

The Advent Review

AND SABBATH HERALD.

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

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A SONG OF CHEER.

OVER the mists of the wintry sea,
A message of gladness is sent to me,
And I pass it on to my friends to-night,
This message written in words of light;
Though dense is the darkness in which we stand,
"The night is far spent, the day is at hand."

Like figures uncertain we grope about
In dangerous places in fog and death:
In vain we long for a shelter warm
From the chilling sleet and the driving storm,
But "Be ye patient," is God's command,
"The night is far spent, the day is at hand."

Men's hearts, like the autumn leaves, are cast
Hither and thither by sorrow's blast,
The air is heavy with want and woe,
And the fierce war tidings we shrink to know,
And a cry of sadness rings through the land,
Yet, "The night is far spent, the day is at hand."

It is always the darkest before break of day
Drives the shades of the night away,
The silence is deepest before the song
Bursts into joyousness, loud and long;
And though in the stillness of night we stand,
"The night is far spent, the day is at hand."

E'en now as we wait in the shadows dim,
The angels are singing the Advent hymn;
Faintly we hear it across the snow,
The good, glad anthem of long ago,
And we say as we think of the shining band,
"The night is far spent, the day is at hand."

For Christ is coming, the world's true light!
And he will banish the mist of night;
Do not our troubles prepare his way?
And the night make ready for his great day?
Oh, let the joy-song peal through the land,
"The night is far spent, the day is at hand."

Let us go to meet it! How? or where?
Nay, little it matters, we need not care;
The skies may be starry with many a gem
As over the fields of Bethlehem,
Or we in the shadows of death may stand
When "the night is far spent, the day is at hand."

All shall be well in the happy morn
When we see His face, the once lowly born,
And glad is the message that comes to me,
Out of the mists of the wintry sea;
For a Star of Hope is above the land.
"The night is far spent, the day is at hand."
—Marianne Farningham.

Our Contributors.

CHOSEN VESSELS.

Parting words from Miss Sarah Smiley to
Christian workers at the Home of Industry,
on Saturday, February 15, 1879.

I FEEL like the little lad of whom we read in the Gospels, who had a very few loaves and a few small fishes—what were they among so many! I had only thought this afternoon of meeting a little circle of friends in a smaller room, and had only a little simple message. But I trust it may please God to bless it to some hungry or thirsty soul here.

There are a few precious words in the 9th chapter of Acts, that came to my mind when I was praying the Lord to give me a message for this afternoon. Verse 15: "The Lord said unto Ananias, go thy way: for he is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel." A CHOSEN VESSEL! And so it is with you, dear friends: if God has called you to his service, you are chosen vessels,—chosen for the Lord. "Chosen, not to live unto yourselves, but to bear the blessed name of Jesus before the world. Not in the way that Paul bore it, and yet to bear it as God may guide, to bear it to the rich and the

poor, to the sinful and the suffering, to all classes and conditions of men. Not choosing your own vocation, but *chosen by God* to bear this blessed name. How all-important it is for us to get into the attitude where God may use us; so that there shall be the full consent of our will to his choice.

There is a precious passage in Isaiah bearing upon this. Chapter 64:8: "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." How fully and unconditionally the people came at that time, and put themselves into the Lord's hand! Nothing can be more perfectly helpless than clay in the potter's hand. It has no power to shape itself; everything depends on the potter's choice and skill. "We are the clay, and thou our potter." That is true, whether we give ourselves into the hands of God or not; it is always the relation which the soul bears to God. It is true, even while we are in rebellion against God. It is true of us while in the blessed process of reconciliation, and true throughout the whole of the glorious process and progress of redemption. If we do not put ourselves into his hands—if we think to keep this "free will" of ours, as we call it, we may find that the only freedom we have is to resist his blessed will and to mar ourselves,—to make ourselves vessels of wrath, which he will use in some way for his own name's sake, but which will be cast aside as a potter's vessel and be broken in pieces.

But God does not thus propose to use us. We are clearly told in Jeremiah that there is no absolute choice of any one to destruction. Our attitude changes the attitude of the unchanging God. According to our attitude before him does he put himself before us. How full of instruction are these verses, chapter 18: 6-10. God tells us plainly that he changes his plans according as we change ours. If, then, we see that it is to our interest and for God's glory that in everything we should be as clay in his hands, what is the attitude that we must have? Perfect submission to God—surrender of our being entirely to him. If this is not done, it brings much harm to us subsequently as vessels for the Lord.

The first time I went to a potter's house was in a very remote part of the Southern States. I do not know that what I witnessed there would be a fair sample of the ruder forms of pottery, but I judge it was. I had never seen a vessel shaped on the wheel before, and I asked the potter to let me see him make one. He took a little lump of clay, but instead of putting it immediately on the wheel, he took it in one hand and began to give it very heavy blows with his fist. I almost thought he was angry with the poor clay before him, and I said, "What are you doing with it? I thought you were going to make a vessel." "So I am when I get it ready. I am getting the bubbles out of it. If I were to put it on the wheel as it is, it would be spoiled in a few moments. One of those little bubbles would mar all my work. So I beat it and beat it, and in this way get all the air out of it."

Ah! I thought, so does God have to treat us. The great difficulty with us is those little bubbles of self-conceit, of our own self-will, and sometimes of our self-righteousness—something that, in the process of God's work, would wonderfully mar it. So he has to deal with us severely; but he is not angry with the poor clay before him. He is not angry with us when he puts us through this process of adversity. He is only getting out of us all that would mar his blessed work. How wise it is, then, for us just to accept, with perfect simplicity, his will!

I can never forget the first time I heard a saying that originated with one whose name is well known to many—Alfred Cookman, whose last words were, "I am sweeping through the gates, washed in the blood of the Lamb!" A few weeks before his death he stated to a friend of mine that he thought his whole life had become a continual "Yes" to

God's dealings with him. Sometimes it was joy, sometimes it was trial and sorrow; but he had learned, whatsoever came, to recognize God's hand in it and say, "Yes, Lord, yes!" So the sting was taken out of every sorrow; the Lord took him into his blessed hand to shape him.

When the process of reconciliation has begun, and God is going on with us in this wonderful process of redemption, seeking our full development, what does he do with us, his vessels? It seems to me that nothing could be more beautiful than the figure which the servant of God has chosen to show God's work upon us. "We are the clay, and thou our potter." With all the improvements that have gone on in other things, the choicest vessels are still shaped precisely as the prophet saw them shaped—upon the wheel. If we go to Minton's Works, for example, and witness the formation of the choicest vessels, they are made exactly as they were in Jeremiah's time. They are not made by machinery—some of the commoner kinds are—but the choicest things are not put into molds, they are emphatically the work of the potter's hand. When the clay has been taken into the potter's hands the process begins, and then the potter's hand is everywhere. It is round about it, within it, without it, forming it, shaping it, widening it, or narrowing it; and his eye is continually upon it to see if it pleases him.

While watching the work and noticing the material, I put some questions as to what sort of clay they used. I was told that some of the very choicest preparations were made out of flint. They ground it, and out of the hardest stones they formed the best vessels. And so God takes some of the strongest wills, those who are the most rigid, firm and unyielding, breaks down their stubbornness and makes them his chosen vessels. Yesterday it was my sad and blessed privilege to give a last look upon the face of one whom none of us can ever see again on earth—that dear Christian worker, Mrs. Ranyard—whom God has blessed so wonderfully. I looked on that lovely face as it lay in death, and the death smile was so like the smile that I had seen it wear in life! I had never seen anything in life but gentleness and love upon her features; but in death, through the sweetness and the smile, one could see in those firmly pressed lips all the wonderful power of will there was behind it. If it had not been consecrated, what then? Many a will like that is moving through this world, a source of misery to others; but when yielded up to God, it is one of the choicest gifts that he can give us. The Potter knows how to subdue it. It may take a severe process, but I am sure we will let him do anything he chooses.

As we have sometimes looked at the poor shapeless clay in the pit, and have seen no beauty in it, and perhaps have seen it again in the rare beautiful vase that was an exquisite work of art, we remember that such is the difference between us as living our own lives, keeping ourselves in our own hands, and when we put ourselves into the hands of God. There is nothing lovely about us while we are living to self, but God takes us into his blessed hands and makes us his choice vessels. We become his workmanship to his praise.

We have sometimes known what it was to walk along the rough roads where the clay became a positive hindrance to us; but when the potter has taken it, it has become changed into some choice vessel, to be lifted to our lips as a cup to give us refreshment. This but feebly expresses the difference in our lives when living to ourselves and when living to God. In the one case we are a hindrance to every one that comes along our pathway, just clogging every homeward traveler. But when God has taken us and used us, we can carry refreshment to all, cheering them day by day.

But some may find that they have to go through a severer process than others. In those beautiful works I have mentioned, I

lingered long in the room where the painting was done. After having seen the artist give the finishing touch to a choice vessel, I said, "Now that is all done, except, of course, that it has to go through the fire?" "Oh, no." "Why," I said, "your work is finished?" "Just for the present it is." And then he explained that after it was burned and had passed through the furnace, nearly all the color was taken out of it. There would be just a little of the ground-work left, and the artist had to go over it again, putting in every single touch with just as much pains as before. Otherwise, he said, it would not be lasting. Never till I heard him say that, did I quite comprehend how it was in some of our life experiences. Every one of us who has passed through the furnace will understand all about the experience. When it came we supposed we were going to grow in grace; but instead of that, it took every grace out of us. We thought we were patient, and we found we were not. And so one grace after another that we trusted God had put into us, seemed to dissolve away. That is often the first result of trial. But God is just grounding all graces more deeply, taking out of us all our conceit about them, all our knowledge and consciousness of them, doing the work more thoroughly, engraving his beautiful patterns down out of sight of man, so that it should be a permanent basis for all those after touches which he shall put upon us, and which shall abide. Never let us be discouraged if the first result of trial seems to be the loss of our virtues and graces rather than the strengthening of them. The Lord always knows what he is about.

I do not know why I should speak so much about the furnace, because I believe it is our privilege to be very rejoicing Christians. But I believe, also, that we have come upon times when God will more and more try his people. How significant are the words of Peter—literally they should be read—"It is the time of judgment beginning at the house of God." For we, God's chosen vessels, constitute this "house of God," as now representing him on the earth. And we must expect that these judgments that are by-and-by to fall upon the earth—but from which God has promised he will keep his own overcoming ones free—in some anticipatory form will come upon us. He will search us and try us, and see if there be any evil way in us, and take out of us everything that mars us as vessels for his use, and so fit us to bear his name effectually before the world that so greatly needs us.

Now let us look for a moment at some of the little things that mar our usefulness. If we have not been thoroughly transformed; if, when God is calling us, we draw back or are unfaithful, we cannot expect to be anything but poor leaky vessels. I often see those beautiful little jars and other vessels used so much now for ornaments, and when I have asked if they would hold water, the answer has always been, "They would not do for that, they have not been burned sufficiently." It may be that there are some Christians who attract the eye and yet cannot do the work that God wishes them to do. God may fill them with his Spirit, but it passes away; they have never been sufficiently chastened by God to become effectual holders of the blessed truth committed to their trust.

Again, it seems as if many of the vessels the Lord deigns to use were like those we have seen sometimes in traveling and in some homes, where all the dishes seem to get "nicked,"—not broken or cast aside, but all the edges nicked. They have answered the purpose, though not so pleasant to the eye. We do not like to have the nicked side come next to our lips. How many a blessed draught may be refused because it is put into a nicked cup. We want not only to be full of power, but to bear it in a befitting way, so that the cup itself shall correspond to the joyous wine of refreshment which God sees fit to put into us.

Another truth is very beautifully conveyed

to us in Numbers 19: 15, "And every open vessel which hath no covering bound upon it is unclean." It was on account of the presence of death that this was spoken. Everything that came in contact with death in any form became unclean. So we live in an atmosphere of death, in a world that lieth in the wicked one, amongst those who are dead in trespasses and sins. And as the open vessel when it was exposed to the air was sure to contract impurity, so we must have something to come between us and the world; we must be covered from its corrupting power. All our greatest dangers come from the atmosphere that surrounds us. Nearly all the skepticism that is making its way in this country and across the sea, comes—so to speak—from the atmosphere more than from the direct touch. It has got into our literature, and pervades so much of the conversation we hear, that unless we are covered with the power of God, and unless the covering be bound upon the vessels—our life hid with Christ in God—the subtle, corrupting influence will be sure to get into our hearts, and the vessel will become unclean.

One other thing connected with these vessels is that the choicest ones do not always get the most common use. In a great house some cups are on the table every day; but there are some that only come out on occasions. We recognize the fitness of this, and I believe it is so in the great house of our God. The vessels that are only sometimes used, and for great purposes, are as truly doing the will of God when waiting as though they were restlessly working. It is a truth that needs great care in its application, and yet it seems to be clearly taught by God's way of working with us. I shall never forget when I returned to America, after my first visit to this country about ten years ago, how I felt, so flat, and empty, and useless, that a fear came into my heart that God was setting me aside. A dear friend wrote from your land, sending me this little message: "The wine cup or glass when it has been used and washed is turned upside down and set upon a shelf, but it is just as valuable as it ever was. It is not cast aside because it is not at that moment used." So I felt like the poor empty glass, turned upside down, as it were, left to wait and rest a little while; not cast aside at all, but waiting till He should find something to fill the poor glass again. So there may be moments in our lives when we have to turn aside to rest awhile. And my figure does not hold good perfectly,—the analogy fails here,—for I am sure that such a time of rest and being alone with God is the most profitable. It is a time when the vessel may not exactly be put to the lips of any one to refresh them with a cooling draught, but it may be a time when the vessel is being more effectually cleansed, and then to be filled and filled to overflowing; until, wherever it goes, it is always ready to give refreshment to others, in bearing about the blessed name of Jesus.

