

Advent Review

AND SABBATH HERALD.

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

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THE LAST DAY.

Were this the last of earth,
This very day,
How should I think and act?
What should I say?
Would not I guard my heart
With earnest prayer?
Would not I serve my friends
With loving care?

How tender every word
As the hours wane!
"Like this we shall not sit
And talk again."
How soft the beating heart
That soon must cease!
What glances carry love—
What heavenly peace!

And yet this fleeting life
Is one last day;
How long-so-e'er its hours,
They will not stay.
O heart, be soft and true
While thou dost beat;
O hands, be swift to do,
O lips, be sweet.

—Mrs. M. F. Butts.

Our Contributors.

From *Les Signes des Temps.*

RESPONSE TO A PASTOR.

BY ELD. J. N. ANDREWS.

(Concluded.)

WE have seen that there is no apostolic example for first-day observance. There is not one case in which we find any evidence that the apostles sought to honor the first day or to abase the seventh. One meeting in the night-time of the first day of the week, without any intimation that it was a customary act, or one done in obedience to some rule or law, is nevertheless supposed to prove that all the apostolic churches regularly observed the first day and did not observe the seventh. If we are to be governed by apostolic example, we ought to be sure that it actually exists before we venture to use it as an excuse for breaking the commandment. Let us give an example of seventh-day observance after the crucifixion. "They rested the Sabbath day according to the commandment." Luke 23:56. Here we have an example in regard to which there is no uncertainty. If we are to disobey the fourth commandment on the authority of apostolic example, we should know that we have such example. We need something like the following: "And the apostles, as their manner was, rested on the first day of the week, in honor of the resurrection of Christ, and did no longer rest on the seventh day." This is no more than is necessary if we are to change the commandment.

Our correspondent next appeals to the church fathers. He first names Barnabas, A. D. 50. This shows that he thinks the so-called epistle of Barnabas

was written by the companion of Paul; but church historians, with one voice, declare that this epistle is *spurious*. The reader can judge from one of its declarations, which is that the hyena changes its sex every year, and is sometimes male and sometimes female! Barnabas, chap. 10.

Our friend next refers to Ignatius, A. D. 105. But it is by translating the term Lord's *life* as though it read Lord's day, that this father is made to mention the first day of the week. (Ignatius to the Magnesians, chap. 9.) Our friend next refers to Pliny, A. D. 110. But this writer only speaks of the Christians as assembling upon a stated day, without telling which day of the week it was. The historian, Coleman, says of this testimony, that it does not show whether they met on the first day of the week, or on the last. ("Ancient Christianity," p. 528.)

Justin Martyr, A. D. 155, is next referred to. He is the first writer who actually mentions the first day after the time of the apostles. He does not call it the Lord's day, nor the Christian Sabbath, nor by any sacred title whatever. On the contrary, *he held* that the Sabbath is abolished, but he speaks of the Christians assembling for worship on the first day, though he claimed no divine authority for it. He calls it the day of the sun. The heathen worshiped the sun on that day, and it was more convenient to conform to the customs of the world, in the day that was observed, than to keep the day which God has hallowed.

Denis Dionysius, A. D. 172, is next named. But he uses the term "Lord's day" *once*, without making any application of it. This is his entire testimony. This is also the first instance of the use of Lord's day in church history. It proves nothing for first-day sacredness.

Tertullian, A. D. 198, is his next witness. This is the first of the fathers who makes undoubted reference to the first day by the title of Lord's day. But to see how far apostasy had progressed in his case, we refer to his book, "De Corona," sections 3 and 4, in which he says that he made offerings for the dead, and used the sign of the cross, and counted it unlawful to kneel on the Lord's day. He adds that for all this he had no Scripture, but only tradition.

Clement, of Alexandria, A. D. 204, is next named. But in all the writings of Clement there are but two instances in which he uses the term "Lord's day," and there is nothing to show that he certainly meant the first day of the week, or even any literal day, by this term. Origen is the last of the fathers named by our correspondent. Origen, so far as I have been able to discover, had only one reason to give from the Bible for the day which he calls the Lord's day. He gives it thus: "The manna fell on the Lord's day, and not on the Sabbath, to show the Jews that even then the Lord's day was preferred before it."—*Opera*, Tome 2, p. 158. But Ex. 16 shows that the reverse of this is the truth.

It is interesting to examine these fathers on this subject, 1. To see, how many are either falsely quoted or wholly *spurious*; 2. To mark by their writings the progress of apostasy in the church, and the progress of tradition in setting aside the fourth commandment. I have complete editions of all these fathers except Ori-

gen, and shall be glad to verify fully any statement which may be disputed.

Our correspondent closes with an extract from M. Rochat, which says beautiful things in favor of the change of the Sabbath. M. R. does not pretend that these things are presented in the Bible as reasons for keeping the first day, but he thinks them good enough to establish the authority of the day, even at the expense of changing the fourth commandment. If the Lord had viewed things as M. R. does, he would have commanded us to keep the day, and would have given these thoughts of M. R. as the reason. M. R. does not hesitate to destroy the memorial of the Creator, in order to establish a memorial of the resurrection of Christ; but baptism, the divine memorial of the burial and resurrection of Christ, he wholly overlooks. (Rom. 6:3-5; Col. 2:12; 1 Peter 3:21.)

Thus he says that the Sabbath during which Christ lay in the grave was a very sorrowful day, and that if we now observe the seventh day, it only serves to recall that sorrow and the triumph of Christ's enemies. But if he will read the commandment, he will see that it is given to raise our minds to God, the Creator of the heavens and the earth, and to cause us to remember his infinite power. But he says that the first day was a day of joy, and that we should keep it as a joyful day in honor of Christ. Now, we should not at all object to this as a voluntary observance, if those who thus act because they please to do so, did not make this an excuse for neglecting the Sabbath and baptism, though both are commanded in the Bible. But the Bible does not contrast the sorrow of the Sabbath with the joy of the first day, as does M. R. It does not directly name the Sabbath in connection with the sorrow of the disciples, but it does show that their sorrow concerning Christ's death continued till near the close of the day on which he rose. The disciples mourned and wept till evening. (Mark 16:10-14; Luke 24:11-17.)

He says that as Christ lay in the tomb during the Sabbath, in consequence of the crime of the Jews, the Jewish Sabbath was properly buried with him. He would punish the Jews by breaking the fourth commandment! This is quite as reasonable as it is for him to call the seventh day the Jewish Sabbath. The fourth commandment calls it the Sabbath of the Lord. (Ex. 20:8-11.) There were seven ceremonial sabbaths, which came once a year, which may be called Jewish sabbaths, because they were to be kept only in connection with their feasts and new moons. (See Lev. 23.) These did not come on the seventh day; but on any day, and these are abolished. (Col. 2:14-17.)

But since our correspondent speaks against the Sabbath because Christ lay in the tomb that day, and since he makes this a reason for not keeping the fourth commandment, we will now show how false is the conclusion he draws:—

Why did Christ lie a certain time in the tomb. To show the fact of his death. But why did he die? He died in our place, because we merited death as the transgressors of the law of God. (1 Peter 2:24; 3:18; 1 John 3:4, 5.) How many precepts are there in the law of God? Ten precepts written by God's finger on two tables of stone; or two great precepts representing the two tables. (Ex. 24:12;

Deut. 5:22; Matt. 22:36-40.) What was the nature of Christ's death? It was that of a sacrifice for sin; the offering of an innocent victim in place of the transgressor who merited death. (Isa. 53:10-12; Rev. 5:6-9.) When Christ lay in death, what brought him to that condition? The sword of divine justice, or the curse of the law pronounced against sin. (Zech. 13:7; Gal. 3:13.) How much of this law that caused Christ to die for us related to the Sabbath? One-tenth part. (Ex. 20:3-17; Deut. 5:22.) How could the fact that Christ died for man's transgression of the fourth commandment, as well as for his transgression of the other nine commandments, be made so manifest in any other way as to have the Son of God lie in death as our sacrifice for sin, during the entire Sabbath? The law of God was honored by the death of Christ in behalf of those that had broken it; for it was an acknowledgment that the law justly condemned the sinner. In like manner the Sabbath was honored by the fact that when Christ died for those that had broken the law of God, he lay in death during all the hours of the Sabbath, as a solemn testimonial that Sabbath-breakers merit death, and can only escape it through the death of Christ."

We have now examined all the passages mentioned by our correspondent to establish the apostolic example for the observance of the first day. What have we found? Eight instances in which the day is named; and six of these are found in the record of the resurrection. How many of these say that the day was set apart to commemorate the resurrection? Not one! Four of these mention it in connection with the Sabbath; how many of them speak of the change of the Sabbath? None! How many of the eight apply to the first day a sacred title? None! How many of them speak of it as a day of abstinence from labor? None! How many of them speak of a religious meeting in the day-time of the first day? None! How many of them mention a religious meeting in the night-time on this day? One. Did Luke say that such meetings were customary? He said nothing of the kind. Did he, when speaking of services on the Sabbath, say that such were customary? He often said this. (Luke 4:16; Acts 16:13; 17:2; 18:4.) Does he name anything which accounts for this night meeting? He tells us that Paul was departing never to return. If Luke wished to inform us that the apostles were accustomed to meet on the first day, why did he not do it? He thought proper to speak of the custom with respect to the Sabbath, but why did he not speak of such custom for the first day? Was there such custom? If not, where is the apostolic example which authorizes us to break the fourth commandment?

Our friend regrets that we keep the fourth commandment, and that we teach others to do this. We regret that he breaks it, and teaches men so. (Matt. 5:19.) He thinks to justify himself for this course in the day of Judgment by the example of the apostles; but would it not be well to know that such example exists, before going further in this course?

WHAT JESUS WROUGHT.

BY J. M. HOPKINS.

"BUT I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36.

We would not, in our weakness, attempt to fathom the deep things of God, nor would we assume the position of teacher, even of babes; but with reverence and humility we desire to notice a few of the many beautiful, harmonious testimonies contained in God's word respecting our dear Lord and Master, which "bear witness" that the Father had sent him.

In harmony with the text quoted above are the words of Jesus in his sermon on the mount, "Ye shall know them by their fruits." Matt. 7:16. This is an infallible rule. Appearances and pretensions may deceive for a time; but sooner or later "works"

"fruits," will reveal the truth. This is especially true in religious matters. As Gamaliel, a counsellor of the Jews, said when Peter and other apostles were being tried for their religious efforts, "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it." Acts 5:38, 39. Truth will stand, however bitter may be the opposition, and the more it is opposed the brighter it will shine. This rule applies to Christ, and in the scripture quoted above we are instructed to apply it. Christ said again, "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." John 14:11. He performed many "mighty works," which could have been done only by a supernatural power, which was God in Christ.

We wish now to notice Christ's creative work, in comparison with which we will notice some of his works referred to in our text. John says of him, "In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by him; and without him was not anything made that was made." Again he says, "And the Word was made flesh, and dwelt among us." John 1:1-3, 14. Paul says, "All things were created by him, and for him." Col. 1:16. Now, we do not suppose that Christ labored in the performance of the creative work as men labor; but might it not have been that by God-given power he called the component parts of all created things together, and thus created? Indeed, this seems to be the teaching of inspiration. We read, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9. In Ps. 148:1-6, after calling upon the hosts of Heaven and the heavenly bodies to praise the Lord, the psalmist continues, "Praise the Lord from the earth, ye dragons, and all deeps; fire, and hail; snow, and vapors; stormy wind fulfilling his word; mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle; creeping things, and flying fowl."

We have been thus minute in our quotations to show that animate and inanimate nature were, and are, alike subject to the voice of the Son of God. How applicable are the words of the psalmist, "Great is our Lord, and of great power; his understanding is infinite." Ps. 147:5. As the chemist has skill to discover, and to unite or separate the ingredients of a compound, so, also (we would speak with reverence), the Son of God had power to look into the vastness of space, the immensity of the universe, and by infinite might "command" and control the component parts of all created things that had existed in a chaotic state, but had been "without form and void," and those parts, "all the host of them," obedient to "the breath of his mouth," moved by the divine will, came together in harmony and beauty. With these thoughts before our minds, we will now come down to the first advent of Christ, and notice a continuation of the same power in him, manifested by his works, which "bear witness" of him that God had sent him.

Christ stilleth a tempest.—Mark 4:37-41: "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." We do not wonder that the disciples "feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" But had they remembered that it was He who at the "beginning" (John 1:1) "spake, and it was done," who "commanded and it stood fast" (Ps. 33:9), we think they would have rejoiced as "they heard the voice of

the Lord God." Gen 3:8. Wonderful as was this mighty work, it was but an exhibition of that power which "divided the waters which were under the firmament from the waters which were above the firmament" (Gen. 1:7), bearing witness that God sent him.

Christ curseth the fig-tree.—Matt. 21:19: "And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away." Again we will compare his creative work. "And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good." Gen. 1:12. That infinite Power who "spake and it was done," spake again, "and presently the fig-tree withered away." On this occasion the disciples "marveled." But, beloved, this was one of the "greater witnesses than that of John."

Christ raiseth Lazarus.—John 11:41-44: "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes." Between this and the creation of man there is a beautiful harmony. "And God [the Father] said [to Christ the Son, see 1 Cor. 8:6], Let us make man in our image, after our likeness." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. 1:26; 2:7. The beloved Son, once engaged with the Father in the formation of man, in the accomplishment of the work which he was "sent" by the Father to perform, rescued from the land of the enemy one whom he loved. Truly, "Never man spake like this man." John 7:46. The following lines are appropriate:—

"He looks, and ten thousands of angels rejoice,
And myriads wait for his word;
"He speaks, and eternity, filled with his voice,
Re-echoes the praise of the Lord."

We might thus compare and comment upon many mighty works which Jesus did; but we will now notice,—

The motive prompting this wonderful display of divine power.—"God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:8, 9. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17. Jesus said, "I am come that ye might have life." Again, "For I came down from Heaven, not to do mine own will, but the will of Him that sent me." John 6:38. Thus we see that it was love, pure, unselfish, undying love, that moved the Father to exhibit before a sinful world his mighty power. That precious love and mighty power was vested in our dear Redeemer. And well may we sing,—

"He saw me ruined in the fall,
Yet loved me notwithstanding all.
He saved me from my lost estate,
His loving-kindness, oh, how great!"

The precious Saviour said, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. Yet Jesus' love was greater; he died for his enemies. And there, as he was nailed to the rugged cross, hanging between earth and heaven, finishing his earthly work, he bore the infallible testimony to his divinity, "Father, forgive them; they know not what they do." Surely nothing but the love of God in Christ could bear up under such agony as our Saviour suffered. Oh! who would not

love him? Who would not be his disciple? Brethren, sisters, be true to Jesus. Stand up for him who by so many "works" proved his faithfulness and his mission.

From whence, then, came our blessed Lord?
By all he ever did or said,
We know that Jesus came from God.

Chatfield, Minn.

THEOLOGICAL TILT AT THE SAW-MILL.

THE IMPRECATORY PSALMS.

THERE has been a warm discussion on the subject. The principal disputants were Mr. Jim Manly on one side, and Dea. Thresher on the other. Each one was aided by petty reinforcements of remark from time to time as some idea struck the listeners.

Mr. Jim "did not wish to make any reflection on the text, nor to find any fault with the spirit of the writer of the psalms in question. Still he did think, and he hoped he might be excused for saying, that, as it appeared to him, human nature occasionally got the better of grace, and even David in his vexation would say severe things about his enemies, wishing them a great deal of harm, which was not in accord with the gentleness of the gospel." He was inclined "to make allowance for David's circumstances," but thought he was not to be taken as a pattern in this respect.

When he had finished his first preamble, and was looking down on the floor with an air of judicial abstraction, Dea. Thresher opened fire from a neighboring bundle of shingles where he was sitting.

"Well, we may conclude that, on the whole, David has your forgiveness, may be, and you are still willing his Psalms should be read in the churches, though always to be taken with Mr. Manly's caution?"

"I did not say that," said Jim, starting up, stung a little by the prominence given to his conceit.

"But that is what you mean, is it not? You are just now putting us on our guard, and giving us your opinion as to just what David ought to write, and how far he ought to be followed. Now," said the deacon, turning to the other shingle bundles and their occupants, "there is a great deal too much of this same thing. People tell us just what the Bible ought to say, and just what the prophets ought to predict, and just what the apostles ought to preach. They set themselves up to be wiser than Inspiration, and more merciful than Christ, and more just than God. Better to take what God does say than presume to dictate to him what he ought to say."

Jim rallied after a moment and proceeded to explain himself as best he could. As an *argumentum ad hominem*, he addressed himself to the deacon in this way: "Now, do you mean to say that these speeches that David makes use of were always kind and gentle and forgiving?"

"I will answer that directly," said the deacon, "if you first name some one in particular."

"Well," said Manly, "take Ps. 109, where David says, 'Set thou a wicked man over him; and let Satan stand at his right hand. When he shall be judged, let him be condemned; and let his prayer become sin. Let his days be few; and let another take his office,' and much more of the same kind that follows. Surely you won't say there is much gospel about that."

