

# 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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#### THE MAJESTY OF GOD.

THE Almighty from Teman came forth in his might, When earth and the heavens shone radiant and bright;

All nature responsive, the earth and the air Resounded his praise, for his glory was there.

He measured the earth with a glance of his eye; He thundered, and lightnings lit up the dark sky; He spoke, and the nations asunder were driven, Beheld, and the mountains in fragments were riven.

As he came down in the strength of his might, He covered himself with a garment of light; And, lo! in his hands was the hiding of power, While forth from his feet there went coals to devour.

Then trembled the mountains, the waters passed by; The deep uttered his voice and lifted on high; The sun and the moon in the heavens stood still; At the light of his arrows they went at his will.

To punish the heathen, he marched through the land, And brought forth his people with the strength of his hand; And, lo! with his horses he rode through the sea; And I trembled in view of his high majesty.

I trembled within me, that I might but rest When the wicked of earth are with troubles distressed.

And although the fig tree shall quite fade away, And no fruit on the vine shall be found in that day;

The flock all cut off from the fold and the stall; Yet still on the God of my strength I will call. May we, like the prophet, on his arm rely, And ever remember our strength is on high.

#### The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PRAECHE THE WORD." 2 Tim. 4:1, 2.

#### GOD WEIGHS OUR THOUGHTS.\*

BY ELD. D. M. CANRIGHT.

TEXT: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

THE language of this text relates to the thoughts and purposes of our hearts. It is not simply the outward man, the way we appear to others, that determines whether we are Christians; but it is the heart, the inward man. "Keep thy heart with all diligence." This intimates that it is a difficult task, that it will require a great struggle to keep it,—that we will have to guard it as nothing else; "for out of it are the issues of life."

In Gen. 16:13, I read like this: "And she called the name of the Lord that spake unto her, Thou God seest me." Go back to the record, and you will find that Hagar had become discouraged, and that the Lord spoke to her with an audible voice when she least expected it. She was so surprised that she broke out in the exclamation, "Thou God seest me." Then she gave the reason: "Have I also here looked after him that seeth me?" Hagar believed that the Lord heard and knew all that was said, but she did not realize it until he spoke to her. She was then forcibly impressed with the thought, "Thou God seest me." Not a sparrow falls to the ground without his notice. Jesus says the very hairs of our heads are numbered. This seems incredible; but when we think that he is an infinite God, we can realize that it is not impossible.

When the Christian withdraws from the busy world to hold secret communion with God in prayer, how comforting the thought that his eye is ever upon us, and that his ear is open to our cries. We are thus instructed in his blessed word: "But thou, when thou prayest, enter into thy closet, and when thou

hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. He not only sees us and hears us, but he knows the very intents of the heart. In 1 Sam. 16:7, we read "that the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

We see a stranger passing along. He is well dressed, comely, attractive, and gentlemanly in his manners. Yet in his heart he may be fearfully corrupt. God does not judge by the outward appearance; he looks into the deepest recesses of the heart. Yes, every thought of my heart, every thought of your heart, is laid open before God. We have before us a machine. The man who made it knows everything about it. If the machinery is out of order, he can take it apart and immediately point out the difficulty. We could not do that. We can judge of the inside works only by the outward appearance. The Lord, having created us, knows all about us.

In 1 Chron. 28:9, we read: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." This is the language of David to his son, and very solemn words they are. I have observed with regard to myself, that, however careful of my thoughts, I sometimes find them running away just like a machine without a balance wheel, imagining this or that, laying this plan, forming that scheme,—musings that I would not dare to utter aloud. God understandeth all the imaginations,—God knows every one of these loose, random thoughts that crowd themselves upon our minds. Jesus himself knew the hearts of men while on earth. Matt. 9:4, says, "And Jesus knowing their thoughts said," etc. You remember the case. A man sick with the palsy was brought to him, and Jesus said, "Son, be of good cheer; thy sins be forgiven thee." When the people saw this, they said within themselves, "This man blasphemeth." Although their lips did not move, Christ discerned their thoughts, and said, "Why think ye evil in your hearts?" This was the very thing that convinced them that he was Christ. My brother, the same Jesus that was on earth then lives to-night, and he knows all our hearts.

In Psalm 139 this thought is also expressed. "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off." Dear friends, these are solemn words. May God help us to lay them to heart. When you sit down to the table, and when you lie down at night, think of it. "Thou knowest my downsitting and mine uprising." When you rise in the morning, remember that God's eye is upon you. "Thou understandest my thought afar off." The thoughts of to-day, the thoughts you had yesterday, God understands them all. "Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Call up the words you spoke yesterday; God knows every one of them. "Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Ps. 139:1-12.

If even some great and good man like

John Wesley were continually with us and knew all we said, would we not be more careful than we are of our words? But the great God not only sees us and hears the words we utter, but he understands the secret motives of every heart. It is not simply to cease wrangling, swearing, drinking, and smoking, that constitutes a Christian. No, no. God hates all unholy, corrupt thoughts, and hence he requires us to put them all away as we endeavor to live a Christian life. We watch the hands of a clock, and tell by their movements whether all within is right. The hands are only the outward manifestations of what is on the inside. Just so with our words and actions. They are the blossoms, the fruit, the thoroughly ripe grain that is borne from the root out of sight.

Let me read the words of our Saviour. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders." Mark 7:21. How do we judge of this or that brother? By his actions, his outward appearance. But God looks back of these, down into the fountain from which they spring. "Out of the heart proceed evil thoughts." Brethren, a man may have his heart full of evil thoughts, yet he may hide them in a measure from his neighbors, and even from his own family. Some of you may say, "Well, if I do not speak out what I think, if I do not act out my thoughts, it is not so bad." If a respected friend were near you, would you dare to act out these thoughts? By no means. But remember that the Lord regards the thought and the action alike sinful. "For from within, out of the heart, proceed evil thoughts, adulteries, fornications, murders." Thought comes first, action follows. The thought is just as criminal in the sight of God as the action. Take the case of the murderer. He does not commit the deed without premeditation. A man has a grudge against his neighbor; he thinks of it, turns it over and over, dreams of it, becomes excited, and finally so exasperated that in an unguarded moment the murder is committed. John says that "he that hateth his brother is a murderer." So in regard to stealing. First, the person sees something that he desires to possess. He thinks it a terrible thing to steal; but he indulges in covetous thoughts until this conviction of wrong doing wears away, and he commits the theft. The thought is first, the outward act second. "Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." Mark 7:20-23.

We see pride, foolishness, and other corrupting influences coming among our own people. A love of show is displayed among the sisters, on their hats, their fingers, and their dress generally. What does all this mean? It is the outward sign of pride growing in the heart. One may make a profession as high as heaven, but when we see these things we know the conversion is not genuine. We need enough good religion to take all this vanity out of our hearts, and to put it far from us.

Jude says, of a corrupt class that should exist in the last days: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." There are those who have cherished such low, vulgar, lascivious thoughts that their very dreams are corrupted. They retire to sleep at night, yet so corrupt are their hearts that their dreams are defiled. There needs to be something done in such a case more than an outward work. Nothing but the Spirit of God can cleanse the sin-polluted soul.

Once more, in Prov. 24:9 we read that "the thought of foolishness is sin." We have no right to indulge in these low, vulgar thoughts, because they lead to corresponding actions. Here is another text: "As a man thinketh in his heart, so is he." In Gen. 6:5, we read, of the antediluvians, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil con-

tinually." It was not simply the words and actions of the people that condemned the world and caused its destruction by a flood; but it was their wicked thoughts also.

These things demand our serious consideration. Young friend, what are your thoughts? What are your imaginations? Do you allow your minds to entertain corrupt thoughts? It was such sins, as I said before, that brought the deluge upon the old world.

In Jer. 6:19 we read: "Hear, O earth: behold, I will bring evil upon this people; even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Ps. 10:4. How is it with us? Is God in all our thoughts? Again, we read that "the thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words." Prov. 15:26. What are our thoughts? Have our minds been accustomed to dwell upon low, vulgar, foolish things, or have they been upon God, and Christ, and Heaven, and the law of God?

In the first Psalm the Lord describes a righteous man thus: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

What is it to be converted? It is not simply to stop swearing, stop cheating your neighbor, refrain from the outward act of adultery; but it is to put away the very desire of these things. And the man who has not done this is not a converted man.

In Isa. 55:7 it is said: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Unless this is done,—unless the wicked forsakes his way, and the unrighteous man his thoughts, he will never get into the kingdom of God. The fountain must be pure, or what springs from it cannot be pure. The heart and thoughts must be pure.

I read again, from 2 Cor. 10:5: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." I tell you, dear friends, it is a great thing to be a Christian, to be born again and have the Spirit of God begotten in us. When that comes in and takes full possession of the heart, all foolish, selfish, wicked thoughts and imaginations will be driven from the mind.

Now, dear brethren, you who are seeking God, will you not let Jesus come in? In Rev. 3:20 we read: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Do you wonder why the Spirit of God does not take up its abode in your heart? My brother, pause and consider what you are cherishing there. The blessed God will never send his Spirit into a heart that is full of foolishness and corruption. The rubbish must all be cleared away from the door, and the heart must be emptied, swept and garnished before the Lord will come in. The Spirit of God is holy, undefiled and pure; it hates sin, and can make no compromise with unrighteousness. You may pray and plead unceasingly; but the Spirit of God can never enter your hearts as long as these things are there. If any of you find yourselves weak, and unable to banish these internal foes, let me say from experience that the only way to successfully accomplish the work is to seek the Lord earnestly for his especial help, and become thoroughly converted to him. He will never turn away indifferent to your entreaties, but will enter your hearts and abide there if you will only prepare the way for him.

God knows every word that comes from our lips. "For there is not a word in my tongue, but lo, O Lord, thou knowest it al-

\*A sermon reported for the Review by W. E. Cornell.

together." Ps. 139:4. When I was once lecturing in Michigan, I went one day to call on a man who had become much interested in the meetings. He was out hitching up his team, and I came near to him before he saw me. He was swearing furiously, and seemed very angry at his horses. Finally he looked around and saw me. What did he do? He stuttered, and stammered, and blushed, and began to make an apology for his rough talking. Why? A minister of God was there. He stopped short, and did not speak another angry word all the time I was there. He never once thought that God had been hearing him. But God did hear, and recorded those wicked words against him.

When I was out West I saw one of Mr. Edison's wonderful phonographs. We tried it. There is a cylinder with a little tin-foil upon it. You speak into a tube, and the sound produces the vibration of a small needle which makes indentations on this tin-foil. The cylinder is turned back from where it started, a crank is turned, and the former sound is reproduced. Every modification of the voice, every intonation, whether it be loud or soft, is faithfully reproduced. Some one whistled into it, and the whistle came out just as it went in. Others sang into it, and the same sound was reproduced. Well, thought I, if man can invent a machine that can reproduce the very identical words that are spoken into it, what can the infinite God do? Surely he has means by which every thought, word, action, and deed can be faithfully reproduced before us in the Judgment. I said, then and there, God helping me I will guard my words and actions more carefully than ever before.

You know that Christ says that for every idle word a man utters he will have to give an account. David says, in Ps. 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Dear young friends, are your thoughts acceptable in the sight of God? Are your words and meditations such as will exalt God in your mind and bring peace into your heart?

Peter says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:11. Brethren, is your conversation holy? When you are at the table with your family, out in the field with your boys, in company with those wicked, ungodly men, is your conversation what it should be? Do you laugh and jest, or do you talk of the truth, and God's love for a fallen world? Oh, how the Spirit of God must be grieved when we indulge in foolish, vulgar conversation. Then, again, the angels of God are constantly watching over us to guard us. Who are these angels? They are pure and holy beings. When a pious young lady comes into the society of wicked men, how soon profanity and vulgarity are put away. But, my friends, the angels of God are clothed in spotless purity, far exceeding any earthly being. Oh, how it must grieve them when an unholy word is spoken.

In Eph. 5:3, 4, the Spirit of God says: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." My friends, how can you indulge in this low, chaffy talk and jesting? When you do this and then get down upon your knees and pray, "O God, bless me and come into my heart," it is no wonder that Heaven seems far away, that your hearts are empty and you have no light from God. Again, we have no time for such idle conversation. Time is too short for this. God will require an account of the time we have squandered away in this manner.

When you go into the field to work, wherever you are, remember that you are redeemed by the blood of Christ; remember that the stamp of Heaven is upon you; remember that Heaven is the home you are seeking; remember that God says, "Be ye holy."

Now I quote my last text: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36. These are most solemn words. Oh, what an account some men will have to render in the day of God. I feel very anxious to see a reformation in this church; for I am thoroughly satisfied that there are men in this neighborhood, members of this church, who, unless they turn square about and seek God, will surely be lost. We have long enough been dabbling with sin, parleying with the devil. This we must stop if we ever gain an entrance into the kingdom of God. There must be something done to strike at the very root of this matter. We want to see a reformation in regard to dress. Our people are

becoming too much like the world. Then we want to see a reformation in the tables; we want to see the unwholesome articles of food discarded forever. God cannot help you as long as these things are in the way. God has said that though our sins be as scarlet they shall be made as white as snow; but it will do no good to wish and wait for this. Go to work in earnest; agonize with God; repent of your sins; and God will come in and give you such a blessing that there will not be room to receive it.

There is many a man who would like to be a Christian. He certainly does not expect to be damned; but he does not work. If a few tears shed, a little effort to get out to meetings, a little sacrificing, would get him to Heaven, he would go there; but it takes more than that. Heaven is worth more than that. A home in the kingdom of God will cost something.

Oh, brethren, will you not make an effort to secure such a prize for yourselves and others? Oh! that the blessed God would roll a burden of souls upon your hearts. Let us be Bible Christians. Let us have Bible religion, a religion that gets hold of a man's soul and penetrates the deep recesses of his heart. May the Lord God help us, guide us, and finally save us in his kingdom. Amen.