Now, dear friends, we do not exactly know each other here to-day, but God knows all our hearts. May it be that as he looks down on us, he is saying, "Chosen vessels"; she is a chosen vessel to bear my name; he is a chosen vessel to bear my name. What have we been bearing? Let us remember it is JESUS' NAME. It is not earthly aid merely, not merely comfort or relief from suffering, but the name of Jesus. If we do our service rightly, though it be only giving a garment to some shivering person, or putting a crumb of bread into some poor hungry mouth, along with that must go something of the name of Jesus. We act as the representatives of the Lord Jesus, and if we have done these things in love, then that is the name of Jesus, for his name is LOVE. And we have thus passed on a little of that blessed name—commended him unto those who thus know the Master's love by what his servants do.

Let, then, our uppermost thought be this: in word or deed, eating or drinking, or whatsoever we do, do it in the name of the Lord Jesus. Oh, may we realize what that name is more and more—that wondrous name, and all that it means. His cross, his blood, his resurrection, his intercession, all that is included in the dear name of Jesus—never to be told throughout eternity. And then the name of the Holy Spirit, Sanctifier, Comforter, and Teacher, may we bear that name, and never forget any of the names,—Father, Son, and Holy Spirit, having them dwelling in our hearts so richly by faith, that we may be always "filled with the Spirit,"—God's chosen vessels, bearing his blessed name wherever he shall lead us.

"The day of re-appearing! how it speeds!
He who is true and faithful speaks the word;
Then shall we ever be with those we love—
Then shall we be forever with the Lord."

RUNNING THE RACE.

I HAVE been reading the words of Paul in 1 Cor. 9: 24-27, and I find in them much food for one who is striving for victory over a sinful nature. He says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things."

Here Paul evidently refers to the Olympic or Pythic races, which were celebrated in Greece once in four years. Those who were to run in these races were trained in the schools from a very tender age. The regimen they were under was very strict and severe. Their food was plain, they were prohibited from the use of wine, and continence was enjoined upon them. But then, after those long years of training, and self-denial of appetites and passions, there was a chance to lose the prize. The competitor for the prize might put forth his best efforts, and yet another more fleet than he might reach the goal a little in advance of him. All that the runner obtained for his effort was a corruptible crown,—a simple wreath of laurels or wild olive. Paul continues, "Now they do it to obtain a corruptible crown; but we an incorruptible."

In the races of which we have been speaking, all that self-denial was practiced to gain a crown that would fade in a few hours; but Paul says we do it,—that is, we put forth our best efforts, deny all ungodly lusts, all unholy passions, and are temperate in all things, to obtain a crown that will never fade. If those men could afford to spend years of self-denial to gain a little worldly honor, how much more can we afford to do the same to gain a crown that will shine through eternal ages, and which will, if we have been faithful in turning many to righteousness, be heavily studded with stars, each star representing a precious soul saved through our efforts.

In the Olympic races the runner might do his very best, and then fail; but not so with the runners in the heavenly race.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." If we do our duty, there is no chance of losing the prize. It is not as in worldly enterprises. Men engage in those with much zeal and persevering energy, but are often compelled to see the labor of years amount to nothing.

In the Christian warfare we need not fear to invest our time, our talents, our means, our all; for a record of all these sacrifices is kept in the books in Heaven, and God will render an abundant reward. Have we labored hard, and invested much in God's cause? then the prize will be proportionately great. Christ says, "My reward is with me, to give every man according as his work shall be." He will also say, "Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." Ps. 50: 5, 6.

The suffering, cross-bearing, burdened ones, will receive the reward. May God help us to lift the cross here, that we may wear the incorruptible crown hereafter.

E. H. GATES.

"FATHER, FORGIVE THEM."

As Jesus hung upon the cross, he prayed that his murderers might be forgiven. The Son of God never uttered a petition in behalf of man that the Father could not in justice grant as desired.

The prayer, "Father, forgive them, for they know not what they do," stands as a monument of the forgiving tenderness of Christ in the midst of the aggravating taunts and excruciating agony of the crucifixion.

Did this touching petition secure for those who clamored for his blood the remittance of the guilt of murder? No; for they knew that he was a just and innocent person, and both Peter and Stephen afterward charged them with this crime, from which they might be freed only through repentance. Was it for the Roman soldiers that he prayed? Not exclusively; they were only doing what they were compelled to do in the execution of the sentence of the law. If they caused the Saviour, as a man, needless suffering, they incurred a guilt that was not covered by this prayer.

The ignorance of Christ's murderers consisted in their not understanding his exalted character; and his almost inimitable prayer was doubtless that they might not be held accountable for his murder as the divine Son of God, from which guilt, knowingly incurred, divine justice could never have absolved them, while at the same time they were held accountable for the murder of an innocent man giving evidence that he was a prophet of

God. Had not Christ prayed that this sin of ignorance might not be laid to their charge, we know not but that God would have made a fearful example of the murderers of his Son. The utterance of this petition from Calvary confirms the supposition that there might have been danger to them.

It cannot, in reason, be supposed that either Christ or his people, who are required to copy his forgiving spirit, by such a prayer should be understood to desire a surrender of the principles of God's holy law to the impulses of pity contrary to the provisions of the gospel; though by the plan of redemption considerable margin is evidently left for the exercise of human clemency in case of personal wrongs. When Stephen was arraigned before the Sanhedrim, he charged that body with being guilty of enormous sins; yet when they were stoning him to death, he prayed that the sin might not be laid to their charge.

This prayer of Stephen's covered almost the same ground in principle as that of Christ, for he was engaged in the work of the gospel to which he had been called, when apprehended by the Sanhedrim, and was identified as a disciple of Christ in thus boldly denouncing their murderous sins, till in rage they violently put him to death. See Matt. 25: 45.

The Jews were so blinded by Satan that they knew not that Jesus was the Messiah, nor that the gospel which they opposed in the person of Stephen was the only way of salvation for themselves. Justice would seemingly demand that the door of mercy be forever closed against the perpetrators of such a foul crime; but in answer to prayer their sin might be so far forgiven them that, through repentance, they could become followers of Jesus.

When Christians, as such, are misjudged and persecuted by slanderous reports or personal violence, believing that if facts were well understood opposition would disappear, how appropriate to utter the prayer that from the cross penetrated Heaven and returned as dew upon the moral sterility of the heart,— "Father, forgive them, for they know not what they do."

A. SMITH.

HEALED BY HIM.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53: 5.

This language of the prophet was written concerning the sufferings of our dear Saviour. It is difficult to conceive the degree of physical suffering, besides all the mental anguish, endured by the Son of God offered upon Calvary to provide atonement for the sins of the world. It would seem that his enemies exhausted all the depths of malice and cruelty to inflict physical torture and insolent abuse, while his soul was crushed down to the gates of death by the inconceivable weight of our sins. Forsaken by his friends, conducted through the mockery of a trial, derided, spit upon, scourged, and at last nailed to the rugged cross, his blood is poured out for the healing of the nations.

Scourging was a very common punishment among the Jews, in all ages of the nation. The law directed that the person to be beaten should lie down, and that the blows (which were never to be more than forty, though they might be any number less, according to the crime committed) should be applied to his back in the presence of the judge. Deut. 25: 1-3. In later times the offender was tied by the hands to a low pillar, and stripped down to the waist. Cruelty invented, for its own gratification, a horrible whip, by fastening sharp iron points or pieces of lead to the end of the thongs. Among the Romans scourging was very severe, and was not limited to any number of blows. So cruel was the punishment that death sometimes took place under it.

The blessed Redeemer was cruelly beaten, till he became so weak that he was not able to carry his cross to Calvary. Luke 23: 26. Thus exhausted and lacerated by cruel scourging, he is led like a lamb to the slaughter, and nailed to the cross. Thus was the dear Saviour bruised for our iniquities. In this way his soul was made an offering for sin.

Let the guilty transgressor remember that Jesus died that he might find pardon,—yes, endured such inconceivable suffering that he might be healed, cleansed from sin, and brought into a condition to keep all God's holy commandments. Barnes says, "that we might be conformed to the law, or be obedient to its requirements." For we know that the law is spiritual. Rom. 7: 14. The carnal mind will always incline to transgress the law, because the carnal mind is enmity against God; for it is not subject to his law, neither indeed can be. Rom. 8: 7. Then, according to Paul, those who are healed with Christ's stripes and sufferings are brought

into a condition to keep all God's commandments.

Martin Luther agrees with Paul and Moses. "Wherefore Moses together with Paul doth necessarily drive us to Christ, through whom we are made doers of the law, and are not accounted guilty of any transgressions. How so? First, by forgiveness of sins and imputation of righteousness, because of our faith in Christ; secondly, by the gift of God in the Holy Ghost, which bringeth forth a new life and new notions in us, so that we may also do the law of God effectually. Now that which is not done is pardoned for Christ's sake."

Dear reader, remember that Jesus was wounded for our transgressions, and by his stripes we are healed; so that God can now be just in forgiving all who will come to him through Christ. Being thus cleansed from the effects of sin, the Holy Spirit will aid you in keeping all his commandments. Are you a stranger to the healing balm provided for the sin-sick soul? Oh, do not delay till your malady lead to eternal death; but adopt the prayer of the prophet,— "Heal me, O Lord, and I shall be healed: save me, and I shall be saved." Jer. 17: 14.

I. SANBORN.

MISTS.

In the morning shadowy mists encircle the horizon; at noon white vapor veils the sun; and at evening gray fog settles over the world.

Oh, the mists of earth! how they hide the far-off hills! how they shut out the light of heaven! how they cover the beauty of the vales! how they chill these mortal frames!

"Be still and wait; the mists will rise ere long." High above the clouds the great sun rolls on his course, and soon a dash of golden light will sprinkle the earth with brightness. The rising mists will return in cool, refreshing showers, causing the face of nature to smile, and all created beings to rejoice.

Take the lesson home, O sad repiner. Life is full of mists, and earth is "cloud-land." The shadowy hand of poverty may be stretched over you; trials like banks of fog may rise before you; the fever vapor may enter your dwelling; and the still darker cloud of death may chill the hearts of loved ones: but remember that, though your path be darkened, the "Sun of Righteousness" is not blotted from the firmament. Far above, clear in its holy light, beams a "sunshine such as earth hath never known." Your heart may yet grow warm beneath its influence, and your lips may yet sing songs of joy. The "tossing weariness," the throbbing pain, the "fevers and frosts" of time are fitting you for a higher life. "Be still and wait; the mists will rise ere long."

The heights of the eternal hills sparkle in celestial sunlight. Those golden beams will soon lighten the world, and your heart, purified by the damps of affliction, will find refuge "where no cloud mocks the trustful gaze, and no illusion cheats the groping hand."

O ye tried and tempted ones, look up! look for the rising of the mists! look for the shining of the sun! look for the dawning of the day! "Sit ye down, 'mid the ruins of the human heart, and sing the song of hope, the song of the rebuilding and the joy."

ELIZA H. MORTON.

Allen's Corner, Me.

LUKE 16: 8.

"For the children of this world are in their generation wiser than the children of light."

A school-teacher, in the faithful discharge of her duties, chanced to give offense to a lady whose child needed discipline. The lady threatened loud and long what she would say to the teacher when opportunity should offer itself. The teacher, hearing of it, visited the offended lady, but said not a word about the "offense" she had innocently given; but with smiling face and kind words allayed the chafed feelings of the too willful and indulgent mother, who, taken by surprise, was too much pleased to speak of the imagined offense, and was ever afterward a firm friend of the teacher.

Had the teacher felt hurt at the lady's threat, and visited her with a solemn face, and had she attempted a defense, the willful and imprudent mother would have been at once in her element, and the whole neighborhood would have been vocal with discord, and who knows what evil results might have followed?

Would it not be well for Christians, when injured, and misrepresented, and slandered, to do as this teacher did; that is, overlook the offense, and love and pity the offender, kindly treating them, not seeming to know that they had received abuse?

J. CLARKE.

TRUSTFULNESS.

LORD, let me rest as sleeps the child
A mother sings to rest,
Safe in its utter helplessness
Upon her sheltering breast;
Then shall this restless heart of mine
In thee be fully blest.

Lay thou thy hand of tender love
Upon my feverish brow,
And as the Master healed of old,
So heal the suffering now;
Speak, and the deep unrest shall flee,
And I in reverence bow.

Teach me that helplessness is strength,
United to thy might;
That some may see thy glories best
In sorrow's darkest night;
That we must pass the land of shades
To reach the land of light.

—Hubert Bower.

WHY NOT BELIEVE IT?

"THOUGH your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

Oh, why can we not believe the word of God? We are not slow to believe what an earthly friend tells us. The physician tells his patient he is sick; he believes it, and takes the remedy administered, although it may be poisonous, and may result in serious injury. But why distrust God, when he has shown such infinite love and unfailing wisdom in providing the plan of salvation. Your heart may be covered with the foul stains of sin; yet there is a remedy in Calvary's fountain, where every shade of pollution may be washed away.

But, sinner, you must go to the fountain for yourself; you must accept the proffered pardon; you must step into the troubled waters of your own free will, if you would be made clean. Only believe you are accepted, put away your sins, turn with deep abhorrence from your former course of life, and come to Christ as your Saviour. He saveth unto the uttermost. Jesus says, "Him that cometh to me I will in no wise cast out." "Like as a father pitieth his children, so the Lord pitieth them that fear him." Do not wait for a more convenient season; but come now, and accept of salvation on Christ's own terms. Come, without money and without price. M. Wood.

PAUL'S SABBATH.

ON what day did Paul rest? Many who desire to believe that the sanctity, blessing, and holiness of the Sabbath now attach to the first day of the week, will tell us that Paul was a devout and zealous apostle, inspired by Heaven to proclaim the truth fearlessly, and that while particularizing other commandments he did not speak of the fourth, but continually preached Christ and the resurrection; and from this they infer that in the mind of the great teacher, redemption was greater than creation, and the memorial of resurrection to be substituted for that of creation.

Let us consider the matter. Paul preached to both Jew and Gentile, repentance toward God and faith in Christ. When the Gentile was to be converted, what was he to do? Repent of his violation of God's law, and then believe in the Saviour. And every Gentile who had lived under the Jewish national laws, or where they were enforced upon others, necessarily knew about this law, as well as the Jew. What need, then, to emphasize to either Jew or Gentile what was so generally understood as the Sabbath commandment?

