

# 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 58.

BATTLE CREEK, MICH., TUESDAY, JULY 19, 1881.

NUMBER 4.

### The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, President.

M. J. CHAPMAN, Secretary.

G. W. AMADON, Treasurer.

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

Address REVIEW & HERALD, Battle Creek, Mich.

#### DAY BY DAY.

BY L. D. SANTEE.

DAY by day the bright, glad morn, arising,  
Wakens the land to beauty yet more new;  
Eve by eve the fading light, declining,  
Gives place to darkness and the falling dew.

Night by night the moon's white benediction  
O'er all the earth settles serenely down,—  
O'er the waving grain-fields ripe for harvest,  
And the sloping meadows turning brown.

Night by night across the starry heavens  
Stretches through pathless voids the milky way;  
Morn by morn the day-star slow arising  
Tells of the golden gates of coming day.

Year by year the seasons slow are passing,  
The balmy spring-time and the flowery June;  
Then sinewy reapers, and the ripened harvest,  
The glad ingathering 'neath the harvest moon.

Year by year the world is full of changes,—  
Love's fond bridal and the tolling bell;  
With smiles and tears so strangely intermingled,  
Hearts throb in gladness or with sorrow swell.

Year by year the planets in their seasons  
Keep 'round the sun their shining azure track;  
While distant worlds are gleaming through the ether,  
Our own green earth sends answering glances back.

And as these bodies, with a might resistless,  
Rush grandly on upon their fiery way,  
Each circling arch, each stately revolution,  
Brings ever near Jehovah's dreadful day.

Year by year the end is drawing nearer;  
Here, the burden; over there, the palm;  
Here, the tears, the watching, and the waiting;  
Over there, the glad thanksgiving psalm.

### Our Contributors.

#### THE SABBATH QUESTION.

It is a matter for congratulation that on some points of the Sabbath question there is now no dispute. It is agreed that the setting apart of one day in seven as a special day of rest from labor is a wise and beneficent arrangement for men. The fact of this agreement is not only seen in the prevalence of such a day among different nations—as formerly in their very early, if not in their earliest, history among the Egyptians, Assyrians, Hindus, and Hebrews—and in its adoption when brought to the knowledge of nations where it had not been previously known—as when the Romans adopted it from the Egyptians at about the beginning of the Christian era, and the Japanese adopted it from ourselves in our own time,—but in the remarkable uniformity with which the worth of the Sabbath has been affirmed wherever the question has been intelligently investigated. Most elaborate researches upon this point have been conducted by physiologists, political economists, social reformers, philosophers, jurists, and statesmen, often

upon different grounds and with different methods, but always with the same result. Without dwelling here upon the exceedingly copious material which these researches furnish, as illustrating the harmonious conclusion reached by all, I only quote two extracts, one from a conservative Englishman, and the other from a most intensely radical Frenchman. Blackstone in his "Commentaries" (b. iv. c. 63) says:—

"Besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping of one day in seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service to a State, considered merely as a civil institution. It harmonizes by the help of conversation and society the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to resume his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labor without any stated times of recalling them to the worship of their Maker."

Proudhon in his "De la Celebration du Dimanche" (p. 67) says:—

"What statistician could have first discovered that in ordinary times the period of labor ought to be to the period of rest in the ratio of six to one? Moses, then, having to regulate in a nation the labors and the days, the rests and the festivals, the toils of the body and the exercises of the soul, the interests of hygiene and of morals, political economy and personal subsistence, had recourse to a science of numbers, to a transcendental harmony which embraced all space, duration, movements, spirits, bodies, the sacred and the profane. The certainty of the science is demonstrated by the result. Diminish the week by a single day, the labor is insufficient relatively to the repose; augment it in the same quantity, it becomes excessive. Establish every three days and a half a half-day of relaxation, you multiply by the breaking of the day the loss of time, and in shattering the natural unity of the day you break the numerical equilibrium of things. Accord, on the contrary, forty-eight hours of repose after twelve consecutive days of labor, you kill the man by inertia, after having exhausted him by fatigue."

The need of the Sabbath is so clear and its importance so great that it has become a civil institution among the most enlightened States. It is a great mistake to suppose that our so-called Sabbath laws are only co-incident with what men term Puritanic bigotry and intolerance. They are well-nigh co-extensive and co-eval with the Christian world. They began with the first Christian sovereign. The emperor Constantine, soon after his conversion, A.D. 321, decreed that there should be "rest on the venerable Sunday," and his example was followed with more specific enactments and prohibitions by subsequent Roman emperors, eastern and western, by Charlemagne, by kings of the Franks and the Saxons in the early and mediæval times of Christian Europe, and still more frequently, and with more minute requirements, by later European

kings. In England and Scotland such statutes have existed from a very early period, modified somewhat in different reigns, and made more lax or more severe, according to the changing tone of the times, but on the whole showing an increasing strictness and minuteness in their requirements. The laws of King Athelstan (tenth century) forbade all merchandising on the Lord's day under severe penalties. In Henry VI's reign (1448) the holding of fairs and markets on church-festival days and Sundays—except the four Sundays in harvest—was prohibited. In the reign of Elizabeth (1558) it was enacted that "all persons shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavor to resort to their parish church or chapel upon every Sunday and other holy days, and then and there to abide orderly and soberly during the time of prayers, preaching, and other services of God." The law passed in the twenty-ninth year of Charles II.—anything, surely, but a Puritan king or a Puritan time—requires that "all persons whatsoever shall, on every Lord's day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately;" and that "no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord's day, works of necessity and charity only excepted." The second section prohibits drovers, horse-couriers, wagoners, butchers, higglers, and their servants, from traveling, and the use of boats, wherries, lighters, or barges, except on extraordinary occasions. By another section, persons are prohibited from serving or executing any process or warrant on the Lord's day, except in cases of treason, felony, and breach of the peace.

Nearly a hundred years after this act was passed, and not a hundred years ago, in the twenty-first year of George III's reign, it was enacted "that any house, room, or other place which shall be opened or used for public entertainments or amusement, or for publicly debating on any subject whatsoever, upon any part of the Lord's day, called Sunday, and to which persons shall be admitted by the payment of money, or by tickets sold for money, shall be deemed a disorderly house or place; and the keeper of such house, etc., shall forfeit the sum of £200 for every day that such house, etc., shall be opened and used as aforesaid on the Lord's day." The third section of this act provides "that any person advertising or causing to be advertised, or publishing an advertisement of any public entertainment or amusement, or any public meeting for debating on any subject whatsoever on the Lord's day, to which persons are to be admitted by the payment of money or by tickets sold for money, shall forfeit £50 for every such offense." These laws are still upon the English statute-books, though they have been supplemented, not relaxed, by acts passed in the reign of George IV. regulating inns, taverns, etc., on the Lord's day, by an act passed in the fourteenth year of William IV., whose preamble asserts it to be "the duty of the legislature to remove as much as possible impediments to the due observance of the Lord's day;" and by an act in the thirteenth year of Victoria (1850) which repeals the exception in the statute of Henry VI., of four Sundays in harvest, thus making all fairs on Sunday illegal.

These Sunday laws of Great Britain are embodied in a greater or less degree in the Sunday laws of this country, every State in the United States, with the exception of Louisiana, and every territory, with the exception of Arizona, Utah, and the Indian Territory, having deemed it wise to enact something of the same. The usual course of legislation in each State or Territory has been to enact some general law modeled on the English statutes or on that of some other State, and when subsequent acts have been passed, the law has generally been rendered more strict.

But notwithstanding this general conviction respecting the wisdom and beneficence of the Sabbath, and these increasing appliances among the most enlightened nations for its better observance, we are to-day mourning over what seems to be its increasing desecration. This, however, ought not to surprise us. It only represents a universal tendency among men. Singular as it may seem, the fact is clear that human nature is far more active in throwing away its privileges than in preserving them. Arts and literatures and social refinements have been discarded by those who professed them far more frequently than they have been retained. If we look at the actual facts unblinded by any theory which pre-judges them, we fail to find any inherent law of progress to a better state in human nature. On the other hand, the truth revealed is that of an inherent law of deterioration. Civilized nations have often become savages when left to themselves; savages left to themselves have never become civilized. Upward impulses, with man as with nature, come first from above. Nature does not improve itself, but all its culture comes from men who have themselves been cultivated. The desert or the wilderness, left to itself, or left to the savage, remains a desert or a wilderness still; while in the presence of the cultivated man surrounding nature takes on the type of his culture, the desolations of the desert rejoice, and the wilderness buds and blossoms as the rose. But let the human skill which has converted the waste into a garden be discontinued, and the garden becomes a waste again. We can trace the process by which the golden and luscious pippin has been brought out of the brown and bitter crab, but it is only by man's skillful grafting, planting, and pruning that this result has been secured, and not by any spontaneous process through which the coarser stock has evolved itself into the finer one. So of all our cultivated flowers and fruits; they have been gained by arts of man, and not by any original and unaided tendencies of nature; and if the skill which has produced them should cease its care, they themselves would cease, and only the wild and worthless originals would remain. In like manner, man finds all his improvement in a divine incentive, and not in any impulse original to himself. A divine gift, and not any human creation, is the source of all human progress, and when men have renounced this gift, and sought to go forward by their own appliances, the invariable result has been that these appliances have become more and more inapt, and the efforts to employ them have become more and more feeble, until progress has ceased, and the means of progress have been lost altogether.

We shall not, therefore, counteract the downward tendencies of human nature by seeking to stem them through barriers which human nature itself can provide. We shall not stop the increasing desecration of the Sabbath by demonstrating its folly through any increasing disclosure of the advantages of this sacred day. Nothing is easier nor more common than to have the understanding convinced of the better course while the man actually chooses and follows the worse. In the practical conduct of life, men are not governed by their understandings, but by their sentiments; and if we shall ever exercise a living power over men, it can only be by influences which reach the fountain of their sentiments, their heart, their will.

Can we gain such a power by appealing to the sentiment of duty? Can we, in the case in hand, secure the desired regard for the Sabbath by

arousing the conscience to see and feel that such a regard is not only advantageous, but right and obligatory? Doubtless the sentiment of duty has shown a mighty power in human life. What revolutions in character, what wonders in life it seems to have achieved! And yet with the great majority of men, to-day or at any time, the sentiment of duty seems utterly powerless. Does it control men generally, or has it ever done so? Some men doubtless seem to do the right by the simple constraint of obligation. They seem to be kept from doing wrong simply because it is wrong; but is this true? has it ever been true since the fall of the great mass of mankind? Nothing is more plain than that vice and crime of any sort run riot with human life in defiance of the most undoubted sense of obligation.

The morality taught by Socrates, by Zoroaster, by Confucius, by Shakya-Muni, was in many respects of unblemished purity and was proclaimed with unsurpassed power; but it did not change men; it did not raise the people to whom it was taught; it did not prevent them from sinking to a lower and lower depth of degradation. In no nation in the world is the virtue of truthfulness taught more earnestly or more prominently than in the schools of China to-day; yet in no nation is duplicity more evidently the rule of life. Says Dr. Wells Williams in his "Middle Kingdom" (vol. ii. p. 96): "There is nothing which tries one so much when living among the Chinese as their disregard of truth. Their proneness to this fault is one of the greatest obstacles to their permanent improvement as a people, while it constantly disheartens those who are trying to teach them." Unless we can add to the constraint of a moral principle the command also of a moral sovereign, no appeal to the sentiment of duty and no awakening of that sentiment will ever make it actually dominant over men.

Morality does not save men. It has never saved them. It has no power to produce any correspondence to itself in human life. I do not enter here at all upon the question whether there have ever been individual instances of men who have changed from vice to virtue by moral precept alone; leaving that question to be answered as it may, this much at least is evident, and is all I here desire to urge, that the preaching of morality, however clear, however vigorous, has always proved a failure so far as the mass of men are concerned; it has never gone down deep into society and molded it internally and from the center with a regenerating and vivifying power. Hence, I argue, we shall not succeed in securing the desired observance of the Sabbath, if we only add to the evidence of its obvious advantages the evidence also of its equally obvious moral obligations. Men are just as likely in the present, and will be just as likely in the future, to turn their backs upon both these evidences as they have been in the past.—J. H. Seelye, President of Amherst College, in Princeton Review.

(Concluded next week.)

#### SILENCED.

A DANCING professor felt it his duty to try to win one of his many associates to Christ. "O, —," said he, "I long to see you a Christian. Do come to Jesus, won't you?" "For what?" was the blunt rejoinder. "Why, for salvation. Don't you want to be saved?" "Yes, I do; but what particular sins do you want me to be saved from?" "Why, we are all sinners, you know." "Yes, I know; but I do not cheat, steal, lie, swear, nor use tobacco. What lack I yet?" "Do you pray?" "No, do you?" "Yes," said the "Name-to-live," "I pray for you." "For me! when, I'd like to know? Monday night you were at the dance; Tuesday night I met you at the ball, and we didn't get home, you know, until four o'clock in the morning; Wednesday night I saw you at the sociable, and like the rest of us you 'carried on like sixty'; Thursday night I don't know where you were; but if cards could testify, they would tell what you and I were up to until two o'clock Friday night, and now it is

Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have felt like it. Oh, I forget. Your church holds a prayer-meeting every Thursday evening, does it not?" "Yes." "And was that where you were last Thursday night?" "Yes, certainly." "Did you pray for me there?" "I tried to," was the faint response. "Well, I don't want to hurt your feelings; but for conscience' sake don't do that again. If you pray for anybody, pray for yourself. You claimed when you were converted to have had more happiness in one hour than you had had in your whole life before, and if that had been true, I should have been a Christian long before now; but as far as I can see, you seek your happiness just where I do, —in the world; and if it is right for you, it can't be wrong for me." So saying, he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mammon, or how much such prayers would avail in the salvation of lost souls.—Christian Secretary.

#### BARABBAS OR JESUS.

"Away with this man, and release to us Barabbas" Luke 23:18.

THE Spirit of God has said that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18. "But," you ask, "how am I to be saved?" By believing on the Son of God. Salvation is yours through what he has done, but not through anything that you could ever do. What could man do? What did man do? Listen to the tale of his cruel and heartless treatment of one who had "done nothing amiss": "And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him." They set him at naught; they mocked him; they arrayed him in a gorgeous robe; they put on him a crown of thorns; they railed on him; they crucified him. Pilate could find no fault in Jesus; but they cried, "Crucify him, crucify him." And they took him to Calvary, the place of a skull; and "there they crucified him."

Whom did they thus crucify? It was the Son of God, the world's Redeemer, whom the world thought worthy to be crucified in a graveyard between two malefactors! That tells what man is; and it tells what God is also. Could Jesus have delivered himself? Certainly. Would he deliver himself? No. What did he do? Did he accuse his murderers? No. He uttered no up-braidings; no accusing word is heard. (Isa. 53:7, 8.) That cross which testifies to the bitter hatred and enmity of man to God, is the only means whereby God can save man. Man's transgression of the moral law called for that slain Lamb, that spotless victim.

The Scriptures bring out plainly what man does, what man is. His treatment of the Son of God shows what is in his heart, and he cannot deny it. Man would burn the Bible if he could, because it is the record of what he has done. Perhaps you say, "Oh! that is not us; we did not live in those days; we did not cry, 'Crucify him!'" Do you blush for your forefathers? Nay, rather, blush for yourselves, ye who are not Christ's; for they who are not for him are against him. If you are not Christ's, you side with those who cried, "Away with this man; Crucify him!" Oh, what a blot on the world's history! They slew the Son of God. What think you is the moral and spiritual state of that world which can refuse the threefold testimony borne to the character of Jesus, the Man of Sorrows? Pilate testified "I find no fault in this man;" the thief said, "This man hath done nothing amiss;" the centurion, as he witnessed the wonderful signs attending his death, was constrained to exclaim, "Certainly this was a righteous man." But he was crucified!!

What is the effect of reading this? Is it not thoroughly to persuade you that the world treated Christ shamefully? Have you sided with the world hitherto? Are you still in the world, and of it? or are you among those who are

Christ's? There are only the two classes,—those who have fled to Jesus, and those who have not. On which side do you range yourself? Does the world take knowledge of you that you are a Christian?

Dear reader, eternity will bring everything to light. And when the blessed Lord shall be revealed from Heaven, and all men shall be judged according to their deeds, will you hear the precious words, "Come up hither"? or will the fearful sentence, "Depart from me, ye cursed," be pronounced against you? If there is a thing that will insure eternal damnation, it is an empty lip-profession without the possession of the Spirit of Christ. D. F. E.

## SOUL-REST.

THERE'S rest for weary hearts down here,  
And home for stainless souls up there;  
I need not wear the chain till death,  
I need not till my latest breath  
In bondage go.

The pastures green are here, not there;  
His love brings rest and peace, not fear;  
Believing now, I share that rest,  
For God is sure to give what's best  
His trusting child.

God asks no servile life from me;  
I will his will; that makes me free.  
What wonder, then, if all along  
My lips and life are full of song,  
For he is mine!

A life of worry, want, and wear  
A life of discord, doubt, and care,  
I may not, will not, live on earth;  
It ill becomes the second birth  
Of God's own child.

