

# Adventist 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.

VOLUME 56.

BATTLE CREEK, MICH., THURSDAY, SEPTEMBER 2, 1880.

NUMBER 11.

### The Review and Herald

IS ISSUED WEEKLY BY THE  
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, President.  
J. CHAPMAN, Secretary, H. W. KELLOGG, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume  
of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

#### HOW DO I KNOW?

BY MRS. L. D. A. STUTTLE.

I know full well that e'er the setting sun  
Shall sink to rest behind the distant shore,  
Some heart that beats as joyously as mine  
Shall throb no more.

Some busy hand engaged in ceaseless toil,  
Shall lie in silence o'er a pulseless breast,  
And weary feet, now bravely marching on,  
Shall be at rest.

Some yearning heart must sunder all its ties,  
Some gentle spirit yield its flickering breath,  
And loving hands so tenderly shall close  
The eyes in death.

Perhaps my heart, before this day is done,  
Shall well-nigh break with agony and woe;  
Perhaps my lips may be forever dumb—  
How do I know?

Perhaps this fleeting hour may be the last  
In which the seeds of wisdom I may sow,  
Life's golden day be soon forever past—  
How do I know?

How do I know but that grand final hour  
May be much nearer than I deem to-day,  
When heaven and earth with fervent heat shall melt,  
And pass away?

Then let me spend each shining hour aright,  
Until at last my crown of life is won,  
And from my Master's lips I hear the words,  
"Thou hast well done."

Verona, Mich., Aug. 17.

### Our Contributors.

#### THE SEVENTH-DAY SABBATH, OR THE FIRST?

BY O. DICKINSON.

An article under the above heading, published in the REVIEW AND HERALD, Vol. 55, No. 21, is a subject of earnest criticism by a writer in the *World's Crisis*, July 14.

He thinks there is a "fallacy" and an "assumption" in our reasoning, which ought to be exposed. He says, "The assumption is, that the ten commandments, in their entirety, are all moral laws; that the Sabbath commandment is a moral law as really as the commandment against killing; that as to their nature, all the commandments are precisely alike." The writer then makes a distinction between moral duties and positive duties, and says that truthfulness, chastity, and refraining from murder, are moral duties, while the observance of the Sabbath is not moral, but belongs to the list of positive duties. "Moral laws," he says, "are those requirements which the very nature and constitution of things render necessary, the reason for which we see, independent of any revealed law or command concerning them, and which must, in the nature of the case, demand obedience from all moral creatures, while such constitution of things enforces."

The writer then goes on to show, from his definition of moral law, that any argument for the Sabbath is fallacious, because the law to remember the Sabbath day to keep it holy, is not a moral law, but a positive law, and for that reason may exist or not, may be changed or done away, and no moral principle be touched by the change.

In regard to the above, it seems to me that my brother mistakes. It seems to me he has not duly weighed the words which he has penned. Take the definition which he gives: "Moral laws are those requirements which the very nature and constitution of things render necessary, the reason for which we see, independent of any revealed law or command concerning them."

Is the above definition of moral law a good one? A definition, as I understand it, should shut out, on the one hand, all that does not belong to the thing defined, and should admit all that does belong to it. Does this definition do this? May there not be moral laws and moral duties, the reason for which we do not "see"? Many a wayward boy, blinded by his passions and perverse will, has not seen the reason for the command "Honor thy father and thy mother." He has thought himself abused by the requirement of obedience on the part of his parents. But because he has not seen the reason of that command, and the moral duty it enjoins, is it therefore not a moral duty, and the law a moral law? And may it not possibly be a moral duty to honor God, our great Parent, in keeping the Sabbath? And may it not be a moral law which commands the keeping of a specific day for the Sabbath, even though we in our blindness do not see it? The seeing of a duty, or the not seeing of it, does not change the fact.

It is equally a duty for a child to honor his parents, whether he sees it or not. The child who does this will grow up to manhood with a nobler character; he will be a better citizen, will take his place in the world on a higher plane, and will be far more likely to be submissive to the laws and government of God in all other respects, than if he refused obedience to it. The law to honor his parents is a moral law, though he did not see it,—moral in its effects upon him, moral and ennobling in its effects upon society, upon the State, and upon the world.

The definition of moral law which the writer gives, it seems to me is not a correct one. When we use the word "moral" in its first sense, it has "reference to duty or obligation. It pertains to those intentions and actions, of which right and wrong may be predicated, or to the rules by which such intentions and actions ought to be directed." "It relates to the practice, manners, or conduct of men as social beings," and it takes in, not only their relations to one another, and the right and wrong of these relations, but it takes in their relations to God also; and I believe the word is so used by our best writers and thinkers. I believe I am right when I say that the word moral, as used by the English-speaking nations, takes into consideration the divine law, the ten commandments; and that we cannot be considered, even before our courts of justice, worthy moral men, unless we have some regard to God, and to what he says in reference to the actions of men. And right here, it seems to me, the religion of the present day, in all our churches,

is too much at fault. We have dropped out too much the idea of God from our actions.

I believe that God is a moral being; that he is one among moral beings; that he has rights which we ought to respect; and that he has created us with rights which he respects. I believe he is such a moral being that he will not do injustice even to the weakest of his creatures, nor does he wish injustice done to himself by them. He is such a being that he can call upon Heaven and earth to witness between himself and his people. And it is injustice toward himself, on the part of men, that he most complains of. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." His expressions all through his word indicate that he feels the injustice with which he is treated by man, and he cries out: "What could have been done more to my vineyard, that I have not done?" So, too, if we come into the New Testament Scriptures, we find him putting himself in with men, counting himself injured when men are injured, and assisted and blessed when they are blessed. He will judge the world upon this principle: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is an admitted fact by all our churches, that God is a moral being, and that his moral law does not pertain to man only. I believe the Scriptures bear me out in the assertion that we may take from God what belongs to him, as really as we may take from men what belongs to them. When God had given permission to our first parents to freely eat of the trees in the garden, those trees were theirs; they had a right to them, and could use them for food as they wished; but when he reserved *one tree* to himself, that tree was *his*; they had no right to it, and when they put forth their hand to take and eat of it, the act was as clearly stealing as if there had been other men living, and they had taken what belonged to them. The fact that the tree belonged to God does not take away the evil, nor make it less a moral wrong. Nor does the fact that God was not physically injured by this act, take away the wrong. There are wrongs, even among men, that are far greater than some physical wrongs.

"He that steals my purse, steals trash," but what of him that blasts my honor or smutches my good name? God has a right to the honor of his creatures. They do a moral wrong if they withhold it from him. It was one of the faults of his ancient people, that they did not give him the honor that was his due. "A son honoreth his father, and a servant his master; if, then, I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." As I understand the Scriptures, it is as fully and clearly an immoral act to withhold the honor that is due to God, as it is to withhold from man what belongs to him. "Thy commandment is exceeding broad," says the psalmist. I understand that, beginning with the lowest and least of his intelligent creatures, it reaches up through all ranks of beings,—men, angels, the Son of God, and even to the great Father himself; and each of them all has a right to the honor, respect, and place which he individually holds.

The above being so (and I think all will admit it), how is it that the law of the Sabbath is taken out from among the other nine commandments, all of which are admitted to be moral laws, and cast aside as having no connection with them? What right have men to say that God shall not have the honor which is his due as the maker of the heavens and the earth? He has appointed a day, one in seven, in which he asks men to give him that honor. He has arranged the constitution of things so that they can do it. He did not make the earth so stingy of her food that man must use every hour, and seven days in a week, to draw from her unwilling breast the nourishment he needs; but with bountiful hand she opens her stores. She gives to the reaper a full supply in the six days' work, and even with that, he may let fall his handfuls for the gleaner and the poor. When man takes the day which God has chosen, and uses it to give him honor, remembering the God that made him, he is better off, even in this world's goods, than if he used the whole seven in his work. God fulfills his promise to him, "Them that honor me, I will honor." How, then, is it, I say, that this one of the commandments of God is not a moral law?

But my brother says, "Apart from the explicit command, the duty to keep the Sabbath does not exist." How does he know that? How does he know what real injury to God's law would come, if there were no command to keep the Sabbath? Wherever men have not known the command, or wherever they have once known and forgotten it, we know that great evil has come to them in body and in mind. How does he know what sorrow pierces God's heart, when he sees the abuse of physical life, of mental life, and of moral life, which men give themselves up to, when the constantly recurring Sabbath does not remind them of their Creator, and of the high claims which he has upon them? Can a child give himself up to forgetfulness of his earthly father and mother, and they not be injured by it? Can they see him in iniquity and sin, and not sorrow over it, even though he knows not their wishes to the contrary? If father and mother know his life, that is enough, the injury and sorrow to them is complete. And so God says of men, "Thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities;" and the Lord Jesus Christ wept over Jerusalem, because they knew not the day of their visitation. The Jews not knowing and not considering, did not save them from evil, nor did it save the great Father from pain, nor the Son of God from tears. These things being so, how does the writer of the article to which I refer know but that the nature and constitution of things under the law of the Sabbath are necessary, and therefore that it is a moral law?

He says, "Moral laws are those requirements which the very nature and constitution of things render necessary." I cannot see that anything can be more necessary or more moral than that men should have their lives in harmony with the most moral being of the universe. I can readily see that, if men did not know his will, or anything about him, or about his Sabbath, they would not know where the injury came from, which the unceasing work and delve and plod of a world without a Sabbath would bring; the unceasing push of hard hands, the unceasing grasp of selfishness, on and on, with no rest, no law of Jehovah to lift the burden off their shoulders, to lay it aside for one day in seven. They might not know where the injury and the evil came from, or what was out of place in the "constitution of things," or what was necessary to make it right; but they would suffer evil all the same. Man needs to honor God in the Sabbath, for the sake of his soul life and his physical life.

The difficulty with the brother who penned the article I speak of, is, that he has shut his eyes against God. He has dropped the Deity out of the account of moral beings in the universe, as if there were none of him, while men, and what we see about us, are everything. Take his shorter definition, and see if it

is not so. "A moral duty," he says, "is an act demanded of us, by the very relation we sustain to the world about us, whether an express command concerning it has been announced or not." You will notice that "the world about us" is what he has in mind,—men, simply men, "the world about us." How was it possible that he should pen that sentence and not think of God? The greater part of the world is God. He is over us all, and among us all. "In him we live, and move, and have our being." If all the millions of earth should die, at his word other millions would spring forth from "the hiding of his power." "They that be with us," said Elisha, "are more than they that be with them." How, then, could it be that our brother, in speaking of moral duty and moral obligation, should not think of God, or imply in his definitions the idea that God is a part of this universe of moral beings; and that if we do not give to him the respect and reverence which is his due, we are as truly immoral, and do a wrong as fully, as if we withhold the money which we owe to our fellow-man?

And now, as I close this article, perhaps I may repeat its substance:—

1. God is a moral being among moral beings.
2. He has rights which other intelligent beings ought to respect, and among these rights are the honor and esteem which belong to him as the wonderful architect of the universe.
3. Since these rights are often forgotten by men, he has wisely made a law to protect them, proclaiming himself the Creator of the heavens and the earth, and commanding men to rest from all work on one particular day in each week, for the reason that he, their Creator, rested on that day.
4. Since he is the Maker of all things, he is the owner of all things. The days of the week are, therefore, his, and man has no right to dispose of them as he pleases.
5. The first six days of the week God has given to man, in which to do all his work, but the seventh day he has specially reserved for himself, guarding it with more specifications, and with more carefully arranged words and clauses, than any other law, so that his intent and purpose cannot possibly be misunderstood.
6. Inasmuch as all days are his, and he has given men only six days to do their work in, if we take the seventh day we are taking what belongs to him, and though we may not think of it, and while in ignorance are not as guilty, yet if we take the seventh day for ourselves, we as really and truly steal from him as we would if we took what belonged to man.
7. If we take from him, he is injured, and feels the injury, in many respects, as men do.
8. The fact that we have substituted another day for the Sabbath, which he has not asked for, nor given his consent to, does not take away the evil or wrong of our conduct. The fact that I have substituted another horse in the place of the one I have taken from my neighbor, does not justify me in the eye of the law, nor make me less guilty before men.
9. Because we do not see God, or think that he is injured by what we do, does not make it less an injury to do a moral wrong. British landlords may not see their tenants in Ireland when they collect exorbitant rents, yet injury and starvation may come all the same by their conduct.
10. All these being moral matters which the fourth commandment was designed to protect, we may as properly and truly regard the Sabbath law a moral law, as any other one of the ten commandments.
11. If the law of the Sabbath is a moral law, as I believe it is, I may reiterate the proposition upon which I grounded my first article; viz., The moral law of God, that was written upon tables of stone by the finger of God, is primary in its nature—primary in the sense that it is of first rank, and that it never can be done away so long as God and intelligent moral beings exist, and have relations to each other. And to this agrees the word of God. Ps. 111:7, 8, "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 119:142, "Thy righteousness is an everlasting righteousness, and thy law is the truth."

## A SHORT DIALOGUE.

BY J. R. CALKINS.

[The following is the substance of part of a recent conversation held with an infidel.]

*Infidel.*—Well, where is the proof that the Bible is true, and that it is inspired by God? You say it is true, and it says it is true, but how do you prove it?

*Christian.*—Well, suppose that a book written three thousand years ago said that a nation should have universal dominion, that afterward it should be overthrown and another take its place, and then another, and another, and these should each rule the whole earth. Now, if the events took place just as the book said, would you not believe there was something more than human about it?

*I.*—Yes; but what nation ruled the whole world?

*C.*—Rome, for one.

*I.*—No, sir; Rome never ruled the whole world.

*C.*—Then Gibbon, the infidel historian, lied. He uses these words: "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison; to fly was impossible, to resist was fatal," etc.

*I.*—Does he say that?

*C.*—He certainly does.

*I.*—Well, there is the flood. How can any one believe that such an event occurred? where is your proof for it? Science says there was no flood.

*C.*—Probably science falsely so-called. But we have strong evidence in favor of the Bible's account of the flood. For hundreds of years infidels denied that there was such a city as the Nineveh of the Bible, but a few years ago a traveler walking along the banks of the Tigris came across some mounds. Curiosity prompted him to dig, and what do you think was the result? Why, he dug into the city of Nineveh, which had been buried for hundreds of years. And out of that city, Nineveh, have been taken stone tablets, written centuries ago, and these tablets have been taken to the British Museum. In *Chamber's Encyclopedia*, edition of 1879, article, Assyria, I find an account like this:—

"Mr. George Smith, of the British Museum, lately made a singularly important discovery. While examining these Assyrian tablets, he lighted upon a curious series of legends, including a copy of the story of the flood. The tablets were originally at least twelve in number, forming one story, or set of legends, the account of the flood being on the eleventh tablet. These were found in the library of the palace of the monarch (Asshur-bani-pal, 660 B. C.) of Nineveh, and appear to have been written at a very early period. Mr. Smith is of the opinion that it cannot be placed later than the seventeenth century before Christ.

"The tablets say that the flood was sent as a punishment for sin; the builder of the ark is called Sisit; he gathers into the ark all the beasts of the field, etc.; the whole earth is submerged; all life is destroyed; Sisit sends forth a dove, which can find no resting place, and returns; then a swallow, which is also forced to return; then a raven, which does not come back. The ark rests on a mountain; the animals are liberated; an altar is built by the grateful patriarch, and Bel, the great God, makes a covenant with Sisit," etc.

In this account, some of the minute particulars diverge from the Bible account, but this only shows that they are each independent traditions. And in our own country we have evidences of the flood in the traditions among the Mexicans, Peruvians, and South Sea Islanders; also in shells found on hills. And in the Old World we have traditions among the Egyptians, Chaldeans, Phœnicians, Greeks, Hindoos, Japanese, Chinese, Scythians, and Celts; and this is natural, since all nations descended from the family then preserved in the ark.

*I.*—Well, if this is true, you do have something to uphold the Bible.

*C.*—Yes; and this is only a drop in the bucket compared with all the evidence. Let us believe it and practice its precepts.

## COMPENSATION.

Oh, the compensating springs! Oh, the balancings of life,  
Hidden away in the workings under the seeming strife!  
Slowing the fret and the friction, weighting the whirl and  
the force,  
Evolving the truest power from each unconscious source.

How shall we gauge the whole, who can only guess a part?  
How can we read the life, when we cannot spell the heart?  
How shall we measure another, we who can never know  
From the juttings above the surface the depth of the vein  
below?

Even our present way is known to ourselves alone,  
Height and abyss and torrent, flower and thorn and stone;  
But we gaze on another's path as a far-off mountain scene,  
Scanning the outlined hills, but never the vales between.

Ah! if we knew it all we should surely understand  
That the balance of sorrow and joy is held with an even  
hand,

That the scale of success or loss shall never overflow,  
And that compensation is twined with the lot of high and  
low.

The easy path in the lowland hath little of grand or new,  
But a toilsome ascent leads on to a wide and glorious view;  
Peopled and warm is the valley, lonely and chill the height;  
But the peak that is nearer the storm-cloud is nearer the  
stars of light.

Launch on the foaming stream that bears along like a dart—  
There is danger of rapid and rock, there is tension of mus-  
cle and heart;

Glide on the easy current, monotonous, calm, and slow,  
You are spared the quiver and strain in the safe and quiet  
flow.

Oh, the sweetness that dwells in a harp of many strings,  
While each, all vocal with love, in tuneful harmony rings!  
But oh, the wail and the discord, when one and another is  
rent,  
Tensionless, broken, or lost, from the cherished instrument!

For rapture of love is linked with the pain or fear of loss,  
And the hand that takes the crown must ache with many a  
cross;

Yet he who hath never a conflict hath never a victor's palm,  
And only the toilers know the sweetness of rest and calm.

Only between the storms can the Alpine traveler know  
Transcendent glory of clearness, marvels of gleam and glow;  
Had he the brightness unbroken of cloudless summer days,  
This had been dimmed by the dust and the veil of a brood-  
ing haze.

Who would dare the choice, *neither* or *both* to know,  
The finest quiver of joy or the agony-thrill of woe?  
Never the exquisite pain, then never the exquisite bliss;  
For the heart that is dull to that can never be strung to this.

Great is the peril or toil if the glory or gain be great;  
Never an earthly gift without responsible weight;  
Never a treasure without a following shade of care;  
Never a power without the lurk of a subtle snare.

Then hush! oh, hush! for the Father knows what thou  
knowest not,  
The need of the thorn and the shadow linked with the fair-  
est lot;

Knows the wisest exemption from many an unseen snare,  
Knows what will keep thee nearest, knows what thou couldst  
not bear.

Hush! oh, hush! for the Father portioneth as he will  
To all his beloved children, and shall they not be still?  
Is not his will the wisest, is not his choice the best?  
And in perfect acquiescence is there not perfect rest?

Hush! oh, hush! for the Father, whose ways are true and  
just,  
Knoweth, and careth, and loveth, and waits for thy perfect  
trust;

The cup he is slowly filling shall soon be full to the brim,  
And infinite compensation forever be found in him.

Hush! oh, hush! for the Father hath fullness of joy in store,  
Treasures of power and wisdom, and pleasures forever more;  
Blessing and honor and glory, endless, infinite bliss;—  
Child of his love and his choice, oh! canst thou not wait  
for this?

—F. R. Havergal.

## "THOU SHALT SURELY DIE."

BY A. SMITH.

THE fiat of the Creator concerning man, should he  
violate the test of his loyalty, was, "Thou shalt surely  
die;" and the record of the last six thousand years  
proves at once the disloyalty of our race and the im-  
mutability of the decree. From the violent death of  
Abel, down through succeeding time, one by one the  
antediluvian patriarchs, though their lives were pro-  
tracted to nearly one thousand years each, fell sure  
victims to the virus of sin. By the waters of the del-  
uge, without respect for age, sex, or loveliness of per-  
son, nearly the entire race was swept from the earth,  
and mountains of granite were piled above the bodies  
of the slain.

One of the most touching episodes on the mortality

of man, breathing at once of tenderness and grief, is  
contained in the pathetic order of Jacob to his sorrow-  
ing sons when he was about to die: "And he charged  
them, and said unto them, I am to be gathered unto  
my people: bury me with my fathers in the cave that  
is in the field of Ephron the Hittite. . . . There they  
buried Abraham and Sarah his wife; there they bur-  
ied Isaac and Rebekah his wife; and there I buried  
Leah." Gen. 49:29, 31.

But the procreation of the race goes on, followed  
by the "grim spirit of the glass and scythe," until  
the pen of inspiration is compelled to inscribe, as an  
enduring cenotaph of grief, "And Joseph died, and  
all his brethren, and all that generation." Still on-  
ward strides the fell destroyer, and the Hebrew moth-  
ers weep for their slain infants, and, in turn, them-  
selves and all their kindred fall as autumn leaves, to  
mingle with the dust.

