

# 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 Review and Herald

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#### HE KNOWETH OUR WAY.

I know not—the way is so misty—  
The joys or the griefs it shall bring;  
What clouds are overhanging the future,  
What flowers by the roadside shall spring.  
But there's One that shall journey beside me,  
Nor in weal nor in woe me forsake,  
And this is my solace and comfort—  
"He knoweth the way that I take."

I stand where the cross-roads are meeting,  
And know not the right from the wrong;  
No beckoning fingers direct me,  
No welcome floats to me in song.  
But my guide will soon give me a token  
By wilderness, mountain, or lake,  
Whatever the darkness about me,  
"He knoweth the way that I take."

And I know that the way leadeth homeward  
To the land of the pure and the blest;  
To the country of ever-fair summer,  
To the city of peace and of rest.  
And there shall be healing for sickness,  
And fountains life's fever to slake,  
What matters beside? I go homeward;  
"He knoweth the way that I take."

—Selected.

### Our Contributors.

#### CONVERSION.

THE great change by which the Spirit of God prepares men for eternal life is called in the Bible conversion. It is the change from nature to grace, and is represented by Christ as a new birth. Without this change, no person can ever enter the kingdom of God. The work of conversion is not wrought in a moment. It commences when the heart first surrenders to God, and it is carried forward through the whole work of Christian experience, to the end of life. This work is represented in the Bible as that of putting off the old man, and putting on the new man. The old man represents the evil passions of the human heart, as selfishness, pride, envy, jealousy, self-will, hatred, impurity, untruthfulness, dishonesty, and rebellion against God. The new man represents the different graces that compose the character of the Christian. These are submission to God, patience, humility, temperance, unselfishness, purity, honesty, truthfulness, meekness, and love. The change from the old man to the new is so great and difficult a work that it can be accomplished only by the power of the Spirit of God. The age of miracles is not past so long as this greatest of all miracles continues to take place among men.

St. Paul compares the change in the case of a sinner converted to God, to that which took place when God created light, where before everything was dense darkness. The prophet Hosea compares the progress which takes place in the work of conversion, or Christian experience, to the increase of light from the dawn of day till the sun shines in its full strength.

St. Peter represents this advance in Christian experience as accomplished by adding one after another the different graces of the Spirit of God. Though that Spirit is the source of all strength in that work, it does not accomplish the work without our co-operation. Peter charges us to accomplish this work with all diligence. Many persons never make progress in this divine work. They have no real interest in it. They desire to follow their own way, and they know almost nothing of the real teaching of the Spirit of God.

Let us consider the nature of this work of conversion. It begins with repentance, but repentance can never take place till we acknowledge that we have sinned against God; and it also implies that the will, which has been in rebellion against God, yields itself to him. The Spirit of God accepts the heart when this unreserved surrender is made. Our sins are then pardoned, but that pardon is conditional, and not absolute. God forgives our sins when we humbly ask pardon for those that are in the past, and when we solemnly promise to cease from them in the future. Those only who remain faithful to this divine work of grace will be saved, while those who forget their solemn obligation to God, and neglect to follow on in his service, will be lost.

The Judgment will examine every such case, not for the purpose of determining whether the work commenced well in the heart, but whether or not it was carried on to perfection. Many persons believe that they shall be saved because at some time in the past they have had evidence that their sins were forgiven. Yet these persons are taking no heed to fulfill the vows which they then made to God. They promised the Spirit of God that they would co-operate with it in the work of overcoming the evil passions of their hearts; and because the Spirit of God accepted their promise, and gave them its blessing, they think that the whole work is accomplished, and that there is no need that they should fulfill their solemn vows.

This is a fatal error, from which, in many cases, these persons will never awake. Yet there are many things transpiring almost daily in their experience, which ought to open their eyes. If something unpleasant takes place, they will give way to the most violent outbursts of anger, and when they have had time for calm reflection, they show no signs of alarm with regard to the state of their hearts. They do not realize that these violent outbursts indicate that the fire of hell burns within the heart, and that, though like a volcano, the heart may sometimes appear tranquil, the fire is actually there, and may burst forth at any time. Such persons do not understand their dreadful condition. They think that if they sometimes say, "I did not speak just right," this is all that is necessary for the correction of their fault, and do not understand that there must be a conversion to God that will actually remove from the heart the fountain of bitterness that exists within it.

Other persons, when tempted of Satan, will, in like manner, manifest other evil passions of the natural heart. If they have a favorable occasion to take advantage of their fellow-men in business, they will allow themselves to act dishonestly, and excuse it as though it were a regular matter of business with which the Lord had nothing to do. They do not see

that dishonesty exists in their hearts, and that if this principle is not taken away they must be lost.

Others who call themselves Christians will give way to injustice or self-will, or jealousy, or envy, and yet have no fears with regard to their Christian character. They do not understand that such things show the great imperfection of their experience as Christians.

These persons have named the name of Christ, but they have not departed from iniquity. They entered the Christian path, perhaps long ago, but they have not followed on to know the Lord; they have not died to self; they have not put off the old man with his deeds. Instead of taking Christ as their pattern, they have imitated the example of others whose hearts were not subdued by the grace of God. The number of such Christians is immense, but not one of them will ever enter the city of God, unless they awake to their true situation, and seek God by true repentance. Their names may be upon the church records, and yet Christ will say to them at the last day, I never knew you, that is, as my true disciples. Their names may even be in the book of life because of the solemn vows which they made to God when they first sought the pardon of their sins; and yet, because they have not overcome, Christ will blot their names out of that book. (Rev. 3:5; 22:19.)

No person will ever enter the kingdom of God till he has passed the examination that will take place in the day of Judgment. That examination will relate to every man's work, and will show every man's true character. It is time that all men should awake to righteousness. The law of God is the great rule of right. The gospel is the remedy for sin. Christ is our perfect example. His blood can cleanse from sin. His grace is sufficient for our wants. His spirit can wholly change our natures and make us new creatures in him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

J. N. A.

#### MAN'S NEED OF GOD.

MAN is not always loyal, either to conscience or to God. As a sinner against both, he has need of deliverance and hope. What he most needs and longs for is to be delivered from the narrowness of selfishness, the brutality of appetite, the fever of ambition, the meanness of envy, the fiendishness of hate, and the righteous displeasure of God against them all. When men know what they are, as measured by what they might have become, they cannot but be ashamed. When they review their failures, after trial, they cannot but despair. They find no rational ground in themselves for hope that they shall actually become better in the springs of feeling or the results of their life. If there is no God, or they know of none who can show them what they ought to be, and who can and will help them, and whom it is rational to ask to guide and help them, they are without hope of lasting and triumphant success. But, if God has made himself known in Christ, in order to give us a living example of human excellence, and also to inspire us to make it our own, and, above all, in order to remove all hindrance or doubt in the way, then we may hope, by trusting ourselves to this redeeming God, to be like him. His life, his death, his words, his acts, his living self, are full of the inspirations of hope. That inspiration has wrought with mighty power through all the Christian generations. The more distinctly and lovingly Christ makes God known, the more confi-

dently does man respond with hope that he shall be emancipated into likeness to God.

From all these hopes the agnostic atheism cuts us off. It weakens and shatters our ideal of excellence, and then it denies the freedom by which we may rise, and finally it withdraws the inspiration which is ministered by a personal deliverer and friend. It weakens man's ideal. It cannot do otherwise, for it derives the law of duty from the changing feelings of our fellow-men. It degrades the moral law into a shifting product of society, and conscience, with its rewards and penalties, into the outgrowth of the imagined favor or dislike of men as unstable as ourselves, when fixed and transmitted by hereditary energy. Such an ideal, or law, or tribunal can be neither sacred, nor binding, nor quickening, because it has no permanence. To be a good or perfect man in one æon, is not the same thing as to be a good man in another. It is altogether a matter of taste or fashion, and each age, under the law of development, sets the fashion for itself.—*Noah Porter, D. D., LL. D., in Independent.*

#### FIRST REPLY TO DR. KELLOGG'S REJOINDER.

BY REV. N. WARDNER, D. D.

BEFORE entering upon my reply, I wish to state that the discrepancy in the printed form of my discourse on "Life," the printer made me quote the Doctor wrong, which I corrected in the next number of the *Recorder*, as he did in his rejoinder.

In the Doctor's review of my sermon on "Life," he says, "We have never claimed that anything was ever produced by matter, much less that God was an emanation from matter."

In his book, page 36, he says, "All existing things are the attributes or characteristics of some material things. Such a thing as an immaterial substance is a nonentity, an impossibility." Then God must either be matter or an attribute of matter, or he is a nonentity! Is not such an inference inevitable from such a premise? It implies, also, that if anything was ever produced, it must have been produced by matter, for nothing could exist without matter. Do not these statements necessarily imply that all things and beings, and even God himself, if they exist at all, exist by virtue of some attribute of matter?

If, as the Doctor says, "the origin of God is a mystery too inscrutable from all standpoints of observation, and inexplicable by all human theories," why does he make such sweeping and unqualified statements as will not allow of his existence in any other way than as matter or an attribute of matter? His statement seems to be as positive and unqualified as though he knew that no being could exist except in one particular way. He says, "We are willing to leave the question of the origin of God where Inspiration leaves it." But his theory does not leave it there. Does Inspiration teach that all divine and human spirits and intelligences are simply attributes of matter? Is not the origin of the human mind and spirit, also, "too inscrutable from all standpoints of observation, and inexplicable by all human theories," to warrant the making such "inscrutable" and "inexplicable" questions the basis of a separate religious organization, and make their discussion a prominent part of their work?

Again, says the Doctor, "We can say about the origin of matter, as about the origin of God. We know nothing about it." How much more does the Doctor know about the origin of spirit and mind, and their connection with matter? If he knows nothing about the origin of matter, then how does he know that it was eternal, or that no intelligent designer existed before it? If, as he says, mind is "inseparably connected with matter," then this rule must apply to the divine mind as well as to the human; and even if "we cannot conceive of" them as existing without matter, does that fact warrant the assertion that no intelligence ever did or can thus exist? It seems to be a fact that, so far as scientific tests can show, the minutest particle of matter contains evidence of intelligent design, as clearly as any organized body, and is, in its nature, adapted to the end it serves. And if any substance lay back of such particles, and gave rise to its existence, it doubtless contained the same evidence of intelligent design, and so on, *ad infinitum*. Can there be design without a designer who existed first? and how can it be assumed, with propriety, that no mind could exist before or independent of that which contains such proofs of intelligent design? Can an intelligent effect result from an unintelligent cause, or no cause at all? and can there be an infinite succession of such causes and effects? Science can no more settle the question of the origin of mind than it can the origin of God. To settle one is to settle the other.

The Doctor says again, "We must utterly disavow advocating any theory, according to which all moral character is the product of matter." We believe human life and thought, in all their phases and with all their modifications, to be the result of organization, which is the product, not of matter, but of Almighty power. We are still in want of evidence to show that man is more than what he seems to be, an organization of matter. If man is nothing but organized matter, how can he have any characteristics except properties or attributes of matter, if so be that "all existing things are the attributes or characteristics of some material things?" An apple is the result of organized matter, and derives its qualities from the tree, and thus shows what are the characteristic properties of the tree.

"A tree is known by its fruit," because it cannot develop properties that are not in it. Can men develop what is not in them? If man is "made wholly of matter," how can he develop any but material properties? If he does, must it not proceed from some thing or some being besides matter? Is God, who organized man, the author of his character, and responsible for it? Some intelligent being or entity, superior to organized matter, must be, or else the matter itself must be responsible. Which is it?

Speaking of man's creation, the Doctor says, "He was like a delicately constructed mechanism, awaiting the touch of a master to unloose the mainspring, and set the machine in motion." If man is a material machine, then all thought, character, etc., are the result of the workings of this machine; what a machine turns out depends upon its construction, and its products are invariably what its organism is adapted and designed to produce. Different effects cannot be produced till some change takes place in the construction or arrangement of the machine. A sewing machine is not adapted to grind corn, because its inventor had no such end in view. It must do what it was made to do. If man is simply a material piece of mechanism, he must act according to the law of its construction; and how could he, and not the maker, be justly held responsible for his acts? But if there is a power vested in man, as universal consciousness teaches, which enables him to control the operations of this mechanism, it must be, in some sense, distinct from and superior to the mechanism itself. Unless there is such power in him, how can he justly be held responsible for his acts? Is universal consciousness no evidence of a truth? Does it lie?

The Doctor says, "Bad thoughts and habits leave their impress upon the brain, which can only be affected by a change in its organization." But what produces these bad thoughts and habits? What produces bad fruit? Is the cause in the fruit, or in the tree which produced it? Is a tree so injured by bearing bad fruit that it must be re-organized to repair the injury? It would need to be re-organized before it could bear good fruit. Is it not the bad qualities of the tree that produces the bad fruit? If man is simply a vitalized machine, and it works out "bad thoughts and habits," who is responsible? Either the machine is, or else its Maker, unless there is some element connected with it, and superior to it, which has power to control its action at will, as universal consciousness teaches is the case with man.

Again, the Doctor says, "The Scriptures clearly teach that rewards and punishments wholly depend upon the resurrection, upon the restoration of a material body."

though, in a certain sense, the character may survive so long as the memory of the individual's life is preserved." According to the Doctor's theory, men's characters cease to exist at death, except in God's memory, and will never exist again unless he reproduces them. Do the Scriptures teach that God will reproduce bad actions and thoughts, i. e., immoral characters?

The Doctor says, "We believe that in every case where the word life is used in a so-called spiritual sense, its use is figurative." This seems equivalent to saying that regeneration, by which spiritual life is obtained, is only a figure of speech and no reality. How is it in the following passages? "In him was life, and the life was the light of men." Is this a figure of speech and not a fact? "As the Father hath life in himself, so hath he given to the Son to have life in himself." Have neither the Father nor the Son any other than physical life except in a figurative sense?

With reference to my last statement, that final rewards and punishments must affect a higher element of man's nature than merely his physical body, the Doctor says, "As it has not been shown that man has a so-called higher element in his nature, we can see no logical foundation for such statement." He here seems to take the position that simply the preservation or destruction of this physical mechanism is all that constitutes the final rewards and punishments of men, and that any other position is illogical. What did the Doctor mean when he said that Matt. 10:28 "shows that the soul is of greater importance than the body"? Is not that superior which is of "superior importance"? What else could make a thing superior? In speaking of the resurrection, he says the body "will no longer be a trammel to the soul in its aspirations after good." What is this but representing the soul as superior to the body in importance, and as the seat of intelligence and character, since the resurrected body is made to conform to its aspirations after good, so as not to be a trammel to it?

The Doctor claims to base his theory of mind, etc., on science, and yet rejects Dr. Allman's statements as of no account. What does he know of science on this question except from the results of the investigations of scientific men? and to reject the statements of the highest scientific authorities, or claim that they contradict each other in this matter, does not speak well for the reliability of his theory.

#### REPLY.

In our article to which the above is intended to be a reply, we called especial attention to the fact that we did not attempt to make our theory of the nature of man account for the existence of God. We also invited Eld. W. to try his own theory by the same test which he would apply to ours. As was very aptly remarked by Eld. Cottrell, when referring to the article under consideration, "Man is the subject of investigation," and we were struck with the peculiar appropriateness, as bearing on this point in the discussion, of an anecdote related by Eld. C. A young man whom he was seeking to impress with the importance of religious subjects, thought he had pre-

sented an unanswerable argument when he retorted, "Who made God, anyway?" He supposed that religion must be a myth if it did not account for the origin of God. He never stopped to reflect as to whether his infidelity presented any better solution of the problem. So Eld. Wardner continues to urge that our theory of the nature of man is erroneous simply because it will not account for the origin of God, and this in the face of our protest that we have never made any attempt to solve that inscrutable mystery. Furthermore, Eld. W. does not attempt to relieve himself of the difficulty in which he is clearly involved; for when he objects to our view because it does not account for the origin of God, he is certainly under obligations to show that his own theory will solve this great problem. We particularly pointed out his duty to show how his theory is, in this respect, superior to ours, but he has utterly failed to do so; indeed, he most sedulously avoids any such attempt.

Eld. W. asks, if, as we say, "the origin of God is a mystery inscrutable from all standpoints of observation," why we "make such sweeping and unqualified statements as will not allow of his existence in any other way than as matter, or an attribute of matter?" We have made no statements which oblige us to account for the origin of God, and invite our readers to examine the book under criticism, and decide for themselves.

The quotation made by Eld. W. is not quite correct, and hence we may be pardoned for giving it entire, and as it is in our work, with the context. Under the heading, "The Nature of Matter,"—we make no reference whatever to the nature or origin of God, as might be supposed from Eld. W.'s article,—we remark as follows: "The conclusions which have been drawn respecting the nature or constitution of matter (not of God), by the ablest minds of the age, from the observations of scientific men (we make no claim to original discoveries on this point) from the earliest dawn of science down to the present day, are chiefly the following: . . . 'All existing things are either material in character, or are the attributes or characteristics of some material thing.'" The words of the last sentence in italics are omitted by Eld. W. in his quotation. As will be seen, all we have asserted is that so far as the observations of scientific men have led to any conclusion on this subject, the results have been as stated. We would respectfully inquire if Eld. W.'s observations warrant him in taking the opposite position, which he seems to assume. If so, we would next inquire, by means of which one of the seven senses—our only means of making observations—has our reviewer been able to see, hear, feel, taste, smell, or otherwise appreciate an immaterial entity? For our reviewer to pronounce our view erroneous because it does not explain or account for the origin of God, is as unreasonable as it would be for him to repudiate the science of astronomy because it does not explain the source of solar heat, or to pronounce the science of mechanics a mass of useless vagaries because it will not enable a man to construct a perpetual motion. Inspiration does not teach anything definite about the nature of mind or intelligence. It certainly does not teach that mind or intelligence are capable of existing separate from the body, as we have before shown, and the contrary of which our reviewer has utterly failed to show, even by a most ingenious use of the original Greek and Hebrew terms.

Eld. W. remarks, with more than a slight tinge of sarcasm in his tone, "Is not the origin of the human mind and spirit, also, 'too inscrutable,' etc., to warrant the making such 'inscrutable' and 'inexplicable' questions, the basis of a separate religious organization, and make their discussion a prominent part of their work?" From Eld. W.'s standpoint, the question is certainly pertinent. We can well understand how he should consider the origin of an immaterial, invisible, intangible, intelligent something, as in the highest degree "inscrutable" and "inexplicable," but from our point of view, the mystery and inexplicability of the question disappears. Eld. W.'s difficulty arises from attempting to account for the possibility of an impossibility; to conceive of something inconceivable. We accept the teaching of science, the evidence of our senses, and the dictum of common sense; and the mystery and "inscrutability" of the question, as it relates to the nature of man, disappear like a mist before a sunbeam.