Though others wear a yoke that galls,  
A service which the soul enthalls,  
I can be strong; I will be free;  
God shall be glorified in me,  
In life and death.

Not in some envied store of wealth,  
Nor in the blushing glow of health,  
Nor in the favor of some friend,  
Nor aught that with this world can end,  
Is found my joy.

My joy, and O, this joy is mine,  
That I may in his image shine;  
That to my soul his will is sweet,  
And I am sitting at his feet  
To hear his words.

And he is king in this poor heart,  
And I am glad to take a part  
In any burden, work or cross,  
Reproach or sorrow, pain or loss,  
That honors him.

Not what he gives is my chief bliss,  
But what he is; and mine be this:  
To know, to love, to serve, adore  
My Saviour, King, forevermore.  
This is my Heaven.

—Rev. John Parker, in *Christian Advocate*.

## HAVE YOU DONE IT?

BY ELD. D. M. CANRIGHT.

HAVE you come to God through Christ, and had your sins pardoned, so that now you have peace of soul and confidence toward God? Or is the religion of the Bible merely a theory with you,—beautiful to look at, fine to talk about, and good to recommend to others; but, after all, something which you yourself do not personally possess in your own soul? Reader, I put the question to your conscience, Have you personally tasted of the sweet peace which is promised to every one who will accept the religion which you profess, and which you recommend to others?

Nothing is more plainly taught in all the Bible than that ordinary men, and even vile sinners, can come to God through Christ, and have all their sins freely and fully forgiven; can have peace in their own hearts, and confidence to come boldly to God and claim his blessing. And this doctrine is repeated in many different ways. Then if we really want this great blessing, why not come and have it? And why not come now? Why not have it to-day? No professed Christian, at least no Seventh-day Adventist, will for a moment doubt that this is the privilege of every child of God, the simple and humble as

well as the most gifted. Moreover, every one says he would give the world to have this in his heart. But if you will talk with the brethren and sisters on this subject, as I have frequently done, you will find that not one in ten knows whether he is a Christian or not. All want to be; they are trying to be; they have a dim idea that some time, in some unknown way, they will become real Christians. But just how that is to be done, they have no distinct idea. As to joy in the Lord, peace in their hearts, and trust in God, these they only know in name, not in reality.

Surely there must be something lacking,—something wrong in their experience somewhere. Take up the Bible, and read anywhere, and you find the writers talking in the most confident manner that their sins have all been forgiven; that the Lord loves them; that they love him; that they enjoy sweet peace of mind; and that they rejoice in the confident hope of a glorious salvation when Jesus comes. This it is that sustains them in all their labors, sacrifices, and trials. Now why should it not be so with Christians to-day? Have we not the same God, the same Bible, the same Saviour? Are we not the same kind of men and women that these were? If they could really be children of God, accepted of him, may we not be? Why not? We all readily admit that we can be Christians; then why not be? Yes, indeed; why not be? This is a plain, simple, but very practical question.

Certainly the promises of the Bible on this point are plain and full. Here is one: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. This invitation evidently covers the pardon of sin, the favor of God in this life, and salvation in the world to come. This is offered by the Lord Jesus Christ, who is with the Father, and knows just how he feels toward men. Who can come and partake of this gracious offer? All may come; every one; whoever will. Reader, do you really desire to drink of the water of life? Then why do you not come? Are you a professor of religion, wishing to come and hoping to do so some day? "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. Why put it off? Come now.

But do you say, "I would like to be a Christian truly; but I am a poor sinner." Well, hear the word of Inspiration, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. Can you accept this? Can you believe that he died for yourself? It is comparatively easy to believe that Jesus died for sinners in general; that he died for such men as Peter, Paul, Luther, and even for our good brethren around us; but to believe that he died for me, even me—this is where the battle comes. Reader, do you believe that Jesus died for you? Do you? Then why not accept him?

"But I am so very bad I don't think he could love and bless me." Let us look at some whom he did accept. To the Corinthian church Paul says that neither fornicators, nor thieves, nor idolaters, nor drunkards, nor adulterers, nor extortioners shall inherit the kingdom of God. Then he says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus." 1 Cor. 6:9-11. Did the Lord take such characters as these, and wash them and sanctify them; and are you worse than they? I hope not. Then will not the Lord receive you? And will he not do it now? For what are you waiting, then? Come now; come this very hour.

"But how shall I come?" Ah! here is where so many stumble. They miss the way from its very simplicity. They are looking for something very mysterious, or they want to do something first to make themselves better or to recommend them to God. After all he has said, they cannot really believe that he will accept, pardon, and love a poor worthless sinner. The terms are too easy; the plan is too simple; the story is too good to believe. There must be a mistake some-

where. They can believe everything, except that God will forgive their sins simply, wholly, and only for Jesus' sake. But does not the Lord say so? "Why, yes, I suppose so; but does it really mean that?" Let us see.

Listen to the grand commission which Jesus gave his ministers to preach to the world: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15, 16. Salvation is thus offered upon the simple terms of faith and baptism. Of course, it is well understood, from many other passages, that a person must also break off his sins. But that which brings the pardon of sins and the blessing of God is simple faith in the gospel. Turning to other passages, we find that men were actually saved by simply believing on Christ. When the gospel was preached to the eunuch, he inquired, "What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:36, 37. Then Philip baptized him, "and he went on his way rejoicing." Verse 39.

What was it that so speedily brought salvation to this sinner, and made him a child of God? It was simply his faith in Christ. And if you will exercise the same faith, can you not be saved in like manner? Certainly you can. Believe, believe now; and believe for yourself.

Look at the case of the jailor. He asked, "What must I do to be saved? And thou saidst, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." He did so, and "rejoiced, believing in God with all his house." Acts 16:30-34. This all occurred on one night. If that heathen jailor could thus become a child of God in a few hours by believing on Jesus Christ, why may not you do the same? What is the use of putting it off, of hoping and wishing for pardon, but never seeking God? If you can be saved at all, you can be saved now. Is not God just as willing as ever he will be? Then go to him in faith, believing that he does just what he says he will.

"But how shall I know that I am forgiven?" Why, believe it. "What! without some special evidence?" Certainly, just believe God; take him at his word; trust him by faith. "But how shall I believe?" Why, stop doubting, questioning, fearing, and just believe. Mr. Greeley once said that the way to resume specie payment was to resume. When the government tried it, they found that he was right. So we say, The way to believe is to believe. Reader, do you believe? Then why are you in the dark, and doubting?

## THE SABBATH AMONG ANCIENT NATIONS.

BY ELD. D. T. BOURDEAU.

SOME attempt to show from the fathers, from history, and from other sources, that the Sabbath was instituted in the wilderness of Sin, and was made only for the Jews; and they make the broad assertion that all ancient Jewish authors taught that the Sabbath originated after the children of Israel came out of Egypt.

In vain we call upon such persons to bring Bible proof that the Sabbath was instituted in the wilderness, and to meet the fact that the fourth commandment and the Bible record of creation place the institution of the Sabbath at creation. (Ex. 20:8-11; Gen. 2:2, 3.) In vain we call their attention to the fact that when the Sabbath is spoken of in the wilderness, it is spoken of as an ancient institution. (Ex. 16.)

From the record in Ex. 16, the following facts appear: 1. The Lord then had a law enforcing the Sabbath. (Verse 4). 2. Of their own accord, and without any new order from God or from Moses, the people, apparently against the order of the Lord to gather a certain rate of manna every day, gathered a double portion on the sixth day, to prepare to keep the Sabbath. Hence the rulers complained to Moses. (Verses 4, 22.) 3. The reply of Moses to the rulers shows that the next Sabbath was not the first of a new series of Sabbaths. He says: "This is that which the



Lord hath said, To-morrow is the rest [or Sabbath] of the holy [sanctified, French version], Sabbath unto the Lord." Verse 23. That Sabbath was one of a series of days like it, already sanctified unto the Lord. 4. When some of the people went out to gather manna on the Sabbath, the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws?" Verse 28. In a recent discussion between Eld. Grant and the writer, Eld. Grant said that "how long" here meant six days!!

We offset against the above assertions on history the following important statements:—

a. Gilfillan says: "It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week."—*The Sabbath*, pp. 364, 365.

b. It has been ascertained from Assyrian tablets recently discovered in the excavations on the site of ancient Babylon, that the Sabbath was observed with great strictness in that city. The course of the monarch on the Sabbath is particularly mentioned. And when the king leads out in keeping the Sabbath with great strictness, his subjects will follow his example. See REVIEW of June 17, 1880, *Christian Advocate*, etc.

c. John G. Butler, a Free-will Baptist author, says: "We learn, also, from the testimony of Philo, Hesiod, Josephus, Porphyry, and others, that the division of time into weeks, and the observance of the seventh day, were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have been derived, but through tradition, from its original institution in the garden of Eden?"—*Natural and Revealed Theology*, p. 396.

d. Philo, an ancient Jewish writer, says: "But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it, and calling it holy. For that day is a festival, not only of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birthday of the world."—*Works*, vol. i.; *The Creation of the World*, sect. 30.

### "LET ME ASK FOR RUSK."

A LADY was teaching her little boy the Lord's prayer. When she came to the petition, "Give us this day our daily bread," Johnnie thought of something he loved much better than bread, and said very coaxingly, "Please, dear mamma, let me ask for rusk."

Children are frank, and express their thoughts more freely than we of larger growth. But if the truth were always spoken out, how few of us are quite content with what God provides us? Yet how rich are his mercies, and with what bountiful variety does he spread our table throughout the year! He gives us permission to ask for our daily bread. He promises that our bread shall be given us, and our water shall be sure. He never forgets us. He fulfills his every promise; yet how frequently do we murmur at the quality of our blessings! Then as we daily gather the falling manna, and are sustained by "angels' food," let us try to count up our several mercies, and give most heartfelt thanks to that God who maketh the grass to grow for the cattle, and herbs for the service of man.—*American Messenger*.

### THE LOGIC OF UNBELIEF.

THE logic of unbelief is a curious study. In science and philosophy a theory is judged by its positive proofs and by its adequacy to the facts; but in unbelief a theory is proved, not so much by positive facts and arguments as by its objections to opposing views. In particular, a theory of which an irreligious use can be made acquires a very high degree of probability from that fact alone. The chief strength of unbelief, so far as it is a matter of reason, lies in this false method. We fail to notice that the unbeliever is also a believer, or that his denials are also affirmations.

When this is seen, it may appear that his doctrines require at least as much faith as those of his opponents.

In atheistic arguments we constantly meet with this oversight. Objections are urged against theism, and various difficulties are pointed out both in the argument and in the conception. Thus, it is urged that the argument can never amount to demonstration, a claim which all admit, and then the odd conclusion is drawn that, therefore, atheism is true. The pointings of probability and the demands of reason are all in favor of theism; but objections can always be raised, and this the atheist mistakes for a proof of his own view. It never occurs to him to ask whether his own theory be not in every way more objectionable and unsatisfactory; he rests his case on the difficulties of the opposite doctrine.—*Sunday Afternoon*.

### FAITH.

I CANNOT feel the Everlasting Arms supporting me,  
Yet I know they are there;  
I cannot see the loving eyes beam tenderly upon me  
When I kneel in prayer;  
And yet I know that sacred eyes in pitying love look down,  
While a voice is gently whispering, "No cross, no crown."

And so my cross—I'll take it up, and bravely bear it on  
Through life's fast-fleeting years;  
Though struggling, halting, often very weary, I'll falter not  
Because of doubts or fears;  
For though I cannot—may not see, I know there's a Guiding  
Hand,  
Leading me gently, safely, surely, unto a fairer land.  
—*Courier-Journal*.

### THE OVERCOMER'S REWARD.

BY A. SMITH.

SOME of the promises to the overcomer in Rev. 2 and 3 apply equally well to all the churches, while others seem limited to individuals. Of the latter class, that made to the Laodiceans stands out with greatest prominence on the page of Revelation: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

The empire of God the Father is as vast as the compass of the universe, and co-extensive with his jurisdiction is the regal authority of Christ. The Father and the Son were united in authority and creative power in the formation of all the starry worlds, and in peopling them with sentient beings, who should rejoice in their Creator's beneficence, while they beheld around and above them them numberless tokens of his love and power. (See Heb. 1:1, 2; John 1:1-3; Col. 1:16; Gen. 1:26; and Job 38:4-7.) The Son of God has been given pre-eminence above all created intelligences (Col. 1:15-18), and is a proper object of worship to the angels of God. (Heb. 1:16.)

The term "my throne," as used in Rev. 3:21, signifies that of Christ's special empire in the new earth. Concerning the rule of Christ, Isaiah thus predicts: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Chap. 9:7.

In earthly governments there are princes, ministers, and counselors, who are associated with the sovereign in the administration of judgment and justice. In the court above, also, thousands of angels minister to the King of Heaven, while countless thousands fulfill the behests of God in missions to distant worlds. In the Apocalypse are brought to view four and twenty elders seated round about the throne of God, and wearing crowns of gold. When the mother of Zebedee's children came to Christ, and pleaded that her sons might be given a place at his right hand, and at his left, in his kingdom, he answered her, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." God the Father, then, has prepared for some a place of honor near the throne of Christ. And who among the sons of men are more worthy to fill

this place than those who prove most loyal to the God of Heaven in a time when the virus of sin, after festering six thousand years, shall culminate in world-wide pollution and high-handed rebellion against the government of God?

The church of the Laodiceans is again brought to view in Rev. 14 as those who "keep the commandments of God, and the faith of Jesus." They have a world-wide mission of most solemn import, live amid the closing scenes of this dispensation, and are finally to be translated without tasting death. The same company appears again in this and in the seventh chapter as the sealed ones, who have the "Father's name written in their foreheads;" and it is said of them, "These are they which follow the Lamb whithersoever he goeth." This is declared of them after they have entered the immortal state. Another, perhaps in view of these facts, has very properly declared, "The 144,000 shall have the privilege of visiting all the worlds and viewing the handiworks of God."—*Experience and Views*, p. 23. In Rev. 14:4 they are called the "first-fruits unto God and to the Lamb." James, doubtless speaking of the same company, terms them "a kind of first-fruits of his creatures." We think they will be the first-fruits not in the order of production, but in importance, as the most perfect example of the purchase of Christ's blood. As such, they are accounted worthy to visit from world to world, and perchance rehearse to the sinless inhabitants the wondrous story of redemption, with a pathos that experience alone can inspire.

When the church of Philadelphia had fulfilled its mission, the living, faithful ones in that body became incorporated with the church of the Laodiceans, and, in common with this body will receive the fulfillment of the promise, "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name." Rev. 3:12. On this point the following additional testimony is conclusive: "The 144,000 were all sealed and perfectly united. On their foreheads was written, *God, New Jerusalem*, and a glorious star containing Jesus' new name."—*Experience and Views*, p. 11. This company of sealed ones belongs to God, the capital of the universe is their home, and they wear an engraven star, doubtless emblematical of high authority.

Having given the promise to the Laodiceans due consideration, we now come to what more immediately concerns us,—the condition upon which that promise will be fulfilled.

If the perfection of character to be acquired, and the difficulties to be surmounted in attaining it, bear any just proportion to the glory and honor to be awarded, what a work of superlative magnitude lies before those whom the True Witness has declared to be "wretched, and miserable, and poor, and blind, and naked"! How important to obtain the gold and the white raiment that he counsels us to buy, and to become healed of spiritual blindness! Not a stain of sin will be found upon the robes of those who are admitted to the marriage supper of the Lamb. Not a discordant note will be heard in the song of victory before the throne. The standard of holiness that will secure admittance to such ineffable glory must be fully reached before our cases pass in review before God in the Judgment, or before the day of probation shall close. It were a hopeless case indeed, had we not the example of Christ before us, and the assurance of Divine aid in effecting the transformation. The people of God are well able, in his name, to overcome, although they will be closely tested, that every defect of character may be discovered, and the blood of Christ applied to wash out every stain.

Jesus has made himself our exemplar. "To him that overcometh . . . as I also overcame." Let us follow him into the wilderness of temptation, to Gethsemane, to Calvary; let us meet the foe and conquer as he conquered, and, in due time, the victor will sit with Christ in his throne, even as our Lord shares the throne of universal dominion with the Father.

## SCRIPTURE THOUGHTS.—No. 2.

BY MRS. M. B. STWARD.

ISA. 65:20.

VERSE 17, "For, behold, I create new heavens and a new earth," plainly locates this prophecy at the close of the millennium. In considering an event, one very readily alludes to circumstances connected with that event—so it is here. Compare Rev. 21:1 with Rev. 20:7-15. We here see that the second death occurs just before the new heavens and earth are created. In speaking of the transition period from the earthly to the eternal state, the prophet refers very naturally to the destruction of the wicked in the language of the text under consideration, Isa 65:20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."

Bishop Lowth says that in the days of the patriarchs who lived nearly one thousand years, "he that died at one hundred years of age would have been looked upon as dying in his childhood, and be judged to have been cut off in the beginning of his years."