Paul had something new to tell them, glad tidings that the prophesied Saviour, the antitype of the ceremonial law, had fulfilled all things and redeemed them, and by his resurrection assured eternal life to all who believed on him. Necessarily he preached those things most which the people most neglected, and needed to be put in remembrance of. There is no inference of there being no longer a Sabbath, or of the day being changed. On the contrary, he gives it full recognition in his own language as still occupying its usual and time-honored place. See Acts 13:27. "Because they knew him not, nor yet the voices of the prophets which are read every Sabbath day."

The apostle and his companions abode certain days in the city of Philippi, but on the Sabbath they went out of the city, and sat down by a river side where prayer was wont to be made. In Acts 17:2, we read that it was Paul's habit to go into the synagogues and reason with the Jews out of the Scriptures on the Sabbath days; also in Acts 18 it is stated that Paul abode in Corinth a year and six months, and wrought at tent-making with those of his craft, but "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

While we have no record that Paul ever

disregarded God's holy day, we have evidence that he honored and observed it "according to the commandment." As to Acts 20:7-13, and 1 Cor. 16:2, they show that he considered the first day of the week a secular day. ANNIE TEAGUE.

GIVE US SOMETHING BETTER.

I REMEMBER, when a boy, going one day to Hoboken with our Professor to collect mineralogical specimens. What I learned of minerals that day is not very fresh in my memory just now, but I learned one lesson that I shall never forget. The boys were constantly plying the Professor with this question, "Is this a good specimen, Doctor?" to which he frequently replied, "Well, no, not a first-rate one." "Shall I throw it away, then?" "No, keep it till you get a better."

I have seen many opportunities, since that day, to use this wise advice; but it never seemed wiser than it does to-day, when we are urged, from many quarters, to give up all that we have ever held dear—all, in fact, that makes anything dear, or even desirable, and when many, not only of the world, but of the church, are yielding to the clamor. If one asks me to give up the Bible, I reply, "Never, till you give me something better. Write me something that contains more wisdom, more comfort, more peace, more joy, something better suited to my needs in this world, more inspiring with hope as regards the world to come, something more evidently from God than is the Bible." This I must have before I can listen for a moment to this demand. But who can do this? Who ever attempted it? There has been no lack of those who have derided and derided the Bible from the earliest days of the Christian church to the present, but who ever attempted to supply its place? Who is ready to do it now? If the vast army of infidels, skeptics, and doubters can devise anything better, let them produce it. D'Alembert, or Diderot, it matters not which, said to his infidel comrades one day, "Gentlemen, you may deride the four Gospels as much as you will, but you all know very well that there is not one of you who can write anything comparable to them." If an infidel exists to-day capable of doing this, let him show it. Till he does, we may be excused for saying we will hold to what we have till we get something better.—Selected.

WALKING.

HOW A CHRISTIAN SHOULD WALK.

He should walk before God. Gen. 17:1.
He should walk in the ways which the Lord his God hath commanded him. Deut. 5:33; 8:6.

He should walk uprightly. Ps. 15:2; 84:11.

He should walk in the light of the Lord. Isa. 2:5; John 12:35.

He should walk humbly with his God. Micah 6:8.

He should walk up and down in the name of the Lord. Zech. 10:12; Micah 4:5.

He should walk in the fear of the Lord, and in the comfort of the Holy Ghost. Acts 9:31.

He should walk in the steps of the faith of his father Abraham. Rom. 4:12.

He should walk in newness of life. Rom. 6:4.

He should walk honestly as in the day. Rom. 13:13.

He should so run as to obtain. 1 Cor. 9:24.

He should walk by faith and not by sight. 2 Cor. 5:7.

He should walk in the Spirit. Gal. 5:16, 25.

He should walk in good works. Eph. 2:10.

He should walk worthy of the vocation wherewith he is called. Eph. 4:1.

He should walk in love. Eph. 5:2.

He should walk as a child of light. Eph. 5:8.

He should walk circumspectly. Eph. 5:15.

He should walk worthy of the Lord unto all pleasing. Col. 1:10.

He should so walk in Christ, as he has received him. Col. 2:6.

He should walk in wisdom toward them that are without. Col. 4:5.

He should walk worthy of God, who hath called us unto his kingdom and glory. 1 Thess. 2:12.

He should run with patience the race set before him. Heb. 12:1.

He should walk even as Christ walked. 1 John 2:6.

He should follow the Lamb whithersoever he goeth. Rev. 14:4.

"As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:16.

HOW A CHRISTIAN SHOULD NOT WALK.

He should not walk in the counsel of the ungodly. Ps. 1:1.

He should not walk in the way of sinners. Prov. 1:15, and 4:14.

He should not walk any more after the imagination of his evil heart. Jer. 3:17, and 9:14.

He should not walk in lies. Jer. 23:14.

He should not walk in pride. Dan. 4:37.

He should not walk in rioting and drunkenness, or in chambering and wantonness, or strife and envying. Rom. 13:13.

He should not walk in craftiness. 2 Cor. 4:2.

He should not walk according to the course of this world, as in time past. Eph. 2:2.

He should not walk as other Gentiles walk, in the vanity of their minds. Eph. 4:17.

He should not walk disorderly. 2 Thess. 3:6.

He should not walk in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries. 1 Pet. 4:3.

He should not walk after his own ungodly lusts. Jude 18.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." Isa. 40:31.

ON THE STUDY OF PROPHECY.

A LATE religious paper holds the following language:—

"We once heard the venerable Dr. Archibald Alexander remark that an absorbing study of the unfulfilled prophecies was somewhat dangerous ground for unsteady people to tread; that it had unsettled some minds and wrecked others. This remark was made to the students of the Theological Seminary, at a time when the gifted but erratic Professor George Bush was lecturing in Princeton and ventilating some of his peculiar views on the prophetic scriptures. His remarkable career, so brilliant in the opening, and so sad in the ending, well illustrates the danger of going beyond what is written as it regards the things of the future."

In this statement of Dr. Alexander—if he ever made it—there is but one truth, and that is that there is some ground dangerous for unsteady people to tread; it would have been still truer if he had said that all ground is dangerous for unsteady people to tread, both of which the students probably knew before they went to Princeton.

But again: it is the study of "the unfulfilled prophecies" that is so dangerous; but how can one tell which are fulfilled and which are unfulfilled, till he studies them all? Put the Bible into the hands of a man who has just come to Christ, but who has never read the book, and caution him against reading "the unfulfilled prophecies," and what will he make of it?

It may be objected to this, that the Doctor was talking to theological students. Well, is the matter so clear that all theological students can tell (which are fulfilled and which unfulfilled)?

It certainly is not so clear to all theological professors, for it is not long since one asserted that the predictions of Christ's second coming were all fulfilled at the siege of Jerusalem, though the last prediction of his second coming was made some years after that siege.

History does not warrant the assertion of the professor. Joseph, Moses and Daniel were clearly all students of the "unfulfilled prophecies," not to mention any others, and it did not seem either to "unsettle" or "wreck" them.

But it may be objected that this is not quite fair, as the doctor was speaking of unsteady people.

This is a vague expression, and we regret its use. It admits of an infinity of interpretations, for which we have no space; we will merely show who are not "unsteady people," and such may study even the unfulfilled prophecies.

1. Those are not unsteady who are anchored, as are all who trust in Christ. Heb. 6:19.

2. Nor those who are "taught of God." John 6:4, 5.

3. Nor those who study the word with the purpose of doing what they are taught. John 7:17.

The study of "the unfulfilled prophecies" will not hurt those having these qualifications, and those who have them not will derive but little benefit from the study of any part of the word.

Furthermore, the Saviour very sharply re-

bukes his disciples as "fools and slow of heart" to believe all that the prophets have spoken," Luke 24:25, whence we should conclude that "the fools and slow of heart to believe" were just the ones that needed this very study of all the prophecies—fulfilled or unfulfilled.

Finally, we are told, 1 Tim. 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Who shall venture, then, to build a wall around any part of the word of God and put up over the gateway, "Dangerous ground"?

The closing sentence speaks of "the danger of going beyond what is written as it regards the things of the future." We heartily join in reprobating any study of any prophecies not "written" in the word of God, and as heartily join in reprobating the course of all—especially religious teachers who say, "Here is a part of the word of God which I will neither study myself nor permit any one else to study, if I can help it." This truly is "dangerous ground" for unsteady people and all others; such would do well to study Rev. 22:19.

It is just such assertions as these that have brought so many unbelievers into the church—and not a few into the pulpits even—that have given infidelity such a vantage ground. Were the church true to its trust, did it study the whole Bible and live up to its teachings, the world would be presented with evidences of Christianity which no one would dare to gainsay.—Faith's Record.

Our Basket.

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

—THE mind of youth cannot remain empty; if you do not put into it that which is good, it will gather elsewhere that which is evil.

—THE rude man is contented if he but sees something going on; the man of more refinement must be made to feel; the man entirely refined desires to reflect.

—THERE are two ways of going through this world; one is to make the best of it, and the other is to make the worst of it. Those who take the latter course work hard for poor pay.

I JOURNEY through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean, my strength and stay,
I can forget the sorrows of the way,

—THE late Dr. J. W. Alexander observed the Moravian custom of selecting a "year-text" or motto. In one of his letters he wrote: "My sentence for 1859 is, 'God, my exceeding joy.'"

—WHEN a father takes up a child to show him pictures, ten to one he holds the book at such an angle as to suit his own vision, and not that of the little one. Yet the little one's sight is the one to be favored. How true it is that the preachers and teachers of religious truth too often hold that up where they can best see it, and not where those of whom they have charge can best see it.

—BE loyal to the nature you bear; consecrate your lives to every good and noble work, faithfully labor for the elevation and perfection of our common humanity, and the angel will sweetly smile upon you, and you will be happy, both in this life and in that which is beyond the grave. If you would be happy, you must do all within your power to bless others. By making others happy, you fill your own lives with sunshine and happiness.

—A STRAW will make an impression on the virgin snow; let it remain there but a short time and a horse's hoofs can scarcely penetrate it. So it is with the youthful mind. A trifling word may make an impression upon it; but after a few years the most powerful appeals cease to influence. Think of this, ye who have the training of the infant mind, and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of the world.

—THE mother's smile gives her child the first glimpse of Heaven, as the tenderness of her affection awakens the first conception of an all-bountiful Providence. Women dwell with patience upon the trifles that make up the lives of their children; and it is on the direction of these seeming trifles that their future greatness will depend. "A kiss from my mother," said Benjamin West, "made me a painter." When yet a child, he had drawn a rude sketch of an infant relation sleeping in a cradle. His mother chanced to see his childish production, and was so well pleased with it that she took the young artist in her arms and rapturously kissed him. That mark of maternal delight fixed his choice for life.

The Review & Herald.

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

BATTLE CREEK, MICH., AUG. 14, 1879.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

CHRISTIAN TEMPERANCE.

THE movements and organizations on the temperance question have accomplished great good. Among these are the Washingtonian movement, the Murphy movement, the Good Templar organization, the Reform Club, and the Woman's Christian Temperance Union. Intemperance is an evil terrible beyond description. Men may debase themselves, disgrace their God-given powers, and bring upon themselves great physical suffering, by indulging the appetite for strong drinks; and their miseries may end only in a premature grave. But their sufferings can hardly compare with the physical and mental wretchedness of the innocent parties they call wife and children.

There is a class of men who regard themselves as the world's preservers, the salt that saves society from extremes. These conservative inspectors of propriety, who have neither eyes to see nor hearts to feel the human agony caused the unfortunate women of our world who are linked with drunken husbands, may coolly criticize the woman's temperance movement with all its prayers and tears, yet the hand of God may have been in it all. The nature of the case called for vigilant, decided action. Have these good women erred in a few instances? When men, who have handled less responsible matters, can show no errors, then they may become their critics.

Perverted appetite is the greatest earthly power known to man. There is power in money; but appetite swallows wealth. Many a farm, fine house, horses and carriages, or the proceeds of them, have gone down the poor inebriate's throat. There is power in education and position; but this, too, is debased by the power of appetite. There is power in love; but this has often been crushed out of the loving heart of the tender, confiding wife by the power of appetite in him who at the matrimonial altar pledged his life and sacred honor before God to honor, love, and cherish her. There is power in arms; and yet brave officers who lead men under their command in the face of loaded batteries without fear or the flinching of a single muscle, will surrender their manhood before a glass of whisky or a plug of tobacco.

In meeting such a force as that of perverted appetite, the friends of temperance should first count the cost, lay their plans wisely and well, then move forward with faith, hope, and untiring energy. The slave to vitiated taste must be treated as a man. If his moral sense can be aroused, his manhood awakened from the death-like slumber of debasing indulgence, there is hope. Temperance lecturers who indulge in the relation of anecdotes at the expense of the drunkard, and call down upon his pate the heartless laugh of those who listen to their wit, might put their time and breath to a better purpose. Such efforts may tend to shame the youth out of the thought of entering upon the slimy path of inebriety; but you might as well undertake to shame the hungry tiger out of his prey, as to shame a confirmed inebriate out of the path of indulgence.

The cause of Christian temperance is that which appeals from the Bible, and reaches down the hand of pity and help to the poor victim of appetite, as Christ in mercy and in love stooped from his exaltation in Heaven to save sinners and place them by his side in Heaven. This movement that has recently taken form among Seventh-day Adventists, under the able and energetic leadership of Dr. J. H. Kellogg, of the Battle Creek Sanitarium, is the same that has been making headway among us for thirty years. And as the result we are a denomination of the most strict temperance people on the globe. With very few exceptions all are taking the total pledge of abstinence from the voluntary use of strong drinks, tobacco, tea, and coffee. The good work is going on rapidly, not only among our people, but hundreds from the outside are joyfully taking the strongest pledge.

Our ministers will, from this time onward, carry the banner of temperance with them, and incorporate the temperance work with their other labors, so that when believers are brought out they will be clear from tobacco and other defilements, ready for baptism and organization.

God speed the good and great work to its consummation.