Generations pass, and tears continue to flow for the  
loved ones who fade away like the mown grass, and  
are no more.

But the dead of Israel, compared with all the fallen  
of our race, are as a few grains of sand on the shore of  
the sea, or as a few drops in a storm of rain. The  
grim king of terrors sends forth his angel *War*, and  
the din of battle and the clash of arms are but the  
rasps of his scythe as it gathers in a rich harvest of  
agony and blood. *Famine* and *Pestilence* follow as  
fierce gleaners, and the pit is filled as a garner with  
the putrid bodies of the slain.

But these estimates, dire as they appear, do not  
approximate the sum of human woe, that, by ten thou-  
sand agencies, swells into a resistless, turbid flood,  
rolling onward to the sea of perdition, until God ar-  
rests the tide, changes the face of nature, and gives  
everlasting felicity to the worthy whom he rescues  
from the grave.

Oh, what a fearful negative response has been given  
in the history of our fallen race, to the tempter's  
asseveration, "Thou shalt not surely die!" Oh,  
what a view, as a panorama, has been given to the  
universe, of the sad results of sin! yet none can ap-  
preciate its terrors, or rejoice in their freedom from  
its pollution, like those who, having drunk of its bit-  
ter cup, are finally delivered forever from its thrall-  
dom.

## WHY DID PAUL WEEP?

BY MARY L. WILLIAMS.

FAR away yonder, in the city of Rome, in a gloomy  
prison, bound with a chain, is the noblest, the most he-  
roic man of all history, sacred or profane, Paul the  
aged. Long years ago, in his youthful manhood, he  
gave up the bright hope of honor among his people,  
and counted all those things which were gain to him,  
but loss for the truth of Christ. He has been made  
the filth of the world, the offscouring of all things.  
He has been defamed, reviled; he has been struck on  
the mouth in the presence of the Jewish council. He  
has been in death oft; of the Jews he has received  
five times forty stripes save one; thrice has he been  
beaten with rods; at Lystra he was stoned; at Phil-  
ippi he was thrust into the inner prison, and his feet  
made fast in the stocks. He has been in perils of  
water, of robbers, by his own countrymen, by the  
heathen, in the city, in the wilderness, in the sea,  
among false brethren. He has known hunger, thirst,  
and cold. Often he has made long, weary journeys on  
foot, visiting from church to church.

Did any or all of this suffering cause him to weep?  
No; hear what he says, "I am filled with comfort, I  
am exceeding joyful in all our tribulation." Before  
him is a martyr's death; does he weep in view of this  
terrible hour? Oh, no. But Paul wept. Read  
the following: "For many walk, of whom I have  
told you often, and now tell you, *even weeping*, that  
they are the enemies of the cross of Christ; whose  
end is destruction, whose God is their belly, and  
whose glory is in their shame, who mind earthly  
things." Phil. 3:18-19.

Would that all brethren and sisters who walk dis-  
orderly would pause in their reveling, their jesting,  
that they would turn away from murmuring and  
fault-finding, and behold the weeping apostle,—weep-  
ing because of the shame brought on the cause of  
Christ by unworthy persons for whom he has suffered  
and labored so long and endured so much. Have you  
a heart that cannot be touched, even by the tears of  
those whose hearts you have filled with sorrow?  
Brethren who love you for Christ's sake, and who  
have often wept over your unfaithfulness, beseech you  
to turn, and imitate the holy, just, and unblamable  
behavior of the apostle of Jesus.

Nor is this all. The heart of our Saviour is pierced  
afresh by your misdeeds. Will you grieve Him who  
died for you the cruel death of the cross? "The  
goodness of God" woos you to repentance. Will you  
slight his tender, pitying love?

## HOW TO OBSERVE THE SABBATH.

BY H. WOODRUFF.

"If thou turn away thy foot from the Sabbath, from  
doing thy pleasure on my holy day; and call the Sab-  
bath a delight, the holy of the Lord, honorable;  
and shalt honor him, not doing thine own ways, nor  
finding thine own pleasure, nor speaking thine own  
words; then shalt thou delight thyself in the Lord;  
and I will cause thee to ride upon the high places of  
the earth, and feed thee with the heritage of Jacob  
thy father; for the mouth of the Lord hath spoken  
it." Isa. 58:13, 14. Here is a glorious promise,  
"the mouth of the Lord hath spoken it;" but what  
are the conditions of this promise? That we keep  
the Sabbath, says one. Yes, but how? Not in visit-  
ing and finding our own pleasure, but by earnestly  
seeking God.

I believe that the Spirit of God is often much hin-  
dered by a spirit of visiting and levity among breth-  
ren and sisters. They talk of stock, crops, clothing,  
children, fashion, etc., and thus by their actions and  
conversation the Sabbath is not honored; it is not  
called the holy of the Lord; their feet are not  
turned away from finding their own pleasure. May  
the Lord help us all to observe more closely the con-  
ditions of this glorious promise. It is made ex-  
pressly for those engaged in the great Sabbath reform,  
for those whose duty it is to show the professed peo-  
ple of God their transgression; and if we fail to com-  
ply with all the conditions upon which the promise is  
made, we have no right to expect the blessing spoken  
of in the promise. I know it is natural for us to  
want to do our own way, to find our own pleasure, to  
speak our own words; and if by taking a few steps out  
of the way, or doing some small act, we can save a  
longer walk or drive on some other day, we try to  
persuade ourselves that it is a work of necessity.  
Thus we fail to honor God, by dishonoring his holy  
day. Oh, may the Lord help us to love its sacred  
hours!

I love the Sabbath, says one, but I am isolated,  
and have not the pleasure of meeting with those of  
like precious faith. My family is not with me in  
belief, and the Sabbath hours drag slowly, and the  
day seems very long. How shall we shorten it? by  
going to bed, to lounge and doze away the time, or by  
visiting a neighbor, or by taking a lazy stroll over the  
farm, or a ride with some ungodly person?

My brother, let us try a better way. Take your  
Bible, seek some quiet place, and read carefully, ex-  
amining every word. Then pray earnestly for grace  
to help you to overcome self, and enable you to love God  
and his memorial. By this time you can take up the  
Testimonies or Spirit of Prophecy, and study them  
and rejoice in the Sabbath, until you are called upon  
to bow with the setting sun and praise the Lord for  
the blessed Sabbath day.

—Prayer is the pitcher that fetcheth water from  
the brook wherewith to water the herbs; break the  
pitcher and it will fetch no water, and for want of  
water the garden will wither.—John Bunyan.



## SPECIAL PROVIDENCE AND NATURAL LAW.

OUR friend Mr. Manly is nothing if not skeptical. His last feat in argumentation was a presentation of the hackneyed but still favorite theory with his class of thinkers, that, the world being governed by fixed laws, there is no room for Providence and no use in prayer.

To this, Deacon Thresher replied, "Neighbor Manly, you assume too much and prove too little; besides, you are advancing a doctrine of fatalism which neither you nor anybody else ever acts upon. Neither a Mohammedan nor an old-school Baptist can be found to tie himself down to it. Talk as you may about the inflexibility of natural law, there is not a day of your life that you are not acting on the supposition that what you call inflexible law, is sufficiently flexible to allow ample play for human energies. How much more, then, is there room for the exercise of divine energy additional or alternative of that which you already see.

"Take, for instance, the four seasons. If anything on earth is 'fixed' in their conditions, they are. They are the result of the earth's course in its orbit, and the inclination of its axis toward the sun. They cannot be stopped or transposed in their relationship without the destruction of the world in its present form. Then a shower of rain; that too is the product of determinate causes and the result of laws as fixed as are the everlasting hills. There is the action of the sun and the wind in lifting the vapor; then the counter-current of cold air must come in just a certain way, and act in a fixed manner, or there will be no rain. And the crops, too, are all the product of settled laws. So much rain and so much sunshine in duly settled proportions are requisite. The mode of growth is all decided beforehand; and in the same way you may go on through the whole realm of nature, and everywhere you will find law,—absolute law, fixed and determinate law.

"And yet see how much free scope there is for conjecture. How little you know, after all your prating, about fixed law. Consider how much there is *unfixed*. All the men on the globe have their faces formed alike, and there are no two of them just the same. So, you have summers and winters by the score, and yet when did you find any two of them just the same? They vary in the number of hot days, in the number of cloudy days, in the number of frosty mornings. You cannot tell when it is going to rain, not even with the weather conjecture before you. Your old man of eighty, who has studied weather signs for all these years, cannot do anything more than make a guess whether in the coming season there will be much rain or little rain, whether the winter will be a closed winter or an open winter, whether the spring will be a forward spring or a backward spring. You see plainly that what is settled is more than matched by what is unsettled, and what you do know is exceeded by what you don't know. Neither does Huxley know, nor Tyndall know, nor John W. Draper know, nor a whole academy of scientific men with several dozens of such men as John Weiss and Oliver W. Holmes thrown in. When these men pack their carpet bags to attend a convention where they will talk for a week about the absolute fixedness of all things, there is not one of them that knows whether it is safe to start without an umbrella. A scientific man carrying an umbrella in a clear day is a proof that he does not trust his own theories.

"Now, right here in this wide domain between the fixed and the unfixed, the determinate and the undeterminate, law and laxity, is the field where special providence comes in. Your prosperity, your welfare, your comfort, your health, your life, the success of every single one of your plans, is as dependent upon the unfixed as upon the fixed. An inopportune shower may cause you the loss of a crop; an unexpected frost may cut off all your fruit; a slightly altered spring may favor the development of caterpillars' eggs; a wet spring may make a 'fat graveyard'; an unforeseen puff of cold air may lay you on the bed of a consumptive; a trivial incident may alter the whole course of your life. Nay, more; it is the truth that the whole of human history, of tribes and kindreds and kings and kingdoms, of revolutions, of battles, are all of them dependent upon little contingencies,—dependent upon no 'fixed law' that anybody knows anything about. These little contingencies are the special administrative corps of special providence.

"There is room for prayer, then. You know the sun will rise to-morrow morning. That is fixed, and you need not pray that it be otherwise. But you do not know whether it will be a clear day, and you may pray for that if need be. In a few moments, without interfering with any of his fixed purposes as regards the rising of the sun, God can cover the whole sky with clouds, or he can drive them away in half an

hour. You may pray that God would avert frost from your orchards; he can do it by slightly changing the direction of the wind, which is blowing according to a 'fixed law.' You can pray for rain upon your withered corn; and God can send it by gently affecting the action of certain laws which regulate the condensation of moisture. All the conditions of your daily and hourly existence are affected as much by the contingent as by the fore-ordained. There is such a thing in the economy of Divine Providence as fore-ordained contingency. Consequently, there is not a single condition of your hourly existence that may not be affected by prayer."

And so the company went on discussing the subject. Many other things were said. The history of Joseph was adduced to illustrate the way in which God makes use of contingencies to accomplish fixed plans. The case of Hushai the Archite was used to show how Providence can effect its object by making use of fixed laws. One man said he wished the minister would preach on the subject occasionally. He added that he would gladly forego, for a Sunday at least, an account of "What I saw in Europe," for the sake of a good sermon on Providence. Another said, "The Sabbath-school lesson ought to contain a well-digested course on the subject, taking the Old Testament as a text-book of precedents."—*Selected.*

## MEMORY REFRESHED BY THE TELEGRAPH

A GENTLEMAN who resided in Berlin went to Paris during the late International Exhibition. On his arrival he wrote home the address of the boarding-house where he had decided on staying. A few days afterward, while taking a walk in the city, he lost his way, and, to make matters worse, could not recollect the name of the street where his lodging-house was situated. In this dilemma he thought of the letter he had written home, and the bright idea struck him of telegraphing to his family at Berlin for the missing name. The reply came in half an hour, and he easily found his way back. When the Christian strays from the ways of the Lord, and among the business of the world and the vicissitudes of life "forgets the name of his God and stretches out his hand to a strange God" (Ps. 64:20), he does not learn his way back from the persons and things which surround him. Happy is he if when he discovers his helplessness, he thinks of his home in Heaven and applies there for directions as to his proper course.—*Christian Herald.*

## POPULAR PRAYER-MEETINGS.

THERE seems to be a growing tendency to popularize the church prayer service. The inquiry all along the line of Christian workers is, How can we make the prayer service more attractive and interesting to the indifferent Christian and the unconverted?

The necessity for this inquiry arises, no doubt, from the facts that these classes neglect this service of the church, and the general impression that the service, as a rule, is a formal, insipid, stupid, tread-mill institution. The important question is, Can this service be popularized and yet preserve the spiritual character and gospel design?

Some think so, and a legion of devices have been presented which we are assured will do it, but we fear that many of them are mere human "baits and traps," with a tinge, if not an absolute color, of worldliness, to entice and snare the unwilling.

Mr. Moody and Rev. Lewis O. Thompson have suggested some valuable thoughts as improvements in this important service, but we question whether they do not savor too much of formalism and art, and appeal more to the intellectual and esthetical than to the spiritual nature of man.

Artificial methods and formal means naturally must rob the service of its spontaneity and social and spiritual character. If scenic effects are what we seek in the service, then perhaps the artistic methods ought to have their chance in popularizing the service. But we take the view that the service is purely spiritual in the design of the gospel, and we may not by any artificial means or methods take it out of the realm of the spiritual. We know the argument of through the head, the eye, and the ear to the heart, and we also know the result if they shall stop short of the heart. The prayer service in the economy of the church has purposes which are specific; viz., to stimulate spiritual growth and to give spiritual comfort and power and life to the individual, and through the individual to the church. We recognize that the service must be elastic, so as to adapt itself to the experiences, needs, and culture of the place and times and assembly. The Puritan type of this service won't do for the mind and heart of to-day. The prayers which sweep universal history, the hymn

which rhymes with "Hark from the tombs," and the address which is general in tone and substance, are not adapted to the thought and spirit of the present age, nor will the artificial type, with glowing embellishments, organs, and choirs, and set speeches and prayers to order and on time, answer the church's need in this service and reach human souls. To my mind, there is a reasonable doubt whether any human device can excite the interest of the indifferent or unchristian; it is hardly supposable that we can make spiritual things attractive and savory to the non-spiritual; "the natural man receiveth not the things of the Spirit of God." The only times when the prayer service is popular is when the Holy Spirit is working upon the hearts of saint and sinner; then they flock to the service as "doves to the windows."

The popular service is the Scriptural one, which is,

1. Go yourself. Heb. 10:25.
2. Take others. Num. 10:29.
3. Go desiring to see Jesus. John 12:21.
4. Wait for the Spirit. Acts 2:1-4.
5. Pray. Acts 1:14.
6. Sing. Col. 3:16.
7. Speak. Mal. 3:16.  
In praise. Ps. 63:1-5.  
As a witness. Ps. 43:10.  
Exhort. Heb. 3:13.
8. Be careful and brief. Eccl. 5:2.
9. Be honest and edifying. 2 Cor. 12:19.—*J. D. Pulsis, in Christian Herald.*

## "HEREAFTER."

Matthew 26:64.

JESUS, in the palace of the high priest, is confronted by Caiaphas, and a part at least of the Sanhedrim, or Jewish national assembly. False witnesses appear at length, who charge him with presumptuously asserting that he was able to destroy the temple of God, and to build it in three days. When called upon to answer the charge preferred in these words, Jesus preserved a kingly silence. The indignant Caiaphas sought by query to win him into speech; but still the calm and holy held his peace, nor cast any pearls of reply before such swinish and untruthful souls. Then the high priest, leaping down into the midst, haughtily and officially put this silent man of Nazareth to the test of a solemn oath, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." He can be silent no longer, now. It may never be said in the future that he shrank from such a test, or feared before such a tribunal to make full assertion of his majestic claims. His answer is calm and brief, but intensely affirmative: "Thou hast said;" and then, as though the incongruity of his assertion with his appearance flashed upon him; as though he felt how far he was from seeming to be what he really was; as though the loneliness of the present suddenly dawned upon him and the suffering and shame of the days just at hand swept swiftly before him, he added the words: "Nevertheless, I say unto you, *Hereafter* ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

It is enough! and more than that assembly had expected. With a tragic gesture the high priest rends his robe, while to his appeal, "What think ye?" the fierce and blood-thirsty men of the council are shouting, "He is a man of death," "He is guilty of blasphemy." While they take Jesus away to Pilate, seeking for legal authority to crucify him, let your thought and mine abide here, on this impressive and suggestive word, "*hereafter*." It comes to us from the trial hour of our Lord as the expression of an *almighty patience*. It is the utterance of one who is strong enough to wait. He can afford to trust the future. Look at him standing there in the judgment hall in respect to what he seems. A man, his face seamed with the sorrow of the night before, his followers scattered, his cause a failure; but remember what he really is,—the Son of God,—pure, holy, and innocent of the charge preferred against him. And because this is true, he can afford to wait. The right and the true have nothing to fear and everything to expect from the future. See how that *hereafter* has already vindicated the waiting Christ. To-day he is adored of millions, as the risen and exalted Son of God. Remember how the *hereafter* yet to come is to vindicate this man of Nazareth when "at the name of Jesus every knee shall bow of things in Heaven and things in earth and things under the earth;" and as you look and remember, learn to wait with him who is your example. Sons of God with him, we are—but "it doth not yet appear what we shall be." Our only answer to a scoffing world, mocking as they mark the incongruity of our present with the grandeur of our future, is the answer of our Lord, "*Hereafter* ye

shall see." Our satisfying assurance when the world denies justice to the right, when the wrong is triumphant, when cruelty clamors against innocence, is this word of our Lord. When men accuse falsely, maligning character and misinterpreting motive, when they defame and set themselves about to destroy, what care we, if we are only right, for—

"Right is right, since God is God,  
And right the day must win."

The hereafter will vindicate every son of God. And so this word of Christ becomes the *key-note of confident expectation*. Christ fronted the future with unclouded hope; he saluted from afar the triumph which was already his; his attitude then and now is the attitude of one who is "from henceforth expecting till his enemies be made his footstool." I fancy there was a far-away look in his eyes, and an expression of intense outlook in his face, as he stood quietly there and listened to the clamor of the Sanhedrim. His eye rested on the distant rim of time's horizon. He saw that other scene, when he, "the Son of man," should come in his glory; "and all the holy angels with him," and in between he saw the ever-widening triumph of the Christian centuries. It is safe to say that the hope which filled and thrilled him in the judgment hour has never left his breast. His followers have lost heart, but he—never. In the darkest hours of his church's history, during the saddest lapses of his followers, in the most awful and bloody days of worldly power arrayed against his church, he has ever had hope in the future. Brethren, let us catch some of his confidence and learn to share his outlook.

I have seen somewhere in picture a wistful woman's face. Every feature told of hope; the eyes were set earnestly forward; eager longing and expectation were drawn in every line, while wings beside it told of swift endeavor to attain. "The Angel of the Future" is a picture of the attitude of every truly Christian soul. "Hereafter" is the key-note of our song. Weary with toil and longing for rest, sad-hearted from partial and temporary failure to achieve, longing for holiness and home while waiting amid the sin and buffeting of the present, let us catch the Saviour's confidence and sing the psalmist's song: "I shall be satisfied, when I awake, with thy likeness."

But what of this future as it concerned the fierce and cruel men who clamored for the death of Christ? Ah, to them this word of Jesus was the *premonition of an awful doom*. "Hereafter!" It must have rung in their ears for days and months as they remembered the terrible and supernatural accompaniments of his crucifixion; as they saw the swiftly multiplying numbers of his adherents and disciples. "Hereafter" was the presage of Jerusalem's downfall, and of that still darker day when "they also who pierced him" shall look upon his glory and tremble as they remember the past. Learn this truly, and lay it well to heart, friends. To wrong-doers and workers of injustice, to persecutors of purity and innocence, to those who have despised God and blinded themselves to his revelations, to these, always and everywhere, "hereafter" is a word of doom. O men and women who are on the side of those who reject Christ, whose thoughts are all engrossed in here and now, I bring to you this word "*hereafter*." What will you do in the solemn day when the Son of man shall sit on the right hand of power, coming in the clouds of heaven to judge the world? Learn to fear that future that you may learn to hope for it. Take the terror out of the hereafter by making it the object of your faithful endeavor, the gauge and goal of your present life.—*Outline of a sermon preached by John Humpstone, in the old Capitol, Sunday Evening, June 13, 1880.*

#### PITCHING TOWARD SODOM.

WHEN Lot separated from Abraham, he pitched his tent "toward Sodom." He did not go to Sodom, and it is not certain that he intended to; but while he left Abraham behind upon the breezy hills, he pitched his tent "toward Sodom," and the next thing we find of him he is in Sodom. To be sure, the men of Sodom were sinners exceedingly, and his righteous soul was vexed from day to day with their unlawful deeds; but yet he had "pitched his tent toward Sodom," and finally we see him inside of the city. There may have been chances for money-making in Sodom. Possibly he had invested in corner lots, and thought by speculation to acquire wealth. His wife had got tired of moving around as Abraham did, and wondered perhaps how Aunt Sarah could bear it. For her part, she wanted to settle down and take some comfort. So Lot perhaps built him a house, and made what he called a permanent settlement. But it was in Sodom. Sodom was all around him. Not only was his house in Sodom, but Sodom was in his house. "The men

of Sodom were sinners exceedingly;" and the women of Sodom were no better; and ere long Lot found his whole family hopelessly contaminated and defiled by the prevailing ungodliness.