#### EXAMINE YOURSELVES.

"EXAMINE yourselves whether ye be in the faith; prove your own selves." The duty and privilege of self-examination has certainly been known by every child of God in all ages. All ought often to inquire just where they stand; and by measuring our zeal and actions by the proper standard we may know our true position. The standard, we believe, is not always the same. To illustrate: Noah doubtless weighed his zeal, perseverance, and consecration, in view of the fact that to him was committed the solemn work of warning the world of an impending flood. John the Baptist examines himself by his message,—the forerunner of Christ, preparing the way of Him whose coming to a fallen church was to be like a refiner's fire and like fuller's soap.

The early apostles and other Christians were doubtless most careful in self-examination, as they knew themselves to be the first builders in the gospel church, and that in their steps many were to follow, and by their rules many were to examine themselves.

And now we are called upon to examine ourselves as those to whose trust is committed the world's last solemn message. Are we as zealous as we should be in the time of the Judgment's session, of plagues impending, Jesus' coming at the door, when only a few days of probation remain in which a soul may be gained or lost? Is our consecration as deep and earnest as the present glorious light God is giving will approve? And are the testimonies he has so kindly given us to aid at this important time appreciated and acted upon by us? Let us examine ourselves.

G. B. S.

*Arapahoe, Neb.*

#### A WORKER'S DREAM.

I SAT down in an arm-chair, wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift and prosperity; and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement; and, as the work went on, I had been led into exhausting labors for its promotion.

Fired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room, without any preliminary "tap," or "Come in." I saw in his face benignity, intelligence and weight of character; but, though he was passably well attired, he carried suspended about his person measures and chemical agents and implements, which gave him a very strange appearance.

The stranger came toward me, and, extending his hand, said, "How is your zeal?" I supposed, when he began his question, that the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as a physical quantity, and putting my hand into my bosom, brought it forth, and presented it to him for inspection. He took it, and, placing it in his scale, weighed it carefully. I heard him say, "One hundred

pounds!" I could scarce suppress an audible note of satisfaction; but I caught his earnest look as he noted down the weight; and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, put it into his crucible, and put the crucible into the fire. When the mass was thoroughly fused, he took it out, and set it down to cool. It stratified in cooling, and when turned out on the hearth, exhibited a series of layers or strata; which all, at the touch of the hammer, fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished, he presented the notes to me, and gave me a look of mingled sorrow and compassion, as, without a word except, "May God save you!" he left the room.

I opened the "notes," and read as follows:

ANALYSIS OF THE ZEAL OF JUNIUS, A CANDIDATE FOR A CROWN OF GLORY.

Weight in mass—100 lbs.

Of this, on analysis, there prove to be—

Bigotry . . . . .	10 parts.
Personal ambition . . . . .	23 "
Love of praise . . . . .	19 "
Pride of denomination . . . . .	15 "
Pride of talent . . . . .	14 "
Love of authority . . . . .	12 "
Love to God } Pure zeal . . . . .	{ 4 "
Love to man } . . . . .	{ 3 "

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sunk as lead within me. I made a mental effort to dispute the correctness of the record. But I was suddenly startled into a more honest mood, by an audible sigh—almost a groan—from the stranger (who had paused in the hall), and by a sudden darkness falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me!" and knelt down at my chair, with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. *The record was true!* I saw it; I felt it; I confessed it; I deplored it; and I besought God, with many tears to save me from myself; and at length, with a loud and irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my plea to be saved from myself, now, was immeasurably more fervent and distressful; nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

That light and that love are in my soul to-day; and when the toils and tears of my pilgrimage shall be at an end, I expect to kneel at the feet of the Divine Alchemist, and bless him for the revelations of that day that showed me where I stood, and turned my feet into a better path.

That day was the crisis of my history: and if there shall prove to have been, in later years, some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this Searcher of hearts, at whose coming I was weighed in the balance and found wanting.—*Selected.*

#### SCIENCE AND RELIGION.

THE Bible, as we often hear, was not written to teach science, and it is therefore claimed that it cannot be held responsible for scientific errors. It is true that it was chiefly written to impart moral and religious truth; still it has allusions to all sorts of scientific data, and we believe it to be held responsible for scientific errors, if they exist. We think, however, that it can be shown that they do not exist, but that, on the contrary, the Bible has anticipated, by thousands of years, some of the most wonderful and marvelous discoveries of modern times.

The Bible is said by unbelievers to have made mistakes concerning facts in the science of geology, and yet Sharon Turner says: "It is now thirty-five years since my attention was turned to these considerations. It was then the fashion of science, and for a large part of the educated and inquisitive world, to rush into a disbelief of all written revelation; and several geological speculations were directed against the Bible. But I have lived to see the most hostile of these destroyed."

Says Professor Dana: "The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more will it sustain and illustrate the sacred word."

"All along the outskirts of science," says

Professor Hitchcock, "infidelity has, from time to time, erected his imposing ramparts, and opened fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon these ramparts, they melted away. The last clouds of ignorance are passing, and the thunders of infidelity are dying upon the ear. . . . The union and harmony of Christianity and science is a sure token that the flood of unbelief and ignorance shall never more go over the world."

Certainly, these men of science ought to know whereof they affirm.

Again, the Bible is said, by unbelievers, to have made mistakes concerning astronomy; and yet the illustrious Sir John Herschel confesses that "all human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures."

Our own honored astronomer, O. M. Mitchell, pays this tribute to the language of the Bible: "It furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe."

Certainly, the work of these astronomers should pass for something. And, in general, what is true of these two physical sciences is equally true of others.

Says Lieutenant Maury, who has been eminent in several different departments: "In my investigations of natural science, I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a firm platform on which to stand."—*Townsend.*

#### THE WRATH TO COME.

"KNOWING therefore the terror of the Lord, we persuade men." These are St. Paul's words. And yet he, above almost all other men, knew the love of God, which, in his own words, "passeth knowledge." He was so persuaded of the love of God in Christ that he believed nothing in heaven or earth could ever separate him from it. He preached the gospel of love with all the energy of his mighty powers; he believed in it as few have done. And yet he could preach "the terror of the Lord," and persuade men to accept salvation, from his awful knowledge of the wrath of God that was surely coming on the children of disobedience. For St. Paul believed in the truthfulness as well as in the love of God. And therefore the coming wrath was an ever-present fact with him, as with all the apostles. It was blended with all their teachings, the dark back-ground to the gospel they proclaimed. "The epistles would hardly hold together," says a recent writer, "if this element were taken out." Paul in his epistles speaks of, or alludes to, the destiny of the wicked at least twenty-five times. In eight places he speaks of them as destined to perish. Death is used to express their destiny seven times. Nine times they are spoken of as being destroyed, once as devoured by fire, and once as burned." Among his writings we find such words as these:—

Despise thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart, *treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;* who will render to every man according to his deeds; . . . unto them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath, tribulation and anguish,* upon every soul of man that doeth evil, of the Jew first, and also of the Gentile."

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." And again he says: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Similar passages are to be found not only throughout the writings of the apostles, but in the teachings of the Lord Jesus Christ himself.



The wrath to come! Reader, it is a certainty. If you have any doubt as to this statement, take the Bible, and collect for yourself the references in the New Testament alone, to the certainty of the future destiny of the wicked. You will be forced to this conclusion, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

Life and death are before you now. You may choose either. But the wrath of God cometh on the children of disobedience. The time is drawing near when your choice cannot be changed, when the awful words shall go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

God grant it may not be then said of any who now read these words, "Good were it for that man if he had never been born."

—W. S. C.

#### THE KING'S SHIPS.

God hath so many ships upon the sea!  
His are the merchantmen that carry treasure,  
The men-of-war, all bannered gallantly,  
The little fisher-boats and barks of pleasure.  
On all this sea of time there is not one  
That sailed without the glorious name thereon.

The winds go up and down upon the sea,  
And some they lightly clasp, entreating kindly,  
And waft them to the port where they would be;  
And other ships they buffet long and blindly.  
The cloud comes down on the great sinking deep,  
And on the shore the watchers stand and weep.

And God hath many wrecks within the sea;  
Oh, it is deep! I look in fear and wonder!  
The wisdom throned above is dark to me;  
Yet it is sweet to think his care is under;  
That yet the sunken treasure may be drawn  
Into his storehouse, when the sea is gone.

So I, that sail in peril on the sea,  
With my beloved, whom yet the waves may cover,  
Say: God hath more than angels' care of me,  
And larger share than I in friend or lover.  
Why weep ye so, ye watchers on the land?  
This deep is but the hollow of his hand!

—Carl Spencer.

#### DO YOU PRAY?

READER, prayer is the language of need and of dependence. You need many things, and you are dependent for them upon a higher power than man. Let me then ask you, Do you pray?

I hope you will not misunderstand this question, for it is very important. I do not ask whether you go to church or stay at home. I do not ask whether you read prayers from a book, or whether you say prayers from memory, or whether you compose prayers extemporaneously. I do not ask whether you have a special "gift" of prayer, or whether you pray long, so long that men get asleep before you close; or loud, so loud that men hear you for miles; or low, so that your voice almost dies upon the air when it is uttered; or eloquently, so that men are charmed with your words and your tones; or broken, and uncouthly, so that the refined will feel that your sentences grate upon their ears. No; my question is not about the place or the manner of your praying, but the fact, Do you pray? I do not ask from idle curiosity, but from sincere and friendly interest, and that you may carefully ponder the question, Do you pray?

I have several reasons for asking. One of them is, all men ought to pray. All are dependent, and needy, and guilty; and prayer becomes such persons. Another reason is, many men think that they pray when they do not pray as they should. Some pray to idols, to images, to stocks and stones; to men, to saints, to the dead, and to many things that can neither hear nor help them. Some pray, too, in such a way that their prayers are not heard. Some persons pray to be heard of men, and have their reward in being thus heard. Another reason is, many men do not pray habitually at all. Hundreds hardly ever pray. They curse, they blaspheme, they swear, but they do not pray. Some say prayers, and read prayers, and make prayers, but they do not truly pray. Their whole lives show this, for praying will cause men to cease from sin. Their deaths show this, for those who truly pray can die in great peace. One more reason why I ask this question is, all men must and will pray—if not here, hereafter; if not now, by-and-by. Men must knock at mercy's gate, either while it is open, as it is now, or when it is shut, as it will be ere long. Men will surely pour out their petitions—if not for pardon, while there is time, it may be for refuge, when it is too late. If not for mercy to cleanse the soul, it may be for water to cool the tongue. If not for Christ to save them, it may be for rocks to fall on them. If not for God to pardon them, it may be for mountains to hide them.

If they will not pray to share Christ's mercy, they may pray to shun his wrath. If they will not pray in health, they may in sickness; if not in security, perhaps they will in danger; if not in life, they may in death; if not in probation, they will before the judgment seat of Christ! Then every knee shall bow, and every tongue shall confess to God. So, since all these things are true, I venture, in view of them all, to ask you the question, Do you pray?

Not did you pray once? for no doubt you have prayed in some hour of danger, in the storm, the shipwreck, the collision—in some time of sickness, the fever, or the pestilence—in some hour of sorrow, bereavement, misfortune, or distress. No doubt you prayed then. Nor do I ask whether you have promised to pray if God would spare you till now—very likely you may have made such promises which God remembers, even if you try to forget them. Nor do I ask whether you intend to pray by-and-by when you get rich, or old, or sick, or great in this world. I have no desire to put these questions. I believe you have prayed—I presume you have resolved and promised to pray sometime, and I know you will pray by-and-by. My question only has respect to the present time. It is this, Do you pray? It is not whether your friends pray—nor whether you were taught to pray by a pious mother when you could scarcely lisp "Our Father which art in Heaven"—not whether you think prayer a very good thing—but, Do you pray?

You are a sinner. Do you ask how I know? Because all have sinned. Sin, when once committed, cannot be undone. It is done. The only remedy that can save from its consequences is Christ. "The wages of sin is death." Rom. 6:23. This we have as our certain doom unless we escape through Christ. He offers salvation if we will seek and ask for it in sincerity and truth. So we must all pray, or die the second death. You desire to live forever, you wish to escape the dread results of sin. This can only be done by prayer. Do you pray?

Are you afraid to pray? You need not fear. The prayer of penitence is never rejected at the throne of God. One man, a publican, smote on his breast, and with downcast eyes cried, "God be merciful to me a sinner," and God heard him, and he went down to his house justified. Another, in the agonies of death, said, "Lord, remember me when thou comest into thy kingdom," and in that very hour Jesus gave him the promise of being with him in paradise. A blind man cried, "Thou Son of David, have mercy on me," and at Christ's word he received his sight. So thousands have prayed, and, praying, have received the Saviour's answer, "Thy sins which are many are forgiven thee, go in peace and sin no more."

David prayed, and God delivered his soul from blood guiltiness, and brought him out of the horrible pit and the miry clay, and placed his feet upon a rock, and put a new song in his mouth. Paul prayed while in his blindness and darkness, and he arose and was baptized and washed away his sins, "calling on the name of the Lord." Peter prayed, John prayed, all good men have prayed, and have passed from the bondage of sin to the peace of Christ by the way of prayer. I have passed over that same way, and I know, reader, that if you will but pray in sincerity of heart, you shall have pardon. Oh, pray! while the Holy Spirit kindles within your heart the warm desire; lift it up to God, and take this as your word of comfort, "Whosoever shall call on the name of the Lord shall be saved." Acts 2:21. Are you saved? Do you call upon the name of the Lord? Do you pray?

But perhaps you are a Christian. If so, do you pray? You have found peace by prayer. Do you continue to pray? Do you live near the Lord? Do you "pray without ceasing"? Do you "watch unto prayer"? Are you "praying always in the Holy Ghost"? Do you "ask that you may receive"? Do you pray like the widow, crying day and night? Do you ask like a hungry child crying for bread? In a word, do you pray? Not, do you make long prayers for a pretense? Not, do you go through dead and dry forms? But, do you pray, humbly, fervently, believingly, and earnestly? Do you lift the heart and bend the knee to God? Do you pour out your soul before the Lord in holy pleading for his blessing upon yourself, your friends, and all around you? Do you seek for God's help to strengthen you for the battle, and gird you for the race? Briefly, Do you pray?