"No," replied the deacon, "there is not much gospel, but there is a great deal of law and justice. The profound mistake all you critics of the imprecatory psalms fall into is to suppose that the divine government is to consist of all softness and no severity. You leave no room for righteous indignation. No matter what outrage an Ahithophel or a Judas may be guilty of (and the Psalms are supposed to have been written in the times of the former, and to refer certainly to the latter), there must be no outbreak of righteous indignation. Judas may be met coming back with the thirty pieces of silver jingling in his pocket; but he must be received with vapid wishy-washy sentimentalism. No distinction must be made between him and Peter. With you it would be, 'Our poor unfortunate Bro. Judas, lately one of the disciples, who fell into an inadvertency owing to the pressure of financial embarrassment, has, we regret to learn, been deposed from his apostolic office. Such narrowness and bigotry ill becomes the generous doctrine of forgiveness which the gospel inculcates. Poor Judas, as we learn, under a momentary insanity, was driven to commit suicide. Under such circumstances it is with the more surprise and grief that we learn that the remaining eleven apostles met and said, Let his habitation be desolate and his bishopric let another man take. It grieves us also to learn that these words were reported as originally spoken by the Holy Spirit concerning Judas.'"

"But I did not say that!" shouted Manly.

"No, you did not say it, but you mean it, if you mean anything at all," persisted the relentless deacon.

"Here," continued the deacon, "let us change the psalm a little, take out the 'imprecation,' as it is called (but very improperly, as that word is now used), and substitute blessings, as neighbor Manly would have had David do had he been David's confidential adviser and literary guide. Remember, you have it on divine authority that these words refer to Judas. Go back once more. Consider the crime of Judas, the black, damning crime of selling Christ for money, and consider the inspired writer giving expression to appropriate human feeling in view of it. Hear, then, the reward of treachery, Mr. Justice Manly presiding:—

"Set thou a good man over him, and let not Satan stand near him. When he is judged for his conduct, let him be justified; and let his prayer be considered righteousness itself. Let his days be many, and let no man take his office away from him. Let his children be among the favored ones of earth; let them always have abundance of bread. Let everybody show him mercy. Let his posterity be multiplied; let even the sins of his father and the iniquity of his mother be blotted out for his sake."

"Now, I say, what a horrible administration would that be, in which the distinction between virtue and vice is confused after that style, and where traitors and villains like Ahithophel and Judas are to be loaded with benedictions. If that is the way you propose to treat Judas, pray how are you going to treat Paul? Better to be a Judas than a Paul, in such a government as you would have."

Once more, Manly raised his voice almost to a shout: "But I never said benedictions ought to be given to Judas. Judas was a wretch; the devil had taken possession of him, and he ought to have suffered."

"Oh, ho!" said the deacon; "but that is just what David says, and yet you have been finding fault with him for it. What would you have David say?"

"Well," said Manly, "he need not have said what he did. He might have refrained from saying anything."

"And you think that would better the matter, do you? Men may be traitors and sell their Lord, but nobody must say anything severe about them. Not so have we been taught the doctrine of either human or divine justice. Consider, there are only three attitudes which it is possible for men to assume in relation to great criminals and incorrigible transgressors: 1. To denounce them; 2. To commend them; or 3. To say nothing about them one way or the other. You must take your choice; which shall it be?"

Just here, while the deacon was in full swing, our friend Riggs, the hotel man, came into the group. He had been hunting Manly. His big pump had given out, and he wanted a new pump-log bored as soon as possible next day. I think Manly was really pleased at the interruption, and it was doubtless because he would need to be up early, that he concluded he had better go home and get to bed earlier than usual. As an exegete, Manly is not always a success; but as a pump-log-borer no one can surpass him. I have no doubt he will give Mr. Riggs entire satisfaction.—*Selected.*

THE LAWS OF NATURE.

No phrase is more commonly and wretchedly abused than—"the laws of nature." A law strictly means "a rule of order established by authority;" it is that which "is commanded by one who has a right to require obedience." The term "law," therefore, not only presupposes a lawgiver, but it presupposes his specific publishing or declaring of the rule in question. Hence it is only by an accommodation of language that we speak of the "law of gravitation," the "law of attraction," the "law of repulsion." The existence of such laws is merely inferred from certain observed facts. There is no record of the law's enactment to appeal to. What folly, therefore, to speak of any of these "laws" as standing in the way of a specific written promise of God that he will answer prayer in spite of the ordinary processes of nature! "The course of nature, truly and properly speaking, is nothing else but the will of God producing certain effects in a continued, regular, constant, and uniform manner,—which course or manner of acting, being in every movement perfectly arbitrary, is as easy to be altered at any time as to be preserved." Even such an unbeliever as John Stuart Mill admits all this when he says: "The expression 'law of nature' is generally employed by scientific men with a sort of tacit reference to the original sense of the word 'law,' namely, the expression of the will of a superior,—the superior, in this instance, being the Ruler of the universe."

Yet there are "laws of nature,"—laws concerning the natural world, recorded in the divine Ruler's statute-book. These laws stand sure, and there is a comfort in resting on their declarations, in many a time of anxiety or doubt. Good Dr. Hawes, of Hartford, came into the infant class of the "Old Center Church" Sunday-school, one Sunday morning in springtime, many years ago. "Children," he asked, "what season of the year is this?" "Spring," was the quick reply. "What was the season before this?" "Winter." "What season will come next?" "Summer." "Hold on," said the doctor. "How do you know that? How do you know that the next season won't be winter again? How do you know that summer will ever come again?" There was a pause for the little ones to think. Then young Henry Camp—afterward known as Major Camp; "the Knightly Soldier"—spoke up in childlike reverence and trust: "Because, sir, God has said, 'While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.' That child knew the difference between a "law of nature" and an inference from observed facts in nature. "Whosoever, therefore, shall humble himself as this little child"—in dealing with God's facts and laws of the universe of nature and of grace—"the same is greatest in the kingdom of Heaven." And he who talks in any other way than this as to "the laws of nature" interfering with the promises of God, does not understand what he is talking about.—*S. S. Times.*

MADE FOR IMMORTALITY.

IT cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast off by the ocean of eternity to float a moment upon its waves and then sink into darkness and nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts are ever wandering abroad unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, which hold their festivals around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand currents of our affection to flow back in an Alpine torrent upon our hearts? We are born for a far higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful things which here pass before us like visions will stay in our presence forever.—*Whittier.*

PLEASURES WHICH THE CHRISTIAN MUST FOREGO.

1. Those as to the propriety of which you are in doubt. Rom. 14:23.
2. Those in which you cannot indulge without danger that your example may lead others into sin. 1 Cor. 8:9; Rom. 14:15.
3. Even those in which, if you engage, you will grieve weak Christians, who disapprove them much more than those which Christians universally condemn. 1 Cor. 8:12, 13; Rom. 14:15; Mark 9:42.
4. Those which have the taint of sin upon them. Jude 23.
5. Those which, if indulged in, would place you in a false position (1 Thess. 5:12; 2 Cor. 8:21), and seem to identify you in taste and life with a sinful world, from which you should be separate. Rom. 12:2; 2 Cor. 6:14-17.
6. Those which might gain the mastery over you, which would interfere with anything of more importance. Eph. 5:18; Phil. 4:5; 1 Cor. 7:31.
7. Those into which you cannot carry your religion without incongruity (1 Cor. 10:31), on which you cannot ask God's blessing (Col. 3:17), in which you cannot show forth the shining graces of a Christian character to the honor of God (Matt. 5:16), and in which you cannot breathe the atmosphere of Christ's presence.

—If no man gives up his colt, how shall Christ enter Jerusalem in triumph? If no man takes the garment off his back to cast in the way, how shall that triumphal entry be made royal? If no woman is ready to break her alabaster box of precious ointment, how shall Christ be anointed for his burial? If no man is willing to sell and give alms, how shall the Lord's treasury be filled?—*Baptist Weekly.*

EVENING SHADES AND MORNING LIGHT.

The world's day weareth to its eventide;
With solemn sweep
The silent shadows, down the mountain's side,
Fall long and deep;
In boding clouds sinks down the cheerless light;
But morning cometh hand in hand with night.

Long hath the noon of pride and wrong blazed high,
And Satan reigned,
And man blasphemed, and sin sent up its cry,
And earth complained;
But none were looking for the day of doom—
None prayed the year of the redeemed might come.

And still, 'mid portents of fast coming woe
They make mad mirth;
Pomp lights the festal chamber, and they grow
Wanton on earth.
They plant, they build—choose Sodom's smiling lot,
And, in derision, cry, "Why comes he not!"

O dweller of the earth! fear comes on thee—
The pit, the snare,
Blackness in heaven, and trouble on the sea—
O'er all despair.

Dimness of anguish on the world shall fall,
And death, and doom, and darkness cover all.

But lo! a gleaming from the watchtower seen,
A star of dawn!
Long, wild, and weary hath the darkness been,
'Twill soon be gone.
The treasured ray, that burned through all the night,
At last seems kindling into morning light.

Yes! to the church no day has dawned as yet
To chase her fears;
Her path to glory hath been dark, and wet
With blood and tears;
Her eyes have failed with looking for the day,
It seemed so fair and yet so far away.

The times grow darker, but she sings, "'Tis well,
He cometh now!"

The winds that smite the cedar only swell
Her fig-tree bough;
Still, as the world's sky threatens, hers grows bright,
Their cloud of darkness is her pillared light.

Sing songs, thou watcher at the door of hope,
Thy last by night!

Dark is the threshold, but the portals ope—
Lo! all is bright.

The Bridegroom cometh! hark! he calls thee home;
Ere thou "believe for joy," he shall be come.

—Selected.

FULFILLING THE LAW.

BY JOSEPH CLARKE.

A LATE writer in the REVIEW explains the meaning of the word fulfill, in Matt. 5:17, as the completion of a picture by the brush of the artist. The moral law is the grand outline of moral character, and the obedience of Christ the filling out of that outline by a life of perfect obedience, both as to the acts of his life and the manner and spirit with which that obedience was rendered. In the character of Christ there was wisdom, and power, and authority, without any mixture of pride or haughtiness; refinement and love, without affectation; a just preference, without partiality. His life was beautiful, and won the admiration of his followers. It was like a continual chant of praise, a picture without a fault, a succession of comely words, and deeds, and wonderful works, without one violation of common sense or one stain of impropriety. He was cheerful without levity; sober, grave, yet never gloomy; but we cannot paint a ray of light, nor can we describe the life of our Saviour as it should be.

Before him, prophets, patriarchs, and sages had endeavored to keep the law; all had erred in some point; not a child of Adam had come up to the ideal of perfection as it existed in the mind of God. Some were weak in one point, some in another; but some one of Adam's race must keep that great moral law in all its harmony and beauty, not as a negative or affirmative compend of precepts, but from choice, from love, and from nature.

The best had come short of the model. Adam, our great head, was too weak to withstand the foe of our race. Abraham had erred, so had Noah and David. God had not a man to point to as perfect. Some were too stern and haughty, others too unrefined, and easily cast down,—none had carried out the spirit of the law in all its beauty and harmony; no Christian character was perfectly symmetrical. In Christ are blended all the virtues and perfections first given to Adam with the attributes of Jehovah. In Christ, the

Father sees embodied all the loveliness and purity of our first parents in Eden, and his own stern integrity, truth and love, wisdom and power.

Christ is the grand artist. The ten precepts are the outline upon which is based the superstructure of his beautiful life; every act and word of his during his eventful life upon earth, was a filling out of this outline, and the whole is a magnificent and beautiful picture for our study. Instead of abrogating the law of ten commandments, he came to render this law beautiful, symmetrical, harmonious. The Jews had disgraced this law, and people supposed it a stern, exacting thing that no one could keep without continual scourges; but Christ came to make the law appear as it truly is, beautiful and lovely.

IS THIS YOUR PICTURE?

ONE "Rev. J. S. Furnis," a Presbyterian, is reported to have delivered recently a very striking sermon on hell. From the horrible light in which the doctrine of eternal torture is set forth, we were inclined at first to regard it as a burlesque. But as it is being copied quite extensively as an actual occurrence, we give the synopsis furnished by the Philadelphia Times. Be the report correct or otherwise, what is stated is but the legitimate deduction from the eternal-torture doctrine. It is impossible to conceive of particulars too horrible to meet its demands, though these are rarely dwelt upon now-a-days. We therefore ask the reader to look upon the picture and seriously consider whether, in the language of Bishop Newton, he can reconcile it to God and goodness:—

The Rev. J. S. Furnis, a Presbyterian, is reported by the Philadelphia Times as informing his congregation that hell is in the blazing center of the earth. "Down in this place," he said, "is a horrible noise. Listen to the tremendous, the horrible uproar of millions and millions of tormented creatures, mad with the fury of hell! Oh! the screams of fear, the groans of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions and millions! There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons! There you hear the gnashing of teeth and the fearful blasphemies of the devils. Above all you hear the roar of the thunders of God's anger, which shakes hell to its foundations." He described the inmates of this hell suffering, without a moment's cessation, the most frightful torture. The following is a passage from the sermon: "The roof is red hot. The floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot-iron floor stands a girl. She has neither shoes nor stockings on her feet. Listen! She speaks. She says: 'I have been standing with my bare feet on this red-hot floor for years. Sleep never came to me for a moment. Look at my burnt feet. Let me go off this burning floor for one moment—only for a short moment. Oh that in this endless eternity of years I might forget the pain only for one single moment!' The devil answers her question: 'No, not for a single moment shall you ever leave this red-hot floor.'"

DR. KINDALL ON THE SABBATH.

BY A. E. FLOWERS.

THE following are notes from a discourse delivered by Dr. Kindall, Sunday morning, June 6, at the Second Presbyterian Church in Kansas City, Mo.:

His text was, "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. The doctor requested his congregation to look at four conspicuous truths, or Sabbath facts, which shine like suns, and which every Christian should be able to count as easily as the four fingers of his hand.

THE FIRST TRUTH

Is, that the Sabbath originated in the example of Almighty God, the Maker of Heaven and earth, who was the first Sabbath-keeper. He set the example for mankind in six creative days. He formed the world as we see it now, and on the seventh he rested. The Creator did not rest on account of weariness. Six days were not spent in work because God required so much time to complete the task. All the world, as we have it now,—its continents ribbed with mountains,

and its oceans of water,—God could have created in six seconds as easily as in six days. He worked six days to set us an example; he rested one day for the same purpose. He designed to originate a perpetually recurring Sabbath of rest and worship. In no more sublime and glorious manner could the Sabbath have been given us. How like a peal of thunder, echoing from eternity, is that one word, Remember—"Remember the Sabbath day to keep it holy."

THE SECOND GREAT TRUTH

Is, that the Sabbath is adapted to man's wants,—adapted to his body, his mind, and his soul, just as light is adapted to the eye, and blood to the veins. The Sabbath law is no arbitrary enactment or institution. It is a natural obligation. It is not like a law forbidding you to hitch a horse to a lamp-post, and imposing a fine of five dollars if you do. The Sabbath law is not arbitrary. It fits our souls, and corresponds to our social, physical, mental, and spiritual wants. We all need the Sabbath as the fish needs water, and the lungs need breath. Without it, souls wither. And so the Sabbath law is eternal; it cannot be repealed. A law relating to revenue stamps might be repealed; but the Sabbath law cannot be repealed without first changing the structure of our souls and the structure of the universe. It is grounded on the example of God, and founded on the nature of man.

THE THIRD GREAT TRUTH

Is, that God set the Sabbath apart for sacred uses. It is lifted above other days, and should be devoted to reflection, prayer, and intenser worship than is expected on the other days of the week. He meant that the seventh day should be rescued from groveling toil at the counter, the desk, the manufactory, the shop, the mine, and the farm. He meant that the plumber, the tinsmith, and the blacksmith should lay down their tools, and, wiping the sweat from their brows, lift their faces toward God in worship, and remember eternity. He did not mean the Sabbath for a holiday. He did not sanctify it for a day of idleness, and dissipation, and wild carousals. Better far than such a seventh day, let every laborer work three hundred and sixty-five days in every year. One Sabbath of dissipation does more harm than seven days of honest toil.

THE FOURTH GREAT TRUTH

Is, that God also blessed the Sabbath. On the fourth day of July, 1776, mortal men declared the independence of this nation. On the morning after the first seventh day of creation occurred an event more wonderful; for God solemnly blessed the seventh day,—tremendous event! eclipsing the greatest things which ever occurred in human history. Think what would have been the result, if, instead of blessing, God had cursed the seventh day. Then every recurring seventh day would have darkened our lives and blasted our hopes. Loaded with malaria and contagion, we should always have dreaded these returning Sabbaths as the very bane of our lives. But God blessed the seventh day, and therefore it has come down to us like a crystal river of mercy; it has bathed our lives with blessings every week since the day we were born. What the Nile has been to Egypt, that the Sabbath has been to mankind since it was first given to Adam in Eden. By blessing the Sabbath, God freighted it with benefactions, and sent it down among the generations as a ship loaded with provisions is sent to a starving city. It is an institution as old as that of marriage.

THE BABYLONIAN SABBATH.

We have read of this Sabbath in the library which has recently been dug up from the ruins of the Mesopotamian city. In the very dawn of history we see how strictly the Sabbath was kept. We read their Sabbath law, and find that not only work of every kind, but Sabbath carriage-riding was forbidden, as well as dosing with medicine and changing apparel.

HOW THE SABBATH BRINGS BLESSINGS.

It blesses men physically. It restores wasted vitality, and gives time to wipe the grime of toil from the face. It brings blessings to men's minds,—regular seasons for calm reflection to those who have been for six days tossed on the whirlpool of business. It blesses men morally. It gives us all an opportunity to shake off the cares of life, and consider questions of right and wrong, our final account and eternal destiny. The Sabbath brings special blessings to the laborer. Every week comes the blessing-bearing Sabbath, and the laborer escapes in its holy hours from the despotism of capital.

