

The Advent Review

AND HERALD OF THE SABBATH.

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

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ETERNITY.

DAYS come and go
In joy or woe;
Days go and come
In endless sum.
Only the eternal day
Shall come but never go;
Only the eternal tide
Shall never ebb, but flow.
O long eternity,
My soul goes forth to thee!

Suns set and rise
In these dull skies;
Suns rise and set,
Till men forget
The day is at the door,
When they shall rise no more.
O everlasting Sun,
Whose race is never run,
Be thou my endless light!
Then I shall fear no night!

—Donar.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 4.

BY ELDER J. H. WAGGONER.

THE UNITY OF FAITH.

CHRISTIAN union has always been considered desirable; but lately, seeing that confusion and diversity are increasing, and knowing of no means whereby to correct the evil, the churches have resigned themselves to the apparent necessities of the case, and, to solace themselves, have devised what they call "unity in diversity." But we are sure no such unity as that was ever learned from the word of God.

The gospel inculcates union, and has made provision to effect it. The apostle, concerning the benefits and privileges conferred on the church by Christ, wrote as follows:—

"When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:8-13.

Here we have definite information concerning the object for which these gifts were given unto men, and the time of their continuance. The reader will bear in mind that the absence, or the apparent absence, of the gifts of the Spirit at any time or in any age of the church, is no argument against their perpetuity. The apostle says, "Follow after charity, and desire spiritual gifts." Now if charity should not be found with a certain body of professed Christians, or in a certain age of the professed church, it would not prove that it was not duty to exercise it; but it would prove that there was a serious declension from the divine standard of piety. In like manner, if the gifts of the Spirit were entirely wanting in a given time, yes, if the church had ceased to "desire" them, that fact would by no means prove that God had withdrawn the gifts. But it would prove that the church had forgotten the injunction of the apostle, and had lost sight of the standard of Christianity as it was at first erected. We do not learn what is truth or what is duty by the position or practice of professed Christians at any specified time, but by the

teachings of the divine word; and the position and practice of all are to be judged by the word.

Those who plead that God has withdrawn the gifts from the church usually affirm that they were given to the apostles for the especial purpose of completing the canon of revelation, or a system of divinity, and when they had completed their writings the gifts were removed as being no longer necessary. But it is worthy of particular notice that when the apostle specifies the objects or uses for which the gifts were conferred, the above mentioned reason is not given at all. It would be very strange indeed if the apostle, in recounting the uses of the gifts, should mention several, but entirely omit the real one, or the chief one!

It is to be noticed also that all the gifts were given with the same end in view, and for the same length of time. If they were withdrawn, there are now in the church no evangelists, pastors, nor teachers; for these are among the gifts of the Spirit.

Or, if God saw fit, in his wisdom, to withdraw them from the church, it is daring presumption to try to reinstate them. It is allowable, and may be expedient, to devise methods of operation on points concerning which there has been no revelation, when such methods do not conflict with revelation. But when God has ordained a plan and adopted a means, and afterward reversed or abolished it, to endeavor to reinstate it is an effort to impeach divine wisdom. Had it been wise and right to retain it, he would have retained it. If it be proved that he has abrogated a certain order, that is sufficient proof that he did not consider it wise or expedient to have it continued. What, then, must we think of that class of professed Christians who teach that God "set in the church" certain gifts, as evangelists, pastors, and teachers; that he afterward withdrew them and left the church without them; and they themselves proceed to reinstate or supply them to the church, according to their own will and pleasure? Such proceedings toward any earthly government would be considered no less than treason—an entire subversion of the authority of the government by erecting offices contrary to the known will and action of the governor.

The gifts were at first conferred on the apostles to qualify them to preach the word, and so says Paul in Eph. 4:11, they were given "for the work of the ministry." Jesus would not suffer the apostles to preach even a single sermon until they were "endued with power from on high," though they had been under his personal direction and instruction more than three years; and we have no warrant for believing that he intended the work of the ministry to be carried on at any time without the direct aid of the gifts of the Spirit.

And it is expressly declared that they were given for their several offices "till we all come in the unity of the faith," a position unto which the church has not attained. It will not do to say that the church did arrive at such a state in the days of the apostles, and that it has fallen from it; for the admonitions and reproofs given in their writings disprove that. Or, if it were true that the saints at first were so united in faith, but fell from that state in the great apostasy, then is proved the necessity of a revival of the gifts to accomplish their destined work. But it is not necessary to argue that point. The church has not yet been so perfected. Nor is it true that such a state of things is found in any one church of the present age; for in most of them, and in all large bodies of them, there is found almost endless diversity of faith on many Bible doctrines.

There are many who, instead of confessing their shortcomings and trying to remedy their defects, frame excuses and scout every grace they themselves do not possess. Destitute of the gifts of the Spirit, they deny that they were designed to be perpetuated. Having among them such a diversity of faith, they deny the New-Testament doctrine of unity, and urge that it is impossible for all to see and believe alike. They think such a state

of things as is now found in the different churches is not only allowable but providential, and a right development of the gospel plan. We admit that men of different education, prejudices, and prepossessions, will not see and think alike, unless their prejudices and prepossessions are overcome. But this is the very end contemplated in the gospel. If this is not so—if each one is to gratify his prejudices and act according to his own prepossessions—then the gospel is a nullity; for then cross-bearing and self-denial are not required, and humility is not even a Christian grace.

But what then means the text already quoted, that we are designed to come into the unity of the faith? That it means all that the words can imply is proved by other texts, as the following:—

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17:20, 21.

Here surely is described a more perfect unity, a more complete oneness, than is found among professed Christians of the present time. But verse 11 is equally explicit:—

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

If the Christians of this day who plead so much for "union," even those styled evangelical, think their union truly represents the union or oneness of the Father and Son, then their ideas of a "trinity in unity" are not very exalted. It must be evident to every thoughtful observer that, either there is no very close union between the Father and the Son, or else this prayer is not fulfilled in the churches of the present age. That it was designed to be fulfilled is proved by the apostle's words in 1 Cor. 1:10, as follows:—

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

And again in Philippians 2:2, as follows:—

"Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

And that last excuse for discord and disunion among Christians, namely, that the various churches with their diversity of faiths are recognized as so many "branches" of the body of Christ, is removed by our Saviour's words to his disciples:—

"I am the vine, ye are the branches." John 15:5.

This language was not addressed to different churches, but to individuals, before any contention or departure from truth had separated believers into different factions of diverse creeds. Every excuse or reason offered to justify the present state of discord, or any diversity of faith and judgment among Christians, is founded in selfishness, and is an evidence of carnality according to the words of Paul.

Some imagine that a gift of the Spirit cannot be manifested "for the work of the ministry" without interfering with the canon of revelation. But this is a very narrow view of the subject. An evangelist may "make full proof of his ministry," and yet conform to the word already given. And so of any other gift. Paul was directed by the Spirit to go to Macedonia. Peter, by direct revelation, was sent to Cornelius. Paul and Barnabas were separated to a certain work by order of the Spirit. By the same power Elymas the sorcerer was discovered and rebuked. In these and other instances, nothing was added to the body of the Scriptures. And so, since the days of the apostles, in the time of the Reformers, of Wesley, and in later times, as will be shown, instruction, reproof and comfort, have been given by the Spirit. Words of comfort, warnings of danger, personal reproofs, directions to duty, all come under the heads of the perfecting of the saints, the work of the ministry, and the ed-

ifying of the body of Christ, while none of them are additions to the Scriptures. The objection arises from prejudice, and must at once be rejected by all who recognize the truth that the ministry is not sufficient, without being "endued with power from on high," to so instruct and lead the church as to bring them to the unity of the faith and spirit. Human strength and human wisdom cannot accomplish it.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

As God set these in the church we have a right to ask, By what authority and by what power have they been removed from the church? Did God ever make known his intention to deprive the church of their aid? They should remain where God has set them unless he has removed them; but of their removal we have no intimations in his word. The Bible foretells a falling away; the arising of false teachers in the church; the entering in of grievous wolves, not sparing the flock; and the bringing in of damnable heresies. But all these indicate, not the withdrawing of the gifts from the church, but the necessity of their retention; for surely they must be needed most for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, when such a sad state of things exists. There is no reason to dispute that the instruction of the apostle to "covet earnestly the best gifts," and to "follow after charity, and desire spiritual gifts," was given to the church for the entire dispensation.

The intention of the apostle's argument in 1 Cor. 12 is not generally appreciated, because its connection is not regarded. After enumerating the manifestations of the Spirit, saying the gifts are divided to every man as the Lord will, he says, "We are all baptized by one Spirit into one body." This is a most important declaration, as it gives us to understand that if we are not baptized by that Spirit into that body we are not of that body.

When the Saviour left the disciples he said, "Ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. That baptism they received on the day of Pentecost, according to the "promise of the Father" to the Son. And this promise they held out to all to whom they preached, "even as many as the Lord our God shall call." With this baptism of the Spirit are all the saints baptized into one body, yet "having gifts differing," as it pleases God to bestow. This can have reference to nothing but the immediate operation of the Spirit. Then follows the argument for their necessity in the church. He says:—

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." 1 Cor. 12:14-18.

God hath set the members in the body so that it is perfect and complete in every part. If any part is lacking, there is schism or division. The hand cannot supply the place of the foot, nor can the ear fill the place of the eye. A perfect body, complete in all respects, has every member in its place; each fulfilling its office; each aiding and strengthening the other; as it is written:—

"And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." Verse 21.

Let it be remembered that this argument is concerning the gifts in the church, and here is a rebuke to that spiritual pride which asserts that Christians are now so wise and strong that they have no need of some of the members which God set in the church, which is virtually boasting that we have outgrown the bounds of God's original arrangement. This is actually taking common ground with

that class of infidels who kindly admit that the Bible was good enough for the time when it was given, but that we have outgrown its narrow confines and find it unsuited to our present wants. Neither the revelation nor the arrangement for the church was local and temporary, unless the gospel itself is temporary or confined to a part of the age.

The apostle has affirmed that no part of the body, as God originally constituted it, can boast against any other part. And yet this is exactly what the professed "body of Christ" is doing in this age. Some of the most important parts which God set in the church are ignored, despised, and boasted against, as if they were hinderances instead of helps; as if they marred the body instead of being necessary to its perfection. Of this same subject the apostle further says:—

"The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Verses 25, 26.

The error commonly entertained in regard to this chapter is this: It is supposed that "the members" referred to are individuals in the church without any reference to the gifts. But such certainly is not the idea conveyed by the language; nor can any gather that idea from the entire chapter in its connection. It relates to the gifts as divided to the several individuals composing the entire church, as God was pleased that they should exist, that no part be lacking, or weak, or defective, but that the whole body may be perfect according to the divine plan. For they were all given.

"For the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Happy state! blessed privilege! May we all have grace to obtain it, and humility to accept the means whereby it is obtained.

Duty of Parents to their Children.

ONE of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. 3:2. And do parents realize their responsibility? Many seem to lose sight of the watch-care they should ever have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are excited, and then punish them in anger.

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Children are left to *come up* instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months of age, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth, and strengthen with their strength.

Parents stand in the place of God to their children, and they will have to render an account, whether they have been faithful to the charge committed to their trust. Parents, I fear some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? Children that might have been saved had you filled your place, and done your duty as faithful parents should.

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. It is the duty of parents to have their children in perfect subjection, having all their passions and evil tempers subdued.

Parents, correct your children. Commence while they are young, when impressions can be more easily made, and their evil tempers subdued, before they grow with their growth and strengthen with their strength.

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such cor-

rection only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God and ask him to help you. Tell him that you have done your part, and then in faith ask him to do his part—that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things.

It certainly must bring God's displeasure upon parents when they leave him to do what he has left and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil tempers. Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion), and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he that is so particular as to observe the falling of the sparrow; he that noted and commended Abraham's faithfulness, will not pass by your efforts. He that never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts.

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence will be shed upon the children, and the powers of darkness will be compelled to give back.

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their doorposts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians.

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose their society at all times for them. Teach your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for, our children. He that said, "Suffer little children to come unto me, and forbid them not," will listen to our prayers for them, and the seal or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.—E. G. WHITE, in *Signs of the Times*.

Let the Church Awake.

"As soon as Zion travailed, she brought forth her children." Isa. 46:8.

The above language was spoken concerning God's ancient people; but it is equally applicable to his people now. We are in pressing need of the Spirit's influence, and we must have the anguish of soul no less than they. At the time this language was used, Israel had fallen to a low condition, but their hearts yearned for a divine blessing. Proof is given that whenever a great blessing has been bestowed on the church, it has been preceded by a great searching of heart. Before any great deliverance has been wrought for the people of God they have cried earnestly to him. Israel was sorely oppressed in Egypt, and as a natural result they became crushed in spirit. God would not have it continue so. But before he could work, they must cry. God heard, and delivered them. The whole nation cried, not one alone, "O God of Abraham, deliver us from these stripes and this cruel bondage." The result of their travail is seen in God's smiting the field of Zoan with plagues, and delivering his people with a high hand and an outstretched arm.