Are you a wanderer from God? Once you prayed; but by neglecting to pray you have strayed far from the Lord. Wandering sheep! the shepherd seeketh thee, and calleth thee! Come to Christ. Confess your wanderings. Begin anew to pray. Poor prodigal, hungry and despised, arise, and go to

your Father. Tell him how sadly you have wandered, and how bitterly you repent. Turn with weeping and with prayer unto him. Come, and there shall be joy in Heaven over your coming.

Do you pray, O sinner? Soon prayer will be of no avail. Now prayer may be offered and accepted. But at last, when the Judge cometh, there will be no mercy-seat accessible, and sinners' prayers will be in vain. Till then, this question is of importance, Do you pray?

By-and-by we shall pray no more. Our supplications offered up "with strong cryings and tears," shall be exchanged for the swelling anthems of the glorified beyond this world of woe. The mirth of the godless and the gay shall change to prayer, to dismal, wailing, fruitless prayer—prayer for refuge from impending wrath, prayer for hiding beneath rocks and mountains. Friend, will you pray or sing in that day? That depends upon the present life; upon the answer to this question: Do you pray?—Selected.

#### MORE OF CHRIST.

Those who call themselves Christians need more of Christ. How few, comparatively, who believe upon him, grow up to a symmetrical manhood in his service! How few feel that they are called to be saints—their vision filled with his exceeding beauty; self and sin crucified—like a hymn melodious with joy, even amid dark and rugged ways! More of Christ is needed by preacher and people, by the lofty and the lowly, the wise and the unwise. The multitudes who grope in spiritual ignorance, who stagger under their burden, who shudder with their fears and woes, who are gliding toward terrible vortices in the giddy whirl of business and pleasure, need more of Christ. More of Christ would make that sad house bright, that wavering soul steadfast that mourning heart glad, that burdened conscience light; would impel to merciful labors that selfish nature, and make those who stand apart in enmity clasp forgiving hands. More of Christ would smite down sectarian walls, strip the covering from the ecclesiastical shams, hush the whine of cant, blow soft winds of refreshment to weary wanderers, win outcasts to the fold, wipe stigmas of exclusiveness and mammon from the church, lead the joyous flock by still waters, and make the desert blossom as the rose. More of Christ is what we all want in our hearts, our homes, our churches, our business, our politics, our schools, our literature, our art, our government; more of his sweet, holy, courageous, sacrificing spirit, more of his patience, his love, his tender appreciation of man. Yea, we want him as our own precious Redeemer, whose blood cleanseth from all sin.—H. N. Powers.

#### GAVE HER CHOICEST.

They who give only their poorer powers, and present only second-rate offerings, in religious service, sin against their better knowledge. How fixed in the human soul is the conviction that Heaven does not accept such, is seen in all the agonizing surrenders and tragic sacrifices of pagan faith.

The insane deed of blood of which the Freeman child, in Pocasset, Mass., was the victim, was a like convulsion of blind obedience—as utterly uncontrolled by the religion and spirit of Jesus as was the act of the poor Hindoo mother of Kedgeree.

This woman lived on the Ganges, near Sanger Island, and she had a pair of beautiful twin babes. But one of them was a girl, and blind, and the benighted mother on that account supposed herself under "Gunga's" curse for some offense she had done.

A missionary's wife heard her lamenting, and heard the story of her grief. The god must be appeased, the woman said. He was certainly angry, or the children would have both been boys, and with good eyes. She would have to make a sacrifice to soothe his wrath. The Christian lady did what she could to impress her with better teachings, but with little effect. She left her sadly, but not dreaming what the wretched mother meditated doing.

A day or two later the lady called again. As before, the mother sat beside the little basket-cradle weeping—but there was but one babe in the cradle. It was the blind girl. The other had been drowned in the Ganges! The Christian lady was horror-struck when she knew the truth.

"Unhappy woman!" she exclaimed; then after a silence she added with something more like pity, "If you were driven to do this, why did you destroy the one you loved, and spare the one you hated?"

The woman sobbed and beat her breast. "Oh, it is that that breaks my heart," she said. "The god must have the best. When

I had a perfect one, he would not take the other. Alas, my boy, my boy!"

Why should so many who live in this land of light be shamed—not by the deed—but by the devotion of such cruel heathen belief? Under the gentle law of Christ we know that God's demand for the best we have only bids us use it for him, and devote it to him, not destroy it.

If we serve him selfishly, may not even the poor, dark-souled Hindoo mother of Kedgeree rise up and condemn us?—*Youth's Companion*.

#### DISAPPOINTED PEOPLE.

AN article on disappointed people, in *The Christian at Work*, of Aug. 28, 1879, closes with these cheering words:—

Still, let the army of the disappointed ones take courage. If, amid apparent failure, we preserve our own self-respect, that is much! If we hold fast to our trust in God, that is much! If, through sorrow's night and danger's path, we are going home, going home, that is much! Perhaps, though we fail of the star on the shoulder here, and never attain even to brevet rank in this world, the Captain of our salvation may reward us when the campaigns are over, and crown us when we sit at last in the light of his smile. Let us take courage. We are obscure, and our work is small. We sing songs, but our harps hang on the willows. We write essays, and the world is too busy to read them. We bring home the week's wages, and it takes every cent to pay the week's bills. We rock the cradle, we weed the garden, we wind the clock, we lie down, we arise. One day is like another, and the last is coming on fast. But be of good cheer, and lift up joyful eyes, for disappointment and trouble and loss shall all work together for our good, if we belong to the Lord Jesus, and love his name, and wait for his appearing.

#### Our Basket.

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

—THERE is immense wisdom in the old proverb—"He that is slow to anger is better than the mighty."

—As the body cannot live without food, so the soul cannot preserve the grace of God, its life, without prayer.

—If the way to Heaven is narrow, it is not long; and if the gate be strait, it opens into endless life.—*Bishop Beveridge*.

—THE affected gayety of a wicked man is like the flowery surface of Mount Etna, beneath which, materials are gathering for an eruption that will one day reduce all its beauties to ruin and desolation.

—I VENERATE old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow*.

—SPEND your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

—THERE are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible, and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting, though ever faithful in his strivings, misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find his reward.

—Do not look for wrong or evil,  
You will find them if you do;  
As you measure to your neighbor,  
He will measure back to you.  
Look for goodness, look for gladness,  
You will meet them all the while,  
If you bring a smiling visage  
To the glass, you meet a smile.

—*Alice Carey*.

—Do not get vexed at what people say of you. Let them speak while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the trouble if you could. A little silence, and great peace of soul with communion of the Spirit will compensate you for all the injustice of men. We must love our fellow-men without depending on their fellowship, and seek to win their love by kind words and deeds, leaving our lives, our reputations, and our characters with Him who careth for us.

# The Review & Herald.

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

BATTLE CREEK, MICH., SEPT. 25, 1879.

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

## MAINE CAMP-MEETING.

THE Maine State annual Conference and camp-meeting were held at Waterville, Me., Sept. 4-9. The grounds were pleasant, the weather generally fine, and the meeting from first to last, good. There was a larger attendance of brethren and sisters on the ground than at any previous camp-meeting in Maine. There were forty family tents, besides the two congregation tents. The Sabbath-school and the services on the Sabbath were as interesting as those of other camp-meetings.

Eld. Butler was present, ready to lift at the wheel of every good work. W. C. White assisted in the Sabbath-school and temperance movements, and the tract and missionary work. Elders Goodrich, Weber and Hersum, of the Maine Conference, were present, and did good service as laborers in public, and in the family tents.

On Sunday the crowd numbered two or three thousand. In the morning we addressed the people, setting before them some of the reasons of our faith and hope. In the afternoon Mrs. White spoke to an increased congregation, on the theme of Christian temperance, in her usual earnest and impressive manner. The services of the day left a friendly feeling upon the minds of those who heard, and kindled the fire of hope, faith and good cheer in the minds and hearts of the brethren.

The business session of the Maine Conference passed off in a harmonious and Christian manner. The particulars of the business meetings are given in another column. The Maine Conference was ready with a tithe of the tithe of their increase for the General Conference, amounting to \$111.

The brethren came up to the temperance work nobly. Up to near the time of the close of the meeting, 182 had signed the pledge.

In company with Mrs. W. and our children we took a few spare days before and at the close of the Maine camp-meeting to visit those relatives who did not meet us at the meeting. These flying visits were pleasant, and we trust profitable, notwithstanding their brevity. Closing with a night at South Hampton, N. H., with a brother who is a regular Baptist minister, we promised ourselves a month in Maine in the summer of 1880, when we hope to hold a general meeting in Aroostook county. J. W.

## A DAY TO BE REMEMBERED.

If, aside from the Sabbath, there is one day which Seventh-day Adventists have occasion to remember, and in some way distinguish, above all others, it is the day on which the great prophetic period of 2300 days ended, and the cleansing of the heavenly sanctuary commenced. That was the tenth day of the seventh month, Jewish reckoning, of the year 1844, which was the 22d of October, according to the present style of reckoning.

The 22d of October is the anniversary of this important event. Just before his recent departure for Europe, Bro. Andrews suggested that it would be most appropriate for our people to distinguish that day, each year, by public meetings, or other appropriate exercises, which would bring fresh to our minds the momentous events which then occurred, and give us a more vivid sense of the solemn time in which we are now living. Believing that this suggestion will be received with peculiar favor by our people, we make it thus public through the REVIEW.

There has been no day, probably, since the birth and crucifixion of Christ, which marked the fulfillment of so many prophecies as this. Here the angel's solemn oath of Rev. 10:6, that there should be time [prophetic] no longer, was fulfilled; for all definite prophetic periods then expired. Here began the finishing of the mystery of God. Rev. 10:7. Here the seventh angel began to sound. Rev. 10:7. Here the temple of God was opened in Heaven. Rev. 11:19. Here the grand judgment scene of Dan. 7:9, 10 was inaugurated. Here the king in the parable, Matt. 22:1-13, came in and began to examine the guests. Here began the work of Christ in confessing before the Father the names of those who had confessed him before men. Matt. 10:32. Here the open door

which no man can shut was set before the Philadelphia church. Rev. 3:8. Here began the blotting out of sins preparatory to the time of refreshing which just precedes the coming of Christ. Acts 3:19, 20. Here began the blotting out from the book of life the names of those who did not endure the Christian warfare, but defiled their garments. Rev. 3:5. Here commenced the cleansing of the sanctuary. Dan. 8:14; Heb. 9:23.

All this work, it is true, has so far been confined to the dead of past generations; but it is no less surely going forward. And soon it will come to the living, when all will be finished. How appropriate that on the day named the evidences of these great truths should be the themes of new study and review, and that our souls should become freshly inspired with these life-giving truths.

## TO CORRESPONDENTS.

40.—THE 2300 DAYS.

AN Episcopalian minister here [Lindleytown, N. Y.] who claims to be a Hebrew scholar, in an opposition discourse on the Sabbath question, referred to our view of Dan. 8:14, and remarked with a great flourish of triumph that there was nothing in the original answering to two thousand, but that it was simply three hundred evening morning. In a private conversation he admitted that there was a word in the original answering to the numeral two, but that the first shade of the meaning of the next word, or the word to which it relates, was that of ox or cow, the next myriads, and then came the words three hundred evening morning. Will you give a criticism on this point? J. W. K.

ANS. We are surprised at the modesty of that minister's claim; for if a person takes the liberty to deny that the words two thousand are in the text, we do not see why he should not deny that the words three hundred are there; in fact we do not see why he should not deny that the text itself is there; for he might just as well deny the one as the other. We have long wondered where the denials of our opponents would stop. Each one denies the point best suiting his purpose; and if we put them all together, we have a clean sweep of most of the important doctrines of the Bible.

As to Dan. 8:14, such commentators as Clarke, Scott, Henry, Jenkins, Bagster and Cobbin, give us no intimation that the words two thousand are wanting in the text, but comment upon them just as though they were there. We know of no commentator who omits them. Secondly, we know of no writer on chronology who omits them. Such writers as Hales, Bliss, Archbishop Usher, etc., recognize them as a part of the text. We have never before heard the suggestion by any one that those words were wanting in the text. Thirdly, we turn to the Septuagint version on this text, and there we find the word *δισχίλια*, two thousand. We turn to the Englishman's Hebrew Concordance, and there find the word *חָלָף*, *eh-leph*, thousand, and Dan. 8:14 cited as an instance of its use. We turn to Bagster's Hebrew Lexicon and find the word and its definition as follows: "*חָלָף* m., a thousand; dual *חָלָפִים* two thousand; pl. *חָלָפִים* thousands." We turn to the Hebrew Bible, and there we find the word, not in the singular or plural number, but in the dual number as given above, meaning two thousand, no more, no less!

As to our friend's ox definition, he would give us a sublime rendering, would he not? "Unto two oxen and three hundred days." But some men are seemingly willing to make nonsense of any part of God's word, if they think they can thereby make a point against Adventism. It is true that the word in a certain form means oxen; but how it has come to have this meaning the lexicons tell us so plainly that no one need go astray in the matter. Thus Gesenius gives the word *חָלָף*, and defines thus: "*To join together, to associate*; whence *חָלָף* a thousand, a family; kindred senses are: *to be accustomed, wonted, to learn*. Hence *חָלָף*, *חָלָף* ox."

Gesenius further says that this word meaning oxen is found only in the plural. The singular is found only in the name of the first letter of the Hebrew alphabet, *aleph*. But, as we have seen, the word in Dan. 8:14 is neither singular nor plural, but dual, meaning two thousand. The word first means a thousand; a derived definition bringing out a kindred sense gives to the word in a particular form the meaning of oxen. But any criticism that would try to make out that the word is not found in Dan. 8:14, or that it there means an ox or cow, is a fraud.

41.—JEREMIAH 3:16.

Please explain Jer. 3:16, which reads: "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more." J. S. T.