Eld. W. seems to deprecate the discussion of this question, as though it were unworthy of serious notice; yet the reader will remember that this discussion was wholly uninvited on our part and on the part of the people to whom Eld. W. refers. We ought, also, to call attention to the fact that serious injustice is done in the representation that the question of the nature of man, or of the human soul, is made "the basis of a separate religious organization."



We acknowledge our ignorance concerning the origin of matter, as well as of God, since neither the Bible nor science gives us any light on the subject; and Eld. W. triumphantly asks, "How much more do we know 'about the origin of spirit and mind?'" It would seem from this remark and those which follow in the same paragraph, as well as from the whole tenor of his arguments on this subject, that our reviewer is utterly unwilling to investigate the subject of the human mind or the human soul, on its merits. From the outset he has insisted upon doing violence to the subject by departing from the real question at issue. We have offered a consistent theory of the nature of man and of the human mind, supporting our position by both science and the Bible; Eld. W., instead of offering logical arguments to show the incorrectness of our positions, has lost sight of the real issue, or at least presented arguments well calculated to divert the reader's mind from the subject of discussion. Again we protest against being required to account for or explain the nature of God, or of the divine mind. Our arguments are all drawn from the standpoint of human observation, and wholly relate to man. The nature of Omnipotence is left out of the question, as a problem too vast for the human mind to attempt to grapple with.

But notwithstanding his constant complaint against our position because it does not satisfactorily explain the nature and origin of God, Eld. W. makes no attempt whatever to offer any solution to this great problem, or to show how his view is, in this respect, in any way superior to ours. Indeed, he finally acknowledges that science cannot settle the question of "the origin of God." As we have shown, this is equally true respecting the question of the origin of matter; and the question is not in the least degree relieved by appealing to the old and much-abused argument of design. Mind—and the divine mind as well as the human mind—shows evidence of design as well as matter, and if the evidence of design of necessity implies a Creator, or a designer, our reviewer is left to suppose that the great First Cause was not the first cause, but an effect, the result of some still more remote cause, or in other words, that God himself could not exist without a Creator. We do not propose to carry our reasoning into such doubtful regions as this, and can see nothing to be gained by so doing.

Eld. W. asks, "Is God, who organized man, the author of his character, and responsible for it?" We readily answer, Certainly; God is responsible for man, —the human race,—just to that extent that his character is the result of his original organization. Man individually is responsible just to that extent that his character is the result of his own acts or his own will.

Says Eld. W., further, "Some intelligent being or entity, superior to organized matter *must* be, or else the matter itself must be responsible. Which is it?" Eld. W. would answer, "Some intelligent entity superior to matter." We have asked for proof of the existence of such an entity in connection with man, but it has not been offered; and in the absence of evidence of a reliable character, we are compelled to look for something besides an hypothetical entity to bear the weight of human responsibility.

Eld. W. next attempts to show that our view makes man an automaton, and makes him irresponsible for his acts. We are unwilling to grant the conclusion. Man is not morally responsible because he has a will, but because he has moral faculties. Eld. W. will not deny that lower animals possess will-power as well as man. A horse or a dog has as good voluntary control of his body as a man, or nearly so; and he is responsible for his actions, just so far as his capabilities extend. If a dog violates the laws of digestion by eating too much, he suffers the consequences, showing his responsibility to the laws of digestion. The same may be said respecting the violation of any other organ possessed by a dog. The dog, like other lower animals, has no moral faculties, and hence is not morally responsible. He cannot commit sin; for, having no moral organs, he is subject to no moral law, and where there is no law, there is no transgression. Man has moral faculties, and hence may transgress moral law, and to this fact is due his moral responsibility.

The action of will is as inexplicable as manifested in lower animals, in the humblest insect or minutest speck of life, as when seen in man. The old theory that animals are governed wholly by instinct was long ago abandoned by all scientists of eminence. It is now universally conceded that lower animals, as well as man, possess will and intelligence. This point in our argument Eld. W. very carefully evades. We had hoped he would express his views on the subject. His persistent silence is ample evidence of his inability to meet this argument. It is very evident either that he must withdraw from his present position or else he

must grant to lower animals, and not only to the higher orders but to the lowest insect, and perhaps even the microscopic animalcule, to every form of animal life, he must grant the possession of an intelligent, presiding, controlling entity; in other words, an immortal soul. We do not wish to reflect upon the candor of our reviewer, but it does seem to us that a real, earnest, sincere desire to discover truth would scarcely allow so plain an argument as this to go unnoticed. Perhaps, however, from Eld. W.'s standpoint, silence is better than any argument which can be adduced. The fact that he has said nothing on this point, while much has been said on minor, and, indeed, wholly irrelevant points, leads irresistibly to the conclusion that he has nothing to say.

We do not profess to be able to explain the nature of the will and its relation to the brain, but we are anxious that those interested in this subject should see that this is a question which relates not to man alone, but to the whole animal kingdom; and if the possession of a will proves the possession of an immortal soul, it proves the same for every bird, beast, insect, reptile, and every animate object. The Rev. J. G. Wood, an English divine, and a renowned naturalist, is much more consistent in his theological views than is our reviewer; for he boldly asserts that brutes have souls and a future life, as well as man, and bases his belief upon the fact that *the same arguments which prove the possession of an immortal soul by man, prove the same for the lower orders of the animal creation.* Mr. Wood believes in a cat-and-dog heaven. Does our reviewer indorse his theory? The law of logical consistency demands that he should. We respectfully request him to say something on this point. Let him define his position. We think we have just grounds for complaint that our reviewer has been over-cautious about defining his own views, devoting his whole time, or nearly so, to questioning ours. In the article we are now considering, we count not less than thirty-seven interrogations, in the space of less than two columns.

The problem of "will" is not the only inexplicable problem in science or philosophy. If Eld. W. will solve for us so simple a problem as to explain how a bat acts upon a ball to cause it to fly through the air in opposition to the law of gravitation, we will offer an explanation of the will which will be equally satisfactory. More: if our reviewer will be so kind as to explain how an immaterial entity can operate upon a material one, we will undertake to solve all the rest of the mysteries.

It is just as difficult to explain the force of gravitation as it is to explain the force called will. The same is true of magnetism. A magnet brought near to a small piece of iron causes it to move. As much difficulty will be met in attempting to explain this simple phenomenon as in explaining the will. The primary difficulty is not in our inability to explain the will, but in our inability to explain primary force. It would be just as logical to say that a magnet has a presiding entity, a soul or spirit, because it presents inexplicable phenomena, as to say the same of man for the same reason. This style of reasoning is well illustrated by the story about "Noah's baby." Many years ago, a curious creature was found in dredging the Mediterranean Sea, which exhibited a remarkable resemblance to a baby. There was much speculation as to its nature. An erratic genius said, "It is Noah's baby that fell from the ark." It was objected that the Bible said nothing of Noah's having so young a member in his family at the time of the flood, and that no mention was made of such a catastrophe; and substantial proof was called for. The reply made, and thought conclusive by the propounder of the theory, was, "If it is not Noah's baby, what is it?" So the ancient Greeks, when they saw the vivid lightning, and heard the thunder, said, with superstitious awe, "It is the voice of the Great Spirit." If asked for proof, they would have said, "If the thunder is not the voice of the Great Spirit, what is it?" The inability to answer the question would have been taken as conclusive proof that the thunder was the voice of God. Our reviewer continually resorts to the same style of argument. He says, "The human will is a manifestation of spirit or soul." We ask for proof. He says, in effect, If the will is not spirit or soul, then what is it? We candidly admit that we do not know. He exultingly replies, "If you cannot explain it, it must be spirit." Is not this the Noah's baby argument in a different form? It seems to us that the two arguments are identical. This kind of logic proves too much. For example, we cannot explain gravitation. Shall we conclude that there is a spirit of weight? We cannot explain magnetic or electrical force. Must we say that there is an electrical or magnetic spirit? Is there also a heat spirit and a light spirit? We cannot satisfactorily explain plant growth. Will Eld. W. say that there is a plant soul?

An hypothesis is by no means a logical explanation. If plausible, it may be accepted as such by those who are not trained to logical habits of thought; but surely, Eld. W. does not wish to make capital out of the general lack of appreciation of what is necessary to constitute logical evidence.

Says Eld. W., "According to the Doctor's theory, men's characters cease to exist at death, except in God's memory, and will never exist again unless he reproduces them. Do the Scriptures teach that God will reproduce bad actions and thoughts, *i. e.*, immoral characters?" Our respect for the learning and culture of our eminent reviewer forbids us to believe that he could have presented the above as a really logical argument against our position. The absurdities involved in it are almost too glaring to need pointing out. In the first place, it is no part of our theory that "men's characters cease to exist at death except in God's memory." We have nowhere enunciated such a theory. The Bible represents that there are books of record in Heaven containing an account of men's lives. This is an undoubted representation of human characters. Eld. W. asks, "Do the Scriptures teach that God will reproduce bad actions and thoughts, *i. e.*, immoral characters?" No; nor do we claim that they do. But we are astonished at the intimation that actions and thoughts constitute character. Action pertains to physical organs. Eld. W. has, heretofore, protested against our view that character pertains to the whole body, claiming it to be a property of the soul exclusively; yet now he asserts that bad actions constitute immoral character. This is, indeed, strangely inconsistent. It appears to us that there is as much difference between action and character as there is between a printing press and printing; or between a ship and sailing. Our reviewer has confounded a cause with its result. Eld. W. will not deny that the Bible teaches the doctrine of a literal resurrection. He must admit, then, that God reproduces *bad men*. Suppose, then, that he did reproduce bad actions—which he does not do—would it be any more derogatory to his character than to reproduce the bad actors? God only reproduces the *men*; their bad actions are not reproduced, only themselves, embodying the results of their evil deeds.

Eld. W. replies to our remark that "where the word 'life' is used in the so-called spiritual sense, its use is figurative." "This seems equivalent to saying that regeneration, by which spiritual life is obtained, is only a *figure of speech* and no reality." Why did Eld. W. say, "This seems," etc.? The candid reader must see clearly that however the remark may "seem" to our reviewer, it means no such thing as is intimated. A simple example will make the point clear. The narrator of the Polaris Expedition to the polar regions says that Capt. Hall, the commander, was the "life of the expedition." We say of the word "life" here, as in the texts referred to, that its use is figurative; will Eld. W. deny it? Now, would it be reasonable to say that our statement that the word life is used above in a figurative sense, "seems equivalent to saying" that the expedition was "only a *figure of speech*?" This is a fair representation of Eld. W.'s argument. He concludes the paragraph with the query, "Have neither the Father nor the Son any other than physical life except in a figurative sense?" As before remarked, we make no pretensions to ability to explain the nature of God. The subject is too high for us; and with all respect for our reviewer, we question whether he can present any solution of the mystery of divinity which will greatly relieve the obscurity of the subject. We would ask, Can Eld. W. give us logical and conclusive evidence of the existence of "any other than physical life, except in a figurative sense?" The primary meaning of the word "life," according to Webster, is, "to possess capacity for the vital functions." The etymology of the word clearly indicates its connection with a physical body. All other uses of the word grow out of this primary signification, and it seems to us that any one at all familiar with the genius of language will not deny that these derived meanings are, in a rhetorical sense, figurative.

Eld. W. makes a point upon our remark, "As it has not been shown that man has a so-called higher element in his nature," etc. We think it must be clear to the reader that we used the term "higher element" in this case, just as we supposed the writer intended it, as meaning a conscious entity independent of the body. In our remark respecting Matt. 10:28, we referred not to the same thing designated by Eld. W. as the "higher element" of man's nature, but to what we believe to be the soul, *the organization*. This fact our reviewer is undoubtedly aware of, and hence it is hardly fair for him to present this as an inconsistency or contradiction. The last remark applies equally well to his remarks concerning the ex-

pression, "will no longer be a trammel to the soul," etc. This point we fully explained before, stating our true meaning; but the same thing is brought forward again, as though no such explanation had been made. Is this the best way to seek for truth?

Eld. W. says, in conclusion, that we reject "Dr. Allman's statements as of no account." We must ask the reader to correct this statement by referring to our reply. We are willing, as there stated, to give Dr. Allman's statements all the weight they can have, though they differ widely from the views of the majority of the leading scientists of the world. Dr. Allman admits that the essential element of his theory is something which "the mind is incapable of conceiving." What sort of a basis is this upon which to found a theological dogma? Eld. W. seems to think we have not shown proper respect to Dr. Allman's views. We ask, Is he himself willing to pin his faith to Dr. Allman's "inconceivable" hypothesis? Will any man of sound judgment exchange that which is tangible for what is intangible? that which is comprehensible and reasonable, for that which is confessedly without logical support and absolutely "inconceivable?" Dr. Allman says, "As yet," "inconceivable," etc. What evidence has he that such an hypothesis will ever become conceivable? But as before remarked, should we grant Dr. Allman and our reviewer this "inconceivable substance different from matter,"—in the forms in which we usually meet it,—our position still remains untouched, since even an "inconceivable substance," if really substance, must still be matter."

## HOPE.

BY H. F. SASS.

Star of hope, bright gift of Heaven,  
Without thee the world were dark,  
And the billows, tempest driven,  
Would o'erwhelm our tiny bark.

But thou'rt ever brightly shining  
In the zenith of the soul;  
And though life's sun be declining,  
Still thou lightest up the goal.

Though the way seem dark and dreary,  
Hope, that dost inspire us still;  
Pointing to a day more cheery  
That with rest our hearts shall fill.

Far beyond the mystic river,  
In the fields Elysian bright,  
Joy shall thrill our hearts forever,  
All our darkness turn to light.

Battle Creek, July 26, 1880.

## WHAT ROMANISM IS DOING.

BY WM. PENNIMAN.

(Concluded.)

THE pope claims to be the head of the church, yet we read (Eph. 5:23) that "Christ is the head of the church;" also in Col. 1:18, that Christ "is the head of the body, the church;" yet this counterfeit anti-Christian doctrine makes the pope the head, thus fulfilling the scripture which says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4. Paul says further in connection with the above: "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way."

Again we read: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven." Rev. 13:5, 6. Pope Martin V. arrogates to himself the following titles: "The most holy and most happy, who is the arbiter of Heaven and Lord of the earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world." Dr. Ginstianni concludes his ordination letter as follows: "Given in Rome from our palace, the 10th of February, 1817, the XIV. jurisdiction of the most holy Pontiff and Father in Christ, and Lord our God

the Pope, Leo XII," etc.—*Rome as It Is*, p. 180. The gate of the city of Rome bears the following inscription: "Paulus III., Pontifex Opt. Maxim. in terris Deus," which means, "Paul III., high priest, the best, the greatest, and God on earth." Moreri's History contains a similar assumption: "To make war against the pope is to make war against God, seeing the pope is God, and God is the pope."

These quotations not only prove that the pope claims to be more than the head of the church, but they also show the blasphemous character of the papal beast, and the fulfillment of the prophecies concerning him.

There is one doctrine (if it can be called a doctrine) held by the Church of Rome, which is very truthful, and that is, they compliment their religion by calling it the hardest religion there is. They think it hard, as it requires so much penance. But this is not according to Bible religion; for Christ says, "My yoke is easy, and my burden is light."

Protestants find many of their doctrines and practices hard to give up. Infant sprinkling, which Protestants practice, is of Romish origin. Tertullian, the first writer who mentions infant baptism, flourished about A. D. 200. He writes against the practice; but many Protestants will imitate the Church of Rome in this, thus "changing the ordinance" according to Isaiah 24:5, which says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The doctrine of the everlasting torture of the wicked, which so many Protestants indorse, and find so hard to believe, also came from Rome. As to the origin of the doctrine of the "immortality of the soul," the *Bible Examiner*, vol. 6, p. 118, says:—

"The Council of the Lateran, in the beginning of the sixteenth century, decreed that the proper immortality of the soul be a recognized doctrine of religious faith; and from these sources, and not from the teaching of the Bible, we have the doctrine of the natural immortality of man transmitted to the churches. The Platonism of the second century was the father, and a Lateran Council, under Pope Leo X., in the sixteenth century, was the foster father, of this so-called Bible doctrine."

We shall now try to show what the Church of Rome has done, or attempted to do, in reference to the law of God, and what she is now boldly proclaiming to the world that she has the power to do. It is not very likely that a church which is wrong in almost every doctrine and practice, and which has divided the sacraments and "changed the ordinance," will keep its barbarous hand from the law of God. We read: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

The following from Butler's Catechism shows how the Church of Rome numbers and teaches the ten commandments:—

"*Ques.*—Say the ten commandments of God.

"*Ans.*—1. I am the Lord thy God; thou shalt not have strange gods before me. . . . 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods."

*The Manual of Catholic Piety*, published in Philadelphia, numbers them in a similar manner. After omitting the second, they call the third second, and the fourth they number third, and so on, till they come to the tenth, which, according to their numbering, is the ninth. But it will never do to have only nine commandments, so they divide the tenth, as is seen in the quotation, making two relate to coveting, thus making this precept consist of two principles, when the tables of stone make but one. The second must be left out, of course, since they worship images; and if you ask

them, "How came you to leave out the second commandment?" this is a difficult question for these hard religionists to answer. But they answer it by saying, "Why, we have not left it out of all our books." You reply by saying, "But why did you leave it out of any?" Here the conversation ends.

We will show the position of Catholics on the change of the Sabbath by the following from the "Catholic Catechism of Christian Religion":—

"*Ques.*—What does God ordain by this commandment?

"*Ans.*—He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"*Q.*—What is this day of rest?

"*A.*—The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

"*Q.*—Is it, then, Saturday that we should sanctify, in order to obey the ordinance of God?

"*A.*—During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, and not the seventh day. Sunday means, and now is, the day of the Lord."

The "Abridgment of Christian Doctrine" catechizes thus:—

"*Q.*—How prove you that the church hath power to command feasts and holy days?

"*A.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Q.*—How prove you that?

"*A.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

The "Catholic Christian Instructed" says:—

"*Q.*—What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was Saturday?

"*A.*—We have for it the authority of the Catholic Church and apostolic tradition."

The "Doctrinal Catechism" teaches:—

"*Q.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*A.*—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

In regard to the change of "times and laws," we quote from "Thoughts on Daniel," p. 142:—

"And shall 'think to change times and laws.' What laws? and whose? Not the laws of other earthly governments; for it was nothing marvelous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same being to whom the saints belong, whom it wears out with persecution; namely, the laws of the Most High. And has the papacy attempted this? Yes, even this. It has expunged the second commandment to make way for its adoration of images. It has divided the tenth to make up the number. And, more audacious than all! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose."