We may remember with profit the days of Josiah. When he saw that the book of the law was neglected in the temple, he was troubled for fear that misery would come upon his people for their sins. Then there came a reformation, causing the pass-over to be observed as never before. Sorrow of heart among God's people wrought a happy change. Travail before increase in the church has been God's plan all along to the present.

Look at the disciples sitting in their upper room. Their hearts are torn with grief at the death of their Lord. Each one is intent on receiving the promised Comforter. There with one mind they tarried, but not without agony and prayer. Finally the Comforter was given, and three thousand were converted to God. Such prayer and agony must exist among us, not of one man or twenty men, but of all Zion's people; then we shall see a mighty impetus given to the work of God.

Luther was not the only man who brought about the Reformation. There were hundreds who cried in the forests of Germany and on the hills of Switzerland. Others cried from the dungeons of Holland. Women who baked their Bibles in loaves of bread to conceal them added their cries. God's people were then in travail. As the result, they were liberated from the bondage of the pope, and the Vatican was shaken to its base.

The people of God at the present time have a work of no less importance than Luther's. If we have the burden of soul which they felt, we shall have a triumph even greater than they experienced. There is a deliverance from the pope; ours will be a deliverance from the power of Satan. Oh! let us sow liberally while we may expect a hundredfold. Why are we so slow to work when we know this is our last struggle with the enemy? We may talk the truth eloquently—all form and no power. God may bless some such labors. The truth sometimes converts people when it is spoken by men of unclean hearts. The bread brought to Elijah nourished him; but the ravens were ravens still. If God has blessed truth in the hands of the erring, what may we not expect him to do if we become pure?

The travail of Christ—*think of it*. He wept, and sweat great drops of blood. He endured great trials, and fastings, and spent sleepless nights in prayer, and behold the mighty work done by him. When our hearts break for sinners, then will sinners' hearts melt under this message. Scores were converted by the sermons of Whitefield and Wesley. They were full of the Spirit of God—not formality. I know a man who gave a lecture on present truth. No one seemed affected. He grasped a farmer's hand and sobbed, "Are you bound to be lost?" There was an appeal that he could not resist. That was the Spirit speaking through a soul in travail. How often we come back defeated after a long argument with an awakened mind. Then we feel what weak creatures we are, and that God must take the case into his own hand. Yes, the travail is ours; the work is God's. How humiliating to preach truth and have men pleased who should be smarting under it as they would under fire. We may have theory, but it is the Spirit that troubles hearts. The time has fully come when our scattered people should flee to their chambers, and cry mightily to God. Good results would follow. Our ministers would be clothed with might, and the truth would go to the dark corners of the earth. There is no hope of the world's being stirred until there is more travail in the church. Through the church light is to be given. In it God's truth is to be preserved from its enemies. Do we feel it, brethren? Christ multiplied the bread, but the multitude could only get it through his disciples. It is time for us to awake and seek the Lord and the good of dying millions. Why are we not stronger in the power of God? Is it not because we shun responsibilities, and harbor unbelief?

Those who depend more on the helps God has kindly given us in our publications than on him will have no travail of soul. If God's work prospers when done by machinery, it is because of his blessing and not of our strength. Our church plow too often enters the furrow instead of being kept constantly breaking up fallow ground. Satan's plow is always in the field. He leaves no headlands, but plows while we sleep. May a knowledge of his activity and vigilance stir us up, and awaken anxiety on the part of the church. We may each find a place to labor. Not an idler need be found. O brethren, are only God's friends asleep, and his enemies awake? Are none of the twelve awake

but Judas? When the church is not serving God, there is always mischief brewing within. A church bearing no fruit will be cursed like the barren fig-tree. Would to God that dead churches might come to life. They breed skepticism. The fate of those who came not up to the help of the Lord in the past, will be ours if we falter here on the verge of eternity. He who hinders the work most of all is the worldly-minded professor. He does not openly violate any of the commandments; but he has a care for worldly things, and is careless in regard to spiritual things. He has just enough grace to make him hope he is a Christian, but not enough to prove him one.

While souls are perishing, we must waive personal differences. Even golden apples must not tempt us in this race for life. Every man who is not a worker in the message is a hinderer. In working for others we get our own souls watered. With our hands to the plow, let us not look back. Let us gird our loins for the trying scenes before us. May our travail for souls increase as we near the promised land, and at last may it be said that we have done what we could.

D. DOWNER.

Is the Sin Question Settled?

"They consider not in their hearts that I remember all their wickedness; now their own doings have beset them about; they are before my face." Hosea 7:2. "Thou hast cast all my sins behind thy back." Isa. 38:17.

THE first text refers to the evil history of Israel; the second, to the happy experience of Hezekiah, king of Judah. Here are two processes, and two results, and both have reference to *sin*. We need not ask any one which result he would desire. All wish God not to remember their sins. All would much rather have their iniquities cast behind God's back than set before his face. "If I sin, God is merciful;" "this [says Dr. Owen] is all the gospel that the natural man desires." But this is not God's way. All who would be saved must be brought into sympathy with God as regards sin, forgiveness, and holiness. We must think as God thinks, and feel as he feels, on these points. Some may say, Who then can be saved? We answer, This is possible with God. He hath made *provision* for this, here we see his grace; he can carry out this *process*, here we see his power. We ask then most earnestly, Which of these two processes is going on? Which of these two texts describes our case? Is God softening us, or sin hardening us? Are *our* sins before his face, or behind his back?

Let us consider two points as suggested by these passages: 1. Sin forgotten by man and remembered by God. 2. Sin remembered by man and forgotten by God. The first refers to a multitude—many do evil and forget it. The second, to an individual; this must be a personal thing, "I will arise and go unto my father." How few among sinners are repenting sinners. The words from Hosea exhibit sin committed, then forgotten by the doers thereof. But God remembers it. In these solemn words of the prophet we have sin and its fruits. "Wickedness and their own doings" are the same. Sin was their course and element—

"The heart by nature all unclean,
And all the actions guilt."

"Their own doings beset them about."

Here is the fruit of their doings. Sin and its consequences may keep apart for a time, but there is sure to be a meeting. The drunkard, the liar, the sensualist, must prove this. "Ill birds come home to roost." A company of rebels may be very joyous for a time, but when a large army has surrounded them and is gradually closing upon them, how different are their feelings. "Be sure your sin will find you out." God says, "Behold I will bring evil upon this people, even the fruit of their own thoughts." Jer. 6:19.

1. *Sin observed by God*. "I remember all thy wickedness." It is "before my face." Observe—not only see, but "remember." Sin is God's enemy. His nature and word bind him to punish it. His threatenings like great pieces of ordnance are pointed at such. Yet justice lingers, and mercy still pleads.

The text mentions a third very solemn point: *Sin forgotten by the doers thereof*. "They consider not that I remember." God who searches the heart takes notice of our thoughts and feelings, as regards sin. We should talk to ourselves concerning his view of it. Through not doing this, sin is got rid of in a wrong way. Many seem to think that sin will somehow wear itself out, and so pass away and do no harm. This cannot be. It will rise again with still greater power. The avalanche of sin has been silently accumulating, it will fall with a sound like thunder, and

crash into utter destruction those who commit it, and then forget it.

See how God protests against man's treatment of sin: "They consider not"—they say not to their hearts that I remember. God protests against man's love of sin, and his light views of sin. Man is ever prone to leave God out as regards the great sin question. He thinks he is rather to be pitied than blamed. He does not take God's estimate of the danger and desert of sin as revealed in his word.

Now let us look at the other text in contrast with this.

2. *Sin remembered by man, and forgotten by God.* There is no fact that we need more to impress on our minds than this: God only is really competent to deal with the sin question. Ponder the words, *the sin question*. We are continually hearing of one thing and another as the question of the day. This is the *great* question for time and eternity, and therefore ought to be the *first*.

"What shall the dying sinner do
Who seeks relief for all his woe?
Where shall the guilty conscience find
Ease for the torments of the mind?"

"How shall we get our sins forgiven,
Or form our nature fit for Heaven?
Can souls all o'er defiled with sin
Make their own frames and passions clean?"

There is but one answer, which is a most emphatic—*no*. Yet those things must be done, or we must die in our sins, and then there will be no deliverance. Once "in the pit," there is no hope.

Let us then (if the matter is not settled) put the question at once. When a few months ago "the Alexandria Palace" took fire, there were several persons in the building employed in arranging and finishing; but when the terrible flames burst out, and the cry of "Fire! Fire!" was heard, the one question was, to put it out if possible; if not, to escape from it.

You may have many questions to settle about yourselves and others, about your business and pleasure; but this is *the* question, Are your sins forgiven? is your soul sanctified? Only God can answer this question, and he *will* if you go to him in sincerity.

Sin is a debt; who can cross God's book but himself? Sin is a disease; God alone is the healer. All beside are "physicians of no value;" who "heal the hurt slightly, and cry peace, when there is no peace." Two eminent surgeons were talking together respecting some operation which is not very often required, and which is very dangerous. One during the course of his practice had nine and the other eleven cases. "How many of your cases got over it?" "Seven," was the answer. "And how many did you cure out of your eleven?" "Why—why—none recovered, but they were beautiful experiments!" Now all God's patients recover; and man's patients (whether moral teachers, philosophers, or priests are the physicians), *all die*.

"Sin like a venomous disease,
Infects our vital blood;
The only balm is sovereign grace,
And the physician—God."

Sin is rebellion; it is rebellion against God, and he only can forgive it; for who has a right to pardon rebels beside their lawful sovereign. Now hearken to the proclamation of that justly-offended, much-provoked, yet patient and gracious King. "I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins." Observe that this is a proposal, a declaration of what God is willing and able to do, not a description of what he has already done. True, he has done this in thousands of cases, and he is able to do the same again and again. But the persons here addressed are those who had done nothing but sin, and left undone all they ought to have done. (See Isaiah 43:22-24.) Yet to such as these God says, Return unto me, and I will abundantly pardon. I will do all "for mine own sake." I will find the reasons for my forgiveness in my gracious nature, and in the merit of my beloved Son. "Put me in remembrance; . . . declare thou, that thou mayest be justified." In order that I may not remember your sins any more, not even in the great day of account, do you remember them *now*. In order that they may become white as wool, whiter than snow, come and let us reason together. "Speak thou first of thy sins, that thou mayest be justified."

Surely, surely, this is the great point of the Bible that God can deal thus with our sins, and glorify himself by so doing. He can abundantly pardon (Isaiah 55:8); he can purify from all iniquity (Titus 2:13); he can and he will place those whom he pardons and purifies beyond the reach of sin and its consequences—above the possibility of sinning again forever and ever. Rev. 7:9-17. Let all pardoned ones sing, "Salvation to our God which sitteth upon the throne, and unto the

Lamb." "Unto Him that loved us, and washed us from our sins in his own blood, . . . be glory and dominion forever and ever."

In the word of God we find the worst of sinners and the greatest sufferers rejoicing most of all in this wonderful fact, that God hath dealt effectually with the sin question, and that he remembers sin no more. Among these was Hezekiah. The reader would do well to ponder attentively the "writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness." (See Isaiah 38:9-20.) What a contrast is there between the two texts at the head of this paper! what a difference between God's remembering sin, and forgetting it—between its being before his face, and behind his back. Hezekiah tells us that he had "great bitterness." He saw sin in the light of God; he seemed sinking into the grave. Then God's word reached him, God's mercy restored him; and what blessedness did he then realize. He saw his sin put behind God's back by God himself. No fear of the pit—no dread of the grave now. Then his "eyes saw the light," and he traced all he was and hoped to be to God's love. The marginal reading is, "Thou hast loved my soul from the pit of corruption." What amazing love was this! He then bears a joyful testimony for the encouragement of others: "The Lord was ready to save me!"

Unpardoned one, God can change your position at once, if you take the course which he points out. He can turn an Ephraim, trifling with sin and dealing deceitfully with God, into a Hezekiah, resting on his mercy and reposing in his faithfulness. But think, unpardoned sinner, what your condition is. You are going down into the pit—"sinking, sinking." Every moment brings you nearer to eternal woe. Still, God says, "Look unto me, and be ye saved." Confess your sin; cling simply to Christ crucified, and God will say, "Deliver him from going down to the pit; I have found a ransom;" and you shall sing, "God for Christ's sake hath forgiven me." You shall gaze on the glorified Saviour, the Lamb, in the midst of the throne, and say, "He loved me, and gave himself for me."

Pardoned one, learn to set God's facts over against your feelings. This was what Hezekiah did (verse 17); then he found true peace and abundant happiness. He passed through a painful process, but the result was most profitable. And he has left his testimony for the encouragement of all God's tried ones: "O Lord, by these things men live." It may be that a still more tried and more triumphant saint had this case of Hezekiah in view when he wrote, "Shall we not much rather be in subjection unto the Father of spirits, and live?"