"An old man that hath not filled his days." We often speak of people as old while they are young in years, on account of excessive trouble, sin, etc.; but none shall be preternaturally old when sin and sorrow shall have passed away. Antediluvian children of an hundred years old, and the sinners of one hundred years, belonging to later times, shall die the second death in the lake of fire; but "there shall be no more thence" ("From that time."—Webster.) any dying. When these "former things are passed away," and the new heavens and earth appear, "there shall be no more death." Rev. 21:4. "They shall build houses and inhabit them." Verse 21. It will not be as it is now, when the house outlives the builders, but "as the days of a tree are the days of my people." Verse 22. The olive tree is said to live thousands of years, but there is still a tree which will never die; and may we not believe the lives it perpetuates will last as long as the tree of life?

The views set forth in this article were brought out in the Bible-class of the Battle Creek Sabbath-school, when the class was studying the prophecy of Isaiah.

## PRIDE.

AND now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root, and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress; pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a plain heart, but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is within." Jewelry and costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement who dares to write or speak a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago. The pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshiped in plain churches, and sung

old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and when they left the world they stuck to it to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them were going just where they said they were.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now, and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches, the majority of the choir are not even members of the church; and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard, but the sound is glorious. Sometimes one sings all alone for a little while, and then two, and pretty soon the whole choir will chime in, until the whole house is filled with most transporting sound. Now, if this is not singing with the spirit, and with the understanding also, then what is it? That's the question. I know that it is a little risky to speak out against pride at this day, because the church is full of it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs, and don't even bark at it. They just let it go, and go it does with a vengeance. And in proportion as pride gains in a church, spiritual life dies out. They will not, cannot dwell together, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the gospel of Christ. There are many evils in the land and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil." Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one Spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in Heaven or earth as a proud Christian; there never was, nor ever can be.

Pride is of the devil; it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to Heaven have ceased to rebuke this soul-destroying, Heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a dinner of greens. That was a costly morsel for him. But now men sell out "cheap for cash or produce." Churches that were once powerful for good are now well-nigh lost in form and fashions. We may shut our eyes and wink and whine, and cry old fogey, and grandfather, and Moses, and Aaron, and all that; but the fact is before us: pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because

they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of paradise, and Lucifer out of Heaven." And it will shut many more out of Heaven who are now prominent in the church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in Heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their taste at all. In life they care but little about Christ and spiritual things, and they would care no more for them in Heaven than they do on earth. If there were two Heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris Heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I should die and go to Heaven, should I wear my *moire antique* dress?" "No, my love; we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Bishop Weaver.

## GOD'S COMMANDS MEAN SOMETHING.

GOD'S commands are final. When he commands, there is no mistake about what ought to be done. It does not lessen our duty if we do not fully understand what he intends to accomplish, or if it seems to us that the means are inadequate to secure the ends. God knows the mechanism of the universe and the laws of cause and effect, a great deal better than we do. There is nothing humiliating in admitting that the Creator knows some things which the creature does not know. In fact, this should be a most comforting thought. The horizon of our knowledge is so limited, the great universe of existing realities is so largely veiled from our view, and we are so constantly plunged in doubt and error, that a necessary condition of man's happiness and contentment is an omniscient being to direct his foot-steps. God's commands are our directions. God knows all things; man disobeys at his certain peril. What though the way seems dark; what though we cannot see the end from the beginning; what though we think we cannot obey; is it not God who has commanded? is not all knowledge his? Then rest assured that every command of his is for your welfare,—that no requirement of his is unreasonable. Man may make mistakes, but God cannot. Against his decisions there is no appeal. Whether his commands be written in the laws of the universe, whether they be spoken in the Book of books, or whether they be revealed by the Holy Spirit, they never contradict one another, and are final. Disobedience means loss, pain, and death.—*The Church Mirror*.

—I have seldom seen much ostentation and much learning met together. The sun, rising and declining, makes long shadows; and at mid-day, when he is highest, none at all.—Bishop Hall.

—What does anything belonging to this life matter, when compared with a peaceful heart? Commend all to God, and then lie still and be at rest in his bosom.—St. Francis de Sales.

—The Christian must expect opposition from the world; because he is going just the contrary road from the multitude, and has to pass through them.

## \* The Family Circle.

### WHO IS THY FRIEND?

Who is thy friend? The man that shares thy pleasures  
In banquet hall or beauty's witching bowers;  
He that will dance with thee to folly's measures,  
And make no reckoning of the squandered hours—  
To whom the revel and the game is all?  
These are the friends that help men to their fall.

Who is thy friend? The man that for his winning  
To power or place hath need of thine or thee;  
Who will not fear thy risk, or blame thy sinning,  
So it but speed his fortune's growing tree;  
Whose praise is large, whose promise larger yet?  
These are the friends that fail us and forget.

Who is thy friend? The man of truth and trust,  
In gladness near, in sorrow nearer still;  
To thy faults generous, to thy merits just,  
Thy help to every good from every ill,  
Whose love for the world's hate might make amends?  
Alas for it! this life hath few such friends.

Who is thy friend? The best, the least regarded,  
In faith unflinching, and in love unchanged  
Through all the changeable years, though ill rewarded,  
Give him thy heart, so long and far estranged;  
And from the broken reeds of earth ascend,  
To seek in Heaven thine everlasting Friend.

### FARMER WELLES' DECISION.

ONE lovely day in summer, Farmer Welles harnessed up his strong team and drove into town. It was a busy day there, as he knew it would be. Half the farmers in the county seemed to be there with their loaded wagons. Barley, barley, barley, there was nothing else in the air but the talk of that between buyers and sellers. He had his business in town as well as the rest, and as the day went on he felt a healthy man's hunger, and betook himself to a neat bakery, where, by past experience, he knew he could find great wedges of pie and generous slices of cheese. There were a dozen other farmers there, all of them eating with the best of appetites. At last, however, one of them said,—

"Whereabouts on your farm did you raise your barley this year, Welles? not to the south, where you used to. I looked there for it."

"You did not see it, did you? Well, I will tell you, Wilson, how it was with me this year, if you will take two or three minutes to listen," said Farmer Welles, pushing back his plate, "and when I get through, if you would like to remark that I am crazy, just do it; only it won't be original with any of you. I have heard it from my neighbors on all sides.

"When I was turning over in my mind how much barley I would raise this year, and telling my wife what a sure and profitable crop it had always proved (I reckon I have raised more than the most of you), I went off in a sort of dream, the very prettiest to begin with that a farmer could fall into. I saw acres of splendid barley waving and nodding in the breeze, the sun shining brightly, the sky clear. I was leaning over a fence, calculating how many bushels to an acre and how many dollars to the whole there would be when such a day as this should come around. I was saying, as we all do, 'It is a sure crop, a sure crop.'

"Suddenly I dropped right out of that sweet country air and sunshine into darkness, full of the smell of filth and rags. Instead of the bleating of my sheep over in the cool flats, I heard men cursing God and one another. I heard the evil talk of beings looking as if once they had been women but now herded in with them. One old creature in this underground den was actually keeping shop. She was selling for a few cents the dregs and slops from lager-beer barrels. I was so amazed that I looked over into a pint of the dirty mess, and as it shook in the old cup it framed a picture, like a looking-glass. My barley fields! The waving grain in the sunlight! Me leaning over the fence! Was I really in that den where human beings lived like swine, or was I in the country?

"Soon I was away up in horrible tenement-houses, where sick and starving babies cried for food, and bleary-eyed mothers gave them sips of beer. I thought of my cows, and longed to give the little children pure milk, when something called from the cup, 'Oh, you have given us drink already. Some of your barley is here. It was a great crop, you know. It went a long way.'

"Then I was whirled down and into pleasant summer-gardens, where everything was sweet and clean again. There bright young men with steady hands were sitting before harmless 'schooners' of

beer, and all seemed well enough until right behind them came a picture. A country home like ours, a good old mother sitting with closed eyes, her Bible in her lap, praying, as our mothers used to pray for us—for our deliverance from temptation. That was behind. Before, stretching out far ahead, a long row of glasses, bottles, bottles; beer for awhile, then wine, brandy, rum. Out from the 'schooner' floated a shadowy wisp of barley, and seemed to beckon, as if saying, 'Come on, come on, see where I will end.' Then the mother with the Bible dropped out of the picture, and a drunken wretch with delirium tremens shouted in my ears, 'It was a sure crop. Oh, you temperance-talking farmer, you thought you sowed only good grain in your fields; but this is the crop.'

"It was not pleasant to think about," were the calm, concluding words of Farmer Welles; "and so I did not raise any barley this year for sale on the street. I never shall any more."

"But barley is used for other things than for beer-making."

"Yes—but I suppose we can dimly imagine what the regular dealers, to whom you sold your barley this morning, want it for, can't we?"

"You have too much imagination," grumbled another. It really was exasperating for a brother farmer to be illuminating the scene, by turning on new lights after this fashion. When they raised barley, they did hard, honest labor. When they sold it, they gave full measure in broad daylight, and received hard cash. That was the end of it—or they wished it to be.

"You have always raised barley yourself," said Mr. Wilson.

"I said I had, and I might be doing it yet, but one day last winter I asked Bill Sykes, the rum-seller, to stop selling Ned Howard whisky after that time he hurt his mother and broke his child's arm. Sykes told me to 'shut up,' that I 'would score up as many drunkards in the day of Judgment by selling my great crops of barley as he ever did by passing rum and lager over a counter.' They say a word to the wise is sufficient. I don't set up for a Solomon, but I can tell you, I took that word home and pondered on it."

### THE AGED.

If you would make the aged happy, lead them to feel that there is still a place for them where they can be useful. When you see their powers failing, do not notice it. It is enough for them to feel it, without a reminder. Do not humiliate them by doing things after them. Accept their offered services, and do not let them see you taking off the dust their poor eye-sight has left undisturbed, or wiping up the liquid their trembling hands have spilled; rather let the dust remain, and the liquid stain the carpet, than rob them of their self-respect by seeing you cover their deficiencies. You may give them the best room in your house, you may garnish it with pictures and flowers, you may yield them the best seat in your church-pew, the easiest chair in your parlor, the highest seat of honor at your table; but if you lead, or leave, them to feel that they have passed their usefulness, you plant a thorn in their bosom that will rankle there while life lasts. If they are capable of doing nothing but preparing your kindlings or darning your stockings, indulge them in those things, but never let them feel that it is because they can do nothing else; rather that they do this so well.

Do not ignore their taste and judgment. It may be that in their early days, and in the circle where they moved, they were as much sought and honored as you are now; and until you arrive at that place, you can ill imagine your feelings should you be considered entirely void of these qualities, be regarded as essential to no one, and your opinions be unsought, or discarded if given. They may have been active and successful in the training of children and youth in the way they should go; and will they not feel it keenly, if no attempt is made to draw from this rich experience?

Indulge them as far as possible in their old habits. The various forms of society in which they were educated may be as dear to them as yours are now to you; and can they see them slighted or disowned without a pang? If they relish their meals better by turning their tea into the saucer, having their butter on the same plate with their food, or eating with both knife and fork, do not in word or deed imply to them that the customs of their days are obnoxious in good society; and that they are stepping down from respectability as they descend the hill-

side of life. Always bear in mind that the customs of which you are now so tenacious may be equally repugnant to the next generation.

In this connection I would say, Do not notice the pronunciation of the aged. They speak as they were taught, and yours may be just as uncourtly to the generation following. I was once taught a lesson on this subject, which I shall never forget while memory holds its sway. I was dining, when a father brought his son to take charge of a literary institution. The father was intelligent, but had not received the early advantages which he had labored hard to procure for his son; and his language was quite a contrast to that of the cultivated youth. But the attention and deference which the young man gave to his father's quaint though wise remarks, placed him on a higher pinnacle in my mind, than he was ever placed by his world-wide reputation as a scholar and writer.

### CONSECRATED HOMES.

It is a sad fact that in many households, nominally Christian, there is no family altar and no household recognition of God. The Bible is an unopened book, and there is no open acknowledgment of allegiance to God, the Father in Heaven. A godless, prayerless household is a terrible spectacle, especially when there is an outward profession of better things. The evils are magnified many fold where there are young children. What can compensate for the sweet and tender influences of well-conducted family worship on the minds and hearts of the little ones? Parents who omit it not only provoke the wrath of the Lord, but neglect the best and most natural means of religious education.

It was not an idle superstition that bade the simple-minded, devout Norwegian girl flee from the house where she had engaged service, because there were no "prayers in the house." A prayerless soul is a fearful anomaly. But a home, where children are born and nurtured and reared, where loved ones sicken and suffer and die, where in the eyes of the children the father should be the type of the "All-Father in Heaven," and the mother the ideal of all that is tender and affectionate and devout, where all precious memories should be garnered like hidden treasures, and where all pure and holy influences and associations should pervade the very air—with no open Bible and no voice of song, prayer, or praise—what shall we say of that home! One can hardly conceive it possible that such a home could exist in a Christian land.

We allude to family worship as a religious educator. One can hardly over-estimate the power of this service over young hearts, if wisely and earnestly conducted.

A daughter of irreligious parents spent not long since a few months in a Christian home. Selected passages of Scripture, usually the readings connected with the current Sabbath-school lessons, were read, each member taking a verse in course. Not seldom there was some familiar talk and comment on the passage and the Sabbath lesson. Then a song, and then all bowed, in brief and simple thanksgiving and prayer for daily grace and protection. The gay young girl soon found the God thus honored and worshiped in this house to be her God and Saviour. Not long after, another daughter, gay, cultured, and highly educated, spent a few weeks in this humble home. She, too, was sweetly won to the religion so magnified in the house in which she was a guest. Going to her own home she preached Christ to her mother, and now all three are rejoicing in the Lord. These girls attribute their conversion to the indirect yet powerful appeal that day by day came to their hearts and consciences from these simple, ordinary services of family religion.

We fear that pastors and Christian teachers are not watchful and faithful in giving instruction touching this matter, especially in the case of young people just setting up their home. Habits of neglect once formed, are not easily overcome. Starting right at the outset is often a guarantee of life-long fidelity. We need nothing so much as consecrated homes.

—God's truth comes into the soul somehow, as the sunbeams do into the heart of a growing plant, and becomes there the secret of the new and constantly unfolding life. And the beauty of that life is just that truth coming forth into action again!

—God walks with the simple; he reveals himself to the lowly; he gives understanding to little ones; he discloses his meaning to pure minds, and hides his grace from the curious and proud.



## THE OCEAN.

BY ELIZA H. MORTON.

MAJESTIC ocean, girding earth in one  
Long, close embrace! thy waves and rock-bound shore  
Repeat and murmur o'er and o'er the sad,  
Sweet song of human life; thy waters, cold,  
And dark, and deep, are emblems of the heart  
Of man,—poor, sinful, wayward, treacherous heart!  
As sea and sky together lie in peace,  
So may the soul abide in God, and find  
A place of rest. Lone worshipping, O sea,  
Lift up thy voice in praise! Roll on, O waves,  
In gladness roll! Soon, soon will dawn the day  
When swell of waters will no more be heard  
In all the land; then sing, O surges, sing,  
And teach the sons of men eternal truths!

## CROSS CHRISTIANS.

"WHAT a fine thing it is to feel good-natured!" This was said to me by a brave, loving, overburdened young wife and mother. The quivering lip and moistened eye with which it was accompanied told a story of struggle despite the smile that shone through the mist. When I threw my arm around her and said, "You dear little woman, your poor nerves are just worn out; you must rest," the shower came, and as soon as it held up, she said, "I'm afraid I'm cross all the time." Her only remedy was rest.

But it is a fine thing to feel good-natured. There is no denying the fact that there is much to cross us in this wrangling world. Leaving out the common causes of troublesome children and incompetent servants, the lesser annoyances of life are legion. The omissions and commissions, derelictions and peccadilloes of our dearest friends and constant companions are a fruitful source of distress or discipline, according to the use we make of them. We submit to a great sorrow, but do we consider from whose hand these petty trials proceed?

Sometimes we begin the day with an unaccountable degree of irritability, and if we were frank would say, as did the candid little three-year-old, "I don't want to be good; I'm going to be bad to-day." We feel confessedly cross. We may search out the cause. Our diet, in quantity and quality, may have affected the system just enough to put the heart out of tune. Then must the soul be doubly on guard, for there will be need of watching and fighting quite as much as praying.

"What becomes of all the amiable young ladies?" asked a querulous bachelor; "mothers and wives are so ill-tempered."

Cross parents are in danger of garnering an unsightly crop by-and-by, when the reaping comes. Better scatter seeds of kindness.

"I never suspected myself of bad temper till I had a half-grown, head-strong boy to contend with," is the confession of another parent. There it is, the cares and crosses of life choke out the better impulses, and we are surly instead of sunny. Thus we fail to adorn the doctrine and to recommend the religion of the One altogether lovely.