The discourse closed with the testimony of such eminent authors as Blackstone, Schaff, and Spring, proving that the Sabbath is the principal pillar of our republic. The Elder, of course, has reference to Sunday. We would that he might see the light on the Sabbath reform, and accept it.

Kansas City, Mo., June 7, 1880.

STANDARD OF CHRISTIAN CHARACTER.

BY A. SMITH.

THERE are general truths applicable to all time, of which the fall of man and his need of a Saviour are examples; and there are special truths affecting individuals or nations. Sometimes these special truths are world-wide in their application, affecting a whole generation, and to them the term "present truth" is applicable. The preaching of Noah to the antediluvians was of this class, as is also the preaching of the Second Advent to the present generation.

Christ prayed that his people might be sanctified through the truth. (John 17:17.) Had there been some better way by which the same end might be secured, he would doubtless have provided it. To accede to every demand of the gospel while slighting or rejecting any special message that God may send, would debar men from attaining to sanctification. Had some antediluvian divine taught that a preparation for death constituted all the preparation needed for the coming deluge,—should such an event occur,—and that for this reason little attention need be given to the warning of Noah, is it not evident that such contradiction of Noah's God-given message would totally unfit one to die as a child of God, much more to be saved from drowning when the flood should come? The same rule applies to any message which God may see fit to send to man.

Every candid Bible-reader is compelled to admit that a message teaching the Second Advent as an impending event must at some time be given with an emphasis that will compel the attention of the world. That message is subdivided into those of the first, second, and third angels, the last of which closes the stupendous drama. By a careful examination of the texts and contexts that embody this Second-Advent message, we learn that it is to be world-wide in its extent, and emphatic in its tone. It must be able to define the points at issue,—the beast and his mark, the seal of God, etc.—and to control its operations and the extent of its work. Were it otherwise, it would lack the impress of its divine Author. When this message is due, is it not foolish and presumptuous to teach, as do some of our modern divines, that a preparation for death is all that is needed to constitute a preparation for the Second Advent? Can any one be a Christian, prepared to meet death, while he thus slights a message sent from God?

There are certain qualities, modified by contingent circumstances, that, in every age, constitute a Christian character. The devil would prefer to annihilate the whole structure, but, failing in this, he seems content to abstract a single unit from the sum, if, thereby, the perdition of the nominal Christian can be finally secured; and so nice is his calculation that it is frequently difficult for man to detect the deficit. It may be observed, however, that as one will wince when a sore upon the person is touched or probed, so an individual or church will evince anger when the

"one thing thou lackest" is urged as an important duty.

It is an observable feature of the present religious aspect of the world that a disregard of the law of God, and especially of the seal of that law as binding in its obligations upon mankind, constitutes the special deficit in the common Christian character of our day; and when it is urged as a duty, it is often repelled with angry demonstrations, or treated with painful indifference.

It is the province of God to define the standard of Christian character, and those who fail to comply with his requirements, to say the most charitable thing of them, sin ignorantly against its divine Author. But doubtless it will be found in the final Judgment that ignorance will excuse no one who is ignorant from choice. The only safe way is to *search for truth as for gold*, even if in so doing we overstep the bounds of creed, tradition, or early education; and those who thus search are assured that they shall "find the knowledge of God."

A STRAW.

BY MILTON G. WILCOX.

IN the New York *Weekly Witness* of June 24, 1880, is published a pastoral letter by E. A. Tachereau, Archbishop of Quebec, on the proper observance of Sunday. He quotes from Ex. 31:13, 15, and says, "As the new law is more perfect and holy than the old law, so also is the Sunday worthier of our respect and of our religious observance." Just as if the law given by the eternal God—a reflection of his character—could ever be more perfect, or admit of change. The word of God says nothing about the new law.

Again, his grace says, "She [*i. e.*, the church] commands you to cease your ordinary occupation" on Sunday. He substantiates this command, not by God's holy word, but by one of the "illustrious Fathers," Saint Antoine. "We forbid," he says, "under pain of grievous sin, the faithful of this diocese to take part on Sundays" in any pleasure excursions, etc., "even when the profit of these excursions is intended for a good work."

It is "the church," "the church," and we should expect it from the source. But the position taken by the *Witness* is indeed surprising, considering its former attitude toward the papacy. But even Saul was found among the prophets. Mother and daughters agree, and will unite on common ground. The *Witness* says:—

"The pastoral letter of the Archbishop of Quebec, the highest dignity of the church of Rome in British America, contains sentiments that would do honor to any Protestant denomination. The Archbishop severely reprehends, and that in singularly felicitous language, Sabbath [Sunday] breaking by pleasure excursions. . . . If we are asked how so much good can come out of the church of Rome, the answer is, That church has always been right in principle on most questions of morals, however far wrong in practice."

Yes; they are "wheeling into line," but the Bible assures us that God's "people shall be delivered." May we be among them.

Keene, N. Y., July 8.

—As the shadow of clouds softens the lines in the photographer's picture, and mellows to beauty sharp angularities, so trial mellows the harsh asperities of life, takes from beneath us earthly support, and teaches us to lean heavily for support on the Everlasting Arm.

—The world is perishing for the need of Christ. The church is inert, and fails of large accomplishment, often, because it lacks the spiritual presence and power of Christ. We would not have less Christianity, but more Christ; not less skeleton, but more muscle, and nerve, and blood, and flesh; not less thunder, but more lightning; not less smoke, but more fire. But this is personal work. Each Christian must "touch the hem of his garment" to receive virtue. Personal faith, and trust, and prayer, and work, in and for a personal Saviour, are the great need of the church and world to-day.

CHRIST OUR EXAMPLE.

BY F. PRABODY.

CHRIST has not only taught by word, but he has set an example which he requires his followers to imitate. He said to his disciples, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34), thus adding to the commandment of love to one another the powerful weight of his example.

"As I have loved you." Here, and here only, is the new feature in the new commandment. The doctrine of love to one another had been taught of old. Lev. 19:18. In the last six commandments of God's great moral law is found this same principle. Christ, by his example, has shown how this can be done. Love as he has loved. The beauty of Christ's teaching is its simplicity. Do as I have done. Walk where my footprints are to be seen. In solving the great problem of human redemption, there were times when, as it were, he rose above the exemplar and showed his mighty power. He stilled the roaring sea, called the dead to life, and grappled with the last enemy. At other times he acted as an example for his followers. When persecuted, he threatened not. When under the most severe trials, he committed his cause to his Father. When falsely accused, he complained not. When without home, he envied not the rich in their palaces. He was rude to none, but always gentle and mild. His labors and trials were not for himself, but that others might be benefited. In all these he was setting his followers an example. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps." 1 Pet. 2:21.

How often his apostles have set him forth as the great pattern by which his followers must be measured. Says Paul, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

An humble follower of Christ possesses an unenviable reputation in the estimation of the world, because the spirit of the world is not in harmony with the Spirit of Christ. This is the trimming process which is to mold our lives after the heavenly model. Before we are aware, we find ourselves doing some work through strife, and it may be through a little vainglory. Such was not the mind of Christ. How natural for us to want to stand high in the world's estimation. Did our humble Master do so? No; he made himself of no reputation. Often we must do the same.

Hear the experience of one who well knew the cutting, trimming, crucifying process needful to be in accordance with the pattern: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He then adds: "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus." Gal. 6:14, 17. No doubt the trying times recorded in 2 Cor. 11 are the marks to which Paul refers. He received on five occasions, from the Jews, forty stripes save one, thrice beaten with rods, stoned once, in perils of water, of robbers, by his own countrymen, by the heathen, among false brethren.

Paul endured these things that he might gain life. Who will be able to endure the trimming process in these days? The pattern is before us; it is safe to go only where he leads.

—We believe that any progress that is gained by mingling error with truth, costs vastly more than it is worth; and that this admixture is, in the long run, fatal to real success.—*Baptist Weekly*.

The Family Circle.

HARBOR NOT REVENGEFUL FEELINGS.

HARBOR not revengeful feelings
When companions prove unkind,
When vexations, stern and grievous,
Scattered on life's path you find;
When hard words are spoken of you,
When bold slanders cut and sting,
Do not dwell upon the sorrow,
Rise above each vexing thing.

Harbor not revengeful feelings,
Though a neighbor should mislead,
Never fling back taunt and jeering,
For a rude or unjust deed.
Strive to render good for evil,
Strive some kindly thing to do,
In return for bitter troubles
Wicked hands deal out to you.

Harbor not revengeful feelings,
Happy thoughts they cannot bring;
Better overcome by patience
Every woe that leaves a sting.
Have you enemies? Forgive them;
With forbearance meet each wrong;
Love a foe bath often conquered,
Changing hate to friendship strong.

Sweet forgiveness brings a blessing
To the heart that owns its sway,
Even though the culprit turn not
From the error of his way.
Let us bear in mind the precept
That our Lord gave lovingly:
"We must exercise forgiveness,
If we would forgiven be."
—Emily Thornton.

THE RESPONSIBILITY OF PARENTS.

THE responsibility of the parent is manifest in the very law of reproduction itself. As the life of the child is derived from the parent, so are its mental characteristics and its moral tendencies. We have much of hereditary drunkenness. But this is no more transmissible to offspring than other tendencies, both to vice and virtue. Dr. Dabury, of the Union Theological Seminary, Va., in his sermon on this subject gives this illustration from the last days of the first Napoleon: "As his life was consumed upon the gloomy rock of St. Helena by that awful malady, cancer of the stomach, one of the few alleviations allowed him by his jailors was the presence of a skillful Italian physician, Dr. Automarchi. The French officers near him relate that, when death was recognized as certain, the emperor laid his dying commands upon his compatriot to return to Italy, visit his only son, watch over his health, and endeavor by every resource of his art to ward off the dire inheritance of his father's disease."

Not less do we need to look after the wrong tendencies of our own natures in these reproductions of our lives, and to be forewarned ought to be forearmed. Here is the responsibility of reaching the minimum in evil transmissions, and by the most careful and thoughtful training to overcome the hereditary tendencies to evil.

We once heard the Rev. Alfred Cookman make the startling declaration that up to the period of accountability the parent was the God of the child. It seems to be as true as startling, however. The child knows no higher wisdom, no higher authority, than that of the parent. And, during the best part of the formative period, no influence is so potent as that of the parents. Their manners, words, and conduct are observed to be imitated as the sum of all excellency, their teachings are regarded as infallible. What they regard as matters of indifference are marked as indifferent by the child; what they condemn is despicable to the child; what they admire and insist upon, becomes the child's standard of right. To the parent's watchfulness and patient care in teaching and training does the child owe his future. As the child is father of the man, so do the influences which make the child also make the man.

In caring for a child we are molding a life. There are powers for restraint which belong to parents, and they are accountable for their exercise. It will be remembered that the sins of Eli consisted in this,—"His children did evil in the sight of the Lord, and he did not restrain them." Here is the power of restraint shown, and power to do is the only limit of duty. He did not restrain from evil while he could, and so teach its necessity; and when old enough to restrain themselves the sons did not appreciate the need, and so destruction came upon the family, and sorrow and defeat upon Israel.

We read recently of a miscreant stealing upon an engine during the temporary absence of the engineer and fireman, and starting it off at a high rate of speed

through a city. No doubt the law will deal with him severely, and all the people will say, Amen. But what shall be said of those who launch into being the mechanism of a new life, and start it racing through the crowded thoroughfares with tremendous motive power, but with no restraining hand upon the throttle! It means self-destruction and destruction of all in its track.

A gentleman converted at forty-six assigned as the influence which led to it the life and dying words of his mother, who died when he was but six years of age. And, as she then placed it, her hand had been on his head all these years until it led him back to his mother's God.

The responsibility of parents, faithfully met, must result well. "Train up a child in the way he should go, and when he is old he will not depart from it." And for this training the parents are responsible; it is theirs naturally and by command, and may not be relegated to another.—Selected.

FOUNDATION PRINCIPLES.

FROM an excellent essay on the "Medical Woman as a Missionary," by Sarah Hackett Stevenson, M. D., of Chicago, Ill., read before the tenth annual convention of the Woman's Foreign Mission Society of the M. E. Church, in Springfield, Ill., April 15, 1880, we take the following paragraphs, which we are sure the readers of the REVIEW will find meat in due season:—

Anything in which growth is inherent will always grow when its necessities are answered. Neglected, it dies or becomes dormant; and improper culture, that which is not adapted to its nature, produces even worse effects. Better leave the germ entirely to nature, than force it to monstrous growth. Untimely results are ephemeral. There is no such thing as ready-made liberty. Telling people they are free, or writing it in a statute book, does not make them free. Spiritual liberty likewise is never made to order. Telling a man he is good, or writing his name on the church roll, does not make him good or even better. It is line upon line, precept upon precept, here a little and there a little, that makes a strong moral character, just as it needs loaf after loaf of bread, and pound after pound of meat, to make infant forms wax strong. Begin at the beginning, is the rule for all reforms; to lift up a people, lift up the children. But child and mother are inseparable. To educate the mother is the shortest and surest way to educate the child. Woman is the natural teacher of the race, and Heaven will not permit anything or anybody to take her place. It is a surface view that names woman slave and man master. It is a truth that is just beginning to dawn upon the world, that the mother's is the angel hand that must break the great seal of the future. It makes no difference how degraded her condition, woman is the mother of the race. She shapes and molds human life; if the women worship idols, so will the men; if the women worship God, so will the men. It is woman that gives form to the thought and morals of the people: consequently whatever attempts have been made to instruct heathen men, the teaching, to a great extent, has been uprooted by the ignorance and superstition of heathen women, and any reformation that does not begin with woman has no sure foundation. Attempts to do good by reversing natural law are worse than no attempts. This is the main reason why the church has been so long in accomplishing so little.

Humanity is a unit; in it man and woman are one. You cannot exalt the one and degrade the other. First in each civilization the brute force was developed; when our ancestors lived in the German forests, and wore paint for clothing, their minds, like their bodies, were muscular, not fine. There has scarcely been a place for woman, as such: the most she has been able to do has been to keep the race from dying. This she has questioned; some have rebelled, many have despaired; but as well might the seed ask, Why am I not a flower? or the germ in the shell, Why am I not a fly? It was in the power of God to give fruit, but he gave seed. Woman has sown in tears; she shall reap in joy. . . .

We know a little of what a want of nobler work does for our own women in the shape of street-yarns and tea-table gossip, but not till this be multiplied by all the difference between Christian and pagan culture can we conceive of the lying, deceit, and low cunning that poison the atmosphere of social life. Wherever polygamy prevails, the mind and heart of woman are both ignored; she is left to the mercy of animal instincts and passions. In choosing the state of monogamy, man chooses the safest harbor outside of Heaven. Indeed, home is all he knows of Heaven. Not woman

alone, then, but man even more than woman, is enslaved by a life of polygamy; it debases his manhood and the only way to save him is to make him the servant of purity and knowledge—make her who controls him pure and intelligent. It is well known that pagan women can be reached by their own sex only, and in the economy of providence it is perhaps well that this is so, for it has needed some great emergency like this to arouse the latent love in the hearts of us all. If men could have done this work for us, we might have lived past this era unconscious of our possibilities.

There is much said of woman's mission being a home one. We all know where the mother's first duty lies, and the performance of that duty takes in all that the word of God requires of her; but she cannot ignore the outside world. The sanctity of home keeps not back the next-door fiend. Unholiness drags its slimy length across the whitest hearthstone, and coils its deadly folds around the very idol of our fireside. To be safe, we should know what there is to fear. The mother, above all others, should know the "lurking devil" in his every form. To direct a household requires more executive ability, greater culture, and more comprehensiveness of intellect and versatility of genius than to direct a State. Every good home should be, within certain limits, common property. It should be the shadow of a great rock, where the fainting may breathe the cool air and gain strength to go on. Its windows should never be closed, that its brightness may stream out into the gloaming night. Little things separate us in this world—sometimes only a brick wall; on either side hearts are beating, hopes are singing, tears are falling; but the other side knows not—cares not. We make great effort to be exclusive; we try to ignore our common dust, but it still clings to us. If we only knew how beautiful it is, we would wear it with a grace—this garment of our God. We cannot build ourselves around with palaces and think to shut out the great suffering world. We cannot break the chain of common brotherhood.

KEEP YOUR MOUTH SHUT.

THE peculiar arrangement of the narrowed and branched and delicately-furnished nasal passages are specially suited to strain the air and to warm it before it enters the lungs. The foul air and sickening effluvia which one meets in a day's travel through the crowded city are breathed with greater impunity through the nose than through the mouth. Raw air, inhaled through the mouth, induces hoarseness, coughs, etc.

The great actor Cooke, when dying, told his friend and faithful attendant, Broster, that although he could make him no bequest in money, he would give him something worth money. He then advised Broster to set up as a teacher of elocution, and to impart to his pupils, on condition of a large fee, and a solemn promise not to divulge it, the secret of his (Cooke's) extraordinary powers of voice and its unflagging quality, which was to carry on respiration through the nostrils, so as not to dry or irritate the delicate organs of the voice. Broster took this advice, and used it so well as to retire with a fortune. He made every young clergyman, who took lessons, sign a bond that in the event of his becoming a bishop he would pay a further sum of 100 guineas. John Thelwall inherited the secret from Broster, and used it with similar reserve and profit; but his son, on being appointed a college lecturer on public reading and speaking, disclosed the secret to all his pupils as a thing of the greatest importance to them.