It may be that your prosperity has been succeeded by perplexity; you may have to walk in darkness, and have no light, no splendor. Still trust in the name of the Lord, and stay upon your God. Whatever may be taken away, the throne of grace is left, and prayer is still available. Carry all your troubles and all the enemy's taunts to God. Hang upon the sure word of promise, then pardon shall be again realized more vividly than ever; you will testify that it was good to be afflicted; and peace, praise, and purity, shall increase and abound.—Rev. John Cox, of England.

Prayer-Meeting Bouquets.

My mother says she always enjoys that prayer-meeting the best which is like a bouquet of fresh and fragrant flowers—no two alike, but all tied up together handsomely, and well arranged. She means the prayers, remarks, and singing, I suppose. Those who make them bring each a flower.

One brings something sweet to tell about the love of Christ, perhaps. That is like a sprig of mignonette or heliotrope. Mother says she prefers those flowers because of their fragrance. Then, confession of sin and words of repentance and humility may be the blue spring violets. Others bring sprays of green—fresh Bible truths which they have collected—like wreaths of smilax, or delicate-leaved vines. Others contribute roses, carnations, lilies, or wall-flowers may be; or some young Christian, perhaps, timidly offers a bud or two "from his own experience," as father says. And such a bouquet, well arranged, is the very best of meetings, my mother thinks.

If she is right about it, it seems to me I have attended meetings, occasionally, ornamented with considerably many burdocks and mullein-stalks—where even the hymns sounded as if their stems had all dried up. And I'm thinking some of the "brethren," as father calls them, by the way they speak in meeting, seldom try to pick any flowers to carry in before they start away from home. So they have to take whatever they chance to find along the road on the way to the meeting. Instead of something rare and sweet from their

garden, they pluck and bring in anything that happens to catch their eye. But father says they're "better than nothing to offer," after all; though fresh flowers are much better, I think, than any commonplace, withered ones, found lying in the rut, perhaps, where the one who first gathered them threw them down as he went along. If a "flower is a flower," there's some choice in flowers, is n't there?

I wish they could just hear my mother once, speaking of Jesus, and "talking religion" in her own way, as she does about home here—it's all white clover-blossoms and mignonette to me! And when she sometimes steals into my chamber to pray, when she thinks I'm asleep, it's the sweetest white lily I ever saw floating in the very smoothest cove of the river! Now, if such flowers could only be carried to the weekly prayer-meeting a little oftener, I believe I should like to go better than I do.—Sel.

The Commentary

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—M. Cheyne.

History of the Translation of the Bible into English, and Testimony Respecting the Value of our Common Translation.

THE venerable Bede seems to have been the first person who attempted the translation of the Scriptures into Anglo-Saxon. He translated the Psalter, and afterward the gospel of John. This was in A. D. 734. In the latter part of the next century, Alfred the Great ordered the whole Bible to be translated into Anglo-Saxon, and himself undertook to translate the book of Psalms, but he died in A. D. 900, before it was completed.

Little or nothing was done during the next four hundred years, till the time of Wicliffe, who, in 1380, completed the whole Bible. In the fifteenth century printing was invented, and immediately employed for multiplying copies of the Scriptures. In 1526, William Tyndal (a Welshman) printed his first New Testament at Antwerp, and was soon after burned for heresy in Flanders. He expired praying, "Lord, open the King of England's eyes!"

Henry VIII. was long averse to having the Scriptures in English; but as soon as Cramer could get permission, he divided the New Testament into nine parts, and sent it to as many learned divines for a new translation, who all performed their parts except Tonstall, bishop of London, who sent word to the archbishop he would have no hand in it. The work was, however, finished; and after much difficulty, printed and published. In 1539, Lord Cromwell procured from Henry VIII. license for the people to read the word of God! and the permission was most joyfully received. The first Bible thus tolerated was called Coverdale's, because he superintended the publication. During the next reign, that of Edward VI., Bibles were placed in all the churches; but were again displaced at the accession of the cruel Queen Mary, and every person endangered his life who was found reading it. Great numbers of the clergy and other friends to the Reformation now fled to Geneva, where the edition called the Geneva Bible was printed, in 1560. Eight years afterward, in the reign of Queen Elizabeth, was printed the bishops' Bible; so called as being prepared and published under the care of Archbishop Parker, with the aid of seven other bishops.

At the Hampton Court Conference, in 1603, Dr. Rainolds suggested the propriety of a new translation, which being approved by the king, fifty-four learned divines, of Westminster and the two English Universities, were appointed to the task, though forty-seven only appear to have engaged in it. The divines of Westminster translated the historical books of the Old Testament, from Genesis to Chronicles, and also of the apostolical epistles; those at Cambridge took the rest of the Old Testament to the end of Ecclesiastes, and the Apocrypha; and the divines of Oxford, the prophets, the gospels, the Acts, and the Apocalypse.

Among the Westminster divines were Drs. (afterward Bishops) Andrews and Overall (the former said to be acquainted with fifteen languages and a most excellent divine; the other, unquestionably a man of learning), and Regius, Professor of Divinity at Cambridge; Dr. Seravia, who had been Professor of Divinity at Leyden, and, after coming to England, Prebend of Westminster (he was the bosom friend of the immortal Hooker, who actually died in his arms); and Mr. Bedwell, a great Arabic scholar.

The University lists included the professors of Greek and Hebrew, Archbishop Abbot, and Dr. Rainolds, with whom the work originated, and other divines, of eminent learning and great respectability. When the work was gone through, three copies were sent to Sta-

tioner's Hall, London, and revised by two divines from each University, and two from Westminster. The whole was again reviewed by Bilson, bishop of Winchester, and Dr. Myles Smith; these prefixed arguments to the several books, and the latter wrote the preface to the whole. In 1611, the work was published, dedicated to the king, and ordered to be read in churches.

Messrs. Thomas and Orme, from whom many of these particulars are taken, give it the following character: "Like every thing human, it is no doubt imperfect; but as a translation of the Bible, it has few rivals and no superior. It is in general faithful, simple, and perspicuous. It has seized the spirit, and copied the manner, of the divine originals; it seldom descends to meanness or vulgarity, but often rises to elegance and sublimity; it is level to the understanding of the cottager, and fit to meet the eye of the critic, the poet, and the philosopher. Its phraseology is now familiar to us from our infancy; it has had the most extensive influence on the style of religious works of every description, and has contributed much to fix the standard of the English language itself. No work has ever been more generally read, or more universally admired; and such is its complete possession of the public mind that no translation differing materially from it can ever become popular."

Selden, a very learned lay member of the Westminster Assembly of Divines, in his "Table Talk," says, "The English translation of the Bible is the best translation in the world, taking for the English translation the bishops' Bible as well as King James'."

Bishop Walton, author of the Polyglot Bible, says, "The last English translation, made by diverse learned men at the command of King James, may justly contend with any now extant, in any language of Europe."

L. Capellus, a Professor of Divinity and the oriental languages at Saumur, and author of the "Critica Sacra," bears witness to our translation as "both true and agreeable, as well to the original words as to the analogy of faith."

Dr. Durell, a celebrated Hebrew critic, was of opinion that "the chief excellency of the version now in use consists in its being a closer translation than any that had preceded; in using the properest language for popular use."

Dr. Gray says, "The present translation is, indeed, highly excellent, being in its doctrines uncorrupt, and in its general construction faithful to the original."

Dr. Doddridge observes, "On a diligent comparison of our translation with the original we find that of the New Testament, and I might also add that of the Old, in the main, faithful, and judicious."

Dr. John Taylor, author of the Hebrew concordance, though an Arian in sentiment, assures his readers: "You may rest fully satisfied, that, as our translation is in itself by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a true, clear, and full account of the divine dispensations and of the gospel of our salvation, inasmuch that whoever studies the English Bible is sure of gaining that knowledge and faith, which if duly applied to the heart and conversation, will infallibly guide him to eternal life."

Dr. Geddes, a Socinian Catholic priest, though the author of a new translation and commentary, bears this testimony to our authorized Protestant version: "If accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must in general be accounted the *most excellent*."

Dr. Middleton, late bishop of Calcutta and author of a celebrated work on the Greek Article, thus commends the same version: "Its general fidelity has never been questioned; its style is incomparably superior to anything that might be expected from the finical and perverted taste of our own age. It is simple; it is harmonious; it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

The Rev. Professor Stuart, of the Theological Seminary of Andover, Massachusetts, gives the following decided testimony: "Out of some eight hundred thousand various readings, about seven hundred and ninety-nine thousand are of just about as much importance to the sense of the Hebrew Scriptures, as the question in English orthography is, whether the word honour shall be spelled with the *u* or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words and phrases or insert them; but not one doctrine of religion is changed; not one precept is taken away; not one important fact is altered by the whole of the various readings collectively taken. There is no ground, then, to fear for the safety of the Scriptures, on account of any legitimate criticism to which the text may be subjected."

—Introduction to Cottage Bible.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 14, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } EDITORS.

The Ohio Camp-Meeting.

IN company with Bro. Canright, we reached the Ohio camp-ground Thursday, Sept. 20, in the forenoon. We found that the brethren had been quite tardy in coming together. Scarcely a sufficient number were present to hold a meeting in the afternoon. A few more came in by evening. But the first day was measurably lost on account of the absence of so many of the brethren and sisters on that day. In addition to this, the weather was quite cold and wet; and altogether the prospect seemed quite unpropitious. The attendance was quite small. There were only fifteen tents up, against thirty last year; and there were about one hundred and seventy-five brethren and sisters in all at the meeting.

Some of the many who staid away may now say, "Well, I am glad I didn't go." But do not be too fast. We believe you lost much by not being present, and we know from their own testimony that most of those who were there felt well paid, before the meeting was through, for the time and expense of attending. If we may judge from the directions of the Lord to his people anciently, in regard to appearing before him three times a year, these gatherings must be in accordance with his will; and in the present condition of our cause, while so little preaching can be done among the churches, it seems to be almost a matter of absolute necessity that as many as possible should meet together at least once a year to have the benefit of the labors of the preachers for a brief space, and to quicken and revive their own interest in the work, by the presence and good words of each other.

As the meeting progressed the interest increased, and before the close we found many as warm and zealous friends of the cause as we have anywhere met. The great pillars of our faith are the pillars of truth itself; and whenever the brethren together review the grounds of our belief it results in firmer convictions and stronger confidence than ever of the truthfulness of our position. These things are so; and insensible indeed must be that heart which cannot be made to feel the force of them.

Between twelve and fifteen hundred were out upon Sunday, who gave good attention to what they heard. On Monday a meeting of great interest occurred, beginning at half past eight in the morning and continuing till noon. After very impressive and stirring remarks by Bro. Canright, a call was made for those who wished to start in the service of the Lord to come to the front. Deep feeling was upon the congregation. They came pressing forward with the deepest emotion. Between fifty and sixty made a move in this direction. But while so many yielded, others, alas! though powerfully convicted, suffered the gracious opportunity to pass unimproved. A good proportion of those who came forward were starting for the first time to be Christians, and some to commence the observance of the Sabbath of the Lord. As they bore their testimony, twenty-seven expressed a desire for baptism. These candidates were examined, and in the afternoon a few brethren accompanied the candidates and Bro. St. John, who was to administer the ordinance, to the Maumee river nine miles distant, while the rest remained to attend to Conference and Tract and Missionary Society business. The baptism was reported to be a blessed season.

The business sessions passed off pleasantly and harmoniously, and the action taken was such as to cause the brethren to feel very hopeful for the cause in Ohio for the coming year. It is expected that Elds. H. A. St. John and T. J. Butler will be permanent laborers in the State at least till another Conference, and many hopes are entertained and prayers go up for abundant success to attend their labors.

In this State, as in others, the necessity was seen of more promptness and system on the part of ministers, church clerks, and s. b. treasurers, in keeping their records and accounts; and quite lengthy remarks were drawn out upon these points, which we expect will not be without their results. There is more importance attached to these matters than many seem to be aware of. A minister may go to a church and preach like an angel, and stir the whole community, and the church be greatly strengthened and re-

vived; but if there is not accuracy and promptness thereafter in those who are to look after its spiritual, temporal and financial interests, that church will soon be like a garden overrun with weeds. Its life will be choked out, and spiritual decay will follow. An air of new life would spread over some of our Conferences if the minor officers in all the churches would awake to do their whole duty.

The brethren at this meeting were not unmindful of the financial wants of the cause. Pledges were given for eighty-two shares in the Pacific Publishing Association, and besides these, we transacted business for the Offices of the Review and Signs to the amount of over one thousand dollars.

The Lord blessed and set the seal of his approbation to the meeting, and we think we risk nothing in the assertion that those who attended have gone to their homes thankful that the meeting was held, and that they were present to enjoy it.

U. S.

Editorial Correspondence.

WANTS OF THE CAUSE IN EUROPE.