ANS. The next verse says that Jerusalem shall be called "the throne of the Lord; and all nations shall be gathered into it." Commem-

tators endeavor to apply this to the Christian dispensation. But it evidently refers to the future; for all nations are not gathered into any Jerusalem now. We do read of a time, however, when all nations, "the nations of the saved," shall walk in the light of the New Jerusalem, when it shall have been established here upon earth. Rev. 21:24. Again, the time never comes in this dispensation when we are not to think upon the ark of the covenant; for under the sounding of the last one of the seven trumpets, the "temple of God is opened in Heaven and there is seen in his temple the ark of his testament," or covenant. But in the future new city John saw no temple. Rev. 21:22. For all mediatorial service such as has been, and is still, connected with the ark of the covenant, will forever have passed away. The expression, "when ye be multiplied and increased," doubtless refers to the completing of the number of those who are to be saved.

## INTERESTING TO TEA-DRINKERS.

THE Chinese immigration to this country is very great, and they mostly land upon the Pacific coast. It is estimated that there are at least fifty thousand in San Francisco alone, and in all the cities and small villages from southern California to Washington Territory, there are what are called "China towns." Here we find them living in small dirty huts. Sometimes, although it is against sanitarian regulations, they will line a room eight feet square with bunks, placing one above another. They frequently live in the lowest and filthiest part of the city or village.

As soon as the Chinese die, their friends, if able, return them to China. This is according to their religion, and those thus sent are packed in tea. On their arrival the tea is removed, dried, sent back, and sold to Americans. The Chinamen are great tea-drinkers, but it is a universal and well attested fact that they never, after coming to this country, drink the tea Americans drink. They have their own tea trade. Frequently, after becoming acquainted with American families, they have been known to say, "Your tea no good;" but will give no reason why, unless compelled to do so. It is a secret among them.

Since learning the above I have made much inquiry, and have found an abundance of proof to sustain the statements I have made. Indeed, they have been corroborated in every instance. If there are any S. D. Adventists who object to signing the teetotal pledge because they are tea sippers, may God pity them.

S. N. HASKELL.

## THE VERMONT CAMP-MEETING.

THIS meeting was held in a beautiful pine grove a short distance from the depot at Essex Junction, on the grounds used several years ago. Services commenced Wednesday night. Bro. C. W. Stone gave a discourse that evening. Bro. W. C. White and myself reached the ground after the services. The preaching fell to Bro. Stone and myself, as Bro. Hutchins was suffering from a cold and feebleness. Bro. and Sr. White, with whom I had been laboring at the New England and Maine meetings, had gone with Eld. Goodrich to attend the Carthage, N. Y., meeting. Our meetings the first day were of much less benefit than they might have been, because only about half of the people were there. When will our people learn to come at the beginning of our meetings and stay till the close?

About 250 of our own people were present in all, and upwards of thirty tents were upon the grounds. Our evening meetings were quite well attended by the citizens. Sunday there would have been a large crowd, as there was a special excursion train from Burlington, but it was a very rainy day, and only one car-load came.

Sabbath morning, at 9 o'clock, we had a good Sabbath-school under the direction of Bro. W. C. White. That branch of the work in Vermont was looked after thoroughly by him, and seems to be in an encouraging condition.

During the day the Lord came very near, and many hearts were melted in tenderness. I should judge that upwards of 150 were forward for prayers, and deep feeling was manifested. The social meetings were quite free. On Monday we made special efforts to reach the unconverted, and those who were far backslidden from God. Quite a number moved forward, nearly all of whom bore testimony, expressing deep penitence and a desire for God's blessing. Still we did not see such a general outpouring of God's Spirit in the meeting as we desired.

We long to see our camp-meetings characterized by the special outpouring of the Spirit of

God; and we have no doubt they might all be so if our people would feel the importance of these blessings as they should, and seek for them with all the heart. But so many are measurably indifferent and careless that a general blessing is not always experienced. Oh! when shall we all feel the inestimable worth of a living experience in the blessings of Heaven? In many of our meetings this season it has seemed to me that God had placed within our reach a rich blessing sufficient to fill our hearts to overflowing with a sense of his love and goodness, and he is able to give us just the strength we need to do the work of God for this time; but it seems to elude our grasp because we do not as a people feel its importance enough to seek for it with all the heart, and so we do not get the strength we so much need. We do not press our petitions as we should. God holds his blessing in store for those who realize its value and are willing to make a sufficient effort to obtain it.

A good move was made in the temperance work, and an association was organized for the State of Vermont. We obtained 173 signers to the teetotal pledge, which with fifteen who had signed at the Canada meeting, made 188 in all; 117 paying the fee, and becoming full members. Some had gone home before the work was completed. A good degree of enthusiasm was manifested on the temperance question.

The T. and M. work was also considered, and the reserve fund, which had been partially raised before, was advanced till upwards of \$500 had been pledged for it. As their society is about out of debt, there is nothing to hinder a general move in advance, and the doing of much good. Excellent remarks were made by Bro. White, to impress upon the minds of all the necessity of doing more in this important field.

Bro. C. W. Stone was ordained to the gospel ministry by the laying on of hands and prayer. Bro. Hutchins offered prayer, and the aged father of Bro. Stone gave a most solemn and affecting charge. It was an impressive scene, which will be long remembered by those who witnessed it. We left in the morning very early, before the parting meeting. So closed our camp-meeting. GEO. I. BUTLER.

## SPREADING THE TRUTH.

HAVING become established in any opinion ourselves, it is quite natural for us to desire to bring others to embrace the same sentiment. In religious matters the motives that prompt missionary labor are not always praiseworthy. Some people take pride in exerting an influence upon the judgment of men. Some labor for pecuniary reward. Some take pleasure in surpassing other workers in the amount of labor performed, and some work from a natural activity, while others have a deep principle of love and a sense of duty rooted in the heart. Missionary workers should examine their motives. Disinterested benevolence should be the main-spring of every act, and love to God and man the motive power.

The manner of performing missionary labor is important. The truths intrusted to the latter-day church are sacred, and unconsecrated hands mar their beauty. Individuals often bring a reproach upon the cause by want of forethought and prayer. In their zeal for the truth they approach others on unsuitable occasions, and in a rough, blunt way accuse them of error. Some are imprudent enough to enter meetings appointed and held by other denominations, and there undertake to explain doctrinal points. Prayer-meetings have often been spoiled because the presence of outsiders caused some brother to feel that he must give a doctrinal exhortation (or rather discourse.) The influence of such things is against the truth. The prayer-meeting is no place for sermonizing.

In approaching individuals with an unpopular truth, the most favorable opportunity should be selected, and the greatest friendship manifested. Christ taught us to be gentle in our address to others. We can do this, and still declare with meekness the "whole counsel of God." Ridicule and sarcasm are dangerous weapons, and should never be employed. Individuals should be led to investigate truth for themselves, and to arrive at conclusions from their own reasoning. Human nature dislikes to have anything forced upon it. Old theories are not easily overthrown, and time must be given for the mind to enter a new channel of thought.

Much depends upon an obliging manner; and even when a point is yielded by an opponent, no triumph should be expressed by voice or act. Kindness should ever be shown toward the one enlightened, and an overhearing spirit should be avoided.



In nearly every church there are members who have a "zeal not according to knowledge." These impetuous and often ignorant men hurl the truth at the heads of their neighbors, and fill communities with prejudice. We should "let our light shine," and not blow it out with bluster. An upright, godly life is better far than mere words. The world notices the consistent Christian, and says, "There is an honest man. His views of the Bible are somewhat peculiar; but his life is consistent, and he may be correct in his theology. We will investigate the matter when we have a chance." A tract given, or a word spoken at the proper time, under such circumstances, may prove a light in a dark place. "Be ye wise as serpents and harmless as doves." ELIZA H. MORTON.  
Allen's Corner, Maine.

SABBATH CONTRIBUTIONS.

THE minds of some "conscientious" ones are greatly exercised in reference to the lawfulness of making offerings upon the Sabbath; hence the penny contribution adopted by most of our Sabbath-schools is strenuously opposed by such. We therefore deem it proper to offer a few arguments in support of this custom.

The question to be decided is simply this, Is an offering made for the support of the Lord's work lawful upon the Sabbath day? The proper decision of this question involves an examination of the Sabbath law with reference to what is forbidden and what is not forbidden. All must concede that absolute rest is not necessary to the proper observance of the Sabbath. It is duty to exercise faith upon the Sabbath; and as faith without works is dead, some class of works must be lawful also.

Let us then inquire what works are forbidden, and then ascertain if offerings come under that head. The commandment simply forbids our work. "Six days shalt thou labor and do all thy work." The prophet Isaiah describes proper Sabbath observance in the following language: "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13. From these passages it must be evident to every candid mind that the Sabbath law prohibits all work that is ours, while it permits labor for the Lord.

It remains to be decided, then, whether giving for the support of God's cause is to be placed under the head of our work or the Lord's work. It seems that no one need mistake here. Giving for the support of the Lord's cause is just as much a part of his work as preaching the gospel. We can just as reasonably exclude one from the Sabbath as the other. One way to honor God is to observe his holy Sabbath. Isa. 58:13. Another way is to honor him with our means. Prov. 3:9. How appropriate to bring these two together.

Paul mentions giving in 2 Cor. 8, and calls it a grace or gift (verse 6, see margin), and classes it with faith, and utterance, and knowledge, all diligence, and love to the ministry. Verse 7. Are not all these things lawful upon the Sabbath? Then why is not the grace or gift of giving, which is classed among them, also right? Again, the apostle declares that it proves the sincerity of our love. Verse 8. Certainly it is eminently proper, as we appear before the Lord upon the Sabbath, to present the proof of the sincerity of our love or worship.

The apostle, in Rom. 12, classes giving liberally with the gifts of the Holy Spirit. In verse 6 we read, "Having gifts differing according to the grace that is given unto us." He then mentions prophecy, the ministry, teaching, exhortation, and liberal giving. Verse 8. (See margin.) Is it not proper to exercise any one of these gifts upon the Sabbath? If it is right to prophesy, minister, teach or exhort upon the Sabbath, the unavoidable conclusion is that liberal giving is also right.

There is such a thing as being over particular about the observance of the Sabbath. The Jews blundered here, and were continually charging the Saviour with Sabbath-breaking. He could not heal a poor sick man without being charged with violating the Sabbath. Do not those who condemn the exercise of one of Christ's graces, one of the gifts of the Holy Spirit on the Sabbath, display about the same quality of conscientiousness as the hypocritical Pharisee who denounced the Saviour for healing the sick?

We place the penny contribution box before the child, inviting it to bring its little offering every Sabbath. This it cheerfully performs, thus developing and strengthening the principle of benevolence in its heart from Sabbath to Sabbath. Dear brethren, are you not carrying your criticism a little too far against this practice? Would it not be well, before opposing al-

most the entire body, to search the word of God and find something with which to sustain your objections? Please bear in mind that every advance move of this body has been opposed earnestly by some, and invariably represented as a step toward Babylon, yet time has proved that the move was an advance one. So we believe it will be in this case. We believe the objections to this custom are founded more on prejudice than on any plain testimony of the Bible.

L. H. ELLS.  
N. BATTIN.

THE MISSOURI CAMP-MEETING.

As the time approaches for this meeting, I wish to say a word to the friends of the cause in the State. It is quite probable that this will be the last time I shall ever do so as an officer of your Conference, as other duties seem to be pressing upon me. I feel very anxious to see a large number of you at the camp-meeting at Windsor, Oct. 9-14. In some respects this will be the most important meeting ever held in the State, and every one who loves the cause, and can possibly come, should be there. Questions of great moment will arise, as to who shall be your officers, and what shall be the future policy of your Conference.

I regret that I have not been able to labor more in the Conference the last year, and that I could not lecture in new fields, and in the many churches which have so urgently requested my labor. But the General Conference has called in other directions, and I have felt that it was probably duty to attend the camp-meetings. The cause is one. In the two courses of lectures I have been able to give, I am glad that a church in each case will be ready to enter the Conference. I feel that God is able to bless Missouri, and that he will do so if all feel the importance of doing their whole duty. I have formed many warm attachments in the State, and I feel the deepest anxiety for the prosperity of the cause in it. I want much to see a general representation from both sides of the river. Let us all come together, and plan for the prosperity of the cause in our Conference. We hope that those who have pledged for the tract society, and who pay the tithe, will come forward as well as they can and relieve our societies from indebtedness. Come, brethren, make a general rally, and let us keep pace with the message. We hope to have good help at our camp-meeting.  
GEO. I. BUTLER.

OHIO QUARTERLY MEETINGS.

We remind our people that every church in this Conference should hold a quarterly meeting Oct. 4 and 5. Let nothing hinder it. No excuse can be allowed in this case. We expect the elders, clerks, treasurers, and librarians to be on hand to attend to their duties, whether others come or not. Go through with the business, few or many. Then report the absent ones.

Blanks will be sent to every officer in each church, to fill out and return on Monday, Oct. 6, to his district elder.

Clyde, Norwalk, New Haven, Troy, and Wakeman report to Eld. St. John; Cleveland, Bloomfield, Bedford, Solon, Peninsula, and Parkman, to Eld. Underwood; Bellville, Waterford, Corsica, Appleton, and Newark, to myself; New Antioch, Springfield, and Leesburg, to Eld. Gates; Van Wert, Mendon, Paulding, Uniopolis, and Dunkirk, to Eld. Rupert; Bowling Green, Liberty, Hamler, and Gilboa, to Eld. Guilford.

Immediately following this meeting, each of these districts should hold a district quarterly meeting, which the elder should attend. Here reports from all the churches in the district can be read, all matters of business attended to, instruction received, baptism administered, and a Sabbath-school convention held. A greater interest must be awakened in these district meetings; a larger attendance must be secured. Our brethren must awake to value them more. We recommend that a large Sabbath-school convention and a temperance meeting be held at these meetings the second Sabbath and Sunday in October.  
D. M. CANRIGHT.

INDIANA CAMP-MEETING.