Lot did not stay long in Sodom, but yet he stayed too long. He got out of it in a hurry; but he did not get out soon enough. He left all his wealth there; he left some of his children there; his wife, looking back, perchance to the fine house where she had hoped to spend her declining years, was smitten with the curse of God, and left a monument of his wrath. And when Lot, old, impoverished, and lonely, found his shelter in a mountain cave, he found that the curse of Sodom followed him even there, and the abominations which vexed his soul among the cities of the plain, still clung to him and covered him with unspeakable disgrace, and made him the father of two accursed nations, which were excluded from the congregation of the Lord, through all generations. Gen. 19; Deut. 22: 3-6.

There are many men to-day who are pitching their tents toward Sodom; they have not settled there, nor would they on any account think of making Sodom their home, but they pitch their tents that way, and the end is not difficult to divine. Toward Sodom at first, in Sodom afterward, then cursed with Sodom's curse to the latest generations; this is the result of pitching the tent toward Sodom.

When will men learn to beware of dallying with sin? When will they learn that pitching the tent toward Sodom is but a preparation for building a house in Sodom, and building a house in Sodom is a preparation to share in the defilement of Sodom's sins, and in the calamities of Sodom's overthrow? How much better to be a pilgrim with Abraham, alone upon the distant hills, than to have Sodom's pride and fullness of bread and abundance of idleness, and Sodom's shame and overthrow at last.—*Christian.*

#### SINCERITY NOT ENOUGH.

THE popular adage is, "It makes no difference what a man believes, just so he is sincere." Solomon had a different saying; viz., "There is a way that seemeth right unto a man, but the end thereof are the ways of death." The words of the wise man hold the truth; the popular adage teaches a hurtful lie. A man's sincerity will not save him from the evil consequences of believing a falsehood. To believe a lie in moral and spiritual things is hurtful to my soul's interests, however sincere I may be. In fact, the more sincere I am, the more I shall suffer.

Look at some analogies. A man trusts a rascal with his business. He believes him to be honest, and is perfectly sincere in that belief; but that sincerity does not save him from ruin. The dishonest employe smuggled money, and left his sincere employer bankrupt. We know the result, when the United States troops were lately made to believe a falsehood, and fell into an Indian ambush in Colorado. They were sincere, but the massacre came.

A father believes certain associates fit company for his boy. Too late he sees that he believed a falsehood. He was sincere, but this does not save the boy from dissoluteness and libertinism. A pure woman believed the fair promises of a man who asked her love. After plighting her faith and affection at the marriage altar, she sees her trust was reposed in a villain. She was sincere, but of what avail is her sincerity?

An immigrant from a different climate and latitude was told to sow certain seed at a certain season. He was mocked, yet he was sincere. But the laws of the season are invariable, and do not turn back to save the sincere from the effects of blind credulity. A whole family in New Jersey were poisoned last summer by eating toadstools, which they sincerely believed to be mushrooms.

Now what shall we say? Shall we find it different in things moral and spiritual? If God has so ordered it that in social life, in temporal things, in the physical world, the belief of a falsehood is hurtful, however sincere one may be, must we not conclude that it is so also in spiritual things? Our first mother believed a falsehood. She was sincere. Paul tells us the woman was deceived. See the result in the expulsion of the pair from Eden, in the curse fixed upon the apostate and prostrate world. Did it make no difference what they believed, just so they were sincere? Paul persecuted the church "ignorantly," and was doubtless as sincere as after his conversion. But is there no difference between the red-handed, malice-bearing Saul of Tarsus and the zealous apostle to the Gentiles? Christ told his disciples that some would think it doing God service to kill them. What a difference between slaying a disciple of Christ and receiving him kindly in the name of his Master; yet there may be as great sincerity in the former case as

in the latter. In the last day some will say, "Lord, Lord," and tell of their wonderful works in Christ's name. They are evidently sincere, nevertheless they must "depart." Christ never knew them.

A question of greater moment was never asked than that of Pilate, "What is truth?" It is truth that saves, not sincerity. Christ's prayer was that men might be sanctified through the truth, not through sincerity. The truth blesses; falsehood damns. The truth makes free; falsehood brings bonds and shackles. Avaunt, hateful error—that sincerity will answer for truth! God has not so spoken. J. M. Hubert, in St. Louis Observer.

#### THE APOSTATE'S CREED.

THE *Independent* of July 29 thus sums up the "apostate's creed":—

I believe in the chaotic Nebula, self-existent Evolver of Heaven and Earth, and in the differentiation of its original homogeneous Mass, its first-begotten Product, which was self-formed into separate worlds; divided into land and water; self-organized into plants and animals; reproduced in like species; further developed into higher orders; and finally refined, rationalized, and perfected in Man. He descended from the Monkey, ascended to the Philosopher, and sitteth down in the rites and customs of Civilization, under the laws of a developing Sociology. From thence he shall come again, by the disintegration of the culminated Heterogeneousness, back to the original Homogeneousness of Chaos.

I believe in the wholly impersonal Absolute, the wholly un-Catholic Church, the Disunion of the Saints, the survival of the Fittest, the Persistence of Force, the dispersion of the Body, and in Death Everlasting.

#### THE INFIDEL'S VERDICT.

A GERMAN writer relates that at a literary gathering in the house of the Baron von Holbach, where the most celebrated infidels of the age used to assemble, the gentlemen present were one day commenting on the absurd, foolish, and childish things with which the Holy Scriptures, as they maintained, abounded. But the French philosopher and infidel, Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying, "But it is wonderful, gentlemen! it is wonderful! I know no man in France who can write and speak with such ability. In spite of all the evil that we have said, and undoubtedly with good reason, of this book, I do not believe that you, any of you, could compose a narrative so simple, and at the same time so elevated and so affecting, as the narrative of the sufferings of Christ;—a narrative exerting so wide an influence and awakening so deep a universal feeling, and the power of which after so many hundred years would still be the same." This unlooked-for remark filled every one with astonishment, and was followed by a protracted silence.—*Selected.*

A NEW PARTY IN AMERICAN JUDAISM.—The *Jewish Messenger* says: "The time is fast approaching when it will be necessary to organize a new party in American Judaism. That the people are weary of the torpidity of the old and the madness of the new cannot be disguised. We want a Judaism which shall be Jewish, not German, or Polish, or Portuguese, or Nihilistic, and not opposed in spirit and form to the culture and refinement of the time. It must be founded on the principles for which our fathers sacrificed their lives; it must be true to the historical character of Judaism; it must emphasize the idea of Jewish nationality as opposed to cosmopolitanism, and confide in the God of Israel as an intelligent, working being, and not any metaphysical abstraction or pantheistic conception; it must be tolerant and reverent, and full of sympathy for human suffering and weakness in other sects. On this platform it is possible to array a number of our ministers and congregations who want Judaism to be not an antique but a working force in our age."

—A devout soul in this world is like the water-lily, which thrusts its roots into the mud and slime of the marsh, but sends up to the surface only green leaves and beautiful flowers to charge the atmosphere with their agreeable odors. The material elements are hidden away; the ooze and slime, the very seeds of death, are made tributary to the beautiful and agreeable. The genuine saint is no aerial plant; he has his root and foundation in the material world, but he has the strange power to transform these crude and poisonous materials into forms that minister to use and beauty.



## The Family Circle.

### MY VESPER SONG.

FILLED with weariness and pain,  
Scarcely strong enough to pray,  
In this twilight hour I sit,  
Sit and sing my doubts away.  
O'er my broken purposes,  
Ere the coming shadows roll,  
Let me build a bridge of song,  
"Jesus, lover of my soul,

"Let me to thy bosom fly;"  
How the words my thoughts repeat;  
To thy bosom, Lord, I come,  
Though unfit to kiss thy feet.  
Once I gathered sheaves for thee,  
Dreaming I could hold them fast;  
Now I can but faintly sing,  
"Oh, receive my soul at last."

I am weary of my fears,  
Like a child when night comes on;  
In the shadow, Lord, I sing,  
"Leave, oh leave me not alone."  
Through the tears I still must shed,  
Through the evil yet to be,  
Though I falter while I sing,  
"Still support and comfort me."

"All my trust on thee is stayed;"  
Does the rhythm of the song,  
Softly falling on my heart,  
Make its pulses firm and strong?  
Or is this thy perfect peace,  
Now descending while I sing,  
That my soul may sleep to-night  
"Neath the shadow of thy wing?"

"Thou of life the fountain art;"  
If I slumber on thy breast,  
If I sing myself to sleep,  
Sleep and death alike are rest.  
Through the shadows overpast,  
Through the shadows yet to be,  
Let the ladder of my song  
"Rise to all eternity."

Note by note, in silver bars,  
May my soul in love ascend,  
Till I reach the highest round,  
In thy kingdom without end.  
Not impatiently I sing,  
Though I lift my hands and cry,  
"Jesus, lover of my soul,  
Let me to thy bosom fly."

—Selected.

### MAKE IT PLAIN.

On the sixteenth day after the battle of Gettysburg I entered the room where a young wounded colonel was apparently near to death. As I entered, he was roused from his stupor, and beckoned me to his bedside, and threw his feeble arms around my neck.

"O my father, how glad I am to see you! I was afraid you would not come till it was too late. I am too feeble to say much, though I have a great many things to say to you; you must do all the talking. Tell me all about dear mother and sister."

I soon perceived by the appearance of those in the house that there was no hope entertained of his recovery. But as I could no longer endure the agony of suspense, I at last inquired of the doctor, "Doctor, what do you think of my son's case?"

"Entirely hopeless."

"But is there nothing more that can be done to save him?"

"No, sir. Everything that human skill and kindness can do has been done. Your son has been a brave and very successful officer, has been a great favorite in the army, has won the highest esteem of all who have known him; but he must die. Immediately after the amputation, the gangrene set in, and it defies all efforts to arrest it."

"Well, doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour. We are constantly fearing that an artery will give way, and then it is all over with the colonel. What you wish to do in reference to his death, you had better do at once."

"Have you, or has any one, told him of his real condition?"

"No; we have left that painful duty for you to do, as we have been expecting your arrival for several days."

As I entered the room, with the dreaded message of death pressing on my heart, the eyes of my son fastened upon me.

"Come, sit by my side, father. Have you been talking with the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."

"He told me you must die."

"How long does he think I can live?"

"Not to exceed four days, and that you may drop away any hour; that an artery may slough at any moment, which you cannot survive."

With great agitation he exclaimed,—

"Father, is that so? Then I must die. I cannot, I must not die! Oh, I am not prepared to die now! Do tell me how I can get ready! Make it so plain that I can get hold of it. Tell me in a few words, if you can, so that I can see it plainly. I know you can, father; for I used to hear you explain it to others."

It was no time now for tears, but for calmness and light by which to lead the soul to Christ; and both were given.

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty."

"Yes, that is it. I have been a wicked young man. You know how it is in the army."

"You want to be forgiven, don't you?"

"Oh, yes; that is what I want. Can I be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well, now, father, make it so plain that I can get hold of it."

At once an incident which occurred during the school days of my son came to my mind. I had not thought of it before for several years. Now it came back to me, fresh with its interest, and just what was wanted to guide the agitated heart of this young inquirer to Jesus.

"Do you remember while at school in — you came home one day, and I having occasion to rebuke you, you became very angry and abused me with harsh language?"

"Yes, father; I was thinking it all over a few days ago, as I thought of your coming to see me, and I felt so bad about it that I wanted to see you, and once more ask you to forgive me."

"Do you remember how, after the paroxysm of your anger had subsided, you came in, and threw your arms around my neck, and said, 'My dear father, I am sorry I abused you so. It was not your loving son that did it. I was very angry. Won't you forgive me?'"

"Yes, I remember it very distinctly."

"Do you remember what I said to you as you wept upon my neck?"

"Very well. You said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly. I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly; and since that time I have always loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell him, 'I am so sorry,' just as you told me, and ten thousand times quicker than a father's love forgave you, will he forgive you. He says he will. Then you must take his word for it, just as you did mine."

"Why, father, is this the way to become a Christian?"

"I don't know of any other."

"Why, father, I can get hold of this. I am so glad you have come to tell me how."

He turned his head upon his pillow for rest. I sank into my chair and wept freely; for my heart could no longer suppress its emotions. I had done my work and committed the case to Christ. He, too, I was soon assured, had done his. The broken heart had made its confession, had heard what it longed for, "I forgive you," and believed it. It was but a few moments of silence, but the new creation had taken place, the broken heart had made its short, simple prayer, and believed, and the new heart had been given. A soul had passed from "nature's darkness into light, and from the power of sin and Satan unto God."

I soon felt the nervous hand on my head, and heard the word "father" in such a tone of tenderness and joy that I knew the change had come.

"Father, my dear father, I don't want you to weep any more; you need not. I am perfectly happy now. Jesus has forgiven me. I know he has; for he says so, and I take his word for it, just as I did yours. Wipe your tears; I am not afraid to die now. If it is God's will, I would like to live to serve my country, and take care of you and mother; but if I must die, I am not afraid to now. Jesus has forgiven me. Come, father, let us sing:—

"When I can read my title clear."

And we did sing.

"Now, father, I want you should pray, and I will follow you."

We did pray, and Jesus heard us.

"Father, I am very happy. Why, I believe I shall get well. I feel much better."

From that hour all his symptoms changed; his pulse went down, and his countenance brightened. The current of life had changed.

The doctor soon came in, and found him cheerful and happy, looked at him, felt his pulse, which he had been watching with intense anxiety, and said,

"Why, colonel, you look better."

"I am better, doctor. I am going to get well. My father has told me how to become a Christian, and I am very happy. I believe I shall recover, for God has heard my prayer. Doctor, I want you should become a Christian too. My father can tell you how to get hold of it."

In the evening three surgeons were in consultation, but saw no hope in the case, and one of them took his final leave of the colonel.

Next morning the two surgeons who had been in constant attendance came in, and began as usual to dress the wound.

On opening the bandages they suddenly drew back, and throwing up their arms, exclaimed,—

"Great God, this is a miracle! The gangrene is arrested, and the colonel will live. God has heard your prayers!"

"Why, doctor," replied the colonel, "I told you yesterday that I believed I should get well, for I asked Jesus that I might live to do some good. I knew he heard my prayers, and now you see he has. Bless the Lord with me, doctor."

Meanwhile, "*Our son must die*," had gone over the wires, and created sadness at home. Next day, "*Our son will live, and is happy in Christ*," followed, and joy came again to the loved ones.

After his recovery the colonel returned to the people whose sons he had led with honor through fifteen hard-fought battles. They, in return, gave him the best office in the gift of a loyal and grateful people. Among them he now lives in prosperity and honor, is a member of the church of Christ, and the father of a happy family.—*The Congregationalist*.

### APPAREL.

How much is thought of decorating the body! Alas, to what expense do some go in order to purchase costly apparel, that they may appear superior to others; as if excellency consisted in exterior habiliments! But what is it? Can a fine garment create intellect, enlarge the mind, alleviate pain, soothe sorrow? Can beautiful attire enrich the understanding, mature the judgment, or heal the disorders of the mind? Can decorations, derived from the labors of the insect, the animals of the forest, the birds of the wood, or the plants of the field, be worthy of the inordinate affection of a rational creature? Oh, foolish and unwise, to glory in that which is a badge of our shame! What childish, misplaced regard is this! And yet how astonishing is its influence. Who is there that is not, or has not been, affected by it?

To many, dress is like money, the root of all evil! When the heart has been set on the idol, what vast portions of time it has swallowed up! What vanity it has excited! What ridiculous figures has it sometimes metamorphosed people into! What neglect of important duties has it occasioned! How many poor families might be supplied by retrenching the luxuries of dress and the prodigality of ornament! After all, what is more admirable than simplicity. What *rationality* is there in choosing a cumbrous, expensive form of dress, while one of a more easy, cheap, and convenient nature will suffice? What *charity* is there in lavishing so much upon ourselves, while with less expense we could make the hearts of multitudes glad? What *dignity* is there in mere apparel, and how little must be that mind that prides itself in it? What certainty is there of long enjoyment of it? How short is the path from the wardrobe to the grave, and how quick the exchange of the costly raiment for the shroud! And what a melancholy tale to relate of many, who have spent their whole life in adorning their own persons, but never presented a garment to the naked, to screen them from the cold; never thought of the sufferings and miseries of the poor; but, while clad in purple and fine linen, and faring sumptuously every day, they suffered many to perish at their door.

What felicity, then, is there in this transient appearance of finery? Oh, contracted pleasure that is bound up in a garment's precarious good, that a moth, a worm will destroy! Poor enjoyment, that depends on the quality and form of the apparel! Misspent time, that is employed in idolizing the decorated form of the toilet! Alas, it is there that too many forget what

manner of persons they are! Go, reader, and look into another, a different mirror. Let us elevate our thoughts to nobler objects; let us pray that we may be adorned with superior ornaments; that our faith may be genuine, our hearts right with God; then, "when the earthly house of this tabernacle is dissolved, we may be clothed upon with our house which is from Heaven, that mortality may be swallowed up of life."—*Dr. Charles Buck.*

#### HOME-MADE TROUBLES.

DID you ever think of it, dear friends, how large a share of our cares and sorrows are of home-manufacture? I think it is true that by far the larger proportion of the trouble in the world we make for ourselves and others.

We speak of this being "a world of sorrow," "a vale of tears," and similar expressions are often heard; but, really, it might be a much pleasanter place if we each would strive to brighten our own little corner of it.

There is inevitable sorrow, I know, which we must feel so long as we and our friends are human and mortal; and "when troubles come of God, then naught behooves like patience," for we know that somehow, somewhere, they will make ourselves and others better and happier.

Among our neighbors and in our own homes there is much chance for improvement. If we would only accord to others the right we claim, to do as they think best without ill-natured judging, and if we took a little more pains to follow "the golden rule," most neighborhood troubles would be saved, and with them a world of envy, jealousy, heart-burning, and strife; and for our own homes, where else should kindness, consideration, and love so prevail among the members?

There is no good reason why a man should needlessly put his own wife to the trouble of wiping up tracks when he takes great pains to cleanse his feet before crossing his neighbor's threshold; neither is it consistent that we women should be too severe on our own husband and son for a little carelessness, while we assure our caller with the most gracious of smiles that "it is n't of the slightest consequence."

I would not have any one less considerate of those abroad. I hope we all enjoy seeing our husbands and wives polite to our neighbors, only let us be sure to practice our good manners at home.

There are husbands who would hasten to assure a neighbor's wife, who had in her haste burned her biscuits, that they "greatly enjoyed them where they were so nice and brown," who would never think their own wives needed the same consideration.

For my part, I think the laws of politeness are equally binding upon us at home, no unkind language or thoughtless behavior being allowable there that would not be proper in society. No man can be a gentleman, though ever so genial abroad, who is a tyrant or habitual fault-finder at home; and no woman is a real lady who is not a lady at home in her morning wrapper as well as in silks in her neighbor's parlor.

One member of a family who begins the day with fretful words and harsh tones, is generally enough to spoil the happiness and temper of the whole for the day. Not all who hear the impatient word give the angry answer, for many choose to suffer in silence; but every such word makes somebody's heart ache, and, as a rule, it is somebody whom we love, and would do almost anything for, except to keep back the unkind, sarcastic word.

The life of hurry and overwork many of us live has much to do with our impatience, and if we can do anything to remove the cause, we ought to do it as a matter of duty. I know there are many fathers and mothers upon whom the burdens of life rest so heavily that they can hardly get needed sleep. But many times the tired housekeeper and mother might "lighten the ship" a little.