Mr. Pitman gives an epitome of the experience of Mr. George Catlin in his travels among the Indians, of whom he visited 150 tribes. Everywhere he found the Indian women careful to press together the lips of their children after leaving the breast, and before being suspended in their narrow cradles in the open air, and he found it to be a very rare thing to hear of a death during childhood among any of the tribes, before strong drinks and new diseases were introduced among them by the whites. It is said that no animal but man ever sleeps with its mouth open, and that the lungs need a degree of rest from labor which they get with the moderate inhalation that, with a low pulse, attends perfect nightly repose.

Mr. Catlin attributes his escape from malarial fevers, and his actual recovery from pulmonary weakness, to a strict observance of the rule to keep the lips and teeth closely shut. When he went to the wilderness, he was feeble. He found himself compelled to sleep in the open, dewy air. His one main precaution secured the entire restoration of his health and vigor. He found that all Indians had good teeth, which re-

mained sound to old age, and that there were no stutters among them.

In his closing paragraphs he advises that mothers at home, and teachers in seminaries, should make nightly rounds as long as necessary, to put a stop to the unnatural, dangerous, and disgusting habit of sleeping with the mouth open. No one who has been snoring through the night feels properly refreshed in the morning. Keep your mouth shut, when you read silently, when you write, when you listen, when you are in pain, when you are walking or riding, and by all means when you are angry.—*Selected.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

CONFIDENCE.

BY ALPH. H. WOOD.

A BREATH of air acting upon the vocal organs, produces sounds which we recognize as words. By means of words we convey ideas; but, that our language may be most effective, we must, in some way, secure the careful attention and perfect confidence of the person with whom we converse. The merchant understands this, as he greets his customer with a hearty "good morning," and asks concerning the health of his family. The traveling man understands this, too, as he introduces himself, and begins his conversation on some subject which he thinks will be likely to interest the stranger. Some easily granted favor will often be of service in gaining the good-will of another. A very successful insurance agent of my acquaintance, used frequently to ask for a draught of water, claiming that by accepting, he speedily secured a friendly feeling.

The teacher, whether of public or Sabbath school, must avail himself of every opportunity to gain the confidence and good-will of his pupils. To do this successfully, he may adopt the plan of the business man, visiting them at their homes, joining in their work and pastimes, talking upon familiar subjects, meanwhile taking care to suit his conversation to their respective ages and tastes; and when this is accomplished, government will be easy, lessons will be cheerfully learned, and teaching will be a pleasure rather than a task.

DISCOURAGEMENTS.

BY ELIZA H. MORTON.

How often we hear the expression, "I am completely discouraged," and how often the countenances of those around us bear testimony to the same feeling! It may be well to inquire the cause of this universal gloom. That Satan is the prime agent is evident, and the means taken to bring about his ends are manifest. God, through the mouth of the prophet, Isaiah, says: "Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." We may conclude from this that any departure from the path of rectitude will disturb the inner calm and bring darkness to the soul. It is very easy to become negligent in regard to the little duties pertaining to the Christian life. One careless step in the wrong direction makes the next easier, and thus the heart becomes gradually and almost insensibly estranged from its God, while evil angels throng around and with their dark wings hide the light of Heaven.

There are hours in the lives of every individual when the world looks dark, burdens seem too heavy to bear, despair comes in like a cloud, and hopelessness takes possession of the soul. We are all mortal, and it is not strange that at times gloomy doubts and fears should disturb our peace of mind. It is unwise to harshly condemn those who are in darkness; for perchance in the near future the language of our hearts may be,—

"The thread I held has slipped from out my hand;
In this dark labyrinth, without a clew,
Groping for guidance, stricken blind, I stand
A helpless child, that knows not what to do.

"When all the glory of the morn was mine,
The sudden night surprised me unawares;
I see no pitying star above me shine,
I hear no voice in answer to my prayers."

And thus our feet may stumble in the road of life, our sky become overcast with clouds, and we feel the need of tender sympathy. It is well to be "kindly affectioned" one toward another, and by encouraging, helpful words to seek to brighten the lives of those around us.

There is perhaps no class of people more liable to become discouraged than teachers. The nature of their occupation is such that the nervous system is constantly excited and the sensibilities unduly cultivated. With them, little circumstances tend to depress or animate the spirits, and it is not easy to maintain that happy equilibrium so desirable.

The Sabbath-school teacher is especially liable to become discouraged. Dealing with hearts more directly than with minds, the feeling of responsibility and unworthiness is great; and when earnest labor seems to yield no fruit, then darkness comes in with a great billow of despair, and we fain would lay our armor down and resign our post forever.

When these feelings bear with crushing weight upon the soul, it is well to remember that God's strength united with our weakness will give us power. God's wisdom united to our ignorance will make us wise. The best antidote for discouragement is earnest prayer. This will instill a new warmth into the heart, open a new world of love before us, and fill our souls with joy and peace unutterable. When we consider the golden opportunities for doing good within our reach, why need we be discouraged?

The human heart has hidden strings, and the skillful educator can touch with the finger of love chords that will respond and make sweet music below. There are implanted in every youthful soul aspirations for a higher life, and yearnings for something that this world can never give. It is our work to quicken those aspirations, strengthen those desires, and gently lead the lambs of the flock beside the still waters and into the green pastures of God's everlasting love.

Those who have the care of children should remember that the sweetest bud in the gardens of earth is the innocent heart of a little child. The fairest pictures in the world's great gallery are represented upon the tablets of child-life. The brightest visions of the aged pilgrim are the dreams of early days. The loftiest inspirations of the poet are the sunny memories of a golden age. Child-nature! simple yet grand! tablets of wax, "whiter than snow!" Plastic clay, waiting for the molding hand of the educator! What can typify the beauty of a living soul? Those who fashion such material, work for eternity; for teaching means something more than training the intellect or cultivating an outward observance of human or divine law. It is something higher than form, something nobler than fear, something that elevates the entire being, and leads teacher and pupil "onward and upward" to those heights beyond mortal vision.

Teaching is a silent work. No trumpet heralds the words spoken, but the result is recorded in the great books above. Could we lift the veil of futurity and see the events of coming years, could our eyes behold the awful day of God's wrath, could our ears catch the songs of the redeemed, could we hear the rustle of angelic wings, could we see the toil of a lifetime summed up by the great Judge,—then would we realize and know that life on earth may be something nobly grand and beautiful; something infinitely higher than sensual enjoyment, ease, or gratification; something designed to fit man for everlasting habitations.

Let us then gird on our armor anew. Let us endeavor to realize more fully the importance of our work, and prepare ourselves to perform our duties more faithfully than ever before. If we do this, we shall accomplish something that will last when the heavens shall pass away; we shall lay the foundation of a building that will stand when kingly palaces are dissolved; we shall light a light that will shine when the lamps in the halls of earth are extinguished; and we shall also lay up for ourselves a "crown of rejoicing," and reap a golden harvest in the great gathering day.

THE BIBLE-CLASS.

How to teach, is a question which impresses itself with more and more force on those who have had longest experience and largest success. Those who are never in doubt on this point are most in need of elementary instruction in the aim and methods of teaching. A teacher from Indiana shows that his mind is wisely exercised, when he writes as follows:—

"I teach a Bible-class composed of ladies and gentlemen in the prime of life, and some who are fast going down its shady side. I have one or two who are always very inquisitive, and inclined to argument, on the points which are immaterial, and are not calculated to promote spiritual growth. Sometimes I am at my wit's end how to treat such, as the time is taken up, and very little good accomplished. Yet to reprove these questioners would probably result in driving them out altogether. If you can give any light, please do so."

Teaching is a co-operative work. Both scholars and leader must have a part in it. But the teacher must be a leader, rather than be led in this work. He must know what he wants to teach, to whom he is to teach it, and how he is to teach that lesson to those scholars. He must question freely, and according to a well-defined plan,—knowing why he asks a question, and to what end he is questioning. And he must consent to be questioned freely, but also according to a plan. If irrelevant or unimportant questions are put to him, he must not allow them to interfere with his plan. He may answer them briefly, and pass at once to questions of his own. Or he may say, "Well, that is a question which we might consider at another time; but now we must keep to the main subject, as all of us are interested in that." There need be no rebuke of the questioner; nor need there be any driving of him off. If the teacher is fully intent on a plan of teaching for the day, and insists on sticking at that, he will be more valued by good scholars and poor ones than if he allows them to run away with the class, himself following after. When a team is fairly in harness, with a man at one end of the reins and a pair of horses at the other, the question ought to be very quickly decided, Who is to say which way this team goes? Sometimes the horse settles this question; but not if the driver is competent to the situation.—*S. S. Times.*

A MONUMENT OF CYRUS THE GREAT.

AMONG the treasures recovered by Mr. Hormuzd Rassam during his recent explorations in Assyria and Babylonia is a cylinder to King Cyrus, which Sir Henry C. Rawlinson describes as one of the most interesting historical records in the cuneiform character that has yet been brought to light. It was written in the Babylonian script, and was discovered among the ruins of Birs Nimroud, which without doubt corresponds to the ancient city of Borsippa. The cylinder is nine inches long by three and one-fourth inches in diameter, and covered by forty-five lines of text. The writing is very minute, and it is computed that the inscription would run to about 130 lines of average length. The monument has been considerably injured, and a few portions wholly lost. "When it does begin to be legible it is found to relate to the very moment of that great historical event, the capture of Babylon by the founder of the Persian universal monarchy. Nabonidus has abandoned his capital, which has fallen into the hands of Cyrus, though he is still struggling against his fate in Babylonia. But the priestly worshippers of the rising sun declare that the gods have rejected him for his impiety, and for his scandalous neglect of his temples. On the other hand, they extol the piety, and the greatness, and glory of Cyrus, whom the heavenly powers have raised up to avenge their cause."—*American Antiquarian.*

—A Sunday-school has been opened at Wittenberg in the church on whose door Luther nailed his ninety-five theses of salvation, and in which both he and Melancthon lie buried. It began with seventy girl scholars and seven female teachers, but has grown to such proportions that in March last it was found necessary to use another church for a part of the school. The custom in continental schools of separating the boys and girls added somewhat to the necessity for this. The scholars now number about four hundred, of whom three-fourths are girls. Five of the teachers are men and eighteen are women. The superintendent is a minister, who objected at first to any additional labor, since he was already overworked; but at last he yielded to requests, and now finds delight in the new occupation.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 22, 1880.

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

Corresponding Editors.
Resident Editor.

THE TIME OF THE END.

THE position taken in previous articles on the subject of the time of the end, is that the prophetic word relative to the end was sealed till that period should arrive called the time of the end, and that in this brief, indefinite period, prophecy is unsealed, in order that the warnings symbolized by the three angels of Rev. 14:6-12 should go forth in the form of special messages of divine truth applicable to the closing work of the gospel of Jesus Christ.

It was not the design of God that the soon second advent of Jesus Christ should be proclaimed by the apostles, by the martyrs, or by the reformers. The specific work of giving this message to the world, is reserved to the very generation that will witness the coming of the day of God and the revelation of his Son from Heaven.

The prophetic words of the apostle to the church at Thessalonica fully sustain the position taken:—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:1-8.

1. The subject introduced is the second coming of Jesus Christ, and the gathering of his people to him at the time of the resurrection of the dead.

2. The apostle warns the Christian church all along the centuries against looking for the Second Advent, until the close of the period of papal rule, the time, times and a half of Dan. 7:25; 12:7, which is the 1260 days [years] of Rev. 12:6, 14.

3. The mystery of iniquity worked in the days of the apostle and hindered the development of the papacy until it was removed about the year A. D. 508.

4. In his time, the papacy was revealed as a blasphemous, persecuting power, covering the time from A. D. 538 to A. D. 1798.

5. The papacy has exalted itself above God in that it has offered pardon for sins before they were committed, a thing which God has never done, and in exalting the rival Sabbath of the Roman church above the Sabbath of the Lord our God.

6. It is worthy of especial notice that the warning of the apostle against looking for the day of God too soon, closes with the close of the 1260 years of papal supremacy, just where the time of the end commences.

Eighteen years prior to the commencement of the time of the end, the fulfillment of the special signs of the second coming of Christ, in the sun, in the moon, and in the stars, commenced. Christ speaks of the signs of his second coming as follows:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the

earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28. Again our Lord says:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:29-35.

Our Lord states, as recorded by Luke, that when these special signs of his coming should begin to come to pass, his people should look up, and lift up their heads in faith and hope; for their redemption draws nigh. The first signs, those in the sun and moon, occurred a century ago the 19th of last May.

And again he says, as recorded by Matthew, that when his waiting people should see all these things, they should know that his coming was near, even at the doors.

J. W.

FASTING AND PRAYER.

THE Scriptures of the Old and New Testaments speak of fasting as a religious duty. The object of fasting seems to be a double one, embracing self-denial and that abstinence which conduces to clearness of thought and keenness of perception. Appetite, one of God's great blessings when controlled by the higher powers, becomes a debasing tyrant when it overrules reason.

The representatives of the race were tested on the simple matter of eating. They fell by yielding to appetite. Our adorable Redeemer commenced the work of redemption just where the ruin occurred. He walked over the very ground where our first parents fell. He observed a rigid fast, for a long period of time.

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered." Luke 4:1, 2.

The prophets of God fasted. It is said of Moses that "he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water." Ex. 34:28. It is said of Elijah that he "did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19:8. These cases were miracles and out of the common rules of nature. And it is a remarkable fact that these three, our Lord, Moses, and Elias, were on the mount of transfiguration at the manifestation of the kingdom of God in miniature.

The prophet Daniel observed a partial fast for the period of twenty-one days. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10:2, 3.

"The Jews, in times of public calamity, made even the children at the breast fast. Joel 2:16. It does not appear by our Saviour's own practice, or any commands that he gave to his disciples, that he instituted any particular fasts, or enjoined any to be kept

out of pure devotion. But when the Pharisees in the way of reproach told him that his disciples did not fast so often as theirs or John the Baptist's, he replied, 'Can ye make the children of the bride-chamber fast, while the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.' Luke 5:33, 34, 35. That is, Fasting is a duty fitted to a day of mourning and affliction: it is not yet a time of mourning to my disciples, while I am bodily present with them; yet the time shall come when I shall be taken from them, as to my bodily presence, and when they shall meet with many troubles and calamities, then it will be seasonable for them to perform this duty of fasting. Accordingly, the life of the apostles and first believers was a life of self-denial, of sufferings, austerities and fasting, as appears from the life of the apostle Paul. 2 Cor. 6:4, 5; 11:27. Fasting is likewise confirmed by our Saviour's discourse on the mount, though not as a stated, yet as an occasional, duty of Christians, in order to, and as an indication of, their humbling their souls for their sins, or under the afflicting hand of God, Matt. 6:16, where our Saviour requires that this duty be performed in sincerity, and not in hypocrisy; for the glory of God, not for ostentation and appearance unto men."—Cruden.

Sabbath, the 24th of the present month, will be observed by S. D. Adventists wherever they may be situated, on the Western or Eastern continent, as a day of humiliation, confession of sins, and earnest prayer. The necessities of his people have ever been God's opportunities for manifesting himself graciously unto them. The perils of the last days are upon us. The world, the flesh, and the devil unite to lead us from God, our only source of strength. The prophetic description of the last days and its duties given by the prophet seems applicable to our time, our condition, and our wants. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:1, 12, 13, 15-17.

Another prophet contrasts a fast that is offensive in the sight of God with one that he accepts, and one which brings his blessing. He inquires:—

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he

shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity, and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:8-11.

The following chapter opens with a rebuke, and yet that rebuke contains words of encouragement to those who turn to the Lord with all the heart: "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." Chap. 59:1, 2. When we, as a people, put away our sins by confession, and turn to the Lord with full purpose of heart, he will hear us, and his hand will be reached down to save. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

It will require a strong effort on the part of many to fully wake up to the deceptions which are upon their minds. Their true condition, the work of repentance before them, and the great blessings awaiting them if they will receive the counsel of the True Witness, are thus described: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:17-20. Please notice these points:—

1. This appeal is made to the seventh, the last form of the Christian church, just prior to the second appearing of her Lord.

2. The deception upon the minds of the members of this church relative to their standing before God, seems complete. They cannot justly be charged with hypocrisy. Their honesty is fully vindicated by the words: "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

3. "Out of the abundance of the heart the mouth speaketh." They say, "I am rich, and increased with goods, and have need of nothing," because it is a settled impression with them that this is their true condition. As a people we have felt called upon to stand in defense of unpopular truths of God's word, and have not realized the importance of walking with God as we should. To say the very least, we are in danger of sliding into a condition of coldness and blindness, where we shall derive more satisfaction from the facts that we have the truth, and that the hand of the Lord has been in our work, than we do in that other fact, that it is our privilege to enjoy the sweetness and holy power of an indwelling Saviour.

4. The repentance, humiliation, and earnest prayer on the part of our people must be proportionate to our condition and wants. Tenderly our Lord appeals: "As many as I love, I rebuke and chasten. Be zealous therefore, and repent." The tender love of the Father, and the yearning pity and love of our Redeemer, should move us to zeal in returning to our first love by fasting, humiliation, confession, and prayer.

5. No common blessing is here offered to those who are waiting for the coming of the Son of man. Christ pleads, in the most touching manner, for admission to our hearts, that we may commune with him and he with us: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will

come in to him, and will sup with him, and he with me."