Is grace at fault? No; it is all-sufficient, even for this. We do not forget the great natural differences of temperament and constitution. "Grace grafted on a crab stalk" is not often productive of luscious fruit. Yet we must grow in grace and graciousness despite of difficulties, God helping us. We have no right to be crabbed. We must esteem it a sin to exhibit crossness, laying our weakness of body and mind, our causes, controllable and uncontrollable, at the feet of Him who is touched with a feeling of our infirmities. Can we not be kind and pleasant for Christ's sake? It is a genial, sweet-tempered Christian that is attractive and influential. It is the wisdom of sunny-heartedness that winneth souls and turneth many to righteousness.—*Christian at Work.*

## A DELICATE MATTER.

It is a delicate matter to advise about marriage. As a general thing, all advice comes so late that it becomes a serious question which will do the least harm,—to attempt to interfere, or let an unwise arrangement go on. There are two points that all Christians ought to settle in good time. First, Christians should look within the church for husbands and wives. Let this be a fixed purpose, and it will do injustice to no one, and it will save from a thousand snares and griefs. It is nonsense to marry a person for the purpose of converting him. Matrimony becomes a means of grace only when both parties unite to make it so. It is a great deal more disastrous than otherwise to marry an unbeliever. Secondly, it should be arranged in good time that both go to the same church. If conscience, so-called, compels a separation at the

church door, stubbornness will compel separations in countless domestic matters. Fix it one way or the other. One church will be better than two for the same family.—*Golden Censer.*

## ONLY ONE DAY AT A TIME.

A CERTAIN lady had met with a serious accident, which necessitated a very painful surgical operation and many months confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?" "Oh, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence. "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."—*Selected.*

## The Sabbath School.

"Feed my Lambs." John 21:15.

## IOWA S. S. ASSOCIATION.

THE fourth session of the Iowa Sabbath-school Association was held in connection with the camp-meeting at Des Moines, June 9-14, 1881.

Two meetings were held. Nineteen schools were represented by twenty-eight delegates.

The following officers were elected for the ensuing year: President, L. T. Nicola, Des Moines, Iowa; Secretary, J. H. Durland, Forest City, Iowa; Executive Committee, L. T. Nicola, Arthur Daniels, and Ross Porter.

A summary of the workings of the Association for the preceding year was read by the Secretary.

A good degree of interest in the Sabbath-school work was manifested throughout the session, and we are glad to know that the work is onward!

E. W. FARNSWORTH, Pres.

L. T. NICOLA, Sec.

## GO FORWARD.

WE never know how much can be accomplished in the advancement of any good work until we try. The history of almost every successful philanthropic and Christian enterprise may be traced back in its inception to some putting forth of individual effort which, at the time, seemed insignificant, and the result of which has surprised no one more than those who began the work. It is also true that most of these enterprises have been developed as the direct result of faithfulness in seizing some present opportunity for doing good. An English shipwright, disabled by accident, was compelled to follow the more sedentary occupation of mending shoes. Having the charge of a nephew who was compelled to stay indoors because of physical deformity, he interested himself in teaching him how to read. After commencing this course of instruction, it occurred to the kind-hearted cobbler that by having another scholar he might encourage his nephew, and make it less lonely for him in pursuing his studies. The plan worked to a charm, as good plans are apt to do, and the class of two was increased in numbers until the room was crowded. John Pounds, true to his name, did not forsake his last, but kept pounding away; and while his hands were busy, his head and heart were occupied with growing enthusiasm in the work of teaching and saving the worst boys in Portsmouth. This was the class in which he became especially interested, and it was from the ranks of those known in the town as "little blackguards" that his school was filled. Not having the means to purchase textbooks, he taught his pupils to read from bits of newspapers, old handbills, and tattered volumes.

A humble teacher and a lowly work, to be sure; and yet how grand in its result! On the best authority it is stated that John Pounds by his labors of love rescued no less than five hundred of these outcast children, and trained them to fill respectable places in life. In the practical

success of his work, he became the founder of the system of ragged schools that has accomplished untold good in the cities of Great Britain, and the spirit and purpose of which live to-day in the mission and industrial schools of our own country. The work in which John Pounds acted as a pioneer has opened a door of gracious opportunity to thousands of faithful teachers, and elicited the hearty interest and co-operation of philanthropists like Lord Shaftesbury, Miss Carpenter, Dr. Guthrie, and scores of others whose names are well known on both sides of the Atlantic.

This familiar illustration of the success which attends "patient continuance in well-doing" is especially encouraging, in that it gives the work of one who possessed neither special talents nor peculiar vantage ground. The success of John Pounds came in the use of one talent faithfully employed, and that among a class that are always with us. It may be that some one who reads these words with a sincere desire to do good, is debating some plan or purpose of service. It may be that in some section of the city or village where you live there is room or need for a mission school, or a waste place in the scattered country parish where a cluster of families are drifting into a kind of semi-heathenism.

There is work in those places for some one; why not for you? Do not stop to debate the matter too long, or Faint Heart, with his numberless excuses, may turn you aside from the great opportunity of your lives. Go forward! If it is the Lord's work, and done in the right spirit, it will prosper. Men rejoice in seeing the development to prosperity of secular plans, the foundations of which they have laid with years of earnest labor; but they who toil for the good of souls, work together with God and see the power of a divine increase blessing their efforts, an increase that has in it the issues and rewards of eternity. Consecration, faith, and patient courage will remove obstacles that seem insurmountable, and crown with success the work which every hand may find to do.—*E. B. Sanford, in S. S. World.*

## Our Basket.

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

—A man of integrity will never listen to any reason against conscience.

—Good-temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.

—The object of preaching is constantly to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions.—*Sydney Smith.*

—Men who see into their neighbors are very apt to be contemptuous; but men who see through them find something lying beneath every human soul which is not for them to sit in judgment on, or to attempt to sneer out of the order of God's manifold universe.

—I have a pledge from Christ, have his note of hand, which is my support, my refuge, and haven; and though the world should rage, to this security I cling. How reads it? "Lo, I am with you always, even unto the end of the world." If Christ be with me, what shall I fear? If he is mine, all the powers of earth to me are nothing more than a spider's web.—*St. Chrysostom.*

—The venerable and eloquent Lovick Pierce of the Methodist Church South, preaching on Christian progress at a camp-meeting, made one of his characteristic climaxes. "Brethren," said he, "you must grow or die. Progress you must make. If you can fly, fly; if you can't fly, run; if you can't run, walk; if you can't walk, crawl; and then with a voice rising to trumpet tones and right hand rising to Heaven, he wound up with an explosion like thunder, "if you can't crawl, worm it along."

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 19, 1881

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

## THE POWER OF THE PRESS.

THIS is a reading age. The world is full of papers and books. The people will read; so when a man enters upon a project in our time, he starts a paper, or publishes a book. The press is a mighty lever to move minds.

The Adventists of 1840-1844 understood this, and sent their books and papers around the world. And as the time of earnest, joyful expectation drew near, they scattered papers and tracts like leaves of autumn. The *Advent Shield*, published in 1844, states:—

"In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications treating on the subject have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access."

"E. R. Pinney, in his Exposition of Matthew 24, says: 'As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains.'"

As early as 1847, we commenced to write and publish in defense of unpopular truth for this time. The burden was heavy upon us. The positions then to be defended may be summed up as follows:—

1. The great second advent movement was under the direct providence of God. The passing of the time of expectation, and the consequent disappointment, and the apparent delay, were in fulfillment of prophecy. We cited Matt. 25:1-11; Heb. 10:35-39; Hab. 2:2, 3, as evidence in the case. And that which seemed to carry great convicting force to many minds, that the Lord might be in the work, notwithstanding the happy expectants were disappointed, was the fact that the joyful disciples and the shouting multitude who cried Hosanna, in fulfillment of prophecy when Christ humbly rode into Jerusalem, were utterly disappointed in their hopes. Compare Matt. 21:5-10; Zech. 9:9.

2. The application of the three messages of the fourteenth chapter of the Revelation to the second advent movement. It was not difficult to make any candid person see that after the announcement of the first angel, "The hour of his Judgment is come," there must be a delay in order to give place for the second and third angels, and that the closing words of the third angel, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus," had a natural and forcible application to our time. Verse 12.

And the fact that the very next scene in this series represents the Son of man on the great white cloud, with golden crown, and sharp sickle, verse 14, ready to come in glory and in wrath, locates the messages just prior to the second advent.

3. The sanctuary question opened a flood of light upon this subject. It connected the past with its disappointment, with the present waiting position, and gave certainty to the glorious future.

4. It was clearly seen that the keeping of the commandments of God by the waiting ones supposed a Sabbath reform. This led to a thorough examination and vindication of the subject of the perpetuity of all ten of the precepts of the moral code.

Elders Bates, Andrews, Waggoner, and Loughborough were early with us in this work. We felt that the world was our field of labor. And as there were so few to stand before the people as teachers of the present truth, very much of the work must be accomplished by the press. Here has been our burden and

our work. Here we have toiled and worn. And in this great work, economy and energy have been our strength to accomplish.

We have been deeply impressed with the sacredness of the free-will offerings cast into the treasury by consecrated hands to sustain the cause of God. Our experience in poverty and want, during the first years of our labor, when the work went hard, fully prepared us to put a proper value on the Lord's money. And as we then passed from State to State when friends were few and poor, and witnessed the devotion of our people to the cause, and how freely they gave of their hard-earned means, the impression deepened that it was a great sin in the sight of God to squander the Lord's money.

And when this impression has rested with due weight upon those who have managed the publishing work, and means have been used wisely and judiciously in the circulation of our tracts, pamphlets, and books, the especial blessing of God has attended the work.

And as our publishing houses as well as other institutions have been falling in debt, we have felt the importance of retrenchments in those expensive operations which demand perpetual expenditures, calling for the offerings of our people, which bring but little, if any, returns to the treasury.

We have taken greater responsibilities, and have done more in publishing than any other one. And while it is conceded by all true friends of this work that in God we have succeeded, that we have not embarrassed the cause, nor sunk the hard-earned means of our consecrated brethren in any enterprise connected with this work, we should be heard at this important crisis of the work.

When health failed, we found relief in Colorado and in California. These journeys were expensive, and were too often repeated, though then thought necessary to avoid the northern winters. The example was bad, and has been too closely followed by those in health. These journeys take time and means, and have a discouraging influence on the poor among us. Should it be thought necessary for Mrs. W. and the writer to seek a milder climate the coming winter, the journey will be taken at our own expense.

When we established the *Signs of the Times* and the Pacific Press, our circumstances were easier than they had been, or now are. Our operations in California cost us a handsome property. This we shall never regret as long as we shall see the original design of that paper and that press carried out, and the cause on the Pacific coast prosper. Our views and feelings upon the subject are expressed in the following, taken from the Review at that time:—

"We immediately issue the first number of a weekly paper, 'The Signs of the Times.' Terms, *gratis*, as long as the paper can be sustained by the donations of the liberal. As we pen this line, we hold in our left hand the first number of 'The Present Truth,' a very small sheet published on the Atlantic, in 1849, twenty-five years since. The terms of that sheet were *gratis*. We then ventured out with only a handful of friends to establish a paper in the East. God has helped. And we now, twenty five years later, venture out to establish the press in the West, with many more friends here than we had twenty-five years since, and a host of old, tried friends in the East.

"There is a great work to be done on the Pacific coast, and it is absurd to suppose that it can be carried on with no press nearer than Michigan. It requires from three to eight weeks to communicate with our people in these States and Territories through the Battle Creek press. It is very important sometimes to give appointments of meetings on short notice. We have just received a cheering note from Eld. I. D. Van Horn from the North Pacific Mission. He writes from Walla Walla:—

"REVIEW No. 19, for April 21, reached us to-day, two weeks after it was printed. It takes this time for the REVIEW to get here. I see in it your statement about publishing a paper on the Pacific coast,

and I heartily concur in the project. You may hold me good for \$10. I will lay this matter before our brethren here at the earliest opportunity, and report the result to you."

Later, we stated the proper relation of the REVIEW and *Signs*, and the object of the latter, more fully:—

"We wish to state some things respecting these two papers which may give a better understanding respecting them.

"1. They are by no means rivals, but are lifting at the same great wheel of reform, in the advocacy of truth against error, and in teaching redemption from sin and from the grave to immortality alone through the Redeemer.

"2. It is recommended that all our people who are able to do so, and have an interest in what is going on among our people, from the Atlantic to the Pacific, take both papers.

"3. Those of our people who decide to take but one paper, especially those east of the plains, should take the REVIEW. That will communicate more directly with the eastern brethren in matters of local importance and interest than the *Signs* will.

"4. The *Signs* will be especially adapted to the local interests of the cause on the Pacific coast."

Then the circulation of the REVIEW was 8,000, the *Signs* none; and to strengthen that paper, and to help the cause on the Pacific, we recommended that those east of the plains, who were able and willing, should take both papers. Now the circulation of the *Signs* is much larger than that of the REVIEW, which has 2,000 patrons less than it had when we commenced the *Signs*. Such a change was not anticipated. It has greatly injured this Office, while it has been of very little benefit to the Pacific Press by reason of reduction of prices on the *Signs* in clubs, printed at greater expense at Oakland than what the same work costs at Battle Creek.

There should be no reduction of prices of either paper. Competition in this respect between the two offices would injure both, and would be wrong in itself.

J. W.

## MEETINGS IN BATTLE CREEK.

THE church in Battle Creek are now enjoying some precious seasons. As Sr. White, worn with labor, and in a condition of health to suffer from the oppressive heat of mid-summer, was thinking of seeking a climate where she could prosecute her work to better advantage, a sense of the condition of the cause, especially of the young, here in Battle Creek, and the need of labor at this point, came upon her to such a degree that she determined to forego all advantages that might be gained by change of location, and devote all her remaining strength, if need be, to the work here. On making this decision, she felt at once a marked return of bodily and mental vigor, giving good evidence that this determination was in the line of duty.

The first meeting was held Thursday evening, the 14th instant, when, after remarks from Bro. White, and a short but earnest discourse from Sr. W., the large congregation present expressed by vote their desire that the meetings should continue.

At the commencement of the Sabbath, a social meeting was held in which many earnest testimonies were borne, and the brethren seemed to manifest a desire to enter into the spirit of the work.

Sabbath forenoon Sr. White again spoke, bearing a testimony well calculated to make a deep impression upon the hearts of the people; and the afternoon meeting showed that such had been the case. A spirit of confession came in to some extent, feelings of relief were experienced, a good spirit prevailed, and it was felt indeed to be a privilege to be there.

Sunday evening the usual district meetings of the church were held. Bro. and Sr. White met with the office division, which consists chiefly of the office employes, and meets in the office chapel. It would be difficult to find language to fitly express how timely and appropriate was the exhortation which she gave to



those who were present on this occasion. The situation in which we are placed, the holy truth with which we have to do, the dangers to which we are exposed, the unerring record made of our lives from day to day, the account we are to give, and the reward we may secure, were prominent points in the line of thought presented, and were so arranged and elucidated, and set forth in so vivid a light, that none could be indifferent to the words spoken. Oh, that all might be enabled to heed the good words of counsel and admonition! Then would the spirit of religion revive in all our hearts, and the cause of Christ would flourish in our midst.

Another meeting is to be held in the Tabernacle this evening, the 18th; and it is expected that this effort will continue during the week to come.

### GENUINE SANCTIFICATION.

It has of late been my privilege to read the little work on "Sanctification" written by Mrs. E. G. White, and recently issued as a pamphlet from the REVIEW Office. I consider it a most excellent and timely production, just what is needed on that point at the present time. It takes reasonable and moderate positions, is consistent with the Scriptures, and forcibly shows the difference between genuine and bogus sanctification. All our people ought to read it,—yes, study it carefully.

There are two extremes to be met in all directions. The most common one is a lifeless formality, having a name to live but being spiritually dead. There is a conformity to the world, an eagerness for worldly gain, a love for earthly pleasures, making worldly ends the principal thing, and giving the kingdom of God but little attention. With such, the works of the flesh have the ascendancy. They have no good hope of Heaven without thorough conversion.

But we find here and there another class,—a class who profess great love for God, perfect consecration to his will, the enjoyment of great peace, living, as they say, without sin. Some of these are so holy in their own estimation that they do not need to consider the claims of God's law, but can live in violation of it and yet their peace of mind not be disturbed. They are under the constant direction of the Spirit of God; yet in vain do we look for some of its fruits,—patience, meekness, humility, long-suffering, gentleness, goodness, true courteousness, and propriety of conduct. "The wisdom which is from above is first pure; then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality [wrangling, margin], and without hypocrisy." It is "the meek and quiet spirit" which "is of great price" in the sight of God. We see little of these fruits in this so called sanctification. But, on the contrary, we observe boasting and parading of their own piety, bigotry, intolerance of that which agrees not with their motives, often an entire failure to perceive the proprieties of human conduct, including modesty of deportment; we see also much self-conceit and spiritual pride. Such sanctification disgusts those of clear perceptions, and turns away from religion the candid inquirer.

One great difficulty to be met is this: When we labor earnestly to arouse the conscience of the lifeless professor, and succeed in creating a desire for true religion and an earnestness in seeking for it, Satan seeks to take advantage of such to push them over the true line, if they are not thoroughly instructed, till they go by feeling and vain imagination. Such are in danger of fanaticism. We must guard against this. We must arouse from this worldly condition, or be lost. But we must use good common sense. True religion never goes contrary to good judgment and propriety. As souls try to break away from Satan's grasp and struggle into light, they should be careful to move understandingly, according to Scripture, and not from mere feeling. I have known of several churches which were nearly ruined because these principles were not understood. Zealous souls thought they

were wholly led by God's Spirit when they were mistaken. Its true fruits did not appear.