When God sends trouble and care, let us bear it in his strength, but let us be very careful about the unnecessary burdens we take upon our own shoulders. Plain, neat hems, with a cheery-hearted mother, are infinitely better for children than a multitude of tucks and ruffles, with a sad, disheartened mother who has no time to help her family to be wise and good.

Don't let an ambition to outshine our neighbors, or even to have the best-kept house and most glittering windows, blind us to the fact that sunshine and cheer are good for body and soul.

Then do not let us make ourselves miserable by borrowing trouble that may never come. We sometimes utterly unfit ourselves for the work of life by anticipating sorrows God never meant us to bear.

"Do n't cross a bridge till you come to it,  
Is a proverb old and of excellent wit."

A little time spent judiciously in preventing the causes of sickness in a family is better than years of wailing over "what might have been" or what may be.

A careful sowing of good seed to-day may save us from reaping a terrible harvest by-and-by. Never fear that the good Father above will not send all needful discipline, and trust his care, but don't borrow trouble, or engage in its home-manufacture.—*Elizabeth Wood, in Arthur's Home Magazine.*

"A RIGHT SPIRIT."—On one occasion a minister found it necessary to punish his little daughter. But Mary climbed up in his lap, and throwing her arms around his neck, said, "Papa, I do love you."

"Why do you love me, my child?" the father asked.

"Because you try to make me good, papa."

It is in this spirit that God's people should accept the chastisement he sends, remembering it is in love he rebukes and chastens; not for his pleasure, but for their profit, that they may be partakers of his holiness.

### Sabbath School Department.

"Feed my Lambs." John 21:15.

#### TEXAS SABBATH-SCHOOL.

A SABBATH-SCHOOL was held in connection with the Plano arbor-meeting, Aug. 14, 1880. The school was opened by singing and prayer, after which the roll was called, and seventy-six verses from the 119th psalm were repeated. The total membership was 88; No. present, 80; No. of visitors, 10. The school was then divided into four divisions, consisting of eight classes. The general review was very good. In the general exercises, the commandments of God and the beatitudes of Christ were recited in concert.

A committee chosen to recommend plans to secure a more harmonious action throughout the State, reported through their President, A. H. King, advising regularity of attendance on the part of all members of the school, and that order and discipline be maintained by the proper officers while the school is in session; also that as nearly as possible, the programme found in the Sabbath-school Record Book be followed out.

It was also recommended that the first division study Bible Lessons for Little Ones, No. 1, until further action be taken; that the second division take Lessons for Children, and the third division Lessons for Youth, as found in the *Youth's Instructor*; and that the fourth division use the Lessons on Prophecy, published in the Lesson Sheets.

It was further recommended that each school use the contribution box, and that each member be requested to contribute at least five cents per month, a tithe of which sum shall be sent to the State Sabbath-school Association.

The first and third districts adopted these recommendations by a unanimous vote.

The school then closed by singing "Cheerful Songs."

G. M. ELLIS, Sec. J. S. KILGORE, Supt. pro tem.

#### GOOD WORK IS THOROUGH WORK.

THERE are initiatory temptations and later temptations in every good work. The initiatory temptation of the Sabbath-school teacher and Bible-class teacher is to make the labor light and pleasant for his class. This temptation arises from the slight hold he has upon its members, and it also concurs with his own ease, and the reluctance with which one takes up work outside of his daily tasks. It is a fatal temptation. If we resist in the beginning, and overcome it, we shall remove those very difficulties which were ready to lead us to fall into it. One's hold on his class will be strengthened, indifference will give way to interest, and the irksomeness of additional labor will disappear as the result of thorough work. It may be hard to begin, but, a beginning once made, all becomes easy.

Laziness is the besetting sin of our religious life. Our impressions are constantly sinking below the point of working power. Inertia is the fatal obstacle the truth encounters. To start, therefore, religious inquiry and religious impressions in idleness with the

young is to make a most fatal mistake. The one supreme lesson they need to learn, that for which all other lessons are learned, is, that religion means action; an immediate, vigorous, controlling law of life; a power that takes to itself command. An indolent temper will quickly deaden down to uselessness the best truths that were ever uttered. In the incipency of true life, there is no more dangerous enemy than indolence. This fact does not so much touch the amount of labor as its decision and tone. The tone of labor may as certainly be reduced by undue quantity as by bad quality.

Intimately associated with this indolence which so fatally uncouples belief and action, and leaves the powers of life to play about aimlessly, like an engine with no train behind it, is a superficial knowledge of religious truth. Words are the mere counters of ideas, while we constantly mistake them for the ideas themselves. Even when we have so flimsy a thing as paper and so tangible a thing as gold in a like relation, we are constantly ready to take the paper for the gold. To broaden and deepen one's own impressions of familiar truth; to send words back, like clipped and adulterated coin to the mint to be re-issued with fresh impress and restored value,—this is the desire and office of every true teacher. The one common and universal difficulty in religious truth is, that words become shallow under our shallow thought and superficial feeling and indolent action. It is only the spiritual leader that deepens them again, and so gives them a new hold on life. This cannot be done by emphasis, by reiteration, by any sense of the needfulness of doing it. It must come as an incident of active and searching thought. The clearest and best impressions that reach us are not directly sought after by us. They rise more or less unexpectedly, as we pursue purposes congenial with them. The faithful teacher in the faithful study of the Scriptures is in the way of attaining such impressions of truth, and so of renewing its power over the heart.

Thoroughness in Sabbath-school work reduces the temptation to frequent and ill-grounded exhortation, and gives fitting opportunities for the natural enforcement of the truth. Exhortations are too often good seed sown on stony ground. It has no depth of earth, and so brings forth no fruit to perfection. The exhortation that is to be serviceable must strike root vigorously in the truth. The tree remains fresh while the grass is withering with heat. Exhortation is the resource of weakness. If the truth is really taking on a clear and pungent form, it is easily and quickly shaped to a practical purpose. The Bible, above all books, is full of latent exhortation. Its truths were enunciated along the path of life in the midst of its cogent facts. They sprang out of those facts, received force from them, and are ready to return it in all time to kindred facts.

Good work in Scriptural instruction is something more than thorough work, but all good work is thorough work. Thoroughness is, under the old patriarchal figure, girding up the loins and making ready for obedience. On the other hand, in the measure in which we obey we shall, warming up with the work, tighten the girdle, while the eye gathers clearness and decision. As a pure life germinates in the will, we need to see exactly where the will takes its first and most natural hold; we believe it to be in a thorough inquiry into the truth, and this process it is the office of the teacher to guide and aid. A lax will offers a spiritually unproductive state, and for a teacher to induce such a state in his pupils by his method of instruction is to anticipate the possibility of doing good.

Furthermore, his new life-giving impulses, whatever they may be, cannot come forth to advantage from an indolent mood. There is nothing in such a mood to beget them or impel them. The mind remains like an open vessel; no steam is generated in it, no power proceeds from it. The teacher requires hard study as a specific preparation of his own powers. It is the powder back of the charge.—*John Bascom, LL. D. in S. S. Times.*

—The *Christian Weekly* gives the following interesting statistics of the Sunday-schools in the world:—

"There are in the United States, as nearly as can be estimated, of Sunday-school teachers 886,328, and of scholars 6,623,124. In the British dominions, not including India, 547,557 teachers and 5,067,102 scholars. In Europe 20,000 teachers and 100,000 scholars. In South America 3,000 teachers and 152,000 scholars. In the remaining countries 2,000 teachers and 100,000 scholars."

This gives a grand total of 1,460,881 teachers and 12,340,316 scholars,—nearly fourteen millions of persons enlisted in this work.

# The Review and Herald.

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

BATTLE CREEK MICH., SEPTEMBER 2, 1880.

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

Corresponding Editors.  
Resident Editor.

## A WELCOME ALLY.

THE Roman Catholic Bishop of Buffalo, N. Y., has issued a circular denouncing the profanation of the first day of the week, or Lord's day. He says, "Remember thou keep holy the Sabbath day," is God's own command, and the Christian Church, in transferring its observance to the Sunday, the Lord's day, enforces the obligation of keeping the Sunday holy, and determines for us in what the Christian observance of the day consists."

This is an acknowledgment that the church, by which of course he means the Catholic church, has changed the day; and it is consistent that the power which can change the day can also regulate its observance. He then goes on to declare how the day should be observed, and prominent among the duties belonging to it is the "hearing of Mass."

He then declares that none will be recognized as Catholics who will not strictly observe the Lord's day. The profanation of Sunday, he adds, is falsely charged upon the teachings of the Catholic church, to which he answers, "Not because of, but in spite of, the Catholic Church, is the holiness of the Lord's day profaned. . . . We know how the Church in France, for instance, has grieved over and cried out against this great abuse; how this open insult to the Almighty, in neglecting to keep holy the Sunday, has brought a curse upon that once Catholic land, as our Blessed Mother, on various occasions, declared it would. And can Catholic societies expect to prosper by treading in such unhallowed paths?"

The editor of the *Christian World* comments with great satisfaction upon this remarkable document. In a prefatory paragraph, he says, "The following document seems to us to deserve attention and preservation. It is from a recent circular of the Roman Catholic Bishop of Buffalo, the Rev. S. V. Ryan, and deals with a most important and vital topic,—that of the proper observance of the Lord's day. It is a matter of no small moment that the Roman Catholic Church in this country should take a proper ground, or anything like a proper ground, on this subject. The future of these United States depends, more than any of us realize, upon the manner in which we shall, as a nation, treat the divine ordinance, and set apart the first day of the week as a day of physical rest and of spiritual worship. . . . It would certainly furnish great ground of gratitude to every truly pious heart, if we might count upon the Roman Catholic ministers of religion as faithful allies in the struggle."

Again we quote: "There are, it is true, many things in the circular before us which we do not approve or indorse. The historical statement with regard to the position of the Roman Catholic Church on the question of the Lord's day is, unfortunately, far from correct. And yet we prefer to waive an inquiry into the truth or falsity of Bishop Ryan's claims, and to congratulate our Roman Catholic citizens and ourselves on the position which some, at least, of the prelates of this church in this country are disposed to assume."

The Bishop claims as the authority for the Lord's day the action of the Christian church, by which he means of course the Catholic church. This Protestant writer is willing to waive that claim if he can have the help of the Catholics in trying to enforce the day. If the day rests on the authority of the church, it is simply a human institution, and cannot bind the consciences of men; but this Protestant virtually says, "We do not care what its origin is, nor on what authority it rests, if we can only carry our point, and succeed in enforcing it."

He further says, "It is a favorable omen for the future of the United States that Romanism here has been and is so affected by contact with Protestantism as to desire to reproduce, even faintly, the reverence of the latter for the Christian Sabbath."

If it is possible for a person to talk more like a blind man than this editor talks in this paragraph, it has not been our fortune to meet with any such instance. He has stated just exactly the reverse of the truth; for it is Protestantism which has been affected by Romanism, touching the Lord's day, instead of Romanism being affected by Protestantism. Under the impulse of such feelings as are here expressed by the *Christian World*, it certainly would not be difficult for Protestants and Romanists to form a coalition on this subject.

It has for some time been a query when Catholics would begin to speak on this question, and what position they would assume; but this circular from the Bishop of Buffalo is the beginning of the answer to that query, and it is an answer of no uncertain kind. Protestants and Romanists combined could speedily secure such legal enactments as would make a Sunday-Sabbath law binding throughout all the land. When a Catholic Bishop issues such a circular as the one herein referred to, and a Protestant editor hails it with undisguised glee, it is strong evidence that such a consummation as regards the Sunday institution is not far distant.

## THE LITTLE HORN OF DANIEL SEVEN.

THE first pastors, or bishops, of Rome enjoyed a respect proportionate to the rank of the city in which they resided; and for the first few centuries of the Christian era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the capital of the nations. "All the inhabitants of the earth belong to her," said Julian; and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops?" was the reasoning these Roman pastors adopted. "Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy," says D'Aubigne, from whom we quote these words (Hist. Ref., vol. 1, chap. 1), "for the ambitious heart of man to reason thus. Ambitious Rome did so."

The bishops in the different parts of the Roman empire felt a pleasure in yielding to the bishop of Rome some portion of that honor which Rome, as the queen city, received from the nations of the earth. There was originally no dependence implied in the honor thus paid. "But," continues D'Aubigne, "usurped power increases like an avalanche. Admonitions at first simply fraternal, soon became absolute commands in the mouth of the pontiff. The western bishops favored this encroachment of the Roman pastors, either from jealousy of the eastern bishops, or because they preferred submitting to the supremacy of a pope rather than to the dominion of a temporal power."

Such were the influences clustering around the bishop of Rome, and thus was everything tending toward his speedy elevation to the supreme spiritual throne of Christendom. But the fourth century was destined to witness an obstacle thrown across the path of this ambitious dream. Arius, parish priest of the oldest and principal church of Alexandria, sprung his doctrine upon the world, occasioning so fierce a controversy in the Christian church that a general council was called at Nicæa, by the Emperor Constantine, in A. D. 325, to consider and adjust it. Arius maintained "that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This opinion was condemned by the council, which decreed that Christ was of one and the

same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion. *Mosheim*, cent. 4, part 2, chap. 5. *Stanley, Hist. of Eastern Church*, p. 239.

The controversy itself, however, was not to be disposed of in this summary manner, but continued for ages to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and of the Roman Catholic Church. From these facts it is evident that the spread of Arianism would check the influence of the Catholics; and the possession of Rome and Italy by a people of the Arian persuasion, would be fatal to the supremacy of a Catholic bishop. But the prophecy had declared that this horn would rise to supreme power, and in reaching this position would

*Subdue three kings.* Some difference of opinion has existed in regard to the particular powers which were overthrown in the interest of the papacy, in reference to which the following remark by Albert Barnes seems very pertinent: "In the confusion that existed on the breaking up of the Roman empire, and the imperfect accounts of the transactions which occurred in the rise of the papal power, it would not be wonderful if it should be difficult to find events distinctly recorded that would be in all respects an accurate and absolute fulfillment of the vision. Yet it is possible to make out the fulfillment of this with a good degree of certainty in the history of the papacy."—*Notes on Dan. 7.*

Mr. Mede supposed the three kingdoms plucked up to have been the Greeks, the Lombards, and the Franks; and Sir Isaac Newton supposes they were the Exarchate of Ravenna, the Lombards, and the Senate and the Dukedom of Rome. Bishop Newton (*Dissertation on the Prophecies*, pp. 217, 218) states some serious objections to both these schemes. The Franks could not have been one of these kingdoms; for they were never plucked up before the papacy. The Lombards could not have been one; for they were never made subject to the popes. Says Barnes, "I do not find, indeed, that the kingdom of the Lombards was, as is commonly stated, among the number of the temporal sovereignties that became subject to the authority of the popes." And the Senate and Dukedom of Rome could not have been one; for they, as such, never constituted one of the ten kingdoms, three of which were to be plucked up before the little horn.

But we apprehend that the chief difficulty in the application made by these eminent commentators, lay in the fact that they supposed that the prophecy respecting the exaltation of the papacy, was not, and could not have been, fulfilled, till the pope became a temporal prince; and hence they sought to find an accomplishment of the prophecy in the events which led to the pope's temporal sovereignty. Whereas we think the prophecy of verses 24, 25, refers not to his civil power, but to his power to domineer over the minds and consciences of men; that the pope reached this position, as will hereafter appear, in A. D. 538, and that the plucking up of the three horns took place before this, and to make way for this very exaltation to spiritual dominion. The insuperable difficulty in the way of all attempts to apply the prophecy to the Lombards and the other powers named above is, that they come altogether too late in point of time for the prophecy deals with the arrogant efforts of the Roman pontiff to gain power, not with his endeavors to oppress and humble the nations after he had secured the supremacy.

The position is taken in this article, that the three powers, or horns, plucked up before the papacy, were the Heruli, the Vandals, and the Ostrogoths; and this position rests upon the following statements of historians:—

Odoacer, the leader of the Heruli, was the first of the barbarians who reigned over the Romans. He took the throne of Italy, according to Gibbon (*Decline and Fall of the Roman Empire*, vol. 3, pp. 510, 515)



in 476. Of his religious belief Gibbon (id., p. 516) says, "Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed."

Again he says (p. 547), "The Ostrogoths, the Burgundians, the Suevi, and the Vandals, who had listened to the eloquence of the Latin clergy, preferred the more intelligible lessons of their domestic teachers; and Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the Western empire. This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of *Barbarian* was embittered by the more odious epithet of *Heretic*. The heroes of the North who had submitted, with some reluctance, to believe that all their ancestors were in hell, were astonished and exasperated to learn that they themselves had only changed the mode of their eternal condemnation."

(Concluded next week.)

### LIVING AGAIN.

BY ELD. R. F. COTTRELL.

"If a man die shall he live again?" Job 14:14.

"I am He that liveth and was dead; and, behold, I am alive forevermore." Rev. 1:18.

"The rest of the dead lived not again until the thousand years were finished." Chap. 20:5.

The resurrection, as taught in the Scriptures, is simply living again after being dead. To live again, is to live a second time; therefore no one can live again that has not been once alive, and afterward dead. Job's question is not, If a man die, shall he still continue to live? Many hold that there is no cessation of conscious being at death; that the real person does not die at all; and that were man to become unconscious in death, his resurrection would be impossible. Thus their weak faith and superior wisdom presume to limit the power of the Almighty. "God," say they, "could make another man just like the one that died; but it could not be the one that died, bear his responsibility, and be rewarded or punished accordingly." Thus they think they have won the day by fair argument, drawing their conclusion from self-evident premises.

"The Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Cor. 1:22-24. That the dead shall live again is a bold proposition. It is too much for the faith of many. But Job's faith was so strong that he felt that he knew it. And why? Because his Redeemer from sin and death would be alive, though he himself should be dead; and he would come to earth in the latter days; and though his body would be turned to dust, yet he himself should see God with his own eyes. See Job 19:25-27. The apostle Paul was of the same faith. Said he, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8.

The testimony of the risen Saviour should be taken at par value. Those who venture to discount from his plain and positive statement of facts, are bold in the wrong direction. Better have boldness enough to believe the doctrine of the resurrection as he states it. "I am He that liveth and was dead; and, behold, I am alive forevermore." The same "I" that is now living, was once dead. But he has now entered upon eternal life—he will die no more. "Christ died for our sins." "Christ being raised from the dead, dieth no more." 1 Cor. 15:3; Rom. 6:9.

If it be objected that Christ is God, and therefore if Christ died, God was dead, and could not raise himself, it is admitted that the Father gives his own

name to his Son, saying, "Thy throne, O God, is forever and ever." Still the Son had a God; for the Father continues, "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." That is, above his associates, the holy angels. Heb. 1:4-9. Accordingly the apostle recognized "the God and Father of our Lord Jesus Christ." And speaking of the resurrection of Christ Paul says, "God raised him from the dead." Acts 13:30.

### THE MAINE CAMP-MEETING.

BY ELD. GEO. I. BUTLER.

THIS meeting commenced Aug. 18, and continued till the morning of the 24th. It was considered, by those in attendance, one of the very best camp-meetings that our people have ever held in the State. Twenty-five or thirty tents were pitched, and probably between two and three hundred Sabbath-keepers were in attendance. The business matters were not permitted to interfere with the spiritual interests of the meeting, and during the first days there was more than an ordinary earnestness manifested in seeking the Lord. The many prayer and social seasons were well filled with stirring testimonies and earnest prayers. The preaching was practical, calculated to lead the people to devotion and earnest searching of heart.

On the Sabbath, Sister White called forward those who felt that they were backslidden and those desiring conversion, and many responded, probably not less than a hundred in all. Our meeting continued till near the close of the Sabbath. Some excellent confessions were made, and some who had almost been lost to the cause, started again in the service of the Lord. They took a noble stand, and we trust they will make sure work. The tearful eye and tender feeling on the part of many who bore testimonies, showed that the Spirit of God was taking deep hold of the heart. It was a precious season. During the day service Sunday, Bro. and Sr. White labored to acceptance, presenting the solemn truths of the message to a large congregation. In the afternoon, probably fifteen hundred or two thousand were present, who gave good attention to the word spoken.

We had the usual model school Sabbath morning. Nearly all participated. Sister White made excellent and instructive remarks concerning the importance of this branch of the work, and of the necessity of thoroughness. The subject of temperance also received attention, hardly as much, however, as it deserves, because lack of time prevented. Bro. Edson White and wife came during the meeting, and assisted, especially in the service of song and in the temperance and Sabbath-school work.

There was but one feature of the meeting which I regretted. During Monday over half of our people left the ground, some taking down their tents and scattering off. This hurt the meeting badly. Had all remained till the close, and the good work of the Sabbath continued to deepen, as might reasonably have been expected, it would have been one of the best meetings I ever attended. As it was, the last part of the meeting was marred. Oh, that our people would learn the importance of these meetings, and come at the beginning, and stay till the close.