THE REVIEW has come to hand bringing the report of the meeting of the General Conference. Before the assembling of the Conference, my interest with respect to it was most intense, and I earnestly cried to God that his special blessing might rest upon the meeting. During all its sessions, my heart ascended to God for his presence and his help at this important gathering. It seems to me that God has heard prayer. My heart has been cheered by what I have read, and my hand strengthened for renewed toil in the work of God. It is true that I cannot participate in all the labors and burdens which come upon those who work in America, but I have others in their stead which make my life one of great anxiety. I have not a word to say as to choosing my field of labor. I accept the one which I have, because it has fallen to me in the providence of God. And now if I can be faithful to God, and accomplish his purpose in this part of his vineyard, I shall be thankful indeed. Let me speak, then, of the work in this part of the field, and of some things greatly needed.

1. God is with Bro. Ertzenberger in Germany. He has had to meet severe conflicts there, but has found help from God. The way is opening before him, so that God's hand is very manifest. He is at work in Solingen, an entirely new field, and there is much interest among the people. He learned of a company of eight Sabbath-keepers, perhaps thirty or forty miles north of S., and visited them. He found them observing the Sabbath from sunset to sunset, holding the immersion of adult believers as the only scriptural baptism, and also believing in the near coming of Christ in the clouds of heaven; and though living in a land of inveterate tobacco-users, they wholly discard the foul and poisonous weed. What is of still deeper interest, he learned from them that in Eastern Prussia, near the Russian frontier, there is a considerable number of Sabbath-keeping Christians, and that from them these persons received the Sabbath. These things awaken in my heart the most intense interest. What shall be done for Germany? God has gone out before us. It is most certainly a call to us to follow. Bro. E. is faithfully laboring in a place where there is great interest on the part of the public. His hands are more than full already. Yet very soon, if God will, these Sabbath-keepers of Eastern Prussia must be visited. How to do this I cannot see; but some way it must be done, and that without the delay of one day after it shall in the providence of God be possible. But one thing I do desire very much indeed. It is German tracts. These can be sent through the mail. Bro. E.'s address is Vohwinkel (bei Elberfeld), Prussia. Send to him as many as God shall put it into your heart to send. He can use all that he gets. Send of every kind that the Office can furnish. I have also use for German tracts in Switzerland. If any are disposed to send me also some of these, I will find a use for them. The German Methodist brother who has commenced to observe the Sabbath this summer bids fair to become a useful laborer among the Germans. He seems to me to have the true spirit of the work. I hope much from him. It is for his use especially that I desire German tracts.

2. In Italy there are a few Sabbath-keepers. The first person in Europe to receive the Sabbath and the Advent faith from Eld. M. B. C. was sister Catherine Revel. She resides not very far from Turin. Her faith has continued steadfast under great discouragements, and under opposition from her husband which is al-

most worthy of the name of persecution. The truth having been planted there, I am not willing that it should receive no attention, and be left for Satan to extinguish. My anxious care for a long time has been to find some one who would go with me to Italy as Bro. E. went with me to Germany, and who would stay to labor in Italy after I should finish my work and return. Some cannot go; others lack the spirit of the work. Whoever goes there must fare hard, not only from the opposition of wicked men, but even with respect to the necessities of life. Somebody is wanted for this place. The French language is spoken in this part of Italy. My present convictions of duty are to visit Italy within a few weeks, and to remain there perhaps for several weeks, or longer if it shall be found advisable. It is likely Bro. Albert Vuilleumier will go with me, but he can remain but a short time. I have been in anxious solicitude for a long time with respect to this case, and it now seems to me that the above is my proper course of action. But it is subject to whatever light the Spirit and the providence of God may yet shed upon it. Sometimes I think, though I dare not affirm it to be certainly true, that I would consent to be cut in many pieces if each piece might become a preacher of Christ.

3. My anxiety for Switzerland is inexpressible.

Here are between seventy and one hundred good, sensible, kind, true-hearted Christian Sabbath-keepers. None among them are wealthy; perhaps none are above a very moderate competence, but none are in distressing poverty, and none are so helpless as to be entirely dependent upon others. I think highly of these dear Christian friends, and yet the first great want of the cause in Switzerland is the thorough conversion of the Sabbath-keepers. The real missionary spirit is certainly lacking. They will give of their means, but I fear they have not yet learned but in part to give themselves, to God. It seems to me that they do not understand what it is to be a living sacrifice themselves. In this important matter I cannot report the progress that I would. I hope sometime, with God's blessing, to speak of the great things which he has wrought for the Swiss Sabbath-keepers. In many things God has sent us help, but the burden upon my heart is still heavy. Among these brethren are several persons who seem to me capable of becoming public laborers in the cause. But each one now has the burden of his own affairs upon his hands, and this is about all that each can well attend to, and they have not the zeal and interest in the cause of God which would carry them very far beyond this. In the matter of publishing a French paper no one is thoroughly competent to assist in the difficulties of the French language, and those most competent to help, especially if they could take some time to improve themselves, do not see how to devote much time to such work. It is in the highest degree important to have a paper at the earliest day possible. Under difficulties which have severely tried my courage and patience, I have labored to prepare for this. I pray God for such helpers and for such assistance from his Spirit and providence as shall make this possible. We have printed three thousand copies each of the first five tracts which have been prepared for translation. We have funds for printing others so soon as they shall be translated.

4. Individual Sabbath-keepers are scattered in Holland, Denmark, Norway, Sweden, and in Central Europe. With respect to these, I renew the suggestion made in a former letter. It is true that we lack experienced laborers for the work in the United States. I will therefore make no direct request for the coming of any of these unless in the providence of God it shall seem duty for some of these to be sent. But I do ask whether there are not young men of some or all of the above nationalities who have a good understanding of the truth, a knowledge of English as well as of their own language, a voice adapted to public speaking, and a real missionary spirit, who might be sent as helpers? If the General Conference Committee can find such persons, and if they see fit to send them I will go with such brethren to their several fields of labor and remain with each till he shall be fairly under way in his work, and then as I shall be compelled to leave him, I will maintain constant correspondence with him and hold myself in readiness to go to his assistance at any time. I ask special attention to this suggestion, unless some other seems better. But I beg for something to be done. God has been at work in these countries, not only through Sabbath publications from America, but, that he may show that this is his work, he has been raising commandment-keepers among people who have no knowledge that such Christians exist in the

United States. I beg, then, for strong young men in the cause of Christ. And if in addition to these any of our experienced laborers may be sent to Europe I shall be more grateful than I have words to express. Undoubtedly we shall need pecuniary assistance. Yet I do not plead for this. But I beg with tears for men, true-hearted men of God, to enter this great harvest field. As to means, I feel safe to pledge the brethren in Switzerland and in Germany to do their whole duty. I have frankly said that in my judgment those of this country are not fully possessed of the true spirit of consecration and of sacrifice. But they have experienced reverses which have had their natural effect. I am encouraged, however, to hope that they will yet stand in the front rank with those who live alone for Christ.

As it is God alone who can give the increase or make the work in Europe a success, I beg that all who have an interest in this work will offer fervent prayers to God that his special blessing may attend it. Deeply do I feel that the period for our work is now. We are hastening to the Judgment, where we shall be rewarded according to our works. It will be a terrible mistake if we come up to this great day of decision with our work undone, or done in so imperfect a manner that the Judge will not accept it.

I gratefully acknowledge the reception of several copies of Bro. Smith's excellent Sabbath poem, from some unknown friend. Also I have received from several friends copies of the Review, which after reading they have sent for distribution here. I will, to the best of my judgment, execute the wishes of the donors. Also several unknown friends have kindly sent me American papers and publications. I gratefully acknowledge these. I do not allow myself time to read them, but I am glad to glance them over so as to have some idea of events in America. Papers or pamphlets bearing upon important passing events will be thankfully received.

I have one special request to make. Dr. Akers, in 1873, wrote a series of articles in the *Central Christian Advocate*, a Methodist paper published at St. Louis, in reply to my review of his Sabbath theory. The first article was published in the *Advocate* of Nov. 26. I have made earnest efforts to procure these articles, but have failed. Though I have no immediate present use for them, yet they may be of some importance hereafter, and if they are ever secured it must be soon. If any of our friends who live in Missouri or in the States bordering upon it, will endeavor to obtain from their Methodist friends the papers containing this series of articles they will place me under lasting obligation to them.

My heart is wholly bound up in this sacred work. I have no desire but to live in the service of God. I do not ask that my burden shall be light, nor my situation pleasant, but I pray that while I live I may be the means of leading men from sin to righteousness.

J. N. ANDREWS.

La Coudre, Neuchatel, Sept. 20.

The California Camp-Meeting.

THE California Camp-meeting is in the past, and we trust it has not been without some good results to the cause. The location was chosen, not only because it was central and would well accommodate all the churches, but because it was near to San Francisco, the central point of labor in this State. To find shade and water in any point accessible by railroad is difficult in California, and the free offer of a ground fitted for "picnics" so near the city, with good water, and reasonably good shade, seemed providential.

This much in its favor. But its situation in Marin Co., north of the "Golden Gate," west of the bay, makes it almost isolated; and as it is only reached from the city by steamboat and railroad, and the times of sailing were not frequent, the meeting was not so largely attended as was expected. We were informed that the attendance was not as large as it was last year in Napa Valley. Yet there was a number from the city sufficiently large to thoroughly spread abroad a knowledge of our work, and we hope it may be the means of adding to the success of the tent-meeting which it is contemplated soon to hold in San Francisco. The attendance of our people was good. Besides the preaching tent, 60 by 96 feet, there were eighty-eight tents, and about four hundred people were camped on the ground.

We were much disappointed to learn that Bro. and Sr. White were detained by the deeply interesting work going on in the East, so that

they could not arrive on the ground before Sabbath morning. But all took hold with courage to carry on the meeting until their arrival, and the interest seemed to rise from the beginning. The speakers enjoyed considerable freedom, and the social meetings were generally good.

Bro. and Sr. White arrived on the ground about 11:20 A. M. on Sabbath. Bro. White immediately took the stand and gave a timely discourse on 1 Thess. 5. The argument showed that there is a time pointed out in the prophecies when we are to look for the coming of the Saviour, and to know that his coming is near; that it would have been wrong and unscriptural to look for him before that time; that a special work will be done for the people of God in that time to prepare them for the coming of that day, and that special responsibilities rest upon us in view of this work. It was instruction suited to the hour.

Sabbath afternoon Sr. White spoke on the subject of the barren fig-tree. Though clear and forcible in her statements of the truth, she was laboring under a severe cold taken on her journey, and it was with great difficulty that she could occupy her time on account of hoarseness. But the word took effect, and when an invitation was given to come forward for prayers many willingly moved out. Having been present on many such occasions we are free to say that we never saw a time when there was a more general deep feeling in the congregation. Not only those who came forward, but the whole people, seemed moved, and the Lord came near in our prayers.

On first day, the preaching was designed to meet the wants of those who do not understand our faith and also the wants of the church. But a large number of believers seemed to think the labor was altogether for the former class, and thus lost sight of their own need. This caused a declension of feeling from which we fear they did not recover during the meeting.

Monday was a profitable day. All the meetings were spirited, and the speakers enjoyed freedom.

Tuesday morning at half past eight we repaired to a stream fed by mountain springs where Bro. Loughborough baptized seventeen. The speaking was generally in the freedom of the Spirit during the day.

On Wednesday also there was great power in the word spoken. In the afternoon, instead of the usual sermon another baptismal season was enjoyed. Bro. White and Loughborough both officiated. It was a season ever to be remembered by all present. The pool of water was about eight feet wide, the trees overhead interlocking their limbs in a beautiful arch affording a welcome shade from the heat of the clear-shining sun. The sloping banks were literally packed with interested spectators, and more than all, the Spirit of God was present to bless. Twelve more were baptized, making twenty-nine in all. A number of these there made their first start in the Christian life, and several others had but recently embraced the faith.

One case we cannot forbear mentioning. It is that of a daughter of Eld. Z. Campbell who is extensively known as a preacher and more especially as a writer among the no-law Adventists. She and her husband, came to the meeting with personal friends through whose kindly influence they had become somewhat interested. Hearing the clear evidences of our faith they both embraced it fully, and she was baptized, rejoicing in the light of God's moral law. Her intelligent testimony, coming from a full heart, thrilled the hearts of the whole assembly with joy. Many other interesting incidents we omit for want of time to mention them.

The cause of present truth has true-hearted friends on the Pacific Coast, and the Lord is with them to give success to his own cause. This work is of God and not of man, and it must triumph.

The closing meeting was advertised for 5:30 Thursday morning. But as a large number had to remain on the ground till near the middle of the day, another meeting was called for 8 o'clock. This was one of the best social meetings, if not the very best, enjoyed on the ground. The testimonies were all brief and pointed, and they manifested a love for, and confidence in, the truth which were truly cheering. Every lover of the third angel's message who attended this meeting left the ground comforted and strengthened.