Brethren and sisters, let the tender love of Christ that appeals to you in these words soften your hearts. Open the door, I pray you, and let the dear Saviour in. Prepare him room, that he may abide with you. It is our privilege to enjoy an indwelling Saviour. Turn out of your hearts, I beseech of you, that which is offensive to your Lord. Put away your love for the things of this life, and cease murmuring and complaining at the wise providences of God.

Nothing can be more appropriate for you, and acceptable to the Lord, than a sin offering from your hands, for your past wrongs and sins, and a thank-offering for his sparing mercy. We, as a people, need more of that religion liberally manifested in the life of Cornelius. Luke says of him, that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Acts 10:2. An angel visits this good man, with these comforting words: "Thy prayers and thine alms are come up for a memorial before God." Verse 4.

Satan has succeeded too well in his work of estranging hearts that should be knit together as were the hearts of David and Jonathan. "And Jonathan loved him as his own soul." 1 Sam. 18:1. Petty difficulties have arisen among brethren, which can be swept away by a single breath of the love of Christ. But before that heavenly influence can come in, there must exist a spirit of humiliation, confession, and prayer.

The power of Satan to magnify the wrongs of others, and hide our own from sight, and to tempt to jealousy, envy, and even malice, is wonderful. The only safe rule by which to be governed in estimating the moral worth of others, and their standing before God, is to take the most favorable view of their words and actions. Let it be borne in mind that Satan will press the tempted to take the most unfavorable view. A brother or sister may speak a word unguardedly, but innocently, which may be wrested from its design, and made a great offense with the use of Satan's magnifying lens.

May God help you, dear brethren and sisters in Christ, to return to the Lord in faith and hope. The words of the apostle to the church at Philippi seem applicable at the present time. No longer look upon the dark side of things. By beholding, the mind becomes changed to the image of the things upon which it dwells. Dwell upon the dark side, and the mind and soul gather darkness. Dwell upon the side of light, of hope, and of forbearance and love, and the mind gathers light, love, and the spirit of forbearance and of Christ.

"Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:4-8.

Ministers should set an example to the flock of God in these things. Above all others, they will be tempted powerfully to put a wrong meaning upon the words and actions of their fellow-laborers. They should remember that Satan is ever ready to tempt weak members of our churches to jealousy and fault-finding of those who labor for their souls. Is it the duty of the members of all our churches, to take special heed to the words of Paul where he says, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith

follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and forever," Heb. 13:7, 8, then, certainly, brethren in the ministry should be very careful and tender of the reputation and influence of their fellow-laborers.

Would they impress the minds of the members of all our churches with the importance of these words of Paul: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you," verse 17, our young preachers, especially, should respect that organization under which we have flourished. And all of Christ's ambassadors should cherish the spirit of love and forbearance, and should ever put the most favorable interpretation possible, upon the course pursued by their fellow-laborers.

The apostle, addressing his brethren in the ministry, says: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen." 1 Pet. 5:5-11.

God pity and bless our dear fellow-laborers, toiling at great distances apart in the vast harvest field. And may each one deeply sympathize with his fellows in their toils and trials. Pressed with work and care, and burdened with grief at the coldness they meet as they go out to preach to men whose hearts are as hard as steel, they need the prayers and sympathy of all. They must be humble men, free from condemnation, that the power of Christ may rest upon them, that in the warmth and ardor of their souls, they may melt their way to the hearts of the people.

And while July 24 shall be a day of fasting, humiliation, confession, and prayer, may it be a day of forgiveness of God, and of one another. The Lord uses this expression in the model prayer given to his church, "Forgive us our debts, as we forgive our debtors," and adds: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:12, 14, 15.

We recommend that on fast day, the eighteenth chapter of Matthew be read in public service and at private devotions. Mark well verses 5 and 6, "And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

May God save ministers and people from falling under condemnation illustrated by so strong a figure. "Let brotherly love continue." J. W.

RESPONSES.

THE responses from all parts of the field to the appointment of Sabbath, July 24, as a day of fasting, humiliation and prayer are very encouraging. Elder R. M. Kilgore, President of the Texas Conference, writes under date of July 18:—

"I can assure you that the appointment of a day of fasting and prayer meets a hearty response in my heart. The solemn realities before us that some of God's devoted servants, who have, by ceaseless toil, bearing heavy burdens, and constant care, been brought to their present, sad physical condition; that faithful

consecrated men are so much needed to fill the numberless calls for efficient labor from destitute fields; that the wide harvest is already white for the reapers; and that only a few more short years are offered us in which to accomplish the work of the final warning message, call for deep humiliation of heart, confession of sins, and earnest, fervent prayer to God.

"As a people we have great reason to thank God for what has been accomplished through his faithful and tried servants. The work is of God, and he is interested in its advancement. His arm is not shortened that it cannot save. To humble our hearts and put away our sins is to insure his divine favor and blessing. Oh! for more of the power of the Holy Ghost to rest upon his ministers and people. We must have a deeper consecration. I can speak for myself and my brethren in Texas, that every effort will be made to regard the day as suggested."

Elder O. A. Olsen, President of the Wisconsin Conference, writes July 15:—

"I am heartily in favor of a day of fasting and prayer as appointed by the General Conference Committee, and hope that every church, and every individual in the Wisconsin Conference will engage in it with all their heart. 'And ye shall seek me, and find me, when ye search for me with all your heart.'"

Elder S. B. Whitney, President of the Dakota Conference, writes July 14:—

"I hasten to respond to your call for a day of humiliation, fasting, and prayer. I wish to say that the suggestion meets with a warm response in my mind, and I pledge a hearty co-operation in the object of the call."

Elder Smith Sharp, President of the Kansas Conference, writes July 11:—

"I am glad to see the appointment for a day of fasting and prayer. I shall engage in it with all my heart, and am anxious that our people in Kansas all enter heartily into it."

Under date of July 17, Elder R. F. Cottrell, of the New York Conference, writes:—

"I approve of the appointment, and recommend that all lovers of the truth for these times observe it, seeking God in earnest by true faith. God is ready to help. It will benefit us to seek him. The cause will triumph gloriously. May we have a part in the work, and be prepared to triumph with it."

A GOOD WORK.

We have received from F. F. Elmendorf, President of the "Citizens' League of Chicago (Ill.), for the Suppression of the Sale of Liquor to Minors," a copy of the Constitution, By-Laws, and First Annual Report, of said League. This organization was formed in the latter part of the year 1877, and sprung from the apparent necessity for some action to prevent the glaring violation of both the city ordinance and the State laws in reference to the sale of liquor to minors.

In the riots of 1877 it was observable that nearly every riotous procession was headed and largely controlled by persons under twenty-one years of age. This drew attention to the criminal reports of the city, when it was found that a large percentage of the crimes committed, were committed by minors, and that these crimes were owing in large measure to intemperance. An investigation of the manner in which the saloons were conducted revealed the startling fact that in the latter part of 1877 there were some 30,000 boys and girls under the age of twenty-one, who were habitual frequenters of the 3,000 saloons in the city, and that from one-fourth to one-third of all arrests for crime were of persons under twenty-one years of age.

In this state of things the League commenced its work, from which the following encouraging results have already appeared: During 1878, the first year of the League's work, the number of arrests for crime fell off from 6,818 to 5,400, a decrease of 1,418; and during the two years of its work, namely 1878 and 1879, the number of commitments to the Bridewell fell off 535. Between 350 and 400 saloon-keepers have been prosecuted, and nearly 300 of them convicted. About 200 of these either abandoned the business or removed to other localities. Between 400 and 500 homes were visited by officers of the League in the interest of minors found in saloons, for which they received sympathy and gratitude in all cases but one or two. Six of the most notorious places were

watched one night, Oct. 4, 1879, and it was learned that they were visited by 11,608 men and boys, and 1,007 women and girls. A petition signed by over 1,400 leading citizens, secured the revocation of the licenses of four of these six places.

Other gratifying effects are also seen. A tour of inspection on the evening of Jan. 7, 1880, showed that on State street from 22d to 12th, not a boy or woman was found in any of the saloons, with one or two exceptions. One notorious place was found locked, tenanted, and for sale. A concert saloon had three or four present as an audience, another about thirty, another was occupied for gospel meetings, and between Jackson and Madison streets on Clark street, no less than five saloons have given place to respectable stores.

This is a good work. All efforts to save the youth from the downward path of intemperance, vice, and death, are most noble and praiseworthy. Such a movement has a claim for sympathy and aid upon all right-minded people. We trust this movement in Chicago will be amply supported; and we would rejoice to see similar leagues formed all over the land. By all means circumscribe to the smallest possible bounds the limits of these twin plague-spots of the nation,—intemperance and licentiousness. Further information respecting the organization and working of this movement, or the formation of similar leagues, can be had of F. F. Elmendorf, Room 2, Farwell Hall, Chicago, Ill.

Our Tract Societies.

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

OUR T. AND M. SOCIETIES AND INSTITUTIONS.

BY ELDER S. N. HASKELL.

THE relation which our T. and M. societies sustain to our various institutions should never be forgotten. Although they have a specific work to perform in distributing our publications and sending our periodicals to all parts of the world, their responsibility does not by any means cease here; and if their efforts are confined to one or two phases of the work their usefulness will be greatly diminished. There are duties which they owe to our institutions, and which should ever be borne in mind, both by officers and members.

The health and temperance work and our Sabbath-school and educational interests are as much a part of God's work as the selling of our publications. The T. and M. officers should therefore study to promote the interests of these enterprises; in fact, unless a man has an interest in all of our various enterprises, and can inspire the same spirit in the other officers and members of the society, he is not a suitable person for a T. and M. president. When any special move is made, the tract societies should be ready to give their co-operation for its support. To help forward such enterprises is one of the objects of the society, as given in the Constitution. In the early experience of these societies, some discouragement may have existed with business men, because not all the promptitude and efficiency which could be desired was manifested on the part of the societies; but this should not cause any society to feel less interest in any institution. There should ever be a willingness, yes, an anxiety, to co-operate with and build up the different enterprises which are connected with the work of present truth. Prominent among these are the Sanitarium and College. Documents descriptive of the former, and setting forth the scientific principles upon which diseases are there treated, should be placed in the hands of the feeble everywhere. Our ministers and tract-society officers, especially, can do this. The president and secretary should look after the matter, and provide the necessary means.

The pledges to various enterprises which are made at the different camp-meetings, should be placed in the hands of the State Secretary, who should see that they are sent, with proper instructions and explanations, to each district, so that every person in the State may have the privilege of contributing to whatever object is presented, and thus of co-operating in this work. It may be said that many of our brethren are poor, and cannot help financially in all these different enterprises; but all should have an opportunity, and the effort of calling the attention of the brethren and sisters to any such move, in itself, awakens an interest and sympathy which is often worth more than money.

We plead for co-operation in the different branches of this work. Each has a part to act in the cause of God; and the greater the interest taken by our brethren

and sisters in the prosperity of each enterprise connected with this work, the more of an understanding faith they will have, and the stronger will be the influence which binds us all to the cause of God and to one another.

The *College Record*, also, is an important means of increasing the influence and prosperity of our school, and should receive its share of attention.

It will require much thought and practice to successfully present these different phases of our work to our brethren; but we should remember that this education is what will make any minister or T. and M. officer useful in the cause of God.

A single expression occurs in Hosea 7:8 which is significant: "Ephraim is a cake not turned." He had so mingled with the heathen and learned of their ways that he only preserved one side for the Lord. His whole soul was not interested in the cause of God. An unturned cake would be baked on one side only, and hence it would be unpalatable. When our missionary societies lose the spirit of any one branch of this work, they are so far lacking in thoroughness and efficiency. Let every enterprise be taken hold of and carried forward with thoroughness, and we shall see a healthy growth in our churches. It will enlarge the mind and give more comprehensive views of the work. The more of it our minds can comprehend, the more useful we become, and the better prepared we are to do the will of God acceptably.

SKETCHES FROM THE LIVES OF MR. AND MRS. JUDSONS.—NO. 5.

THE moral precepts of Buddhism are remarkable for their purity, and, concerning the relations of man with man, in many respects they resemble the Mosaic law. They inculcate benevolence, tenderness, forgiveness of injuries, and love of enemies; and forbid sensuality, love of pleasure, and attachment to worldly objects, together with more prominent sins, such as murder, robbery, licentiousness, deceit, falsehood, etc. The punishments pronounced against sin are awful beyond conception. For the least departure from rectitude, almost infinite suffering is the consequence. Buddhism is described as a pure system of law, with rewards and punishments without relenting, without pardon or hope for the guilty.

It is interesting to notice the practical effect of such a system of religion upon the human mind. The impossibility of avoiding punishment is at once apparent, and as the intensity of the threatened suffering cannot be comprehended, no barrier whatever is raised by it against sin. There is nothing in this form of religion which has power to move the heart, or to exert a restraining influence on the life, and the mind sinks down in utter helplessness. The Burmans are, therefore, a blood-thirsty, cruel, and vindictive people, noted for treachery and deceit.

We have thus far noticed some of the most interesting events in the history of Mr. and Mrs. Judson to the time of their arrival in Burmah; also some of the characteristics of the country which was to be their future home and field of labor, and of the people among whom their lot was cast. At this point, surrounded with circumstances of such a discouraging nature, and having passed through so many trials and hardships, we should naturally be interested to learn how they felt with reference to the perilous work upon which they had entered. The following extracts from Mrs. Judson's journal, written at this time, give abundant testimony on this point:—

"Though we find ourselves almost destitute of all those sources of enjoyment to which we have been accustomed, and in the midst of a people who are at present almost destitute, on account of the scarcity of provisions; though we are exposed to robbers by night, and invaders by day, yet we both unite in saying that we were never happier, or more contented in any situation than we are in the present one." "Were it not for the support we derive from the gospel of Jesus, we should be ready to sink down in despondency in view of the dark and gloomy scenes around us." "Oh, if it may please the dear Redeemer to make me instrumental in leading some of the females of Burmah to a saving acquaintance with him, my great object will be accomplished, my highest desires gratified. I shall rejoice to have relinquished my comforts, my country, and my home." "O Lord, here I am! thou hast brought me to this heathen land, and given me desires to labor for thee. Do with me as it pleaseth thee. Make me useful or not as it seemeth good in thy sight. But oh, let my soul live before thee; let me serve none but thee; let me have no object in life but the promotion of thy glory."

A little later she says:—

"Have been writing letters this week to my dear friends in America. Found that a recollection of former enjoyments in my own native country made my situation here appear less tolerable. The thought that I had parents, sisters, and beloved friends, still in existence, and at such a distance that it was impossible to obtain one look, or exchange a word, was truly painful. While they are still in possession of the comforts I once enjoyed, I am an exile from my country and my father's house, deprived of all society, and every friend but one, and with scarcely the necessaries of life. These privations would not be endured with patience in any cause

but that in which we are engaged. But since it is in thy cause, blessed Jesus, we rejoice that thou didst give us so many enjoyments to sacrifice, and mad'st it so plainly our duty to forsake all in order to bring thy truth to the benighted heathen. We would not resign our work, but we are contented with our lot, and live for thee."

As no progress could be made in their missionary labors until the language was mastered, Mr. and Mrs. Judson applied themselves cheerfully and diligently to its acquisition, combining with this labor, at as early a period as possible, the work of translating the Bible. Those who have acquired a modern European language, with the aid of grammars, dictionaries, and other suitable books, can scarcely estimate the labor of learning, without such aids, such a language as the Burman. In fact, Mr. Judson thinks more progress can be made in the French, in a few months, than in the Burman in two years.

The Burman books were made of palm-leaves, marked, or engraved, with an iron style, or pen, without ink. Those who are accustomed to clear characters on paper, can hardly imagine the difficulty of tracing out these obscure scratches on dried palm-leaves. Another difficulty was, that in writing, their words are not divided, like ours, by breaks, points, and capitals, but run together in a long continuous line, a sentence or paragraph seeming like one long word. And still another difficulty was that a great variety of verbs must be used to express one action, either as performed by persons of different rank, or as done under different circumstances. Thus there are three or four ways of speaking of eating, sleeping, lying, etc., one of which is used when speaking of the king, another of priests, another of rulers, and another of common persons. As an example, for our term, to wash, there are many words, as different ones are used when applied to the face, hands, dishes, linen, etc.

In printing, about one thousand characters must be used. This art, however, was unknown to the Burmans, until introduced by the missionaries. Before Mr. Judson's arrival at Rangoon, the English Baptists had made some effort to establish a mission at that place. A Burman grammar had been prepared, and the Gospel by St. Matthew translated into that language; but they were so inaccurate as to be of little value. At an early period in his study, Mr. Judson prepared a brief grammar for the use of missionaries, which was esteemed very highly on account of its brevity and completeness.

At one time, finding the literature of Burmah exceedingly fascinating, especially the poetry, he had sundry pleasant visions of enriching the world of English literature from its curious stores. But the dream was soon dispelled; for he saw that such an appropriation of his time would lead him aside from the peculiar work to which God had called him, and although in learning the language he had become familiar with a hundred Burman tales, and could repeat Burman poetry by the hour, he never committed a line to paper. Thus he ever kept himself aloof from anything, however agreeable it might be, which would detract from the work of the mission. In the words of Mrs. Judson, he "considered many things perfectly proper, and even desirable, on the part of others, objectionable in a missionary." M. L. H.

THE IMPORTANCE OF THE VIGILANT MISSIONARY WORK.