BRETHREN AND SISTERS OF INDIANA: Once more we call your attention to the important meeting to be held at Rochester, Sept. 30 to Oct. 6. All our brethren and sisters should be present, at least we should see a delegate from even the most remote church from the place of meeting.

The annual session of the Conference, the T. and M. society, and the H. and T. society, will be held, officers to be elected, reports to be

listened to, and means devised whereby the cause of the third angel's message may be advanced in this great field the coming year. Let all put forth a double effort to be present.

The two new tents which we ordered last spring are nearly paid for. We have ordered a middle piece to put into the center of one of them, to make a large tent in which to hold the congregation at the camp-meeting. To purchase the middle piece and finish paying for the new ones we shall need about \$100.00. In view of this, come to the meeting prepared to donate something toward the tent fund. Let those who cannot come, send donations by some one coming to the meeting.

We have earnestly requested Bro. and Sr. White to be present, and hope in the providence of God to have their help and counsel.

Let all church clerks, S. B. treasurers, and T. and M. officers bring their books. We will appoint a committee to examine said books, and if they have not been correctly kept, the committee will kindly teach you how to keep them in the future. Once more we say, be sure to come to camp-meeting.  
S. H. LANE.

GROUND OF FAITH.

THE following, which I take from an old paper, may be of use to the readers of the REVIEW. Preceding the extract the writer describes the formation of the eye, and then comments and reasons as follows.

R. F. C.

There are, then, four transparent media through which the rays of light must pass before they can reach the retina, and, consequently, before an object can be perceived by the mind.

1. The cornea. 2. The aqueous humor. 3. The crystalline humor or lens; and 4. The vitreous humor.

These substances are of equal transparency, but differ much in density; and, consequently, the rays, in passing from one to the other, undergo corresponding refractions.

Now, to say nothing of the choroid and its appendages, the sclerotica, etc.; the veins, the arteries, the nerves, and the muscles; this organ is one of the most wonderful pieces of mechanism. But when we consider that the retina, on which the images are drawn, is only about one-half of an inch in diameter, and that, under favorable circumstances for an extensive prospect, many thousands of images are distinctly painted on it; how do convictions of the existence of a Supreme Intelligence crowd upon our minds! But when we examine this matter still farther, and find that, by nervous transition, all these images are capable of producing corresponding motions in the brain, and of giving rise to so many thoughts, and, indeed, to so many associations of ideas; we are forced on to the conclusion, that the eye was made for the mind. How perfect the adaptation of the reflection, and refractive qualities of different substances to light—the light to the eye—the eye to light, and the whole affair to the mind of man! The man who cannot discover knowledge, contrivance, and design in all this, resembles more the ox which knows his owner, or the ass his master's crib, than a rational being.

But when we have an eye, wonderful as it is, we have only a very small portion of a man. We can imagine only five objects of sense, in the material universe, and for each of these man has a distinct organ. Every person knows how impossible it is for us to hear colors, to feel odors, to smell sound, to taste tactility, or to see flavors.

It will not do to pass this matter off, and say that there is no design manifest in an eye, because we are all born with eyes; for the first man was not born, but created, or made. That there was a first pair of human beings, a male and a female, can be proved in the following way. Let us lay down one axiom to start with.

AXIOM 1.

There cannot be a SECOND without a FIRST to precede it. With respect to my father, I am second. Therefore with respect to me, he is first. Now if he was not really the first man who existed, he must have been second, with respect to some other man, in relation to whom I am third. Now as there cannot be a second without a first, so neither can there be a third without a second. And as the existence of a second is proof of the existence of a first, so the existence of a third is proof of the existence of a second. Because,

AXIOM 2.

There cannot be a THIRD without a SECOND to precede it. A first is no proof of a second, but a second is incontestible proof of a first. Neither is a second proof of a third, but a third is positive proof of a second, and also of a first. For,

AXIOM 3.

There cannot be a THIRD without both a FIRST and SECOND to precede it. There is therefore, without proceeding any farther, twice as many proofs of the existence of a first as of a second. Because a second not only proves the existence of a first, but a third also proves the existence of a first, as conclusively as it proves the existence of a second. For as there cannot be a third without a second, nor a second without a first, so, neither can there be a third without a first. If this course of reasoning be pursued to a one-thousandth, or to any higher number, it will hold equally good; and in case it be carried to a one-thousandth, there would be nine hundred and ninety-nine positive proofs of the existence of a first.

Now this order does exist among mankind, and that, too, from a necessity in nature. And if the order exists, it is proof positive that there was a first man.

There was, then, a first man, who was the father of all the generations of human kind, himself not generated, but created. He is, in his generations, a standing miracle, in which intelligence, design, and power are most astonishingly displayed. And,

1. Intelligence. An unintelligent being could never have conceived the noble thought of creating, much less the thought of creating one thing with special reference to numerous other things. Man is created with special reference to all chemical affinities; therefore the being who created him must have had a perfect knowledge of that wonderful science. If man had been created without this reference, one single day might have reduced him to the elementary principles of which he is compounded; or he might have evaporated in the hands of his Creator. He was also created with reference to the philosophy of light and vision, or he would have been, physically, as blind as atheists are morally. But he sees, and therefore the Being who made him must have perfectly understood the philosophy of light and vision. The philosophy of light and vision were both consulted, so to speak, in the formation of an eye. We find, too, in this singular formation, different chemical combinations in the various substances of which this organ is composed. So that if one of the laws of light, vision, or chemistry, which has a relation to the science of optics, had been violated, the organ would have been very imperfect, if it had not entirely failed to answer the end for which it was intended.

But man can not only see; he can hear also. The Being who made him, must, therefore, have been acquainted, not only with the chemical affinities, the laws of light, and of vision; but also with the philosophy of sound. The density and other properties of the atmosphere were taken into account in forming an ear, and the tympanum constructed accordingly.

Man not only sees and hears, but he tastes, he smells, and he feels. How wise must that Being be who invented one set of nerves for touch, another for taste, and another for scent! These organs are not only adapted to their various objects, but they are also adapted to mental operations. Here are five worlds, in miniature, thrown open to the mind of man, and he is invited to examine, compare, reason, and adore.

2. Design is proved by every act of intelligence. The very fact that man was formed capable of seeing, hearing, tasting, smelling, and feeling, proves it to have been the design of his Creator that he should see, hear, taste, smell, and feel; especially as we not only find the necessary organs, but also the appropriate objects of these organs. Passing, without notice, the bones, the muscles, the veins, the arteries, the various members and parts of the body—their adaptation to intended actions—the two chemical machines called the stomach and lungs—together with all the other thousands of wonders which constitute man a most wonderful creature; we have enough to prove that intelligence and design were both connected with man's miraculous origin. And,

3. As to the power which co-operated with the intelligence and design there can be no dispute. It is not our design to prove the extent of power put forth in the creation of man (for this is impossible), but simply to show that the three very necessary requisites of a Creator, viz., Intelligence, design, and power, are all shown to have existed in that conscious Being by whom he was created. How blind must be that philosophy which knows nothing of a God! And how shameful that destruction of moral principle, and that violence done to reason, which will permit a man to entertain the least doubt of the existence of a Supreme Being. It is to sink deeper into ignorance than did the idolatrous nations of antiquity! It is to degrade one's self to the level of brutal existence! How perfectly inapposite to such a man is the name, "philosopher!" For a man to say that he knows no more of God than the horse which draws him, or the swine on which he feeds, is frankly to acknowledge himself so devoid of all moral feeling that he cares not whether a God exists, and, therefore, he will not inquire. It is the fool who says in his heart, "There is no God."

## REST FROM LABOR.

How many days of gladness,  
How many days of care,  
How many days of sadness,  
Before we're safely there!  
But, anchored once in Heaven,  
The home for which we long,  
The day that knows no even  
Will scarce suffice for song.

There safe from sin and sorrow,  
And freed from ills and care  
That clouded earth's to-morrow,  
And wrought us many a snare,  
Our praise shall swell the anthem  
Of joy that grandly rolls—  
Like surging waves of ocean—  
From hearts of ransomed souls.

The petty ills that grieved us,  
And trials that were sore,—  
From these alike death frees us,  
Nor shall we know them more:  
The sins 'gainst which we've striven,  
Temptations which o'ercame,—  
They all will prove forgiven,  
Since Christ died for the same.

O blessed, blessed Jesus!  
No earthly name so sweet!  
No honor half so precious  
As lying at thy feet!  
Here keep me, low, my Master,  
Nor ever let me stray,  
Beguiled by earth's allurements,  
From thy dear cross away.

Sanitarium. H. A. STEINHILBER.

## Progress of the Cause.

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

## KENTUCKY.

*Sulphur Springs, Sept. 15.*—We are still holding meetings at this place. People generally acknowledge the truth. Last Sabbath the brethren came in from different parts, and we had a good social meeting. The interest does not seem deep enough to justify our remaining here much longer. We hope the Lord will direct. S. OSBORN.

## INDIANA.

*Grant City, Tent No. 2.*—Have been in this place about three weeks. The interest has been good from the first. Our congregations have ranged from 100 to 300. The people are diligent in inquiring after our wants. Twenty-one were present at our meeting last Sabbath. The general expression is that we are right on the Sabbath question. We have hopes that some will obey the truth. J. M. REES.  
J. S. SHROCK.  
V. THOMPSON.

## ILLINOIS.

*Hoopeston, Sept. 15.*—I have spoken ten times within eight days. Yesterday (Sunday) I spoke on the law, the gospel, and the Sabbath, to a good audience. The evenings are cool, and meetings have been held in one of the churches of the place every evening but one since we commenced. Some are anxious to hear. We are treated civilly, and are invited to speak in a neighboring school-house. In God we trust, and go forward. D. T. BOURDEAU.

## KANSAS.

*Osage City, Sept. 15.*—Meetings at this place are well attended. Friends invite us to meals and lodging. We have received \$1.00 in donations, and sold \$1.20 worth of books. Much interest is manifested. About two hundred listened attentively last evening to a sermon on the perpetuity of law. We hope to see several take hold of the truth here. Many express themselves thoroughly convinced as to the Sabbath. Oh! for the power of the Holy Spirit to move hearts. Pray for us. W. E. DAWSON.  
E. L. FORTNER.  
G. H. ROGERS.

## OHIO.

*Clarksfield, Sept. 16.*—Our meetings have been much hindered by continuous rains. There is a prospect of fair weather to-day. Hope to revive the interest. About seventy-five were present last night. We are not yet through with the Sabbath question. Two have commenced to obey. No open opposition is manifested, no ministers living near here. Bro. Beebe has spoken once to good acceptance. Will remain here till close of tent season. We are of good courage. H. A. ST. JOHN.

*Solon.*—Since camp-meeting I have visited Peninsula, Bedford, and Solon. At the last-named place, Eld. Henry (Disciple) spoke on the Sabbath question. He was reviewed; and now comes Eld. Peter Vogel to the rescue of the flock, on next Sunday. Bro. Bartlett and myself are holding meetings in a school-house at North Solon, with a good interest. R. A. UNDERWOOD.

*Pataskala.*—About one week ago we pitched our tent here. It is between Newark and Columbus. Bro. Green lives here, by whose invitation we came. We have a delightful location for the tent. Eld. Mann and wife, Bro. N. J. Bowers and Verna Null are with me. We have a fair interest, the tent being well filled at each meeting.

Being excused from labors and duties outside of Ohio, I find it a great relief to return again to my old work of lecturing in new fields. For the present, my address is Pataskala, Ohio. D. M. CANRIGHT.

## MICHIGAN.

WHILE we were at Fremont Center with the tent an interest was awakened about four miles west of there, where we have been laboring since. About ten have taken their stand on the Sabbath question. Fourteen have signed a church covenant, and enough more are keeping the Sabbath to make a church of twenty or more. We have organized a Sabbath-school of twenty-five. The meetings continue with good interest. We look for several more to take their stand with us, as they are fully convinced.

Sept. 18. Four more took their stand on the Sabbath question last Sabbath, and others are deeply interested. E. B. & E. S. LANE.

*Mason, Tent No. 3, Sept. 15.*—Our meetings continue here with increasing interest. Last Sabbath we had an excellent meeting. Some are making a start to serve God. The Lord is at work among the people. Praise his holy name. Last night our tent was packed with attentive listeners. Some have taken their stand on the Sabbath, and others are investigating. Pray for us, that God will give us wisdom to do his work faithfully. T. M. STEWARD.  
E. P. DANIELS.

*Millington, Sept. 15.*—After the Vassar camp-meeting I visited Tuscola. We are confident that the little company here will develop into a strong church. Expect Bro. Lawrence will join me soon. We expect to remain here and finish up the work. Some have decided to obey. We hope to be able to make a more definite report soon. The camp-meeting at Vassar left a good impression. Some that were almost persuaded have taken their stand. WM. OSTRANDER.

## WISCONSIN.

*De Soto, Sept. 12.*—Since pitching our tent here we have held meetings nearly every evening, three times on the Sabbath, and twice on Sunday. We have succeeded in removing, in a measure, the prejudice which existed in many minds. We have quite a number of candid, attentive listeners. Have canvassed the Sabbath question, and most other points of our faith. We cannot tell how many will obey, but we hope for some. We are now visiting much of the time, trying to bring home the truth to the minds of the people. Our Sabbath-school and meetings held in the tent each Sabbath are excellent. The brethren seem to have a mind to work, and are taking hold with commendable zeal. A. D. OLSEN.  
P. L. HOEN.

*New Lisbon.*—We have spent six weeks in this village endeavoring to get the truth before the people, but without much apparent results, only a very few having decided to obey. For the first three weeks the interest and attendance were good. Then the hop and cranberry harvest began and took away the most of those who were favorably impressed. After that our congregations were small and transient. Still we tried to accomplish what we could; but though many were convinced and acknowledged the truth of our positions, the interest was apparently broken, and we could not see accomplished what at first we had hoped. We had some opposition from the M. E. and Baptist ministers. Bro. Carter will hold Sabbath meetings here a short time, to encourage those who have already embraced the truth, and others who may be about deciding favorably. We go from here to Stevens Point. G. C. TENNEY.  
J. J. SMITH.