We hope that more experience in this work will remedy one fault which extensively prevailed. It was the neglect of children by the parents. Many did not seem to realize that the children might be benefited by the meeting, and seemed inclined to let them play away from the meetings, while themselves went up to worship. By the direct efforts of Bro. and Sr. White a great

change was effected, and we hope the remembrance of nearly two score of children who came forward for prayers, some of whom were baptized, may incite the parents to labor for the children, even at their homes. This is the closing message of salvation, and its work is to "turn the heart of the fathers to the children, and the heart of the children to the fathers." Children love this truth wherever proper attention is paid to them, and the parents must feel a responsibility to lead them to the Saviour.

As the church in San Francisco have resigned their hall in anticipation of the tent's being pitched there after the camp-meeting, a large body of that church came over to Oakland Sabbath morning, and with the Oakland church crowded the hall full. After speaking to them, we gave room for a social conference season, and the testimonies were all in one direction, namely, that they had all received a blessing in the camp-meeting, and were thankful that it was their privilege to attend it. This was to us the very best evidence that the camp-meeting was a success, and will tell to the final good of the cause of truth.

Personally, we must confess to the gratification it afforded us to form a large acquaintance with the friends in this State. We met a few old friends, dear to us in "the States," and many new ones, equally dear for the truth's sake. God bless the cause and its friends in California. J. H. W.

Watch for Openings.

THE prophet Habakkuk gives utterance to the following: "I will stand upon my watch, and set me upon the tower, and will watch to see what the Lord will say unto me, and what I shall answer when I am reprov'd [argued with, margin]." If we would be instrumental in doing good, it is necessary that we stand in the counsel of God, and watch every opportunity to exert an influence that will gather with Christ. There will be no lack of opportunities for doing good when our hearts are alive in the cause of God. If our thoughts are constantly employed upon our own interests, worldly schemes and plans will involuntarily seek for utterance, and even the Sabbath hours will not yield to us their sweet, hallowed influences; for worldly enterprises and interests will engage our thoughts.

God is preparing hearts to receive the truth upon our right and upon our left; and he has committed to us talents of influence by which we can reach hearts. It is the providence of God that brings us in contact with such individuals as may be benefited by our influence. The great day of reckoning will reveal the nature of the influence which we have exerted upon them, and our reward will be according to our works.

A few years ago, while traveling from one State to another, I found myself in company with a young lady with whom I had frequently conversed upon the subject of religion. But the perfect indifference with which she had ever treated the subject led me to the conclusion that I would never again speak to her about the salvation of her soul. I changed cars; and to my surprise I found that she also made the same change, and we were again in the same coach. I began to think that perhaps God's providence was in this, and decided that I would converse with her once more relative to her future interests. At my first question, she covered her face with her hands and burst into tears. The result was that she gave her heart to God, and in a short time followed her Lord in baptism. This occurred about seven years ago, and her life has been exemplary ever since.

Angels are continually at work preparing the soil of the heart to receive good impressions, and shall we not be co-workers with them? Shall not our hearts be alive to the spiritual wants of those with whom we associate? If we live far from God, the living connection with him will be broken, our hearts will be indifferent to the needs of others, and our souls will be full of unbelief and darkness. Then, instead of being light-bearers, we become clouds of darkness, and thus unite with evil angels in their work. Our error is then twofold; first, we do not recognize the providence of God; and, secondly, if we find a poor sin-sick soul seeking for the healing balm, we are in no condition to render the assistance needed.

If we stand in the counsel of God, we shall ever recognize the voice of the good Shepherd. "My sheep," says the Saviour, "hear my voice, and I know them, and they follow me." David had a happy experience in this direction, hence he exclaims, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance."

We believe in a truth which is to find its way to the hearts of the honest everywhere. We profess to believe that those to whom God has committed this precious light are the chosen channels through which it is to reach "many peoples, and nations, and tongues, and kings." But how many are acting in harmony with this faith? How many are anxiously watching every opportunity to speak a word in its behalf? And where are the persons whose hearts are filled with joy at such openings? The truth is written out in tracts and pamphlets, and almost constantly there is an interest to read outside of those whom our efforts reach. In view of these facts, shall we fold our hands and rejoice in the prosperity of the truth, and say that we will wait until openings come to us? The openings are abundant, and it is for us to find and fill them. The fields are white already for harvest, and the Lord of the harvest bids us enter them, and whatsoever is right we shall receive. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

S. N. HASKELL.

Explorations and Discoveries in Nineveh.

"MR. GEORGE SMITH'S late work, giving a detailed account of his discoveries in Nineveh in 1872 and 1873, deserves a somewhat more extended notice than has yet appeared in the columns of the *Interior*. It may be known to your readers that Mr. Smith, becoming interested some years ago in Oriental Antiquities, applied to Sir H. Rawlinson for permission to examine the large collection of paper casts of Assyrian Monuments in the British Museum, and there found and deciphered a set of tablets containing the Chaldean account of the Noachic deluge. The interest which was awakened by the publication of this valuable relic of antiquity led the proprietors of the London *Daily Telegraph* to offer one thousand guineas for further researches in Nineveh, and Mr. Smith, selected to conduct the expedition, gives us the results in his recently published work. These results we summarize as follows:—

"1. The discovery of additional tablets containing many lines wanting to make the previously found account of the deluge complete. We now have nearly the whole of the Chaldean record of this important event.

"2. The discovery of tablets containing fragments of the history of Sargon, king of Assyria, detailing the expedition of this monarch against Ashdod, mentioned in Isa. 20:1.

"3. The discovery of an important syllabary which furnishes a key by the Assyrians themselves, by which the cuneiform characters may be deciphered, and the correctness of former readings tested.

"4. The discovery of sculptures and mounds, yielding inscriptions, stating that they came from the temples of Nebo and Merodach, two noted names frequently met with in Scripture history.

"5. The discovery of bricks inscribed to Tiglath-Pileser who conquered Israel about B. C. 745.

"6. The discovery of a terra-cotta inscription of Sennacherib, the well-known assailant of the chosen people, whose disastrous expedition into Palestine, B. C. 726, is mentioned in 2 Chron. 32.

"7. The discovery of tablets whose inscriptions make frequent reference to Erech, the city named in Gen. 10:10. In one of the tablets, named by Mr. Smith the "deluge series," the conquest of this city is described.

"8. The discovery of a tablet whose inscription confirms the Mosaic account, that in the days of Abraham Babylonia was under the dominion of Elam, or Persia.

"9. The discovery of a tablet containing on one side a deed of land given by Merodach Baladin, king of Babylon, mentioned in 2 Kings 20:12, 13, and Isa. 39:1, 2; and on the reverse side emblems of gods whose aid is invoked to punish any violations of the rights and privileges granted by the deed.

"10. The discovery of tablets with inscriptions relating to Shalmanezar, the Assyrian king reigning 1,300 years B. C., and mentioned prominently in 2 Kings 17:18.

"11. The discovery of a tablet containing such a minute history of Assyrian conquests that Sennacherib's statements to the children of Judah contain no idle boast. Compare 2 Chron. 32:9-17, with Smith, pp. 243-245.

"12. The discovery of a tablet of Tiglath-Pileser in which the name of 'Azariah of Judah' is frequently and specifically named, and his defeat by this Assyrian king distinctly recorded.

"13. The discovery of other tablets of the

reign of Tiglath-Pileser, in which the names of Azariah and Jehoahaz, of Judah; Menahem Pekah and Hoshea, of Israel; Reson, of Damascus, and Hiram, of Tyre, are prominently mentioned, and many historical incidents with which these persons are connected in Scripture explained and confirmed. Tiglath-Pileser's campaign into Syria to assist Ahaz, king of Judah, is also given. This is a very valuable tablet, fully confirming many statements in 1st and 2d Kings.

"14. The discovery of tablets which supplement and confirm M. Bottas' previous discoveries touching the expedition of Sargon against Ashdod; still further illustrating the statement in Isaiah 20:1.

"15. The discovery of several new inscriptions concerning Esar-Haddon, son and successor of Sennacherib, prominently mentioned in 2 Kings 19:37; Ezra 4:2, and Isa. 37-38.

"16. The discovery of an inscription upon the eye-ball of an image of Nebo, making mention of Nebuchadnezzar; also the discovery of three other cuneiform texts of the reign of this monarch on dated contract tablets.

"17. The discovery of one text of Evil-Merodach, the son of Nebuchadnezzar, the king who released Jehoiakim from prison. 2 Kings 25-27.

"18. The discovery of a tablet belonging to the reign of Nergal-Sharezer, who ascended the throne of Babylon on the death of Evil-Merodach. Compare Jer. 39:3, with Smith, p. 386."

The above is from the *Interior*, Chicago. These late discoveries are of great value in establishing the truthfulness of the Bible records. An abundance of such evidence is constantly being brought to light. In this skeptical age God is willing to give his people the strongest evidence on which to rest their faith.

D. M. CANRIGHT.

The Two Descriptions.

My hearers, am I not stating truth when I say: Go where you will, either to the platforms of Bible societies, or to the pulpits of churchmen, or dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel? You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be; that the world is mending every day through the influence of the religious example, and that we may shortly expect the triumph of the gospel—the fulfilment of the promise that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions; however modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord that until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity; that the tares should grow together with the wheat until the end of the age—not the end of the world, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus Christ is the Lord? When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation.

The apostle Paul informs us that iniquity, which, at the beginning of the dispensation, only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that "in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; . . . ever learning, and never able to come to the knowledge of the truth; . . . men of corrupt minds, reprobate concerning the faith; and that "evil men and seducers shall wax worse and worse, deceiving and being deceived." And the apostle Peter gives this addition to the awful picture: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Here are two descriptions of the last days—the present age—as widely different as two descriptions can possibly be; the first is of man's drawing, and the second of God's. Which of the two will you believe?—*Rev. Robert Atkins.*

IN DUE SEASON.

Ye who sow with anxious yearning
And your tireless vigil keep,
Waiting, watching, patience learning,
"If ye faint not, ye shall reap."

Though the harvest long delaying
Cause you, sorrowing, to weep,
Still believe this faithful saying—
"If ye faint not, ye shall reap."

Ground now dead and barren seeming,
Blooming shall awake from sleep,
For the promise rises beaming—
"If ye faint not, ye shall reap."

Seeds of truth around you flinging,
On fair mead and rugged steep,
In your ears one truth be ringing—
"If ye faint not, ye shall reap."

Fearless tread the path of duty,
Joy shall cause your hearts to leap,
When, from fields of golden beauty,
"If ye faint not, ye shall reap."

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubt-
less come again with rejoicing, bringing his sheaves with him.

Rolla, Missouri.

Our meetings in Rolla have closed at last. They continued over four months, though I was absent myself about a month, during which time Bro. Allen labored as he was able. Since my last report, I have labored hard to bring to a decision all who could be reached. Bro. Allen was called away on account of poor health and because he was needed at home, so I was left alone with the tent for several weeks. I preached nights and talked days, and labored very hard. As a result, I leave forty-three who are determined to keep the Sabbath of the Lord; thirty-eight of these signed the covenant. There are others of influence and standing in the community who, I believe, will yet take a stand with us.

From the first, there has been a great effort from many quarters to hinder the work. At times the prospect was very discouraging, and it seemed as though there surely would be a failure. But I felt determined not to leave the work to ravel out, like a stocking partly knit, if it was possible to bring it to a better state, remembering the counsel of one who has given us all valuable instruction on this point. Among those who have been greatly benefited by the meetings are several who had become almost if not quite infidels. Nothing but the present truth could have reached them.

We were very fortunate in securing the hall just vacated by the Baptists for our place of meeting. We had to put a stove into our tent just before the meetings closed, the weather was so cold. We obtained twenty-four subscribers for the *Voice* or the *Review*, six for the *Reformer*, and fourteen for the *Instructor*, and sold quite a quantity of books. It is very hard to obtain money in that part of Missouri. There was much sickness, which interfered seriously with our meetings as many could not attend during the last few weeks on that account. Seven were baptized. Since the discussion, our opponents have kept exceedingly quiet. The discussion had a very excellent effect, as it settled the minds of many. Our victory was complete.

I shall now labor in the Iowa and Nebraska Conference. God has been very merciful to us in rewarding our poor labors with some increase, for which we feel very grateful to Him. We are of good courage to labor on in this blessed cause. Bro. Allen will meet occasionally with the friends in Rolla this fall and winter. We hope there will yet be a strong church there.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Oct. 6, 1875.

Minnesota.

In the good providence of God, after an absence of some six weeks, during which time we enjoyed pleasant seasons with our families, and with the brethren of the Wells, Mankato, Kenyon, Concord, Medford, and Hutchinson churches, in quarterly meetings, we are again in our field of labor. We reached Round Grove Wednesday evening, the 22d, with our tent, and have it pitched on a beautiful grass-plot in front of the residence of one of the brethren. We find the company all steadfast in the faith, though some of them are in trial by reason of opposition from sources which render the trial very severe and hard to be borne, but we trust and pray that the grace of God may be sufficient for them.