The little horn of Daniel, Paul's man of sin, and the leopard beast of Rev. 13, all represent the same blasphemous and persecuting power. This beast, or power, will no doubt unite with the two-horned beast in making an image to himself; he will exist till the final consummation, or the closing up of the drama of this sin-cursed earth, and then the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming. See Rev. 13:14.

—Repentance without amendment is like continual pumping in a ship without stopping the leaks.



## SPECIAL MENTION.

## THE RELIGIOUS TENDENCY.

LAST week we published an article on the "Theological Trend," in which we gave quotations showing the religious tendency of the present day. This week we give additional testimony on the same point. In an editorial on the "Inspiration of the Bible," published in the *Christian Weekly* of July 31, we find the following:—

"We may not conceal from ourselves the fact that there is a large number of those who profess and call themselves Christians who hold very low and very loose views on this point. We should demand proof for the assertion that this class is growing larger in proportion to the number of those who still hold the old evangelical doctrine. But whatever be the case relatively, in point of fact the number of those who at the least minify inspiration is large. Some prominent teachers in the pulpit and in the press exert their influence in this direction."

In the same paper, C. M. Packard, in an article on the "Problem of Suicide," discusses some of the causes which lead to the increase of this evil, prominent among which is the unsettled state of religious belief at the present day as compared with the fixed and steadfast faith that prevailed in the early days of New England history. He quotes from a book published some time in the seventeenth century an account of a young man, who, "being left of God and prevailed with by Satan, drowned himself in the water;" and adds: "Nothing said, you perceive, of 'hereditary' taint, of blood vitiated in some distant spring, no one but the Creator being held responsible," etc. From the article we take the following significant paragraph:—

"We cannot change any system of education, whose ills are temporarily felt, with this terrible evil, whose roots strike deeper than the common schools attempt to reach. We cannot wholly rest the burden upon the sad influences of poverty, and hard labor, and the hungry needs of weary bodies. Luxury and want may alike contribute toward this result, but the more evident is, after all, the cause denied. Suicide is the outgrowth of infidelity, and practical infidelity is the crying sin of our day. While parents and teachers are weighing the truth in uneven balances, our children are feeding their souls with the husks of emptiness."

We do not infer from these facts that there are in the churches no good people, who are serving God in sincerity and truth; but we do infer that among the great mass of religionists there is a breaking away from the old landmarks of faith, and a looseness of practice which would have shocked the sensibilities of our Puritan fathers. We infer that our Saviour's words descriptive of the church in the last days, "Because iniquity [Greek, lawlessness] shall abound, the love of many shall wax cold," apply to the church of the present day. Let us rejoice that he added the gracious assurance: "He that shall endure unto the end,"—shall resist the in-coming tide of lawlessness and sin,— "the same shall be saved."

## THE EASTERN QUESTION.

THE Porte, in replying to the collective note of the powers, persists in refusing to make the cessions of territory demanded by the Berlin conference. The Turkish army of Europe has been increased, and now numbers 100,000 men. Other notes of warlike preparation come over the wires; but what the powers will do under the circumstances remains to be decided. The following is what the *Advance* of July 29 says of Turkey's attitude:—

"The Sultan of Turkey may as well submit to it, forenoon as afternoon. It must be plain to him that 'God has willed it,' and also that the powers of Europe have fully resolved that it shall be done. It is reported that the powers have agreed to give Turkey just three weeks in which to make up her mind to heed the verdict of Europe. Face to face against the contumacy of the Porte is arrayed the ultimatum of Europe, with all which that implies. The Greece-speaking border-land, of which Janina is the chief

city, ceded to Greece, will have to be given up, willingly or unwillingly, by the Turkish government. Nor is the demand of Greece, enforced by the command of Europe, unreasonable. The 'manifest destiny' of it is based upon the fact that the people of the ceded district are by a vast majority Greeks, all whose traditions and natural affinities draw them toward Athens and King George, rather than toward Constantinople and the Sultan."

The *Scottish American*, in an article on the "Sick Man's Petulancy," speaks thus:—

"Europe appears to be growing excited again over the hesitancy of Turkey to carry out her promised reforms. It is an old saying that 'threatened men live long,' but if ever a country in the last stages of decline was difficult to manage, that country is Turkey. Chronic national bankruptcy, internal feuds, and a decided unwillingness to become a respectable people among the nations, are among her many evils. But Europe is beginning to grow weary of these old-fashioned ways. Propped up by British diplomacy Turkey has, since the Crimean war, been accustomed to look to the British cabinet to help her out of her difficulties. Strengthened in the belief that Great Britain is equal to any amount of patience, Turkey has repeatedly broken her engagements, and when reproved has affected an air of injured innocence and martyr helplessness. But one is apt to grow tired of their sick friends when they persistently refuse to swallow the dose prescribed for their relief. Great Britain has been Turkey's best friend—not because she is deserving of sympathy, but chiefly for the reason that Britain felt bound, as a matter of international justice, to see that she did not fall a prey to the hordes of European eagles which were ready to tear her piecemeal."

"Like the ruined spendthrift that she is, Turkey is invariably staving off the evil day by repeated promises of amendment. By the terms of the Berlin treaty, which Mr. Gladstone's government has pledged itself to support, a large portion of territory has been ceded to Greece. The Porte, after agreeing to the concession, has backed out upon the ground that such cession would threaten the Sultan's popularity with his Moslem subjects. In that surreptitious way in which Turkey is so artful an adept, large quantities of troops and ammunition have been ordered to the front. This species of maneuvering is an old dodge, and now the powers are beginning to bring their needful influence to bear upon 'the sick man,' and to compel him to act up to the terms of his obligations."

"After repeated expostulation, the Porte will find it to its interest not to trifle with its richer and more powerful neighbors. If it does not adhere to these terms, the total dismemberment of the Turkish empire in Europe may be looked for at no very remote period. In that case Britain will look sharply to her own interests, but no motive of sympathy will allow her to interfere in the longer preservation of a power so lost to all ideas of honor and self-respect. Britain has had about enough of Turkey."

—Mrs. Brassey, in her new volume entitled, "Sunshine and Storm in the East," tells a story which is a remarkable illustration of the reckless extravagance and childish conduct which prevail at the Turkish Court. It seems that a bridge was in course of construction in the dockyards of Constantinople, and the fulfillment of the contract made it necessary to push on the work with all speed, night and day. Now it happened that the youngest son of the Sultan had just been promised an appointment as Admiral! The child was found by his father one day crying with vexation because he could not see from his nursery windows the flag of his own particular ship. An order was at once issued that the new bridge should be opened to allow the ship to leave the dockyard and take up a position in front of the palace. The contractor, naturally, remonstrated, and begged the withdrawal of the order, urging that it would involve the removal of all the scaffolding and machinery, and that it would take many weeks to replace them. The only reply of the officials was, "If the Sultan says it must be done, it must, or we shall lose our place, if not our heads." The order was obeyed; the ship was brought out, and the cost incurred was the loss of £100,000, and a delay of three months in the completion of the bridge. And this to stop the crying of a peevish and wayward infant!

## Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

## OPENING OF THE COLLEGE YEAR.

BY PROF. S. BROWNSBERGER.

THE first term of the college year 1880-81, of Battle Creek College, opens Wednesday, Aug. 18. The coming year promises to be one of greater prosperity for the College than any in the past. Though the attendance during the past year has lacked but eleven of reaching five hundred, yet the indications are now that the attendance for the coming year will exceed that number. Never before have the prospects for the success of our educational enterprise been more encouraging to the Board, Faculty, and patrons than at present.

Another "Eight Weeks' Drill for Teachers" will be conducted by the Faculty during the first term of the coming college year. There is no doubt that this will prove even more successful than the first one, which was held one year ago.

The *Business Department* of our College can no longer be regarded as an experiment. Its success the past year proved conclusively that the demand for such instruction will make this branch of the College permanent. As the Principal cannot return from the East before the 7th of September, it is decided to postpone the opening of the Business College until Monday, Sept. 13. We trust that at that time all who expect to avail themselves this fall of the advantages offered in this branch of the school, will be present, and ready to begin their work together. It is important that it be so, as it economizes the time of both instructor and students, and is, in many other respects, to the advantage of the latter.

The College will enter upon another year with increased facilities for instruction, and the students in the various departments may reasonably expect to attain better results in their school work than in any previous year. We are gratified to learn that so many who have been absent the past year are intending to return this fall.

## THE MAN WHO RAN THE FIRST LOCOMOTIVE IN AMERICA.

At the recent commencement exercises of Stevens Institute, Hoboken, N. J., one of the interesting features was the extempore remarks made by Horatio Allen, who was introduced to the audience by Prof. Morton as the Nestor of American engineers.

Among other things, he said that the first locomotive brought to this country was purchased by himself for the Delaware and Hudson Canal Company. This engine, the first to draw a railway train on this continent, was run for the first time on the road connecting the Lackawanna coal fields with tide-water by way of the Delaware and Hudson Canal. It was the first road of any consequence to adopt locomotive power.

Mr. Allen gave a graphic description of the scene; how he mounted the engine alone, placed his hand boldly upon the lever of the throttle, and pulled the valve wide open, resolved, if he went down, to go manfully. He took an honest pride in being able to present to the audience, the man who owned the hand that opened the valve of the first locomotive on the continent, and who took the first ride on the first railroad in this country. This experimental trip was made at Honesdale, Pa., Aug. 8, 1829.—*Scientific American*.

—Love, nor hate, nor zeal, ever waste their force by use of involved or long-winded phrases. Short words are not vague sounds which lull us as they fall upon the ear. They have a clear ring which stirs our minds or touches our hearts. They best tell of joy or grief, of rage or peace, of life or death. They are felt by all, for their terms mean the same thing to all men. We learn them in youth; they are on our lips through all days, and we utter them down to the close of life. They are the apt terms with which we speak of things which are high or great or noble. They are the grand words of our tongue; they teach us how the world was made. "God said, Let there be light, and there was light."—*Hon. Horatio Seymour*.

## The Family Circle.

### ON THE LAKE.

BY ELIZA H. MORTON.

'NATH the summer skies of June,  
In a fairy boat,  
Voyagers from shore to shore,  
Noiselessly we float.

Moon above like ball of gold  
Sheds her peaceful light,  
Stars afar among the clouds  
Shine like beacons bright.

Cooling waters rippling on,  
Sparkling as they flow;  
Softly o'er the clear, blue lake  
Balmy breezes blow.

Lilies gleaming, pure and white,  
Reeds and rushes green,  
Shadow-land before, behind  
All a silvery sheen.

Dip of oars and snatch of song,  
Merry laugh of glee,  
Cheer the heart as on we glide,  
Sailing o'er life's sea.

Oh to be forever thus,  
Free from curse of sin!  
Far from care and worldly pride,  
Earth's wild, noisy din.

Lake of beauty and of peace,  
With our thoughts of thee,  
Oriental visions come,—  
Sea of Galilee.

Dreams of Him for whom the waves  
Hushed their angry roar,  
Fire of coals upon the beach,  
"Lights along the shore."

Trees of palm, and myrtle vales,  
Eastern splendor grand,  
Pictured in the waters clear  
Of this Western land.

Mem'ries of the past are sweet,  
Summoned by the hour;  
Thoughts of home come o'er the mind  
With a magic power.

Thoughts of home, a heavenly home,  
Meeting with the blest;  
City of our God above,  
Paradise of rest.

"Sea of glass" all crystal, clear,  
Mirrored in the wave,—  
Oh what joy it is to know  
Jesus came to save.

### ONLY A FEW WORDS.

MR. JAMES WINKLEMAN shut the door with a bang, as he left the house, and moved down the street in the direction of his office, with a quick, firm step, and the air of a man slightly disturbed in mind.

"Things are getting better fast," said he, with a touch of irony in his voice, as he almost flung himself into his leather-cushioned chair. "It's rather hard when a man has to pick his words in his own house as carefully as if he were picking diamonds, and tread as softly as if he were stepping on eggs. I don't like it. Mary gets weaker and more foolish every day, and puts a breadth of meaning on my words that I never intended them to have. I've not been used to this conning over of sentences and picking out of all doubtful expressions ere venturing to speak, and I'm too old to begin now. Mary took me for what I am, and she must make the most of her bargain. I'm past the age for learning new tricks."

With these and many other justifying sentences did Mr. Winkleman seek to obtain a feeling of self-approval. But, for all this, he could not shut out the image of a tearful face, nor get rid of an annoying conviction that he had acted thoughtlessly, to say the least of it, in speaking to his wife as he had done.

But what was all this trouble about? Clouds were in the sky that bent over the home of Mr. Winkleman, and it is plain that Mr. Winkleman himself had had his own share in the work of producing these clouds. Only a few unguarded words had been spoken. Only words! And was that all?

Words are little things, but they sometimes strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and the fertilizing rain; but when unfitly, like the frost, the hail, and the desolating tempest. Some men speak as they feel or think, without calculating the force of what they say; and then seem very much surprised if any one is hurt or offended. To this class belonged Mr. Winkleman. His wife was a loving, sincere woman, of quick feel-

ings. Words, to her, were indeed realities. They never fell upon her ear as idle sounds. How often was her poor heart bruised by them!

On this particular morning, Mrs. Winkleman, whose health was feeble, found herself in a weak, nervous state. It was only by an effort that she could rise above the morbid irritability that afflicted her. Earnestly did she strive to repress the disturbed beatings of her heart, but she strove in vain. And it seemed to her, as it often does in such cases, that everything went wrong. The children were fretful, the cook dilatory and cross, and Mr. Winkleman impatient, because sundry little matters pertaining to his wardrobe were not just to his mind.

"Eight o'clock, and no breakfast yet," said Mr. Winkleman, as he drew out his watch, on completing his own toilet. Mrs. Winkleman was in the act of dressing the last of five children, all of whom had passed under her hands. Each had been captious, cross, or unruly, sorely trying the mother's patience. Twice had she been into the kitchen, to see how breakfast was progressing, and to enjoin the careful preparation of a favorite dish with which she had purposed to surprise her husband.

"It will be ready in a few minutes," said Mrs. Winkleman. "The fire hasn't burned freely this morning."

"If it isn't one thing, it is another," growled the husband. "I'm getting tired of this irregularity. There'd soon be no breakfast to get, if I were always behind time in business matters."

Mrs. Winkleman bent lower over the child she was dressing, to conceal the expression of her face. What a sharp pain now throbbed through her temples! Mr. Winkleman began to pace the floor impatiently, little imagining that every jarring footfall was like a blow on the sensitive, aching brain of his wife.

"Too bad! too bad!" he had just ejaculated when the bell rung.

"At last!" he muttered, and strode toward the breakfast-room. The children followed in considerable disorder, and Mrs. Winkleman, after hastily arranging her hair and putting on a morning cap, joined them at the table. It took some moments to restore order among the little ones.

The dish that Mrs. Winkleman had been at considerable pains to provide for her husband, was set beside his plate. It was his favorite among many, and his wife looked for a pleased recognition thereof, and a lighting up of his clouded brow. But he did not seem even to notice it. After supplying the children, Mr. Winkleman helped himself in silence. At the first mouthful, he threw down his knife and fork, and pushed his plate from him.

"What's the matter?" inquired his wife.

"You didn't trust Bridget to cook this, I hope," was the response.

"What is the matter with it?" Mrs. Winkleman's eyes were filling with tears.

"Oh! it's of no consequence," answered Mr. Winkleman, coldly; "anything will do for me."

"James!" There was a touching sadness blended with rebuke in her accents; and, as she uttered his name, tears gushed over her cheeks.

Mr. Winkleman did not like tears. They always annoyed him. At the present time, he was in no mood to bear with them. So, on the impulse of the moment, he arose from the table, and, taking up his hat, left the house.

Self-justification was tried, though not, as has been seen, with complete success. The calmer grew the mind of Mr. Winkleman, and the clearer his thoughts, the less satisfied did he feel with the part he had taken in the morning's drama. By an inversion of thought, not usual among men of his temperament, he had been presented with a vivid realization of his wife's side of the question. The consequence was, that by dinner-time, he felt a good deal ashamed of himself, and grieved for the pain he knew his hasty words had occasioned.

It was in this better state of mind that Mr. Winkleman returned home. The house seemed still as he entered. As he proceeded up-stairs, he heard the children's voices, pitched to a low key, in the nursery. He listened, but could not hear the tones of his wife. So he passed into the front chamber, which was darkened. As soon as he could see clearly in the feeble light, he perceived that his wife was lying on the bed. Her eyes were closed, and her thin face looked so pale and deathlike, that Mr. Winkleman felt a cold shudder creep through his heart. Coming to the bedside, he leaned over and gazed down upon her. At first, he was in doubt whether she really breathed or not; and he felt a heavy weight removed when he saw that her chest rose and fell in feeble respiration.

"Mary!" He spoke in a low, tender voice.

Instantly the fringed eyelids parted, and Mrs. Win-

kleman gazed up into her husband's face in partial bewilderment.

Obedying the moment's impulse, Mr. Winkleman bent down and left a kiss upon her pale lips. As if moved by an electric thrill, the wife's arms were flung around the husband's neck.

"I am sorry to find you so ill," said Mr. Winkleman, in a voice of sympathy. "What is the matter?"

"Only a sick headache," replied Mrs. Winkleman. "But I've had a good sleep, and feel better now. I didn't know it was so late," she added, her tone changing slightly, and a look of concern coming into her countenance. "I'm afraid your dinner is not ready;" and she attempted to rise.

But her husband gently laid her back with his hand, saying, "Never mind about dinner. It will come in good time. If you feel better, lie perfectly quiet. Have you suffered much pain?"

"Yes." The word did not part her lips sadly, but came with a softly wreathing smile. Already the wan hue of her cheeks was giving place to a warmer tint, and the dull eyes brightening. What a healing power was in his tender tones and considerate words! And that kiss—it had thrilled along every nerve—it had been as nectar to the drooping spirit. "But I feel so much better that I will get up," she added, now rising from her pillow.

And Mrs. Winkleman was entirely free from pain. As she stepped upon the carpet, and moved across the room, it was with a firm tread. Every muscle was elastic, and the blood leaped along her veins with a new and healthier impulse.

No trial of Mr. Winkleman's patience, in a late dinner, was in store for him. In a few minutes the bell summoned the family; and he took his place at the table so tranquil in mind, that he almost wondered at the change in his feelings. How different was the scene from that presented at the morning meal!

And was there power in a few simple words to effect so great a change as this? Yes, in simple words, fragrant with the odor of kindness.

A few gleams of light shone into the mind of Mr. Winkleman, as he returned, musing, to his office, and he saw that he was frequently to blame for the clouds that so often darkened over the sky of home.