## MISSOURI.

*Kirkville, Sept. 16.*—I have been holding meetings for seventeen days, five miles east of Macon; and return in a few days to continue the effort. Our meetings were excellent, especially the Sabbath meetings, by reason of the presence of God's Spirit. Here are several families and parts of families who embraced the truth several years ago, and there is encouraging prospect of some additions before long. The congregation averaged about sixty through the meeting, though at times more than a hundred were present; but for several nights the weather was unfavorable, and there were only a few out. We speak for a tent and the best laborers in Missouri next summer to come to N. E. Mo. and give the cause a good lift, which it has never yet had in this part, various causes having arisen to prevent former efforts from being followed up. May God bless the cause in this State. H. WREN.

## DAKOTA.

*Canton, Sept. 15.*—The interest here is not very extensive, but is deep on the part of a few. Some opposition is being developed by individuals, that is hindering some from following their convictions. The weather has also been so cool as to materially interfere with our meetings. My head has been troubling me seriously for a few weeks, and taking everything into consideration, I thought it best to close the meetings last evening, leaving Bro. Olsen to follow up the interest and hold Sabbath meetings, while I go east with Mr. Aurner, the husband of Sr. Aurner who attended the General Conference last fall; he is very low with lung difficulty, but hopes to receive benefit at the Sanitarium.

One or two more have decided to keep the Sabbath, and others are in the valley of decision. The Sabbath-school at Sioux Falls is doing finely, having adopted the *Instructor* lessons throughout, and supplied themselves with the Song Anchor.

Expect to return to my field of labor immediately after General Conference. S. B. WHITNEY.

## IOWA.

*Osceola, Sept. 17.*—We took our tent down the 15th, after having labored in the western part of Ringgold county for four weeks. I think that we have overcome a large amount of prejudice, and have placed our people in a much more favorable position in that section of the country. On Sunday last some came twelve miles to hear us. Four have signed the covenant, and many are investigating. We think with a little more help a good company of Sabbath-keepers can be raised up here. We pitched our tent on the prairie, and our congregations ranged from thirty to three hundred. They supplied our temporal wants while with them. May the Lord bless those dear people, and help them to see the truth. C. A. WASHBURN.  
A. W. H. MILLARD.

*Story City and Cedar Falls.*—Since my last report I have met with the few friends at Story City. Here are seven or eight who keep the Sabbath, and meet regularly for prayer, reading of the Bible, and Sabbath-school. They raised \$3.00, and sent for a club of the weekly *Instructor*. Our Danish paper and tracts are read by many here, and several are deciding for the truth.

Sept. 2, 3, I spoke in a district school-house six miles from Ames, where there are about ten Danish families, and among them one family that keep the Sabbath. The enemy has tried hard to hinder the good cause here, but I trust the Lord will give us the field, and that the honest hearted may yet triumph in his truth. Those who attended the meetings listened with marked interest, and invited me to come again as soon as I could. One subscribed for our paper.

Sept. 4, I spoke in the neighborhood of Bro. O. Houstead, who lives three miles from Nevada. We had a good meeting, and a good impression was left, which we think will help the cause there.

Sept. 5-8, I was with the church at Cedar Falls. Preached four times, and held one business meeting. These brethren are in better working order now than ever before.

*Forest City and Buffalo Grove.*—Sept. 10 to 14 I spent with the Sabbath-keepers in these places. Our meetings were blessed with the deep workings of the Spirit of God. Here are not less than twenty who regard the Sabbath of the Lord. Organized a church of sixteen members. These friends will now hold their regular meetings in each place every Sabbath, and once a month they will meet together in the school-house near Silver Lake. A Bible-reading class and Sabbath-school is formed of sixteen members, which is carried on in the English language by Bro. Hardy, and Bro. Benton, another American brother who, with his family, has lately come into the truth by reading the *Signs*. May God bless the cause here. JOHN F. HANSON.

## MINNESOTA.

*Oronoco, Sept. 16.*—Friday evening, Sept. 5, Bro. Vankirk and I began labor here in one of the forty-foot tents. The interest has been fair. Our general meeting for this district was appointed to begin Thursday (the 11th inst.) but a rain storm prevented most of the brethren from reaching the ground until Friday afternoon. The following ministers were present: Eld. Grant, Eld. S. Fulton, J. Fulton, and Sr. Anna Fulton. On the Sabbath Bro. J. Fulton led out in the Sabbath-school work, holding in the morning a large and excellent Sabbath-school. A portion of the afternoon was devoted to discussing various questions bearing on the Sabbath-school work.

Bro. Ells delivered a discourse to the youth and children, which was followed by an exhortation to all to seek the Lord. Several arose, expressing a determination to begin a Christian life. Sunday forenoon Sr. Fulton addressed a large and attentive audience on the subject of Christian temperance or Bible hygiene. The audience listened with the very best of attention for more than an hour to a clear, systematic, and earnest presentation of this very important subject. After the discourse the pledges were

circulated, and nearly fifty signatures were obtained, most of them to the teetotal pledge. Sunday afternoon we repaired to the water, and five were baptized. The outside attendance is yet good. Bro. Ells and myself will remain to follow up the interest. Brethren, pray for us. N. BATTIN.

## INDIANA.

*Sevastopol, Tent No. 1, Sept. 15.*—The meetings during the past week have been of an interesting nature. Although the nights have been very cool, yet the congregations have decreased but little. Last night (Sunday) we had the largest congregation we have yet had. The Sabbath meeting was especially interesting. Some twelve are keeping the Sabbath. After a sermon, ten or fifteen gave in cheering testimonies, which gave evidence that their hearts were moved by the Spirit of God. Some of the conversions are remarkable. Four weeks ago they knew nothing of the views of S. D. Adventists, and some were non-professing, profane men. But what a change! Now these men pray, ask a blessing, and read the Bible and our publications all their spare time, even taking these books to their places of labor. A few weeks ago we purchased a set of Sr. White's works for each one of our three tents. We lend ours to the most interested ones, and they are doing good.

Bro. Sharp reports an excellent meeting last Sabbath at Silver Lake, where a company of ten embraced the truth just before we moved the tent here.

We expect to remain here (Sevastopol) until the camp-meeting at Rochester. All letters addressed to the writer until camp-meeting should be directed to Rochester, Ind., as we are often there overseeing the preparation of the camp-ground. S. H. LANE.

## PENNSYLVANIA.

*Potter Brook, Tent No. 2, Sept. 10.*—We strike our tent to-day if the weather will permit. Have held in all eighty meetings. The work here has moved slowly. Strong prejudice prevailed here among the no-law Adventists. Our congregations were good during the first five weeks, by which time we had canvassed the Sabbath question. Then, by vote, twenty acknowledged the Bible Sabbath binding. Eld. Cowls then commenced a tirade of opposition, in which all his adherents took part. They went around from house to house pouring out their bitter epithets against us, stating that we had preached a shut door, and that Sunday-keepers had now the mark of the beast. We called them into the tent, and asked them to have the manly courage and Christian courtesy to state publicly their position, and we would meet them; but they refused. They finally challenged us for a discussion on the two covenants. We accepted the challenge, and held three meetings in the tent. These were very exciting times. From this effort ten took their stand on the side of the Bible Sabbath. The interest has kept up from first to last. The last evening of our meetings, the tent was filled, although it rained hard. After camp-meeting we shall return and follow up the interest, which has extended to adjoining neighborhoods. The call is, Come over and help us. J. G. SAUNDERS.  
PHILLIP KENT.

## GEORGIA.

*Reynolds, Sept. 14.*—After an absence of four months, we are again at this place. During the time we have driven our faithful horse thirteen hundred and fifty miles. I was weary before starting, but duty urged. After traveling many miles, laboring hard and seeing no fruit, we are sometimes ready to ask, What good has been accomplished? Such have been my thoughts in regard to the labor put forth in South Carolina. But a letter written by a first-day Adventist minister, to friends here, has cheered me much. I copy from it:—

"Bro. C. O. Taylor's visit has been a blessing to me. I never saw the heavenly sanctuary as I now see it. Oh! it is a great subject. Bro. T. gave me several works which I appreciate very much. The S. D. Adventists are right on the Sabbath. It is the Lord's day, and should be kept. We are evidently in the time of the third angel's message, when the keeping of the Sabbath of the Lord will be the sign of his people. Last Sunday I spoke from Dan. 8, on the cleansing of the sanctuary. The Lord helped me, and I trust some good was done."

It Wautauga Co., N. C., I left fifteen keeping the Sabbath. Six received baptism, and entered into church covenant. They are growing in all the truth. Others will unite with them soon. Brethren having back numbers of *Good Health*, who wish to have them doing good, may send them to L. P. Hodge, Boone, Wautauga Co., N. C. He will put them to good use. Several counties in that part of the State, are the best fields for labor that I have found in the South. C. O. TAYLOR.

## A LETTER FROM GEORGIA.

BRO. W. F. KELLEN writes from Houston Co., Ga.:—

When I was quite a youth I had very strong religious impressions, and would have gladly united with God's people; but seeing so many different denominations all claiming to be the church of Christ, I was afraid to unite with any



of them. My parents were Missionary Baptists; but I determined to wait until I was grown, and then to unite with that church which I could feel assured took the Bible for its rule of faith and practice. At twenty-one years of age I was stirred up to decide this matter, and finally went with the Missionary Baptists. Since then I have thought myself a strong Baptist, though I have always held myself in readiness to renounce error when discovered.

About two years ago Eld. C. O. Taylor passed by where I lived, and I providentially heard him talk on some of the precious truths of the Bible that my attention had not been called to before. After investigating I was thoroughly convinced, and the Lord helped me to accept his truth. My wife is as firm in the present truth as I am. I have a family of eight children, and I desire that they may love Jesus. The people around us are very wicked. We have done the best we could to point them to the truth, and we believe that many of them are convinced. Brethren, pray for us.

MAINE CONFERENCE.

The thirteenth annual meeting of the Maine State Conference of S. D. Adventists was held on the camp-ground at Waterville, Maine, Sept. 3, 1879, at 4 o'clock P. M. The president, Eld. J. B. Goodrich, called the meeting to order. Prayer by Eld. R. S. Webber. Twelve churches were represented by delegate.

On motion, the churches at East Fryeburg and Milton were received into the Conference, with their delegates.

On motion, Bro. and Sr. White, Bro. W. C. White, Eld. Butler, and all other visiting brethren in good standing in their respective churches, were invited to take part in the deliberations of this Conference. The minutes of the last meeting were read and approved.

On motion, the Sabbath-keepers at Maysville, Blaine, and Burnham were taken under the watchcare of the Conference, the two former to be represented by Eld. S. J. Hersum, the latter by Eld. Chas. Stratton. Bro. W. R. Clark was authorized to represent the Cambridge Sabbath-keepers.

On motion, the president was authorized to appoint the various committees, whereupon the following were appointed: Committee on nominations, J. L. Prescott, A. W. Low, and W. R. Clark; on resolutions, Geo. I. Butler, R. S. Webber, and W. H. Blaisdell; auditing committee, T. S. Emery, T. Bryant, J. L. Prescott, A. W. Low, Alonzo Nickerson, and Geo. W. Washburn; committee on credentials and licenses, Geo. W. Barker, T. S. Emery, and Geo. W. Witham.

Adjourned to call of Chair.

SECOND MEETING. Prayer by Eld. Geo. I. Butler.

On motion, the Sabbath-keepers at West Sumner were taken under the watchcare of the Conference.

The committee on nominations recommended the following as officers of the Conference for the ensuing year: For president, J. B. Goodrich, Hartland, Me.; secretary, Timothy Bryant, North Jay, Me.; treasurer, Samuel F. Grant, Hartland, Me.; executive committee, J. B. Goodrich, Geo. W. Barker, and Wm. Morton; camp-meeting committee, Geo. W. Barker, T. S. Emery, and R. J. Goodrich. The recommendation of the committee being acted upon, these persons were unanimously elected to their respective offices.

The committee on credentials and licenses recommended that the credentials of the following persons be renewed: Eld. J. B. Goodrich, R. S. Webber, and S. J. Hersum; and that licenses be given to P. B. Osborn, Wm. H. Blaisdell, and Geo. W. Howard. Credentials and licenses were granted accordingly.

The committee on resolutions reported as follows:—

Whereas, The instruction of children, youth, and ourselves, in the great truths of God's word for this time, is of the greatest possible importance, therefore

Resolved, That we recommend the formation of Sabbath-schools in all our churches, and in the families of scattered Sabbath-keepers, and that all, both old and young, participate in a systematic study of the Holy Scriptures, that we may be intelligent Christians in the great principles of our faith.

Resolved, That we hail the present national movement in behalf of health and temperance reform as a move in the right direction; that we recommend the organization of a State society, and local societies in every church in this Conference, and that every Seventh-day Adventist within its bounds sign the teetotal pledge, and become an active worker in the worthy cause of temperance.

Whereas, There never was a time when laborers in the cause of God were more needed, and when avenues for usefulness were more plentiful, than now, and

Whereas, Our College at Battle Creek was erected by our people for the purpose of preparing the youth for usefulness, and to shield them from injurious influences often connected with other schools, therefore

Resolved, That we earnestly recommend our young people to avail themselves of the benefit of this school as far as possible, and to educate and discipline their minds for labor in the Master's vineyard; and that all our brethren and sisters exert an influence in behalf of education, and assist by their means worthy young people to obtain this great blessing.

Resolved, That we extend a vote of thanks to the General Conference for sending efficient laborers among us at this camp-meeting.

The matter of selecting the location for our

next camp-meeting was left in the hands of the executive and camp-meeting committees.

The secretary's report was as follows:—  
Number of churches, 18; number church-members, 326; number not united with any church, 122; number of S. S. scholars, 304; number paying s. b., 191; amount of s. b. pledged to the Conference, \$1210.87.

TREASURER'S REPORT.

Am't rec'd during past year, \$1135.79  
" paid out, 1089.12  
Balance in treasury, \$46.67  
S. F. GRANT, Treasurer.