As a denomination of health and temperance reformers, we are a happy people. In this movement we avoid sickness, disgrace, and poverty on the one hand, and on the other gain health, position, and means to use in the cause of God. The amount saved to the cause is much larger than our people have any idea of. Let us calculate on the supposition that there are in our ranks three thousand families who, if they were not health and temperance reformers, would each expend and lose annually not less than fifty dollars for tobacco, coffee, tea, drugs, doctors' bills, and time lost in sickness. The total amount in one year would be one hundred and fifty thousand dollars! And this sum worse than lost! This amount is greater by one-half than all our liberalities in support of the gospel of the Redeemer at home and abroad, including the support given our institutions and missionary operations. We repeat the remark that as a denomination of health and temperance reformers, taking the lead in Christian temperance, we are a happy people. J. W.

OUR COLLEGE AND EDUCATIONAL INTERESTS.

ABOUT twelve years ago, when Eld. Stephen Pierce was in New Hampshire, he was asked when he thought the Lord would come. The reply was, "I don't know; the truth must go to the different nations of Europe, and we must have some place to educate men and women in other tongues." Some of the brethren thought, and it was whispered around, that he had not much faith in the near coming of the Lord; but only twelve years have passed, and what he anticipated has been accomplished. We may well say, "See what the Lord hath wrought."

The object which our College has in view is to fit men and women for usefulness in the cause of present truth. In this its success thus far has been wonderful. Individuals of different nationalities have gone from it, and are laboring with success in the cause of God. God's providence has attended it. It has all the advantages of any worldly institution in teaching the sciences and common branches, and is especially adapted to those who design to labor in the cause of God. Such will find this College a means well calculated to prepare them for their work.

The commercial department will be an important addition, and will constitute a great inducement to those who may be called to act as secretaries, clerks, librarians, or to fill any position in the cause requiring a knowledge of business matters. The business done by our Conferences amounts to many thousand dollars a year, in some as high as thirteen thousand; and as our Conferences are enlarging, this business is increasing.

Our Conferences are suffering for want of those who know how to do business correctly. The Iowa Tract Society never made a better investment than when it sent Sr. Lizzie Hornby to Battle Creek to learn how to do the tract and missionary business.

Kansas is pursuing the same course with its recently elected secretary. A correct understanding of the principles of book-keeping, and how to apply them to the different branches of this work, is absolutely essential, in order to make a success of sustaining any business relation to this cause. We have long seen and felt the need of it. There are scores in every Conference who might be of use in the cause, did they know how to correctly relate themselves to the work. We hope this department will prove a blessing to hundreds who hitherto have had no special interest in the College. May God bless the College and its Faculty, is my prayer. S. N. HASKELL.

SIGNING NOTES.

AGAIN we feel constrained to call the attention of our brethren to the great risk which they run in signing notes with friends.

First, it is entirely unscriptural, as has been frequently shown through the REVIEW, the Lord strongly advising us not to do it.

Secondly, in a large number of cases it proves the utter ruin of the brethren who thus sign for others. I think I can truthfully say that not a month passes but I learn of very sad cases of brethren who have lost from one hundred to a thousand dollars, and frequently all they have in the world, by thoughtlessly signing a note with some friend. Just now a good honest brother, with simply means enough to buy a little home, has involved all he possesses by signing for an unworthy brother. I know another case of a brother who has just lost six hundred dollars by

signing a note. Indeed, we can scarcely go into a church where cases like this do not exist. Our brethren have been warned against this danger time and again. If a man comes to you to sign with him, no matter who it is, you should not do it. You have no right thus to hazard the property God has placed in your hands, and bring distress into your family. It very generally happens that it proves an injury to the man with whom you sign, as it enables him to take risks which he would not otherwise.

Some of our leading brethren say that they will never sign a note with any one, not even their own father or son, and we think this is the correct principle. If they are so needy as to require help, give it right out, or hire the money on your own responsibility, and lend it to them; but remember that if you put your name to another man's obligation, you will quite probably have to pay it. Of course you do not think so at the time, but it will turn out so, and then you will never recover from it while you live. The best way to avoid the difficulty is by attending to your own matters, and letting others do the same. D. M. CANRIGHT.

GOING WITH THE CROWD.

"I BELIEVE they are right about the Sabbath; but I am going with the crowd."

These words were spoken by a man who professed to be a follower of Christ. Not being able to get around the strong proof for the Sabbath, he excused himself in this way. Is it possible that he realized the full import of his words? The crowd is going down the broad and easy way that leads to eternal death. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

Those who are unwilling to meet with opposition here, will certainly have the privilege of going with a large crowd at the second resurrection. Rev. 20:8. But then they will "see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God," and they themselves cast out. Luke 13:28. Then it will not seem so agreeable to be with the crowd. Christ never promised his followers that they should be in the majority in this world. He said to them, "Fear not little flock." True, John saw "a great multitude which no man could number" before the throne; but they were the few out "of all nations, and kindreds, and people, and tongues." Rev. 7:9.

It is now very convenient to go with the crowd; it saves so many unpleasant experiences, such as being laughed at for being "peculiar," or perhaps being scoffed at and ridiculed. In all the great reforms of the world but a few have moved out, while the masses have gone "with the crowd." Noah gave a solemn message to the world, which was scoffed at and derided by all. They wanted to go "with the crowd;" and certainly they did; for "the flood came and took them all away."

The same class of people have been in existence ever since that time. If the rest of the world would be obedient, they would. The wicked Jews killed the prophets of God, because their message was unpopular. When Christ was on earth the question was at one time asked, "Have any of the rulers or of the Pharisees believed on him?" John 7:48.

If the rulers did not receive Christ, that was deemed sufficient reason for others not doing so. The same ones who asked that question, believed that the prophets who had been slain were men of God. It was very easy to believe it then, for every one else believed it. The burden had been borne, and time had demonstrated that the work was of God. Then the Pharisees garnished the sepulchers of those good men, and said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30. At the same time they were plotting how they might put the Son of God to death.

Men do not love to be opposed and laughed at for their religious belief. But such men should remember that the reason why we have religious liberty, and are not blind followers of a corrupted priesthood, is that a few noble men have dared to stand up for the right, in spite of what the "crowd" may say. Many at the present time reverence the names of those great men; but they show by their actions that the principles which governed the lives of the reformers have no place in their hearts. E. H. GATES.

Stanton, Ohio.

AND.

THIS is a very useful word, serving as a ligature to bind ideas together. It should not be used by a speaker until he is sure he has an idea to put beyond it. It is not intended to serve as a hotel or waiting-room in the line of language, into which the speaker may noisily rush, to pause while he manufactures the next idea. It rarely requires emphasizing.

Public speakers, unless they are capable of criticising themselves, or unless they have some friend who will carefully criticise them, are almost certain to acquire some very bad habit. One will smack at every paragraph. One will go through with the noise of clearing the throat at every long pause, albeit his throat was perfectly clear before. Another will make a catch of the voice about half the length of the above, at every point where the next word is not right at the tongue's end. But the principal object before me is to notice a common faulty usage of the word *and*.

Occasionally a speaker acquires the habit of speaking the word "and" with considerable emphasis. I have heard that word loudly emphasized in connection with some very important idea, while the word expressing the idea was left to languish in weakness.

One error in the use of this word is closely allied to a certain faulty management of the voice, or rather, to a certain lack of its management. A speaker starts out on a high key. When he gets well warmed up, his voice runs on a very level course, lacking terribly for modulation and inflection. For an emphatic word he may possibly increase the force, and raise the key about a minor third; and when he should let his voice fall, he drops it only about half way down. He is going on like a runaway engine, and he can't make a full stop. He gets clear to the end of a sentence before he thinks where his voice is, when he is frightened to find his voice away up among the clouds. How shall he get it down? If he were reading, he might repeat the last word; but it will not do now,—it would sound like a school-boy's declamation. There is only one way,—launching out upon an emphatic *and*, he adds another sentence, unconsciously hoping that the wording of it may aid him in making a better period.

Generally a short sentence is better than a long one. Look ahead for a period. If you get to one before you think of it, leave your voice up there once or twice as a sort of penance upon yourself, and spare the ears of the audience from the ringing of that monotonous "and." C. W. STONE.

KNOW.

GOD has ever given due warning to the children of men before he has suffered his judgments to fall upon them.

Of three of the most important events of time, he has admonished men to know. Daniel records the words of the angel Gabriel thus: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." Dan. 9:25. But the great majority of men would not know it, and so they rejected the Saviour.

Luke records the words of Christ thus: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20. But the mass of the inhabitants of that city would not know it and escape.

Matthew records the words of Christ, for a later generation, thus: "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. He spoke this concerning his second coming. But who will know it? I think there is evidence showing that no greater proportion of men will know this truth than knew the truth with reference to the other two events. But if those to whom this truth is apparent do all they can to promulgate it, some will sense it, and the portion of the unfaithful watchman will not be theirs. B. F. MERRITT.

COME TO THE ILLINOIS CAMP-MEETING.

THE time for this meeting is near. The officers of the Illinois Conference have spared no labor nor expense to make it comparatively easy for all to attend. A car has been chartered for district No. 9, to take passengers from Gilman to Bloomington and back, a distance of nearly two hundred miles, for the small sum of \$2.00 each. How can any who have the least degree of interest in the truth neglect to avail them-

selves of so liberal an offer? I am informed that similar measures have been taken in other parts of the State. With such facilities may we not expect that at least three-fourths of the Sabbath-keepers of Illinois will attend this camp-meeting? To fail to do so would evince a lack of interest in the advancement and triumph of the best of causes.

A little extra effort, economy, energy, (borrowing a little money, if need be), will enable those in the poorest circumstances to command the small sum necessary to attend this important gathering. Who has not ventured ten times this amount in worldly enterprises, some of which have proved a failure? How many now keeping the Sabbath have, before embracing the truth, invested hundreds of dollars in tobacco, spirituous liquors, and other injurious articles, or in attending parties of pleasure. Now that such have commenced to save in these directions, how proper to spend a part of the means saved in going up to this feast to worship the God of Heaven, to show our appreciation of the truth, to get a more thorough knowledge of the work of God for these times, and thereby be better prepared to act a part in carrying it forward. A mingling of new converts with those who have long walked in the way of truth cannot fail to be profitable, as those newly converted to the faith need the experience of their older brethren, while those who have long borne the burden and heat of the day need to be refreshed by seeing the fruits of their labors in those who have lately been brought into the truth. Again, old believers are in danger of losing their first love, and there is nothing so well calculated to warm the cold heart of the backslider as the fervent love and praise of the new convert. Let us all seek the Lord together, and we shall certainly be benefited.

The Lord anciently established yearly gatherings, with wise regard for the good of his people Israel. This gave them periods of rest from wearisome labor, kept them from worldly-mindedness, and gave them opportunities to cultivate spirituality. These gatherings also tended to prevent party feelings among the tribes, who would naturally break away from each other if they did not have these frequent assemblies to worship and unite their interests and efforts to advance the common cause. And if they could afford to break away from their business three times a year for as many general meetings, can we not leave our homes and occupations once a year to seek together the needed blessing?

What is spent in going to such gatherings is not lost, as some esteem it who look at things from a narrow, selfish standpoint. We can afford to make some efforts to secure the rich blessing of God. Each one of my readers can call up occasions in the past where losses have been sustained, great weariness experienced, sickness contracted, etc., in struggling for a livelihood. And is not eternal life worth suffering for? If we do not prize the offered blessing of God enough to undergo hardships and make sacrifices that we may obtain it, we are certainly unworthy and cannot expect to receive it.

Experience has taught us that the work of God could not be successfully carried on without these gatherings. The cause of God must be represented in its different branches, that its wants may be known and supplied, and that all may have clearer ideas of the nature and magnitude of the work. In a certain sense it may be said that the blessing of God is wealth or temporal advantage as well as health. There is nothing gained in temporal things by raising the steam to such a pitch that the boiler will burst. Poor economy that. The repairing will cost more than the extra profit up to the point of the break-down. Such things are of very frequent occurrence. Men will rush on in business, and will not take time to pray and reflect, and give God a chance to help them, and the result will be accidents, bad bargains, bad moves, and heavy losses. Let us remember the words of the wise man: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

Let us not look forward to the camp-meeting as though a work was to be done for us there without our co-operation, and without our previously seeking God. We need home blessings, and we also need the great blessings and victories that God grants to the many who seek him together. "One shall chase a thousand, and two put ten thousand to flight."

Who can say that the work of our camp-meetings is not embraced in the following injunction? "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather

the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

Let us bring our friends and children. How can we bear the thought of having our children lost through fear of losing financially? Many are going to ruin through over-anxiety in worldly interests. Let us wake up, and view things in the light of eternity. D. T. BOURDEAU.

A NEAT LITTLE THING.

This is what all will say of our new little tithing box. It is a small wooden box, strongly and neatly made, five inches long, and three inches square. It is covered over with a deep blue paper, ornamented with gilt borders and scriptural texts in gilt letters. On the top is an opening set with brass, large enough to admit a silver dollar. Above this opening is the following:—

"S. B. Treasury. 'Lay up for yourselves treasures in Heaven.'"

Below the opening is the following appropriate text:—

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2.

On another side of the box is this text in large letters:—

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

On a third side in small letters are the following appropriate headings and texts:—

DUTY OF TITHING.

"And of all that thou shalt give me will I surely give the tenth unto thee." Gen 28:22.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. "To whom also Abraham gave a tenth part of all." Heb. 7:22.

GIVING OF THE FIRST-FRUIITS.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings." Lev. 23:14.

COVETOUSNESS FORBIDDEN.

"And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

SUPPORT OF THE MINISTRY.

"The laborer is worthy of his hire." Luke 10:7. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21.

On one end in larger type, is the following:—

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

And on the other end is this:—

"Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

Here are several brief sermons, all plainly in view and easily read. On the bottom is a little trap-door, with directions about opening.

This neat little box is designed to be put by the owner in a convenient place where he can deposit his tithes each week, or as often as he receives anything of the Lord. It is to be opened

at the end of each quarter, the contents counted and given to the treasurer. Nothing could be better adapted to the purpose for which it is designed. When our offering is thus deposited, we shall be less liable to be tempted to use it for our own purposes.