BY ELDER B. L. WHITNEY.

Of all the various departments in the work of our T. and M. societies, none is of greater importance than that of the vigilant missionary work. The correctness of this proposition will be seen by a careful consideration of the following points:—

1. The strength of the T. and M. system lies not so much in the amount of labor performed by any individual, as in the united efforts of all those interested in the advancement of the truth; and that branch of the work which offers an easily accessible field of usefulness to the greatest number, is, for this reason, of the most importance.

2. The proclamation of the truths of the "third angel's message" will be more general than that of any other message ever given to the inhabitants of the earth. The last generation will be thoroughly warned concerning the judgments of God that are to come upon the world in connection with the second advent of Christ; for this warning is to go to every kindred, nation, tongue, and people. It will go not only through the instrumentality of those who are called to publicly proclaim the truth, but through the efforts of the vigilant workers who in the providence of God are silently doing their part in the same great work. By means of our publications and

periodicals, the truth will be carried to many who would never have an opportunity of hearing it from the living preacher, and doubtless to thousands who would never personally come in contact with others holding these views.

3. There must be those who will especially feel the responsibility of this work, and who will devote themselves to it in such a manner that they may become educated as to how the work should be done, and thus be able to do their part in the great system by which it is to be carried forward. There are many difficulties in the way of reaching those who never come under our personal influence, whom we may yet desire to interest in the truth. To successfully meet and overcome these difficulties, to learn how to devise ways and means whereby we may accomplish the desired end, and, above all, to become connected with God in such a way as to give efficiency and success to our efforts, will be an experience of inestimable value to those who engage in this work. The benefits, therefore, will not consist simply in the good done to others, but there will also be a reflex influence upon those who are thus seeking to be co-laborers with Christ and angels in promulgating the last warning message. This last point in particular should not be lost sight of. Its importance cannot be over-estimated when we realize that what we need as a people, is this very effort to educate ourselves for the work of God.

The V. M. work offers all these advantages to those who will engage in it. All may here find a useful field of labor. Multitudes may be reached in this way who otherwise would never hear the truth. And there is here afforded an opportunity for educating the mind and heart not found in any other branch of the work. There are hundreds, and even thousands, among our people, and especially among our sisters, who are so situated that their personal association with those to whom they may present the truth, is very limited. Many such are anxiously inquiring what they may do for the Master. These may find an ample field for usefulness if they will learn how to present the truth as prepared in our publications, particularly in our periodicals, to those who, though strangers, are only waiting for the truth to be presented to them in order that they may accept it. So long as there are men and women yet unwarned, so long will there be a field for those who have a heart to occupy it. Many a sister whose sphere of influence is mainly confined to her own home, might by this means widely extend that sphere. From the early history of the work it will readily be seen that a knowledge of the truth cannot be disseminated to the extent indicated in the prophecy simply by the public labors of the ministers; and if other agencies are to be employed, as undoubtedly they must, then intelligent thought will be necessary to perfect plans for carrying on the work in this manner.

The providence of God has plainly prepared the way for this kind of labor. When we look at the wonderful facilities afforded by the postal system of the present day, and remember how recently it has been brought to its present state of perfection, who can doubt but that it is one of the agencies which the Lord has prepared in order that the truth may be carried to every portion of the globe? We have but to reflect on the condition of things as they existed fifty years ago to realize something of the difficulties we would encounter were it not for these very agencies which the providence of God has provided.

In conclusion, we would call attention to what has already been accomplished in this department of the work as the best evidence of its importance. There are hundreds of persons not only in our own land, but scattered throughout every civilized country in the world, who today are rejoicing in the truth brought to them through these instrumentalities. These persons have in turn become active workers in the missionary cause, and thus the way has been prepared for the establishment of several important missions now in successful operation. The recent experience of Bro. Andrews in successfully reaching the French people through the medium of their paper thus circulated by the V. M. workers, is a deeply interesting illustration of the importance and utility of this feature of our work. The obstacles in the way of presenting the truth in those countries are such that the people could not be reached even if there were those who were able to go out and preach the truth to them. Yet the silent messenger, under the blessing of God, is reaching the hearts of the people, and preparing the way for the more public proclamation of the truth.

With all these evidences before us of the importance of this work, who among us will be found standing as idle spectators on the field where so much remains to be

done? Shall we not, rather, with earnestness and zeal, and seeking the special help of God, address ourselves to this work with the determination to become efficient workers in this part of the Master's vineyard? What we need, as individuals, is a more personal interest in the work of God, to become connected with it so that our hearts shall be imbued with the spirit of the work, that we may labor for the salvation of others with that sincere love that will make our endeavors earnest and faithful. It will cost us an effort to thus educate ourselves, but without this education we cannot be prepared to take an acceptable part in the work, nor shall we be intrusted with it. In view of what is being accomplished by some who have given themselves to this branch of the work until they have learned how to labor successfully, it is safe to say that not one-fifth as many copies of the *Signs of the Times* are being taken for the V. M. work as might profitably be used, if all those who could do so, should engage in it with an equal interest. The fleeting moments are swiftly hurrying us on to the day of God; and the opportunities for labor are fast passing. "The night cometh, when no man can work." May the Lord give us a heart to labor while the day lasts.

HEART-LONGINGS OF A CHINAMAN.

ABOUT seven years ago I visited Chak Tu, a large city in the northern part of the province of Fuh-kien. We opened a chapel there, and it was a great day in the town, because the foreign man had come there, and opened a "religion hall." The people came in crowds to listen, and as they went through the principal street they made a great noise and commotion. They met a blind man, seventy-five years of age, who inquired what all the noise was about.

They said, "Don't you know that we are going to hear the foreign man who has opened a religion hall?"

Then the old man said, "I will go too." They took him by the hand and led him to the mission chapel.

The missionary arose and read this text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Then the old man jumped upon his feet, clapped his hands, and said, "Thank you, sir, very much; that is just what I have been longing and praying for for many years."

The people said, "He is mad; turn him out."

He answered, "No; I am not mad, but I know what I want, and what I have been praying for for many years." Six months after that I went to the same place, and seven men were brought to me for baptism. Among them was the dear old blind man. Every man who is baptized is called upon to stand at the font and to declare to the congregation what God has done for his soul. This was the old man's story:—

"When I was twenty-five years of age I came to the conclusion, like many others, that idolatry was vain. In despair, one morning, as I was walking behind my house in a field, I saw the glorious sun rise out of the east, and I fell down and worshiped it, saying, 'O Sun, take away the load from my heart.' Again in the evening, as the sun was going down behind the hills, I said, 'O Sun, before you go, leave a blessing behind thee, and take the burden from my heart.' For two years I worshiped the rising and setting of the sun, but the burden remained on my heart. Again, as I was walking in the fields, I said to myself, 'Perhaps the moon can save me;' and I prayed to the moon for twelve long months. But no peace came to me either from the sun or from the moon. Next I turned to the glittering stars, and for a year I worshiped them. But they brought me no comfort. One day I threw myself on the ground and said, 'If there be a ruler above the stars, reveal thyself to me.' But no voice came from the ruler above, and I went on my weary course in the world till I became a blind old man bearing the burden in my heart. Hearing a commotion in the street, I asked what it was all about. Upon learning, I went to hear the foreign man preach. I heard him describe the great God above, and then he went on speaking of his love to man. I could stand it no longer, and jumping on my feet, I exclaimed, 'That is just what I want.' Now to-night here I am, standing at this font, about to be received into the church of Jesus Christ, and I can say with Simeon, 'Lord, now let me die in peace, for I have found my Saviour, and the burden is taken away from my heart.'—J. R. Wolfe.

—The Bible tells us of the streams, that it may allure us to the fountain; it tells of the past acts of God's faithful love, that we may be led to set our hope on God, and to feel assured that He who hath helped will help, and that He who hath loved will love unto the end.

—A man may talk virtuously, but if he live in secret an impure life his unconscious influence for evil will destroy the effect of his words. Character influences independently of its professions, and this influence of character is the heaviest weight in the scale of life.

COMFORT.

BY L. A. CARTWRIGHT.

In the land beyond the river,
Where the years are ever young,
There the spirit sorrows never,
And no human heart is wrung.

There the bliss will be eternal,
For the Lamb of God is there,
And the joy sublime, supernal,
All the ransomed ones will share.

Courage, then; a little longer,
Fellow-pilgrim, struggle on;
Let each trial make us stronger;
Soon the victory will be won.

What a privilege to labor,
What exceeding great reward,
Winning friend, and foe, and neighbor
To the service of the Lord.

Heavenly Father, give us wisdom,
Grace, and faith the race to run,
So that in thy coming kingdom
We may hear from thee, "Well done."

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.

WISCONSIN.

Plover, Portage Co., July 12.—We commenced meetings at this place, July 7. The attendance has been good; from seventy-five to one hundred and fifty are present each evening. We are not without hope. The weather is quite unfavorable; it rains nearly every day.
N. M. JORDON.
J. J. SMITH.

Lake City, Weston, Lucas, and Falls City.—Spent Sabbath, June 26, with the Lake City church. We had evidence that the Lord met with us. The prayer and social meeting was one of interest; at the close we all covenanted together that for the coming year we would try to be more faithful in the cause of the Master. On the evening of the 29th, met with the church at Weston. We were sorry to find troubles existing among the brethren, but we trust that this company will yet see better days.

July 3 and 4 we spent with the Lucas company. This was their quarterly meeting. Bro. Meade joined us here, and spoke to the brethren with good effect. Five were added to the church by baptism.

We are now holding meetings at Falls City. The message has never before found its way to this part of the country. The attendance thus far has been good. We hope for some fruit. Brethren, pray for us.

Falls City, Dunn Co., July 13.

S. FULTON.

NEW YORK.

Euclid, July 14.—Have now spoken on the Sabbath question three times. The interest does not seem to abate, but rather to increase. We feel confident that some are deciding to obey. Our friends are increasing in numbers every day, and they care for our wants faithfully. We are trying to sow the seed of truth in the fear of God, praying him to give the increase.

GEO. D. BALLOU.

GEO. W. BLISS.

Lisbon Center, July 13.—We have been here over four weeks. The field is a hard one, and the crust of prejudice has been very hard to break, but after persevering labor we see some tokens of good. We have been able, with God's blessing, to maintain the interest, so that the attendance is as good as at any time during our meetings, and a spirit of solemnity and conviction seems to be settling down upon quite a number; so we shall hold on for a while yet, trusting that the Lord will give the increase. Bro. Humphrey, from Rome, has just joined us to aid in the work. We request the prayers of the people of God.

We attended the quarterly meeting for Dist. No. 4 at Buck's Bridge last Sabbath and first-day. The attendance was small, yet nearly all the churches in the district were represented. The interests of both the T. and M. and the H. and T. work were considered.

M. H. BROWN.

C. C. LEWIS.

ILLINOIS.

Allendale and West Salem.—I left Allendale, July 2, Brn. Foster and Willoughby remaining to conduct the meetings. Quite a number are interested, and we hope for good results.

July 3, 4, I attended the quarterly meeting at West

Salem. While celebrating the ordinances, the Lord came very near by his Spirit. Five were immersed. I go from here to Webber Grove.

G. F. SHONK.

July 6.

NEBRASKA.

St. Edwards, Boon Co., July 6.—We pitched our tent at this place, and commenced meetings July 1. Owing to the wet weather and the people having their minds all taken up with the Fourth of July celebration the attendance at our lectures has been small. There exists much prejudice in the minds of the people against us; but our congregations are growing larger, and the interest seems to be increasing.

DANIEL NETTLETON.

ROSS PORTER.

Bloomington and Eagle Mills.—We closed our meetings at Bloomington the 8th, leaving some who are much interested. After harvest we expect to follow this work with a series of meetings a short distance from town. Obtained two subscribers for the *Signs*, three for *Good Health*, one for the *Instructor*, and sold several dollars' worth of books.

Spent the last two days with the company at Eagle Mills near Riverton. Some confusion was caused by "no law" preaching, which unsettled the faith of some. But we praise God for his presence and aid as we tried to set the truth before them, and we believe it will all work out for good. God is good.

Our permanent address is Arapahoe.

GEO. B. STARR.

F. G. HARRIS.

Riverton, July 12.

Beaver City, Furnas Co., July 8.—Last Sabbath will be remembered by the Richmond church as being a day on which the Lord manifested himself to us. Several of the members were present who came a distance of thirty miles, and I trust they returned to their homes better fitted to work for their blessed Master for having enjoyed the privilege of giving in their testimonies with their brethren.

Our little church was organized some over two years ago, with eighteen members; four have since been disfellowshipped and twenty-two added, making our present number thirty-six. One was added at this meeting. Judging from the spiritual tone of the testimonies borne and of the letters from those not permitted to meet with us, our church is growing not only in numbers, but in grace also. May God bless the church at Beaver City, and may its members so live that it may be like a "city set upon a hill."

CHAS. P. HASKELL.

INDIANA.

Boggs town and Zionsville.—Began meetings in the tent in Boggs town, June 18, and remained two weeks. There was so much prejudice we could not raise an interest. Bro. and Sr. Johnston did all they could to help us.

We pitched our tent in Zionsville July 8. We have held four meetings, our congregations averaging from one hundred to three hundred. This is a place of nine hundred inhabitants and four churches. The people seem candid and pay good attention.

W. W. SHARP.

J. P. HENDERSON.

Frankton, July 7.—I visited this church July 5, 6. Bro. Thompson had held meetings with them over Sabbath and Sunday. Baptized three on Tuesday afternoon. Several others have embraced the truth during the quarter, but have not joined the church yet. Others are interested, and reading, for whom we have hopes. Their Sabbath-school is growing in interest and numbers. The hiring shepherds are busy, daubing with untempered mortar, seeing vanity and divining lies to their flocks (Eze. 22); but the truth frustrates them, and makes diviners mad. Hope that all friends of the truth will be faithful soldiers for Jesus.

WM. COVERT.

IOWA.

Knoxville.—Last Sabbath and Sunday I visited this church, and labored with them. This has been for years one of the largest churches of the Iowa Conference; but from various causes it has not been in a flourishing condition. Evils have existed which have almost threatened its existence. There has been no one to act a leading part; the flock has been scattered; and so far as church union and discipline are concerned, there has been very little of them. Since Bro. C. F. Stevens has moved to Knoxville, and been elected elder, the condition of the church has become more favorable; and at our last meeting I felt more hopeful for their prosperity than I had for years in the past. Two were disfellowshipped, one was censured, and five were admitted to the church, four of whom were baptized at the camp-meeting. May the good work go on, and union and love be established. We felt greatly encouraged by this meeting. They have an excellent Sabbath-school. There are large numbers of young people whom we hope to see become members of the church. We trust they have reached the beginning of better days.

GEO. I. BUTLER.

Weston, Pottawattamie Co., July 5.—Besides visiting from house to house, I have held twenty-one meetings here since the 9th of June. There was once a large church here; but troubles have arisen among them which have resulted in breaking up their meetings, although there are still twenty or thirty who keep the Sabbath. Since coming here, I have tried, although in weakness, to show them their duty. We have had good meetings, especially on the Sabbath. Last Sabbath nine persons promised to walk unitedly in the footsteps of our Saviour, and maintain meetings on the Sabbath. A leader was also chosen, and a Sabbath-school of twenty members was organized.

P. L. HOEN.

Marne, July 11.—Since the camp-meeting at Des Moines, I have been at home most of the time on account of poor health; but I have been able to meet on the Sabbath with the brethren at Elk Horn and Bowman Grove.

We held our quarterly meeting the 3d and 4th, and enjoyed the blessing of the Lord. The 4th the brethren paid their s. b. for the quarter, which amounted to over \$100. They also paid for a club of ten copies of *Advent Tidende* to be used for missionary work. One person was added to the church by letter, and two of the members, who were about to leave for Oregon, received church letters.

I anxiously long for the restoration of my health, so that I can visit the friends in Iowa and Dakota again, and labor in new places, as heretofore. And as the General Conference Committee has appointed the 24th of July as a day of fasting and prayer among us, that the servants of the Lord who labor for the advancement of his cause may be endued with health, and strength, and power from on high, I would request my Scandinavian brethren to remember me also in their devotions on that day, that the Lord may strengthen me, so that through my instrumentality his name may be glorified, his cause advanced, and souls be saved in the kingdom of God.

JOHN F. HANSON.

MICHIGAN.

Alma, July 12.—During the past week the interest here has been coming up, and the prospect looks more encouraging. We are in the midst of the Sabbath argument. Our district quarterly meeting, which is just past, was very cheering in many respects; yet the attendance on first-day was rather small on account of harvest. The report of the Secretary shows considerably more than 100,000 pages of reading matter put in circulation by this district. On the Sabbath several made a start in the Christian life for the first time. Bro. Kellogg was present, and was efficient help.

A. O. BURRILL.

Wright.—The quarterly meeting just closed was one of the most interesting ever held here. Sabbath the attendance was good. After a discourse on the three messages about forty responded with testimonies during the space of thirty-five minutes. Sunday morning at half past eight the church met again in a business session, which lasted till 10:30, and then came the most interesting part of the occasion. After a short temperance lecture the young people spent about an hour and a half, in reading temperance essays and a paper, declaiming, and singing temperance songs. To say that they did well would not half express it. Smiles and tears on the part of the audience bore testimony to their appreciation of the effort. That the young of the church left the pleasures of the world on the occasion of the fourth, and gave us such efficient help on the temperance question at our quarterly meeting, is indeed praiseworthy. Meetings of this character would make our churches everywhere look forward to their quarterly meetings as bright spots in their Christian experience, and would help to secure a good attendance. The new book, "Temperance Songs," just published at the REVIEW Office, advertised itself well, and is the right thing in the right place.