"Mary is foolish," he said, in partial self-justification, "to take my hasty words so much to heart. I speak often without meaning half what I say. She ought to know me better. And yet," he added, as his step became slower, for he was thinking more ingeniously than usual, "it may be easier for me to choose my words more carefully, and to repress the unkindness of tone that gives them a double force, than for her to help feeling pain at their utterance."

Right, Mr. Winkleman! That is the common sense of the whole matter. It is easier to strike than to help feeling or showing signs of pain under the infliction of a blow. Look well to your words, all ye members of a home-circle. And especially look well to your words, ye whose words have the most weight, and fall, if dealt in passion, with the heaviest force.

### CAUGHT AT LAST.

A LITTLE while ago, it is said, a farmer in Pennsylvania set a trap with a tempting bait to catch a fox which was making unwelcome and expensive visits to his hen-roost.

When the farmer went to see his trap, it had been sprung, or "touched off." The bait was gone, and instead of a live, captured fox, there was only a quiet stick of wood fast in the jaws of the trap. This happened for fourteen nights. The farmer could see no tracks but his own and those of the fox. It perhaps seemed discouraging work to furnish baits only to have them stolen; but the man persevered. He did not give up, and think, "Well, it's no use." No; he baited once more; and on the fifteenth night he found a fine old fox with his nose fast in the strong jaws of the trap, and in his mouth was a stick of wood. Once too often had he tried his sharp game of springing the trap and stealing the bait. He was caught at last.

This little story shows that some kinds of smartness are dangerous. The fox was cunning, but his cute tricks cost him dear.

Sometimes human beings, as well as foxes, try to gain something by sharp tricks. They may many times escape catching; but they generally get safely "nabbed" at last.

Lying, cheating, pilfering, disobeying, and other naughty doings may seem to be profitable for a while; but by-and-by the trap snaps in an unexpected way, and the evil-doer is caught and punished, or found out and put to shame. The safest and best way is to do right.—Selected.



## Sabbath School Department.

"Feed my Lambs." John 21:15.

### TEACHING POWER IN THE SABBATH-SCHOOL.

THE phrase "teaching power" will convey different ideas to different persons. Some may regard it as including all the operations of the Sabbath-school system in their utmost extent and comprehensiveness. In this sense, week evening lectures, penny banks, missionary auxiliaries, parents' meetings, and the thousand and one good and useful agencies which cluster around the Sabbath-school, springing from it and yet helping to sustain it, like the minor stems of the banyan, may be regarded as tending to augment its "teaching power." But the succeeding suggestions have a far more restricted range. Teaching power, as now to be considered, has to do with actual *class work*, and with that only. It is embraced in the influence exerted by the teacher in the Sabbath-school, chiefly on the Sabbath, and through the medium of the Holy Scriptures. Whatever increases that influence, augments his "teaching power."

Our definition, even now, is somewhat too extended. The moral and spiritual force of the teacher's own character (not to pass from the human to the divine element in religious education) constitutes an important ingredient in his "teaching power," broadly considered. But this is a theme which deserves, and has often received, vigorous and effective treatment by itself. The phrase, as now to be used, is equivalent to "*power of communicating*"—the various means by which the thoughts of one mind are transplanted to another, and made part of its life. It is a process of intellectual "budding;" the florist takes a growing bud from a living and healthy plant, and grafts it into an inferior stock, on which the tiny scion may impress the tendencies of a higher and more cultured organization. True teaching is a kindred process, in the nobler sphere of mind; and "teaching power," regarded from our present standpoint, embraces the various means by which this thought-grafting may be accomplished.

We all know, only too well, that teaching power varies greatly, and there are few Sabbath-schools which do not present striking diversities in this respect. Here sits a teacher whose influence over his pupils during the hours of instruction appears to be as complete and absolute as it is quiet and gentle; yonder is another to whose more demonstrative authority the scholars render a slavish and enforced obedience just so long as his eye rests immediately upon them; and there again a third, whose influence obviously amounts to nothing—he and his class are a fortuitous concourse of atoms, without a single attractive force to bind them together. These teachers, and others who would occupy intermediate positions if thus classified, may manifest equal piety, and even be almost equally devoted, earnest, and persevering, but they differ in their "teaching power." And I fear there is too much reason to think that deficiency here is one of the most serious obstacles to the onward progress and extended moral and spiritual influence of the Sabbath-school system. At any rate it will be conceded on all hands that, notwithstanding the solid progress of the last twenty years in this direction, a degree of feebleness in the work of class instruction is sufficiently apparent in town and country, in city, suburban, and village schools, to render the present topic one of great practical moment in the eyes of all who sincerely desire that the Sabbath-school should move onward with these progressive times, and gain a yet firmer hold upon our youthful population, now being brought so rapidly under secular instruction.

The first element of "teaching power" in the Sabbath-school class is the *knowledge of Bible truth*. The remark may seem trite, yet it is not unnecessary. Whatever power may be attained by personal character—whatever kinds of knowledge may be employed to elucidate and enforce religious truth—the Sabbath-school class should ever be kept sacred for the impartation of Bible facts and doctrines. "Teach the word," is the literal embodiment of our commission, the limits of which are perhaps not always remembered even while we profess to be "feeding the lambs."

Our pupils must be informed before they can be impressed—the truth must reach the understanding ere it can touch the heart and affect the character; and although the amount of impression is not always according to the measure of comprehension, yet the former can have no place where the latter is absent. But this truth does not exist inherently in the teacher's mind. It is at first external to himself; a book revelation,—

"Treasures of antiquity, laid up  
In old historic rolls;"

and these must find a place in his own understanding ere they can be transferred to those of his scholars. There are exceptions to this law, I know, yet it is not the least striking feature in the plan of salvation that the diffusion of gospel truth is intrusted, not merely to human expositors, but to oral as distinguished from written teaching; man's highest physical endowment, the gift which was his glory, but has been too often his shame, is made the chosen instrument of his moral restoration. Thus, in a deep spiritual sense, "life and death are in the power of the tongue."

It is an axiom in education that, in order to render any subject intelligible, the teacher must know it thoroughly for himself; a vague and imperfect acquaintance with it will not suffice. The old story of the professor of languages who contrived to keep just one lesson ahead of his pupil, is unsound in principle, though passable as a joke; and the frequently quoted anecdote of the perplexed student whom Archbishop Whately advised to take a pupil, when he had thought of obtaining a tutor, though it records the benefit derived by the half-furnished instructor, does not detail the effects of the process on his unfortunate victim. Other qualifications being equal, the mind that is most amply and accurately stored will dispense its stores in the most effective manner.

But "teaching power" involves the possession of *skill* as well as knowledge. To possess information is not the same as to communicate it; the power to think is not identical with the power to make others think. The pupil is benefited, not merely by the amount of the teacher's acquirements, but also and chiefly by the ability of the latter to make use of them for the learner's advantage. No doubt a person cannot impart the knowledge he does not possess, but it is equally true that many are unable to communicate *intelligibly* the knowledge they *do* possess. And even this, which in some few is a natural gift, but in the vast majority an acquisition, is insufficient as a means of effective instruction in the case of children. Truth, even though it be divine truth, must be rendered *attractive* as well as comprehensible, and be adapted to the *taste* of the pupil as well as to his understanding. In the case of adult hearers, attention is not unfrequently given to dull harangues or prosy writings, for the sake of the intrinsic excellence of the sentiments which they embody; but in young people this enforced subjection of the inclinations to the judgment and the will is not to be expected. Indeed, in early childhood the attention is but very little under voluntary control, and in all but the oldest scholars will have to be *won*, not *enforced*, if it is obtained at all. They will attend if they are interested; they will be interested if instruction is made pleasant and attractive—not otherwise. This is a point of vital importance, since moral and spiritual results cannot be looked for when *impression* is not produced, and impression is impossible when the *attention* is not secured.

Thus the means of arresting and maintaining the attention of our scholars stands in the closest possible connection with the ultimate spiritual results of our work; and he who possesses this essential element of "teaching power"—the ability to render Bible truth so attractive and impressive as to fix the earnest attention of his class—is employing the chosen means by which the Holy Spirit deigns to convince the mind and convert the heart. Tenaciously would I cling to the grand truth enunciated by our Lord, that the operations of that Spirit are uncontrolled by human laws and unreducible to human systems; yet would I hold as tenaciously to the fact, so patent and so encouraging to the faithful worker, that those influences are chiefly and ordinarily bestowed in closest connection with appointed agencies,—with divine truth expounded by Christian lips or pens, and received by attentive minds and teachable spirits.

I may perhaps be permitted to repeat the conviction which I have often expressed, that it is the lack of this element of "teaching power" which constitutes one of the special and leading causes of those partial failures so often recounted and so often bemoaned. I do not for one moment put it forward as the *sole* cause. I do not doubt that a higher tone of piety, more exalted zeal, and more believing intercessions, would be crowned with richer tokens of divine favor; our deficiencies here we acknowledge, I trust, in common with Christian workers of every name. But I can perceive no more serious source of weakness in our Sabbath-school agency than the lamentable inability of so many teachers to retain their scholars beyond, or even until, the age of fourteen or sixteen years; in other words, to invest the Sabbath class with attractions sufficient to counterbalance the allurements of the world without. Doubtless this must needs be expected in some cases, and regret, however deep, will

not be embittered by self-reproach; yet are there not deficiencies on our part to which many of these discouraging failures may be reasonably ascribed?

A pretty custom prevails in some rural districts; it is known as "well-dressing," and consists in decorating some local spring of water, on an appointed day, with garlands of leaves and flowers, and other rustic ornaments. Now it is certain that the process can add nothing to the real value and importance of the spring, yet who will doubt that many stop to admire the garlanded fount who pass it heedlessly by when bursting unadorned from its naked bed? And so with Scripture truth; we cannot augment its priceless worth, but we may render it attractive in youthful eyes. A Bible narrative may be made profoundly interesting, or as profoundly wearisome, according to the competency or unskillfulness of the teacher. The *well* is the same, but how different the "dressing"! This adornment of truth is mainly a question of *method*—an art, a thing of rule and plan. The higher qualifications of a Christian teacher—piety, zeal, devotedness, sympathy with the young in relation to their spiritual and eternal destinies—these can never be imparted by human tuition, either oral or written. Not so with the deficiencies of which I now speak. The teacher who is pious and devoted, and possesses a competent acquaintance with the Holy Scriptures, but who is yet unable to fix the attention and sustain the interest of young and volatile minds, requires not, as in moments of depression he is apt to imagine, a new intellectual constitution, but a little judicious guidance and instruction.

Did we but adequately realize the momentousness of our work, we should deem no thought too intense, no labor too arduous, to retain within the benign influences of the Sabbath, the class, and the Word, those who, if not attracted or impressed *now*, must soon be lost to us—perhaps lost to religion and virtue forever. Our work is the moral restoration of human souls. We use the words, but who duly weighs their meaning or apprehends their significance?—Only He whose boundless survey embraces the relations and destinies of all His creatures. This is no time for supineness or hesitancy; error in endless phases is compassing sea and land to make one proselyte, and worldly pleasure is ever assuming new disguises to allure the young and unwary. Verily, teachers need more power to hold their ground against so many antagonists,—more spiritual power, and more knowledge and skill.

The youth in our schools form an ever-changing throng, and, like the travelers in Addison's "Vision of Mirza," are continually disappearing from view. The injunction comes home to us with ever-increasing solemnity, "That thou doest do quickly." In humble and prayerful dependence on divine teaching, let us lay our plans, and then proceed to execute them with all the promptitude and vigor we can command.—*H. W. Groser, B. S., in Teachers' Cabinet.*

### TALK TO THE CHILDREN.

CHILDREN hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious but excellent mental training in lively, social argument! Cultivate to the utmost the art of conversation at home.—*Selected.*

—He who would teach children must study children. He must acquaint himself with their modes of thought and with their manner of speech. Not only the scholars of his class in the Sabbath-school, but other children should be studied by whoever would become a good teacher. To study children wisely and thoroughly a man must be with them elsewhere than in Sabbath-school. He must watch them in their plays. If he can play with them, so much the better. He must talk with them familiarly, and draw them out to talk with him. He must get them to tell him what they have read, and heard, and thought. He must question them, and let them question him. If he does this, he will be surprised at the lessons he is learning continually. He will come to teach differently and to teach better. If he fails to study children, a man will not be a successful teacher of children, whatever else he may be able to do well.—*S. S. Times.*

## The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 5, 1880.

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

### THE CAMP-MEETINGS.

NINE camp-meetings, as noted on the last pages of this paper, fill the time from August 5 to October 11. We have labored to arrange these meetings so as to save time and travel to those who attend them. But in several cases Methodist camp-meetings were appointed in the places, and on the very time most convenient for ours. This was the case in Vermont and Massachusetts. In both these States the first of September was most desirable. But as they could not hold their meeting at the same time, and both have the same speakers, this was impossible. The frequent changes have not been made from any choice of ours, but to accommodate the brethren.

We had hoped to meet our brethren in Illinois, Nebraska, and Missouri in camp the present season. But the time is all filled till October 11. The brethren in these States will undoubtedly regard it to their interest to hold their meetings in the month of September. They will therefore make their own arrangements, and send in appointments of time and place, in season.

It is now expected that Elder Butler and Mrs. W. will accompany us to the Eastern camp-meetings. A general attendance of all the friends of the cause is desired and requested. As the great object of our camp-meetings is the revival of the church and the conversion of sinners, it is hoped that all will come up to these annual feasts prepared to do good and to receive good.

J. W.

### COME UNTO ME.

"Come unto me," says the dear Redeemer, "all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Why learn of Christ? He answers this question in these words: "For I am meek and lowly in heart." It is for the want of meekness that we remain at a distance from Christ, and bear the grievous burdens which the world, the flesh, and the devil bind upon us.

Christ has borne our sins, our sicknesses, and our sorrows. He has been tempted on all points as we are tempted. Through sufferings, the Captain of our salvation has been made perfect, or adapted to the work of our salvation. In his hands we are safe. Under his tuition we become wise unto salvation. "The meek will he guide in judgment; and the meek will he teach his way." Psalm 25:9.

The promises of the Lord are very gracious to his faithful people. To those whose hearts of sympathy are drawn out in deeds of love to the needy, this wonderful promise is given: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones. And thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58:11. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. Come, ye weary ones, cast your burdens at the feet of Jesus. He will bear them for you, and take you by the hand, and lead you to the living waters.

J. W.

### ALL BRANCHES OF THE WORK.

THE work in which we are engaged is great and urgent. The world, in the providence of God, is to be warned of its approaching doom. The field is vast, and laborers for the several branches of the work are few.

We are in need of efficient ministers, spirited writers, competent editors, and men and women to labor in the missionary field, under the burden of the command, "Go ye therefore, and teach all nations."

Love of the things of this life, existing opposition to the unpopular truths connected with the last message, on the part of popular religionists, and a want of the spirit of sacrifice, have held many in a position of exclusiveness, satisfied with narrow plans and feeble efforts. It has not been an easy task to lead these brethren out of the narrowness of the position they were willing to occupy, and to make them see and feel the greatness and the importance of the work in all its departments, and noble enterprises demanding investment of means. Some were willing to shield themselves from the appeals for means to carry forward the work under the plea that S. D. Adventists were patterning after the popular churches, in establishing our publishing houses, the College, the Sanitarium, and in building houses of worship. From the very nature of the case, and from the experience of a quarter of a century in the work of organizing and building up our institutions, we have become fully aware that the powers of darkness will make every effort to retard the work of God.

In view of that narrowness in which many were satisfied to do little or nothing for God and humanity, appeals were made to our people through the REVIEW under the caption,—

#### BROADER PLANS.

These appeals met a hearty response from those who have a lively interest in the cause, and, as a natural consequence, active and inventive minds were ready to suggest new plans of operation.

It is a fearful thing to fall behind the providence of God. A hundred err here, where one errs in moving too fast. But it is no less injurious to the cause, even in our love, and ardor, and devotion, to move faster than the providence of God opens the way before us. False motions, and even trifling mistakes, do a hundredfold more damage in closing the purses of men of means than the small sums that may be lost for the want of counsel and caution. It is too much to expect that our Institutions and missionary operations can be managed with that perfection that will exclude all danger or losses.

Men will invest in patent rights, in mining and other interests, and lose heavily. This, however, does not discourage them. They console themselves in the use of that common maxim, "It is of no use to cry for spilled milk," and on they will go in their speculations, with as good courage as before their losses. It is Satan that tempts on the subject of investing in the cause of God; hence the necessity of great caution on the part of those who bear responsibilities in our Institutions and missionary operations.

We must not push any branch of the work to the neglect of others. In order that our publishing houses may be self-sustaining, there must not be a pressure from without to crowd down prices. In order that our College may continue to be self-sustaining, we must have five hundred students. Each State Conference should have a fund, to assist those worthy students that need help. And in order that the increasing demand for more room be met, all the friends of the cause should take stock in the College as the few have done, that sufficient means may be on hand to put up another College building, or to add more room to the existing one.

And in order that the Sanitarium located at Battle Creek be not crippled in its sphere of usefulness, the members of the Health and Temperance Associations throughout the length and breadth of the land should give their influence in favor of good patronage, and, as individuals, should avoid any measures that would be liable to cripple its finances.

We can hardly say too much in favor of the Tract and Missionary work. We would be gratified to see a greater and more general interest in this work everywhere. T. and M. Institutes should be held in every Conference. It takes time to do justice to

every branch of this great work. But our camp-meetings are not second to any other part of the work in importance. These annual meetings should be very generally attended by our people. All branches of the work are important to the general whole, and each should receive its proportionate attention and labor, according to the number of laborers and the amount of means at our command. And may God guide those, who, in his fear, superintend the work, and bless the consecrated and self-sacrificing laborers.

J. W.

### THE SABBATH IN THE SENATE OF FRANCE.

THE Senate of France has recently considered the propriety of making some changes in the laws relating to Sunday. An eminent Senator, M. Barthélemy Saint Hilaire, has taken this occasion to avow his faith that Saturday, and not Sunday, is the day which men ought to observe, if the Bible is allowed to settle the question. We take his remarks from *Le Christianisme au 19e Siècle*, of the 11th of June, 1880. He speaks as follows:—

"For what reason has the Sabbath day become in the Christian church the Sunday? I have sought in vain in the documents of the highest authority, viz., in the catechism of the Council of Trent, and also that of Montpellier, and of Meaux written by the great Bossuet, the motives which could have determined the church to make this change; I have not found them. It is indeed very difficult to explain a thing that is the result of a kind of tradition. It is likely that Christians, in order to distinguish themselves from the Jews, who made their rest-day the Sabbath, that is to say, Saturday, have taken another day—Sunday. . . . I say that, though you think you obey a divine commandment deposited in books sacred for you, and at least considered as worthy of profound reverence in the sight of all intelligent men, and of all philosophers, it is not the commandment of God that you observe or profess to observe."