Children, particularly, will appreciate it. Here they can lay by their little offerings. It would be an ornament to any room, and a silent monitor admonishing us of our duty. It is just the thing for class collections and penny contributions in the Sabbath-school. Every school should have one or more, and every family should have one. Indeed, it would be well for each person to have a box of his own.

Send in your orders to the REVIEW Office, Battle Creek. Price, post-paid, only 25 cents. In quantities of ten or more, by freight or express, 20 cents apiece. D. M. CANRIGHT.

THE BIBLE STANDARD OF PATIENCE.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2:20.

To carry out the spirit of the above passage requires much of the grace of God. Too few of us put in practice even the first part. When buffeted for our faults, we do not take it patiently; and yet, were we to do so, it would be no glory, for we should receive only what we deserve. Where, then, are the persons who, while conscious of having done the best they could do, bear with patience the buffetings they may receive for having so done? Alas! they are indeed few.

There is no point of Christian duty upon which the teachings of Christ and his apostles are plainer than upon this duty of returning good for evil, and love for hatred. It is one of the fundamental principles of the religion of Christ; and he who lacks it, lacks the very corner stone of Christian character.

In his sermon on the mount, Christ says: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . . For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. 5:43-48.

Consistency and common sense alike demand that Christians should carry out the above teachings. Suppose an unconverted man should be sharply reprov'd for his faults; we would hardly expect him to bear it patiently, much less if he be accused wrongfully. He professes nothing better. But the professor of religion says he is converted; he thanks God in the public congregation that religion makes men better; he claims he has found something about which his unconverted neighbor knows nothing, and urges him to seek the Saviour. Then how utterly inconsistent is it for him, when assailed with harsh language, buffeted for his faults, and made to suffer for his good deeds, to return evil for evil, and railing for railing, as did his unconverted neighbor.

It is no virtue to love those who love us; nor is it a proof of religion to return kind words for kind words: any unconverted man can do that, indeed, he could hardly help doing it; but to return good for evil, to love them that hate us, to bless them that curse us, and to pray for them that despitefully use us and persecute us,—these are the practical fruits of true religion.

My brother, my sister, have you such religion? Do you put in practice the Saviour's teachings on this point? Can you return good for evil? Or are you standing in the way of sinners? Is your example such as to lead wicked men to say, "I am as good as he?"

God help us to come up to the Bible standard. Let us not say it is impossible, it cannot be done. It can be done; nay, it must be accomplished. At least we can keep hard feelings locked within our own bosoms, and daily, yes, hourly, take the matter to God in prayer until we gain the victory. Let us not be discouraged; for the blessed Saviour, "full of pity, love, and power," stands ready to help us; and his promises are, "As thy days, so shall thy strength be." "My grace is sufficient for thee."

CHAS. C. LEWIS.

FANCY and humor, early and constantly indulged, may expect an old age overrun with follies.

TO THE OFFICERS OF THE DAKOTA T. & M. SOCIETY.

DEAR BRETHREN: You have received the appeal made in behalf of the new German paper. This appeal should be regarded by us as having special force, for it would seem that the opening of the mission among the German-speaking people in our Territory has had its influence in leading those who have charge of the publishing work to venture upon this enterprise. And now we should feel our responsibility to do all we can to make it a success; and not only this, but to help to make the paper what it is designed to be, a vehicle of truth to hundreds and thousands who without it would never hear the truth, and thus increase its influence and usefulness by extending its circulation as far as possible. Its publication seems quite providential, for we had been feeling ever since our visit to the Russian Sabbath-keepers that we must have such a paper, or our work among this people would be greatly hindered. Now that we have such a paper, let us make the most of our opportunities, and show a zeal worthy of the cause we have espoused.

I would also appeal to the members of the tract society, as well as the officers, to do all they can to extend the circulation of this paper while it is young and needs special efforts in its behalf. Who will volunteer to canvass for it in the larger towns and German settlements in the Territory? Let any such persons report to me, stating the place or neighborhood they would prefer to operate in, so that the matter may be arranged without confusion. My P. O. address for the present is Canton, Lincoln Co. In the meantime let the directors and district secretaries do what they can to fill such openings, and report to me the result of their efforts; and let others do what they can in their own vicinities.

Dear brethren, let us all act in the fear of God, and with a sense of the Judgment before us, seeking God most earnestly for his guidance and assistance. S. B. WHITNEY.

WHAT TO SECURE.

SECURE AN INCREASED ATTENDANCE AT YOUR SABBATH-SCHOOL.

"IN union there is strength," is a maxim that applies as well to the study of the Bible as to other matters. Thought kindles thought, and the interest of one awakens that of others. A large school, if properly conducted, is a strong school, and can carry into effect many plans, and supply itself with many helps, which would be unattainable to the school of small membership. The efficiency, then, of the entire school, depends in a great degree upon a large attendance. But the necessity of securing as large a membership as possible becomes still more apparent when we consider the school as composed of individuals, each one of whom may receive benefit from connection with the school, which can be derived by no other means.

The advantages of the Sabbath-school do not, like the free air, force themselves into every home whether welcome or not. The children must be brought to its light, or they will not be enlightened by its rays. You may have one of the best Sabbath-schools in the land, and the labors of its officers and teachers may be most efficient; yet if there are those who do not receive the benefit of these labors because no one has taken sufficient interest in their welfare to visit them and try to bring them within the sphere of its influence, your school is a failure in the very point where it might be most productive of good. Those who most need instruction in the word of God are usually the very ones who are indifferent to its importance.

Many families live at such a distance from the place of meeting that it is difficult for them to attend every Sabbath. Such need special encouragement. They should be made to feel not only that they need the Sabbath-school, but that the school needs them, and that their efforts to attend are appreciated.

W. E. DAWSON.

KEEP THE LIGHT BURNING.—In certain religious festivals of the Grecians, held in the evening, it was customary for the young men to run races on foot, and sometimes on horseback, holding in their hands torches or lamps, lighted at the sacrificial altar of the goddess in whose honor the festival was held; and only the youth who came out of the contest with his light unextinguished was esteemed the victor, and was greeted with the loud plaudits of the multitude. So the Christian carries with him through this world the light of grace divine, kindled at the altar of Jesus' sacrifice; and he who keeps it brightly burning to the end of life's great conflict shall be welcomed, like a conqueror, with the thundering applause of the heavenly host.

WE WOULD NOT FORSAKE THEE.

Our Heavenly Father, we would not forsake thee,
Or turn from the way we have started to go;
We would not forget the great debt that is due thee,
But strive with our might to repay that we owe.

Oh, let us be faithful, and turn every talent
To useful endeavor to further thy cause;
To seek to enlighten the many around us,
Who grope in the darkness and trample thy laws.

Oh, let us be patient, awaiting thy pleasure,
For in humble submission our own wills must be
To gain thine approval, and bring us thy blessing,
Securing that peace that comes only from thee.

We would not forget that thy laws are still binding,
And must be obeyed, would we enter that rest
Prepared for thy people, in thine holy mountain;
Oh, let us be there with the good and the blest!

Oh, help that we set not our hearts on earth's riches,
But strive for the treasures that fade not away,
And seek to show others the light and the fullness
Of truth, which will lead to the heavenly day.

We are certain that Jesus our king is soon coming
To gather his own to their heavenly home;
Oh, let us be ready, our lamps trimmed and burning,
As we say in our hearts, Come, Lord Jesus, Oh, come.

SAPPHO WRIGHT.

Glen Sutton, P. Q.

Progress of the Cause.

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

CHRISTIANA, NORWAY.

THE Lord has been very good to us. Our children and fellow-laborers have arrived from America. They have had a very pleasant journey, and are all well. They took passage in the steamer, and boarded themselves during their stay in New York and England, where they had to wait for the steamers, thus reducing expenses in every possible way, so that the entire cost for nine persons, with extra baggage and a large box of books, amounted to only \$402.50. Through the influence of Bro. Boynton, in New York, they obtained a separate room in the steamer, and received very kind attention during the voyage.

The night when they were expected, my wife and self could not retire to sleep. About 12 o'clock we went to the harbor to look for them. (It is light here all night.) After a while we saw more than twenty of our friends also promenading and watching. We waited till six in the morning, then we had a happy meeting. It was really touching to see the dear little souls who for more than two years had been separated from father and mother, and tried the life of orphans. We are truly thankful to the dear friends who so kindly have cared for them in our absence. But one was missing. Our oldest child did not come. She tarried behind. I bade her good-bye in America, but did not welcome her in Norway. Oh, what a loss! I miss her very much. And nothing can make up for this loss but the blessed hope. The Lifegiver will bring her with the many other dear friends who slumber silently in the cold, cold grave. Hail, happy day, that shall change our loss into gain, and our sorrows into everlasting joy!

The cause is onward in this place. Forty-two persons have now been baptized, and fifty-eight have united in church fellowship. There are more than a hundred besides these who are in harmony with us. We have preaching twice every Sunday, and on Wednesday evening and Sabbath forenoon. Nearly one hundred persons attend meeting on the Sabbath, and more than four hundred on Sunday. Last Sabbath afternoon we administered the ordinances. About fifty-eight brethren and sisters took part, and as many more were present and enjoyed the presence of the Lord with us.

Bro. Jaspersen has gone to northern Jutland, Denmark, to labor five or six weeks. The truth is gaining ground there under Bro. Brorsen's labors. Several have commenced to keep the Sabbath, and some have been baptized. Pray for us, that God may sustain this work and save many souls.
J. G. MATTESEN.
Osterhausgaden 12, Christiana, Norway, July 11.

TENNESSEE.

Edgefield Junction, Aug. 1.—Commenced lectures last night in a school-house at Neely's Bend, four miles from Edgefield Junction. The house was well filled with attentive listeners. Edgefield Junction will still be our address.
G. K. OWEN.

MINNESOTA.

Mankato, Aug. 7.—We have been here five weeks, and have given about fifty discourses. The stay-away argument has been used, in consequence of which our audiences have been small. Those who have attended have given good attention to the word spoken, and twelve have decided to obey.
W. B. HILL.
L. H. ELLS.

MISSOURI.

Union Point.—We commenced meetings with this church Friday evening, Aug. 1, and continued till Sunday evening, holding in all six meetings. Thirteen took their stand to keep

all the commandments of God and the faith of Jesus. On Sunday we repaired to the water, where they followed their Lord in baptism. It was a solemn and impressive occasion. With the exception of two adults, these are children and youth of Sabbath-keeping parents. This fruit is in a great degree traceable to faithful labors in their Sabbath-school. Let others take courage.
J. G. WOOD.

DAKOTA.

Sioux City, Aug. 4.—We are having some success. The harvest season has reduced our congregations materially, but ten or twelve have already decided to keep the Sabbath, and we hope for others. Have had two good Sabbath meetings, and last Sabbath a Sabbath-school in connection. Have had several temperance meetings in the tent, held principally by a Mr. Vinton from Wisconsin, who has been lecturing on temperance for a good many years all over the United States. A reform club has been organized, with a membership of about one hundred and fifty. Have also had a funeral in the tent, by request of the friends of the deceased, a little boy about eight years old. We remain here another week.
S. B. WHITNEY.

TEXAS.

Denison and Savoy, July 30.—At the close of the meetings at Savoy, we laid by the tent for a short time. Visited the company at Denison during the week, and held two meetings. Organized a T. and M. society of twelve members; and others will unite soon. Also organized S. B., twenty-four adults joining in the tithing system. Some of these are not yet keeping the Sabbath. The friends here are growing in the truth.

Returned to Savoy and held meetings on Sabbath and Sunday. Organized a Sabbath-school of fifty members. At this meeting I found some keeping the Sabbath of whom I had no previous knowledge. We lost nothing, but gained some, by the recent debate.
R. M. KILGORE.

WISCONSIN.

Neillsville, Tent No. 8, Aug. 4.—We closed our meetings here last evening. Sixteen have signed the covenant, and three others are keeping the Sabbath. We hope for several more, who are convinced. We now move our tent eleven miles from here. Pray for our success.
T. B. SNOW.
C. HOLMES.

Sturgeon Bay, Tent No. 1, Aug. 6.—We have now been here nearly two weeks. The average attendance is about one hundred. The prejudice here was much stronger than we were at first aware of. The Sabbath question is now under consideration. A few seem to be interested. We can look for but small results here, and our stay will not be long.
O. A. OLSEN.
E. G. OLSEN.

Richland Center, Aug. 4.—We have labored under difficulties in presenting the truth here, because of infidelity, spiritism, and an opposing church; but the "cleansing of the sanctuary," the law and the gospel, have been presented with freedom, unstopping prejudiced ears, and compelling even infidel lawyers to confess that we have the truth. We hope that the tide may turn in favor of the truth, and that the honest in heart may be induced to obey.
S. S. SMITH.
ELI OSBORN.

Rockton, Tent No. 4, Aug. 4.—We have been here about five weeks. Only a few have decided to keep the commandments of God and the faith of Jesus. Several who are convinced that we have the Bible truth, hesitate to obey; yet we hope that some of these will accept the truth and try to live it out. We shall continue meetings about a week longer in a school-house two miles from Rockton, where there are several who are interested. We intend to move our tent about five or six miles from Rockton, where some seem to be anxious to hear the truth. We also design to keep up meetings in the above-mentioned school-house, and labor for those who are interested in the truth. May God help those who see their duty to do it.
O. A. JOHNSON.
ANDREW CHRISTIANSEN.

Maple Works and Dorchester.—Our meeting at Maple Works, July 26 and 27, was very encouraging. The house was well filled with Sabbath-keepers. Three loads came from six miles west of Neillsville, where Bro. Snow is holding a tent-meeting. These were all new in the faith, and it was a matter of rejoicing to hear their testimonies and witness their joy in receiving the truth. I have seldom enjoyed a better meeting than this.