This publication is timely. It cites the very best examples of Bible sanctification. It is worth all the great treatises put forth on this subject by the special champions of "sanctification," ten times over. It sets before the mind a sensible sanctification. Let all read it carefully. And let us all seek to obtain a sanctification of this sort. GEO. I. BUTLER.

### THE DAKOTA CAMP-MEETING.

This meeting was a decided success. The grove, for an artificial one, was quite pleasant and serviceable. Bro. Burgess kindly offered to remove trees to make room for the large tent, and the small tents were pitched around it, on three sides of a hollow square. Order and taste were observable in the arrangement of the grounds and tents, and all seemed disposed to do their part to make the place attractive and inviting. The attendance was large, nearly or quite two hundred being camped on the ground, occupying twenty-six family and church tents, besides several covered wagons.

Bro. Butler and Olsen came Thursday morning. The labors of these brethren were highly appreciated by all our people. On Sabbath the meetings were characterized by deep feeling, and an earnest effort to seek the Lord. A call in this direction moved nearly the entire congregation. The outside attendance on Sunday was not large, but those who came were interested. The best of order was observed, and it was remarked by several that they never saw so quiet a camp-ground on Sunday night.

On Monday, a special effort was made for the unconverted and backslidden. Over thirty came forward for prayers, nearly all of them bearing their testimony; and in the afternoon sixteen were baptized.

Some of the business meetings were of special interest; and the prospect of having Bro. Olsen to labor some among our Scandinavian churches, and Bro. Conradi among the Russians, was particularly gratifying.

Providence especially favored us in the line of good weather. Although the season is wet, there was not a shower from the beginning of the meeting until the Tuesday night after it broke up.

One of the most commendable features of our meeting was the large number of brethren present, and the utter absence of anything like confusion at our parting meeting Tuesday morning. Very few tents had been taken down, and no one seemed in a hurry to leave. This meeting was one of the best held on the ground, and it was frequently remarked in the testimonies borne that this had been the best meeting they ever attended. Faith and hope found expression in every heart, and all went to their homes feeling that indeed this was the best camp-meeting Dakota ever enjoyed.

S. B. WHITNEY.

### OHIO CAMP-MEETING.

The Ohio camp-meeting for 1881 will be held on the fair-ground at Plymouth, Richland Co., Ohio, Aug. 10-16. The site is very fine. There are three wells on the ground. The shade is not so ample as we might desire, but it is thought to be sufficient. Plymouth is on the Baltimore and Ohio Railroad, about seven miles north of Shelby Junction, a point on the C. C. C. & I. R. R. An effort will be made to secure a reduction of fare on these two roads.

Let our brethren everywhere in the State now begin preparations to come to this meeting, bringing relatives, friends, and neighbors, as far as possible. Bring family tents if you can, but if you cannot, bring blankets and come anyway. There will probably be no difficulty in finding lodging-places in buildings on the ground. Provision will be made for man and beast. The ground is within a fourth of a mile of the depot. Religious services will begin Wednesday evening, Aug. 10. Let all be on hand for the first meet-

ing. The camp-meeting is short; why lose the first day?

The annual meeting of the Ohio Conference, the Tract Society, the Sabbath-school Association, and the Health and Temperance Society will each be held here. So it would seem important that officers, delegates, and all interested in the business of these societies, should be on hand by Tuesday night, Aug. 9, that much of the business may be disposed of on Wednesday. Brethren, if you will come one day earlier, as herein stated, the religious interests of our meeting need not be so much injured by the intrusion of business. The way to show your approval of this plan is to be on hand promptly at the time appointed.

We confidently hope for the assistance of Bro. and Sr. White, also the preaching brethren of the General Conference Committee. Efficient help will no doubt be provided, so come one and come all, hoping and praying the Lord to be with us.

H. A. ST. JOHN.

### CANADA CAMP-MEETING.

It has been our expectation, and it is the earnest desire of our brethren and sisters, and of many others who entertain friendly feelings toward us, that we should have a camp-meeting in the Province of Quebec this season. After carefully weighing the matter, and consulting the feelings of the brethren, for valid reasons we have decided to hold it in Magog, P. Q. Our choice of time would be about the middle of August; but we are very anxious to have Bro. and Sr. White attend, and would gladly have it held at a time which would best suit them. In behalf of our people and friends in this province, we hereby extend to them a most urgent invitation to attend our meeting.

Efforts have been made in public, and printed matters have been circulated, with a design to prejudice the people against these devoted servants of the Lord; and it would be conducive to the prosperity of our youthful Conference if we could be favored with their presence and help this season in our camp-meeting.

With the blessing of God, we shall endeavor to carry out such arrangements as the General Conference Committee may suggest, and try to make the meeting a success. A. C. BOURDEAU.

### RULES FOR HEALTH.

1. *Use only soft water.*—Reason: Everybody knows that soft water is best for hands, face, and the whole body, externally. If it is best for the outside, why is it not best for the inside?—It is, and should always be used for drinking and culinary purposes.

2. *Do not drink large quantities with meals.*—Reason: The fluid is apt to carry food into the stomach before it is properly masticated. It inflates the stomach, and retards digestion.

3. *Do not drink very cold drinks.*—Reason: They reduce the temperature of the stomach, and interfere with digestion, and sometimes produce dysentery. Ice water, as a rule, is injurious.

4. *Do not drink very hot drinks.*—Reason: They injure the teeth; they injure the stomach.

5. *Chew your food well.*—Reason: The stomach has neither gums nor teeth. Mastication is the first step in digestion; and if this is not done, and done well, suffering and disease will be the result. It was not intended by the All-wise that mortals should bolt their food whole, like the boa-constrictor.

6. *Neither eat too much nor too fast.*—Reason: Eating too fast does not give time for mastication. Eating too much is gluttony; and gluttons are dull, disgusting, and diseased. Do not load your stomach, as the drayman does his cart, as full as it will hold, and as fast as you can pitch it in.

H. A. ST. JOHN.

—Nothing worth having is gained by sin; nothing worth keeping is lost by holiness.

## CHRIST OUR HOPE.

BY LETTIE HARPE.

THE more I dwell upon the thought  
Of Christ's unequalled love,  
And learn the truths his words have taught,  
Of Him who dwells above,  
The more I feel that I'm the chief  
Of sinners here below,  
Unworthy of one blessing brief,  
Though ceaselessly they flow.

Oh, blessed thought! Yes, still there is  
An Advocate on high,  
Who heeds each tear, and owns me his,  
When humbled I draw nigh  
With true repentance for past guilt;  
Me he will purify;  
For God accepts the blood; 't was spilt  
That I to him might fly.

My Refuge in the time of need!  
My Comfort in distress!  
My Guide, in paths of peace to lead  
These erring feet to rest;  
Blest Covert from the storms of time,  
Tempestuous though they roll,  
With adoration I'll enshrine  
Thine image in my soul.

O wretched man, death is thy doom!  
For sin lies at the door  
Of every heart; slight not the boon  
Which Christ to sinners bore.  
"I am the way, the truth, and life"—  
Hark, hear his loving voice!  
His way leads to eternal life!  
Oh, make it now your choice!

## Progress of the Cause.

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

## THE CAUSE IN ENGLAND.

SINCE my return from Bâle, we note some progress in our work here. On June 6, we were visited at Ravenswood by two persons who had embraced the truth by reading, and wished baptism. They spent several hours with us, attached their names to our covenant, were baptized, and returned to their homes rejoicing.

As there is something in this case that is encouraging to missionary workers, I will give a few particulars. On Sept. 14, 1880, I sent a list of twenty-two names and addresses to Bro. Geo. R. Drew, of St. Helena, Cal.; and papers and letters were sent to these persons by the vigilant missionary society of that place. Among the persons to whom papers were sent was an atheist. On receiving the *Signs*, he did not read them himself, but gave them to one of his acquaintances whom he thought might be interested in perusing them. The one thus receiving the papers, after reading, and seeing a notice of this depository, sent to subscribe for the paper one year. This led to correspondence, and the purchase of books on different points of our faith, and finally to the reception of the truths taught in the *Signs*. This person got the papers and books into the hands of an acquaintance, who also accepted the truth, and both have been baptized, as stated above.

Sabbath, June 11, another person who has also embraced the truth by reading, and had kept a few Sabbaths, spent the Sabbath with us, and was baptized, attaching her name to the covenant.

As there are other openings for meetings, and I hardly deemed my strength sufficient to engage in tent-meetings alone, we decided not to repair the tent this year, but to use other means of labor. On last first-day, I held meeting for the first time at Woolstone, a few miles from Ravenswood, where we had been offered the free use of a room. A few came in, and listened with good attention. Next first-day (D. V.), we held meeting there again. We trust this effort will result in good, as many of the audience are interested to follow up what they hear with careful reading. Pray for us. J. N. LOUGHBOROUGH.

## INDIANA.

Walkerton.—The quarterly meeting of this church was held July 9. The brethren and sisters from West Liberty met with us, and we enjoyed a profitable occasion. Held three meetings, and celebrated the ordinances. S. ROGERS.

J. S. SHROCK.

Fishersburg, July 11.—We still continue here, with good congregations, but not much interest. One family is embracing the truth; and a few from Forest Chapel, who had just commenced to observe the

Sabbath, are attending our meetings. We hope to see them settled in the work before we remove the tent. We have sold about \$5.00 worth of books, and received \$7.80 in donations.

The heat is intense. It is reported that the mercury has risen as high as 112° in the shade. This is against the interest of the meetings.

We are not discouraged. We believe the friends of truth are praying for us. WM. COVERT.  
J. P. HENDERSON.

Noblesville, July 10.—I visited this church yesterday, and assisted them in their quarterly meeting, and celebrated the ordinances with them. One brother from Forest Chapel was present. He has lately embraced the truth, and was baptized and received into the church. A sister from Arcadia was also received into fellowship. They now have a membership of thirty-five. Their Sabbath-school is growing in interest and numbers.

On the evening of the 5th inst., I also assisted them in organizing a Warden and Vestrymen's Society, and in the election of trustees. Work on their church building has commenced. They hope to have it ready for use at their next quarterly meeting. If they continue to walk in love and work in harmony, they may see the cause grow in their vicinity. I know of no church trial pending. I shall pray that the pages of their record may never be stained by chronicling internal strife. WM. COVERT.

## MICHIGAN.

Charlotte, July 14.—We have reached the messages, and several have decided to keep the commandments. Our congregations have been small from the first; and now that we are canvassing the Sabbath question, and pressing obedience upon them, we cannot expect it to increase. The two Sabbaths which we have been here have been seasons of much interest to us all. We now expect to close our work here for the present the 24th. A. O. BURRILL.

White Lake, July 11.—Shall close our work at White Lake this week. Sabbath, July 9, we organized a church of eleven members. Others, who were baptized, expect to join soon. Nine followed their Lord in this sacred ordinance. There is good material in this little church, and we trust union and love will prevail, "that they may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

The Baptists have favored us with the use of their church while we have been here. We pitch our tent in Holly, as soon as it arrives. We need some one to go with us as tent-master. Address us at Holly, Oakland Co., Mich. G. K. AND J. A. OWEN.

Coldwater.—Our tent is pitched in this city, and we held our first service last Sunday afternoon, at 3 P. M. Just before the meeting, there was one of the severest storms that we have experienced in many years, and we feel sure that if God had not been with us, our tent would have been torn to pieces. It was necessary to drop the top for a few moments. The Free Methodist tent, located in another part of the city, was blown down, both center poles broken, and the canvas badly mutilated. We have spoken three times. The people seem interested. We are hoping in God. Are daily entertained by floating evangelists, who come to ask after the word and the truth, but spend all the time themselves, giving us instruction. It is most singular with what pertinacity these men cling to the belief that they only desire to know the truth. We beg the prayers of our dear people. E. P. DANIELS.

ALPHEUS BATHER.

Camden, July 11.—Meetings were commenced in this township in the Hagerman school-house, April 10, and they have continued almost without intermission till one week ago last Wednesday. The interest has been remarkable from the beginning, the house, at times, being inadequate to hold the people, and always filled, though it has been the busiest season of the year. Fifty-nine services were held at the school-house, when the overflowing audiences seemed to demand better accommodations. We failed to get access to the church at Camden village, as was expected, much to the disappointment of the mass of the people; so were obliged to send for a tent. Have now held thirteen services in the tent, always with a large congregation. Our average week-day attendance has been, thus far, about two hundred; Sunday evenings, somewhere from four to seven hundred are in and about the tent.

When it is considered that Camden is but a small village, of not more than twenty or twenty-five dwell-

ings, it will appear that the country is stirred for miles around. It would take ten ministers to meet the the urgent calls in this immediate vicinity. Friends are multiplied on every hand; a few are obeying the truth; hundreds are convinced, and we hope for many, that they will ultimately receive the truth in the love of it.

The work is indeed great, and we pray that God will prosper it under our hands. Brethren, pray for us. D. H. LAMSON.  
E. B. LANE.

## NEW YORK.

Tent No. 1, Alden, July 11.—We have now been here two weeks. We have presented the subjects of the second advent and the nature of man. The interest is small, but some are drawing toward us and we expect some fruit of our labor.

We shall now present the Sabbath question. The attendance is from forty to one hundred and fifty. Very little interest is manifested in reading; yet the people seem friendly, and some are embracing the views thus far presented. M. H. BROWN.  
G. D. BALLOU.

## OHIO.

White House, Lucas Co., July 11.—Since our last report, the subject of the Sabbath has been quite fully developed, and the interest has not abated. Eld. Day, of the Protestant Methodist Church, preached against our views on the Sabbath question yesterday forenoon. We were present. The sermon was reviewed in the afternoon at the tent, the Elder and his congregation being present. He was not satisfied, so he speaks in the tent this evening, and will be reviewed to-morrow evening. Have received on book sales and collections, \$10.59. A. A. BIGELOW.  
W. H. SAXBY.

## THE SOUTHERN FIELD.

In this field, the month of June has been one of steady growth for the cause of truth, where labor has been put forth. The meeting in Mississippi on the second Sabbath was said to be the best to break down prejudice that has ever been held there. Some have commenced to keep the Sabbath. Others are so fully convinced that it does not seem possible that they can hold out much longer. In new places the interest to hear is good.

We are arranging to have a camp-meeting the last of August or first of September. Due notice will be given. C. O. TAYLOR.

Bladen Springs, Ala.

## MINNESOTA.

St. Peter, July 12.—I closed meetings near Wells, Sunday, July 3. Organized a Sabbath-school of about thirty members, composed of Seventh-day Baptists and Seventh-day Adventists, with one or two Sunday-keeping children. They took one dozen copies each of the Song Anchor and Bible Lessons, and subscribed for the same number of *Instructors*. I pray that the good work may go on, and that all who love the Lord's Sabbath may so live that they will commend the truth to their neighbors.

Bro. Ellis and myself are getting ready to pitch the sixty-foot tent in St. Peter. We desire the prayers of God's people. W. B. HILL.

## ILLINOIS.

Louisa.—The quarterly meeting here was well attended, and the Spirit of God was present among the worshipers. New light shone forth from the Sacred Page, and its influence was felt by all.

This church has been in an inactive condition for several years. But at the last monthly meeting, Bro. J. K. Housel was ordained elder, and Bro. McNett, deacon. All seem encouraged.

The work at Belvidere and Rockford is advancing. Bro. Bradley's family are missed. We are confident that before the tent effort at Roscoe closes, much good will be done.

The work is onward. Let us engage in it with renewed courage and zeal. I hope to see all the friends in Whiteside county before Conference. Pray for me. Ridott, July 10. A. A. JOHN.

## NEBRASKA.

Grand Island, July 11.—We pitched our tent, and commenced meetings here, June 30. The interest has been quite good. Have made the acquaintance of some excellent people, whom we hope to see accept the truth.

This is a place of more than three thousand inhabitants. It is a division station of the Union Pacific Railroad; and their machine shops, with their employes, together with other interests, make it quite a busy place. There are also north and south roads centering here. Hence, this is an important field, and one in which present truth should be firmly planted. We desire to be especially remembered in the prayers of our brethren.

GEO. B. STARR.  
C. P. BOLLMAN.

#### COLORADO.

*Boulder, July 5.*—Our quarterly meeting is just past. It was well attended, and was a good season to us all. This meeting had been looked forward to by the brethren with some expectations, and we trust they were not disappointed. The Spirit of the Lord was present, and we hope the impressions made upon us all will not soon be forgotten. Sabbath afternoon we celebrated the ordinances. No excitement marred the occasion, but a calm and solemn influence pervaded the meeting. We were refreshed and strengthened.

On first-day we came together at 9 A. M., when our brethren promptly paid their tithe, which for the past quarter was about \$100. We then considered the T. and M. work, and took such steps as we think will greatly help on this branch of the cause. After the regular service, we went to our homes, of good cheer and with courage in the work.

E. R. JONES.

#### IOWA.

*Fontanelle, July 8.*—At the time of our last report, we were in Greenfield. We continued meetings there till Sunday night, July 3. A few readers were obtained for the *Signs of the Times*, and we hope that some seeds of truth have fallen into good ground, and will bring forth fruit after a time. The first-day Adventists once had an organization in this place, and a few of that belief still remain. The minds of the people were very much occupied in preparations for the Fourth of July, then so close at hand. Our congregations were not large, nor steady in attendance. For the above reasons, we concluded to move our tent to Fontanelle, where we are now located, and have given two discourses. Our tent is pitched in the park, a beautiful spot, sheltered from the wind by trees and buildings. We earnestly desire the Spirit of God to help us in this good work. Our address is Fontanelle, Adair Co., Iowa.