E. B. LANE.

VERMONT.

Eden Mills.—July 10, 11, I held a quarterly meeting with the Johnson and Eden church. The meeting was characterized by union of feeling and action in steps to lift burdens from the cause. Spiritualists being somewhat numerous here, on first day a resolution was discussed and adopted as the sense of this church, disapproving of its members attending their seances, believing that in so doing one is stepping upon ground where he cannot consistently expect the Holy Spirit to attend him. A few of the members of this church have been tempted and led to doubts on the propriety of adopting the tithing system for the support of the gospel, though they claim no other Bible plan. However, one of this number, at our grove meeting closed, came forward with his tithe for the last six months, and laying them down, remarked "In the future, I am going to pay my tithes each week

am not going to get enough on hand so that Satan can tempt me as he has done." Many more would go with the remnant church to Mount Zion if they could have a free ticket furnished them, and be seated in a palace car bound through. The Lord calls for workers. A. S. HUTCHINS.

TEXAS.

Austin, July 12.—There are in this neighborhood settlements of Swedes, with a population of about ten thousand. The majority of these are Lutherans, and the Methodists number not far from one hundred and fifty. I am now laboring among the latter, but find it difficult to get them to hear or to investigate. Reading matter is needed at present; I can use all the *Herald* brethren will send me, and would also like to furnish names to V. M. workers. Feeling confident that the Lord has a little flock here, and that he will bless efforts made for the salvation of souls, we ask the brethren and sisters to remember us in their prayers. A. W. JENSEN.

NORTH CAROLINA.

Watauga Co., July 6.—I visited the western portion of Watauga county on the first Sabbath and Sunday in June, and preached three times in that section. The meetings were held on Watauga River, where Eld. C. Taylor preached when he was in this county last summer. On Sunday the congregation was large, and I distributed a great many tracts and papers. I met the Sabbath-keeping Baptist preacher of whom I spoke in my April report; he is a talented man, and may be very useful. Our quarterly meeting was held last Sabbath and Sunday. On Sunday our company was the largest we have ever had. The Lord gave me liberty in speaking. One man and his wife have accepted the Sabbath truth, and I think, unite with us at the time of our October meeting. We are all firm in present truth here, and are trying to do what we can for the Lord and his cause; but we need more help. Will all who have sent me papers and tracts, accept thanks for their kind favors? Pray for us, dear brethren and sisters, that God may direct us in the future. My address is changed to Soda Hill, Watauga Co., N. C. L. P. HODGES.

MAINE.

Limestone, Aroostook Co., July 8.—We pitched our tent in this place, and commenced meetings Wednesday evening, June 30. Have held meetings each evening since, and three on Sunday. Our congregations average about seventy-five. At first there seemed to be a terrible influence against us, but it has steadily been wearing away, and the people are becoming interested in the subjects that have been presented. The "fourth" was celebrated Monday, the fifth of July, in this place; and by request Bro. Webber spoke to the people in the tent, at six o'clock P. M., on the subject of temperance, which made an excellent impression on the minds of all. Lectures on the prophecies are new to the majority of the people here, and a great interest is taken in them. We shall reach the Sabbath question this evening, and shall remain here as long as the interest demands. A hail storm passed over this place about 7 o'clock July 7, and we feared it might damage our tent, but none of the stones were heavy enough to cut through. Some of them measured about three-fourths of an inch in diameter. The hail rolled off from the tent in such quantities that it remained on the ground till next morning. We need the prayers of our brethren, that the Lord may work for this people by his Spirit. SAMUEL J. HERSUM. R. S. WEBBER.

DAKOTA.

Tindall, July 12.—The cause here is onward. Cannot tell just how many have embraced the truth, but think there must be eight or ten. During the past week the Methodists have been making a desperate effort to break up our meeting. Sunday, the 4th, the minister preached on the Sabbath question, and appointed meetings at his house for every night. We reviewed his discourse before a good congregation, and his own members admitted that his arguments were demolished. But during the week our audiences have been small. His meetings took away some, and the stormy weather kept away more. Wind storms have been frequent. In one instance the tent was down twice in twenty-four hours, and twice we have had to dismiss our congregations and let down the tent in the midst of the discourse. Yesterday was fine, however, and our audience came back to us. The opposition is beginning to react, and the interest, I think, is greater than ever. Money is scarce; books go slowly, and subscriptions and donations come in the same; but the community furnish our living almost entirely. We have had good Sabbath meetings ever since we have been here. Some of our Russian brethren live near enough so that they meet with us. They are be-

ginning to understand our language and the truth better, and are drinking in the spirit of the message in a good degree. We anxiously wish an efficient laborer in the German language.

Monday, the fifth, a celebration was held in the tent; and so quiet and orderly a gathering of the kind I never saw outside of our people, and every one seemed to enjoy it. By invitation, we gave them a temperance lecture as a part of the program. S. B. WHITNEY.

KANSAS.

Parsons, July 13.—Since the 6th of June we have visited nearly all the churches in South-eastern Kansas, Mrs. Cook going with me in our own private conveyance. July 9 to 11 we attended the T. and M. quarterly meeting for Dist. No. 12, at Timber Hill. The churches in this district were well represented. Reports of labor were encouraging, both in paper and tract distribution. Thirteen copies of the *Signs* were added to the forty-three already taken, making in all fifty-six copies to be used for missionary purposes in the district. We sold \$4.90 worth of books.

A local health and temperance club was organized, consisting of about fifteen members, eight of whom are not members of our church and not Sabbath-keepers. We rejoice that so much prominence is given to the subject of temperance among our people, giving us, as it does, a commendation to the very best classes everywhere.

The preaching was all practical. We urged the necessity of a full consecration of ourselves and what we have in this life to God and his truth. By a rising vote, nearly all in the house covenanted anew with God and each other to seek the Lord with all their hearts. 2 Chron. 15:12. The Lord had regard to the steps taken. The brethren were much encouraged. In this district, the quarterly T. and M. meetings are becoming seasons of deep interest. At the close of this meeting an elder was ordained. During the ordination service the Spirit of the Lord rested upon us.

During our last tour among the churches in South-eastern Kansas, we had the pleasure of a short stay and rest at the Independence Sanitarium, which is under the proprietorship of Mrs. Dr. E. A. Hillis. She is a Sabbath-keeper of nearly twenty years' standing, and possesses a happy faculty of making her patients and friends feel at home while enjoying her hospitality or taking medical treatment. J. H. COOK.

AN INTERESTING LETTER.

For several years I have been a believer in immortality only through Christ, in the soon-coming of our Saviour, and in probation in the age-to-come. About six weeks ago Bro. A. A. Bigelow commenced a series of meetings in the Whitcomb school-house, Pike township, Fulton Co., Ohio, about three miles from my home. We have attended his meetings a part of the time, and with my family I have renounced error and accepted truth. We rejoice that we have been led to the fountain of all truth for a more perfect knowledge of God's word. Self has been subdued, and I experience a deep joy in striving to keep all of God's commandments.

Bro. B. has awakened a great interest in this community, and his congregations have been constantly increasing, many coming eight and ten miles to hear him. Some have said to me, "We never heard the Bible preached before." Having heard a portion of the truth, they seem to have a strong desire to hear more; and notwithstanding the busy season, the house is filled to overflowing, night after night. A number have commenced keeping the Sabbath, and every week new ones are taking their stand for the truth. On the 19th of June Bro. B. organized a Sabbath-school of nineteen members; and we hope to see a church organized here, with a goodly number of those who will keep all of God's commandments and the faith of Jesus.

The United Brethren ministers became alarmed for their flocks, many of their members having openly expressed their belief in the truths presented by Bro. Bigelow. After he had preached a week on the Sabbath question, a decided stir was made to find some one capable of proving his teachings false. Mr. Ellwood, a United Brethren minister from Michigan, an aged man, who is said to be very talented, was the "Goliath" sent to stay the youthful "David." Bro. B. was challenged to discuss three propositions, one on the Sabbath question, one on the state of the dead, and the third on the annihilation of the wicked. Bro. Bigelow wished to avoid a set discussion, preferring to review Mr. Ellwood after he had presented his views on any of the points named. But the people insisted on the discussion, and it was opened by Mr. Ellwood on the evening of June 22. The discussion occupied three sessions of two hours each, and was devoted to a consideration of the Sabbath question. Mr. E. failed to prove a single one of the points he affirmed. It was thought that on the last evening there were four or five hundred persons present, and about nine-tenths of them acknowledged that the truth had won the victory, and that the Bible and Bigelow were in harmony.

The remaining points will be discussed after harvest. BETTIE WEATHERBY.

Fulton Co., Ohio, July 4.

SPECIAL MENTION.

SIGNS OF THE END.

FASHIONABLE IMPROVEMENTS.

BY ELDER C. B. REYNOLDS.

The church has courted the world, and the world the church, and now it seems that the union is very nearly consummated. The days of humble, childlike simplicity and faith have passed away. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Is there childlike reverence for God and his worship in the gaudy trappings of the fashionable church, or in the vanity, pride, and folly displayed in the flaunting fopperies of fashion's votaries? We had supposed the height of folly had been reached when a fashionable church hired a fashionable pastry cook to make nice little sponge cakes for communion service, because it shocked their fashionable delicacy to have to eat common bread, broken by the fingers of the minister. But this is the age of progress.

Our hearts have ever clung tenderly to the Baptists, because they have been so faithful to the simple truth of God's word in regard to baptism, and we regarded them as the last rampart against the deluge of Sodomite innovations. But alas! they, too, it appears, have imbibed the spirit of the age. The following article from the Rochester *Morning Herald* of July 8 tells its own story:—

"FASHIONABLE BAPTISM.

"We have heard of water-proof bathing suits, and wondered what could be the motive for floundering around in the water when not a drop could touch the person, but modern improvement has refined on even that idea, and now, according to the New York correspondent of the Philadelphia *Times*, the most elegant and fashionable water-proof baptismal suits are manufactured. The correspondent describes one of these as follows:—

"A few moments later, womanly curiosity was gratified, for before me was placed one of the most dainty wardrobes one can well imagine. The undergarments, Turkish drawers, French chemise, underwaist and skirts were of a silken fabric, something like pongee, a sort of Japanese or Chinese material in cream color, exquisitely trimmed with fine torchon lace and knots of ribbon. The dress, of a heavy fabric in the same shade, was a full, indescribable arrangement that fell about the figure in graceful folds of drapery, held in place at the waist line by a sash of wide ribbon, floriated in passion flower patterns, in cream color, to be tied in a large bow in the back. The cap was a little gem of some illuminated fabric, decorated with a golden-gleam lace, that made the face appear as if surrounded by a halo."

"These garments are impervious to water, so that when the fair subject of the sacrament emerges from the artificial Jordan, the water rolls off, and, dropping the garments as she would a gossamer cloak, she steps forth as dry as any of the congregation who witnessed the ceremony. The standard idea as to old-fashioned immersion is that it is a sort of bath, whose washing symbolizes a spiritual renewal and purification. The grandmothers of those who now take it in water-proof garments would hardly have been satisfied with their baptism if they had not been plunged through a hole in the ice of a river or pond, though, of course, many were compelled to forego the 'cross' of such hardship, and take theirs in a milder temperature.

"And who will say that the fervor, the martyr-like spirit, the self-sacrifice of those days when the Baptists were persecuted, the Methodists proscribed by fashionable society, and all dissenters from the established religions were more or less under the ban, would not give tone and depth to the broader and more catholic-spirited faith of the present? It is a combination of the religion of the past and of the present which will make the better religion of the future."

Not from its avowed bitter enemies, but at the hands of its pretended friends has Christianity most severely suffered. Truly we live in the sifting, testing time. May God help us to realize our peril—our need of more perfect consecration. Let us, in humble faith, go often to the great High Priest, who is touched with the feeling of our infirmities, that we may obtain the needed grace and strength to stand amidst the perils of these last days.

DIVORCE MADE EASY.

DR. NATHAN ALLEN, in the *North American Review* for June, has a deeply interesting and suggestive article on "Divorces in New England." Who is not startled to learn that in this land of traditional steady habits marriage can be set aside for so many causes, that it has practically ceased to exist except as parties involved may desire? "What a strange spectacle," says our writer, "does it present in social life, that within twenty years, more than twenty thousand divorces should have been granted in four New England States, and the marital relations severed between forty thousand persons! In 1860 the number of divorces in these same States did not average seven hundred, but now it averages every year almost twice that number. If we include the divorces granted in Maine and New Hampshire with those in the other four States, it makes two thousand families broken up every year,—four thousand persons at the same time divorced." And this wholesale destruction of families takes place not among the foreign population, but among native New Englanders! Here is something shocking to the feelings of every right-minded person, as well as full of alarm for the perpetuity of our institutions, and notably of social order and our Government as well, for history amply shows that no nation can long survive the loss of stability and purity in the marriage relation. It is easy for the philosophic historian to demonstrate by an appeal to fact, that the cause of public morals and of public safety demands that the family shall be conserved as the fountain of all the wholesome and ennobling influences that enter into the permanence and prosperity of the State.—*Christian at Work.*

A GEORGIA METEOR.

ABOUT midnight, June 30, an exceptionally brilliant meteor was seen from Macon, Ga. The light is described as like an electric light, but whiter and vastly more powerful. The course of the meteor was from the zenith straight toward the horizon, which it would have reached at a point between north and northeast. At the zenith it appeared as large as a barrel, and intensely white. At 45° elevation the light changed to a brilliant red, paled into saffron, and then into all shades of green. As it began to change its hue it emitted particles or balls of fire that followed or lingered in its wake. Surrounding it, also, in this stage, was a dense vapor of smoke that reflected all the colors through which the ball had gone. At 30° elevation the light went out. Three minutes after a heavy report was heard, mixed with a metallic ring not heard in thunder or in ordinary explosions. The meteor was visible about five seconds. It is to be hoped that specimens of this body may yet be found.—*Scientific American.*

—The *London Daily News* says: "There is no reason to fear that an occasion will arise for warlike demonstrations on the part of England. The European powers are to all appearances as well resolved as ever to have the stipulations of the treaty of Berlin fairly carried out. Should they remain in this purpose, there can be but one result, and that will be peaceful and satisfactory. A Berlin dispatch says: 'Turkish diplomats continue to declare that the Porte cannot but regard the resolution of the Berlin conference as arbitrary, and that it is impossible to concede so large a territory. If the Sultan agreed to do so, he would, on the one hand, lose all prestige with Moslems, and on the other hand would be unable to pacify the different tribes in the ceded districts. The Porte will, therefore, very probably try to expostulate, and avoid carrying out the wishes of the powers by bringing forward new explanations; but the Porte must soon be convinced that the intentions of the powers are this time very serious, and that a re-opening of the eastern question by war would certainly result in the total destruction of the Turkish empire in Europe.'"

—On the slopes of the volcano of San Salvador, in Central America, exists a curious intermittent spring. It is known to the natives of the country as the Rio Huido, or fugitive river. During seven consecutive years sufficient water flows from it to form a veritable river; when, at a fixed time, the water suddenly disappears, and the bed of the river becomes dry and dusty. At the end of another period of seven years, the water again commences to flow from the spring. A period of flow covered the years from 1866 to 1873, and was succeeded by a period of dryness from 1873 to 1880. In January of this year the water promptly reappeared. The phenomenon is not new, but the length of the period of intermittence and its regularity are remarkable in the present instance.

—The *Interior* of July 15 says: "The Sultan is making threatening movements. At midnight, Sunday, three transports left the arsenal for Volo and Prevesa, with seven battalions of troops, five batteries, and a quantity of ammunition. The troops were ordered to disembark stealthily. The disbandment of 4,000 soldiers in Thessaly, whose time has expired, has been forbidden. A dispatch from Berlin says: 'The opinion prevails in political circles here that the Porte will decline to accept the resolutions of the conference, and that it will be impossible to prevent bloodshed between the Turks and Greeks.'"

—A San Francisco paper calls attention to the fact that nearly 300 divorces were granted in that city during the last year, which is almost one divorce for every working day. This, taken in connection with the fact that a suicide is chronicled almost daily, would indicate that the high-pressure sort of life in vogue there is not very conducive to general happiness.

Notes of News.

—There are now about 1,900 prisoners in the various prisons of our country.

—The Presbyterians are to hold an Ecumenical Council in Philadelphia, Sept 23.

—Governor Murray, of Utah, assures the Mormons that the laws must be obeyed.

—The Karens, of Burmah, raised last year upward of \$31,000 for mission work.

—Last year the Irish spent \$8,000,000 less on liquors than during the previous year.

—On the night of the 7th, the town of Van Meter, Iowa, was submerged by a waterspout.

—The Sultan is said to be greatly perplexed over palace intrigues; he expresses a willingness to abdicate.

—A timber-raft with 40 persons on board was recently dashed to pieces on the Dneiper River. All perished.

—In New Hampshire the army worm is making great havoc, wheat fields being the principal centers of attack.

—The plague of locusts has broken out in Asiatic Turkey, and in some districts great damage has already been done.

—On the 11th inst., two tramps were killed by an accident on the Kansas City, St. Joseph, and Cedar Rapids Railway.