West Boylston, Mass., Aug. 26.

### FAITH AND WORKS.

BY JOSEPH CLARKE.

THE great Reformation of the sixteenth century, in which Martin Luther and Philip Melancthon bore a conspicuous part, brought out this remarkable feature, that living faith is necessary to a right performance of Christian duty; that works, to be acceptable to God, must spring from love and faith in God; that works, however good in themselves, if not accompanied by faith and love, are not sufficient to rely upon, but often lead out in self-righteousness and pride, which is offensive to God. "Good works follow redemption, as the fruit grows on the tree," says Luther.

*History of the Reformation*, vol. 1, p. 209. Again, on p. 208, he says of himself, before his conversion:—

"Although I was a holy and blameless monk, my conscience was, nevertheless, full of trouble and anguish. I could not endure the words, 'the righteousness of God.' I had no love for that holy and just God who punishes sinners. I was filled with secret anger against him. But when, by the Spirit of God, I understood these words; when I learned how the justification of the sinner proceeds from the free mercy of our Lord, through faith, then I felt born again, like a new man. I entered through the open door into the very Paradise of God. Thenceforward, also, I saw the beloved and holy Scriptures with other eyes. I perused the Bible. I brought together a great number of passages that taught me the nature of God's work; and as I previously had detested, with all my heart, these words, 'the righteousness of God,' I began, from that hour, to value them and to love them as the sweetest and most consoling words in the Bible. In very truth, this language of St. Paul was to me the true gate of Paradise."

Again, on p. 219, he speaks of "faith in my Lord Jesus Christ, who is the beginning, middle, and end of all the thoughts that occupy my mind, by day and by night."

On p. 220, in commenting on Ex. 20:3, he thus proceeds:—

"All the sons of Adam are idolaters, and have sinned against this first commandment. There are two kinds of idolatry, one external, and the other internal; the external, in which man bows down to wood and stone, to beasts, and to the heavenly host; the internal, in which man, fearful of punishment, or seeking his own pleasure, does not worship the creature, but loves him in his heart and trusts in him."

"What kind of religion is this? You do not bend the knee before riches and honor, but you offer them your heart, the noblest portion of yourselves. . . . Alas, you worship God in body, but the creature in spirit. This idolatry prevails in every man until he is healed by the free gift of the faith that is in Christ Jesus. And how shall this cure be accomplished? Listen: Faith in Christ takes away from you all trust in your own wisdom, righteousness, and strength; it teaches you that if Christ had not died for you, and had not thus saved you, neither you nor any other creature would have been able to do it. Nothing now remains to you but Jesus Christ, Christ alone; Christ all-sufficient for your soul. Hoping for nothing from any other creature, you have only Christ, from whom you hope for everything, and whom you love above everything. Now, Christ is the one sole and true God. When you have him for your God, you have no other God."

The above, quoted by the historian from the works of Luther, shows us how the Spirit of God moved to overthrow that miracle of error, the papacy; and now it is as necessary for those whose special work is the restoring of the seal to the law (see Isa. 8:16) to view this work from a Bible standpoint as it was for the Reformers to do this three centuries ago. From the prominence given in the present reformation to the law of God,—a prominence which is necessary, as the third message carries this law on its very front,—is there not danger lest many forget that while the law is, from the nature of the case, peculiarly prominent, the faith of Jesus is also coupled with it?

It is as true now as it was in Luther's time, that the keeping of God's commandments must be the result of faith, a living faith, or it will be a useless form. To many, this may seem a hard saying, but better hear it now than when it is too late. It is no doubt a fact, that many trust to an outward observance of the Sabbath, whose hearts are yet wholly unrenewed by grace.

Let us hear Luther again on this point. On p. 242 he says:—

"We do not become righteous by doing what is righteous; but having become righteous, we do what is righteous. He [man] sins, in that he does not fulfill the law spiritually."

Again, on p. 243, he says:—

"The law makes sin abound; for it exasperates and repels the will. But the grace of God makes righteousness abound, through Jesus Christ, who causes us to love the law."

We live in a later age; we have much greater light than those early Reformers had, and we are rel-

actively in the same position as to error. God has not changed; his principles are the same, but the contest for truth is now concerning the fourth precept of the law, while they defended the first and second precepts.

In some respects this work is different from any reformation preceding it. In the past, the faith of Jesus was placed first; a thorough conviction of the truths of the Bible was the test, and was a good evidence of conversion. Now, the commandments of God are placed on the front of the third angel's message. Rev. 14:12; 12:17; 11:19. As an unavoidable consequence, the true church at this time is composed of probationers; and the condition of this church is well portrayed in the words of Inspiration. Rev. 3:14-22.

From the nature of the case, all who embrace the Sabbath are at once shut out, to a greater or less extent, from the outer world; no longer can they reap benefit from the preaching of error, or even hear to hear it advanced. In embracing the Sabbath they also give evidence of possessing a degree of love for God and his law. Nothing is more just and necessary than that such persons be immediately placed under the care of the church. By the wise provision of God, the faith of Jesus now comes in order, and is placed next in importance to the commandments. The foe will say at once, by way of contempt, "Then you put the Sabbath before the work of conversion!" We reply, that we put the commandments of God just where the above quoted scriptures place them, in front, and the faith of Jesus next. This is just where Paul placed them. See Rom. 7:7-25. It is the papacy that has inverted this order. Luther commenced the work of reformation; the third message completes it.

#### "BLIND GUIDES."

BY ELD. R. F. COTTELL.

How forcible the words of Jesus! How just the comparison! A guide to the blind, that is himself blind! How reasonable the apprehension that both will fall into the ditch together! Who would knowingly trust himself to the guidance of a blind guide? Yet in matters pertaining to religion, in that which relates to our highest interest, men choose to be led by the blind. In matters pertaining to earthly interests, to mammon, they do not thus; but they are keen-sighted and shrewd, and will trust no one to manage for them but those who have eyes and are accustomed to using them. But in religion they are willing to entrust the helm to those who are morally blind as themselves, and fancy themselves safe without any watchfulness on their own part.

God sends his ministers to preach reform, to reprove sin, to correct the erring and turn them into the path of truth. But it is the business of blind guides to counteract and oppose the work of the servant of God, to tell the people that they are right and need no reform; and the people love to listen to them, and trust that they tell them the truth.

The poor minister of error is in a sad case. He must defend error, and teach the people that they are safe in breaking the commandments of God, or he will lose his flock. Should he, on the other hand, embrace the truth and keep the commandments, he will lose his salary. Poor man! He must be moved by higher motives, or he is doomed to see himself, and those he leads, in the ditch together. Until he can take a higher stand, until he can devote himself to God and truth, fearless of the consequences, the people will compel him to defend their errors, crying, Peace and safety! while they choose the road to death; and then, oh, how confidently they will trust themselves to his guidance! Our minister, say they, is a learned man, and we may safely confide in his judgment! They compel the man to sustain them in error and sin, and then how safe they feel with such a competent guide! He is what they have made him. They have educated him, and called him to preach the doctrines they believe, and to sustain them

in their practices, however erroneous; and then they think he must be right, and that they can trust in him, as to a divine oracle, believing that whatever he says will be made good, and that following him, they will be delivered from all evil; just like a person that carves out a god with his own hands, and then trusts that his god is able to deliver him.

Ah! what can be done for poor, fallen, and deluded humanity?

—There is no life so uneventful or full of affliction that there may not be found all along its dusty trail the marks of a kindly interposition. All history, national and private, is studded with providential beacons, blazing memories of deliverance designed to keep up the courage of the Christian wayfarer. We are verily guilty of a sin of omission, and in danger of fainting in the day of adversity, when we neglect to strengthen our hearts with frequent and vivid reminders of past blessings.

### Our Tract Societies.

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

#### "A LITTLE WHILE."

Oh for the peace that floweth as a river,  
Making life's desert places bloom and smile!  
Oh for a faith to grasp Heaven's bright "forever,"  
Amid the shadows of earth's "little while!"

"A little while" to wear the robes of sadness,  
To toil with weary steps through erring ways;  
Then to pour forth the fragrant oil of gladness,  
And clasp the girdle of the robe of praise.

"A little while" for patient vigil keeping,  
To face the storm, to wrestle with the strong;  
"A little while" to sow the seeds with weeping,  
Then bind the sheaves and sing the harvest song.

'Tis but a "little while;"—the way is dreary,  
The night is dark, but we are nearing land;  
Oh for the rest of Heaven; for we are weary,  
And long to mingle with the deathless band!

—Selected.

#### SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. II.

AFTER Mr. Judson removed from Prome, he again resided for a time at Rangoon. Here, as at Maulmain, he employed several native assistants, whom he sent daily to different parts of the city and country to preach, to converse with their countrymen, and also to read and distribute tracts. He endeavored by so doing to educate and call into active service as much of the native talent as possible, and in this he was remarkably successful.

A large festival having been held at Rangoon about this time, multitudes of people flocked to the place from all parts of the country. Many had heard of the missionaries, or seen their writings, and were anxious to learn of the new religion and obtain tracts. With their limited printing facilities, it was impossible for the missionaries to supply this demand for reading matter, although for a time the press run day and night.

Tracts were given to only those who seemed anxious for them, and many more than the ten thousand given out at this time, could have been distributed had they been provided. Of these Mr. Judson was confident that not more than one in a hundred were destroyed. By this means rays of gospel light were sent to all parts of the empire. Mr. Judson attributed the success of the mission, in a great measure, to the productions of the press.

As will be remembered, Mr. and Mrs. Judson first arrived in Rangoon in July, 1813. At the close of 1831, a little more than eighteen years, three hundred and seventy-three converts had been baptized, all of whom had given good evidence of true conversion, and, with the exception of eleven who had been excluded and as many more who had died in hope, they had remained steadfast.

This was wholly the result of the labors of Mr. and Mrs. Judson and their associates. During this time the extremely difficult Burmese language had been acquired, and the New Testament and a considerable portion of the Old, including the Psalms, book of Daniel, etc., had been translated, and a grammar, dictionary, and six different tracts prepared and printed in the same language. Besides this, considerable progress had been made in the acquisition of several other languages, and the transla-

tion of the Scriptures, etc., into the same. It should also be remembered that it was during this time that the war between Burmah and England occurred, which for about two years paralyzed every missionary operation.

Some of the converts above alluded to were Karens, a rude, wandering race, who, in vast numbers, inhabited the wilds of Farther India. They differed much from the Burmese, by whom they were considered inferiors, and were heavily taxed and grievously oppressed. They believed in one God, whom they called Yuwah, and their customs and traditions have led some to suppose that they were of Hebrew origin. They say that God formerly loved their nation, but on account of their wickedness he punished it, and reduced them to their present degraded condition; but that he will again have mercy on them and save them. Their traditions taught them to look for the arrival of white-faced foreigners from the West, who would make them acquainted with the true God. They had no outward form of religion or priesthood, but believed in a future retribution, and cherished bright predictions of future prosperity and glory. The following are among their traditional songs:—

"God created us in ancient time,  
And has a perfect knowledge of all things;  
When men call his name, he hears!"

"Satan in days of old was holy,  
But he transgressed God's law;  
Satan of old was righteous,  
But he departed from the law of God,  
And God drove him away."

Another verse says that when their future king arrives "wild beasts will lose their savageness."

Although the Karens were given to but few flagrant vices, they were greatly addicted to drunkenness, and were extremely filthy and indolent in their habits. They seemed to shrink from associating with other men, and were therefore inaccessible to the missionaries. Mr. Judson's earnest inquiries, however, as small parties of these strange, wild-looking men, clad in unshapely garments, occasionally straggled past his residence, awakened an interest in the Burmese converts, and one of them during the war finding a poor Karen bond servant in Rangoon, with the view of instructing him in the Christian religion, paid his debt and thus became his temporary master. This labor of love was not lost; for in time the man became a convert, and afterward a faithful and efficient evangelist among his countrymen. He prepared the way among them for the pale-faced missionaries, who soon acquired the language and reduced it to writing. This had the effect of elevating the people, who had never supposed that their language could be represented by characters like other languages, and they felt themselves suddenly raised from a tribe of crushed, down-trodden slaves, to a nation possessing every facility for a national literature. Schools were established, and the gospel spread with rapidity among them.

Whenever Mr. Judson could release himself from other duties, it was his custom to take with him several native converts, and penetrate into the forests and jungles in order to present the gospel to these men; and in this work, although accompanied with deprivations and hardships, he took great delight. Whenever he could find listeners, were they many or few, whether in his boat or on shore, by day or by night, he was always ready to reveal to them the love of God in sending his Son for our redemption.

M. L. H.

#### SACRIFICE.

BY C. M. C. WHITNEY.

"Jesus my all to Heaven is gone,  
He whom I fix my hopes upon;  
His track I see, and I'll pursue  
The narrow way till him I view."

No doubt the divine Spirit aided in the composition of this beautiful stanza, which has long been sung with enthusiasm by true worshipers, and has not yet become obsolete. It contains a beautiful sentiment, fraught with a depth of meaning.

Do we truly discern the way in which Jesus walked, and heartily acquiesce in the sentiment when we sing,—

"His track I see, and I'll pursue"?

His track was marked with sacrifices. He, the beloved Son of God, surrounded by hosts of admiring worshipers who bowed at his command, left the courts of Heaven, with all their loveliness and glory, and this sin-polluted earth became his dwelling-place. This was the first step in the "track." We follow him through a life of suffering and unselfish toil; again we go to the garden, to the judgment hall, and to Calvary, and wonder at the love that prompted the Lamb of God to endure these cruel

sufferings. And how the story of the cross, old, yet ever new, thrills us, and fills the soul with awe unutterable!

We are not called to experience the same sufferings which our Saviour endured, but in our sphere of action we should closely follow the principles that governed him. But when the trial comes, alas, how human nature shrinks! The most trivial thing that tends to lead us from our natural and self-pleasing course of action is sometimes sufficient to draw murmurings from our lips. And we are professed followers of Christ! Shame to us! Our hearts are often closed to the wants of humanity, the woes of the very ones for whom Christ died. The ignorant and degraded, the poor and suffering, are on every hand; and yet our hands are often folded in unconcern. Do we in this discern the "track," and still "pursue the narrow way"? Let us judge ourselves.

And then, again, is it not possible to be governed by purely selfish motives in making sacrifices? Perhaps we think to purchase Heaven thereby, or, at least, to retain the good opinion of our fellow-men, when a real desire to please God and benefit others should be the ruling motive. Let us beware lest we "fear the Lord," and serve our own gods. "God loveth a cheerful giver."

#### DO NOT YOUR ALMS TO BE SEEN OF MEN.

"Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." 1 Cor. 13: 8.

THIS scripture is forcibly illustrated by the following dream, related by a lady on her death-bed:—

"I had such a strange dream! I have not a clear recollection of the place; I only know I was surrounded by a mild, agreeable light, and was free from all annoyance. There was some one beside me, some one to whom I looked for guidance and instruction; but here again I remember only a sense of light, and an impression of a gracious countenance; but one object was distinct, and it engaged my earnest attention. It was something, whether map or scroll I cannot exactly say, which portrayed the actions of my past life. According to the merits of actions—good or otherwise—the characters in which they were portrayed were bright or dark; and there were many degrees of shading, from a little of the register that was luminous to some that was so dark I could with difficulty make it out. On reading over this well-recognized record, I was filled with surprise and wonder to find that many of my deeds looked very different there from my own estimate of them at the time they were performed. Some that I had known to be wrong, but had excused to myself because done under the influence of some bad habit or evil passion aroused, were among the darkest; and I asked why these sins, which were not premeditated, and which by me were forgotten almost as soon as committed, were ranked among some things which I had done deliberately, and which had stuck like thorns in my memory. For answer, I was told that God holds us accountable for our habits, and also for the government of our passions; that the formation of evil habits and the being under subjection to our passions are in themselves crimes, and all acts committed under such influences are emphatically deeds of darkness.

"Then I looked among the lighter portions of the record, and my wonder soon became greater than before, so that I cried out in sheer amazement, 'Surely some bungling hand has been here.' I found that many of what I had deemed my best deeds were barely shaded with light; and while acts of the benevolent order were in the main brighter than others, even here I was disappointed. For instance, I well remember that once, when I had just been reading the diary of an eminent and enthusiastic Christian, I was quite aglow with heavenly aspirations. For the time, I had no earthly desires, and even contemned worldly pleasures; indeed, so much was I affected that I went immediately and countermanded an order which I had lately given my dress-maker for a very expensive dress, much to her chagrin, for she said she had already expended money on that order. To this exposition I replied by exhorting her to think more on eternal things and less on dresses. Now, I had been accustomed to consider that twenty-four hours the best and brightest day in my life's calendar; but so far from being lustrous on that record, I had to search for it, and it was very dark and dim. Asking an explanation, I was informed that the episode in question was merely a gush of feeling, the result of momentary impression, and was barren of any fruit save an abnormal, unhealthy one.

"Then I remembered that I had given a great deal for charitable purposes, and had always been tender-hearted and open-handed; so I looked, hoping to gladden my

eyes on the bright spots of my benevolence. Alas! how few they were. However, I found one, small indeed, but beautifully luminous, and when I read its testimony I was bewildered. What? that trifling act of charity, almost forgotten by me, to shine so brightly—and where were all the splendid deeds of kindness I had done? Where was that five hundred dollars I had given, when I knew it was too much to spare from my income, toward the relief of the Chicago sufferers? My thought was answered, and at once, by my monitor. 'You gave that because there was an excitement over all the land, and your enthusiasm was aroused; moreover, you knew that many of your acquaintances would read the subscription list and say that your generosity was really unsurpassed, and that your good heart ran away with your head; and thus your gift was not given for the love of God, nor yet of man, but from love of praise.' 'Well, but,' cried I, 'where is the record of that winter when I half sustained poor Mrs. B—and her sickly infant?' 'Ah!' replied the relentless monitor, 'you were staying that winter with a family who spent much in benevolence, and you would not lag behind your compeers; that was not giving from the heart, and therefore was not in accord with the heart of Jesus.'

"Again I urged my claim. 'There was a poor creature to whom I gave fifty dollars to help her in her need.' 'You did,' came the ready response, 'but that woman's case was introduced to your notice by a man for whose affections you were angling; and a halo of romance was round the object of your charity; so that you saw neither her nor the Heavenly One; you offered your gift to the idol of your own tender passion—not to God nor yet to suffering humanity;' then pointing to another slightly whiter record, he continued, 'You certainly pitied the struggles of this young artist and his wife, and you half clothed the latter for two or three years; but the almost adulatory gratitude of the lady was very grateful to your ears, and your benefactions had much reference to the music of her praise.'

"Nearly overwhelmed by a consciousness of these truths, I wrung my hands in bitterness of spirit, as I moaned out, 'Has my life, then, been one unbroken line of selfishness?' But at that moment the bright spot attracted my attention, and I asked, 'Why then this oasis of brightness—'twas but a petty deed at best?' 'Because it was done in love and with a single eye,' was the explanation. 'You pitied that suffering sister; and seeing that to make known her destitution would impair her faint prospect of success, and clog her failing steps, you gave her that ten dollars in secret and in silence; and moreover you gave it to her in the name of the Good Master; and behold the mite, thus given in singleness of heart, outshines all the rest.' Then suddenly a thought came over me, and a joy thrilled through me, and I said, 'Oh, well! thanks be to God; though my selfishness has deprived me of the blessing of the Master's approval, it did not prevent those needy ones from reaping a benefit. Never mind my reward, since they had their relief.' Scarcely were these words uttered when a wonder took place before my eyes; for lo, those dark records blazed forth with light; and my mentor's voice said sweetly in my ears, 'Your works are accepted, being laid on the altar of love; for the altar sanctifieth the gift.' Just then I awoke."—*Wayside.*

#### A SERMON WITHOUT A WORD.

A MIDNIGHT revel, full of hollow vanity and dissipation, was going on one Saturday night in the city of Edinburgh. The people of the house in which the revel was being held were a family of some note, which belonged to the St. George's church congregation. Its minister, Dr. Andrew Thomson, had been out late that night to visit a sick member of his flock. On his return home, his eyes chanced to light on this house, whose windows were brilliant with the glare of festivity. The minister paused as he saw the shadows of the dancers on the window-blinds of the drawing-room; he could hear the sounds of the music and the voices of revelry. Taking his resolution, he stepped up to the door-way and rang the bell. Without speaking a word to the servant who opened the door, he went up stairs, entered the room, and stood up in the midst of the dancers.