C. A. WASHBURN.  
R. A. HART.

#### VERMONT.

*Berkshire, East Richford, and South Troy.*—Commencing June 1, spent nineteen days, including three Sabbaths, with the churches of Berkshire, East Richford, and South Troy. In all the meetings, and in visiting families, the good Spirit seemed to be present, and the brethren and sisters expressed encouragement. I trust my visit was timely and profitable. Some were in attendance who through indifference had not met with the brethren for two years. These confessed their backwardness with deep emotion, and expressed a determination to reform. It is needless to say that these persons were not taking the REVIEW, nor any of our publications. On every hand we see the necessity of a more plentiful supply of ministerial labor among the churches in Vermont.

ALBERT STONE.

*Labor among the Churches.*—Six weeks since, I left home for the southern part of the State. The first Sabbath and first-day, met with the friends in Granville, according to appointment. Bro. R. S. Owen was with me. The word was spoken with freedom, the various interests of the cause were looked after, the ordinances of the Lord's house were celebrated, and the hearts of believers cheered.

Have spent two Sabbaths at Weston,—my first privilege of meeting with the people here. The last Sabbath, brethren and sisters were present from other counties, and two from Washington, N. H. The precious privileges of this day were a source of great encouragement to all. Bro. E. P. Farnsworth, of Andover, was ordained elder of the Andover and Weston church. May Heaven's blessing rest upon him, and upon the church.

Have spent three Sabbaths at Jamaica. More than twenty-five years have passed since my first visit here, where then were a few Sabbath-keepers. Now the church has a membership of about sixty. A portion of those who first embraced the truth still live, and bear a cheerful testimony to the goodness of God and their love for his cause.

Found this people in great need of help, especially of better church discipline. This the officers and most of the members seemed fully to realize, and readily to agree what must be done in this direction. The meetings and the visits from house to house were those of labor and anxiety. Though an unpleasant duty, it was found necessary to withdraw the hand of fellowship from some, and to place others under censure.

Several who were almost hopelessly backslidden were moved to thorough confessions, with solemn promises, by assisting grace, in the future to maintain a close walk with God. Two were received into the church, and two resolved hereafter to observe the Sabbath of the Bible. One of the last mentioned was a young man visiting friends in this section, during a short vacation from his duties as a clerk in the firm of Jordon, Marsh, and Co., of Boston. To that firm he has tendered his resignation as clerk, unless he can be allowed, if he return, to observe the Sabbath.

Our last first-day meeting and the meeting last Sabbath were meetings of much interest and great benefit to the church. At the close of the Sabbath meeting, the ordinances of the Lord's house were celebrated. We parted hoping to meet again,—“meet ne'er to sever.”

It has been the mind of the Conference Committee that this section of the State should be favored with more labor; but to build up the church or gather in souls, every branch of the work must be looked after by the minister, and earnest and continued labor must be put forth, rather than flying visits made.

July 11.

A. S. HUTCHINS.

#### WISCONSIN.

*Hebron, Jefferson Co.*—We have pitched our tent in a beautiful maple grove on the border of this small village. Held our first meeting the 6th. There was but little to induce us to come here. The truth has been more or less before the people for more than twenty-five years, having been presented by J. M. Stephenson. The minds of the people have been quite generally filled with a strong prejudice. There have been, however, some consistent lives, and earnest work in behalf of the cause, and lately some agitation of the immortality question has sprung up. So it seemed as favorable an opportunity as could be expected for public labor.

Thus far, our expectations have been more than realized. We have held six meetings, with increasing interest. Good attention is given to the word; and people now confess having entertained unjust prejudices. Last Sabbath, brethren from Oakland and Little Prairie were present, and we enjoyed some excellent seasons. Another general meeting is appointed for the 23d.

G. C. TENNEY.  
GEO. STAGG.

#### MAINE.

*Linneus, Aroostook Co., July 11.*—I came to this county June 24. Have spent two Sabbaths with the church in Oakfield, and one Sabbath with the Linneus church. The brethren and sisters seem to be of good courage. As the elder of the Linneus church is sick, they do not hold their Sabbath meetings.

There is an increasing interest in the Sabbath-school in the Oakfield church. One of the teachers has been making an effort to get the children of those who do not keep the Sabbath to come to the school, and the result is that ten or twelve have been gathered in. This shows what might be accomplished, if all our Sabbath-school teachers would make an effort to bring into the school those that are outside of our ranks. Go to the parents, and ask them to let their children come. There are but few who would send their children to our Sabbath-schools without a special invitation; and if we can get them to come by inviting them, it will pay. We have the truth; and may the Lord help us to sow the precious seed beside all waters.

I intend to visit the brethren in Blaine next Sabbath, if nothing prevents. Brethren, pray for me.

S. J. HERSUM.

#### KANSAS.

*Labor among the Churches.*—Since camp-meeting I have spent one Sabbath at Topeka. There are ten or twelve there who meet regularly for Sabbath-school and social meeting.

On Sunday, June 19, I was at Richland to hear and review a Disciple minister on the law and Sabbath question. His arguments were neither new nor hard to answer.

June 25 to July 6, I was in Elk county with the

tent at Grenola, where Brn. Santee and Hill are laboring, all of the time except Sabbath, July 2, when I was at Moline on their quarterly meeting occasion. I spoke at Moline and Grenola to the brethren and sisters on the importance of sustaining all branches of the cause, and was much encouraged by the way they responded. A tent and camp-meeting fund was started, and about thirty dollars raised in subscription for it. They have also done well in raising means for the T. and M. work. If the brethren in other parts of the Conference will do as well, both these branches of the cause will be in good condition. It seems to me that justice and common honesty demand that we raise means to pay what we owe the Publishing Association before we attempt to raise means by calling on our brethren in Kansas to take stock in it. Let us pay the Association what is due it first, then give it what we can afterward.

July 8 to 10, I was at South Mound, where the district quarterly meeting for Dist. No 12 was held. There was a good representation from Oswego, Timber Hill, Parsons, and Sherman City. Was disappointed in not seeing any from Amity or Cherokee. We had an excellent meeting, some said the best they ever attended. All departments of the cause were remembered. Their finances re in good condition, and the work is prospering.

There will probably be a camp-meeting held at Parsons early in October, and we shall expect our brethren throughout Southeastern Kansas to make arrangements to attend. This is probably the only camp-meeting that will be held in the State, except the one in the far northwest. All of our brethren and sisters are invited to make pledges and pay money to the tent and camp-meeting fund. Pay it to your church treasurer, or send to A. G. Miller, Topeka.

July 13.

SMITH SHARP.

#### UPPER COLUMBIA CONFERENCE.

THE second annual session of the Upper Columbia Conference of Seventh-day Adventists convened on the camp-ground at Dayton, W. T., June 1-7, 1881.

*FIRST MEETING, JUNE 2, 9 A. M.*—The President in the chair. Prayer by Eld. I. D. Van Horn.

Credentials of delegates being called for, the following were presented: Walla Walla, Geo. Savage, T. Chabot, I. M. Johns; Milton, Wm. Russell, Wm. McCoy; Dayton, C. F. Phar; Pataha, Wm. A. Gibson. It was voted that Brn. H. Barkley, T. L. Ragsdale, E. E. Vinson, and Arthur Wilder act as representatives from Fairview, Pendleton, Peola, and Basket Mountain, respectively; also that Elds. J. H. Waggoner and I. D. Van Horn, and all members in good standing, be invited to take part in the deliberations of the Conference.

Minutes of last session read and accepted.

*Voted*, That the appointment of committees be left with the President. The following were named: On Resolutions, J. H. Waggoner, I. D. Van Horn, A. T. Jones; Nominations, I. M. Johns, W. M. McCoy, Ambrose Johnson; Credentials, I. M. Johns, Ambrose Johnson, Aaron Miller; Auditing, Wm. Russell, Wm. Goodwin, C. F. Phar, Wm. A. Gibson, T. L. Ragsdale, E. E. Vinson.

Eld. Waggoner made interesting and profitable remarks on the necessity of members individually keeping up the interest in all branches of the work; also upon the growth of our country, and the necessity of energy on the part of all, that the growth of our work may keep pace with that of the country.

Adjourned to call of Chair.

*SECOND MEETING, JUNE 3, 2:30 P. M.*—The President in the chair. Prayer by Bro. Wm. Russell. Minutes of last meeting read and accepted.

The Committee on Nominations reported as follows: For President, G. W. Colcord; Secretary, A. T. Jones; Treasurer, Wm. Nichols; Executive Committee, G. W. Colcord, Wm. Goodwin, Ambrose Johnson. The nominees were unanimously elected.

The Committee on Resolutions reported as follows:—

Having examined the resolutions presented at your last Conference, \* your Committee recommend that the brethren and sisters re-read them, and continue to act upon their suggestions. As they cover the whole ground of

\* For convenience of reference, we subjoin the resolutions referred to by the Committee on Resolutions, as follows:—

*Resolved*, That we all, as churches and individuals, hereby pledge ourselves to labor to the fullest extent of our ability to push the great work of the third angel's message to a successful issue in all its departments.

*Resolved*, That we deem the paying of tithes a duty enjoined in the Scriptures; and therefore we recommend that every member in this Conference adopt the tithing system, and carry it out faithfully in all things. A. T. JONES, Sec.



duty, if you strive to live up to them, it will be all that can be asked or expected of you as a Conference.

J. H. WAGGONER, }  
I. D. VAN HORN, } Com.  
A. T. JONES.

The Committee on Credentials and Licenses recommended that the credentials of Elds. G. W. Colcord and A. T. Jones be renewed, and license granted to Bro. Wm. Russell. Adopted unanimously.  
Adjourned to call of Chair.

THIRD MEETING, JUNE 7, 5:30 A. M.—The President in the chair. Prayer by Eld. Waggoner. Minutes of last meeting read and accepted.

Further action of the Committee on Credentials and Licenses was called for; and it was voted that the Committee be discharged, and the matter left with the Conference Committee.

Moved, That a vote of thanks be tendered to the General Conference, for the efficient labors of Eld. J. H. Waggoner.

Adjourned *sine die*. G. W. COLCORD, Pres.  
ALONZO T. JONES, Sec.

### MINNESOTA CONFERENCE.

THE twentieth session of the Minnesota S. D. A. Conference was held in connection with the camp-meeting at Lake Calhoun.

Convened at the call of the President, June 22, 1881. Prayer by Eld. Haskell.

The roll of churches being called, delegates representing ten churches responded, and took their seats. All visiting brethren in good standing in our own and other Conferences and the General Conference, were, by vote, invited to participate in the deliberations of the Conference.

A request from a new church at Anawauk, Le Sueur Co., Minn., composed of eighteen members, was presented, asking membership in the Conference. The request was granted, and the delegate took his seat. A similar request from the Eau Claire church, Eau Claire Co., Wis., consisting of eleven members, was received, and granted.

The Chair was instructed to appoint for this session a Camp-meeting Committee of five members.

The Conference becoming satisfied that the churches of River Falls and Eau Galle, Wis., had become extinct, they were, by vote, directed to be dropped from the records.

On motion, the Chair was authorized to appoint the standing committees, also an auditor.

Adjourned to call of Chair.

June 23, at a religious service, the Chair announced the committees appointed, which, after some necessary changes, stood as follows: On Nominations, Allen Moon, David Quinn, G. M. Dimmick; Auditing, I. Z. Lamb, H. Rasmussen, E. S. Babcock, E. A. Wright, David Fulton, E. J. Gregory; Credentials and Licenses, John Fulton, John Emerson, H. H. Stanton; Resolutions, Samuel Fulton, Myron Winchell, G. I. Butler; Camp-meeting Committee, Allen Moon, David W. Emerson, John Olive, Walter Lasheer, W. E. Armstrong; Auditor, Myron Winchell.

SECOND MEETING, JUNE 27, 6:30 P. M.—The Chair called the meeting to order. Prayer was offered by Eld. L. H. Ellis.

Upon calling the roll, delegates responded from forty-three churches. The minutes of the former meeting were read.

Requests for membership were presented from the New Hartford church, Winona Co., Minn., of seven members; the Knapp church, Dunn Co., Wis., of eight members; the Wilson church, St. Croix Co., Wis., of seventeen members,—all of which were granted, and their delegates took their seats in the Conference. A company of Swedish Sabbath-keepers in Grant Co., Minn., presented a request, through Eld. L. Johnson, to be taken under the watchcare of the Conference. The names of the Geneva, Joy, and Maple Plain churches, were voted to be dropped from the records, they having become extinct. The condition of the Grand Meadow church was presented by the Secretary and others, but in the hurry of business, no action was taken.

The report of the Treasurer was presented, showing the following:—

Receipts,	\$4893.46
Disbursements,	3976.85
Balance in treasury,	\$916.61

The Auditor reported that he had examined the Treasurer's report and vouchers, and found the report correct. Both reports were approved.

The Secretary presented a summary of the annual reports of the churches, forty reporting. No. of

members at last annual report, 1102; No. added during the year, 68; No. dismissed, 84; present number, 1086. Ten churches not reporting had, at last report from them, 161 members. No. received in churches added at this session, 57; making present membership 1304, so far as known.

The Nominating Committee submitted their report, recommending the election of the following persons as officers of the Conference: President, Harrison Grant; Secretary, E. S. Babcock; Treasurer, Allen Moon; Executive Committee, Harrison Grant, John Fulton, Lewis Johnson; Camp-meeting Committee, W. B. White, David Fulton, I. Z. Lamb, J. Olive, O. Paulson; Trustee of Educational Relief Fund, John Fulton.

It was voted to consider the report by items. H. Grant was duly elected President. E. S. Babcock positively declined to accept the office of Secretary; and on motion, that portion of the report relating to the nomination of a Secretary, was referred back to the Committee, and the remainder was adopted, and the candidates declared elected.

The Committee on Credentials and Licenses reported as follows:—

Your Committee on Credentials and Licenses recommend that the credentials of the following brethren be renewed: H. Grant, G. M. Dimmick, W. B. Hill, John I. Collins, D. C. Burch, H. W. Babcock, D. P. Curtis, L. Johnson, L. H. Ellis, Stephen Pierce, Samuel Fulton, J. W. Moore, John Fulton; that licenses be granted to Bro. John M. Hopkins, E. A. Curtis, Wm. Brickey, W. B. White, Jacob Jacobson, J. C. Jorgenson, John Carlston, and Sister A. M. Johnson; and that colporter's licenses be given to Bro. R. A. Burdick, Byron Tripp, Louis Kjallberg, C. C. Van Doren, and Sister Libbie Collins. We also recommend that the cases of Bro. N. Battin and Bro. A. H. Vankirk be referred to the Conference Committee.

J. FULTON,  
J. EMMERSON, } Com.  
H. H. STANTON,

The report was considered by items, and adopted.

The hour for preaching having arrived, the Conference adjourned to meet immediately after the preaching service.

THIRD MEETING.—The Conference convened pursuant to adjournment, and resumed business by reading the minutes of the last meeting. The Secretary read reports from two colporters, showing an encouraging prospect in this branch of the work.

The Nominating Committee presented the name of E. A. Wright as Conference Secretary. After a motion to substitute the name of D. P. Curtis, and a motion to elect by ballot, both of which were ruled out of order, a motion prevailed to adopt the report, and Bro. Wright was declared elected.

The Committee on Resolutions reported as follows:—

Your Committee on Resolutions beg leave to submit the following:—

Whereas, We have, in a great degree, backslidden from God, and allowed pride and the love of the world, to an alarming extent, to take possession of our hearts, and to separate us from God; therefore,

Resolved, That we will break loose from the world, and humble our hearts before God, and that we do earnestly plead with him to heal our backslidings, and help us to consecrate ourselves anew to his service.

Whereas, God has spoken plainly on the subject of dress; and

Whereas, We have departed in this respect from the simplicity which should characterize the people of God; therefore,

Resolved, That we feel called on to repent before God, and that we henceforth endeavor to walk in accordance with the light which he has given us.

S. FULTON,  
MYRON WINCHELL, } Com.  
GEO. I. BUTLER,

The report was considered by items, and adopted; but the force of it was lost in consequence of the lateness of the hour, very few being present to even hear it read, and no time being given for discussion.

The report of the Trustees of the Educational Relief Fund was called for earlier in the meeting, but not being ready at that moment, it was forgotten, together with a number of other items of business which should have been attended to, all of which shows the necessity of giving more time to business at the sessions of our Conference.

The Secretary was instructed to revise the minutes, and forward them to the REVIEW AND HERALD for publication.

The following resolutions were adopted:—

Resolved, That we extend our thanks to the several railroad companies that have favored us with a reduction of fares over their lines.

Resolved, That the Secretary be instructed to furnish a copy of the foregoing resolution to the leading papers of Minneapolis for publication.

The minutes were read and approved, and the Conference adjourned.