We held our first meeting in the tent on

Friday evening, and yesterday met in the school-house where we held our meetings last summer, and had an excellent Sabbath-school and social meeting, in which our hearts were made glad by witnessing the growth of those who had taken hold before we left them, and in finding that some others had embraced the truth while we were absent, and also that a goodly number of the children desire to learn the way to life and find a home in the everlasting kingdom. Several are taking hold of the health reform, and have given up their tea and tobacco. One sister, seventy-two years of age, has laid away her snuff-box, having no further use for it. Several persons were in to-day to hear us for the first time. We confidently expect that there are others in this community who will yet hear the truth, and will investigate, believe, and be saved.

There has been a strong effort made by some would-be-leaders in the community to prejudice the people against us and our cause, and some of the brethren have suffered pecuniary losses on account of their faith; but we believe that these things will all work for the confirmation of the brethren, and the furtherance of the truth. We believe that the Lord is at work, and we desire the prayers of our brethren that we may work in harmony with him.

D. P. CURTIS,

L. H. ELLS.

Round Grove, McLeod Co., Sept. 26, 1875.

Central Iowa Tent.

Six weeks ago, the tent was pitched in this place. An earnest, energetic effort has been put forth, and, as the result, about thirty are keeping the Sabbath. Many of these never had made a profession of religion; others have been led by the light they have received to more fully give their hearts to the Lord, and to more understandingly accept Christ as their Saviour, by receiving the truths of the third angel's message. Many are convinced of duty, yet hesitate to decide. With few exceptions, all who have heard what has been spoken acknowledge the truth of our positions.

Presentiments in the minds of some here seem to have prepared them to hear and obey the truth. We believe the Lord guided his ministers to this place in answer to prayer. The people generally are very friendly and hospitable, and by their liberality our expenses have been greatly reduced. May the Lord reward and bless them. The weather is very cold for tent work, but with the tent closed as closely as possible, a good heating stove set up in it, and good backs to all the seats, it is made quite comfortable, and even attractive. The interest still seems to be good. The congregations average about one hundred. How long we shall remain here is undecided. The ministers of the place, thus far, have made no public effort to oppose the doctrines preached in the tent.

On account of business, Bro. McCoy was called home a short time ago, and the burden of the work now falls on my brother. Pray that fruit of the effort put forth at this place may be seen in the kingdom of God.

A. KILGORE.

Nevada, Oct. 1, 1875.

Gratiot Co. Quarterly Meeting.

THE quarterly meeting of the Ithaca and Alma churches is in the past. Bro. A. N. Fisher met with us, and spoke on the occasion. It was a profitable meeting. The word so earnestly spoken, the touching appeals, and the powerful exhortations, must certainly have found a lodgment in the hearts of those present. We judge so also from the testimonies that were given. We can but thank God that we were permitted to meet together. Let us earnestly strive to profit by what we have heard. Let us search our hearts, see that our motives are pure, live near to God, and so finally have a part in the heavenly inheritance.

R. F. PHIPPENY.

Ithaca, Oct. 6, 1875.

Wisconsin Tent, No. 3.

CLOSED tent labor at Osseo, Sept. 28, 1875. God has brought seventeen into the truth there. Others are interested. Bro. Jordon's labors were blessed of God. He remains at Osseo to labor. I am praying that I may know and do the will of God. I often weep while viewing the fast ripening field.

D. DOWNER.

Galesville, Wis., Oct. 6, 1875.

Report of Maine Tract Society Meeting.

The third annual meeting of the Maine T. & M. Society was held on the campground in Richmond, Sept. 6, 1875, according to appointment. The President in the chair. Prayer by R. S. Webber.

The secretary being absent, Bro. T. Bryant was chosen secretary *pro tem*. The minutes of the last meeting were read and accepted, after adding report of Dist. No. 2, which was not received in season.

The Nominating Committee was appointed by the Chair. S. B. Gowell, A. W. Law, and J. A. Davis, were appointed said committee.

Report of labor for present quarter is as follows:—

No. of members, 162; reports returned, 28; No. of families visited, 38; letters written, 13; total amount of money received, \$33.51; No. of subscribers for *Review*, 1; *Reformer*, 1; distribution of reading matter, *Reviews*, 67; *Instructors*, 11; *Reformers*, 41; tracts and pamphlets given away, pages, 37,434; value, \$47.75; total number of names sent to Office during the year: For *Voice of Truth*, 102; *Reformer*, 58; *Review*, 3; *Instructor*, 3.

Value of books on hand, \$185.82

Amount due the Office, 59.09

Sent to Office Sept. 10, 50.00

Balance now due, \$9.09

The report of the Nominating Committee being called for, the following names were presented: For President, J. B. Goodrich; Vice President, R. S. Webber; Secretary, Amos Holt; Treasurer, J. E. Baker. Directors: Dist. No. 1, T. S. Emery; No. 2, E. Lobdell; No. 3, Enos Leavitt. These candidates were all duly elected.

Meeting adjourned *sine die*.

J. B. GOODRICH, Pres.

T. BRYANT, Sec. *pro tem*.

Doing and Being.

DID you ever think, dear reader, that one might do a great many things that he ought to do, and yet come very far short of what he should be? It is one thing to do, and yet quite another thing to be.

The Bible is replete with instruction as to what we should do; and we, as a people, speak much about doing. Action, not profession alone, helps to make up the Christian character. Says Christ, "Who-soever shall do the will of my Father;" "They that hear the word of God, and keep it;" "If ye do whatsoever I command you." In all these, a blessing is pronounced upon those who do. And Peter declares in regard to certain things, "If ye do these things, ye shall never fall." Again, James says, "To him that knoweth to do good, and doeth it not, to him it is sin."

Now it seems to me to be a fact that one may, to outward appearance, do these things, or many of them at least, may keep the Sabbath, may profess much zeal, may attend upon religious duties, and yet not be what he should be. Now listen, "Be patient." How many impatient—Christians, I was going to say, but they are not wholly Christians if they are impatient—there are. Again, "Be kindly affectioned one to another with brotherly love." How many times do evil surmisings and jealousies arise instead of love. "Be gentle to all men." "Be ye holy." "Be perfect." "Be of good comfort"—not always fretting. "Be of one mind." "Be ye therefore followers of God." Simply professing to be a Seventh-day Adventist will not make us followers of God. It is no outside work. "Be pitiful." "Be courteous." Politeness is befitting a Christian in every sense of the word; and, "finally, my brethren, be strong in the Lord."

Inasmuch as we are so liable to be deceived in ourselves, let us see how the apostle uses the word with not, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." If we sow to the flesh we shall reap corruption. God help us to do, and while we try to do, may we also be just what we profess to be—lights to the world. Let us not be deceived in ourselves, and thereby deceive others; but let us dig deep, build upon the rock, and in thus doing be saved at last.

H. F. PHELPS.

LIVE in the sight of God. This is what Heaven will be—the eternal presence of God. Do nothing you would not like God to see; say nothing you would not like him to hear; write nothing you would not like him to read; and read nothing of which you would not like God to say, "Show it to me."

As the Dew.

WHEN God selects the dew as the image of the working of his Spirit upon the spirit of man, he selects, perhaps, the gentlest, as well as the most beautiful, emblem which the whole range of nature supplies. Yet in the settling of the dew, at first as an invisible film of moisture, its gathering into dew-drops, its absorption by the plant, is involved the mighty forces by which the worlds are formed and guided in their orbits. Destructive forces are often noisy and violent. In the emotions, speech, and conduct of men, violence is often a sign rather of weakness than of strength. The Holy Spirit is so gentle in his working just because he is almighty. So it was written of Him to whom the Spirit was given not by measure: "He shall not strive, nor cry, neither shall any man hear his voice in the streets." His doctrine is dropped as the rain, and distilled as the dew, as the small rain upon the tender herb. Men's hard, haughty, flint-like hearts, which the lightning could not melt nor the earthquake rend, were won and subdued, they knew not how, by the meekness and gentleness of Christ. He was as the dew unto Israel.

How often Christians rebel against this character of divine grace! They want sudden, violent emotions; convictions of sin to make men weep and beat their breasts, and cry out, "What must I do?"—raptures to lift the soul into paradise, uncertain whether in the body or out of the body; gifts to convert hundreds by a single sermon; love to Christ so warm that self-denial will be no trouble, and martyrdom be coveted as a luxury; impressions so irrepressible that doubt shall be slain on the spot, never to rise again. We wish for Niagara, not "the dew." But God who best knows how to carry on his own work says, "I will be as the dew unto Israel."

The words shadow forth the secrecy of the working of divine grace. How silently, how secretly, the dew fulfills its gentle ministry! Every one takes notice of it when it lies thick on the grass and drips from the trees and hedges in the morning sunshine, and each dew-drop sparkles like a diamond and is colored like a rainbow. But who can tell when it began to fall? You were walking at sundown on the greensward that had seemed all day as dry as dust. A slight chill crept over you, scarcely perceptible; stooping, you swept your hand over the grass and found it damp. The dew was there, but you could not tell when its first cool, reviving breath stole out of the warm twilight upon the thirsty herbage. Through the dark night it gathers, obeying most fixed laws, yet with the most delicate, incessant variety of operation, never two nights, two hours, quite the same. The morning light reveals its abundance and beauty, and in the unclouded sunshine it vanishes.

Even thus secretly, silently, mysteriously does the Spirit of God often work. Not, indeed, always. Sometimes his visitation is like the rain of summer, heralded by thunder and lightning, every drop visible in the open sky, and the gathered torrent rushing down the streets and highways. But churches are not to suppose they can be revived only by Pentecostal showers. Christians are not to be discontented with themselves or with one another because they cannot fix the day and hour of their conversion to God. The blessing may be just as real, possibly even more precious, if it comes "as the dew."

This image represents to us, moreover, what we may venture to term the humility of the divine Spirit. It is written that God humbled himself to behold the things done in Heaven and upon the earth. The disdainful pride of human greatness, which scorns to pay attention to what is little and lowly, is at the very farthest remove from the likeness of God. What a tiny thing is a dew-drop! Yet it is a vast globe compared with one of those minute particles, or molecules of water, of which it is made, and by means of which God carries on his work, in building up the plant-tissue and providing food for man and for beast. Nowhere is divine power so marvelously displayed as in the realm of the infinitely small.

If in the natural world God works by what is least, we may infer by analogy that in the spiritual realm Christians are very wrong in despising what is least. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

It is not enough that we keep open the eye, the ear, the hand, of the spirit; all the invisible pores of our spiritual nature need to be kept open likewise, if we would inherit the blessing which comes "as the dew."

The inexhaustible fullness of divine grace, and also the conditions under which it works, are forcibly presented under this image of the dew. Where did all this treasure of dew—these countless millions of purest water drops—come from? Even from the very air which seemed so arid while the plants faded in the

scorching sun. It was all there all through the summer day. What hindered it from falling? Only the sunshine. God had to withdraw one blessing to make room for the other. The Spirit of God is ever near to us in unexhausted fullness, illimitable power. How easily the dew may be hindered! The shadow of a cloud is enough to prevent its gracious ministry, and keep Gideon's fleece dry when the herbage all around is drenched. You have prayed, it may be, sincerely, earnestly for the dew of God's grace to bathe your thirsty spirit, purifying, refreshing, fertilizing it. What hinders? Perhaps, while the hot sunshine of worldly prosperity (which also you have prayed for) rests on you it cannot descend. God may see the cold shade of trial, loss, disappointment, the dark night of weeping to be the indispensable conditions for the fulfillment of this prayer. Then, as all earthly scenes of beauty and familiar home-marks of joy grow dim, and the night breeze blows chill, the stars of promise shall shine bright in the cold, clear sky, and love beyond all earthly love, peace passing understanding, faith that overcomes the world, and even joy unspeakable and full of glory, shall descend and fill the heart which had no room for them before.

God only knows what this promise means, and how and when it can be fulfilled. It will be "as the dew."—*Christian Weekly*.

A Lesson from David's Experience.

"TRULY God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." Ps. 73:1-3.

The experience of the psalmist is of great value to the people of God. In this psalm, he tells us of a great trial he had passed through. Here he shows us the danger of backsliding by looking at the ways of the wicked. He says his feet were almost gone; his steps had well nigh slipped, because he was envious at the foolish, when he saw their prosperity. He noticed that they are "not in trouble as other men; neither are they plagued like other men;" that "their eyes stand out with fatness; they have more than heart could wish."

He heard them speak loftily, and "set their mouth against the heavens." He said, "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning."

These things nearly overthrew him; for he said, "When I thought to know this, it was too painful for me." And thus he was in doubt as long as he let his mind dwell on these things. But he said, "I went into the sanctuary of God; then understood I their end." He learned here that the words and deeds of men are all recorded; that "God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." Like Isaiah, he must have seen into the sanctuary of God when the intercessor's work is over. Of this time, Isaiah thus speaks: "And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. . . . And he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies." Isa. 59:16-18.