Adjourned sine die.  
J. B. GOODRICH, Pres.  
TIMOTHY BRYANT, Sec.

MAINE HEALTH AND TEMPERANCE SOCIETY.

THE health and temperance question was introduced at the camp-meeting held at Waterville, Sept. 4-9, by a discourse upon the subject from Eld. Geo. I. Butler. After the subject had been properly laid before the brethren and sisters by Bro. Butler, Bro. and Sr. White, Bro. W. C. White, and others, the pledge papers were circulated among our people and others upon the camp-ground. One hundred and eighty-one signed the pledges, all but fourteen of whom took the teetotal pledge.

A meeting was called Sept. 8, for the purpose of considering the subject of organizing a State Health and Temperance Society. After interesting remarks by Elders White and Butler, it was voted to organize such a society. Eld. Geo. I. Butler was chosen chairman of the meeting, and W. C. White secretary. The Constitution and By-laws were then read, and adopted by a unanimous vote.

Voted, That a nominating committee of five be appointed by the Chair.

Timothy Bryant, S. J. Hersum, W. C. White, G. W. Barker, and J. E. Baker were appointed such committee.

The committee reported the following: For president, R. S. Webber; secretary, W. H. Blaisdell. The names were voted upon separately, and unanimously accepted.

Brief remarks were then made by W. C. White, on the work to be done by the society. After remarks by Elders White, Butler, and Goodrich, the meeting adjourned.

ELD. R. S. WEBBER, Pres.  
W. H. BLAISDELL, Sec.

KANSAS CAMP-MEETINGS.

THE time for our camp-meetings is rapidly drawing on; and we should now be making preparations to attend some of these meetings. The committee have made arrangements to have four camp-meetings this fall, and they are so located that but few of our brethren will have to go any great distance to attend them.

Brethren, we feel a deep interest in these meetings. We have traveled largely through the State, and we know by personal knowledge that you are much in need of just such means of grace as will thus be brought within your reach. Some of our people need no urging. It is enough that they see an appointment for a general meeting. They go if life and health permit. It is not too much to say that the bone and sinew of our denomination is made up of this class. They are the first in living out the truth at home, the first in sustaining the various branches of the cause with their means.

I pen these lines especially for those who are not in the habit of attending these meetings. These four meetings are appointed especially for your benefit, because we know that you need the instruction and blessings which you may receive by attending them. There are those in every church who generally stay away from the meetings. When the distance was great there was at least an apparent reason; but that objection will be taken out of the way in this arrangement. The meetings will be in easy reach of all who have a disposition in their hearts to sacrifice a little in this direction. To those who feel too poor to attend I would say, You can live as cheaply on the camp-ground as at your homes. But those who are most inclined to stay away are those who have means, and could attend without sacrifice. Their worldly cares press them, and they think they cannot spare the time. Their business would suffer. Hence this settles the question with them. They decide from worldly motives alone. Now this is wrong. These matters should be carried to God. Worldly considerations should not come into the account. We are making decisions for eternity. Is our work done? Have we searched out our sins and put them all away? Only the overcomers will hear the "well done." Many will be mistaken. "Let him that thinketh he standeth take heed lest he fall."

Brethren, our whole energies should be absorbed in the work of seeking God, and in obtaining a moral fitness for his kingdom. I am conscious that many are in great danger. Covetousness is gradually stealing over them, and their love for the world is rapidly driving out the love of God. Let me say to such, Make a special effort, if you do have to make some sacrifice. It is a worthy cause.

I would say to the lonely ones who have no privilege of meetings at home, Make a decided effort at this time, to secure the benefits of these meetings. Commence now to get ready. Work to the point. Ask God to help you, and you will find the way open for you to attend. Many of you are far behind; and some have given up in discouragement. Resolve to begin anew.

Walk out by faith, and God will bless you. You have but little time to work, and a great work to do. Work fast, or all will be lost.

To those especially in the El Dorado district I would say, Your meeting will be an experiment. You are much scattered. Many of you never before had a privilege of this kind. As compared with the other districts you are few in numbers. But if you make a general rally, as I confidently hope you will, and come with a will to work in the Master's vineyard, then we may expect an excellent meeting. But if the attendance should be small, probably next year that district would be left out. If on the contrary, it is a success, probably year after year you will have camp-meeting. I have been much encouraged in traveling over this district, and I expect to see nearly every family represented at this meeting. The location is a beautiful one, one-half mile from the city of El Dorado. El Dorado is the county-seat of Butler Co., having a population of 1500. They anticipate a large home attendance. May the Lord bless, and give the cause a fresh impetus at these meetings.  
J. H. COOK.

ENCOURAGING.

UNDOUBTEDLY the readers of the REVIEW will rejoice with us, when they learn how promptly some of our brethren and sisters responded to the appeal for Virginia. The next Monday after its appearance five responses were received, and every mail during the week reminded us that the Spirit of God was moving on the hearts of the lovers of truth.

At this writing, nineteen such tokens have cheered our hearts, and afforded us encouragement to work on. To nearly all of these, private replies have been sent. One letter from a sister, I judge, who mails at Stillwater, N. Y., has no signature. Will she please forward her address. The writer incloses one dollar, which was laid by for the Lord. This, with the packages of papers received, was timely; the money for postage on missionary letters, the papers for distribution. The donors would have rejoiced with us yesterday to see the eagerness with which our papers were seized as we distributed them after a sermon on the "promises," to which the audience had listened with rapt attention. Others started to come for a paper; but on hearing that they were all gone, turned away in disappointment.

Here is the place for the piles on piles of Signs, REVIEWS, *Instructors*, and *Good Health* which are lying idle. This large State is to be canvassed. The seed must be sown. These silent messengers will do a large share of the work, and we return thanks for those already received, also for the club of ten Signs which a brother in Michigan is to send to the address of the writer, and a club of five which a brother in Iowa orders for my use. God bless these two who have made direct response to the appeal.

Other means of assistance in different ways have been gratefully received, and we clearly see the hand of God in arousing our sisters, as well as the brethren, to assist as God has prompted. We are satisfied with God's arrangement; and should a portion of this work of sending reading matter and writing letters fall on persons in the North and West, we shall be busy in attending to pressing calls in various ways for building up the work of the Lord. In the silent watches of the night our tears and pleadings are noticed by the Eye which never sleeps. Pray for Virginia and the frail servants who are intrusted with this great work.

MRS. H. T. H. SANBORN.  
Mt. Jackson, Shenandoah Co., Va., Sept. 15.

WHEREVER you can find a man who stands by God, God will stand by him; if you honor Him, He will honor you.

Notes of News.

—LONDON, Sept. 16.—A Constantinople dispatch says telegrams from Adrianople represent that the Mussulmans in Eastern Roumelia are flying to Adrianople for protection, and are utterly destitute.

—A BOMBAY dispatch says it is believed there that the rumor of Ameer Yakoob Khan's treachery was spread by mutineers to induce the Afghan hill tribes to join them. The story of an escaped trooper of Major Cavignari's escort, however, seems to confirm the Ameer's reported faithfulness.

—GLASGOW, Sept. 15.—In consequence of the resolution arrived at by the Scotch iron masters last week, not to accede to the demand of the workmen for an increase of wages until the price of iron exceeds 50 shillings per ton, fifty-four furnaces have been blown out in various parts of Scotland, rendering 3,000 men idle.

—SAYS the *Advance*, Sept. 18, "A set of wagons marked 'Hell-Gate Brewery' go through the streets of New York distributing their liquid damnation" along the way. Those Hell-Gate men are quite frank thus to confess their occupation. The farmers who raise hops for them to work up see by this where their produce goes, and what business they are engaged in."

—RELATIVE to the apprehended distress among the working-classes in the thickly populated towns in the northeast of England, it is estimated that 20,000 persons in the district referred to have been thrown out of work during the three years past. There are thousands of empty houses in Darlington, Stockton and Newport are also seriously affected. The climax of distress has been reached at Middleborough.

—THE revival of the Afghan war has cast a wet blanket on the apparently reviving trade of England. Merchants and manufacturers, not knowing

what complication may grow out of it, naturally hesitate to undertake any new enterprises they can avoid. A wail of misery arises from all parts of the country. They are starving in England and Scotland, and they have commenced stabbing each other in Ireland, which, on the whole, is perhaps better than starving.—*Detroit Evening News*.

—THE *Chicago Times* says: "The extraordinary controversy now alarming Europe on the supposed misunderstanding between Gortschakoff and Bismarck shows what dangerous stuff is all around us. A ring of interested speculators in the confusion seems to have half persuaded the illustrious statesmen that the greatness of one empire is incompatible with the greatness of the other. For the Russian and German nations at present the difficulty appears to be to manufacture reasons for flying at each other's throats. Their interests are in no respect opposed; neither owns territory coveted by the other. We believe much of this flourishing of swords will be found to be merely exercises of fencing-schools; but it is time the masters should come forward and reassure mistrustful Europe.

—THOSE who have watched the reports of the Bureau of Statistics at Washington have noticed the very significant change in the current of foreign immigration which has taken place within the year past. Every successive report has told of swelling numbers, as compared with the same time twelve months before. Just now there are many indications that we are on the eve of such a thronging influx from abroad as will greatly exceed every other experience of the kind in our history.

The eyes of the world are fixed upon this country, which has become "the desire of all nations." Thither turn hopes of relief. The magnetism of our position is beginning to attract to our shores many thousands of people weary of embarrassments which grow heavier; rendered desperate by their darkening prospects; and seeing no escape from their thralldom except in emigration to the great republic between the oceans. Thronging agriculturists, overjoyed with the expectation of acquiring in America a farm in fee simple at the cost of the annual rent they have been paying at home, are preparing to join the movement. Manufacturing capitalists, worn out with their unavailing struggles to produce and obtain markets at a profit, are making ready to follow; and a few have already come, bringing with them their entire outfit of men and machinery. Every passing month adds to the volume of the inpouring stream, which is rising and spreading with a fresher-like impetuosity.—*Inter-Ocean*.

Obituary Notices.

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

TO-MORROW.

THE setting sun, with dying beams,  
Had waked the purple hill to fire,  
And citadel and dome and spire  
Were gilded by the far-off gleam;  
And in and out dark pine trees crept  
Full many a slender line of gold;  
Gold motes athwart the river swept,  
And kissed it as it onward rolled;  
And sunlight lingered, loth to go.  
Ah! well, it causeth sorrow  
To part from those we love below;  
And yet the sun as bright shall glow  
To-morrow!

The tide was ebbing on the strand,  
And stooping low its silver crest;  
The crimson seaweed lay at rest  
Upon the amber-ribbed sand;  
Dashed o'er the rocks and on the shore  
Flung parting wreaths of pearly spray,  
Then fled away; yet turned once more  
And sent a sight across the bay,  
As though it could not bear to go.  
Ah! well, it causeth sorrow  
To part with those we love below,  
Yet thitherward the tide shall flow  
To-morrow!

Two hearts have met to say farewell  
At even when the sun went down;  
Each life-sound from the busy town  
Smote sadly as a passing bell.  
One whispered: "Parting is sweet pain—  
At morn and eve returns the tide;"  
"Nay; parting rends the heart in twain,"  
And still they linger side by side,  
And still they linger, loth to go.  
Ah! well, it causeth sorrow  
To part from those we love below—  
For shall we ever meet or no  
To-morrow?

COX.—Died, of congestion of the lungs, Sept. 4, 1879, near Forest City, Holt Co., Mo., Katie C., eldest daughter of A. D. and Harriet Cox, aged 4 years. We miss our loved one much, but rejoice in the hope of meeting her again when the Lifegiver comes.  
A. D. COX.

SWARTOUT.—Died, of diphtheria, in Alaiedon, Mich., Sept. 4, 1879, Mary, daughter of Bro. Wm. and Sr. Caroline Swartout, aged 9 years, 7 months, and 20 days. She suffered much during a brief illness of four days. The bereaved parents sorrow not as those without hope. Funeral sermon by the writer, from James 4:14.  
T. M. STEWARD.

VANDERKAN.—Died, at St. Anne, Ill., Sept. 14, 1879, Sister M. Vanderkan, leaving a family of young children. She received the truth a few years ago under the labors of Bro. Steward, and remained firm through severe trials. She sleeps sweetly in Jesus. We hope to greet her again at the resurrection dawn. Remarks by the writer, from Gen. 2:17.  
PAUL E. GROS.

COOMBS.—Died, of cholera infantum, near Caverna, Barren county, Ky., Sept. 18, 1879, Charles Henry, youngest child of Dr. H. and Sister Alie Coombs, aged 8 months and 22 days. Funeral discourse by the writer, from 1 Cor. 15:22.  
S. OSBORN.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Sept. 25, 1879.

REMAINING CAMP-MEETINGS FOR 1879.

INDIANA, No. 2, Rochester,	Sept. 30-Oct. 6.
NEBRASKA, No. 2, Seward,	Oct. 2-7.
KENTUCKY, Powder Mills,	Sept. 30-Oct. 6.
KANSAS, No. 1, Bethany,	Oct. 2-6.
"    "    2, Osawkee,	"    9-13.
"    "    3, El Dorado,	"    16-20.
"    "    4, Parsons,	"    23-27.
TENNESSEE, Edgefield Junction,	Oct. 10-16.
MISSOURI, Windsor,	"    9-14.

MICHIGAN MEETING.--ATTENTION.

JUST as we go to press, information is received that Bro. and Sr. White will attend the camp-meeting at Lyons, and as it will be the last camp-meeting in Michigan this season, a very full attendance is urged. Let there be a general rally. If you have not decided to go when this paper reaches you, make your plans at once to attend.

The next Seventh-day Baptist General Conference will be held at Brookfield, N. Y., commencing Sept. 24, 1879. As Eld. White is now in that vicinity, he will attend as delegate from the S. D. Adventists. We await with interest the report of the Conference.

The Alliance of Sept. 6, 1879, prints the following significant paragraph:—

"Bob Ingersoll is about to divorce Church and State by starting a party to legislate against the Church."