It is certainly a matter of deep interest to us that so eminent a man in a place so conspicuous as the Senate of France should call attention to the fact that the Sabbath is not the first day of the week, but the last one. It ought to be enough that the Bible has said this; but inasmuch as tradition has been able to hide this plain truth of the Bible, we are grateful that this distinguished gentleman has spoken the truth with such frankness.

J. N. A.

### THE CAUSE IN ENGLAND.

BY ELD. J. N. LOUGHBOROUGH.

EIGHTEEN discourses have now been given in the tent at Romsey. We are in the midst of our investigation of the immortality question. Good interest is manifested by those who attend, and the attendance is as good as could be expected in a country where the power of the legally established church is so strong. We have many friends here, and thus far they have contributed nearly enough to meet the running expenses of the tent-meeting.

Bro. Andrews has now spoken twice in the tent, with some difficulty however, the irritation in his lungs causing him to stop and cough more or less during his discourses. He has also rendered us some help in the work at Southampton, where the congregations are gathered in the hall at Ravenswood, and can be addressed with less exertion than is required to speak in the tent.

Since my last report, two more have joined us at Southampton. These are to be baptized next Sabbath.

Bro. Judd, who acted as our tent-master last year, has been doing considerable missionary work in connection with his business in Lancashire. One has already joined them in the observance of the Sabbath, and they have commenced a Sabbath service in his house. He writes that others are about convinced of the truth, and he hopes more may soon join them.

We still receive many interesting letters from those to whom the papers are sent on trial. We also learn from stewards of steamers returning from the Indies (both East and West), the Cape of Good Hope, and



other points, that our publications are received with the greatest eagerness at all points. We see no other way but to persevere in sowing the seed "as we have opportunity," praying and hoping that, with the blessing of God, some of it may grow and produce an abundant harvest.

### THE FAST-DAY.

BY ELD. A. S. HUTCHINS.

From the first notice of the appointment of Sabbath, July 24, as a day of humiliation, fasting, and prayer, I have felt thankful for it. It seems to me a step in the right direction. In the present age of evil, selfishness, and pleasure-loving, how appropriate that those who love God, and who must bear the last saying message to the world, should seek communion with him and strength from his throne, by acts of humility, self-denial, and earnest supplication, both in behalf of our own spiritual welfare, and for light and strength adequate for the discharge of duty.

The Irasburg and Charleston church, with some others, met with Bro. C. W. Stone in the tent at Barton Landing, Vt., where the fast was observed, and two appropriate sermons were preached. May we as a people not lose sight of the fact that the end of probationary time is near, nor the exhortation: "Be ye therefore sober, and watch unto prayer."

### THE SCANDINAVIAN MISSION.

BY ELD. J. G. MATTERSON.

It may be well to present a few statements to our numerous friends relative to our past embarrassment and present situation. Last winter we became somewhat distressed, as our means were used up, and five months had passed without bringing any aid from America, although we had written and asked help from the person appointed to correspond with the missionaries concerning the wants of foreign missions. This grieved us. It now appears that the minds of those brethren who have to do with this matter were so burdened with cares and perplexities, and much other work that weighed heavily on them, that this was neglected.

But since the beginning of February this year, up to July 1, the members of the General Conference Committee have sent \$900 to this mission, which it is our duty and privilege to acknowledge. This has not only been sufficient to settle our past and present account, and to meet payments for type and material for the printing office, but also leaves a surplus in the treasury. Besides this, our dear brethren of said committee have all written to me, and given assurance of their fullest sympathy and kindest care.

I stated before I left America that I was not fit for this responsible work, and the same statement is still applicable. I am sorry that this is so. I desire that it might be otherwise. But in the light of Heaven my work appears very imperfect, and my life record is too much mixed with errors.

I ask the forgiveness of all who in any way may have been injured or grieved by my pride, impatience, or rashness. I desire to humble myself before God, that my unwise course may not hinder his blessings. And although the past cannot be undone, I will endeavor to move with more caution and humility in the future, that I may have a humble share, at least, in this work, when the earth shall be lightened with the glory of our Heaven-born message.

### THE OHIO CAMP-MEETING.

BY ELD. D. M. CANRIGHT.

ALL the arrangements for this meeting are now permanently made, and will not be changed. It will be held at Clyde, Sept. 16-21. The location is the best that could be selected to accommodate our people generally in the State. It is easy of access from all points. We have secured return tickets at one cent per mile for all who attend the meeting and pay full fare one way. This will be over the two roads running into Clyde; namely, the Lake Shore and Michigan Southern, and the Cincinnati, Sandusky, and Cleveland roads.

We have hired the fair grounds just in the edge of the city, and but a short distance from the depot. The grounds are all we could desire, being well shaded, having good wells, plenty of room, and more buildings than we can use. Those who have no tents need not rent any; for they can find plenty of room in the buildings on the ground. All should bring tents who have them, as they can then choose their location better; but none need remain away for want of shelter, as there is plenty for all.

James Rowe, J. D. Ballard, and Bro. French, of Wakeman, are the Camp-meeting Committee. They will see that all necessary preparations are made. We expect Bro. and Sr. White to attend, and perhaps others.

We are anxious to have a large attendance of our people. We all know the value of such a meeting, and that there are none who do not need its benefits. We believe it is the duty of all to attend these annual gatherings of God's people. They are held only once in a year, and in a few years the end will come. Calculate to come, lay your plans for it, save some money for that purpose, and encourage others to come. "Where there is a will, there is a way."

### NEW ENGLAND CAMP-MEETING.

BY ELD. D. A. ROBINSON.

No doubt many of our brethren and sisters are anxiously awaiting the decision as to the time and place of our camp-meeting. Since this has been settled, a few words relative to this meeting may be proper. The place selected is a beautiful grove on the line of the Worcester and Nashua railroad, about seven miles from the city of Worcester.

"Worcester is one of the most enterprising cities in the commonwealth, and second only to Boston in population and commercial importance," containing over fifty thousand souls. The grove is a fine one, about one mile from West Boylston station and three minutes' walk from the track where the cars will stop. The time is given on the last page of this paper, which all should notice, as it is a change from the date given two weeks ago.

We hope that every S. D. Adventist in this Conference who possibly can will come to this meeting. There is ample time to get ready for it if all begin now. Those who are designing to come should put forth proper efforts to induce any who may be indifferent in regard to the matter, to come also, for that is the class above all others who need its benefits. Many are spiritually dying for the help they might receive at these general gatherings.

Bro. and Sr. White and other able speakers are expected to attend this meeting; and while these servants of God come to us with hearts burdened with the very truth we so deeply need, we shall be recreant to duty if we do not, as far as consistent, attend ourselves and induce all others whom we can to attend also.

Do not say you would attend if you could as well as not. Make up your mind to come even at a sacrifice. Let 1880 witness the best camp-meeting we have ever held in New England. Who will commence now to make it such, by earnestly seeking God individually, examining our own hearts, putting away our sins, and coming near to God? Brethren and sisters, come to the camp-meeting! Come!

Return tickets will probably be obtained over those roads that usually grant them. More particulars next week.

—When the Christian's trials shall end in triumph, the redeemed ones, if permitted to look back over the battle-field of life, will be more thankful for their sorrows than joys, for their conflicts than moments of ease. We but seldom think of Christ's triumphal entrance into Jerusalem, while thousands of hearts truly and momentarily go to Gethsemane and Calvary for courage, and hope, and salvation. This thought should encourage us to bear hardness as good soldiers. "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory."

## The Commentary.

Tell me the meaning of Scripture: One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

### SCRIPTURE QUESTIONS.

66.—LEAD US NOT INTO TEMPTATION.

"What is meant by this expression in our Lord's prayer? Matt. 6:13."

ANS. The difficulty seeking solution here is doubtless the seeming incongruity involved in the idea that the Lord would lead anybody into temptation, that is, bring him into positions where he would be influenced to sin; and it has therefore been suggested that the word "leave" would better convey the idea. "Leave us not in temptation." But this reading does not find support in the Greek, and would not seem to relieve the difficulty if it did, it being as incongruous to suppose that the Lord would leave people in temptation, as that he would lead them into it. Is not the next clause a key to the meaning of this one? "But deliver us from evil." We are in a world where we are exposed to evil, to dangers, to temptations. We desire to be shielded from them all as far as may be, and hence make this a part of our petition. But it is not necessary to understand the word "temptation" in any offensive sense; for the Lord tempteth no man to sin. James 1:13. The word means also, a trial, putting to the proof, a testing, as illustrated in the case of Abraham, when his faith was tested in the command to offer up Isaac. To be tested to a certain degree in this manner, is necessary for effective discipline, and the development of spiritual strength. But we have reason to fear severer tests than we may be able to endure, or, rather, that we may be found unprepared for those tests which are, at their appropriate times, necessary. Is it not fitting, therefore, to make these points a subject of prayer? The further query suggests itself, What difficulty can there be in the text when the circumstances are considered? It is, of course, contemplated that the prayer will be offered in sincerity, and be answered. None, therefore, who thus offer this prayer will be led into temptation. Is not that enough? What ground have any such for difficulty over the passage? But, it may be persisted, the language implies that God may or will lead some into temptation. Well, who? None of those who offer that prayer, as we have seen. It is, then, only those who do not offer that prayer. And what right have such to claim any mercies or blessings from God? Their first duty is to go to praying; and when they do that, all difficulty vanishes.

67.—MENSERVANTS AND MAIDSERVANTS.

"What is the meaning of the words menservants and maidservants in the fourth commandment? Do they mean slaves, or chattel servants?" O. O. T.

ANS. The Hebrew word for menservants in the fourth commandment is *ebed*. This is the general term for servant, and does not necessarily mean a slave. The word "slave" is found but twice in the Bible, once in Jer. 2:14, where it is a supplied word, and again in Rev. 18:13, where it is translated from *soma*, a word which means simply the body, never a slave or servant. In a series of articles published in the REVIEW, Vol. 21, commencing on page 73, taken from Luther Lee's works, it is proved that the idea of chattel slavery is not recognized in the Bible terms of servant, bond-servant, &c. Of the word *ebed*, Gesenius, in his Hebrew lexicon, says: "Spec. the name servants is applied: a.) To common soldiers, who are called the servants of their general or prince. 2 Sam. 2:12, 13, 15. b.) To the servants of a king, i. e., his ministers and court officers." "In addressing superiors, the Hebrews, from modesty or humility, were accustomed to call themselves servants, and those whom they addressed, lords." It is the word used to describe the servants of God, and is applied to Abraham, Moses, Joshua, David, Daniel, and to the Messiah himself. The corresponding word in Greek is *doulos*, which is applied to Paul and all the apostles. The words manservant and maidservant, in the fourth commandment, evidently mean simply those persons who are in our employ, whose service we have hired.

## Our Tract Societies.

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

### PATIENT DOING.

How oft our souls with longing unto pain  
Up to some higher, nobler work aspire,—  
Some glorious deed to set men's hearts on fire,  
And stir the deeps which long have quiet lain.  
Alas, despising, in our wild desire,  
The humbler tasks our daily needs require.  
Oh that our eyes were keen to see the sweeter gain  
In doing well the duty near at hand!  
Our hands more willing for the lesser task  
The Lord has set for each of us to do!  
If thus our hearts were open to his least command,  
So were we ready should he bid us stand  
Some day among the great and chosen few,  
Who in the blaze of grand achievements bask.  
—M. K. Buck, in *Advance*.

### "WHITE ALREADY TO HARVEST."

BY ELD. S. N. HASKELL.

"SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4:35, 36.

At the time these words were uttered, the Saviour and his disciples were on their way to Galilee from Judea. It was about midday when they arrived at Sychar, a city of Samaria. The Saviour was wearied with his journey, and he sat upon Jacob's well while his disciples went into the city to buy bread. In the meantime, a Samaritan woman from the city came to draw water. The Saviour asked her for a drink. This surprised her; for the Jews had no dealings with the Samaritans; they would not drink out of the same dish with them, or sit at the same table. The woman, therefore, asked, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" In the conversation which followed, our Lord's testimony found a reception in the heart of this woman. She "left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did; is not this the Christ?"

The disciples returned, and while she was gone they "prayed him, saying, Master, eat. But he said unto them, I have meat to eat which ye know not of." He had become so interested in instructing one who would listen to his words that he had lost the sense of weariness and hunger. Personal ease and the wants of nature were lost sight of in the higher pleasure of instructing in the way of life one who had ears to hear. With this experience the disciples were wholly unacquainted. They had never had their interest so absorbed in the work of God as to lose sight of physical and temporal wants. They did not comprehend his meaning; hence they inquired one of another, "Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish his work."

He then exhorted them not to reason, saying, "There are yet four months, and then cometh harvest," but to lift up their eyes, and behold the fields which were already white. The circumstance which they had just witnessed was an evidence that God had prepared hearts for the reception of his truth. Many believed on him because of the testimony of the woman, and flocked from the city to hear his gracious words. This was proof that the time of the harvest of souls had come, and hence the work of God should be more to them than their meat and drink. This harvest could no more be postponed than can the harvest of grain, when the whitening fields indicate to the husbandman that the time for gathering it into barns has come. Here, in the midst of this profane and wicked city, outside of the Jewish people, persons were ready to receive the Saviour. From this fact they were to know that the time had come for the proclamation of the first advent of our Lord, and this work was of more importance than anything else. Then was the time to turn their attention to it. Every other consideration was of minor importance.

At the right time, God prepares hearts for the reception of special truths, and at such times, should men refuse to act their part, the stones would cry out. God's word would be fulfilled, as when He who ordained praise out of the mouths of babes and sucklings was honored by their crying in the temple, "Hosannah to the son of David," while the scribes and Pharisees remained silent.

The solemn warning of the third angel has been heard for a quarter of a century, and in this and other countries hearts have manifested a willingness to receive it. It has enlisted under its standard people of nearly every nationality, both here and in their native lands. Many have had their attention called to the truth from reading the Scriptures alone. God has thus shown us that the time of harvest has come. The government of our nation is such as to attract to our shores the people of all civilized nations, and even heathen lands have representatives here. Thus effectual doors are opened, by means of which all parts of the world may be reached by our missionary efforts; and in our own midst there is scarcely a neighborhood where there are not individuals who are thirsting for something more than the popular religion of the day presents. The truth is what they need.

With these facts before us, is it safe for us to conclude that there remains yet some time before the harvest? Does not the providence of God call upon us, as never before, to enter the harvest field and gather fruit for eternal life? Shall worldly interests now come in between us and the work of God? Opportunities are presented to every one, so that all may engage in this work, and unite in proclaiming the last message of mercy. The clearness and force of the printed truth, as prepared for distribution, together with the present facilities for getting it before the people, will leave every one without excuse.

Some prophecies, such as relate to the rise and fall of nations, speak of events which may be repeated in the history of different nations; but that prophecy which relates to the last message of warning to fallen man, brings to view a movement which will be accomplished but once. Throughout the world, the preparation of hearts to receive this message will be effected but once. And having the evidence before us that this time of preparation has come, shall we quietly fold our hands? or shall we enter the harvest field?

The fruit to be gathered is not for this life, but for eternal life. We labor here, but it is in the kingdom of glory that the results of this labor will be seen and realized. Our best efforts, our best thoughts, our earnest prayers, with tears proceeding from an overflowing soul, will indicate a real interest in the truth and work of God. The time has fully come when our hearts should be imbued with the spirit of this work.

### SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 7.

IN Mr. Judson's personal efforts among the people, he did not labor to enforce the requirements of any creed, to train men to the performance of certain rites, or to persuade them to belong to any particular church; but the object, which, to the exclusion of all others, he constantly kept in view, was to produce in them a radical change of character, to lead them to repent of, and forsake sin, to love God supremely and rely for salvation on the merits of Christ. In his efforts to accomplish this object, he studied, and endeavored to imitate, the example of Christ and his apostles in their labors to extend Christianity; and he recognized the fact that the true method of labor consists in embracing every opportunity which our intercourse with men presents, to tell them of the love of Christ, of their danger and their duty, and to urge them, in Christ's stead, to be reconciled to God.

To this earnestness and singleness of purpose we may attribute much of the signal success which attended Mr. Judson's labors. The same characteristics were also seen in the converts who through his efforts embraced Christianity. The persecutions to which they would be exposed were plainly set before them, and they were told that unless they loved Christ better than houses, or lands, or brethren, or their own lives, they could not be his disciples. No one who could not bear this test was encouraged to hope that he was a child of God.

In April, 1819, Mr. Judson, having erected a zayat (a building for religious worship), commenced to speak publicly to the people. His first congregation numbered not more than fifteen or twenty persons, most of them inattentive and disorderly; but feeble as this beginning was, it was regarded by the missionaries as an event of no ordinary importance. For some time before this, Mrs. Judson had every week called together from fifteen to twenty native women, to whom she read the Scriptures and talked about God. Although attentive, and willing to ask and answer questions, for a long time they experienced no convictions of sin, or of duty. This labor of love, however, was not without its fruit.

The 30th of April, 1819, was made memorable by the first visit of an inquirer, a circumstance which we have previously mentioned. In May he became a convert,

and on the 21st of June Mr. Judson administered to him the ordinance of baptism. A short time after, two other candidates presented themselves for baptism. Mr. Judson thus describes the scene:—

"About half an hour before sunset, the two candidates came to the zayat, accompanied by three or four of their friends; and after a short prayer we proceeded to the spot where the first convert was baptized. The sun was not permitted to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exulting feeling of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little, feeble, solitary band. But perhaps some hovering angels took note of the event with more interest than they witnessed the late coronation; perhaps Jesus looked down upon us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us another day, more publicly than we venture at present to acknowledge him."

On the 10th of November, the first Burman prayer-meeting was held. For a time the zayat, one apartment of which was used to receive those who wished to inquire concerning the new religion, was filled day after day; but when the curiosity of the people had been satisfied, and there was some intimation of persecution from the government, but few dared to visit the missionaries publicly. This, together with a change in the administration of the government, seemed to render the efforts of the missionaries almost useless, and they decided to at once lay their missionary design before the emperor, and solicit toleration for the Christian religion. Accordingly, Mr. Judson, and Mr. Coleman, who with his wife had joined the mission family, proceeded to Ava, and presented their petition, in person, to the "golden face." This was a bold project, but it failed to secure the object so much desired. Sorely disappointed, they returned to Rangoon and related their experience to the converts and inquirers, who entreated them not to leave the country, as they at first purposed to do, at least until a church had been formed and a leader appointed. These circumstances developed a deeper interest among the people than they had thought existed, and they remained, still continuing their efforts, but in a less public manner. Although they labored under considerable persecution, and in fearful uncertainty as to what they might meet in the future, the number of converts gradually increased.