Had a spirit from the other world appeared, the party could not have been thrown into a state of greater embarrassment and confusion. The music ceased, the dancers stood still; a silence as awful as death followed, while the bold intruder surveyed the company with a stern glance. Not a word did he utter; not one tongue was moved to ask, "What doest thou?" As the penetrating glance of reproof fell in turn on each one of the confounded revelers, every countenance fell, and the bravest quailed. The piercing eye and solemn presence having accomplished the work of admonition, the minister retired amid the same unbroken silence. It was a bold stroke, but God blessed it, and it was the beginning of a work of the revival of genuine Christianity and reformation in many a family in the Scottish metropolis.—*Sel.*

#### IOWA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	50	28	...	23	24	20	9	7596	220	14	\$31.93
2	35	15	...	3	3	15	4	1730	239	13	30.80
3	113	51	2	27	22	23	69	9068	339	44	47.94
4	93	35	...	15	20	55	9	7660	620	10	47.94
5	73	31	...	318	8	57	46	25074	768	30	124.82
6	66	18	1	14	27	39	7	7455	525	...	47.12
7	35	15	...	5	10	10	2	2305	61	...	17.10
8	76	29	...	665	29	9	61	5574	281	...	44.18
9	50	6	...	...	...	...	...	1131	83	...	11.75
10	107	64	4	363	121	124	53	29008	834	65	190.09
11	50	19	...	8	7	21	5	1438	423	45	36.81
12	10	3	2	3	...	5	4	600	50	...	7.90
13	4	...	...	...	...	6	2	2544	95	...	3.30
+	...	...	...	...	...	21	...	...	...	...	252.91
	759	299	10	1444	274	416	276	102038	4547	246	\$173.52

\* Agents.

+ Camp-meeting sales.

NOTE.—Cash received on donations and for membership, \$168.70; sales, \$511.62; periodicals, \$493.20; other funds, \$754.25. The following local societies failed to report: Clarence, La Porte City, Oskaloosa, Davis City, Adel, and Hook's Point.

LIZZIE HORNBY, Sec.

#### MICHIGAN T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	83	39	1	44	20	88	11	5275	762	33	\$58.00
2	109	42	4	27	26	55	26	15007	896	127	100.50
3	358	92	...	262	519	550	71	43946	3758	738	64.80
4	...	...	...	...	...	...	...	...	...	...	58.48
5	82	29	...	188	79	55	41	10439	834	27	86.73
6	134	53	2	81	63	40	13	23332	945	91	168.91
7	84	55	...	216	43	45	137	109006	846	285	172.35
8	...	...	...	...	...	...	...	...	...	...	34.10
9	27	16	...	3	63	27	5	6846	414	16	37.32
10	84	38	...	19	14	81	32	11451	2111	57	54.52
11	46	12	2	12	70	35	...	9670	300	111	8.40
12	10	3	...	15	2	10	15	1572	97	39	8.75
13	26	10	...	6	19	...	6	1127	211	...	36.90
14	95	39	...	8	18	79	28	7759	743	14	53.34
15	32	...	...	3	...	...	...	2681	125	18	35.40
16	27	6	2	3	4	28	1	2191	297	6	11.57
	1197	484	11	834	942	1077	386	250265	12339	1612	\$900.07

NOTE.—Cash received on donations and for membership, \$379.33; sales, \$229.30; periodicals, \$381.44.

JENNIE THAYER, Sec.

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

REPORT FOR QUARTER ENDING JULY 4, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	52	38	1	34	24	25	8	16327	397	81	\$75.75
2	77	51	1	53	34	31	32	3904	625	89	103.60
3	49	25	...	8	27	22	14	9633	466	90	29.75
4	97	53	...	156	142	30	26	16274	629	171	71.28
5	89	34	1	31	25	5	128	10334	433	39	111.30
6	47	23	3	103	79	20	62	10682	509	79	105.68
	411	224	6	385	331	133	270	71904	3103	549	\$497.36

NOTE.—Cash received on donations and for membership, \$105.51; sales, \$162.95; periodicals, \$238.90.

IDA SHARPE, Sec.

#### PENNSYLVANIA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	...	...	...	...	...	...	...	1281	56	...	\$25.58
2	101	65	2	154	50	...	21	23892	1428	188	53.05
3	55	21	4	10	3	...	5	8884	136	56	46.43
4	52	20	...	115	29	...	12	20600	849	239	94.95
5	32	...	...	22	22	...	15	4204	101	12	7.50
6	...	...	...	137	53	...	87	6773	80	51	145.42
	240	120	6	438	157	...	90	60699	2650	596	\$373.83

\* Individuals.

NOTE.—Cash received on donations and for membership, \$80.85; sales, \$132.24; periodicals, \$160.66. Received also on Reserve Fund, \$388.85; European Mission, \$15.00. The local societies at Catlin, Woodhull, Farmington, Coudersport, Millport, Matthews Run, Blockville and Jamestown failed to report.

MRS. D. C. PHILLIPS, Sec.



## PATIENCE IN TRIAL.

BY MRS. L. O. STOWELL.

The trials of earth are so many,  
Life's burden so heavy to bear,  
That sometimes I'm ready to falter,  
And almost give up in despair;  
When around me I see the light-hearted,  
Who from burdens appear to be free,  
Oft I find myself asking the question,  
"Why are there so many for me?"

Then comes a soft, chiding answer,  
"Ye know not what others endure;  
Thy portion is meted in kindness,  
And the strength of God's promise is sure.  
Deep anguish thy Saviour hath suffered;  
He yielded his life up for thee;  
Now hear him in tenderness asking,  
'Oh, can ye not suffer for me?'"

How hard is the heart that resisteth  
Such tender and infinite love!  
How can we be deaf to such pleading,  
When we know that it comes from above?  
O Saviour, I pray for submission,  
And strength from temptation to flee;  
And then with thy grace to assist me,  
I'll patiently suffer for thee.

Jo Daviess Co., Ill.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

## NORWAY.

*Skien, Aug. 6.*—I have labored one week among the friends in Skien, and have held twelve meetings. Two of these meetings were held in a grove, one of which was in the interests of the temperance cause; the remainder were held in the usual place of meeting. From thirty to fifty attended. On Sunday there were about three hundred attentive hearers in the grove. Monday evening four dear souls were buried with Christ in baptism. Five are keeping the Sabbath, and have united with the church at Christiania until they can be organized here. Quite a number of interested friends meet with them in prayer-meetings and on Sunday. Tuesday night we administered the ordinances, and the next morning we went to Tvedestrand. Pray for us that the Lord may bless our feeble efforts.

*Tvedestrand, Aug. 10.*—From Skien I came to this place, a small city on the coast, with fourteen hundred inhabitants. For more than an hour the course of the little steamer was among mountains and rocks, in narrow bays and straits, among islands, until we came to Tvedestrand. I wonder how people ever could find such a place. It is built between two ranges of high rocks, and most of the houses are on the sides of the mountains. There are some very excellent harbors here, and that is the best gift the Lord has granted to Norway. The waters are so deep that the largest schooners can sail close up to the land. There is no tide. The water rises and falls only about two inches. This is a great advantage.

The people adhere very strictly to the State Church, and have strong prejudices against everything else. No hall could be hired, but I obtained permission to use a small piece of ground out of town, high up on the side of a mountain. When we had used it twice, objections were raised, and we moved to another mountain-side, where a friendly Baptist brother had a small garden. I held five meetings out doors, and the Lord favored us with beautiful weather every time, although it rained hard at other times, both night and day.

We had put up some seats, and some occupied them, while others sat on the rocks around and above us. From thirty to fifty attended, and on Sunday about one hundred. Many hearts were stirred and softened by the word, and some purchased tracts. We have also met and conversed about the truth in the house of a brother. Five believers are keeping the Sabbath here, and eight others are agreed with us in faith. They will try hereafter to sustain meetings on the Sabbath.

J. G. MATTESON.

## WISCONSIN.

*Seymour.*—We commenced meetings here Aug. 22, and have held three meetings, the attendance ranging from forty to two hundred. My health is improving.

H. W. DECKER.

*Fort Howard, Aug. 26.*—The interest at this place remains good. We see much to encourage us. A Frenchwoman, who cannot understand English, manifests great interest in our preaching by attending meet-

ings every night and bringing with her an interpreter, who explains to her what we preach. We enjoy much of the blessing of God. The truth preached is affecting the minds of a superior class of people here, and we hope to see many embrace it who will be an honor to the cause of Christ. Let all unite with us in praying for the work here.

O. A. OLSEN.  
A. W. BARTLETT.

*Ironton, Sauk Co., Aug. 25.*—We closed our tent labor at North Freedom, Sunday, the 15th inst. Left two families keeping the Sabbath, and attesting the sincerity of their conversion by putting away their tobacco and adopting other reforms. One of us spends Sabbath and first-day with them, holding meetings in a school house three miles from where our tent was pitched, with the design of fostering an interest manifested on the part of some of their neighbors. We obtained three subscriptions for the German paper. Sold books and tracts to the value of \$2.61, and received \$9.00 in donations.

Commenced meetings at Ironton the 19th inst. When the weather is favorable we have good congregations, who pay close attention. The truth so far presented is generally received.

S. S. SMITH.  
O. A. JOHNSON.

*Tent No. 5, Oconomowoc, Aug. 25.*—We continued our meetings at Monterey over six weeks, from July 7 to Aug. 19, laboring both in speaking and visiting. The time of the year was very unfavorable, it being in the midst of harvest; so we failed to get anything like a fair hearing, and the results thus far are not flattering, yet a few promised to obey the truth, and we shall hope for others.

The 19th we came to Oconomowoc, four miles from the place of our first meeting, that we might have a watch-care over those at Monterey while presenting the truth here. This is a city of twenty-three hundred inhabitants, and also a popular summer resort for tourists. Our meetings thus far have not been very well attended, yet we hope that some good may be accomplished.

We feel weak of ourselves, yet we try to hold on to the arm of the Lord. We ask the prayers of the people of God, that our labors may be accepted of him.

Our address, till further notice, will be Oconomowoc, Wis.

C. W. OLDS.  
E. G. OLSEN.

## OHIO.

*Spencer.*—We are of good courage. The weather is fine, and the interest growing. The attendance is from one hundred to four hundred. We commence on the Sabbath question to-night. Are making warm friends. Two collections have been taken, one of \$5.00, the other \$4.00. Our meetings continue indefinitely. Brethren, think about us, and pray for us.

H. A. ST. JOHN.  
R. A. UNDERWOOD.

*Litchfield, Aug. 23.*—I was with this church Sabbath, Aug. 21, and spoke twice on grace as a motive power to lead men to act. (2 Cor. 8:1-9.) It was a profitable meeting, several items of which are worthy of notice. One made a start in the Christian life, and was baptized Sunday morning. Two united with the church. Weekly prayer-meetings were established, and the tithing system was adopted. The Sabbath-school is growing in interest. I see no reason why this will not be a working church. If they are faithful to the trust committed to them, others will be added, such as shall be saved. Bro. Bartlett was with me at this meeting.

R. A. UNDERWOOD.

## MICHIGAN.

*Smith's Creek, Aug. 23.*—On the 21st, Bro. Weeks spoke here on the subject of tithing, and I endeavored to second his remarks, after which nearly the whole church voted to adopt the plan. This church has an interesting Sabbath-school, a tract-society, and a health and temperance society of nearly fifty members. We are encouraged to believe that if they remain faithful, there will yet be a strong church in this place.

GEO. O. STATES.

*Alma, Aug. 23.*—We closed our tent-meeting here last evening, after a two-months' effort. Eighteen have united with the church, and there are five or six more who will soon join them. Obtained some more than forty subscriptions for our periodicals, the most of which were taken by Bro. Goodrich. About \$50.00 worth of books were sold. A church building will soon be in process of erection.

We now go to St. Louis, which is only two and a half miles distant. This will be an entirely new field.

A. O. BURRILL.

*Ewart, Osceola Co.*—This is one of the finest villages in Northern Michigan, containing about four hundred inhabitants. The people have been very kind in supplying our temporal necessities, and donating liberally toward our expenses. Meetings have continued near four weeks, and the interest has been good from the first. While the testing truths of the third angel's message are too close for some, causing them to cry, "Strong delusion," others are more noble, in that they receive the word with all readiness of mind, searching the Scriptures daily to see whether these things are so.

"Oh for a closer walk with God," that we may so labor that he can "give the increase."

D. A. WELLMAN.  
G. H. GILBERT.

## ILLINOIS.

*Strawn, Livingston Co., Aug. 20.*—By request of Eld. Andrews, I came to this place three days ago, found Eld. John and wife endeavoring to hold the fort. Have spoken twice since I came. Our audiences are not large, but those who do come manifest a deep interest in the word spoken. Some have acknowledged the truth thus far presented, and have promised to obey. We trust this tent effort, though necessarily short, will not be in vain.

C. H. BLISS.

## MISSOURI.

*Dade Co.*—Aug. 7 and 8 I was with the brethren in Dade county. We had a profitable meeting on the Sabbath. On the evening after the Sabbath and on Sunday, I spoke four times at Newport, where Bro. Jones lives. Our meetings were well attended, and the people seemed interested. Seven here have covenanted to keep all of the commandments, and they have regular Sabbath-meetings. On Sunday afternoon three were baptized.

J. W. WATT.

*Gunn City, Cass Co., Aug. 20.*—This is a small railroad town, surrounded by a good farming country. We have been holding a tent-meeting here three weeks. The interest has not been great; but notwithstanding there has been some sickness, and the farmers have been very busy threshing and plowing, our meetings have been well attended. One family have decided to keep the Sabbath, and there are other persons who are deeply interested, who will, we trust, keep all of God's commandments. We remain here at least another week.

We desire to do the Lord's work with faithfulness and humility.

J. G. WOOD.

## INDIANA.

*Tent No. 2, Greensboro, Aug. 24.*—The truth is reaching some hearts here. Some who were spiritualists when we pitched our tent here have embraced the truth, and others are much interested. Seven who have lately decided to obey, signed the covenant last Sabbath. We hope for as many more. We have sold \$12.25 worth of books and received \$5.92 in donations, while our expenses have been only \$3.00.

We thank our Heavenly Father for the bright rays of truth which can pierce the dark clouds of infidelity, and bring light and sunshine into hearts that were without God or hope in the world. Our courage is good.

WM. COVERT.  
J. M. REES.

## DAKOTA.

*Springfield, Aug. 23.*—Pitched our tent in the town the 10th, but as I was unexpectedly called to Yankton, meetings did not commence till the 13th. The attendance was very small, none coming from the town, and most of those who did attend came from the vicinity of the depot, about two miles away. As there were others in the same vicinity who were anxious to attend, but could not well come so far, we decided, after holding five meetings, and giving the people of the town a fair opportunity, to move the tent. This we did, and commenced meetings at the depot the 19th. The sequel proves the change a wise one; for we have had a large attendance for the number of inhabitants, and the interest is deep and general.

Have met with the friends at Tyndall regularly on the Sabbath. They are doing well, one more having come out decidedly on the Sabbath since the tent left.

S. B. WHITNEY.

## KENTUCKY.

*Custer, Breckenridge Co., Aug. 16.*—We commenced meetings here June 7, and closed August 8, having given seventy discourses. Have had a large average attendance throughout. As the manifest result of these efforts, twenty adults are keeping the Sabbath, most of whom are heads of families. Among them are two Methodist class-leaders and one Baptist licentiate. There is a great deal of prejudice manifested by some of the Methodists, because their leaders and others have been turned Jews, as they term it. Thus far, no opposition has reacted in favor of the truth. We struck the tent last Monday, the 9th, thinking to move to a place about ten miles distant; but the interest here is so great, and so many earnestly urged us to remain, proposing to pay all our tent expenses since we have been here, that, after prayerful consideration, we thought it best to move only one mile. Pray for the success of the truth here.

S. OSBORN.  
R. G. GARRETT.

## NEW YORK.

*Euclid, Onondaga Co., Aug. 23.*—We have now been here nearly ten weeks. Have had no open opposition, but the stay-away argument has been so successfully used that there are several very near the tent who have not attended a single meeting. But in spite of this, there has been a good attendance from the first, and donations have been made, sufficient to meet all expenses. Prejudice has given way to that degree that we are permitted to hold our Sabbath meetings in the Baptist church, and also a service every Sunday afternoon. Fourteen have publicly expressed their purpose to keep the Sabbath, and these, with two who were observing it when we came, will, we think, hold up the light and exert a gathering influence here. We shall meet with them on Sabbaths and Sundays for several weeks to come. We now go to Brewerton, six miles distant, where we will pitch the tent on the site of old Fort Brewerton.

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

*Lewis Co.*—I have preached three times in the congregational church at Harrisville, with fair congregations, except at the last meeting, which was not as well attended in consequence of a funeral that convened at before my appointment.

From Harrisville I went to Fine, where M. C. Wilcox and myself held meetings last winter. Held three meetings with good interest and fair attendance. Some, I think, will soon keep the Sabbath.

The 14th, held a general meeting with the friends at Cairn and Fine. This was one of the best meetings ever enjoyed, and though a very straight testimony was given, it was kindly received.

Great solemnity rested on the congregation, and hearty professions were made with tears, sobs, and groans. A gentleman, whose wife is a Sabbath-keeper, rose in the congregation and stated that he had been under conviction more or less for seven years, and that henceforth he should keep the commandments of God and the faith in Jesus, and go with the people of God to Mount Zion.

From here I went two miles from the main road into the woods, to a district of only five families. Here I spoke twice to over twenty attentive listeners.

One lady in Gouverneur has recently commenced keeping the Sabbath from reading, as the result of the missionary effort by Mrs. Wilcox.

H. H. WILCOX.

## ORGANIZATION OF THE S. D. A. CONFERENCE OF THE PROVINCE OF QUEBEC.

AUG. 16, 1880, at 6 P. M., a meeting was held at Massena, P. Q., in connection with the Seventh-day Adventist camp-meeting, for the purpose of organizing a Conference for the Province of Quebec, Eld. James White, President of the General Conference of Seventh-day Adventists, presiding. Sr. White and Eld. Geo. I. Butler were also present and took part. Eld. D. T. Bourdeau was chosen Secretary *pro tem*.

On motion, it was voted that we organize a Conference, after the plan of other S. D. Adventist Conferences; and that it be called the Seventh-day Adventist Conference of the Province of Quebec.

Bro. White gave a brief and clear exposition of the constitution of State Conferences, and it was then voted that said Constitution be adopted.

The Conference embraces the churches of Stukely, Bedford, and Westbury, and companies in Sutton and Richmond.

The officers were elected separately, by vote, with the following result: For President, A. C. Bourdeau; Secretary, D. T. Bourdeau; Treasurer, Andrew Blake; Executive Committee, A. C. Bourdeau, John Claxton, and Andrew Blake.

A Camp-meeting Committee was appointed, consisting of Bro. A. B. Cushing, O. P. Terrill, and Horace Clary.

Bro. and Sr. White made important practical remarks,

pledging the aid and co-operation of the General Conference, as the young Conference should come up to their duty. One encouraging remark was, that if all were faithful in contributing of their means for the support of the cause in the Province, as God should prosper them, and if all engaged in the missionary work, not leaving all this labor to be done by the preachers, nor permitting the preachers to spend their energies in serving tables, the number of believers might be more than doubled by the time of the next camp-meeting.

Voted, That we tender our thanks to the General Conference for sending us such competent laborers as Bro. and Sr. White and Bro. Butler, whose earnest, heart-searching, and encouraging testimonies at this meeting have been very profitable.

Voted, That we express our gratitude to Mr. Webster for the use of the camp-ground.

Voted, That we express our gratitude to the railroad and steamboat companies for favors conferred in bringing passengers to the ground at reduced rates.

Voted, That we express our high appreciation of the good order and respect exhibited during the camp-meeting.

Voted, That a report of this meeting be sent to the Review for publication.

Adjourned *sine die*.

D. T. BOURDEAU, Sec. JAMES WHITE, Chairman.  
(Signs of the Times please copy.)

## SPECIAL MENTION.

## A FIENDISH PRACTICE.

THE following statement, which we clip from the *Detroit Evening News* of Aug. 24, 1880, shows the diabolical means resorted to to involve men and women unconsciously in the snare of a fatal appetite, which will lead to their ruin both in body and soul, for the sake of extorting from them the few dimes which their destruction will cost. They who thus foster a deadly appetite by means which their victims do not suspect, are guilty of deliberate murder. The same principle is involved in the whole traffic carried on in the interest of intemperance. And when we think that the world is swarming with these demons in human form, the cry involuntarily arises, How long will this state of sin be suffered to continue, and men prey, like ravenous beasts, upon their fellow-men? The practice to which we refer is that of impregnating tobacco with opium in cigarettes, of which the *News* thus speaks:

"DEADLY CIGARETTES.—Chemical analysis of the popular cigarette showed that the tobacco of which it was formed was strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of white paper, whitened with arsenic—the two poisons combined being presented in sufficient quantities to create in the smoker the habit of using opium without his being aware of it, and which craving can only be satisfied by an incessant consumption of cigarettes."