David continues: "Surely thou didst set them in slippery places; thou castedst them down into destruction." He could now see that the situation of the wicked was not desirable. Although they have a pleasant time here while living in wickedness, their sure end is destruction. These things he understood when he went into the sanctuary of God. And now he looks back where his steps had well nigh slipped, and says, "Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant." Yes, it is foolishness to envy the wicked and doubt God's goodness because of afflictions. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. David learned this; for he says (Ps. 119:71), "It is good for me that I have been afflicted; that I might learn thy statutes." If we could always have prosperity, and no trials or afflictions, we would be in danger of thinking this world good enough for us. And we would be very likely to set our affections on the perishable things of earth, and perish with them.

After David had considered the end of the wicked, he turned to the Lord. "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in Heaven but thee? and there is none upon earth that I desire beside thee." Oh, that we could all

say so! And why can we not? David tells how he arrived at this state of mind. "But it is good for me to draw near to God; I have put my trust in the Lord God." God is the same yesterday, to-day, and forever. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. . . . He also will hear their cry, and will save them." Ps. 145:18, 19.

Let us draw nigh to God and call upon him in truth, and we too may receive his blessing.

"Though the way of the wicked may prosper,
And be sprinkled with flowers so gay;
Though wide be the path that they travel,
And pleasant and easy the way;
Though no troubles their path may encompass,
And triumphant through life they may go,
I'll envy them not; for their journey
Ends only in sorrow and woe.

"Dear Saviour, thy promise is precious,
Thy guidance I evermore crave.
Oh! help me to walk in thy footsteps,
And trust in thy power to save.
Oh! give me a place in thy kingdom,
When life with its turmoil is o'er;
Let me dwell with the King in his beauty,
And I ask, oh! I ask for no more."

G. V. KILGORE.

Centerville, Kansas, Oct. 2, 1875.

Believest Thou This?

"THE great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." Zeph. 1:14. Yes, I believe this, say my brethren and sisters. I believe that we are nearing the close of probation, and that the vials of God's wrath will soon be poured out upon the defenseless heads of those who transgress his holy law. But we ask, What are you doing toward saving precious souls from this merciless storm? Do you truly believe that the day is fast drawing to a close? that the shadows of evening are fast lengthening? and that time for labor in the vineyard of the Lord will soon be among the things that were? Do you know that members of our own families are gliding down the stream of time unconscious of their peril, and unwarned of the approaching judgments of God?

In view of the calamities about to fall upon our world, what is the duty of every member of the Tract and Missionary Society? Let the great apostle answer: "Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12. The apostle would have us realize the importance of immediately engaging in the work connected with the cause of God. If we have greater light than those around us, then we should disseminate that light that it may shine upon the pathway of the weary pilgrim and lead him to Christ.

The third angel's message is to go with a loud cry. It is no local affair. Had it been the work of man it would have come to naught long ago; but it is the work of God which man cannot overthrow. It is his truth. It is not to be looked within our own breast—to be shut up in secrecy. The truth never has been confined to individuals. It is for the world. And it is not reasonable to suppose that the closing work is an exception to this rule. It courts publicity. It invites all to come to the light, and accept of proffered mercy. And the command from the Captain of our salvation is, "Go ye into all the world, and preach the gospel to every creature." It is not necessary that we should all be preachers in order to obey this divine command; for if all were preachers where would be the hearers? But we can go out into the white harvest field, and gather sheaves for the Master's garner.

Now is the time for us to work energetically. Soon it will be too late; do not wait for a special manifestation of God's Spirit upon you, and think, because you are not what you ought to be that you have no burden to bear, no part assigned you in the cause of truth. There is room and work enough for all, if we will avail ourselves of the opportunities which the Tract and Missionary Society offers. It may to some persons seem like a very small thing to be a colporteur. But to be engaged in the service of God—to be a servant to the most high God, exceeds all earthly honors. Instead of shrinking from the duties naturally devolving upon Christians, especially those making such a high profession as S. D. Adventists, we should deem it a privilege to be co-workers with the Son of God—no matter how humble the sphere in which we move. Oh, for more courage in God, and more faith in his work!

My heart is made glad from week to week by a perusal of the *Signs*, especially the page devoted to the Tract and Missionary work; for scarcely a week passes that we do not read of some precious soul that has embraced the third angel's message, simply from reading our publications. And while the work is moving

with such alacrity upon the Pacific coast, we must not settle back, and rest content upon the laurels already gained in the Tract and Missionary enterprise. We should buckle on the armor anew, and re-enlist for life under the banner of King Jesus. Why is it that some cannot see the importance of entering upon the work of tract distribution as though it was ordained of God? I believe God is willing to bless the labors of those who will consecrate themselves to him. We are not doing one twentieth that we ought to do. Still, with all our indifference in this glorious cause, we expect to hear it said, "Well done, thou good and faithful servant." M. WOOD.

A PSALM OF LIFE.

TELL me not in pleasing numbers,
Death is but a phase of life,
For the soul is dead that slumbers,
And death ends its weary strife.

He who reads the word in earnest,
Finds in searching for the goal:
"Dust thou art, to dust returnest,"
God has spoken to the soul.

Man was placed upon his merits,
With an endless life in trust;
Failing that, his seed inherits
Sickness, death, decay and dust.

At the portals of the garden,
When the hapless pair went by,
God had placed a faithful warden,
Guarding immortality.

And the punishment as given,
Dying, thou shalt surely die,
Sealed their fate 'gainst life in Heaven,
Nailing fast the serpent's lie.

But the blessed Father left them
Not alone in Satan's power;
For when sin of life bereft them,
'T was of hope the natal hour.

In the fullness of the ages,
Christ, the Lord, was born to earth:
"Search the word," its holy pages
Tell you of his wondrous birth.

He in whom the graces blended—
Mercy, truth and perfect love—
Suffered, died, arose, ascended,
To his Father's courts above.

In our faith we hail him Saviour,
Promised help from days of yore,
On whose merits our behavior
Seals our fate for evermore.

If we trust him, though this mortal
Wither, die, and turn to earth,
From the grave we'll rise, immortal,
Quickened by the second birth.

When he cometh in his glory,
His reward is in his hand;
Then will close probation's story,
Abraham's seed possess the land.

—Sel.

Mighty in the Lord.

HISTORY in all its strata is full of the fossilized and rusty weapons formed against the truth which have not prospered. In the very first stratum, we find the club of Cain, which was raised against the faithful disciple of God's truth, but only scarred the forehead of him who raised it so deeply that centuries have not one whit healed the scar. A little higher, we find the rusty spears and chariots of Egyptians lying with the white bones of the warriors as tiles of the sea floor. They were formed against the truth of God to defy the command, "Let my people go;" and when their bearers found God's people flanked by mountains, confronted by the sea, and followed by their armed hosts, they thought God's truth was surely thrust into the inner prison, and its feet made fast in the stocks; but like an earthquake came the rush of many waters, and "the horse and his rider were drowned in the depths of the sea." Their weapons only hastened God's people "forward" toward Canaan, and then were wrenched from them by the waves of God's wrath.

As God's truth "was upon Jeremiah," that he might declare it with his words, so the Spirit of God "was upon Samson," just as directly, that he might show forth that truth by his deeds. Men tried to fetter it with withes, and he broke them with laughter; with cords, and he snapped them with scorn; with the brazen gates of Gaza, and the gates were borne away upon his shoulders. Haman built a lofty gallows, cruelly perfect, to hang this truth, and found God's power could make the man who thought to handle the rope dangle upon it.

God said to Jeremiah: "I have put my word into thy mouth." Men said, "We will put you and your message into silence." But God's power made the prison walls a reflector to send forth his light to the ends of the world, and in that light

every tear of the weeping prophet shines like the stars forever and ever.

The scribes and Pharisees had seen Jesus laid in the tomb, but they remembered, even better than his disciples, that he had said he would rise again, and they wished to seal the stone and set a guard about the tomb, and the governor said: "Make it as secure as ye can." There was a big stone at the door; they added the seal, and stationed the guard; but when they have made it as sure as they can, and have, as it were, cast the truth as it is in Jesus into the inner prison, and made its feet fast in the stocks, suddenly there is a great earthquake, and the sealed stone door is opened, and the bands of death are loosed, and the cry goes forth, "He is risen."—*Sel.*

Just Such Neighbors.

A MAN stopping at a tavern for rest and refreshments began to talk about his journey. He had come from a neighboring town; he was moving away, and glad enough to get away, too. Such a set of neighbors as he had there, unkind, disobliging, cross and contrary, it was enough to make any one want to leave the place, and he had started, and was to settle in another region, where he could find a different set of inhabitants.

"Well," said the landlord, "you will find just such neighbors where you are going."

The next night another man stopped at the inn. He, too, was on a journey—was moving. On inquiry, it was found that he came from the same place from which the former traveler had come. He said he had been obliged to move from where he lived, and he did not mind leaving his home so much as he did leaving his neighbors; they were so kind, considerate, accommodating and generous, that he felt very sorrowful at the thought of leaving them and going among strangers, especially as he could not tell what kind of neighbors he would find.

"Oh, well," said the landlord, "you will find just such neighbors where you are going."

Does it not seem possible that men will generally find such neighbors as they are looking for? Some people are always in trouble; others "follow peace with all men." Who knows but we can have just about such neighbors as we wish for, simply by treating them as we ought to?—*Sel.*

Rest Awhile.

COME apart and rest awhile, men of business; believe me, there is now and then a profitable venture in doing nothing at all—in the power to put business aside, and abiding now and then in a perfect quiet. Things sometimes solve themselves, when we give them that advantage, which refuse to come clear for all our trying. We all know how, by simply taking some perplexity into the deepest silence this side of death—a good night's sleep—we can do better sometimes than if we sat up and wrought at a task all night. When Matthew Murray, of Leeds, wanted to see his way through some sore perplexity in his inventions, and all other effort was of no use, he rested day and night from all noise, and all effort, except the effort an active man has to keep himself quiet; and then the thing he wanted would steal in and look at him, and light on him, and stay as birds used to light on the old hermits, no more afraid of them than of the trees under which they sat.

And, mothers, you too may care and toil incessantly for your little ones, never resting a moment in your devotion; and then because you never do be quiet, but enter into your very closet with a little frock to mend, you shall never be quite able to take the whole sunlight and sum of your motherhood into your heart. You will be so full of care about the bread that perisheth as to miss the bread that cometh down from Heaven. No person in the world needs so much now and then to be still, and open her soul only to the silence, as an earnest, energetic, whole-hearted mother. This eternal activity is almost sure to run at last into shallows, and cheat the soul of its just and right inheritance, the presence of the Heavenly Master, the strength and joy which flow from calm and secret fellowship with God.—*Sel.*

If we love the Bible as we ought, it is dearer to us than life, nearer to us than any of our relatives, sweeter to us than our liberty, and more pleasant than all earthly comforts. All arguments against the word of God are fallacies, all conceits against it delusions, all derisions against it blasphemy, and all oppositions against it madness. We speak to God in prayer; he speaks to us in his word. We should take the candle of God's word and search the corners of our hearts.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Oct. 14, 1875.

The New Office.

We are happily disappointed in the appearance of the *Signs of the Times* building which is nearly finished. The presses are running in excellent condition. No certificates of stock will be issued to eastern brethren who have liberally furnished the Office with presses, &c., at present. Meantime we wish to be considered personally responsible to the donors for all funds forwarded to purchase presses, &c., for the *Signs* Office.

J. W.

CORRECTION. The name, L. Andrews, in our report of the S. D. Baptist General Conference, should be L. Andrus.

U. S.

THE Bavarian *Vaterland* says that, as a proof of the truth of the saying, "The German Empire is Peace," the crowning article representative of German industry at the Philadelphia Great Exhibition will be an immense Krupp gun, for the transport of which it has been found necessary to construct a special vessel. What an emblem of an empire that is peace!

What to Give Children.

PARENTS who wish to please and also benefit their children are often perplexed to know just what to do for them. They are willing to work hard, and to deny themselves for the benefit of the children who are so dear to them. But yet sad mistakes are often made. I was forcibly impressed with the following words from a mother upon this point:—

"When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times; I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a lovely Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."

"I gave them myself," that is often the last thing a parent thinks of doing; but this is just what the dear little ones need the most, just what they will prize the most. Take time, then, parents, and make this offering to your children when they are young, and they will then give themselves to you when you are old.

D. M. C.

Life more than Death.

[THE following from the *Working Church* seems so in harmony with truth, and contains such a rebuke upon the prevailing tendency of the age in the direction indicated, that I send it for publication in REVIEW.

S. B. W.]

Every careful reader of the Scriptures must have observed how little is said in regard to the deaths of those whose history is there recorded. We have an account of the death of one apostle, and only one—James—who perished by the sword; and his martyrdom occupies only one verse (Acts 12:2), and seems to have been recorded only because it was followed by an attempt upon the life of Peter that did not succeed. Nothing is said of John, or Paul, or Peter. The volume which records their deeds "does not sing their requiem;" it is the record of the noble efforts which they made to preach the gospel of Christ while they could travel from one country to another, and could endure hardness as good soldiers, and could offer themselves up a living sacrifice; and does not contain, as we might have fancied it would, any account of the manner in which they left this world, or of the hopes or fears or degree of assurance with which they passed from hence.