Monday, the 28th, I visited Bro. Snow's tent, and in the evening reviewed a discourse preached in opposition to us by a Methodist presiding elder. The next day I baptized thirteen who had accepted the truth as a result of the tent effort. Bro. Snow is doing a good work here. Eighteen have embraced the truth, and the interest is still good.
Aug. 1, I came to Dorchester. There are

about twelve Sabbath-keepers here. They have a Sabbath-school and prayer-meetings. Four were baptized. I leave them much encouraged.
Aug. 5. H. W. DECKER.

Retreat and Victory, Tent No. 7.—Since our last report meetings have continued at Retreat with a fair interest. As harvesting has kept the people very busy, our congregations have been smaller than they would have been otherwise. On Sundays they have usually numbered from 200 to 250. A local Methodist preacher tried to get us involved in a discussion. He would tell us one story, and other parties another, until one of his preaching brethren brought him to the tent with witnesses to prove that he had made false statements. He had given out an appointment to speak the next Sunday on the "Christian Sabbath," and we had announced a review; but after owning that he had told falsehoods, he told us to take up his appointment, and gave the same order in the Methodist church at Retreat, where he was to speak. The Lord worked out the matter for us much better than we could have done for ourselves.

We have had some good meetings with the Victory church. We think they will make renewed efforts in the cause. Last week we organized two Sabbath-schools. One has twenty members, the other twenty-five. They will have the class records and secretary's books, and will take twenty copies of the *Instructor*. We think that to labor faithfully in the Sabbath-school work would be a great help to the church. Several have commenced keeping the Sabbath, and we think others will soon. Baptized three last Sabbath, and expect others will go forward when we return in a few weeks. We have taken down our tent, and expect to move to Chaseburg, Vernon Co., to-morrow.

Aug. 5. A. D. OLSEN.
A. J. BREED.

OHIO.

Appleton, Aug. 4.—For three weeks we have been earnestly canvassing the law and Sabbath questions, and yet only a few have decided to obey; still our congregations are large, and all we have said does not seem to offend any one.

Last Sabbath we observed as a fast day, and since then a little more light has been breaking in. Nearly all who come are members of some church. The ministers remain quiet. As we visit from house to house the people are very kind, and nearly all admit that we are right. We believe the Lord has a people here, and we are determined to persevere in our work.

A private letter from Waterford says, "Our cause is prospering finely." And another from Corsica states as follows: "The articles in the *Morrow Co. Sentinel* last winter have been the means of bringing forth fruit. I hear from Carding of some who are about to keep the Sabbath. There are five more Sabbath-keepers here."

There are many invitations for labor coming in, and we pray that the Lord may send forth more laborers.
A. O. BURRILL.

NEW YORK.

South Rutland, Tent No. 3, Aug. 5.—The interest here is still excellent. Several have commenced to keep the Sabbath, and many others are very favorable. The sermon which was announced against us on the Sabbath question, did not come off; and without opposition, people have been slow in deciding. Eld. B. L. Whitney spent last Sabbath and first day with us. His help was much needed and very timely. We have now been here nearly six weeks, and will be obliged to remain two weeks longer, at least.
M. H. BROWN.
C. C. LEWIS.

Dryden, Aug. 6.—This place has nearly one thousand inhabitants. We have been here with the tent three weeks. Considerable prejudice existed when we came, but it is giving way. We have a good hearing, the people are kind, and our hopes are strong that much good will result from this effort. We shall soon present the Sabbath question, as many are already inquiring concerning it. Brethren, remember us, as we are inexperienced and need much heavenly wisdom.
T. M. LANE.
E. S. LANE.

Earlville, Tent No. 4, Aug. 6.—A report of our meetings at Georgetown was sent to the *Review* several weeks since, but was miscarried. We left that place after laboring there about five weeks. The people were generally very friendly, but, with few exceptions, they seemed rather indifferent to the claims of God upon them. The busy season of the year occasioned irregularity in attendance on the part of those even who seemed to be interested; and we decided we had done all we could for them at present.

We commenced meetings here July 26. The attendance has not been large, yet there seems to be some interest. The people treat us kindly, and look after our wants. Favorable reports of our meetings are given in the papers.

Having visited Georgetown recently, we find that there are four who have decided to keep the Sabbath. One subscriber was obtained for the *Review*, and three for the *Instructor*. For this we thank God and take courage. We shall visit them occasionally to encourage and help them what we can, and to labor for others who

we trust will yet be constrained to obey the truth.

We hope our labors here will not be in vain. Shall remain as long as it may seem to be duty, and try to leave them without excuse. We hope to be remembered in the prayers of God's people.
E. W. WHITNEY.
J. Q. FOY.

ONTARIO.

Chatham, Aug. 7.—July 27, 28, held six meetings with our brethren at Strathroy, and baptized two. We also re-organized their Sabbath-school, and took some steps toward freeing our T. and M. society of its indebtedness. All covenanted anew to keep the commandments of God and the faith of Jesus, and we left them encouraged, and with a disposition to work for the Master. Last evening, Aug. 6, we commenced our second course of lectures in the tent at Chatham. The attendance was much larger than heretofore. The truth is steadily gaining in this city. We desire the prayers of God's people.
JOHN W. MOORE.
C. BLACK.

KANSAS.

I HAVE lately visited Burlingame, Elm Creek, Elivon, and Empire. At Burlingame, Bro. G. H. Rogers was closing a series of lectures, with some encouragement. Bro. Rogers has labored faithfully there.

The other three places all needed assistance, which we tried to render as best we could. The Lord aided with his blessing, and some real progress was made. Satan has made strong efforts to hinder the progress of the work in some of our churches; but we trust the experience of the past will be a benefit in the future. We would say to all, Courage in the Lord; but that can grow and ripen only as we put away all our sins and draw near to him.

"Confess Him righteous in his just decrees;
Love what he loves, and let his pleasures please;
Die daily; from the touch of sin recede;
Then thou hast crowned him, and he reigns indeed."
J. H. COOK.

July 30.

Burlingame, Aug. 3.—Have been engaged in meetings in this place since June 6. There has been a good interest during a portion of the time, but when we had introduced the Sabbath, and many were becoming interested, a bitter animosity arose among the churches, and the ministers advised the people to stay away. Since then only those who were convinced have attended. I shall not remain longer at present.

Three have signed the covenant, and taken a decided stand. May God keep them through faith unto salvation. Six others have agreed to keep the commandments. This whole community practically regard the law as abolished, and many are spiritualists. I desire to ask the prayers of God's people for the little company who will try to hold up the standard of truth here.
G. H. ROGERS.

MICHIGAN.

FROM July 25-28, I was with the church at Leighton. Our meetings were encouraging. We found the brethren, much to our satisfaction, occupying the commodious hall in the town of Wayland, instead of the school-house in the country near by, where they have formerly held their meetings. On the Sabbath the church was well represented; and on Sunday we had a very fair congregation, made up largely of those not of our faith. Two united with the church by letter.

July 29, I attended a Sabbath-school picnic, held on the shore of Miner's Lake, about three miles north of Allegan. The day was a delightful one, and the location well adapted to the purpose for which it was resorted to. The attendance was larger than could have been expected, and was made up of delegations from the churches of Otsego, Montrose, Leighton, and Allegan.

The Sabbath-school of the first-named place had at their service a passenger coach belonging to the Lake Shore and Michigan Southern R. R., which was well filled with the officers, teachers, and scholars of their school. Several boats on the lake, and a number of swings in the grove, occupied the attention of the teachers and scholars until noon, when they separated in groups to partake of the refreshments which they had provided for the occasion. After dinner they were addressed by the writer; and the balance of the afternoon having been spent in friendly converse, recreation, etc., all returned home at the approach of night, feeling that the day had been a good one, and grateful that no serious accident had happened.
W. H. LITTLEJOHN.

Palmyra, Tent No. 4, Aug. 4.—We have given fifty-four discourses, and still the interest remains good. There are between fifty and sixty persons here who believe that they can be saved only by keeping all of God's commandments. About twenty-five of them have decided to obey. We hope to see others join them soon. Each week we hold prayer-meetings from house to house, and the Lord in a special manner meets with us. Eld. M. B. Miller has made us a timely visit. We ask to be remembered in the prayers of God's people.
J. I. COLLINS.
B. F. RICHARDS.

ILLINOIS.

Clifton, Aug. 5.—The unusually busy season with farmers at this place, and the opposition of the Catholic clergy, forbid our expecting ordinary success, yet we have had the privilege of speaking to a few French Roman Catholics and Protestants, and have satisfied our minds as to what could not be done at present; therefore we shall feel free to enter another field after camp-meeting. The Catholic priests are holding their jubilee earlier than usual, with the design of turning the people away from our meetings. Drunkenness and other sins of the deepest dye are left unrebuked by priests who treat as heretics those who would reform the people. Probably the best way to introduce the truth among them is by colportage and by consistent living on the part of our French brethren dwelling among them. The recent effort here has confirmed me in these convictions.

At Pittwood we have a church of forty members nearly thirty of whom have pledged to pay s. b. according to the Bible plan. We have a small T. and M. society, also a Sabbath-school in good running order, and prayer and Sabbath meetings. We shall try to encourage our brethren to attend camp-meeting.

D. T. BOURDEAU.

IOWA.

Crawford Co.—Since the Dunlap camp-meeting most of my time has been employed in Crawford county. At the quarterly meeting at Denison two united with the church, the T. and M. society pledged to clear their debt before the first of next January, and the Sabbath-school was re-organized. Steps were taken to awaken more interest in the Sabbath-school and in the T. and M. work.

About three weeks have been spent near Dow City. Here a Sabbath-school numbering seven has been organized. Others will unite with this school. A club of the weekly *Instructor* is taken, and both old and young meet on the Sabbath to recite the lessons found in it.

I have visited from house to house, and obtained over thirty subscribers for our papers. These include Scandinavians, Germans, and Americans. Some are found who acknowledge that we have the truth, and they are interested in circulating our publications. A Danish friend joins our T. and M. society, so that he can have tracts to distribute.

The impressions received by some who attended the Dunlap camp-meeting will long be felt. One man past sixty years of age has since that meeting left the use of tobacco. A sister about fifty-eight years of age who abandoned the use of tea at the camp-meeting, speaks of the benefits she has derived from abstinence. One brother past sixty-five, who had used tobacco more than forty years, resolved at the camp-meeting to use it no longer. He has kept his resolution, and rejoices in the step taken, declaring that his appetite for tobacco is entirely gone. Bless God for the truth.

Aug. 3.

JAMES SAWYER.

VERMONT.

Morrisville.—We closed our tent-meetings here July 27, having continued them six weeks. We had a good audience most of the time, and especially so the last week. At the close of the camp-meeting here last fall, quite a number were almost persuaded to accept the truth, and had the interest been followed up then, perhaps it would have been better. But an enemy sowed tares, and some were deceived, and some, not satisfied, waited for help. It required much patient labor to remove the errors of no-lawism.

The results of the meetings seem small, if judged by the number of those who have decided to obey. But these are individuals of real worth. One is a very intelligent lady, the wife of an eminent lawyer, who is also candidly studying the truth. This lady has been an active Christian worker. May the Lord bless her in upholding the light of truth. Another is a young man of twenty-three years, who has a good academic education, and rare mental talents. He has intended to enter a theological school this fall, principally to study Hebrew and Greek, preparatory to engaging in the ministry. On the last day of our meeting he took a firm stand to keep the Sabbath.

At the urgent request of the people of Elmore, who furnished teams and moved our tents and furniture, we are now presenting the truth in this place, four miles distant from Morrisville. Several persons had become interested by attending our meetings at Morrisville, and desired to hear further. The interest here is great. One young man living a mile away, a non-professor, working a little too late in the hay field on two occasions last week, hurried from the field to the meeting, taking his hired help with him, and leaving his dairy of nine cows to be milked after the meeting. He said the cows would wait for him, but the meeting would not. This is a farming community, and there is but a very small village. Our temporal wants are fully supplied by the kind-hearted people. May the Lord reward their interest by helping them to lay hold of the truth.

C. W. STONE.

MICHIGAN H. AND T. SOCIETY.

At a meeting held at Eaton Rapids, in connection with the camp-meeting, Aug. 4, for the promotion of the project of forming a State asso-

ciation to be known as the Health and Temperance Society of the State of Michigan, Dr. J. H. Kellogg presided. After the election of a secretary, the assembly listened to the reading of the constitution and by-laws of the National Association, and also to some very interesting remarks from Dr. Kellogg, offered in the interest of auxiliary associations to be formed hereafter.

Moved, That the constitution and by-laws be adopted by the assembly. Carried.

Moved, That a committee on nominations, consisting of three, be appointed by the Chair. Carried.

The following persons were appointed: W. C. White, S. H. King, and M. B. Miller.

During the absence of the committee the time was very profitably spent in asking and answering questions, concluding with a brief but pleasing description of the contemplated certificate of membership, now in the hands of the engraver, which is designed to illustrate the different stages of intemperance, from the moderate tippler to the confirmed inebriate.

A call being made for the report of the committee, the following names were respectfully submitted: For president, M. B. Miller; for secretary, Mrs. S. H. Lane. The report was adopted.

After some very interesting remarks by Dr. Kellogg, upon the propriety of putting into daily practice those principles upon which the present movement is founded, the assembly adjourned to call of Chair. J. H. KELLOGG, Chairman. E. P. DANIELS, Sec.

OHIO SABBATH-SCHOOLS.

DURING the last week we visited the Springfield, Dunkirk, Uniopolis, and Round Head schools. A full report of each of these schools will be given at our camp-meeting, as it will interest only those in this State in particular.

D. W. REAVIS.

NOTE FROM ELD. CHAFFEE.

As I have done very little preaching for several months, I wish to say to the brethren that it has been chiefly on account of my health. But now my health is better than it has been for several years, for which I daily give thanks to the Giver of all good. I would further say that I am in harmony with S. D. Adventists on all points of present truth, and shall endeavor in a few days to commence filling some of the calls for preaching in Missouri. To this end I ask the prayers of God's people.

C. H. CHAFFEE.

BRO. Stephen Roese writes from Pierce Co., Wis.:

My soul rejoices when I read, week by week, the precious truths contained in the REVIEW; and I welcome the precious little sheet, our German paper, with great joy. There is now no excuse for me or any one of our German brethren for not laboring in the vineyard of the Lord. I will do all I can to get subscribers for the *Stimme der Wahrheit*, and for the coming year I will take twenty copies, to distribute among my German friends. I intend to rent my farm, and devote my time to labor among my countrymen.