## THE KNIGHTS TEMPLAR'S SUNDAY SERVICE.

A NOTEWORTHY feature of the Knights Templar's triennial conclave which assembled in Chicago recently, was the service on Sunday, Aug. 15. We should like to give in full the description of the processions, of the service, and of Grace Church, which was declared to be a fit temple for the "solemn and stately services and functions there inaugurated," as published in the *Inter-Ocean* of Aug. 16, but there is space for only a brief synopsis. A deputation of two hundred and forty men, representing three Chicago commanderies, escorted the officers of the Grand Commandery to the place of worship. We are told that the Chicago commanderies "never looked better or appeared to finer advantage in the line of march. All were dressed in the regulation black, with baldrics, swords, plumed chapeaus, and gauntlets." This imposing spectacle was witnessed by hundreds of people. At the church door the officers of the Grand Commandery were received by the "knightly church wardens;" then followed, with measured tread, the knightly escort, marching into the house of God to the sound of music, with clanking scabbards, waving plumes, and beautiful banners.

But the pageant did not end here. There was a change in the music of the processional, and the supplementary procession issued from the vestry. At the head marched a surpliced priest, bearing an elevated

cross, followed by a templar escort of fifty knights, with the most beautiful banners in the midst, and in order after these came a number of attending clergymen. Then followed the officiating clergyman, preceded by an "Eminent Sir Knight" bearing aloft an ensign, and followed by another knight armed cap-a-pie. "The procession reversed the order on reaching the church steps, and passing between the lines under an arch of drawn swords, the Grand Prelate and coadjutors passed to the altar. The sacred pageant reached its climax in that act, as the blades gleamed and clashed in assuming position, and the organ and accompanying brasses and reeds rolled forth their fullest volume of sound. If in some respects the function was moderated from the rites of templar conclave as performed of yore by the cardinal archbishops of Jerusalem or the Roman pontiffs, the brilliant and solemn ceremonial was not less harmonious and memorable." From the pulpit, which was draped with the banner of the Holy Trinity, ensign of the Chicago Commandery, "the Reverend and Very Eminent Grand Prelate of the Grand Commandery and Rector of the church, De Witt Clinton Locke, D. D., LL. D.," wearing, in addition to his usual vestments, the scarlet and purple hood of his degree, preached from the words, "Fight the good fight of faith." It is said of the introductory services that there was special appropriateness in the martial psalter for the day; and that throughout a "noticeable unity and appositeness, as well as softened splendor and knightly fervor, marked the entire service."

And all this show and pageant by professed followers of the lowly Nazarene, companions in the Christian warfare and hope with the humble fishermen of Galilee!

We would remind the reader of the testimony of Colonel Picket, a leading Mason, that "Masonry, properly speaking, is an effort to bring all mankind to a common religion, to harmonize the mysteries of Christianity, Judaism, and Paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of the Deity under the image of the sun."

## A PERUVIAN INFERNAL MACHINE.

ON the 3d of July the Chilean transport steamer *Loa* was destroyed in Callao Bay by an ingenious and effective torpedo boat. A Peruvian officer took an ordinary fruit boat, put a torpedo in the bottom, and over this he placed a false bottom, resting on springs kept down by the weight of the cargo. He then loaded it with a very choice assortment of camotes, yucas, chirimoyos, grandillas, fowls, turkeys, green vegetables, etc., and towing it toward the blockading squadron before daylight, set it adrift.

After floating about for some hours, the torpedo boat was seized by the Chileans and brought alongside the *Loa*. As the weight on the false bottom was diminished by the transference of the cargo, the machinery in connection with the torpedo was set free, and in a moment 300 pounds of dynamite were exploded, and the *Loa* was almost lifted out of the water. The effect, as described by those who were watching the operation from the shore, was awful in the extreme. Every house in Callao was shaken to its foundation, and every ship in the bay shivered as though a fearful earthquake had spent its fury beneath them. The fated ship appeared as enveloped in one mass of flame, which resolved itself into dense clouds of black smoke. When this cleared away she seemed not to have suffered, but suddenly she was seen to sink at the stern, while her bows went high in the air, and the *Loa* disappeared forever.

Boats from neutral vessels picked up about forty of the *Loa's* crew; the rest, to the number of one hundred and fifty or more, perished.

The *Loa* was an English built iron steamer. She was armed with one long-range seventy-pounder and four smaller pieces, and at the time of foundering had on board two long-range seventies, which were to have been mounted on the ironclad *Blanco Encalada*, one hundred and forty tons of shot and shell, and a miscellaneous cargo for the fleet.—*Scientific American*.

## Our Basket.

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

—Emerson never packed more sense into a sentence than when he wrote, "Good manners are made up of petty sacrifices."

—When there is an intelligent demand among the parents for thorough work in school, we shall see better results than we do now.—*Christian Weekly*.

—The process by which church fairs pay church debts is thus described by a Presbyterian elder: "Now, brethren, let us get up a supper and eat ourselves rich. Buy your food. Then give it to the church. Then go buy it back again. Then eat it up, and then—your church debt is paid."

—One may live as a conqueror, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations between the creature and the Creator.—*Webster*.

—Resolution which springs from Christian principle, and is fortified by it, is fearless as well as unremitting. It is conclusive of good purposes, and the pledge of their being executed effectively in noble sentiments and worthy deeds. The soul of the resolute is less calm than firm.

—Sometimes speak with God; at other times hear him speak to you. Let him instruct you by his precepts; let him be your governor in all things. Whom he maketh rich, none shall make poor. There can be no penury with him whose heart has once been enriched with celestial bounty.

—An author having quoted 1 Chron. 14:15 in his manuscript, his publisher wrote to him in this wise: "We have been obliged to correct your manuscript. Did you ever hear of such an instrument as a 'going?' We have looked through all of our dictionaries, and can find nothing of it. We have printed it 'the sound of a gong in the mulberry-tree,' and that must have been what you meant."

—There is some place in which we may all work—rich and poor, young and old. Coveting earnestly that best of all gifts, love, we shall not be long in finding opportunities. While those endowed with great intellectual abilities are grappling with deep questions and interests that present themselves to mature mind and thought, gentle, loving souls are bringing as deep thoughts into the mind of childhood, and leading the young heart into the way of life.

—"That they may see your good works, and glorify your Father which is in Heaven." Matt. 5:16. Some clocks do not strike; you must look at them if you would know the time. Some men do not talk their Christianity; you must look at their lives if you would know what the gospel can do for human nature. But a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as acts.—*Joseph Parker*.

—No matter how the world may go,  
How dark its shadows be,  
Or whether June's sweet roses blow  
To gladden you and me,  
There always is a time of day  
Our voices may be heard,  
When we can pause beside the way  
To say a pleasant word.

**DYING DRUNK.**—A medical journal declares that "in many instances patients are sent drunk into another world, having their minds beclouded, and incapable of leaving a dying testimony or attending to the administration of their affairs." "They have made me tipsy," piteously exclaimed the Princess Charlotte on her death-bed. Christian ministers who understand the action of the poison often have the chagrin of seeing their godly parishioners die drunk.

"I would the light of reason, Lord,  
Up to the last might shine,  
That my own hand might hold my soul  
Until it passed to thine."—*Faber*.

—In my view of life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable, too warm, no gratitude too earnest and deep of which he is justly the object. It is with sorrow that I feel my love for him so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside any of his teachings as a delusion, to turn men's eyes from his example to meet with doubt and denial the story of his life. For my part, if I thought the religion of skepticism were to

gather strength and prevail and become the dominant view of mankind, I should despair of the fate of mankind in the years that are yet to come.—*Wm. C. Bryant*.

## Notes of News.

- The pope has appointed five new American bishops.
- The Russian harvest this year is the worst since the famine of 1873.
- On the 24th, a fire in San Francisco, Cal., destroyed \$60,000 worth of property.
- Mr. Maynard, the new Postmaster General, has been installed in his office.
- A fire in Philadelphia on the 25th inst. destroyed about \$175,000 worth of property.
- Since 1873 the Hebrew population of Jerusalem has increased from 10,000 to 15,000.
- A fire in St. Paul, Minn., Aug. 23, destroyed between \$600,000 and \$700,000 worth of property.
- Six actors, of Lyons, France, were recently drowned by the upsetting of their boat on Lake Bourgel.
- There are only 6,000 Protestants in Quebec; the remaining 64,000 inhabitants are Roman Catholics.
- The losses to the government by the fire in the Charleston navy yard on the 21st are estimated at \$60,000.
- A London dispatch says that 1,450 weavers of Bolton have struck against a reduction of 5 per cent in their wages.
- Mr. Moody has issued a call for a convocation for prayer, to be held at Northfield, Mass., Sept. 1-7. Ministers and Christian workers generally are invited.
- The *Interior* estimates that the total cost of the recent Knights Templar fete in Chicago, including the expense to visitors and the city, will be in excess of a million dollars.
- It is said that for some time past a bitter struggle for pre-eminence has been going on between the Romish bishops and the monks and nuns in England.
- The King of Italy has placed two royal villas at Gladstone's disposal, in case he should go to Italy for the benefit of his health.
- The Servian government is negotiating for 200,000 American rifles of the newest pattern, to be delivered before the end of this year.
- It is thought that the wheat crop in this country for the year 1880 will exceed that of 1879 by over 26,000,000 bushels, the yield for this year being 475,000,000 bushels.
- The latest novelty in pedestrianism is the forthcoming race in Chicago, where the walkers are to compete with horses.
- On the 25th, a fire broke out in the Union Stock Yards, St. Louis, Mo., and the loss is estimated at between \$70,000 and \$80,000.
- At Havana there are on an average 60 deaths per week from yellow fever, and in Calcutta about half a dozen fatal cases of Asiatic cholera in the same time.
- The *Christian Weekly* says: "They are predicting a sect of the future, already numerous and lacking only organization, to be called the Uncertain-arians."
- Reading, Penn., is reported as in danger of a water famine. The distributing reservoir is entirely emptied, and there is but a small supply in that kept in reserve in case of fires.
- A late dispatch says that Mr. Heap has demanded of the Porte that the Turks who recently murdered Mr. Parsons, the American missionary, be immediately surrendered for trial.
- Russia seems bent on directing her energies to the task of opening to Russian commerce the ports of the stubborn little kingdom of Corea, which a few years ago gave the United States so much trouble.
- On the 27th, General Mc Dowell telegraphed from Fort Mojave, Arizona, that a furious storm was raging there. The company quarters had blown down, and three men had been killed and others wounded.
- The damage to the towns of Matamoros, Brownsville, Garrison, Point Isabel, and shipping, by the recent storm at the mouth of the Rio Grande, is estimated at \$1,000,000. It will take two months to repair the damage done at Point Isabel.
- The steam forced into the burning Kelly Run colliery, near Pittsfield, Pa., to extinguish the fire, so thoroughly saturated the timber in one of the slopes that it caved in on the 24th inst., carrying everything with it, and giving fresh impetus to the fire.
- The pope wishes the Belgian bishops and clergy to make every effort to improve the standard of their schools, and to establish new ones, in order to compete with the government schools; but they are not to transcend the strict limits of the law.
- It is now 20 years since the Mormons commenced their temple, upon which they have already expended \$4,000,000, and \$28,000,000 will be required for its completion. It is built of Utah granite, and when finished will be the largest church edifice in America.
- It is said that Protestant churches have been formed in all the principal cities of Italy, numbering 138. There are about 100 ordained pastors and 50 evangelists, all but ten of whom are Italians. At least 100 of them are converts from Romanism, mostly from the priesthood.
- It is said that the Prussian government seriously think of abolishing civil marriages. They profess to be shocked

at the wide and rapid spread of irreligion and rationalism, and consider that some step like that contemplated is necessary to recall the people to a sense of their religious duties.

—A London Roman Catholic newspaper is responsible for the statement that during the year 1879 2,000 persons in England renounced Protestantism and became Roman Catholics, 17 out of 20 of whom were prepared for the step by Ritualistic teaching.

—The new bishop of Cincinnati has thrown his flock into consternation by declaring that "women with banged hair will not be allowed in his congregation." On which the *Inter-Ocean* comments: "It may be somewhat dictatorial; but it shows that Bishop Elder has a good eye, which is not pleased with such absurd and ridiculous fashions."

—A disastrous hurricane passed over the island of Jamaica the night of the 18th, destroying crops, fruit trees, and farm produce generally. In Kingston the barracks were destroyed, 3 wharves are gone, and 8 large and 32 small vessels were wrecked in the harbor. Thousands of people are homeless and destitute. A famine is imminent, and help is required.

—An English company owns 400,000 acres of land in Tennessee; and Thomas Hughes, author of "Tom Brown's School Days," is now in this country to assist in planting an English colony there. The Cincinnati Southern Railroad passes through this section, which is on the Cumberland plateau. The company have built 7 miles of railroad, laid out a town, put up a sawmill, planted a nursery, and taken other steps for providing a home for the colonists.

—The war in Afghanistan still continues, with not very flattering prospects for the British. Ayoub Khan is besieging Candahar with not less than 100,000 followers, most of whom are well armed. He is also impeding the advance of General Roberts, who is marching to the relief of the besieged city. To add to the perplexity of the British, the cholera is raging among the troops at Pashawur.

—More miles of railroad were laid in the United States the past year than in any previous year since 1873. The *Railway Age* reports 287 railway enterprises undertaken or projected during the first half of the present year, which show a contemplated mileage of over 20,000 miles. As a rule, these lines are intended to develop new regions, which stand in need of such facilities, and many of them are built by strong companies to act as feeders to existing lines.

—The Eastern question is again assuming an interesting phase. Turkey consents to the cession of Dulcigno to Montenegro, but the Albanians demur, and threaten to burn the town rather than yield it up. Turkey, however, refuses to give up the territory required to be ceded to Greece, and persists in her refusal, although the powers have formally reiterated their demand, and have detailed men-of-war to Turkish waters, preparatory to making the talked-of naval demonstration. What the next turn of the kaleidoscope will reveal, it would be hard to predict.

## Obituary Notices.

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

**OWEN.**—Died of congestion of the lungs, in Highland, Iowa, Aug. 9, 1880, Elmina C., daughter of Thomas A. and M. R. Owen, aged 13 years, 10 months, and 9 days. She loved the Sabbath, which she kept with her parents for over eight years. Our child was obedient and affectionate. We miss the sweet music of her voice in our home; but we feel sure that when the Saviour shall come a harp will be given her, and her voice will mingle with those of angels around the throne. Remarks at the funeral by Bro. H. Nicola.

T. A. AND M. R. OWEN.

**MEAD.**—Died in Maple Grove, Barry Co., Mich., Aug. 23, 1880, Mrs. Eliza F. Mead, in the twenty-fourth year of her age. Two or three years ago, under the labors of Bro. Steward, Sister Eliza gave her heart to God, and commenced to keep his commandments, receiving the ordinance of baptism. One week of sickness cut her down. Her disease affected her mind, and her friends were not able to learn of her hope in her last hours. I endeavored to speak words of comfort to the mourning ones from 1 Thess. 4:13-18.

C. O. TAYLOR.

**FULLER.**—Died of diphtheria at Bellefountain, Wis., Aug. 12, 1880, Bro. Andrew Fuller, aged 22 years and 6 months. Bro. Fuller embraced the Adventist faith two years ago, under the labors of Bro. S. S. Smith. He was a young man of remarkable piety and of more than usual promise. He bore his last sickness with patience and resignation, and died in hope of a part in the first resurrection. Sermon by the writer, from 1 Thess. 4:16.

Our friend in hope is sleeping  
Till the resurrection morn;  
Let us hush the voice of weeping;  
We'll meet in that bright dawn.

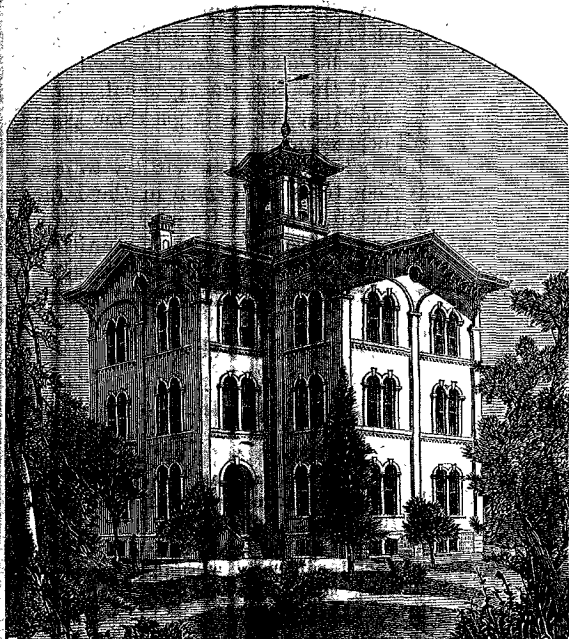
H. W. DECKER.

**PERRY.**—Died in Webberville, Ingham Co., Mich., after a severe and painful illness of about six weeks, Bro. Ira D. Perry, in the sixty-ninth year of his age. He embraced the faith of S. D. Adventists in Locke, about the year 1854. Near the close of life he made his will, not forgetting the cause he had so long ago espoused. On the 10th of August, 1880, when the sun was setting, he peacefully closed his eyes, to rest, as we trust, in hope, till the bright morning dawns when there shall be "no more death." Very comforting and appropriate remarks were made to the mourning children, relatives, and sympathizing friends, by Eld. J. W. Henry, Baptist minister, from Ps. 17:15: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

MRS. M. S. AVERY.



## BATTLE CREEK COLLEGE.



A MODEL EDUCATIONAL INSTITUTION,  
COMPRISING FIVE DEPARTMENTS.

Nearly 500 Students Enrolled Annually, Coming from 32 States and Territories.

## DEPARTMENTS.

## I. DEPARTMENT OF THE ARTS AND SCIENCES.

This includes a Classical Course of FOUR YEARS and an English Course of three years, each with its Preparatory Course of two years.

## II. NORMAL DEPARTMENT.

This includes a Teachers' Course of FOUR YEARS, and a Model School. The course in this department includes all the branches required for a first-class certificate in any State. Professional instruction in Didactics is also given to those in this department who are expecting to teach.

## III. COMMERCIAL DEPARTMENT.

This includes instruction in the following topics: Book-keeping, Business Correspondence, Business Forms, Business Penmanship, Commercial Law, Banking, and Telegraphy. The common branches are also pursued in connection with the topics given above; also, French and German.

There are two sessions daily—afternoon and evening.

The courses in this department are of varying length, and the tuition ranges from \$5.00 to \$30.00.

Superior advantages for those desiring to prepare themselves for Tract and Missionary Secretaries and Librarians. (Send for special circular.)

## IV. DEPARTMENT OF THEOLOGY.

This department has a course of three years, which includes, besides the usual common branches, Geology and Greek.

## V. DEPARTMENT OF HYGIENE.

This department has a course of one year. It is designed for those who desire to obtain accurate and scientific information on all subjects pertaining to the preservation of health, together with a fundamental knowledge of anatomy and physiology, and a practical acquaintance with the nature and ordinary treatment of common diseases.

## THE FACULTY

numbers fourteen members. They are all men and women of experience and critical scholarship.

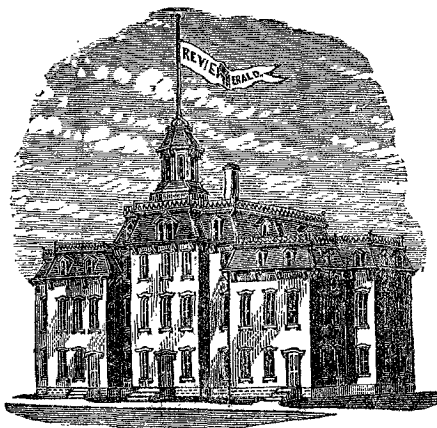
The majority of the students are young men and women of true moral worth. Their influence over the unstable is highly restrictive and salutary, making it comparatively easy to maintain the most rigid discipline.

## EXPENSES.

Probably there is no other College in the United States where a thorough education can be obtained at so small an expense. A system of clubbing, which has become very popular among students, enables them to secure excellent board at \$1.10 a week, exclusive of lodging, which costs 50 cents to \$1.00 more. The annual expenses of each student, including all but traveling expenses and clothing, need not exceed \$113.00. A full descriptive Catalogue will be sent free, upon application.