From the time when Ben Franklin made his rounds in his gig to inspect all the post-offices in the United States (1792), to the present time, there has been quite a growth in this government, if post-offices are any indication. The following item is from the *Inter-Ocean* of Sept. 11:—

"THERE are 41,111 post-offices in the United States, the increase in three months being 471. Of this number Pennsylvania has 3,349; New York, 2,925; Ohio, 2,318; Illinois, 1,957; Virginia, 1,565; Missouri, 1,661; Indiana, 1,610; Alaska, 2. Illinois stands fourth in the list."

Victoria C. Woodhull, it appears, is again coming to the front. Her name has scarcely been heard in this country for several years, as she has been residing in England. Withdrawing from the public gaze her ultra spiritual free-loveism, and trimming her sails to favor the sentiments of the more conservative elements of Christendom, it is now reported that she has, in England, "reached the top-most rung of the social ladder;" that "she is now courted by the first nobles and the best families of England," and that her mansion "in the aristocratic portion of Kensington is the daily resort of a most select and fashionable circle." And now *The American Traveler*, published in London, comes to our table containing a large lithographic likeness of Mrs. Woodhull (she calls herself now Mrs. Woodhall) with the announcement that her name is to be put forth as a candidate for president of the United States in the canvass of 1880. She seems to have succeeded in raising the English to a degree of infatuation in her behalf almost equal to that of Theodore Tilton, in this country some years ago.

The Alliance of Sept. 13, 1879, speaking of the power of oratory and its unworthy use, says:—

"When the orator is a preacher, his power is nearly doubled. Men go to hear him, not perhaps to be persuaded of the realities of religion, but to be charmed, to be magnetized, to be pleased. Indeed, as has been remarked by another, oratory, and not spiritual insight, is the demand of the church in America just now. This demand has drawn some men into the American pulpit, who have no more right there than the younger sons of English noblemen whose chief delight is a fox-hunt, or a good dinner, have in the pulpits of the Established Church of England. There are men in pulpits that we could name who are disgracing the cloth they wear, but whose wonderful power of tickling the fancies of men make them an amusement not to be foregone. Such men are degrading the profession even more than the

'Reverend' business men of good or evil report."

Let us see: did not Paul have something to say quite similar to this, when predicting a peculiar state of things in the religious world in the last days? How does this language fit? "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." We believe that time has now come; and the words of the *Alliance* bear good testimony to that fact.

CAMP-MEETINGS IN KANSAS AND TEXAS.

As previously stated in REVIEW, I expect to attend the camp-meetings in Cedar Rapids, Iowa, Sept. 25-30, Seward, Neb., Oct. 2-7, and Windsor, Mo., Oct. 9-14. At the suggestion of the president of the General Conference, I expect also to attend the two camp-meetings held in Kansas following the Missouri meeting.

The president of the Texas Conference has requested help from the General Conference for their camp-meeting, to be held sometime in November. As I shall be in Kansas about the first of that month, I could attend that camp-meeting also, if not appointed too late, but could not spend much time there, on account of other duties.

Under these circumstances, I leave the appointment of the meeting with Eld. Kilgore, as he shall deem best; but I can attend only in the first part of the month. This is in harmony with the suggestions of the president of the General Conference. GEO. I. BUTLER.

BETHANY, KANSAS, CAMP-MEETING.

HOW TO COME.

THOSE coming to the Bethany meeting, Oct. 2-6, by rail, will come on the Central Branch Union Pacific, as it is reached by no other road. Those coming from States east of Kansas should not come by Kansas City, but by Atchison. There is no change between Atchison and Bethany, and the road crosses the camp-ground. Be on the ground ready to begin with the meeting, Oct. 1, 7:30 P. M., and stay until it closes. We make this last appeal to the General Conference for help. SMITH SHARP.

A REQUEST.

If those who have back numbers of periodicals, tracts and books, suitable for new readers, and desire to have them judiciously distributed, will please send them prepaid, by mail or express, to S. A. Jones, corner of Jefferson and Belleville sts., Nashville, Tenn., I will see that they are put to a good use. CLINTON OWEN, Director.

TENTS AT INDIANA CAMP-MEETING.

If there are individuals in the Conference who own tents, and do not expect to come to camp-meeting, will you please ship the same to me, that we may have them to use on the camp-ground. Please ship by freight to Rochester. We hope you will come, however, and occupy your own tent. We expect to see a general rally from all parts of the State. We expect Bro. and Sr. White will attend the meeting. We all need the instruction they are so well prepared to impart. Let there be a general turnout. S. H. LANE.

SABBATH-SCHOOLS AT KANSAS CAMP-MEETINGS.

A GENERAL Sabbath-school will be held in connection with each of the Kansas camp-meetings. The lessons to be recited will be Lesson 25 in Bible Lessons for Little Ones, and the regular *Instructor* and Supplement lessons. Bring your Lesson Books, *Instructors*, and Supplements with you.

We hope these Sabbath-schools will be models in every respect. There will therefore be a Sabbath collection at each school. Please come prepared. W. E. DAWSON, Pres. Kan. S. S. A.

OMISSIONS.

By some mishap the report of the Illinois Conference failed to say that Brn. Paul E. Gros, G. A. Hobbs, and J. L. Dickson were licensed to preach. The address of our treasurer was not correctly given. It is J. J. Carlock, Watseka, Iroquois Co., Ill. Eld. R. F. Andrews was elected our delegate to General Conference. These items were all recorded; but by some

mistake failed to reach the Office of publication. The treasurer's report was purposely omitted; and the reason was that his accounts were balanced only to July 1, 1879. As he was not present to explain matters, our auditing committee were unable to exactly balance accounts up to the time of the Conference. G. W. COLCORD.

I WANT TO SEE YOU.

WILL all the Sabbath-keepers in northern Illinois please send me their address immediately, and I will endeavor to visit them soon. Address according to appointments in REVIEW. C. H. BLISS.

CHEAP FARE TO COLLEGE.

THOSE designing to attend Battle Creek College from Maine, or any of the New England States, will please address me at South Lancaster, Mass., for reduction in R. R. fare. D. A. ROBINSON.

Appointments.

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

TENNESSEE CAMP-MEETING.

As the General Conference favors us with ministerial help for two camp-meetings in our Conference, we think it best to hold a session of the State Conference at each place. The meeting for Tennessee will be held at Edgefield Junction, commencing with the Sabbath, Oct. 10, and continuing one week. Will every brother and sister in Tennessee make every reasonable effort to attend this meeting? Come prepared to care for yourselves. Those from a distance will be provided for. Use every effort to interest people to come to the meeting. Brn. G. K. and Clinton Owen will arrange for this meeting in Tennessee. All who expect to go to Tennessee in wagons will come to the Kentucky meeting prepared to go right on from there. CONFERENCE COMMITTEE.

KANSAS CAMP-MEETINGS.

THE northeastern Kansas camp-meeting will be held at Osawkee, Jefferson Co., Oct. 9-13, in a grove adjoining the meeting-house. Those coming by rail will come on the A. T. & S. Fe, either from Atchison or Topeka to Meridan, Wednesday, Oct. 8, where they will be met by teams to carry them to the ground.

The south-western camp-meeting will be held in a grove near El Dorado (the county-seat of Butler Co.), at the terminus of that branch of the A. T. & S. Fe R. R., Oct. 16-20.

The southeastern camp-meeting will be held at Parsons, at the Junction of the M. K. & T. R. R., Oct. 23-27.

These meetings will begin Wednesday evening, at 7:30 o'clock. Let every tent be pitched, and everything in readiness to begin at that time. KAN. CONF. COM.

THE fall camp-meeting for Missouri, and the State Conference, will be held at Windsor, in the northeast corner of Henry Co., on the M. K. & T. R. R., twenty miles southwest of Sedalia, Oct. 9-14. Those coming on the Mo. Pacific R. R. from the east make connection with the M. K. & T. R. R. at Sedalia. Those coming with teams from the north-western part of the State can reach Windsor as easily as they could Sedalia, where the meeting was held last year. MO. CONF. COM.

THE Missouri State Conference of Seventh-day Adventists, State tract and missionary society, State health and temperance society, State Sabbath-school association, with model Sabbath-school, all meet at Windsor, Henry Co., Mo., Oct. 9-14, 1879. Every preparation is made for a good meeting. Come at the beginning and stay till the close. Come! D. C. HUNTER, Sec.

As the Missouri camp-meeting will be held at the usual time for the district quarterly meetings, the quarterly meeting for Dist. No. 1 will be held one week earlier, at Gallatin, Mo., Oct. 4, 5. Would like to have Bro. Rogers present. Librarians will hold their meetings the last Sabbath in September. H. H. FISHER, Director.

THE seventh annual session of the Indiana State Conference will be held in connection with the Rochester camp-meeting, Sept. 30 to Oct. 6, for the election of officers, and the transaction of all other business which may properly come before the meeting. CONFERENCE COMMITTEE.

THE next annual session of the Ind. T. and M. Society will be held in connection with the Rochester camp-meeting, Sept. 30 to Oct. 6. S. H. LANE, Pres.

THE next annual meeting of the Maine T. and M. Society will be held with the church at South Norridgewock, Oct. 18, 19, commencing Friday at 6½ P. M. As the election of officers for the ensuing year will take place at this time, we request a general gathering of our people. Let every church be represented. All should be interested in this branch of the work.

We also want a report from each district secretary; each secretary should have a report from each church librarian; and each church librarian, a report from each member of the society in his church. Every member of the church should be a member of the T. and M. society. This is an important meeting. Let none excuse themselves and stay at home. J. B. GOODRICH, Pres.

THE district quarterly meeting for northeastern Ohio will be held in connection with the church

quarterly meeting at North Bloomfield, Oct. 4, 5. The Sabbath-school and temperance cause will receive especial attention.

We want to see a general rally of all the scattered Sabbath-keepers in the district at this time. Come to remain over both days. R. A. UNDERWOOD.

APPLE RIVER, Ill.,	Sept. 27, 28.
Nora,	Oct. 1
Winslow,	Oct. 4, 5.
Ridott,	Oct. 7.
Rockford,	Oct. 11, 12.
Belvidere,	Oct. 18, 19.
Roscoe,	Oct. 25, 26.

Let the Sabbath-keepers at these various points make arrangements for meetings as per appointments. C. H. BLISS.

No preventing providence, I will attend the quarterly meeting at Loyal, Wis., Oct. 4, 5.

Will also attend the district quarterly meeting and Sabbath-school convention at the same place, Oct. 11, 12. H. W. DECKER.

BRO. DECKER is expected to send some one to attend the quarterly meeting at Burnside, Wis., Oct. 4, 5. J. D. MULHOLLEN.

DISTRICT QUARTERLY MEETINGS.

To be held Oct. 11 and 12.

DIST. No. 13, Wis., at Loyal. In connection with this meeting will be held a general Sabbath school convention. A cordial invitation is extended to all. E. J. RICE, Director.

BOWLING GREEN DIST., at Bowling Green. A Sabbath school convention and temperance meeting will be held in connection with this meeting. A large attendance is desired, from all parts of the district. O. F. GULLFORD.

DIST. No. 11, Wis., at Fremont.

E. A. WHIPPLE, Director.

NEWARK DIST., at Waterford. Preaching will begin Friday evening. We request a full attendance from all the district. I design to be there. D. M. CANRIGHT.

DIST. No. 6, Iowa, at Davis City, Decatur county. Hope Bro. Washburn will be there.

J. L. SYP, Director.

Publishers' Department.

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

LIFE SKETCHES.

THE work entitled, *Life Sketches of Elder James White, and his wife Mrs. E. G. White*, will probably be through the press as early as April, 1880. This book will contain 544 pages, on fine tint paper, neatly bound. In this work the parentage, early life, Christian experience and early ministry of Elder White is given, up to the time of his marriage. The same relative to Mrs. White is given, up to the same point, then sketches of the labors and experiences are given in connection. The portraits of both will be given in this volume, true to life, and executed up to the highest standard of the best American artist. Price of the book, by mail, \$1.50.

The object of giving this early notice of the book is that the friends may obtain it as soon as possible after it shall come through the press. When printed, only a few hundreds can be bound each week. Those who send their orders first will be first served. Orders accompanied with the cash may be forwarded to REVIEW AND HERALD, Battle Creek, Mich.

The church Letters of Introduction are now ready. Price, 10c per doz., 40c per 100.

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.

Lost.—On the Carthage, N. Y., camp-ground, a waterproof cape, somewhat faded, having a blue lining. Write to M. H. Brown, Adams Center, N. Y., which will be my P. O. till further notice. M. H. BROWN.

THE P. O. address of Mrs. Ada A. Dawson, secretary of the Kansas T. and M. Society, and S. S. Association, will be, till further notice, Ottawa, Kansas.

NOTICE, VERMONT.—The address of the secretary of the Vt. S. S. Association, and also of the H. and T. Association, is as follows: Frank S. Porter, North Fayston, Vermont.

Books Sent by Express.

Sara A Clute \$5.25.

Books Sent by Freight.

C L Boyd \$404.86, Lizzie Hornby 228.31.

Cash Rec'd on Account.

Vt T & M Society F T Wales \$1.00, T M Steward 12.00, Me T & M Society per R J G 25.15, James Sawyer 50c, J W McReynolds 2.45, Ill T & M Society per L S Campbell 6.00, S Osborn 8.00, N E T & M Society E M Kimball 100.00.

Mich. T. & M. Society.

Dist 4 per Alex Carpenter \$5.50.

Mich. Conf. Fund.

Hillsdale \$5.00, Marshall per J K Gilbert 3.20, Olivet per Amanda Van Horn 7.00, Carson City per Wm E Evans 22.14.

Gen. Conf. Fund.

Levi Turney \$22.00, N E Conf 320.00.

General T. & M. Society.—Donations.

Geo Clark \$2.00.

European Mission.

A B McReynolds \$2.50.

English Mission.

D T Biggs \$21.00, Eva Burbridge 4.00.

Wisconsin Educational Fund.

Eliza Jones \$3.00.