Of the emotions of Paul in anticipation of

death, we have some knowledge from his language in the second epistle to Timothy (chap. 4:6-8). But of his feelings when the hour arrived, and the Roman lictors led him forth to die, no account is given. In all of the cases where the death scene is described, special reasons can be seen for making them exceptions to the general rule. In the case of Stephen, for instance, nothing that he did in the living discharge of his diaconate could have been so specially important as the testimony which he gave in the dying hour, as the first of the army of Christian martyrs, to the truth and power of the gospel.

This prevailing silence of the Scriptures in regard to the death scenes of those whose history is preserved for all time, is a significant and very instructive fact. The Bible nowhere makes dying emotions important. It is the living sacrifice that we are called to render. The call of Christ is to service, to work in his vineyard. More important by far is our work while the sun of life is up than our emotions amid the shadows of the setting sun. It is not the death but the life to which we must look for proof of the divine life in the soul. Many physical causes affect the mind in the dying hour. If we have witnessed a consistent, godly work in a professed Christian, we cannot call in question the genuineness of his piety, even though his death-bed experiences may not be what we desired or expected; and on the other hand, we may well tremble for the issue of a life, in a professed Christian, who has not proved his sincerity, however the death scene may seem gilded with glory.

Step by Step.

SAMUEL BURNHAM'S life was one of constant disappointments. He would no sooner begin a course of action than sickness would thwart him. He was in this way kept from college. Because of this he was compelled to give up teaching. By this his literary labors were impeded, and yet his patience was wonderful, and he was never heard to complain. The secret of his endurance and cheerfulness is found in a passage in his diary written twenty years ago, at a time when physicians despaired of his life. He wrote: "If I get well, to God will be all the praise; if not, I hope and pray that I may be prepared to submit cheerfully to anything he may have in store for me." His own life was an exemplification of the advice which he himself gave to a young man before whom the way looked dark: "God will point out the path he wishes you to take. God always makes the next step clear. We are apt to trouble ourselves about the future, but we forget that one step at a time is all we have to take, and that we usually have light enough for that one." And so, whenever the path of his choosing was hedged up, he only said, "God wishes me to do something else," and he did it.—Sel.

DESTRUCTION OF PROPERTY BY WAR.—War is the grand impoverisher of the world. In estimating its havoc of property, we must inquire not only how much it costs and how much it destroys, but how far it prevents the acquisition of wealth; and a full answer to these three questions would exhibit an amount of waste beyond the power of any imagination adequately to conceive.

The annual productiveness of the United States is probably at least \$3,500,000,000. A war of any magnitude would decrease that production one-fifth, or \$700,000,000. This is in addition to the direct cost of the war and the property destroyed.

The waste of property by war is dreadful. The track of an army is worse than the track of a tornado. Before it are fruitful fields, thriving villages, and happy homes. Behind it are devastated farms, forsaken dwellings, and smoldering ruins. Armies seize not only what is necessary for their own support, but destroy, out of mere wantonness, whatever may be of use to the people whose country they are ravishing. Splendid mirrors and costly pianos are dashed to pieces with the ax, and the brand of fire ignites the comfortable farm-house or the costly mansion, and leaves nothing behind but a heap of ashes.—Sel.

EVERY year's experience in the ministry of this country shows the vast importance of scriptural exposition. Let ministers be encouraged to discharge this duty from the advantages to be derived from it, as stated by Dr. Dwight. He says, "I took up the practice of expounding the Scriptures when I was a minister of a parish. I never was thanked so much for any other sermons as for those. For this reason, I think it is necessary to explain the plainer truths of the Scriptures as well as the more intricate."—Sel.

THE happiness derived from doing deeds of kindness is the highest, the purest, and the most lasting of all human enjoyments. The vilest sinner breathing, if he has ever performed a benevolent act in the course of his life, knows this to be true. How strange, then, that so many thousands should ruin health, fortune, and reputation, in pursuit of pleasure that turns to ashes in the end, while they utterly neglect this source of enjoyment, which not only brightens life, but softens the sting of death.

IN deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

THE happiness of the human race in this world does not consist in our being devoid of passions, but in our learning to command them.

THE follies of youth become the vices of manhood and the disgrace of old age.

EVERY good deed that we do is not only a present pleasure, but a prop for the future.

Notice.

THE S. B. treasurers in the Kansas Conference will please send money in drafts or money orders payable to Andrew J. Stover, Treasurer Kansas Conference, Oswego, Labette Co., Kansas.

ANDREW J. STOVER.

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand.

* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

NAPOLÉON, Jackson Co., Mich., Oct. 16, 17, 1875.

Mattawan, Van Buren Co., Mich., Sabbath and first-day, Oct. 30, 31. Hope to see a general attendance at this meeting as the matter of organization will be considered.

Fennsville, Allegan Co., Oct. 23, 24. I shall come prepared to remain here a short time if the interest demands.

There will be opportunity for baptism at each of these meetings. H. M. KENYON.

THE Lord willing, I will meet with the brethren in Trempealeau Co., Wis., at Plum Creek, near White Hall, Oct. 30, 31. At Burnside, Buffalo Co., Nov. 6, 7. We hope to meet a general gathering of the friends of Buffalo and Pepin Counties at Burnside. O. A. OLSEN.

THE next general meeting for the T. and M. Society of Wisconsin will be held at Hundred-Mile Grove, November 12-14. Let all the directors see that the Missionary work in their several districts is reported to the secretary, E. R. Gillett, Monroe, Green Co., Wis., in time for this meeting.

This will be a meeting of much importance. We wish to consider the wants of the cause in our State and lay our plans for winter operations. We hope every district will be represented, and that our preaching brethren, as far as consistent with their work, will be present and as many others of our people as can come. Let us seek the blessing of God in view of this meeting, that we may have a sense of the times in which we live and of our duty.

O. A. OLSEN, Pres.

DEDICATION of the Seventh-day Adventist church at Serena, Ill., October 23, 24. Brn. Haskell, Colcord, Andrews, and Steward, are invited to attend.

GEORGE FOREMAN, Clerk.

THE next quarterly meetings of the Vt. T. & M. Society will be held as follows:—

Dist. No.	1, Berkshire,	Oct. 30, 31, 1875
"	" 2, Westmore,	Nov. 6, 7, "
"	" 3, Johnson,	" 6, 7, "
"	" 5, Jamaica,	" 6, 7, "
"	" 6, Jamaica,	" 13, 14, "

The quarterly meeting for Dist. No. 4 will be held in connection with the general quarterly meeting at Jericho, near West Bolton, Nov. 20, 21. Let the reports for each one of these meetings be made to the secretaries suitably early. Will try to attend each one of the above meetings except at Johnson and Jamaica.

A. S. HUTCHINS, Pres.

THE general quarterly Tract Society meeting will be held at Greenville, Mich., Nov. 13, 14, 1875, instead of Bushnell, unless it should be held in Dist. No. 3. If for any reason it is thought best that it should be held in Dist. No. 3, those making the change will please give notice accordingly.

E. H. ROOT.

QUARTERLY meeting of T. & M. Society, Dist. No. 3, Mich., at Mattawan, Oct. 30, 31, 1875. Librarians will forward their reports to J. Warren Wright, Battle Creek, Mich., in season for this meeting.

I. A. OLMSTEAD, Director.

MONTHLY meeting for Dist. No. 11 at Cottage, N. Y., Oct. 16, 17.

S. THURSTON.

If nothing in the providence of God prevents, there will be a general meeting at Bro. Charles Coming's, Cornish, N. H., Oct. 16 and 17. This meeting will be of especial interest to all of our brethren and sisters. Tract and Missionary operations for the coming fall and winter will be considered, and other matters that pertain to the interests of the cause in New England. Come prepared to spend the two entire days in the service of God.

S. N. HASKELL.

A GENERAL meeting of the church at Bowersville, Ohio, Oct. 23, 24, 1875. All the Sabbath-keepers are invited to attend, as there is important business to be attended to.

WM. COTTRELL, Elder.

No preventing providence, I will meet with the churches and Tract Societies as follows:—

Leighton,	Oct. 21, at 10 A. M.
Monterey, Dist. No. 4,	" 25, "
Kendall,	" 26, at 7 P. M.
Mattawan,	" 26, " 7 "
Bronson,	" 28, "
Quincy,	" 30, 31, "
Napoleon,	Nov. 2, at 7 P. M.
Eaton Rapids,	" 4, " 7 "
Hastings,	" 6, "

E. H. ROOT.

I DESIGN holding meetings in Saunders Co., Neb., commencing fifth-day evening, Oct. 14, and continuing over the following first-day. There will be opportunity for baptism and church organization. Meetings to be held at the school-house on Sec. 8, Tp. 13, R. 6, E. The scattered friends are invited.

CHAS. L. BOYD.

Business Department.

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

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Papers. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Mrs Joseph F Davis 48-14, Mrs H D Randall 48-13, Alfred Nettlesham 48-14, S H Vedder 48-14, Mrs N J Lovejoy 48-13, John Fullmer 48-23, A Atwood 48-14, M Lamphere 48-15, Geo Foreman 48-14, M C Holliday 48-14, Ira Gardner 48-13, S Sellers 48-13, Lydia Brewster 48-16, Cornelia Bezette 48-14, Thomas Hibben 48-14, D D Whitney 48-14, S N Walsworth 48-11, Mrs L J Worden 48-12, Lola M Reynolds 48-22, Otis D Morey 48-14, Wm A Geer 48-14, P L Cross 48-1, Mrs M Wilkinson 48-14, Joseph Smith 48-14, J F Cowey 48-14, L McCoy 48-14, Nason Hoyt 48-17, Carroll Uhler 47-10, John G Stapf 48-1, Mrs E J Marden 48-15, Emeline H Wilson 48-14, J R Lewis 46-6, Truman Atherton 45-1, Eld Thomas Fisher 48-16, Mrs H E Colby 48-14, John A Hatch 48-14.

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MISCELLANEOUS. Mrs Alzina Tanner 50c 47-14, Harvey Olds 50c 47-1, Mrs D D Bartlett \$1.50 47-18, Geo W Updike 50c 47-14, A D Tyson 50c 47-2, H A Whittaker 1.75 48-2, J M White 50c 47-2, Joanna Shoemaker 50c 46-26, B F Smith 50c 46-26, W H Weaverly 50c 47-14, Chas Thomson 25c 46-22, Mrs Polly Higgins 50c 47-14, Chas Smith 2.50 48-17, A D Brand 50c 46-14.

Books Sent by Mail.

C H Bliss \$1.50, Mary H Mitchell 25c, J B Gregory 2.50, John B Buck 3.50, Lucia Bell 20c, Amy Clough 20c, L A Lowrie 25c, Frank P Klahr M D 15c, Emilia Tubbs 85c, Mrs J B Rozell 1.00, Miss C F Melendy 25c, Clinton Bozarth 1.00, Hosea G Locke 3.50, T D Hawley 1.90, J D Ballard 2.50, J H Mowers 1.00, Eld H A St John 50c, W D Fuller 10c, Mrs M S Mann 1.00, Betsey Judd 1.20, Charles S Gates 70c, Jacob Wolfstetter 70c, Jennie Belden 60c, Minnie L Gotfredson 1.00, George Haner 25c, J Lamont 1.50, Jabez Medley 1.00, H Wren 2.55, Nancy Claffin 25c, Wm Rankin 2.00, John T Hoover 35c, Mary A Remley 1.00, N Batlin 10c, Mrs H M Van Slyke 1.00, Frederick Deitz 10c, G A Carlstedt 1.00, James T Loving 45c.

Books Sent by Express.

D M Canright, Bunker Hill, Ind., \$27.65, D P Curtis, Glencoe, Minn. 12.38, Mary E Bromley, Richmond, Vt., 10.00, Wm F Crouse, Emmet, Paulding Co., Ohio, 1.59, Eld H A St John, Hillsdale, Mich., 24.85.

Pacific Mission.

Anna Rasmussen \$11.50, Lydia Brewster 1.00.

Danish Mission.

Lydia Brewster \$1.00.

Review to Poor.

Lydia Brewster \$1.00.

Book Fund.

John Fullmer \$5.00, Helen Andrews 1.00, Nancy Claffin 2.00.

Cash Received on Account.

Ohio T & M (Lydia Brewster) 5.00, E Vandusen per A O Barrill 1.85, Mrs M H Robinson 2.00.

Michigan Conference Fund.

Carson City (s. b.) \$1.93, Vergennes (s. b.) 25.00, Metherton (s. b.) 1.93, Williams (s. b.) 5.65, Jackson (s. b.) 24.00, Watrousville (s. b.) 16.00.

General Conference Fund.

Emma G Foster (s. b.), \$4.12.

S. D. A. Educational Society.

J. T. Richards \$20.00, Anna Rasmussen 20.00.