—A dispatch from Scutari, dated July 16, says that fighting between the Albanians and Montenegrins is in progress.

—The National Eclectic Medical Association has, under Dr. Buchanan's management, issued 11,000 bogus diplomas.

—Two small islands in Alaska—St. Paul and St. George—furnish most of the seal-skins sold in the markets of the world.

—July 11, two men, the engineer and fireman, were killed by the explosion of one of the engines in Painter's iron mills, Pittsburg, Pa.

—It is said that the pope will soon issue an encyclical, commenting strongly on the insufficiency of the revision of the May laws.

—The total reduction of the national debt since Aug. 31, 1865, is \$952,290,904.83, and the reduction in annual interest, \$71,343,716.87.

—The reports to the recent M. E. General Conference show that since its session in 1876 the net increase in membership has been 120,000.

—Experiment has demonstrated that tea equal in quality to that imported from Asia can be raised in Georgia at a cost of not more than 20 cts. per pound.

—A steamboat is to be placed upon the Nile to be used as a traveling mission station for 10 of the colored missionary students educated at Fisk University.

—It is a marked indication of the opposition in France to the expulsion of the Jesuits, that 130 magistrates have resigned rather than aid in the enforcement of the decrees.

—It is said that the United States government is negotiating with the Porte in reference to the safety of American missionaries in European Turkey, should trouble break out there.

—At Bradford, Pa., on the 14th, two oil tanks and a rig were struck by lightning and burned. The losses by recent fires in the oil regions of Pennsylvania are estimated at \$1,300,000.

—The *Methodist* thinks that twice as many people lost their lives from gunpowder on the Fourth as by the accidents to the steamers *Narragansett* and *Seawanhaka*; and besides, hundreds of boys were maimed for life.

—The German Lutherans of St. Louis celebrated the 7th jubilee of the Augsburg Confession and the 6th jubilee of the Book of Concord by a grand procession and festival. The procession was said to be four miles long.

—In Ocean and Monmouth counties, N. J., many cattle are dying in consequence of the drouth and heat. The pastures are parched, the streams are dried up, and indigestion, starvation, and thirst are doing terrible work.

—From Cardiff, Wales, there comes a report of an explosion in the colliery at Risca. There were 119 miners in the pit at the time, who were in an instant buried 900 feet under ground, without possibility of the survival of one of them.

—Mr. A. Bronson Alcott said in an address at Walden the other day that he drank nothing but water—seldom tea and coffee, and then very weak. He has not touched animal food for 50 years, his fare being fruit, vegetables and grains.

—With the pecuniary aid afforded by Baron Rothschild the railroad from Joppa to Jerusalem is likely to be completed. It is also probable that a grand system of roads will be developed in Asia Minor, including the Euphrates Valley Road.

—Recently 14 persons, of whom 6 were women and children, undertook to manage a yacht on one of the lakes of Minnesota without the aid of a competent sailor. A sudden squall came up, the yacht was upset, and half of the party were drowned.

—There is a proposition in Russia to call what is termed "General Orthodox Council" at Moscow. The patriarch of Constantinople and all the Oriental bishops are to be invited, also eminent theologians who have opposed the dogma of papal infallibility.

—The famine in Persia is still increasing in severity, and around Ooroomiah hundreds are dying daily for lack of food. Their dead bodies lie unheeded in the streets, and devoured by famishing dogs. Mothers, maddened by hunger, have been discovered eating their own children.

—The Sultan seems not to have forgotten his old tactics. A late dispatch says that his reply to the powers will be courteous, but evasive. It will present a challenge to a mass of red tape and correspondence interminable, and if the powers permit that to be entered upon, of course nothing will come of it.

—Look on this picture, then on that, and behold the results of the rum traffic: "The Philadelphia county prison, house of correction, and almshouse are all overcrowded, while in Potter and Washington counties these institutions are empty. In the latter counties no license is granted for the sale of intoxicating drinks."

—The recent earthquake in Switzerland was one of the most severe and wide-spread that has been known there in several years. Two persons were killed, and a part of the summit of Schnelberg fell, covering a large wood. An earthquake at the Island of St. George, one of the Azores, resulted in the formation of another island, containing 18,000 square yards.

—At the close of the 18th day of Dr. Tanner's long fast, he is reported as gaining in flesh. This fact awakens half-pressed suspicions that he has been clandestinely supplied with food, but his watchers still believe in his honesty. The doctor thinks there is no doubt about his ability to accomplish the forty-days' fast.

—A London dispatch says that a bottle has been found containing a paper signed by George Campbell, second engineer of the steamer *Zanzibar*, dated Jan. 15, with the following memorandum: "The ship is filling rapidly. We are preparing to take to the boats. Weather moderating, but we have little hope of saving ourselves." The *Zanzibar* left New York Jan. 11, 1879, for Glasgow.

—Germany has made repeated attempts to convince Turkish statesmen that it would be for the real interests of the Porte to accept the resolutions of the Berlin conference. The German government has complied with the request of the Sultan that German financial and legal functionaries be placed at his disposal to assist in carrying out reforms.

—In view of the fact that the bark *Excelsior* recently arrived at New Orleans from Rio infected with yellow fever, the Mississippi State Board of Health has issued an order that no railroad cars shall be allowed to enter Mississippi, and no steamboat or other water craft shall be allowed to land at any point in the State, unless they have undergone an examination by an officer of the National Board of Health.

—The celebration at Paris of the 14th of July, the national fete day, was the most imposing witnessed of late that gay capital. The feature of the day was the grand military display. The prominence given to the army, together with President Grevy's significant utterance that the army was the guaranty of the respect due to France, awakens the suspicion that France longs to regain her military prestige and avenge her defeat by Germany. This is a sentiment perilous to the republic.

Obituary Notices.

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

ROLPH.—Died of membranous croup, near David City, Neb., May 23, 1880, Bertha, daughter of Jerome and Mary Rolph, aged 4 years, 11 months, and 23 days. Funeral discourse by Eld. Shultz, from Isa. 57:1, 2.

JEROME ROLPH.

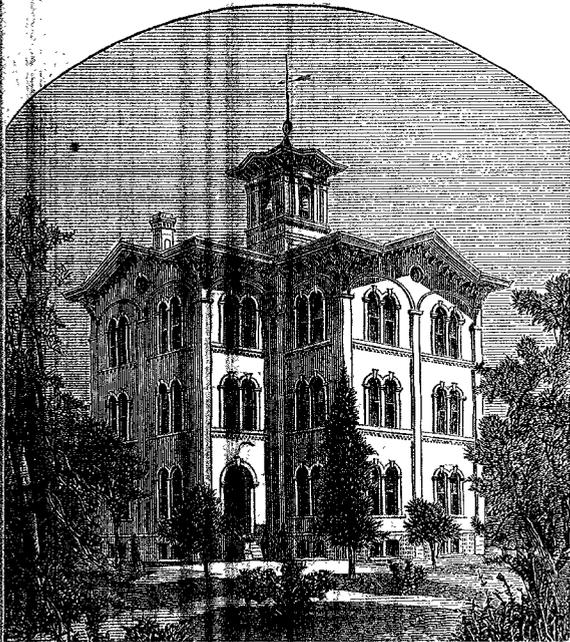
PATON.—Died, in Vienna, Dane Co., Wis., June 21, 1880, a child of Bro. and Sr. Thomas Paton, aged 11 months and 18 days. The parents feel their loss much, but hope to be reunited in the first resurrection. At the funeral remarks were made by the writer, from 1 Cor. 15:19, 20.

ANDREW CHRISTENSEN.

PAGE.—Died of dropsy, in Duplain, Clinton Co., Mich., July 4, 1880, Ralph W. Page, in the seventy-third year of his age. He leaves a wife, one daughter, and three grand children to mourn their loss. Bro. Page commenced to serve the Lord in early life, and was a member of the Baptist church for nearly half a century. Eleven years ago he commenced to keep the Sabbath, and has been for years a devoted member of the S. D. Adventist church of Greenbush and Duplain. He participated in the ordinances of the church at the quarterly meeting the day before he died, giving a stirring testimony for the truth, and warning the young of their dangers. He had been sick for three months, and suffered much pain, but he bore it all with Christian fortitude. A large number of sympathizing friends and neighbors gathered into the Disciple church July 6, and listened to a discourse by the writer, from Heb. 9:28. Elds. Sweetman and Jacobs, of the Disciple and M. E. churches, kindly assisted in the funeral services.

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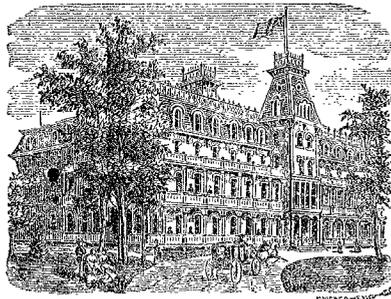
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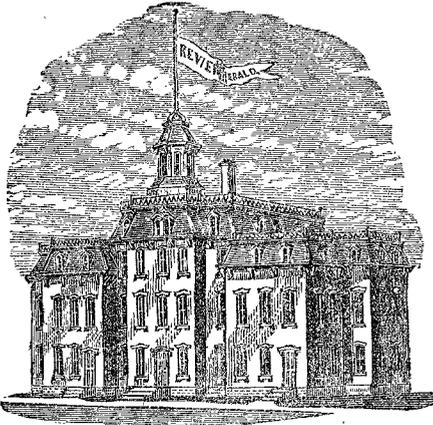
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The Review and Herald.

Battle Creek, Mich., Thursday, July 22, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

MICHIGAN, Alma,	Aug.	5-10.
CANADA,	"	12-17.
NEW ENGLAND,	"	19-24.
MAINE,	"	26-31.
VERMONT,	Sept	2-7.
INDIANA,	"	9-14.
OHIO,	"	16-21.
ILLINOIS,	"	23-28.
MICHIGAN, Battle Creek,	Sept.	28 to Oct. 11.

THE article on Fasting and Prayer, pages 72, 73, may be read with profit in all our congregations the 24th.

J. W.

We are happy to state that Elder Loughborough reports large congregations, and a good interest at the Tent, at Romsey England, and that Elder Andrews was present. Though weary from his journey from Switzerland, he was able to speak to the people Sunday, July 4th.

Elder L. also reports an agreeable surprise at the advent of Elders Jones and Carpenter, S. D. Baptist ministers, and their wives, from London. They had come to spend a few days with them.

J. W.

Last week the report appeared in the papers that Mary O'Conner, of No. 45 Walter avenue, Jersey City, killed her three children, assigning as a motive for the deed that they would thereby go to Heaven. Freeman killed one child, and the country was wild with denunciations of Adventism, because he belonged to one branch of that denomination, though his so-called Adventism had nothing to do with his deed. Here is a triple murder traceable directly to the great religious error of the conscious state of the dead and the immortality of the soul. But this doctrine is not accordingly denounced, because it is the popular doctrine. In the light of these facts, the inconsistency and bigotry of those religionists who try to fasten upon Adventism the odium of Freeman's crime, can be read as in an open book.

THE ALMA CAMP-MEETING.

The first Michigan camp-meeting for 1880 will be held at Alma, Gratiot Co., Aug. 5-10, three-fourths of a mile east of the village, on the C. S. and C. R. R., at which all trains will stop.

The following are some of the reasons why there should be a full attendance at this gathering: 1. There has never been a meeting of this kind in this part of the Conference, and the present occasion will afford an opportunity for all in this section to enjoy a season of rest from the cares of life and to seek God; 2. Bro. and Sr. White and other able speakers are expected; 3. It is thought that all who come by railroad will have reduced fare home; 4. The meeting is to be held at a time when the majority of the people can leave home for a week; 5. Ample provisions will be made for all who come; 6. There will be an assortment of our publication on the ground.

Those coming from the East and North, will change cars in Saginaw or at Tittabawassa Junction, taking the Saginaw Valley & St. Louis R. R. Those from West of Ionia Co., will change cars at Ionia, coming by way of Edmore Junction. Those from North-west, change at Howard City for Stanton, and Edmore Junctions.

Excursion trains will be run on Sunday over the C. S. & C. R. R. We expect to obtain free passes home to all who pay full fare over the C. S. & C. R. R., S. V. & St. L. R. R., and the D. L. & N. R. R.

MICH. CONF. COMMITTEE.

THE MISSOURI CAMP-MEETING.

As something ought to be said to our brethren in Missouri about the camp-meeting to be held this fall, I will take this time to say a word. My interest that this meeting shall be a success, and that the cause shall receive great encouragement from it, is very great. We have had no spring camp-meeting this year, as we have had for several years in the past. Circumstances have been such that our churches could have but little preaching. The membership generally need the benefit of a good stirring camp-meeting. We have reached a point where we must make an advance move, and not only hold what we have gained, but secure greater victories.

Our experience as a Conference during the last few years has been a peculiar one. We have been passing through a crisis here in Missouri, that can only be appreciated by those who are acquainted with all the facts. Evil influences which have existed in the past have had to be checked. A spirit of criticism, fault-finding, and murmuring has had to be met and exposed. Half-hearted, selfish professors have had a chance to develop their true characters, and some have dropped out. The faith of the loyal has had to be tested. It has been about all we could do under this untoward state of affairs to hold our own. At the Kingsville camp-meeting, this Conference was warned by the servant of God of what would come. Her words have proved literally true. We have more recently had warning and reproof which if heeded will bring us into a better state.

On the whole, I see no cause of discouragement. Our losses have not been great while passing through this crisis. There is a better state of union existing than in the past. Our finances are in a more encouraging condition, and I see many omens of good. The difficulties in several churches have been settled up, and a better feeling prevails. If we can now see on the part of our people a disposition to take hold of the work with earnestness, I firmly believe we shall see better days. The Lord has shown us that Missouri will be a good field of labor if our people will do this, and I believe it with all my heart.

Now, we want to see a general rally to our camp-meeting this fall. We want to lay plans for future labor, and to obtain such help as we need. We have put off the camp-meeting till fall, knowing that our people could not well attend in the spring, and hoping the attendance would be much larger this fall. We will hold the meeting at such a time as the people can best attend, at the close of wheat sowing, probably the last week in September. We write this that our brethren may know what to expect. We cannot give the exact time or place now; but the time will probably be as above, and the place the most central we can find that will be suitable. We want all our people in this State to begin at once to plan to attend this camp-meeting, which we trust will be the most important ever held in the State. You can come to it if you will plan your business ahead. Many can go on long visits to friends at any time they choose, because they plan for it. Brethren and sisters in Missouri, we appeal to you to make a general rally to this camp-meeting. If you do not, we shall feel that we can do very little more to help you. We feel the deepest interest to see the cause prosper in Missouri, and we firmly believe it will if our friends will only take hold with all their heart. Come up to this annual feast, brethren, with the full determination to do all you can for the cause. This will encourage the hearts of those who labor, and will please God. We shall have a good meeting.

We ask the leader of every congregation in the State to read this article to the brethren and sisters when all are present, for the benefit of those who do not have the REVIEW.

GEO. I. BUTLER, Pres. Mo. Conf.

—Planting colleges, and filling them with studious young men and women, is planting seed-corn for the world.—Dr. Judson.

Appointments.

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

PROVIDENCE permitting, I will be at Marion, Iowa, Sabbath and Sunday, July 31 and Aug. 1. Hope to meet all the Sabbath-keepers within a reasonable distance.

J. T. MITCHELL.

BREILIN Wis.,	July 28, evening.
Poy Sippi, "	" 29, "
Fremont, "	" 31, and Aug. 1
Lind "	Aug. 2, evening.

I request the presence of the brethren from Lind at Fremont.

O. A. OLSEN.

RICHLAND, Kan.,	July 24-31.
Osawkee, "	Aug. 3-10.
Bethany, Osborn Co.,	" 14, 15.

I want to hold meeting at all these places both afternoon and evening, and I ask our people to make arrangements to attend. Unless we are interested enough to do this, we cannot expect the object of these meetings to be accomplished.

SMITH SHARP.

THE place for the Michigan T. and M. quarterly meeting for Division No. 2, is changed from Holly to Fenton, July 24, 25. We desire as full an attendance as possible. Eld J. O. Corliss will attend.

E. R. JONES.

Publishers' Department.

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

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JOSEPH LAMONT.

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R G Lockwood 10.00.

Gen. Conf. Fund.

Mrs W J Wilson \$5.00, "J B S" 1.00, Phebe Thompson (thank-offering) 2.00, Ohio Conf tithe per J B Gregory 107.53.

Gen. T. & M. Society.—Donation.

Calverton Md \$3.15.

Gen. T. & M. Society.—Life Members.

W C Sisley \$10.00, F H Sisley 10.00, J D Pegg 2.00, M A Dimmick 5.00, Sarah McClure 5.00, Sarah Norton 1.00, Mrs Mary M Earnst 10.00, Fannie C Thompson 10.00, J H Thompson 10.00.

European Mission.

Silas Strite \$10.00, Abigail P James 35.00.

English Mission.

Mrs R C Glunt \$5.50, J J Boardman & wife 3.00, Ann Klopfenstein 50.00, Sylvester Simons 10.00, Joseph Ralston 2.50.

Danish Mission.

Mrs A Hallgren \$5.00, James Johnson 5.00.

S. D. A. E. Society.

Henry Scott \$10.00, Sylvania Scott 10.00, John Landes 10.00, John M Little 20.00.

Books Sent by Express.

F Howe \$9.80, H M Kenyon 13.20, D Malin 2.25.

T. T. D. Fund.

Betsy Landon \$100.00.