In 1822 the health of Mrs. Judson required a change of climate, and she returned to the United States, where she did much to further the cause of missions by visiting several of the large cities, and relating what she had witnessed while in Burmah. After remaining in this country a few months, during which she wrote the History of the Burman Mission, her health improved, and she, in company with Mr. and Mrs. Wade, sailed for Burmah June 22, 1823. Previous to her visit to this country, her labors had been so efficient that Mr. Judson, in speaking of her departure from Rangoon, compares it to having his right arm amputated and his right eye extracted. She had learned the Siamese language, and translated a portion of the Scriptures and a tract into the same, in addition to teaching, receiving female visitors and inquirers, etc.

During Mrs. Judson's absence, Dr. Price, a missionary physician, arrived in Rangoon, and reports of his medical skill having reached the "golden ears," he was summoned to Ava. Although much against his wishes, Mr. Judson was obliged to accompany him as interpreter. At Ava Mr. Judson boldly announced that he was a teacher of religion, and numerous opportunities were afforded him of introducing the Christian religion to different members of the royal family and other persons of distinction, and among them he found some who listened with interest. Upon one occasion while in the royal presence, surrounded by officers of State, he was commanded to give them an example of his preaching, which he did with some hesitancy. To the question, "What have you to say of Gaudama?" he replied that he considered him a wise man and great teacher, but not a God. Circumstances seeming to favor it, he decided to remove to Ava, and establish a mission there. For this purpose the emperor gave him a piece of land on which to build a house. The prospects before the mission now seemed very encouraging. The missionaries were regarded with favor at court, and this, for the time, removed all fears of persecution, and the return of Mrs. Judson, accompanied by Mr. and Mrs. Wade, gave a new impetus to the work.

M. L. H.

—He who receives a good turn should never forget it; he who does one should never remember it.



## SHIP LABOR IN ENGLAND.

BY WM. INGS.

DURING the quarter ending June 30, reading matter, as follows, has been placed on vessels sailing from Southampton; viz., 1,453 English, 74 French, 159 German, and 207 Danish, Swedish, and Dutch periodicals; also 7,026 pages of tracts in the English language, 9,066 in German, 1,798 in Swedish, 1,052 in Danish, 164 in French and Italian. Total number of periodicals, 1,893; pages of tracts, 19,176. A portion of these publications were sold, for which \$32.08 were received; also \$1.88 was received on donations. No. of ships visited, 157.

## ITEMS OF INTEREST.

The ship Durham, loaded with wheat from San Francisco, had received publications from our tract-distributor at that place. On its arrival here we found the crew much interested, especially in the writings of Sister White.

A large steamer on the P. and O. line, to the East Indies, received packages of our publications, which were read with deep interest by both passengers and crew. On her last voyage they desired more reading matter. The steward gave me two shillings six pence to help in the work, and said he would see the captain and others and ask them to contribute toward the same object.

The steward of a steamer sailing to the Brazils gave the papers and tracts to the natives of that country, and did not have enough to supply the demand.

A captain of an English vessel bought a few copies of the *Signs*, and was so much interested that he took over \$6.00 worth of books.

Some copies of the *Signs* and some tracts were placed on a ship in San Francisco, and were read by all on board. The captain is fully convinced that the seventh day is the Sabbath, and speaks in the highest terms of Sister White's writings. He is an earnest man. I sold him over \$5.00 worth of publications.

I visited a ship which supplies lighthouses with oil. The captain bought some papers, attended one meeting at Ravenswood, and was much interested in Bro. Loughborough's discourse. He expressed a wish to help us by placing our publications in the fifty-seven lighthouses which he was to visit. Accordingly he left us, taking with him fifty-seven packages of reading matter, and promising to visit Ravenswood on his return in one year from that time.

I placed four packages of publications on a steamer bound for the East Indies. Two of the packages were intrusted to persons who would hand them to others, and two were retained for the ship. These were read with eagerness. One man, a Frenchman, was so pleased with *Les Signes* that he wrote to Bro. Andrews and wished to become a subscriber. The steward who related these facts treated me with great kindness. He gave me two shillings six pence toward the work, and pressed me to dine on the ship.

A captain of a small sailing vessel, which runs between this port and the Isle of Wight, since reading our publications, has quit the use of tobacco and intoxicating drinks, overcome the habit of using profane language, and is now a praying man. He says he is much troubled about the Sabbath question; that it is no use to attempt to serve God, and, at the same time, trample his Sabbath under foot. He bought *Thoughts on Revelation*, *Ministration of Angels*, *Eleven Sermons on the Sabbath and Law*, and became a subscriber for the *Signs* and *Instructor*.

These are some of the items of interest since my last quarterly report. Truly the Lord is blessing the work, for which my heart responds with gratitude, and in consequence of which I feel a greater desire to be useful in my Master's vineyard.

## RELATION OF THE MINISTER TO THE T. AND M. WORK.

BY ELDER B. L. WHITNEY.

THE work of the ambassador of Christ is not confined to his public labor as a minister or teacher of the gospel, but includes an active and practical interest in whatever pertains to the advancement of the cause of God. He should become practically acquainted with the various departments and branches of the work, that by his personal interest in it, and devotion to it, he may become an "example to the flock." Paul in his letter to Titus exhorts him, "In all things showing thyself a pattern of good works." He also instructs Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." And again, in his epistle

to the Colossians, he refers to his own experience: "Teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

These scriptures strikingly illustrate the importance of such a practical education on the part of the Christian minister, as shall enable him to be an example of good works to those for whom he labors; and they also fully accord with many other scriptures which enforce the same idea. The obvious conclusion from this is, that in proportion as this principle is recognized and acted upon by the minister, will prosperity and success attend his labors.

Applying this principle to the T. and M. work, we see illustrated the great responsibility resting upon those who labor in word and doctrine for its success. This is one of the important features of our work. Our brethren everywhere look to those who stand in the relation of teachers for instruction and guidance concerning the manner in which it should be done.

It is necessary that our ministers should become intelligent in the workings of the system, and have a practical acquaintance with it, that they may be able to impart such instruction and give such counsel as may be needed for the successful prosecution of the work.

But not simply on this account does the minister need acquaintance with the missionary work; for it is important to him that he should not only understand the principles of the system, but put them in practice in connection with his more public ministry. The laborer who is most deeply imbued with the missionary spirit, and who enters most fully into the practical work of the tract society, will be the most efficient in winning souls to Christ. His precept should be sustained by his example, as he labors among the churches to inspire zeal and earnestness in this branch of the work.

The success of the missionary effort will depend, therefore, very largely upon the attitude of our ministry toward it. If the minister shall, by example as well as by precept, impress upon the brethren the importance of personally engaging in this work, if by his own influence he shall bring them to feel that he is heartily in sympathy with it, he may not only do much to encourage those who are already laboring, but to stimulate others who at present take no active interest in it.

For the reasons named, the recent action of our ministers generally, in becoming agents for the T. and M. society, and relinquishing to the society the profits they have heretofore received on the sale of books, will, it is believed, prove a source of great good in that it gives evidence of an earnest purpose to co-operate with the society in advancing its practical interests.

We are confident that when our ministers become fully informed in reference to the T. and M. system, and able to give such instruction to officers and members as they need to enable them to discharge their duties successfully, we shall see an impetus given to this branch of the work which we have not as yet witnessed.

## MICHIGAN T. AND M. SOCIETY.

THE quarterly meeting of Section 1, Michigan T. and M. Society, convened at Battle Creek, July 25, at 3 P. M., and was conducted by the President, Eld. M. B. Miller. Prayer having been offered by Eld. H. W. Decker, the minutes of the previous meeting were read and approved. A partial report of the labor performed in the section during the quarter ending July 1 was then presented. On account of sickness and other unfavorable circumstances, reports had not been received from two districts.

The meeting was favored with the presence of Eld. White, who made interesting and instructive remarks, in which he said that the blessing of God has attended the T. and M. work from the beginning, and that there remains no doubt whatever respecting its success. Remarks were also made by others present.

Eld. Miller introduced the subject of presenting books and periodicals to libraries and reading-rooms, and recommended that the districts in the section should be canvassed for the purpose of learning where such publications would be received with favor and profit. Other points of interest to the society were spoken of, but as most of the directors were absent, no definite action respecting them was taken.

On motion, Dr. J. H. Kellogg and Elds. L. McCoy and A. W. Bartlett were appointed a committee to consider the matter of supplying the Sanitarium with our publications.

The second Michigan camp-meeting having been appointed to be held at the usual time for the next local

and district quarterly meetings, it was also moved and carried, that these meetings be held two weeks in advance of the usual time, so as to provide the required reports for the State annual meeting, to be held in connection with this camp-meeting.

On motion, meeting adjourned to call of Chair. A report of the labor performed in this section will appear in connection with those of the other sections.

M. B. MILLER, Pres.

MARIA L. HUNTLEY, Sec. pro tem.

## T. AND M. WORK IN NORWAY.

THE tract society has, during the past quarter, consisted of 57 members. Of these, 28 have been active. They have sold 876 copies of *Tidernes Tegn*, 30 pamphlets, and 26,032 pp. of tracts. They have distributed 123 papers, 2,064 pp. of tracts, written nine letters, and visited 12 families. Receipts, \$50.98; on hand in the treasury, \$12.03. They send *Tidernes Tegn* to 108 trial subscribers at the beginning of this new quarter.

J. G. MATTESEN.

## NATIONAL T. AND M. SOCIETY OF GREAT BRITAIN.

THE following is the report of this society for the quarter ending July 1, 1880:—

No. of members,	30
" " reports returned,	23
" " families visited,	2,651
" " letters written,	421
" " " received,	176
" " new subscribers,	18
" " ships visited,	157

The amount of reading matter distributed is as follows:—

No. of pages loaned,	45,119
" " " given away,	21,472
" " " sold (tracts),	20,333

Total,	86,924
" " periodicals sent by post,	1,834
" " " distributed otherwise,	2,931

Total,	4,765
Book sales,	\$35.50
Donations,	3.00

Total, \$38.50

J. N. LOUGHBOROUGH, Pres.

A. M. LOUGHBOROUGH, Sec.

## MICHIGAN T. AND M. SOCIETY, SEC. NO. 2.

THE quarterly T. and M. meeting of Section No. 2, Michigan Conference, was held in the tent at Fenton, Sunday afternoon, July 25, 1880. Eld. J. O. Corliss presided, in the absence of Eld. E. R. Jones. E. P. Daniels was chosen Secretary pro tem. The meeting was called to order, and prayer was made, after which Eld. Corliss made some stirring and interesting remarks upon the utility and practicability of the missionary work, in which he clearly defined the solemn responsibility resting upon those who profess to be light-bearers in the world. It is to be regretted that there were so few present. Bro. Woodhull, of Linden, was the only director present; hence nothing in the way of business could be done. The quarterly reports, which will be embodied in the report for the State, give a better idea of the interest felt in active missionary labor, than one would get by judging from the number of missionary workers present. Many were kept from attending on account of harvesting.

J. O. CORLISS, Pres. pro tem.

E. P. DANIELS, Sec. pro tem.

## MAINE T. AND M. SOCIETY.

THE State quarterly meeting of this society was held in the tent at Clinton, July 18, 1880, at 1 P. M. President in the chair. Meeting opened in the usual manner, by singing and prayer. The minutes of the previous meeting were read and approved. The amount of labor performed during the quarter closing June 30, is as follows:—

No. families visited,	180
" letters written,	260
" new subscribers obtained,	55
" periodicals given away,	1,888
" Annuals given away,	9
" pages tracts given away,	8,330
" " " loaned,	2,137
" books furnished to libraries on vessels,	120
Money rec'd from Dist. No. 1,	\$11.79
" " " " " 2,	24.92
" " " " " 3,	84.32
" " " " " 5,	17.67

Total amt. rec'd,	\$138.70
Amt. rec'd on reserve fund,	\$9.00
" " " one-third,	20.48

Remarks were made by several of the brethren. Voted to adjourn sine die.

R. J. GOODRICH, Sec. J. B. GOODRICH, Pres.

## AN INTERESTING CASE.

BY ELDER W. H. LITTLEJOHN.

THE following is a letter written to me by a gentleman who has finally come into the truth as a result of my discussion with the *Statesman*. To my mind the letter is particularly interesting, as illustrating the impossibility of one having received the light to find satisfaction in anything but obedience and association with those who are employed in giving the last message. He says:—

DEAR BRO. LITTLEJOHN: I was among the first subscribers to the *Christian Statesman*. The editor was an esteemed minister of the Reformed Presbyterian church, of which I was a member for over twenty-five years. The discussion that sprang up between the editor and yourself interested me very much, and I watched its progress with deep interest. I wrote to you for the REVIEW containing your last rejoinder. You very kindly informed me that you could not obtain the REVIEW, but you sent me the complete discussion in book form, besides sending me the REVIEW for some time. I read them, and from time to time sent to the Office for more light. Although struggling hard to hold on to the traditions of the church, I was soon convinced with regard to the Sabbath, but not until I had read all I could get, for and against. The nature and destiny of man, and kindred questions, next arrested my attention. Oh, how I was surprised that with the blessed Bible in my hands from my infancy, I had been the victim of erroneous teachings, in consequence of reading the Bible through theological spectacles. I did not know what to do or think. I was ignored by my brethren in the church, and cast out, because I took "the word of God as the only rule to direct me how to glorify and enjoy him."

I went to hear a first-day, or rather no-day, Adventist. From him I learned something of the immortality question and baptism by immersion, and was baptized into first-day no-dayism, protesting that I believed the seventh day was the Sabbath, still. Eld. Brown told me that that was a mere matter of opinion, and I could join them and sign the covenant to obey the Bible and keep the faith of Jesus. This I did, and still I was not satisfied. I found myself at war with their views on the law, and the Sabbath especially, also on the age-to-come, Satan, and kindred questions, such as the non-resurrection of the wicked; and in my inmost heart I thought I had not made much of a change for the better. I saw in Eld. Andrews' book on the Sabbath that there was a paper called the *Sabbath Recorder*, published at Alfred Center, N. Y. I subscribed for it, and with the REVIEW and *Signs* I was getting farther away from that kind of Adventism, and beginning to see the relation these doctrines have to each other and to the divine word.

But to be brief, in January, 1879, I wrote to have my *Recorder* stopped, as I was too poor to pay for it. I added that I was satisfied of its position on the Sabbath, and also requested prayers in my behalf; for I was in a dark condition, believing that the wicked one did not care how orthodox our faith was, so long as we were disobedient; and how to follow my convictions of duty, with friends and kindred, wife and children, all opposed, I could not see. A week afterward the *Recorder* came again, with a card stating that some brother would send it for another year at his own expense; he also sent a package of tracts. This was in January. Shortly after that I received a postal card from a lady in Erie Co., Pa., stating that she obtained my address from the REVIEW Office, and wishing to know how many Sabbath-keepers there were in Philadelphia, and how many *Instructors* they took, if any. I wrote her that I did not know of a Sabbath-keeper in Philadelphia, nor had I ever seen either a Seventh-day Adventist or a Seventh-day Baptist in my life that I knew of.

This sister sent my letter to Eld. Whitney; and Elds. Andrews and Whitney came to Camden, N. J., and sent Bro. Boynton and Frost over to Philadelphia to find me. They came, and talked the matter over with me. I urged the inconvenience of obedience, and kindred devices invented of Satan when we are about to obey the law of God; but at last I yielded, shut up my place of business, and went over to Camden to observe my first Sabbath according to the commandment. There, in company with Elds. Andrews, Whitney, Orcutt, and others, I took my stand for the Lord's holy Sabbath, and bore my testimony in the presence of Eld. Morton, who had once been a minister of the same church of which I was a member. I have learned that to obey is better than sacrifice. I will not speak of the reproach; it is not worthy to be mentioned. I have since spent happy Sabbath days.

There is a band of brethren and sisters in Camden who are trying to be faithful; and we have a good Sabbath-school and vigilant missionary society. We have had some trials, but the dear Lord has been with us. Eld. Sanborn visited us, and I was baptized into the faith by him. We keep up communication by letter, and in the absence of an elder I have been appointed leader. So, dear brother, here I raise my Ebenezer and say, "Hitherto hath the Lord helped me," and he will help us if we hold fast our confidence to the end. This, by his grace, I have made up my mind to do, keeping up my connection with the true Vine.

May the dear Lord bless you, my dear brother, for being instrumental in turning my feet away from trampling on his Sabbath, and may his Spirit still guide you, and his rod and staff comfort you, till we finish our course with joy, and obtain that crown that is laid up for all them that love his appearing.

## MOURN NOT.

O MOURNER, mourn not vanished light,  
But fix your fearful hopes above;  
The watcher, through the long, dark night,  
Shall see the daybreak of God's love.

A land all green and bright and fair,  
Lies just beyond this vale of tears,  
And we shall meet, immortal there,  
The pleasures of our mortal years.

He who to death has doomed our race,  
With steadfast faith our souls has armed,  
And made us children of His grace  
To go into the grave unharmed.

The storm may beat, the night may close,  
The face may change, the blood run chill,  
But His great love no limit knows,  
And therefore we should fear no ill.

Dust as we are, and steeped in guilt,  
How strange, how wondrous, how divine,  
That He hath for us mansions built,  
Where everlasting splendors shine.

Our days with beauty let us trim,  
As Nature trims with flowers the sod;  
Giving the glory all to Him,—  
Our Friend, our Father, and our God.

—Alice Cary.

## 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

## NORTHERN EUROPE.

RIBE, DENMARK.

IN company with Bro. Brorson I came to Jested, near Ribe, June 14. Here are four sisters who love the truth; they received us kindly. We held two meetings in Wilslev and one in Hillerup, two adjacent towns. This part of the country is densely populated, and most of the inhabitants understand very well how to manage in temporal matters, but they have very little interest in religion. Their religion consists principally in outward forms and ceremonies,—celebration of christening the child, confirmation, the wedding, and the funeral. These are celebrated with excessive eating and drinking. Through these four ceremonies, people come into the world, and go out of it as Christians. The priest performs the clerical part, and the baker, cook, and butler the rest.