AN INCIDENT WITH A MORAL.

DR. TRUMBULL, in *The Sunday School Times*, lately treated his readers to a racy sketch of a notable Sunday-school gathering that was held a little more than twenty years ago. We make an extract which is eminently suggestive, premising that the meeting referred to was held in Plymouth church in the city of Brooklyn.

"It was on the last evening of the convention that an incident occurred which is especially worthy of a recall. The Rev. Dr. Stephen H. Tyng, and the Rev. Henry Ward Beecher were announced as the chief speakers of the evening. The church was again crowded with attentive listeners. Dr. Tyng was late in arriving, and Mr. Beecher, who had planned to speak after him, was necessitated to take the lead. In his opening he magnified the mission of the Sunday-school teacher, saying that the longer he lived the more he valued those sermons preached where one man was the minister, and one man was the congregation—where the preaching was face to face, and eye to eye; where there could be no doubt about who was intended by the truth declared. But Mr. Beecher added the frank admission, that his own pulpit duties quite shut him out from an active participation in Sunday-school work, and that he was compelled to leave the care of the younger portion of his charge to the good teachers of his church school, while his energies were devoted to the older ones. Then he went on to emphasize the spirit which should actuate the Sunday-school teacher in his work. It was after Mr. Beecher's opening remarks that Dr. Tyng came in, and took a seat upon the platform behind him. Of course he had not heard the first part of the address, but he listened attentively to the remainder. When he came forward to speak, the Doctor referred in highly eulogistic terms to him whom he followed. In his stately and graceful way he expressed his admiration of the genius and eloquence of the pastor of that church, which had now been displayed in the touching of every point of the circumference of the subject of the evening's discourse, and had actually filled up the entire disc within, so as to leave literally nothing for one who should come after him, but to repeat in a less effective manner some truth which he had presented. Then Dr.

Tyng proceeded to tell of his own appreciation of work for the young in contrast with work for the old. In all his ministry, he said, he had never hesitated, when the choice must be made between one child and two adults, to take the child.

"It seems to me," said the Doctor, "that the devil would never ask anything more of a minister than to have him look upon his mission as chiefly to the grown-up members of his congregation, while somebody else was to look after the children." The patness of this thrust at the confessed position of Mr. Beecher was instantly recognized by the audience, and a broad smile was on every face. Dr. Tyng saw that he had struck a responsive chord; and, having no idea of the true source of merriment, he followed up his advantage with his accustomed vigor. Pointing down to the entrance door before him, he hissed out his satirical sentences with that peculiar intensity of his: "I can see the devil standing at that door, and saying to the minister on this platform, 'Now you just stand there and fire away at the old folks, and I'll stand here and steal away the little ones—as the Indians catch ducks, swimming under them, catching them by the legs, and pulling them under.'" By this time the whole audience was convulsed with laughter, and a serious face was hardly to be seen until the Doctor had finished his really eloquent address.

Dr. Stephen H. Tyng and his noble church have made a record scarcely surpassed for purity and power in all the annals of American Christianity. As for the record of the other church and pastor referred to in the extract, we do not presume to pronounce a judgment, but we cannot for a moment doubt that if more attention had been given to the children, even though somewhat less had been bestowed upon the older members of the church and congregation, the public would have been spared some things that have made the ungodly wag their heads. We warn all pastors and churches to care first of all for the children of their charge, if they do not wish to come to grief.—S. S. Teacher.

A BLESSING BEFORE MEAT.

THE excellent Rowland Hill, of London, was an eminently pious and useful man; probably more useful in the conversion of sinners than any other man during the almost seventy years that he occupied the pulpit. He had frequently a very original manner of presenting a common thought. The following lines, which he wrote for some of his young friends to repeat before meals, may serve as an illustration:

Some have meat, and cannot eat;
Some could eat, but have no meat;
But I have meat, and I can eat,
God's name be praised.

BEAUTIFUL EPIGRAM.—The family motto on Dr. Doddridge's coat of arms, was "*Dum vivimus, vivamus*," the literal translation of which is, "While we live let us live." The direction thus given was beautifully versified by the Doctor in the following lines:

"Live while you live," the epicure would say,
"And seize the pleasures of the present day."
"Live while you live," the sacred preacher cries,
"And give to God each moment as it flies."
Lord, in my view let both united be,
I live in pleasure when I live to thee.

THE good-natured Pope Leo has bestowed his apostolic benediction on M. De Lessep's Panama canal project. This is ominous, and ought to cause a still further depreciation of the stock; for it has unfortunately so happened of late that everything to which the pope has given that same apostolic benediction has fared ill. He blessed the Neapolitan king just before the latter was pushed out of his throne by Garibaldi; he blessed Napoleon III. shortly before Sedan; he sent sympathy and blessing to Eugenie, and her poor boy was shortly after butchered by Zulus; he blessed Isabella over and over again, and that queen hasn't had a day's luck for many years; he blessed the marriage of Alfonso and Mercedes, and poor Mercedes died childless within a twelve-month. It is only those whom he has cursed, like Victor Immanuel and Bismarck, who get along well in the world. He must have got his benedictions and his anathemas mixed up, like the two foundlings in Pinare.—*Detroit Evening News*.

A FEW days ago the correspondents at European capitals were agreed that the difficulties between Germany and the Vatican had been arranged. Now they are agreed that no arrangement has been concluded. A letter has been unearthed in which the Crown Prince declared officially and positively that the alteration of Prussian laws to accord with the statutes of the Roman Church would be inconsistent with loyalty to his ancestors and duty to his country. This is not favorable to any concession on the part of Prussia.

OUR cosmopolitan population is increasing by arrivals of emigrants from the extremes of Europe. A few days since a party of 350 Menonites from Southeastern Russia landed here, having a combined capital of \$400,000. And

last week 79 Icelanders, vigorous, healthy-looking, and intelligent, arrived, bound for Minnesota, where they are to form a colony. They are the first colony from that bleak and arctic region to come to our more hospitable shores. The missionaries at Castle Garden presented them with Bibles and Testaments in their own tongue. Would that all our prospective fellow-citizens believed and loved the Bible as firmly as do these latest importations!

Notes of News.

—GREECE is said to be preparing for defense against Turkish aggression.

—IN Staffordshire, England, 3,400 miners have struck against a reduction of wages.

—TWENTY thousand people attended the funeral of Gieb, the socialist deputy, at Hamburg.

—OWING to increase of crime a demand comes from county Westmeath, Ireland, for an increased constabulary.

—It is said that there are probably not 5,000 people who can read an Irish book, and not an Irish paper is published in Ireland.

—SAN ANTONIO, Texas, Aug. 2.—Mexican troops are pursuing Indians who have carried off 250 horses and killed fifteen persons during the past week.

—SINCE October 19, 1878, there has not been a dry week in England, and the rainfall there for the last 18 months has equalled that of three ordinary years.

—It is stated that the religious questions between Germany and the Vatican are not settled, and that Bismarck will not yield any essential point in the Falk laws.

—AN illustration of the daring of the Russian Nihilists, is the fact that a hundred were arrested July 27, on the estate of the Czar's brother, the Grand Duke Constantine.

—A PROTESTANT meeting at Gorrequella, Spain, was broken up by the Spanish police, the pastor arrested, the women driven out, and the names of the men present recorded in the police books.

—LONDON, Aug. 4.—A dispatch to the *Times* from Calcutta says the Madras Government is taking more energetic measures to suppress the Rump rebellion, and has increased the number of troops.

—THE Peruvian war ships Huascar and Union have visited Chilean ports, destroying launches and capturing the steamer Rimac with the entire Zungay regiment of cavalry, fully armed and supplied with horses, besides three vessels loaded with coal and copper.

—THE sacred mosque of St. Sophia at Constantinople, which has for centuries been guarded against the intrusion of unbelievers, is to be open every Tuesday and Friday for believers of all faiths to attend a lesson for the reconciling the differences of religions.

—BOMBAY, Aug. 2.—It is stated that Serinagar, the capital of Cashmere, ordinarily containing 300,000 inhabitants, has only 30,000 since the famine. The rubber crop will suffice to keep the people alive until rice is ready to harvest. The cholera has disappeared from Cashmere.

—THE Zulu King Cetewayo is now a fugitive with a price upon his head, 5,000 cattle being offered to the tribe that captures him. The Zulu chiefs want no more black kings, and seem to favor John Durn for ruler. The country will, however, probably be divided into three or four principalities.

—MORE storms and floods reported from England, with hailstones five inches in circumference. Thousands of pounds worth of glass were smashed in London. The crops in greater Bedfordshire and the valley of the Thames were ruined, and Buckinghamshire was flooded. Immense damage is reported from Cambridge, Norfolk, Guildford, Leicester, Bath, Monmouth, etc., and the loss of life is serious.

—MEMPHIS, Tenn., Aug. 8. Owing to the increase in the number of new cases and deaths within the past three days, the board of health will to-morrow night declare the fever epidemic. A notice at the same time will be published warning every one to remain away from this plague-stricken city until official announcement is made of its being safe to return. The increase in the number of deaths is attributed to the sudden change in the weather which occurred during last night, the thermometer dropping down to about 72 degrees, where it has remained all of to-day. The weather is chilly and damp, unfavorable alike to sick and well.

Obituary Notices.

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

MIX.—Died of asthma, at his residence at Gouverneur, St. Lawrence Co., New York, July 31, 1879. Bro. Eli Mix, aged 75 years. He was noted as an exceptionally conscientious man. He and his wife embraced present truth four years ago, under the missionary labors of Eld. A. H. Hall. Sr. M. is cheered in her loneliness by the bright hope of a speedy reunion when the Lifegiver shall come. Funeral discourse by the writer, from Job 14:14, 15. CHAS. B. REYNOLDS.

WHEELER.—Died, July 8, 1879, at Sank Center, Minn., Sister Nellie M., wife of Bro. D. Wheeler, aged 80 years. Bro. and Sr. W. were the first to embrace the Sabbath in this place, and their hearts were cheered by seeing a small company of believers brought out here last summer. Sr. W. leaves a husband and five small children. Her loss is deeply felt; but we have the blessed assurance that her hope and trust were in God, and that when the last trump shall sound she will come forth clad in immortality. Discourse by Eld. Haskell, Baptist. ELIZA EMERSON.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Aug. 14, 1879.

REMAINING CAMP-MEETINGS FOR 1879.

CANADA, Magog, P. Q., Aug. 21-26.
MASSACHUSETTS, Ballard Vale, Aug. 27-Sept. 2.
INDIANA, No. 2, ————
MAINE, Waterville, Sept. 4-9.
VERMONT, Essex Junction, " 11-16.
ILLINOIS, Bloomington, Aug. 27-Sept. 2.
MICHIGAN, No. 2, Vassar, Sept. 4-8.
" No. 3, near Ionia, " 17-21.
NEBRASKA, Seward, "
CALIFORNIA, No. 1, Fresno City, Aug. 28-Sept. 2.
" " 2, Healdsburg, Sept. 18-23.

Some of our exchanges are harrassing their readers with the question, "Where are the Ten Lost Tribes of Israel?" What is the use of such a question? If they are "lost," as the question says they are, then you do not know where they are. If you do know where they are, they are not lost. So let's not have that question any more.

The Law and Order Society of Rochester, N. Y., have achieved a great triumph in the matter of restraining Sunday liquor-selling, though to do this they were obliged to arraign the highest officers of the city. We would be glad to see the liquor traffic thus vigorously taken hold of in other places. *The Illustrated Christian Weekly* thus speaks of it:—

In defiance of all law and with the easy connivance of the officials, the Sabbath retail liquor trade was open and unconcerned. A year ago the pulpits sounded the alarm, and as the result a Law and Order Society undertook the work of rescuing the beautiful city from the clutches of the law-defiers. Without undertaking any crusade against the liquor traffic, they simply held the officials and the dealers who had taken out licenses under them to the strict letter of the law, which forbids liquor-selling on Sunday. All complaint of persecution was thus forestalled, and those who resisted were compelled to impeach themselves as law-breakers. It has been a hard but determined contest, requiring the indictment and arraignment of the Mayor of the city, the Police Commissioners, and the Excise Commissioners for their malfeasance, for like politicians generally, they were more scrupulous of the wishes of the liquor-dealers than of their official oaths. The careful, conservative, but resolute action of the Law and Order Society has overmastered the unscrupulous Sabbath-breakers and put them on their good behavior. In this they have proved, though at the cost of self-denial, vilification, and threat, that they realized the responsibilities and duties of good citizens, and have thus furnished an example to law-abiding men elsewhere of what can be done by confronting defiant lawlessness with the needful grit and backbone.

MORE SUNDAY PHOSPHORUS.

THERE is quite a complaint in some quarters against the running of Sunday trains to camp-meetings. A writer in the *Inter-Ocean* of Aug. 5, 1879, suggests a remedy for the evil. It has reference to a camp-meeting to be held at Des Plaines, and is as follows:—

"Now I have a proposition I wish to offer: As the meeting is to continue ten days, with but one Sabbath intervening, let there be no public service on that day, but keep it as it was originally instituted—a day of rest. Let the tent-holders gather food (manna) on Saturday sufficient for the Sabbath, close the boarding-house, and kindle no fires on the Lord's day. This will obviate the necessity of railway trains, vehicles, the serving of refreshments, and providing corals for 500 horses. I would recommend Bible-reading in every tent and cottage. It would be well to read largely from the Book of Deuteronomy. I think this will harmonize the whole Sunday camp-meeting question, for it is of divine appointment."

Is not this luminous! Keep Sunday "as it was originally instituted." Indeed! How would that be? By work; as God began his work on that day. Give the man a Bible and request him to read the first and second chapters of Genesis.

OHIO CAMP-MEETING.

ALL mail for the Ohio camp-meeting should be sent to Spring Mills, Richland Co., Ohio.