H. GRANT, Pres.  
D. P. CURTIS, Sec.

### MINNESOTA CONFERENCE DIRECTORY FOR 1881-2.

President, H. Grant, Medford, Steele Co., Minn.  
Secretary, E. A. Wright, Cleveland, Le Sueur Co., Minn.  
Treasurer, Allen Moon, Eagle Lake, Blue Earth Co., Minn.

Ex. { H. Grant;  
J. Fulton, Hutchinson, McLeod Co., Minn.;  
Com. { L. Johnson, Golden Gate, Brown Co., Minn.

### Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:75.

### ROUSE YOU.

Rouse you, and do your work! Nay, let me rest;  
The morning is but breaking, and the west  
Is still in darkness; wait till day is born.  
Rouse you, and do your work! Why should I rise?  
The day is all before me, and my eyes  
Are weary with the brightness of the morn.

Rouse you, and do your work! Nay, let the light  
Disperse the damps and vapors left by night;  
Then will I bear the burden of the day.  
Rouse you, and do your work! But see, 'tis noon!  
So great the heat all nature lies in swoon;  
Have patience till its languors pass away.

Rouse you, and do your work! Nay, twilight falls,  
And to his mate the homeward swallow calls;  
The stars are brightening; shadows gather fast.  
Rouse you, and do your work! The shadows creep  
From gray to blackness; 'tis the hour for sleep;  
What need to rouse me now the day is past?

And what, O sluggard, is your just reward,  
When, day dreamed out, you stand before your Lord  
With empty hands instead of garnered grain?  
Man may not judge; but rouse you while 'tis day,  
That, in the hour of shadows passed away,  
You reap not for your sloth reward of pain.

—Hamilton Drummond, in *Christian Union*.

### BRIEF EXTRACTS.

TAKEN FROM A V. M. SECRETARY'S RECORD BOOK FOR THE MONTH OF MAY.

MAY 11, 1881. After singing, a season of prayer, and the reading of the minutes of the previous meeting, the letters received since the last meeting were read, from which we glean the following: A lady who is a teacher in Missouri, speaks of having received great benefit from the *Instructor*, and desires more reading matter, especially such as will assist her in her work. A letter was also read from a gentleman who has for some time been an interested reader, containing the name of a subscriber for the *Signs*.

A member present spoke of having just learned of good accomplished by papers sent out by herself two years ago. She also reported having visited a lady in the place, whom she found fully convinced respecting the truth, and anxiously hoping that her husband might see the light and obey it with her. Another member stated that a lady to whom she had written, and sent reading matter, had commenced to keep the Sabbath. An interesting circumstance in connection with the Health Annual was also related. A Moravian minister, having seen one, ordered a copy sent to each of the ministers in that denomination, at his own expense, some of whom have requested catalogues of our publications. A brother also reported an interesting visit which he had made, and during which he had received much of God's blessing.

May 18. The exercises commenced by singing a familiar hymn, followed by a season of prayer, after which letters were read. A gentleman in Kansas writes that he has been favorably impressed with the doctrines advocated by the *Signs of the Times*; that he desires further information upon these subjects, and will gladly accept any reading matter which may be sent to him.

A member spoke of having sent a few numbers of the *Signs* to a cousin, from whom he had just learned that by accident they fell into the hands of a man who was greatly interested in them. Another member related an interesting conversation which he had recently held with a gentleman in the place, a member of the Baptist church who he had not supposed in the least interested in our views. He had, however, been observing the events transpiring around us, and from them had been led to conclude that we are near the

close of time. He expressed an interest to read our publications.

Pertinent remarks were then made by others respecting home missionary labor, both outside of and among our own people.

May 25. At this meeting considerable time was occupied in considering the matter of answering letters, one having been read which seemed especially to require that discretion should be used in replying to it. The writer, although confident in his position, and offering to give proofs if desired, gave evidence of sincerity and Christian feeling. It was remarked that such cases should be handled with great care. Different ones gave their opinions, and suggestions respecting tracts to be sent, etc., were made. Above all, it was recommended that God's special guidance and blessing should be sought in all such matters. This called out remarks from some who said they never sent away a letter or paper without first taking them before God in prayer, and asking his blessing upon them.

A card was read from a sister who is teaching in South Carolina, who is using the *Signs* and *Instructor*, and finds for them eager readers. M. L. H.

### NEVADA TRACT SOCIETY.

THE report of labor performed by the Reno, Nev., Tract Society for the quarter ending June 30, 1881, is as follows:—

No. of members,	5
“ “ “ added,	2
Total number of members,	7
No. that reported,	7
“ of families visited,	2
“ “ letters written,	44
“ “ postal cards written,	49
“ “ letters received,	8
“ “ postal cards received,	8
Subscribers obtained for <i>Instructor</i> ,	1
No. of periodicals distributed,	575
Pages tracts and pamphlets distributed,	1,227
Value “ “ “ “	\$1.60
Pages pamphlets and books loaned,	2,366
Value “ “ “ “	\$8.90
Amount received on donations,	10.00

From an individual subscription, the public library of the Reno Temperance Reform Club is furnished one copy of *Good Health*. Our society also furnishes the library with two copies of the *Signs* every week.

The missionary letters and cards received speak very highly of the *Signs* as a religious paper, commendations which it richly merits. One friend, now living in Columbus, Ohio, but formerly in Huntington, West Va., writes thus:—

“I try to keep the commandments as near as I can. Some people read the paper, and they are now halting between two opinions. I myself can see into the matter. I avoid working on Saturday as much as I can. I lose two days most every week on that account. I sometimes have to do a little work, but it is against my will.”

In a letter to this friend we tried to persuade him of the profitableness of keeping the Sabbath according to the commandment, and of the unprofitableness of not keeping it according to the commandment, by citing him to the class of scriptures that show how God would have us keep the Sabbath, and to the class showing his displeasure with those who do not keep it according to the commandment.

CHARLES M. KINNY, *Librarian*.

### GOOD FRUIT.

BRO. I. S. BUNKER writes from Queen Anne Co., Maryland: “I received the publications you sent me January last, have carefully read them, and have profited greatly thereby. They have raised me from infidelity, or a belief in nothing, to a glorious hope in the coming of the Lord. I have given the *Signs* and pamphlets to my neighbors to read, and some of them see the truth they contain, but have not strength to leave off their old customs and habits, and their ministers try to hold them back, by telling them not to be blind, or to be led by the blind. If a Seventh-day Adventist minister could be sent here, I think good would be done.”

### GOD'S WORD A LAMP.

BRO. FRANCIS L. MULLINX writes from Johnson Co., Ill.:—

I have never heard an Adventist preach, neither have I read much of their publications. The Adventism that I believe has come direct from the word of God. For about six years I have been studying the

Scriptures. I have not invented a religious theory, and sought Scripture to prove it right; but after I had received testimony of pardon for past sins, I desired to live a Christian life, and I knew of nothing better than to base my creed on the Bible, and make the conversion of as many as our God shall call to the present truth my work.

If you can consistently aid me, I think there can be some good accomplished in this part of the country. If you can send me some copies of the *Youth's Instructor*, they can be used to advantage; also any papers or tracts that you will send.

### VIGILANT MISSIONARY REPORT.

THE following is the report of the V. M. Society at Lucas, Wis., for the quarter ending June 30, 1881:—

No. of <i>Signs</i> sent,	89
“ “ <i>REVIEWS</i> “	19
“ “ <i>Instructors</i> “	40
“ “ letters written,	22
“ “ “ received,	6
“ “ pages tracts distributed,	302
“ “ visits made,	5

MATTIE FOSTER, *Sec.*

### MISSIONARY WORK IN AFRICA.

IN Major Serpa Pinto's recent book, “How I crossed Africa,” published by Lippincott & Co., some of the difficulties in the way of establishing a permanent work of civilization and Christianity among the native Africans, are pointed out. He says:—

“The Matebeli country, for instance, has had English missionaries for twenty-five years past, and yet it does not contain a single Christian! When the chief becomes converted, his people follow suit, and outwardly observe the law of Christ. But the civilization it represents is like Nebuchadnezzar's image,—its feet are of the earth, earthly. The chief dies, and is succeeded by another who does not choose to exchange the harem, in which he takes delight, for the companionship of one solitary wife, to keep him in the right path; so the edifice which has been so long building up is toppled over, civilization flies back to more genial regions, and on the morrow of the new potentate's proclamation there is not one Christian left to worship in the churches which but yesterday were overflowing with people.”

### SPECIAL MENTION.

#### THE PAPACY AND THE EUROPEAN GOVERNMENTS.

THE pope and sultan, the two conspicuous objects with which some important lines of prophecy close, seem just now to be drawn together in a remarkable friendship, according to the following from a correspondent of the *N. Y. Observer*. This is appropriate. They may well have a fellow-feeling for each other, seeing they have both about finished their course of fraud and imposture, and are soon to perish before the coming of the Son of man:—

#### TURKEY AND EGYPT.

The courtesies that pass between the pope and the sultan are extraordinary. Words cannot express the friendship which these sovereigns—one deposed and the other tottering to his fall—feel for each other. The great battle of Lepanto, between Turk and Papist—a colossal picture of which exists in one of the halls of the Vatican,—the invasion of the Saracens, and the massacre of Otranto, are forgotten. The ex-Khedive of Egypt, who has been all winter in Rome, at the Villa Telfener, is also very friendly—Mussulman as he is—with the pope, and has made him several visits. He was received on these occasions with sovereign honors, the Papal Court being in holiday costume.

#### FRANCE.

The most faithful, the dearest, the “eldest son of the church,” is France. Even if, as in the Revolution of 1793, she turns and rends the power to which she had been subject, or, as only a few months ago, she banishes the Jesuits from her borders, she inevitably returns to her allegiance. The Vatican comprehends this so well that it made little resistance to the hardness of the French Republic, knowing that it would be of short duration. It seems a fatality for France, whatever may be its form of government, to be the natural ally of the Papacy, as for the Papacy there is no other sincere friend but France. Except

the most prudent expression of displeasure, the Vatican can let the expulsion of the Jesuits pass, and now has resumed its place in the heart of the French Republic. The same minister, Ferry, who a few months ago used unheard-of rigor, now courts the friendship of the Vatican, and demands its aid in making the general elections. The phenomenon is thus presented of a republic lately ferociously contrary to the priests, now more obsequious to them than the very Legitimists.

This hasty fervor is due in part to the late glorious campaign of France against the Bey of Tunis and indirectly against Italy, Turkey, and England. While the Republic drew near to the Papacy, it made Italy its enemy by taking possession of a country where this nation has large commercial interests and a numerous colony. Italy cannot look on unmoved at the establishment of a strong power like France in the center of the Mediterranean, where the port of Biserta might be strongly fortified, and a military force threaten her southern coasts. The ruins of Carthage, the ancient enemy of Rome, are in Tunis, and Italy remembers the Punic wars, which were begun in her own defense.

The animosity in Paris against Italy and the Italians while France was invading Tunis was great. Every shop window displayed caricatures of Italy and of King Humbert. It is evident that if France instead of Germany had been victorious at Sedan in 1870, Rome would never have been in possession of the Italians. Even the earthquake of Casamicciola, in the Island of Ischia, is considered in France as a proof of divine justice and a terrible lesson to the people of that town, because during the Carnival they parodied a Roman Catholic procession. A band of masqueraders travestied in this manner, tried to penetrate into the church, but were repelled by the priest, and they made a caricature of a crucifix, and dragged it through the streets. As a punishment for this sacrilege, a clerical newspaper of Paris thinks that Casamicciola was ruined: a proof of the fact that it was a divine punishment being that an old man who held up a crucifix against them was saved.

#### GERMANY.

With Germany the pope has not succeeded in establishing the amicable relations that he desired, and its princes and princesses are too faithfully Protestant to visit him when they are in Rome.

#### ITALY.

Italy alone is the object of his undisguised wrath. To the despoiler of the papacy and the possessor of Rome no courtesies are extended, and upon her no feigned, false smiles are wasted. Disposed in the beginning of his reign to be outwardly friendly, in the hope of regaining power and ultimately the lost sovereignty over Italy, Leo XIII. has ended in the same violence of wrath that characterized the latter days of Pius IX.

From five to seven thousand persons faithful to the Vatican gathered in the palace one Sunday recently. They seemed to be so many that the pope took the liberty of calling them “the people of Rome,” and lamented to them of the imprisonment of the Vicar of Christ. He cannot, he said, exercise his apostolate, and the church is the slave of the civil power. He deplored the educational character of the municipal schools, from which is abolished all religious instruction. He lamented the loss of the temporal power, and said that this was the cause of all the evils which the church deplores.

This violence is not approved by Father Curci, and it is really foreign to the nature of Leo XIII., but is enforced by the Jesuits who govern him. Father Curci has just published a book on the relations of Italy to the papacy, recommending a milder policy; but the aim—as ever—is the subjugation of Italy.

### SOME SIGNIFICANT FACTS.

THERE are now invested in railroad property in this country upward of four and a half billions of dollars. Their net earnings for 1879 were upward of two hundred millions.

This immense property is concentrated in the hands of a few men. The presidents of four railroads—the Baltimore and Ohio, the Pennsylvania, the Central and the Erie—to-day control the price of bread-stuffs on the Atlantic coast.

It is rapidly increasing. The funded debt and stock interest have increased in three years over seven hundred millions of dollars; the mileage, nearly twenty per cent.

It is exercising an increasing political control. The Central exercises an almost irresistible influence in the New York Legislature; the Pennsylvania, a controlling influence in the Pennsylvania Legislature;

the Central Pacific, a despotic control over legislation on the Pacific coast.

It has a powerful, if not a dominant, representation in the United States Senate. Nearly every Senator added during the past three years is interested in railroad enterprises; and the railroad interest is straining every nerve to increase this railroad representation.

It controls three leading newspapers in the metropolis, one in the capital, and many others in different parts of the country.

The telegraphs of the country are concentrated in a single hand, and that the hand of a railroad president.

There facts are worthy of thoughtful consideration. —*Christian Union.*

### THE LOADSTONE.

IN a report of a sermon delivered by President George Q. Cannon, in the Mormon tabernacle at Salt Lake, Utah, on Sunday, June 12, the *Salt Lake Herald* (Mormon) says:—

"In regard to polygamy, President Cannon said its introduction was a bitter pill to men as well as women. It had been highly objectionable to the feelings of the people, but they could not reject it, because God had established it. If it were wrong, the saints practiced it believing it to be true, and that it was instituted for the salvation of women. It was not to gratify lust that they were polygamists. The responsibility was greater than one would accept if it were not for the principle. At the same time the laws of the country having declared polygamy a crime, and those laws having been declared constitutional, the speaker would advise no one to practice polygamy unless he was prepared to suffer the penalty for violating the statute,—go to the penitentiary five years and pay the money penalty."

Which is all "gammon." The practice is clung to, defended, and continued, as the grand inducement for depraved men to come and settle in Utah. It is practiced by many who settle in adjacent territories. And it will never be broken up so long as it requires a jury of which most are Mormons to convict a man of polygamy and subject him to punishment.—*N. Y. Observer.*

—The tide of immigration to this country continues with no indication of an ebb. During May, 117,000 arrived, and the total arrivals for the eleven months ending June 1 were upward of half a million. A single day in June brought to Castle Garden over 11,000. If the ratio of increase for the past thirty years continues, the year 1900 will give us a population of 100,000,000. The London *Economist* estimates the average emigrant as equivalent in capital, or capital-producing force, to \$1,000—an estimate worth quoting, since it may relieve the apprehensions of some people who are in great distress over this tide of immigration. The immigration from Switzerland and from Germany has especially increased, though the ratio of increase has been largest from Italy. The Swiss and German emigrants come mostly furnished with some means, and with what is better than money,—energy and industry. The German steamers are with difficulty able to provide for all applicants. It has been publicly stated in the Reichstag that the exodus from Germany in May was the greatest that has taken place for years. Some of the conservative members are calling on the government to make an effort to direct the stream of emigration into the Danubian provinces, but they do not indicate any method by which it can be done. Meanwhile the cause of emigration remains uncured,—the immense cost of the war footing on which every European State except England is placed and kept. Krupp is not able to fill the orders that pour in from different countries for his immense cannon.

### Notes of News.

—Persecutions of Jews have recommenced in Russia.

—The crop prospects are excellent in France, Germany, Italy, and Switzerland.

—The Sultan has commuted the sentences of the murderers of Abdul Aziz to exile for long periods.

—The German harvest will probably be from one-half to two-thirds of the average yield.

—A terrific storm with gigantic hail-stones passed over Lake Geneva, Switzerland, the 14th. Crops and vines were badly damaged.

—During the week ending July 8, twenty-three deaths from yellow fever and fifteen from small-pox occurred at Havana.

—The goods depot of the Midland Railway at Cette, France, burned recently, the fire extending over three square miles of sheds and warehouses.

—The body of Pope Pius IX. has been removed from St. Peters, at Rome, to its final resting-place in the Church of San Lorenzo.

—Prince Alexander has issued a manifesto to the Bulgarians, promising them a liberal government, and stating his belief that the people will support him.

—The Swiss Grand Council have decided by a large majority not to allow the Socialists, Communists, and Nihilists to hold their universal congress at Zurich.

—During the last decade, the drink-bill of Ireland has averaged \$69,115,510 annually; while the total rental of all the agricultural lands is computed at \$57,591,960.