There was a funeral in Jested while I was there. All the people in town were invited. At nine in the morning they commenced eating and drinking and smoking, and continued, with short intervals, till nine in the evening. The priest and deacon were present, and sanctioned the whole affair. This priest is very rich, and has the largest farm in town. In the funeral sermon no remarks were made about living a Christian life, nothing was said concerning a resurrection, an immortal soul or spirit, nor even concerning a future life. The priest probably had no faith in such things. He remarked that we all must die. He stated that the man who was now dead had managed his farm ably, and that his wife had been an efficient housekeeper; yet they had made some financial mistakes, otherwise they might now have possessed still more property than they did.

Sunday we had two meetings; one in Farup, and one in Ribe. Farup is Bro. Brorson's birthplace. In the cemetery lie his parents, side by side. Two iron crosses were placed on their tombs, bearing this inscription: "For here we have no continuing city, but we seek one to come." Our meeting was in the inn close by the burying-ground. Bro. B. seems to be acquainted with most of the people, and is generally well liked by them. About one hundred and twenty persons accepted his invitation to attend meeting, and listened with marked attention, the falling tear showing that they were not altogether unsusceptible to the religion of the Bible.

We had hired a hall in the city of Ribe, and advertised the meeting. About seventy persons came into the room, but half of them left before the meeting was out, not caring to hear anything from the Bible. The most of those who remained were from the country. The cities in Denmark are mostly given to their idols.

Monday, before leaving town, we went into the cathedral. It is a huge monument from Catholic times. It was built in the beginning of the thirteenth century. On the top of the tower is a gallery one hundred and sixty-four feet from the ground, where we enjoyed a splendid view. The walls inside were covered with paintings. Prominent among these were those of all the bishops, one of whom was named Brorson. Our Bro. Brorson, who is now in a humble way trying to hold up the light of truth here, is probably somewhat related to this bishop.

There was also a large painting representing the Judgment. On the left of the Lord, below, were fearful looking demons wrestling with the lost, and trying to push them into a sea of fire. On the right were a great multitude of naked men and women—frail-looking beings. The painter had not understood the words of the apostle,

"That being clothed we shall not be found naked;" and "It is sown in dishonor: it is raised in glory; it is sown in weakness; it is raised in power."

But the most interesting object in this old cathedral was the baptismal font. It evidently stood in the same place where it had been placed when the church was built, and to this fact the church official testified. It was cast of metal, about six feet deep, and three feet in diameter. It stood on four feet, with a fireplace underneath it, so that the water could be warmed. Here we have good evidence, that immersion was practiced in the church at least thirteen hundred years after Christ. This is in harmony with what Bro. Andrews relates from Switzerland. Luther says in his Larger Catechism, Part IV. sec. 23, that the act of baptism consists herein, "that we are immersed in the water until it closes over us, and again drawn forth therefrom." I never before could understand how Luther could write thus, if he himself used sprinkling for baptism; but it appears now that immersion was used in the church even in his days, which makes it all harmonious.

Afterward, when sprinkling was introduced, they had affixed a large plate of brass on the top of said baptismal font. This was of course shallow, and contained little water. It reminded us of the superficial religion which in later days has supplanted the old-time faith. The church has departed farther and farther from the commandments of God, and introduced the doctrines and traditions of men instead.

After this we had meetings in South Farup, Hillerup, and Wilslev, and on the Sabbath we gathered around the Lord's table with the friends in Jested. A small church has been organized, with six members. They are devoted, and love the truth. They pledged \$8.30 (31 Kroner) s. n. for the quarter. Bro. Brorson will remain some time to labor in this vicinity. His permanent address will be Jested, Ribe, Denmark.

CHRISTIANA, NORWAY.

After a two-days' journey, I again met my family and brethren in Christiana. Bro. Jaspersen labored faithfully during my absence, and the outside interest is still good. He left us July 6, on his way to Denmark, accompanied by his wife and Sister Anna Rasmussen. Our prayers follow them, that God may bless their labor in the truth.

July 3 we had quarterly meeting, in which sixty-six brethren and sisters took part. The Lord came near to us, and blessed our hearts as we celebrated the ordinances. Six dear souls were baptized on the previous evening. Two brethren have gone to America, and one has been excluded.

The Sabbath-school report for this quarter is as follows: Average membership, 100; present in their classes, 79; donations, \$4.23; expenditures, books for poor children, \$1.17. A good interest is manifested in the school.

In Sweden the cause is onward. The Lord has mercifully strengthened Bro. Rosqvist, and blessed his labors. Two more have been baptized, and many doors are open for future labor. Bro. Olsen writes from Soderhamn that two persons have commenced to obey the commandments of God, and one brother has been baptized.

J. G. MATTESON.

Christiana, Norway, July 13, 1880.

## PROVINCE OF QUEBEC.

OUR time has been occupied in holding very interesting meetings at Dixville, Bolton Glen, and East Richford, in calling on scattered brethren in Broom, North Sutton, and Shefford, and in visiting French Baptists with whom we became acquainted at Grande Ligne mission nearly thirty years ago. God has blessed in speaking. Many have been encouraged, and we have rejoiced in seeing several '44 Adventists enjoy and respond to the spirit of the third angel's message, and manifest a desire to receive the whole truth for these times.

We spent the fast-day with the church at South Stukely. God graciously drew near to his people, who were greatly revived and built up. A. C. AND D. T. BOURDEAU.

July 27.

## NEBRASKA.

Dist. No. 4.—At the district meeting held at New Era, July 17, 18, the good Spirit of God was present, and also on the fast-day, the 24th, a spirit of consecration and faith and joy in God rejoiced our hearts.

On account of ill health, we cannot at present pitch our tent. GEO. B. STARR.

New Era, July 25.

Genoa, July 27.—We closed our meetings at St. Edwards July 19. Three commenced to keep the Sabbath, and we hope that others who are interested will yet obey. We sold three dollars' worth of books and tracts, and obtained one subscriber for the REVIEW. The interest was not sufficient to demand our staying longer with the tent, but we intend to follow it up as we have opportunity.

We commenced meetings at Genoa, twelve miles from St. Edwards, July 22. The interest is good at present. Our congregations average about one hundred and fifty.

R. C. PORTER.

D. NETTLETON.

Humboldt and Eagle.—July 17, 18, I spent with the Humboldt church. We held meetings in a grove prepared for this purpose, one mile from town. On Sunday



a fair congregation listened attentively to discourses on the signs of the times and the change of the Sabbath. I was at Eagle July 24, 25. The T. and M. society meeting was held at the time and place of appointment. On account of the hurry of grain harvest, but few were present from abroad; yet there was a good attendance from without, and a deep interest was manifested. In the evening we assembled at a school-house near by, which was filled to its utmost capacity, and a large number stood at the windows to listen. I trust some of the "good seed" sown at these places has fallen upon "good ground."

CHAS. L. BOYD.

## KANSAS.

*Northern Kansas Tent, Ballard's Falls, July 20.*

The interest at this place is still increasing. Our congregations have been larger the past week than at any previous time during the meetings. Five families have commenced the observance of the Sabbath since our last report. On first-day one was baptized, and seven united with the Hanover church.

L. D. SANTEE.  
JOSEPH LAMONT.

## NEW YORK.

*Cassville, July 27.*—Our congregations and the interest here have increased from the beginning. Considerable prejudice exists, but it is partially giving way.

The Baptist minister gave a very smooth discourse against us last Sunday, and we understand that next Sunday he intends to expose Adventism from its origin. We shall try, however, with the help of God, to present the truth and denounce error. We wish to be remembered.

T. M. LANE.  
J. Q. FOY.

*Tent No. 4, Keene.*—We closed our meetings at this place last evening, having continued them since June 11. The attendance has been quite good. Five have decided to serve the Lord, four of whom desire baptism. Three of these are children of Sabbath-keepers; the remainder have just commenced keeping the Sabbath. Others are deeply convicted. Our last meeting, especially, was characterized by solemnity and very deep feeling.

A weekly prayer-meeting has been started; and as we are to pitch our tent but a few miles away, we design to visit them occasionally, and we confidently hope to see others take a decided stand for the truth.

One evening the past week was devoted to exercises by the health and temperance club. These were interesting and instructive, and seemed to be appreciated by the large audience present. Quite an addition was made to the club, which now numbers about sixty members. Only twelve of this number are Sabbath-keepers, showing that a lively interest is felt in this work among those not of our faith. Monthly meetings of the club are to be held in future.

Our book sales have not been large (about \$6.00), and we have taken but few subscriptions for our periodicals, but we have distributed nearly three thousand pages of books and tracts, besides a large number of *Signs* and other papers. We have received \$13.00 in cash donations.

We wish to express our thanks to the friends who have responded to our call for *REVIEWS*, *Signs*, etc. Many have been eagerly taken here, and we have quite a supply for use at our next place.

We expect to commence meetings at Jay, a small village about nine miles from here, July 31. Our address, for the present, will be Jay, Essex Co., N. Y.

July 26. E. W. WHITNEY.  
M. C. WILCOX.

## WISCONSIN.

*Humburd, July 28.*—We have held twenty-six meetings here. Six have determined to obey the truth, and others are deciding. The interest is still good. From sixty to over one hundred attend our meetings. Our wants are nearly all supplied now, though our expenses at the first were quite large. We have received \$2.00 donations, and sold books and tracts to the amount of \$6.00.

T. B. SNOW.  
T. D. WALLER.

*North Freedom, July 22.*—The interest here is steadily increasing. The ministers of the place have begun public opposition, but the course pursued is of such a nature as to disgust the people, and even their own members, so that instead of going to hear their ministers review us, they come to the tent.

We are now in the midst of the Sabbath question, and a number seem quite interested. We hope and pray that God will bless the truth, and lead the honest to understand and obey it.

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

## INDIANA.

*Tent No. 3, Zionsville.*—The interest here is increasing. We held our first Sabbath meeting the 24th inst. There were forty-five present, some of whom observed their first Sabbath. On Sunday the M. E. minister preached a sermon on the Sabbath question, which we reviewed last evening before a large congregation, with good effect. Bro. Henderson has left us to join tent No. 1. We

have invitations to visit nearly every day, and the people remember our wants by bringing food to the tent. Brethren, remember tent No. 3.

W. W. SHARP.  
VICTOR THOMPSON.

*Tent No. 2, July 30.*—Five began the observance of the Sabbath at Mt. Summit while we were there with the tent, two of whom have decided to be baptized and join the church at Mechanicsburg. We sold \$20 worth of books while we were there, and obtained one subscription for the *REVIEW* and two for *Good Health*.

We began meetings at Greensboro, Henry Co., last Sabbath evening, and up to date have held seven meetings. The last three evenings our congregations have averaged about two hundred. There are many spiritualists and deists in the place, yet all classes are friendly. We hope for good results.

J. M. REES.  
WM. COVERT.

## MICHIGAN.

*Fenton, July 26.*—Meetings are still progressing at this place, with fair congregations. The interest manifested by those regular in attendance decides us to remain another week. Nine were baptized Sunday afternoon. The Spirit of God was present. The scene was an impressive one. We have good reasons to think others will go forward soon. We have had no open opposition as yet. Our hope and courage are good, and we ask our brethren to pray for us.

J. O. CORLISS.  
E. P. DANIELS.

*Fowler and Arcadia.*—I labored at Fowler, Clinton Co., two weeks after Eld. Wilbur was called away. After harvest, the interest increased, but this has been a hard field. Two have commenced the observance of the Sabbath, and others are investigating the truth.

Since our meetings commenced in Arcadia, twelve have taken a stand for the truth, and we trust that others, who are investigating, will soon follow their example. This is a good field of labor, and the Lord has greatly blessed while trying to present his word.

L. A. KELLOGG.

*Allegan County.*—Since my last report, the sickness and death of my father, and a variety of other causes, have prevented me from laboring much in the ministry.

The way seems to be opening more favorably now, however, and I hope in the future to be able to spend more time in the field. Up to the present writing, my efforts have, for several months, been confined to the churches of Allegan and Monterey, and to the holding of a few experimental meetings in a new field in the vicinity of Abonia. After one more effort I shall decide whether the prospects in the latter place are sufficiently encouraging to warrant a continuation of the meetings.

I attended the recent quarterly meeting in Monterey, where, though the meeting was small on account of the harvest which was then being gathered in, we enjoyed some of the blessing of the Lord.

I now expect to visit the churches of Clyde and Douglas on the lake shore, in order to hold meetings with them on the coming Sabbath and Sunday, July 31 and Aug. 1.

W. H. LITTLEJOHN.

## ILLINOIS.

*St. Anne, July 25.*—Our church observed July 24 as a day of fasting and prayer. There were twenty-five persons—men, women, and children—in attendance at our meetings and Sabbath-school. Our school has a membership of nineteen, and during the past quarter had an average attendance of fifteen. As fifteen of the scholars are members of our church, I think this is a pretty faithful record for our small company.

We hope to meet Bro. and Sr. White at our camp-meeting.

B. R. NORDYKE.

*Danvers, McLean Co., July 28.*—This is a place of about four hundred and fifty inhabitants, and is situated twelve miles west of Bloomington. Commenced meetings here July 1. Our congregations range from twenty-five to two hundred. Have canvassed the subjects of the coming of the Lord and the Sabbath. While presenting the claims of God's holy law, we have also tried to present Jesus, the sinner's friend. We have good reason to believe that some will obey. The language of our hearts is, "More love, O Christ, to thee," and a deeper sense of the exceeding sinfulness of sin.

J. F. BALLENGER.  
E. O. HAMMOND.

## MINNESOTA.

*Labor among the Churches.*—From June 26 to July 3, I was with the church at Round Grove. For several months this church had held neither Sabbath-school nor meetings; but I assisted them to re-organize a Sabbath-school, and with much unanimity they selected a brother to lead their meetings. I obtained two subscribers for the *REVIEW*, four for the weekly *Instructor*, and one for the Home Hand-Book of Domestic Hygiene. This company needs the prayers of God's people.

The 9th and 10th of July, I was with the Sabbath-keepers of Silver Lake and Winsted. On the Sabbath, we had a Sabbath-school, which was followed by preaching and a social meeting. The Lord was present by his Holy Spirit.

Two subscribers were obtained for the *REVIEW*, and two for the weekly *Instructor*.

Sabbath, July 17, I was at East Hutchinson. In the Sabbath-school, preaching service, and social meeting, the Lord gave us a rich blessing. The brethren here have the spirit of confession, and, I trust, are anxious to forsake every evil way.

I was with the church at New Auburn on the 24th. After the usual morning meetings, we held, in the afternoon, a special meeting with reference to the fast, and Eld. White's article on "Fasting and Prayer" was read. Then followed a season of prayer, in which nearly all the brethren and sisters present took part. Recently, interested ones have been attending meetings with this church.

May the Spirit of the Lord rest upon all the churches.

H. W. BABCOCK.

*Rochester, July 23.*—We pitched our sixty-foot tent on a beautiful spot in this city, and commenced meetings the evening of the 21st. Although the circumstances were unfavorable, about two hundred were present, and last evening our audience numbered two hundred and fifty. We have seen the hand of the Lord in the work thus far; and as the people already seem interested, we believe God has many people in this place.

As much time and means have been expended in preparing this field for the work, we earnestly desire the prayers of the brethren that wisdom may be given to direct in presenting these solemn truths.

L. H. ELLS.  
N. BATTIN.

## PENNSYLVANIA.

*Lawrenceville, Tioga Co., July 26.*—We have discussed the Sabbath question, and given two discourses on the nature of man. Several have decided to keep the Sabbath, and we hope for more. Two ministers from other places are advertised to preach on the Sabbath question this week. The Methodist minister of the place made a faint effort to prove Sunday sacredness, but failed to satisfy his own members. Our trust is in God, and we believe he is with us. To his name be all the praise.

J. W. RAYMOND.  
F. PEABODY.

*Tent No. 3, State Line Mills, July 26.*—Since our last report, the interest here has greatly increased. Last Sabbath the brethren from Portville, Smethport, and Port Allegheny attended our meeting, and rendered timely aid. On Sunday we had a large congregation, the people coming from miles around, and the best of attention was paid to the word spoken. There were two opposition meetings at the same hours, but they were very thinly attended. Twelve are now keeping the Sabbath as the result of our effort here, and others are deeply interested. Four of the twelve were formerly Catholics. They are French Canadians, and promise to be very useful.

Brethren, pray for us, that the Lord will still bless us.

J. G. SAUNDERS.  
EDGAR RUSSELL.

## OHIO.

*Litchfield, July 28.*—We have partially organized a church here of thirteen members. The most of the time for the past twenty-eight years, Father James has stood alone, as a sentinel of light to this people; now his heart is filled with joy to see his good wife, and others, join him in his march to the kingdom. To-day six followed their Lord in baptism. It was a solemn occasion, and made a good impression upon the many who witnessed the scene. About twenty are now keeping the Sabbath. The interest is increasing. We may remain here some time yet. The Sabbath-school interest and other matters pertaining to the cause are being looked after. Pray for us, that our work may be wrought in God.

Bro. Sprinkle has been with us, and is good help.

R. A. UNDERWOOD.  
J. C. BARTLETT.

## KENTUCKY.

*Cross Roads, Breckenridge Co.*—We left the tent on the 14th inst., to attend our quarterly meeting held at the house of R. G. Garrett, near Shepherdsville. This was one of the largest gatherings of Sabbath-keepers we have ever had in the State. One team came over a hundred miles, and others from thirty to sixty miles. Many of our people are isolated, and these are the only meetings they can attend; hence they prize such privileges highly. At this meeting two were baptized.

The interest in the Sabbath-school work is still increasing. The Secretary of the S. S. Association being absent from the State, Lulu Osborn was elected to that office, and to her, at Shepherdsville, Ky., all business pertaining to this branch of the work should be addressed. Nearly \$4.00 was raised to buy Sabbath-school appliances. A good degree of interest was also manifested in the T. and M. work. On account of failure in crops during the last two years, our brethren are financially embarrassed, and hence could not raise large sums of money.

On the 20th we returned to the tent, at Cross Roads. The interest in the meetings is increasing. Last evening, the 21st, about four hundred were present. The truth is beginning to take hold of the people, but it is hard to

tell much about the results, as there are so many just on the point of deciding. In the South it takes at least twice the labor to get the people fully into the truth that it does in the North.

We intend to stay here as long as it seems duty. May God give power and force to his truth.

S. OSBORN.  
R. G. GARRETT.

#### DAKOTA.

*Tyndall, July 26.*—The interest here is still good, though the attendance has decreased some now that harvesting is coming on. The number of those who are keeping the Sabbath is not as great as we had hoped for, as some who gave us encouragement that they would keep it have failed to do so; but others are coming in to take their places. Our Sabbath meetings are good. Last Sabbath there were nine in the adult class in the Sabbath-school, and eight in the children's; and these did not include the Russians, who were at Milltown, to meet with other Russian brethren. An interest is being created among the Russian Baptists in this vicinity, who were to have a meeting yesterday for the special purpose of examining the Sabbath question. Have not heard the result. We remain another week to further develop the interest.