Librarians and ministers, please come prepared to take home a good stock of books. Look over what you have at home, so as to see what you want.

Remember that the Baltimore and Ohio R. R., on all its branches in Ohio, sells tickets to the ground and return at two cents per mile. The Atlantic and Great Western R. R., from Cincinnati in the southwest across the State to

Warren in the eastern part, will sell return tickets at one cent per mile to all who have come over the road to the camp-meeting. The other roads give us no reduction.

Stay until Tuesday noon. We shall protest against any man leaving the camp-meeting before Tuesday, and it will probably hold over until Wednesday morning. Let no one come to the camp-meeting stating that he has made his arrangements to go home Monday. Monday is the most important day, and we cannot have our camp-meeting broken up by brethren leaving. Make your arrangements now, brethren, to stay.

Eld. R. F. Andrews, W. C. White, D. W. Reavis, from abroad, Eld. St. John, myself, and other home preachers, will be in attendance. Everything needed, except bedding, can be obtained on the ground.

D. M. CANRIGHT.

TENTS.

ANY one wishing the committee to furnish tents for use at the Vermont camp-meeting, will please inform me at once, stating the size desired.

A. S. HUTCHINS.

NOTICE.

To all expecting to attend the camp-meeting to be held at Bloomington, Ill., Aug. 26 to Sept. 3. If you will send your tents to R. Vickery, you will find them pitched and in readiness to receive you when you arrive. Send me a postal stating the dimensions of tent, and the road it comes over. Direct to Bloomington, Ill.

R. VICKERY.

MINNESOTA SABBATH-SCHOOLS.

SABBATH-SCHOOL agents have been appointed as follows: Fred Lashure, West Union, Minn.; John Fulton, Hutchinson, Minn.; Ernest Olive, Prescott, Wis.; M. H. Gregory, Mapleton, Minn.; Gaylord Meeker, Milford, Iowa; I. Z. Lamb, Pleasant Grove, Minn.; A. H. Vankirk, Concord, Minn.; John Little, Lower Agency, Minn.; John Norstrom, Minneapolis, Minn.

It is the duty of Sabbath-school agents to look after the Sabbath-school interests in their respective T. and M. districts. At the general meeting which we expect soon to have in the S. S. work, it is expected that the agents will come prepared to show the condition, as to numbers, and the manner of conducting the exercises, of every Sabbath-school under their care.

W. B. HILL, Pres.

L. A. CURTIS, Sec.

TO THE BRETHREN IN MAINE.

As Bro. Butler can spend but one Sabbath and first-day in Maine at present, we have decided to hold our camp-meeting as appointed in the REVIEW, and not as voted by the Conference last fall. Let all the tents be pitched on Tuesday, and everything be set in order, so that the meeting may commence on Wednesday, Sept. 3, at 2 P. M. We want to make the most of our time. Leave your family troubles and church trials at home, or settle them all before you come to camp-meeting. Come to seek God, and to help yourselves and others. Souls are perishing all around us, and what we do must be done quickly.

We shall need money to pay the running expenses of the Conference. Let every church and company of Sabbath-keepers raise their camp-meeting fund and send it to Geo. W. Barker, South Norridgewock, Maine, or send it by their delegate to the camp-meeting; also send all your tithes to the Conference treasurer, S. F. Grant, Hartland, Maine.

We do not want to see one tent taken down on our camp-ground this year until Tuesday morning, Sept. 9. Let all come prepared to stay until the closing meeting.

J. B. GOODRICH.

Appointments.

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

MAINE S. S. ASSOCIATION.

THE second session of the Maine State Sabbath-school Association will be held on the camp-ground at Waterville, Sept. 4-9. Let every Sabbath-school in the State be represented by delegate at this meeting.

J. B. GOODRICH, Pres.

THERE will be a Sabbath-school held on the Maine camp-ground at Waterville, Sept. 6, at 9 A. M. Lesson for 1st class, Progressive Bible Lessons for Youth, Lesson 12, page 89; 2d class, in Bible Lessons for Children, a general review of two lessons, commencing on page 100; 3d class, Bible Lessons for Little Ones, Lesson 3, page 8. Music in Song Anchor, pp. 21, 84, 124. All are requested to take part in the exercises.

J. B. GOODRICH.

NEW ENGLAND CAMP-MEETING.

THIS meeting will be held on the same ground we had last year, at Ballard Vale, Mass. The time is Aug. 27 to Sept. 2. It is hoped there will be a general rally of all S. D. Adventists in this Conference at this meeting. Eld. Geo. I. Butler is expected to attend, also other efficient help. Provision for man and beast on the ground as usual. Any who desire to rent tents should immediately correspond with Eld. D. A. Robinson, South Lancaster, Mass.

CAMP-MEETING COMMITTEE.

THE New England Conference of S. D. Adventists will hold its ninth annual session at Ballard Vale, in connection with the camp-meeting. Every church should see that it is represented by delegate, also every unorganized company of Sabbath-keepers. Scattered individuals who wish labor in their part of the State, should send letters direct to Eld. D. A. Robinson, South Lancaster, Mass.

S. N. HASKELL, } N. E.
C. COMINGS, } Conf.
J. C. TUCKER, } Com.

THE first annual meeting of the New England Sabbath-school Association will be held at Ballard Vale, Mass., in connection with the camp-meeting, Aug. 27 to Sept. 2. Each school should see that delegates are properly chosen. Delegates' credential blanks have been sent you, also a programme of exercises for Sabbath, Aug. 30. Let all be prepared to act in harmony.

D. A. ROBINSON, Pres.

CAMP-MEETING AT MANSFIELD, OHIO.

THE Seventh-day Adventists of Ohio are to hold their annual State camp-meeting and Conference at Spring Mills, just west of Mansfield, Aug. 21-25. This is expected to be by far the largest meeting of the kind ever held in Ohio. A large tabernacle will be erected, 60 by 125 feet. About 60 family tents will be pitched on the ground. The railroads give reduction in fare, and run excursion trains to the ground.

Eld. D. M. Canright, president of the Conference, Eld. R. F. Andrews of Illinois, Eld. A. O. Burrill and W. C. White of Michigan, and a score of other able speakers, will be on the ground.

OHIO CONF. COM.

THE next annual session of the Ohio Seventh-day Adventist Conference will be held in connection with the camp-meeting at Spring Mills, Ohio, Aug. 21-25. The first meeting will be held at 5 P. M., Thursday, Aug. 21. Every church, as far as possible, should send at least one delegate, with any particulars concerning the church. Each new church should send a request to be taken into the Conference.

D. M. CANRIGHT, } Ohio
O. MEARS, } Conf.
H. H. VAN CAMP, } Com.

THE next annual session of the Ohio Tract and Missionary Society will be held in connection with the camp-meeting at Spring Mills, Ohio, Aug. 21-25. The first meeting will be held on Friday, Aug. 22, at 9 A. M. The usual business of the annual meeting will be taken up.

D. M. CANRIGHT, Pres.

J. B. GREGORY, Sec.

THE first annual session of the Ohio S. S. Association will be held in connection with the camp-meeting at Spring Mills, Ohio, Aug. 21-25. The first meeting will be held at 9 A. M., Aug. 24. The usual business of the annual meeting will be transacted.

D. M. CANRIGHT, Pres.

E. H. GATES, Sec.

ILLINOIS CAMP-MEETING.

THE Illinois State camp-meeting will be held at Bloomington, McLean Co., Aug. 27 to Sept. 2, 1879, on a large inclosed lot near the center of the city. Let there be a grand turnout at this annual convocation of the Seventh-day Adventists of Illinois. It is expected that Eld. Canright will attend this meeting. Excursion trains will probably run from Freeport, Gilman, and Effingham.

G. W. COLCORD, } Illinois
R. F. ANDREWS, } Conference
GEO. FOREMAN, } Committee.

THE ninth annual meeting of the Illinois Conference will be held in connection with the camp-meeting, Aug. 27 to Sept. 2, 1879, for the election of officers and to transact such other business as may come before the meeting. Every church and every body of believers not fully organized, should be represented at this meeting, either by delegate or by letter stating numbers, condition, and wants.

CONFERENCE COMMITTEE.

THE next annual meeting of the Illinois T. and M. Society will be held on the camp-ground, Aug. 27 to Sept. 2, 1879. There are points of great interest to the society to be considered at this meeting; and it is expected that all members present will manifest due zeal in the transaction of this part of our work.

COM.

MEMPHRE MAGOG CAMP-MEETING.

THE arrangements for the camp-meeting to be held at Magog, P. Q., in Mr. J. J. Webster's grove, Aug. 21-26, are about completed. All persons wishing to attend this meeting will be carried over the Central Vermont, the Passumpsic, and the South Eastern railways, on the boats on the lake, and on the stage from Sherbrooke, for fare one way. On Sunday, Aug. 24, excursion trains will run on the South Eastern, and from Waterloo and return, to accommodate those who wish to attend for that day, for about one-quarter the usual fare. The lake and mountain scenery from the grove is unrivaled. The brethren in northern Vermont are again invited to attend. Brn. G. I. Butler, C. W. Stone, A. S. Hutchins, and other ministers, will attend. We shall have tents for all our brethren and friends.

A. C. BOURDEAU.

NEBRASKA CAMP-MEETING.

THE first camp-meeting in Nebraska this fall will be held about the last week in September or the first week in October. The definite day will be appointed soon. Some good help from the General

Conference will be present. We give an appointment thus early that the brethren may make arrangements to attend. The particulars as to the place, exact time, etc., will be given in due time.

C. L. BOYD.

ARBOR MEETING.

NEAR Bro. Chrisman's, six miles west of Covington, Hill Co., Texas, Aug. 27, to Sept. 2. We shall expect a full turnout from the Cleburne and Peoria churches. The scattered brethren are urged to come. Come, brethren, be there at the commencement, and stay till the close of the meeting. Come to seek the Lord with all your hearts. Come one, come all.

R. M. KILGORE.

No preventing providence, I will meet with the church at Wayland, Mich., Sabbath and Sunday, Aug. 16 and 17. Hope to meet brethren from Gaines and Monterey.

E. B. LANE.

I WILL meet with the church at Princeville, Ill., Sabbath, Aug. 16. Business meeting in the evening after the Sabbath.

B. F. MERRITT.

THE Lord willing, I will meet with the church in Convis, Mich., Aug. 16; Leslie, Aug. 23.

J. BYINGTON.

DRY CREEK, Saline Co., Kansas, Aug. 22-24. Bennington, Ottawa Co., Aug. 29 to Sept. 1. Meeting to commence with the Sabbath.

J. H. COOK.

CENTERVILLE, Kan., Aug. 23, 24.
Mt. Vernon, " " 30, 31.
SMITH SHARP.

Fonda, Pocahontas Co., Iowa, Aug. 16, 17.
Sac City, Sac " " 23, 24.
Ogden, Boone " " 30, 31.
Hook's Point, Hamilton Co., Sept. 6, 7.

We wish to see all our scattered brethren and sisters, who live within a reasonable distance of these places, at the meetings. Would be glad if our Danish brethren and sisters of West Dayton would meet with us at Hook's Point. These meetings will all begin Friday evening, at the commencement of the Sabbath, and if necessary we will continue them over Monday and Tuesday. Let us have a good attendance.

E. W. FARNSWORTH.

Publishers' Department.

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

FOR SALE.—I offer for sale my home in Armada, Mich., as I see no other way for me to be free to preach the truth. There is a dwelling-house and barn, comparatively new and quite completely finished. One acre of land, containing apple trees, cherry trees, strawberries, raspberries, and grapes. The house is nearly opposite the S. D. A. church, and I wish to dispose of it to some good Sabbath-keeper, who will be a help to the church. For further particulars, address, D. H. Lamson, Armada, Mich.

THE P. O. address of Eld. S. Osborn, is Coral Hill, Barren Co., Ky.

WANTED.—An S. D. Adventist who understands blacksmithing and wagon repairing. Address, C. D. Cook, Akron, Tuscola Co., Mich.

WANTED.—A Sabbath-keeper to work a farm on shares for a year or more. All farming utensils complete can be bought at low figures, also stock, teams, etc., if desired. A single man preferred, who could board with the family; or a young married couple with small family. For further information, address, Stephen Reese, Box 36, Maiden Rock, Pierce Co., Wis.

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

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

Books Sent by Express.

Geo Foreman \$23.64, H H Bramhall 3.60, Geo A King 10.26, Richard Conradi 3.81.

Books Sent by Freight.

D M Canright \$255.05.

Cash Rec'd on Account.

Christian Black \$1.20, John Fulton per C Black 1.80, J O Corliss per C J Lamson 1.00, Gen S S Association per E Perkins 12.65, James Sawyer 3.00, Kan T & M Society per A L Dawson 100.00, C C Doren 2.50, S Osborn 11.00, Neb T & M Society per A E Shepard 180.00.

Mich. Conf. Fund.

Thetford Center per Nettie Johnson \$6.00, Carson City per Wm R Evans 16.00, Alameda, W H Kynett 8.00, Pottersville 67.00, Ovid per H L Birmingham 18.50, Elmwood per W W Lockwood 10.00.

Gen. Conf. Fund.

A J Richmond, donation, \$7.00, Lenford Richmond 75c, A friend in Wisconsin 2.00, Mary Martin 3.00, J B Foster 1.00.

Mich. T. & M. Society.

Dist 14 per Ella Carman \$77.23, Dist 6 per F Howe 7.00, Dist 10 per S E Talifero 34.50, Dist 12 per Emma Ashdon 4.00, Dist 3 A A Fairfield 1.00, Dist 8 per Joseph Hoover 1.15, Dist 1 per M B Miller 2.40.

S. D. A. E. Society.

F W Morse \$3.00.

European Mission.

E Seeley \$1.00.

English Mission.

Mrs H E Richardson \$1.50.

Danish Mission.

Hattie Ellis \$5.00, A Frandon 5.00, J P Gelotte 5.00, A friend 25c.

M. C. Reserve Fund.

H H Bramhall \$1.25, Frank D Starr 1.25.

Mich. Camp-Meeting Fund.

Ellis Margerson \$1.09.