—Prince Bismarck has made a demand upon the Sultan to return the ransom money recently paid to Roumelian brigands for the release of two captive Germans.

—A bill has passed the Italian Chamber of Deputies conferring the right of suffrage on all who pay twenty lire of taxes, and can read and write. This increases the number of voters considerably.

—On the 15th, Bird's Island, Minn., was visited by a severe tornado, one of the worst ever known in that section. It swept away farm buildings and railroad tracks, causing immense destruction.

—Since Jan. 1, there have been 619 cases of small-pox in Chicago. Twenty-two per cent of the patients treated in hospitals have died, while of those kept at home 37 per cent have died.

—A few days ago, a farm superintendent in a Russian town imprisoned 19 men and women in a barn for refusing to work. The villagers set fire to the barn, and they all perished in the flames.

—An alanthus-tree, already several feet high, is growing out of the wall of the cathedral on Fifth avenue, New York. The wind probably carried the seed there, and lodged it between the marble blocks over the entrance.

—Socialists of Chicago repudiate Guiteau and his crime, but they wish to abolish the Presidency and the Senate. Quite a number of people, believing that the Socialists are Nihilists and Communists, would like to see them "abolished."

—This is cool: "On receiving the largest contribution of Peter's Pence ever given by his Irish adherents, the pope is said to have remarked recently, 'Of course, if they do n't pay their rents, they must do something with their money.'"

—Sunday evening, July 10, severe storms visited Iowa and parts of Illinois, doing great damage to crops, railroad tracks, and buildings. East and west of Marshalltown the Chicago and Northwestern Railroad was a total wreck, and operations were suspended for some days.

—It requires 7,000 troops and 2,000 pieces of artillery to protect the Bulgarian National Assembly in session at Sistova. Prince Alexander himself feels safer on board a gunboat on "the beautiful blue Danube" than in his palace in the city.

—A dispatch from Kansas City, Mo., states that a train on the Rock Island Road that left that city on the night of the 15th, was attacked by desperadoes near Cameron Junction, Kan. Every car was boarded, the conductor killed, and the passengers robbed.

—The Jewish Rabbis of the United States have just held a literary convention in Chicago. Addresses were made in Hebrew and English. They decided to endeavor to induce their brethren of the Hebrew race to become agriculturists, and to help them to buy farms and implements.

—The Swiss landslide near Sigrisweil, Canton Berne, reported in the cablegrams a week ago, is slipping steadily toward Lake Thun, at the rate of three meters a day. It is three miles long, one mile broad, and of unknown depth. This is a remarkable addition to the natural phenomena of this wonderful year.

—According to the returns of the supervisors of the State of Michigan, there are 16,220 more acres sowed to wheat in this State this year than last. Taking the average yield of last year, seventeen and a quarter bushels to the acre, this would give an increase over last year's production of 279,795 bushels.

—A terrible disease, known as the Siberian plague, has appeared in St. Petersburg, where it is spreading with alarming rapidity. Horses are dying by scores, and many persons are affected. A want of efficient medical attendance, and the fact that the peasants sell the hides of the diseased animals, render the local authorities helpless.

—A racial difficulty has arisen between the Austrians and Hungarians, nations occupying very much the same relations to each other as the English and Irish. In Vienna the leading newspapers were seized by the police yesterday, because they had printed the resolutions passed by a German club against the arrogance of the Czechs.

—On Thursday, July 14, the ninety-first anniversary of the fall of the Bastille was celebrated in Paris as the fête day of the French Republic. Flags and decorations by day and illuminations and fireworks at night testified to the general enthusiasm. The French citizens of Chicago also celebrated the day. Interesting addresses were made by the French Consul, ex-Minister Washburne, and others.

—France has dispatched more troops to Northern Africa. In Algeria the insurgents have had two skirmishes with the French during the week. Although defeated in each instance, they make their presence felt, as they do not hesitate to resort to incendiarism and assassination. The relations between France and Turkey are becoming more complicated. The former accuses Turkey of fomenting the rising in Tripoli.

—An almost incredible number of cases of sunstroke have occurred during the late heated term. Columbus, Ohio, reports 100 during the week ending July 15. Although these are serious cases, none of them have proved fatal. In Cincinnati 365 deaths from heat are reported by the Board of Health for the six days ending the 15th. Many other cases of sunstroke, prostration, and death are reported. In some places the heat has been the most intense ever recorded.

—In the Russian province of Kieff, the value of the property destroyed by the anti-Jewish mob amounted to nearly \$2,500,000. In several towns in Southern Russia, placards stimulating the people to attacks have been posted on the walls. In Vienna, Paris, and other parts of Europe, the people are raising subscriptions to aid the Jews. The outcome of it all is, that the persecuted Hebrews are turning their eyes toward our own free land, with its broad acres and its many avenues to wealth. They are said to be organizing in this country and in Europe to promote extensive colonization here; and it is not improbable that the coming year will witness a larger immigration of Jews to our shores than any previous year.

### Obituary Notices.

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

SHUMAN.—Died of palsy, at the home of her son in Knox county, Ohio, in the seventy-sixth year of her age, Mrs. Catherine Shuman, grandmother of Eld. A. M. Mann. Two children and many sympathizing friends attended the funeral. Funeral services by the writer, from 1 Cor. 15: 26.

H. A. ST. JOHN.

HUNTER.—Died near Corsicana, Texas, June 19, 1881, Jennie May, eldest daughter of Hiram and E. H. Hunter, aged 13 years, 1 month, and 15 days. She was a member of the *Instructor* family, reading it weekly, and studying the lessons every Sabbath. She was a very meek, kind, and obedient child, and also a praying one. And it is a source of great consolation to her friends to remember that she had ever been kept from the corrupting influences of the world. We deeply feel her loss, but look forward to the time when the Lifegiver will come to make up his jewels, raise his saints, and crown them with immortal glory.

ELIJAH TAYLOR.

SQUIRES.—Died of internal cancer, in Ligonier, Ind., July 2, 1881, Sister Ellen Squires, aged 57 years. She embraced the truth in 1874, when Elds. Lane and Kenyon had the tent at this place, and has since lived a consistent Christian life. During the past year, her progress in divine things was especially rapid. She died with bright hopes of coming up in the morning of the first resurrection. Her loss is deeply felt in the church, and especially in the Sabbath-school. The funeral services were conducted by Eld S. Rogers. Text, 2 Tim. 1: 7-10. The funeral was largely attended; and the discourse afforded food for deep thought and serious contemplation. J. S. SHROCK.

COTTRELL.—Fell asleep in Jesus, July 2, 1881, in Denison City, Texas, my dear father, J. H. Cottrell, in the sixty-fourth year of his age. He seemed to be afflicted with a complication of diseases, typho-malarial fever predominating, and his feeble constitution was not strong enough to rally. He was conscious of but little suffering, and breathed his last without a struggle. A bright example of what a Christian may be in sweetness of temper, and calm, firm reliance upon God, his life will long tell in the minds of all who knew him. Although extremely feeble when the news came in regard to Bro. Andrews' improvement after the day of fasting, he was anxious to hear the article, and with tears and clasped hands exclaimed, "Thank God, thank God!" We mourn, but are cheered by the thought that the Lifegiver will soon come, and call him forth to a bright immortality. As we were disappointed in procuring a minister to conduct the service, comforting portions of Scripture were read by the deacon, and prayer and remarks made by my husband.

M. J. BAHLER.

KILGORE.—Died of bronchitis, at his home in Washington, Iowa, May 29, 1881, G. V. Kilgore, aged 29 years, 6 months, and 6 days. His wife and a large circle of relatives and friends mourn for him, but not as those without hope. Vintie began to keep the Sabbath with his folks when quite young, and at the age of twenty-three began to preach the truth to others. He was ordained to the ministry in June, 1877.

During his last sickness, he tried to get very near to his Saviour, who alone could forgive all his past sins and abundantly bless. His last words were spoken in prayer to God, imploring him to be with his little family.

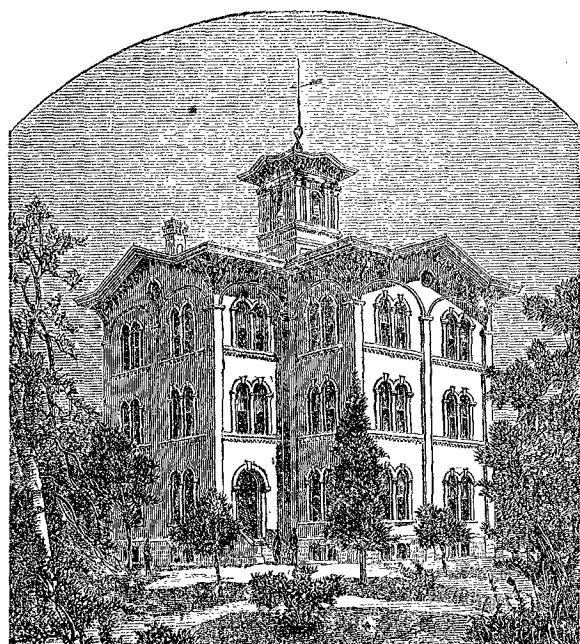
Funeral discourse by Eld. Williamson (United Presbyterians), his text being in the fifteenth chapter of 1 Corinthians.

"We shall sleep, but not forever,  
In the lone and silent grave;  
Blessed be the Lord that taketh,  
Blessed be the Lord that gave.  
In the bright, eternal city,  
Death can never, never come!  
In his own good time, he'll call us  
From our rest to home, sweet home."

MRS. LOUISA KILGORE.



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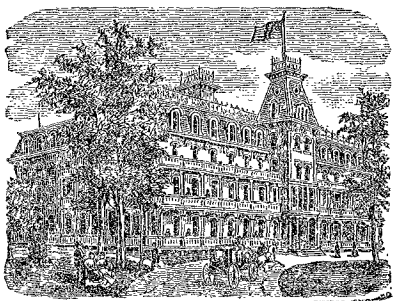
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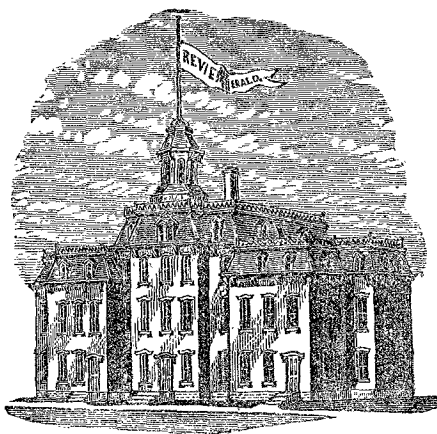
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3.20	11.08	8.20	2.15	1.28	1.28	-	-	11.33	1.13	2.30	1.53	2.45	11.33	1.13	2.30	1.53	2.45
2.28	10.25	7.41	1.38	12.33	12.33	-	-	3.22	4.23	5.18	5.03	5.28	3.22	4.23	5.18	5.03	5.28
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## The Review and Herald.

Battle Creek, Mich., Tuesday, July 19, 1881.

### THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

OHIO, Plymouth,	August 10-16
CANADA, Magog, P. Q.,	" 10-16
VERMONT, Morrisville,	" 18-23
MAINE,	" 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND,	September 1-6
NEW YORK AND PENNSYLVANIA,	" 9-19
INDIANA,	" 21-27
NEBRASKA,	" 21-27
MICHIGAN,	Sept. 27 to Oct. 3
MISSOURI,	" " " "
KENTUCKY,	October 5-11
TENNESSEE,	" 13-18

### CHARLOTTE TENT-MEETING.

ELDER BURRILL reports success at his tent-meeting at Charlotte, Mich. Mrs. W. and the writer design to spend Sabbath and first-day, July 23 and 24, at Charlotte. We hope to meet a tent full of brethren from the region round about on the Sabbath. Many can be entertained on the night of the 23d in the vicinity of Charlotte and Potterville. J. W.

### TESTIMONY TO THE CHURCH.—NO. 30.

We are circulating ten thousand copies of this important testimony. Whatever profits may arise from the publication of this work, go to assist the Publishing Association in its present embarrassment. The work speaks of the duty of our people to the Association. We appeal to our ministers to see that all S. D. Adventists have a copy. It will be furnished to the poor free. J. W.

### THE HOME CIRCLE.

THE fourth volume of Sabbath Readings for the Home Circle is now ready. It is a beautiful volume of nearly four hundred pages of moral and religious lessons for the household. Price, postage paid, 75 cents.

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On our first page will be found the beginning of an important article on the Sabbath question by President Seelye, of Amherst College, as published in the Princeton Review of last November. The present paper deals more particularly with some historical features of the Sunday question, which should be read with not a little surprise by those who believe in the divine right of that institution; for the customs which it has been found necessary to restrain by legislation show how little hold the institution has had on the

hearts and consciences of men as a sacred day. Indeed, it can be accounted for on no other ground but that the people understood it to be an institution resting wholly on human authority. Next week the argument will lead into as fine a vindication of the Edenic origin of the Sabbath as can easily be found.

Dr. John Cumming, from whose books, "Apocalyptic Sketches," "The Last Warning Cry," etc., frequent extracts have been given in the REVIEW, died in London, Eng., on the 6th inst., aged 71 years. He belonged to the Established Church of Scotland; and his works have had a large circulation.

Since our last issue, President Garfield has continued steadily to improve. He is now considered practically out of danger, and it is believed that in a few weeks he will be able to resume his official duties. The cowardly act of the assassin Guiteau is so abhorrent to the American nation, that the affair of July 2 will only serve to endear the President to the American people of all sections and parties.

T. F. BRICE: You will find the subject of the scapegoat treated in full in the work on the Sanctuary, published at this Office.

MRS. R. HOGLE: You will find the question as to the meaning of the words, "Least in the kingdom of God," in Luke 7:28, quite satisfactorily discussed in the Sabbath-school lessons in the *Instructor* of May 25. Another exposition is sometimes suggested; namely, that, inasmuch as the word "least" is in the comparative degree, meaning "lesser," Christ here refers to himself, as he then occupied a position of less notoriety than John, but was destined to rise much higher; as John himself says, "He must increase, but I must decrease."

### TO WHOM IT MAY CONCERN.

SOME one on the Iowa camp-ground paid me \$1.25. In the hurry I failed to make a memorandum of this, and cannot tell who it was, or for what object it was designed. Any information on these points, enabling me to make the proper disposition of the money, will be gratefully received. GEO. I. BUTLER.

A prominent Jewish congregation in New York, of which the Rev. Dr. Kohler is the Rabbi, has decided hereafter to hold regular religious services on Sunday. There has been much opposition to the change, on the ground that services on any day but the Sabbath are opposed to the Jewish ritual, and that it is made perilous by the fact that Sunday is the Sabbath of Christianity. But the men of business will not attend service on Saturday, and the only thing to do is to fall in with Christian customs, and have the services on Sunday. It remains to be seen what consequences will follow this change, which is certainly significant of a great development of liberality among the Jews. We shall hope to hear this question discussed in the assemblage of rabbis to meet in this city to-day.—*Inter-Ocean of July 12, 1881.*

## Appointments.

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

### OHIO CONFERENCE.

THE Ohio Conference of Seventh-day Adventists will hold its next annual session on the camp-ground at Plymouth, Aug. 10-16. It is hoped that much of the business pertaining to the Conference may be attended to on Wednesday, the 10th, before religious services begin in the evening. In order to this, let all the delegates endeavor to reach the grounds on Tuesday evening, with their credentials and other annual reports.

H. A. ST. JOHN, } Ohio  
JAMES ROWE, } Conf.  
D. K. MITCHELL, } Com.

THE Ohio State H. and T. Society will hold its annual meeting in connection with the Ohio camp-meeting at Plymouth, August 10-16. R. A. UNDERWOOD, Pres.

THE Ohio S. S. Association will hold its annual meeting at Plymouth, Richland Co., Ohio, Aug. 10-16, 1881, in connection with the camp-meeting. Every Sabbath-school should elect delegates to this meeting. The State secretary will send blank credentials to each school, which should be filled out and returned to her at or before this camp-meeting. E. H. GATES, Pres.

THE annual meeting of the Ohio T. and M. Society will be held in connection with the camp-meeting at Plymouth, Richland Co., Ohio, Aug. 10-16, 1881. All the district secretaries and librarians should be sure to attend, and bring their books for examination. E. H. GATES, Pres.

For the present, the Sabbath meetings of the Newton church will be held at the residence of G. Gerould, in Ceresco, Mich. H. HILLIARD.

A GROVE-MEETING will be held near Northfield, Boone Co., Ind., eighteen miles north of Indianapolis, July 28-31. The brethren of Thorntown, Noblesville, and vicinity are especially requested to be present. Tents will be pitched on the ground. Bring bedding and provision, and come to stay during the entire meeting. WM. COVERT.  
J. P. HENDERSON.

## Publishers' Department.

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CORRECTION.—In Bro. Covert's article, "God's Care for Us," in REVIEW No. 2, in the eleventh line from the close, insert the word "we" before the words "be left swinging in space."

WANTED.—Would like about twenty-five names and addresses each for the French and the Holland paper. We trust that some one interested in the spread of the truth will quickly respond. St. Helena, Napa Co., Cal. GEO. R. DREW.

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