Address BATTLE CREEK COLLEGE, Battle Creek, Mich.

## REVIEW AND HERALD PUBLISHING HOUSE.

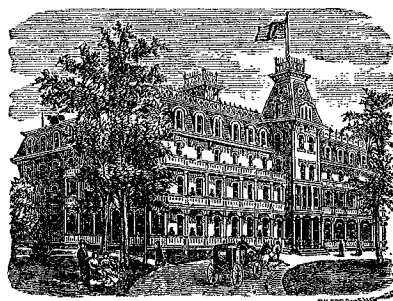


BOOK AND JOB PRINTING,  
BOOK BINDING,  
Electrotyping, Stereotyping, Paper Ruling, Blank Book Manufacturing, Etc.

The largest and best equipped printing office in the State. Orders by mail promptly attended to.

Address REVIEW AND HERALD, Battle Creek, Mich.

## MEDICAL AND SURGICAL SANITARIUM,



Battle Creek, Michigan.

This institution, beautifully located in one of the most healthful cities of Michigan, is everywhere recognized as the

## GREAT SANITARIUM OF THE WEST.

More than 4,000 patients successfully treated. The erection of new buildings and the addition of all the most approved remedial appliances make it a desirable prophetic journal, Departments devoted to Temperance, The Home Circle, News, The Missionary Work, and the Sabbath-school. Price per Year.

J. H. KELLOGG, M. D., Medical Superintendent.

Address, SANITARIUM, Battle Creek, Mich.

## THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE

## MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS.

**TWELVE-PAGE EDITION.**—A live Religious Family Paper, containing, in addition to the great variety of original articles, which make it a desirable prophetic journal, Departments devoted to Temperance, The Home Circle, News, The Missionary Work, and the Sabbath-school. Price per Year.

In clubs of ten or more copies to one address, to be used for missionary work, each \$2.00

**EIGHT-PAGE EDITION.**—Condensed from the above. Per Year.

In clubs of ten or more, each 1.25

Address SIGNS OF THE TIMES, Oakland, Cal.

—OR—

REVIEW AND HERALD, Battle Creek, Mich. ELDER J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England.  
Miss ELIZA THAYER, Secretary N. E. Tract Society, So. Lancaster, Mass. Wm. LEAVITT, Salem, Oregon.

## GOOD HEALTH.

J. H. KELLOGG, M. D., EDITOR.

This popular health journal enters upon its fifteenth volume with the most flattering prospects for a continuation of the prosperity that has attended its publication in the past. It has for several years enjoyed the

LARGEST CIRCULATION OF ANY HEALTH JOURNAL IN AMERICA,

and its publishers are determined, not only to maintain the high position already attained, but to greatly increase its circulation the coming year, and thus enlarge its field of usefulness.

During the year each number will contain a large amount of valuable and interesting matter on the subjects of Health, Temperance, Popular Science, General Literature, and other topics of interest. The practical information in its pages on Sanitary Science, Public and Domestic Hygiene, and topics of kindred nature, gives it a scope and field of usefulness peculiar to itself, and unoccupied by any other journal.

## AN ILLUSTRATED ARTICLE

on practical hygiene, or some other topic of general interest, will appear in each number, as a new and permanent feature of the journal in the future. In addition to this the Department of Questions and Answers, which has contributed so much to the success of the journal in the past, will be revived in a practically useful form, and made more valuable than ever before.

SUBSCRIPTION PRICE, \$1.00 A YEAR.

**PREMIUM FOR NEW SUBSCRIBERS.**—The "Household Manual," a work of great value as a book of ready reference, packed full of practical information, and sold at retail for 75 cents, is offered to new subscribers with GOOD HEALTH for one year, for \$1.25. We regard this as the best premium offer ever made, as the book alone is well worth the subscription price of the journal, and 25 cents extra secures both. Specimen copies of the journal will be sent free to any address on application.

Address GOOD HEALTH, Battle Creek, Mich.

## STIMME DER WAHRHEIT.

A GERMAN MONTHLY ILLUSTRATED FAMILY JOURNAL.

Devoted to the maintenance of practical Christianity and Bible religion. It is bold and outspoken in its explanation of the prophecies and defense of the doctrines of the near coming of our Saviour, and the binding obligation of the Law of God. Its neat appearance and the beautiful illustrations of many Bible subjects secure general favor, while the low price at which it is offered places it within the reach of all.

TERMS, PAYABLE IN ADVANCE.

TO AMERICAN SUBSCRIBERS.

Single copy, one year.....50 cents.  
To new subscribers, with Way of Life as premium.....75 cents.  
Five or more copies to one address, for missionary work, per copy.....40 cents.  
Ten or more copies.....35 cents.

TO EUROPEAN SUBSCRIBERS.

Single copy, one year.....70 cents.  
To new subscribers, with premium.....\$1.00.  
Five or more copies to one address, per copy.....55 cents.  
Ten or more copies, per copy.....50 cents.

Address REVIEW AND HERALD, or, STIMME DER WAHRHEIT, Battle Creek, Mich.

## ADVENT TIDENDE.

SIXTEEN PAGES.

A DANISH-NORWEGIAN RELIGIOUS SEMI-MONTHLY.

Devoted to the dissemination of the great truths applicable to this time, among the Danes and Norwegians. Each number contains a beautiful illustration of some interesting Bible theme, besides a large amount of varied reading on different points of our faith. A series of Bible Lessons to be used in the Sabbath-school and the family circle is maintained, while the subjects of health and temperance and the leading events of the day, are given due attention, thus making it an invaluable household magazine.

TERMS.

To American subscribers, \$1.00 a year. Six or more copies to one address, 60 cents per copy. New subscribers receive the magazine one year and the beautiful picture, The Way of Life, for \$1.25.

To European subscribers the paper is sent at \$1.25 a year, without premium.

Address ADVENT TIDENDE, Battle Creek, Mich.

## THE YOUTH'S INSTRUCTOR.

WEEKLY AND MONTHLY.

AN ILLUSTRATED PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are always full of useful information.

WEEKLY EDITION.—FOUR PAGES, WITH SABBATH-SCHOOL DEPARTMENT.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

The Sabbath-school Department will contain two series of lessons, one for children and one for youth. Lessons on Prophecy for Bible Classes will also be furnished with the Weekly Instructor in the form of a monthly supplement.

SUBSCRIPTION PRICE, 75 CENTS A YEAR.

All new subscribers paying the above price will receive the "Child's Poems" as a premium without extra charge.

TERMS TO CLUBS, PAID IN ADVANCE.

Price per Copy, Post-paid.

5 to 10 copies.....55 cents a year.  
10 copies and upwards.....50 cents a year.  
10 copies and upwards, without supplement containing Lessons on Prophecy.....45 cents a year.

Subscriptions for 5 to 10 copies will be taken for six months. Larger clubs may be paid for quarterly.

MONTHLY EDITION.—EIGHT PAGES.

SUBSCRIPTION PRICE, 50 CENTS A YEAR.

The publishers are determined to increase their already large subscription list, and therefore offer, as a special inducement to new subscribers,

THE "CHILD'S POEMS" AS A PREMIUM,

at the price of the paper alone (50 cents). This beautifully bound and illustrated little book has 128 pages of choicest poems for children, price 30 cents. Six thousand have been sold during the past year, and the children call it a treasure.

Address YOUTH'S INSTRUCTOR, Battle Creek, Mich.

## JUVENILE BOOKS.

**The Sunshine Series.** Stories for little ones, in ten small books, adapted to children from the ages of four to ten years. In glazed paper covers, 320 pp. 50 cts.

**Golden Grain Series.** A choice collection of instructive stories suited to the wants of children from eight to sixteen years and older, illustrated and beautifully bound in three volumes.

THE HARD WAY, 160 pp. 40 cts.  
THE SCHOOL-BOY'S DINNER, 160 pp. 40 cts.  
GRUMBLING TOMMY, 160 pp. 40 cts.

**Golden Grains in Ten Pamphlets.** The same reading as in the first two volumes, without pictures, in ten pamphlets of 32 pages each, 320 pp. 50 cts.

**Sabbath Readings for the Home Circle.** In three volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-school and family libraries. Each 60 cts.

**The Child's Poems.** Containing Little Will and other stories, teaching beautiful lessons of temperance and virtue. Bound in cloth and richly embossed in gold and black. 128 pp. 30 cts.

**The Game of Life.** Three lithographic illustrations, with explanations. These scenes represent Satan playing a game with man for his soul. Neatly bound in board. 50 cts.

**The Advent Keepsake.** A collection of Bible texts for each day in the year, on the subjects of the Second Advent, the Resurrection, etc. Muslin, 136 pp. 25 cts.

# The Review and Herald.

Battle Creek, Mich., Thursday, September 2, 1880.

## REMAINING CAMP-MEETINGS FOR 1880.

ILLINOIS, Decatur,	Sept.	1-6.
VERMONT, Morrisville,	"	2-7.
KANSAS, Bethany,	"	2-7.
NEW YORK, Hornellsville,	"	7-15.
OHIO, Clyde,	"	16-21.
DAKOTA, ———,	"	16-21.
CALIFORNIA, Alameda,	"	16-27.
NEBRASKA, Central City,	"	23-28.
INDIANA, Rochester,	"	23-27.
MISSOURI, Warrensburg,	Sept. 30 to Oct. 5.	
NORTH-WESTERN IOWA, ———,	Sept. 30 to Oct. 5.	
MICHIGAN, Battle Creek,	Sept. 28 to Oct. 11.	
TEXAS, ———,	Nov.	11-16.

## DAKOTA, NEBRASKA, AND MISSOURI.

It has been quite difficult to fix the time for these camp-meetings satisfactorily to all parties, or to find any time for the Dakota meeting when any of the General Conference Committee could attend. Earnest application had been made to the Committee for its appointment, but where to place it was not easy to tell. Recently Eld. Boyd has earnestly requested the postponement of the Nebraska meeting one week, because a soldiers' reunion was to be held on the ground selected for the meeting at the time previously appointed, and no other ground was available. The brethren in Missouri would be better accommodated by having their meeting one week later. Then wheat sowing would probably be over. A postponement of these would give place for the Dakota meeting.

We therefore appoint: Dakota, Sept. 16-21; Nebraska, 23-28; Missouri, Sept. 30 to Oct. 5. Eld. Butler will attend these meetings, with other help. We trust this arrangement will be final and satisfactory to all concerned, and that a general attendance will be secured.

GEN. CONF. COM.

## THE OHIO CAMP-MEETING.

As the time of this meeting is now just at hand, this is probably the last notice we shall give of it. It will be held at Clyde, Sept. 16-21. Return tickets at one cent per mile will be given to all coming on the Lake Shore or Cincinnati, Sandusky, and Cleveland R. R.

We have rented the fair-ground, which is but a short walk from the depot. A team will be hired to carry the baggage cheap. Provisions, feed, etc., will be furnished on the ground, as usual. Let all who have them, bring tents, and those who have not will find plenty of room in the buildings on the ground. Bring bedding. All should come Wednesday, as the meeting will commence that evening. Stay until Tuesday, for Monday will be the best day of all.

Eld. and Mrs. White and all our Ohio ministers will be present. I expect that this camp-meeting will close my labors in Ohio, and so shall be glad to see all the friends here once more.

As the meeting comes very near the close of this quarter, we ask the brethren and sisters, as far as they consistently can, to pay to the treasurers the tithe for this quarter, that it may be sent to the Conference. It will all be needed to pay up the ministers. Will each S. B. treasurer collect what he can, and send it to this meeting? Also send a carefully written statement of just what has been sent to the State Treasurer since last camp-meeting. Be very particular to give the exact date when each amount was sent, and how much it was.

Credentials for delegates to the Conference, and an annual report to be filled out, have been sent to the clerk of each church. In some cases these may have been sent to those who are not now clerks; will such immediately put them in the proper hands?

Each Sabbath-school should send one or more delegates to the State meeting. We hope to have an excellent meeting. Bring your children and friends as far as possible. Ask God to bless this meeting and all who attend.

D. M. CANRIGHT.

## REDUCTION OF FARE.

The fare from Canastota and Syracuse to Hornellsville and return is \$4.25, or less than fare one way. This will be very favorable for those desiring to attend this meeting from the central and northern part of the State, and is less than was charged last year.

The Delaware and Hudson Canal Co. R. R. have also granted reduction via Albany and Binghamton.

B. L. WHITNEY.

## NEBRASKA H. AND T. ASSOCIATION.

ALL clubs in the State are requested to send delegates to the camp-meeting at Central City, Sept. 23-28. Every member in the State should, at this time bring, or forward by mail to C. P. Ballman, Central City, Neb., his annual dues of ten cents.

If you have not yet received your certificate, please so state in the letter containing dues, and it will be forwarded at once.

A supply of H. and T. tracts, Constitutions, *Budgets*, and the new Temperance Song Book, will be furnished on the camp-ground.

GEO. B. STARR, Pres.

## THE SABBATH-SCHOOL AT HORNELLSVILLE.

BRETHREN of the New York and Pennsylvania Sabbath-school Association, please come to the Hornellsville camp-meeting prepared to have the best Sabbath-school ever held in our States. Bring *Instructors* and Lesson Sheets as far as possible. The lesson for the little ones will be announced the first day of the encampment, and the regular lessons for Sept. 11 will be recited by the other divisions.

Do not leave the children at home; for they need the influence of the meeting, and we need their help in the Sabbath-school.

D. B. OVIATT,

M. H. BROWN.

Presidents N. Y. and Pa. S. S. Associations.

## INDIANA CAMP-MEETING.

We have decided to pitch the large tent on the Rochester camp ground, Friday, Sept. 17, and to hold the first meeting Sabbath, the 18th, with the church at Rochester, and the brethren and sisters who may come in from the surrounding churches. Meetings will be held each day and evening in the tent, until the close of the camp-meeting. We desire the presence of all our ministers and leading brethren. We request all our brethren who expect to attend the camp-meeting to be on the ground as early as Tuesday, Sept. 21, so that all shall be present when the camp-meeting opens, Sept. 23, and be in working order when the help shall arrive which the General Conference may send us. We expect, and greatly desire, the presence of Bro. and Sr. White. Let there be a general rally from all parts of the State.

S. H. LANE.

## MISSOURI CAMP-MEETING.

THE Missouri camp-meeting will be held in a grove on the Lexington road, one-half mile north of Warrensburg, the county seat of Johnson county. This is a city of about four thousand inhabitants; it is situated on the Missouri Pacific Railroad, thirty miles west of Sedalia, thirty-five miles north of Clinton, and thirty-five miles nearly south of Lexington. Those coming with teams from the southwestern and northwestern parts of the State will do well to pass through one of the above places to be sure of a direct thoroughfare. We hope to see a general attendance from all parts of the State.

Bring family tents, if possible. Our forty-foot accommodation tent is worn out, so we shall have none this year. Provision for man and beast will be furnished on the ground at reasonable prices.

An effort will be made to get reduced rates on the M. P. and M. K. & T. R. R.; also on the Lexington branch.

MISSOURI CONFERENCE COMMITTEE.

## INDIANA CAMP-MEETING.

### REDUCTION OF FARE.

THE Indianapolis, Peru, and Chicago Railroad company have reduced the fare to the Rochester camp-meeting so that round-trip tickets may be purchased for one and one-fifth single fare. The company issue certificates, and those who attend the meeting must be provided with them in order to procure a round-trip ticket at reduced rates at the stations on said road where the cars are taken. We shall send to the leader of each church a supply for his church. Those who are not connected with churches should address me immediately, and state how many you desire. Give your name in full, and the name of the station at which you expect to take the Indianapolis, Peru, and Chicago R. R. Address me at Rochester, Ind.

S. H. LANE.

## NORTHWESTERN IOWA CAMP-MEETING.

THE Northwestern Iowa camp-meeting will be held Sept. 30 to Oct. 5, 1880. The meeting will commence Wednesday evening and hold over the following Sabbath and Sunday, breaking up early Tuesday

morning. We are unable to announce the place where the meeting will be held this week, but will try to do so next week.

We hope our brethren in the western part of the State will make a great effort to come to this meeting. Having had but little labor among you for the past year, you will need just the help this meeting will afford. We are unable at this date to say what laborers will attend the meeting, but we hope some good efficient helpers will be present.

Bring bedding for cool nights. We will try to provide those who have not tents with room in the large tent. Bro. G. W. Haskins, A. W. Bunnell, and Bro. Larabee will please act as Camp-meeting Committee.

E. W. FARNSWORTH.

## Appointments.

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

THE next annual session of the Indiana Tract and Missionary Society will be held in connection with the camp-meeting at Rochester, Ind., Sept. 28-27, 1880.

S. H. LANE, Pres.

PROVIDENCE permitting, I will meet with the friends at Blain, St. Clair Co., Mich., Sabbath and first-day, Sept. 11, 12. Scattered brethren invited.

GEO. O. STATES, Director.

THE second annual session of the Pennsylvania Sabbath-school Association will be held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 7-15. Let every school be represented by delegates.

D. B. OVIATT, Pres.

THE Lord willing, I will meet with the brethren in Alledale, Ottawa Co., Mich., Sept. 4, 5. On both days meetings will be held in the Parrish school-house at 11 A. M. and in the evening.

R. C. HORTON.

THE annual meeting of the Pennsylvania H. and T. Association will be held some time during the camp-meeting at Hornellsville. We greatly desire to bring our H. and T. work up to that condition which its importance demands. Let all interested come bearing this in mind.

D. T. FERRO, Pres.

THE annual meeting of the New York Tract and Missionary Society will be held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 7-14, 1880. As there will be a good representation of brethren from all parts of the State, this will be an important meeting in the interests of the society.

B. L. WHITNEY, Pres.

THE next annual session of the Indiana State Conference of Seventh-day Adventists, for the election of officers and the transaction of such business as relates to the Conference, will be held in connection with the camp-meeting at Rochester, Ind., Sept. 22-27, 1880. Let each church choose a delegate immediately. Those who have a membership of over twenty-five are entitled to two delegates, those of forty, three. First meeting, Sept. 22, at 4 o'clock P. M. Let each S. B. church treasurer collect all S. B. due up to Sept. 20, and bring or send to the State Treasurer at Rochester. Let each new church send a delegate with a request to be admitted to the Conference.

S. H. LANE, Ind.  
J. D. SHILLING, Conf.  
ISAAC ZIRKLE, Com.

## Publishers' Department.

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

J. H. BENNETT, Belvidere, Boone Co., Ill., wishes to employ a faithful, energetic man to work on a farm by the month or year. A Sabbath-keeper preferred.

WANTED.—By a young man 23 years of age, a situation to work with a Sabbath-keeper, at employment of any kind. Address, D. Collingwood, Marshalltown, Iowa.

Will every club Secretary of the Michigan H. and T. Society please send his or her present address at once to the State Secretary, Miss Jennie Thayer, Battle Creek, Mich.

M. B. MILLER, Pres.

For sale or exchange, a beautiful home of fifty acres one hundred rods north of the Adventist College. Good buildings, fruit, water, etc., etc. Call upon or address Dr. W. C. Baker, Chadwick Block, Battle Creek, Mich.

### Books Sent by Freight.

Signs of the Times \$179.64, B. L. Whitney 76.

### Books Sent by Express.

T. M. Steward \$8.84, O. A. Olsen 8.88, H. W. Decker 7.00, S. Woodhull 41.74.

### Cash Rec'd on Account.

B. C. V. M. Society per W. C. S. \$64.35, James Sawyer 3.00, Chr. Holmes 17.45, Ohio T. & M. Reserve Fund per A. Sharpe 308.34, Ohio T. & M. Society 301.78, N. Y. Conf. Fund, W. H. Wild and wife S. B. 7.00.

### Gen. Conf. Fund.

A. J. Richmond \$6.00, E. L. Richmond 34c, Almira Kisner thank-offering 2.75, Me. Conf. tithe per G. I. Butler 31.48.

### Gen. T. & M. Society.—Life Members.

G. W. Knapp \$10.00.

### English Mission.

Mrs. John Jones \$5.00.

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

R. S. Webber \$25.00.

### Mich. T. & M. Society.

Dist 6 per F. Howe \$19.54, Dist 6 per A. O. Burrill 10.80, Dist 7 per L. Squire 71.02, Dist 8 per E. S. Griggs 34.10, Dist 10 per S. Willson 4.00, Dist 11 per L. D. A. Stuttle 16.00, Dist 16 per S. Geroulds 2.00, per G. Rosser 2.00.