for having heard these discourses. Certainly all will be who practice them.

The work of the meeting is over; the Judgment will reveal the results. It remains with us who were there, to determine those results. But many whom we had been accustomed to meet on the camp-ground were not there. Doubtless some were prevented from attending by the storms of the two preceding weeks. Perhaps others were deterred by poverty, and some detained by sickness. To those who lost the opportunity, for whatever reason, it is lost forever.

Perhaps some who were not there might have attended, had they calculated upon going, and planned for it, long enough beforehand. If the brethren would begin to attend camp-meetings when they first come into "the faith," and follow it up, they would find it

much easier to get ready and go, than if they begin to excuse themselves, and say they do not see how they can go, and, consequently, do not plan for going.

The experience and practice of one family of our brethren, as related to me at our late meeting, is worthy of publication for the benefit of all. They live a long way from where the meetings have been held. They are not wealthy, but are industrious, prudent, temperate. Their home is well supplied with our periodicals, tracts, books, and engravings, and they have shares in nearly, if not quite, all our public enterprises. I think they have attended every camp-meeting held in the Conference since they came into our ranks. They told me that they found no difficulty in always attending them: that it is easily done if you accustom yourself to it, and lay your plans for it early. They said that as soon as they got home from one meeting, they began to get ready for the next. When they bought sugar and other groceries, they laid aside a portion for camp-meeting. Whenever they received any money, they put a tenth of it into the Lord's treasury, and another tenth into their camp-meeting treasury; and they found that the remaining eight-tenths supplied all their needs during the year; and when camp-meeting time came around, they had a stock of groceries on hand, and a fund for their expenses; and they never found any trouble in getting some one to care for their home while they were gone; so they could be there when the meeting began and stay till it closed.

Brethren, is not this a good pattern for us all to follow? If any of you think so, cut this out and put it where you can read it often.

Our camp-meetings come only once a year. They are attended with much labor and expense to the Conference. We ought to get the greatest possible amount of good from them; but we cannot do this unless we are there. Let us all begin to plan now, for our next meeting; and may God give us wisdom to plan well.

FOR APPOINTMENTS see preceding page.

Publishers' Department.

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

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

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

C. F. WORTHEN, West Charleston, Vt., would like to employ a Sabbath-keeper to do house-work in a large family. Address as above.

MR. AND MRS. J. B. HOWARD, of East Westmoreland, N. H., would like to find employment with Sabbath-keepers at farm work. Address as above, Box 31.

THE post-office address of D. S. Plumb, which was formerly Sullivan, Ashland Co., Ohio, is now permanently Wakeman, Huron Co., Ohio.

SAMUEL W. PECK, of Yankton, D. T., writes us that henceforth he wishes to devote his time exclusively to labor in the cause, and hence would like to dispose of his farm of 160 acres. Said farm is located in Nebraska, Town 80, Range 1, E. Sec. 8, and will be sold, he says, for less than half its real value, to effect a speedy sale. Correspondence should be addressed to Yankton, D. T.

ALL tract-society officers in the N. P. Conference will please take notice that at the annual session of the N. P. T. and M. Society just past, Mrs. A. P. Van Horn was elected Secretary. All business pertaining to the T. and M. work should now pass through her hands. A good supply of books, tracts, and stationery is now on hand. Let the business come in. L. D. VAN HORN, *Pres.*

Cash Rec'd on Account.

Wm Ings per M D Amadon \$8.00, Am H and T Association, Cal H and T As per S N Haskell 50c, Cal T and M Society per S N Haskell 100.00, Wis T and M Society per M A Kerr 264.00, Wis Reserve Fund per M A K 136.00, Minn Conference per D P Curtiss 2.60, H T Phelps 7.00, James Sawyer 15.00, N E Conf C F Wilcox s b 3.00, Geo C Tenney 2.64, Am H and T Association from Oregon initiation fees 5.75, B C V M Society per W C Sisley 70.85.

Mich. Conf. Fund.

Weldon Creek D O Montgomery \$10.00, Locke, A Avery and wife 8.95, Carl Herrguth 11.50, Lapeer per A Crownhart 86.86, Burlington per H Miller 27.18.

Mich. T. and M. Society.

Dist 2, Carl R Herrguth membership \$1.00.

S. D. A. E. Society.

J W Burton \$20.00, A Caldwell 25.00.

Gen. Conf. Fund.

J B Foster \$1.00, Mr Colby 75c, Oregon Conference tithe 33.00, Oregon Conf toward expenses of help sent their camp-meeting 159.00, Jerome Ralph 1.00.

European Mission.

"N N" \$25.00, J E. Mallory 10.00.

Danish Mission.

A Cash \$1.00, C J A Peterson 5.00, Jens Olsen and wife 10.00.

Books Sent by Express.

V B Stevens \$28.00, S O James 9.55, A M Richardson 9.13, O K Hammond 45.83.

Books Sent by Freight.

S N Haskell \$92.31, Signs of the Times 23.86.