S. B. WHITNEY.

#### MAINE.

*Limestone, July 26.*—Since our report of July 15, we have continued our meetings here. The next Sunday after Eld. Rideout was here, a Congregationalist minister preached an opposition discourse at a school-house near by, and last Sunday (yesterday) a Methodist minister, the one who opposed Brn. Corliss and Webber so hard at North Windham, was here and preached on the Sabbath question and on the punishment of the wicked. Bro. R. S. Webber reviewed him at six o'clock, with freedom and good effect. The Methodist minister is still here, and preaches against us again this evening.

The people are very much stirred over the Sabbath question. Five have decided to keep the Bible Sabbath, and quite a number more are "almost persuaded." We shall remain here as long as the interest demands.

S. J. HERSUM.

#### MISSOURI.

*Labor among the Churches.*—I have recently spent nearly three weeks in Missouri, laboring at Union Point, Rockville, Nevada City, Sedalia, and Green Top. Have given nearly thirty discourses, and the several investigations held where difficulties existed have been attended with good results. The brethren seemed very glad of the labor bestowed, and anxious for instruction, leaving their work in the busy season and spending day after day listening to the word.

At Union Point a few of the brethren had assumed an antagonistic position in regard to some of the doctrines taught by our people, which had caused considerable friction and trial; but all parties listened candidly to my discourses, and our meetings closed with a spirit of confession in our midst and with tears and expressions of mutual love.

At Nevada City a few had pressed the testimonies in a manner to injure their influence, and had taken an extreme course, thinking they were doing a good work and showing their zeal for the cause. After an investigation, and the condemnation of their strong and unauthorized movements, most humble confessions were made and a better state of union was reached than had prevailed for a long time previous. One was admitted to the church, a leader was appointed, and we trust the results will be good. We have long been aware that in no way can the influence of the testimonies be more injuriously affected than by over-zealous pressure in their behalf from professed friends. Such a course must be checked, or great injury will result.

At Sedalia we had profitable meetings and quite a good attendance, though the meetings were held in the middle of the week. Nearly all the friends attended. I had not held meetings here since the church was organized, a year ago. There has been a healthy growth during that time, and, considering all things, the church at Sedalia is perhaps the strongest one in the State. One brother who heard all the lectures, has at last taken his stand, and been baptized. I feel much attached to this people, for whom I labored so hard two years ago, and am grateful to God that that labor was not in vain.

I intended to come directly home from Sedalia, but I learned that a Methodist minister, Presson by name, was holding meetings in the vicinity of the little company near Green Top, Mo., which had been brought into the truth under Bro. Wren's labors. He had made some great boasts of what he would do last Sunday. In his announcement four weeks before, he stated that he would preach on the Sabbath question; that he was going to settle the question forever in the minds of all candid people; and that if he did not do it, he himself would turn and keep the seventh day. He said he made this announcement so early, that those interested could, if they desired, have some one there to take notes and reply. This was the understanding of our people who heard him. Having learned of these and other statements, I thought perhaps it would be well to be present, and see how he managed to "settle the question forever."

I met with our friends on the Sabbath, and spoke to them. Sunday afternoon several hundred people assembled in a beautiful grove prepared for the occasion. I obtained from the proprietor of the ground permission to occupy the stand at the close, and reply. Was also introduced to the minister, and stated to him my purpose to reply. He said he was glad I was there, and as soon as he had finished his discourse he had nothing further to do with the congregation. He made no objection whatever to my replying. His effort was not a strong one in the sense of logic or Scripture proof, though very strong in assertion, noise, and gesture. He hardly attempted to draw an argument from the proof-texts he quoted; he read the ones usually offered on that subject, and made his greatest effort on the "Fathers," whose supposed statements he emphatically indorsed, dwelling with great delight upon quotations from the "apostle Barnabas," "the companion of St. Paul," and the other saintly Fathers and their veracious testimony. But his grand, final argument was on *Sabbaton*. It was truly amusing to hear him ring the changes on this Greek word, and his translation of the phrases in which it occurs, claiming that in all cases where *Sabbaton* is used it should be translated "Sabbath," instead of "week." Many of his brethren were evidently delighted with this new and wonderful translation, such a great improvement upon the wisdom of hundreds of translators who would never dare risk their reputation as scholars for a moment by sanctioning such a rendering. He claimed that he had settled the question forever to the satisfaction of every candid person.

As soon as he closed, I took the stand to reply, but soon found that he was not so willing to let go of his audience as he seemed to be when I spoke with him beforehand. Everything had the appearance of a preconcerted plan to drown us with noise and confusion. He talked aloud, interrupted, and added to the confusion all he could, and so did his leading supporters. They would not sit down when requested, and evidently were determined to hear nothing in reply. I kept speaking as I had opportunity, when finally, seeing they could not well stop me, they retired and left us the field. Quite a number of candid persons remained and heard the reply. He made a most ignoble retreat, when we consider the wonderfully brave and fair challenge to be present, take notes, etc. One interesting item remains to be stated. Two names which were in his class-book have been placed beneath the covenant to keep all the commandments of God.

We think these things will all work for the truth, and that they will show who is ready for fair investigation. We were very happy and pleasant during all the tumult, and thankful that we have a truth which will not suffer by being investigated.

GEO. I. BUTLER.

Ottumwa, Iowa, July 26, 1880.

### Notes of News.

- Queen Victoria has a private fortune of \$25,000,000.
- Gen. Gonzales has been elected President of Mexico.
- Krupp's needle-gun is warranted to kill 200 men per minute.
- During one week in July there were 74 deaths from yellow fever in Havana.
- Recent rain and floods have done great damage to the wheat crop in England.
- A disastrous fire occurred in Buffalo on the 29th inst. The loss is estimated at \$250,000.
- It is estimated that the aggregate circulation of Catholic papers in this country is 228,700.
- The University of Vermont has graduated a class of 20 students, 6 of whom were young women.
- According to the last census, Boston has a population of 363,565, an increase of 71,066 in 10 years.
- The German government, it is rumored, has expelled the Mormon missionaries from that empire.
- The Court of Inquiry has fixed the responsibility for the Tay-bridge disaster on Sir Thomas Bouch.
- The latest strike of which we have seen an account is that of the colored washerwomen of Atlanta, Ga.
- The Russian government contemplates forbidding the exportation of wheat, fearing a failure in the crops.
- Monday, July 25, the steamer *Hazeldean* sunk in the English Channel, and five of the crew were drowned.
- A pleasure steamer on one of the lakes of Switzerland was recently capsized, and 16 persons were drowned.
- A severe shock of an earthquake occurred at Smyrna on the 29th. Several houses were thrown down there and at Barnova.
- It is estimated that on Sunday, July 18, there were 150,000 people on Coney Island, a favorite pleasure resort near New York City.
- All the judges, bishops, and other officials who shared in the ceremony of Queen Victoria's coronation, are now dead. The Queen alone survives.
- For the first time in 600 years, a Protestant, Prof. Bruck, holds the position of rector of the University at Vienna. This looks like practical toleration in Austria.
- The Egyptian obelisk has been safely landed in New York, and now the *New York Sun* suggests that one of the Yucatan pyramids would add variety and interest to our Central Park collection.
- The balance of trade in favor of this country, as shown by the treasury statement of exports and imports for the year just closed, is nearly \$168,000,000, that being the excess of exports over imports.

—Cardinal McCloskey is to have a new house on Madison avenue, New York, near the great cathedral. The foundations are laid, and the house will be ready for occupancy by December, 1881. It will cost \$75,000.

—There is to be a hotel on the top of Mount Vesuvius. Work on it has commenced; and in a few months visitors who so easily ascend on the new railway may spend the night on the mountain, and see the sun rise.

—The question of the division of church and state has just been voted upon in the Canton of Geneva, and the people refused, by a vote of 9,306 to 4,064, to ratify the action of the Grand Council, recommending such division.

In a recent engagement in Cuba, two insurgent officers, a Brigadier General and a Colonel, were killed, the latter of whom was a native of the United States. The insurgent chief, with two of his followers, has surrendered.

—The amnestied Communists have not learned moderation in exile. In the speeches at an entertainment given them by the students in Paris, they demanded a European republic, the annihilation of kings, and a social revolution.

—Among the many epidemics that are ravaging Russia there is one of peculiar prevalence,—that of suicide among students; and the most urgent duty of the newly appointed Minister of Public Instruction is to find some means of putting a stop to it.

—An aged couple residing on an island in the Baltic Sea, lately celebrated their crown-diamond wedding, having been married 65 years. The husband still works daily at his carpenter's bench, supporting his family as he has for two-thirds of a century.

—There are now 350 Christian churches in Burmah, and nine-tenths of the work of evangelization is in the hands of native teachers. Could Mr. Judson and his fellow-laborers have seen this day, how their hearts would rejoice at the bountiful harvest from the good seed sown.

—Is there any significance to this utterance? The new Governor-General of India is a Roman Catholic. And of his appointment, the Rev. J. L. Phillips, of the Orissa mission, in that country, says, "I should prefer a Christian Romanist to a godless Protestant for our chief ruler."

—According to statistics published in a German journal, the whole number of periodical publications in the world is about 23,000; of these Germany has 3,778; England, 2,500; France, 2,000; Italy, 1,226; Austria, 1,200; Russia, 500; Asia, 387; Africa, 50; Australia, 100; and America, 9,129, the largest number of all.

—The British people so strongly oppose the erection of a statue to the Prince Imperial in Westminster Abbey that the idea has been abandoned, and by the permission of the Queen, the memorial is to be erected in St. George's Chapel, Windsor Castle. The Queen, it is said, is so chagrined that she says she will never again enter Westminster Abbey.

—Last week the Afghan question seemed settled. A new Ameer had been chosen, everything seemed satisfactory to both the British and the Afghans, and the British troops were to be withdrawn in a few weeks; but suddenly the news came that the British army of occupation under General Burrows had suffered an overwhelming defeat at the hands of Afghan troops under Ayooob Khan. As a result, the whole Afghan question will probably be re-opened.

### Obituary Notices.

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

**WILBUR.**—Died in Easton, Washington Co., N. Y., July 8, 1880, my honored father, Job Wilbur 2d, aged 71 years and 6 months. He had for a long time been sorely afflicted with a cancer between his eyes, from which, before his death, he became entirely blind. Like the patriarch of Uz, he bore his sufferings with great patience. My father was a birth-right member of the Society of Friends, and for over forty years was an active minister of that church. Funeral services were held on Sunday, the 11th inst., and were attended by a large concourse of people. JACOB WILBUR.

**PERET.**—Fell asleep in Jesus, at La Fayette, Ind., July 10, 1880, Dr. J. J. Peret, aged 55 years and 6 months. Bro. Peret was born in Pittsburg, Pa. At an early age he accompanied his parents to Indiana, which State was his subsequent home. His parents were Catholics, but at the age of fifteen he was converted and became a member of the United Brethren church.

In 1846 he entered the ministry. He was ordained four years afterward, and for nearly twenty years traveled and preached quite extensively through Central Indiana. During his ministry and subsequent lifetime, he strenuously opposed intemperance, secret societies, and slavery. About fifteen years ago, his attention was called to the writings of Drs. Trall, Jackson, and Hall, on the subject of health; and being a great reader and thorough student, he became fully conversant with the science of hygiene. Twelve years ago he established at La Fayette, Ind., a health institution known as the "Invalid's Home," in which he successfully treated several hundred patients from different parts of Indiana and adjoining States. This institution he continued until failing health compelled him to close it. Soon after he opened his health institution, he became acquainted with *Good Health*, and through it first learned of Seventh-day Adventists. Ten years ago his attention was called to our periodicals and books, and since that time he has been a constant reader of the *REVIEW*. Four years ago he commenced the observance of the seventh-day Sabbath, and fully embraced the truth, and from that time until his death tried to live a consistent Christian in the S. D. A. church. He fell asleep with the bright assurance of having a part in the first resurrection. A wife, four brothers and four sisters, and a large circle of friends mourn their loss. The funeral was largely attended by sympathizing friends and neighbors. S. H. LANE.

(Signs please copy.)



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Night Express.	N. Y. Exp.	Mail and Express.	STATIONS.	Mail and Express.	Night Express.	N. Y. Exp.	STATIONS.
7.10 pm	8.00 am	6.10 am	De...Port Huron...Ar	10.00 pm	10.46 am	8.09	8.56
9.10 "	8.00 "	8.00 "	.....Lapeer.....	8.09 "	8.56 "	8.09	8.56
9.56 "	8.55 "	8.55 "	.....Flint.....	7.30 "	8.05 "	7.30	8.05
10.38 "	9.37 "	9.37 "	.....Durand.....	6.18 "	7.03 "	6.18	7.03
12.00 m	10.56 "	10.56 "	.....Lansing.....	5.04 "	5.45 "	5.04	5.45
12.45 a m	11.40 "	11.40 "	.....Charlotte.....	4.26 "	5.00 "	4.26	5.00
1.50 "	12.40 p m	12.40 p m	.....Battle Creek.....	3.30 "	4.00 "	3.30	4.00
2.00 "	1.00 "	1.00 "	.....Vicksburg.....	3.22 "	3.50 "	3.22	3.50
3.00 "	1.58 "	1.58 "	.....Schoolcraft.....	2.10 "	2.48 "	2.10	2.48
3.11 "	2.10 "	2.10 "	.....Cassopolis.....	1.16 "	1.56 "	1.16	1.56
4.00 "	3.02 "	3.02 "	.....South Bend.....	12.00 m	1.00 "	12.00	1.00
4.50 "	3.52 "	3.52 "	.....Haskell.....	10.22 a m	11.28 p m	10.22	11.28
6.20 "	5.27 "	5.27 "	.....Valparaiso.....	9.58 "	11.03 "	9.58	11.03
6.42 "	5.52 "	5.52 "	Ar...Chicago...De	8.00 "	9.00 "	8.00	9.00
8.40 "	8.00 "	8.00 "					

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.				GOING WEST.			
Night Exp.	Atlan. Exp.	N. Y. Exp.	Mail.	Local P.M.	Mail.	Day Exp.	Even'g Exp.
A. M.	A. M.	P. M.	P. M.	A. M.	A. M.	A. M.	P. M.
8.00	8.35	11.50	6.30	4.00	7.00	9.35	3.30
5.00	12.45	9.32	4.05	7.05	10.20	12.15	11.20
3.18	11.10	8.18	2.15	8.37	12.19	1.55	12.45
2.25	10.25	7.41	1.38	9.30	1.13	2.36	1.30
11.30	7.38	5.30	11.13	12.38	4.23	5.18	4.33
9.10	5.15	3.30	9.00	12.00	6.50	7.40	6.55
P. M.	P. M.	P. M.	A. M.	P. M.	P. M.	P. M.	A. M.

Day Express and Mail daily, except Sunday. Pacific Express and Local Passenger west and Atlantic and N. Y. Express east run daily. Night and Evening Express daily, except Saturday and Sunday. H. C. WENTWORTH, Gen. Pass. Agent.

## The Review and Herald.

Battle Creek, Mich., Thursday, August 5, 1880.

### REMAINING CAMP-MEETINGS FOR 1880.

MICHIGAN, Alma,	Aug.	5-10.
CANADA, Magog,	"	12-17.
MAINE, Waterville,	"	19-24.
MASSACHUSETTS, West Boylston,	"	25-31.
ILLINOIS, Decatur,	Sept.	1-6.
VERMONT, Morrisville,	"	2-7.
NEW YORK, Hornellsville,	"	9-14.
OHIO, Clyde,	"	16-21.
INDIANA, Rochester,	"	23-27.
MICHIGAN, Battle Creek,	Sept. 28 to Oct. 11.	
TEXAS,	Nov.	11-16.

### TO CORRESPONDENTS.

READER: You will find an explanation of Mark 13: 20, in the work on Matt. 24, and an explanation of Col. 2: 16 in the work on The Two Laws.

QUESTION: "Is it right for S. D. Adventists to wear mourning for the dead? If so, what Bible have you for it?" M. T. L.

ANSWER: We give the foregoing question simply for the purpose of saying that mere matters of custom or taste involving no moral principle, should not be supposed to be regulated by the Bible. That book was not given for any such purpose. Whether we should sow our fields with wheat or oats, plant corn or potatoes, wear leather shoes or wooden ones, hats or caps, straw or wool, preach in tents or houses, wear mourning or leave it off,—about such points we find nothing in the Bible.

### IS DEATH DEAD?

THESE are not days when we are startled by anything new or strange. If they were, the reader would be much surprised at the following poetic theology, which I copied from a History of the Baptist denomination of the State of Georgia, written by one of its prominent members:—

"Is there a death-bed where the Christian lies?  
Yes; but not his—'tis death that dies."

C. O. TAYLOR.

### TENTS FOR NEW ENGLAND.

ALL who wish to rent tents for our camp-meeting this season, should order them as soon as possible.

Address your orders to me at South Lancaster, Mass.  
D. A. ROBINSON.

### MAINE CAMP-MEETING.

THIS meeting will be held this year at Waterville, Aug. 19-24, on the same ground occupied last year. This we consider the most central point in the State for the accommodation of all our people, and we expect all to make special efforts to attend. We have the privilege of hearing our most able speakers from the West only once a year, and we all need the instruction and strength which may be derived from attending the camp-meeting. We hope to see a large delegation from Aroostook county this year.

We give this early notice, that all may commence in season to make arrangements to attend. Let none excuse themselves, and stay at home. The Lord is coming, and we shall have the privilege of attending camp-meetings only a few more times. Come, let all say, Come. Half fare will be granted on the Maine Central Railroad and all its branches. Business meeting of the Conference will be held on the 18th, at 4 P. M.

J. B. GOODRICH.

### INDIANA CAMP-MEETING.

WE desire to hold the Indiana camp-meeting at such time in September as will best accommodate those laborers whom the General Conference can furnish us. We have decided to hold it at Rochester on the ground we occupied last year. We expect to secure a reduction of fare on the Indianapolis, Peru, and Chicago R. R. Hope all our people throughout the State will attend. We earnestly desire the presence of Bro. and Sr. White.

S. H. LANE.

## Appointments.

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

SMITH'S CREEK, Mich., Aug. 21. Subject: Tithing. Brethren from other churches invited. A. WEEKS.

THE monthly meeting for the churches at Little Prairie, Johnstown, and Oakland will be held at Hebron, Wis., Aug. 14, 15. Let all make an effort to attend.

THOMAS BICKLE.

### VERMONT CONFERENCE.

THE eighteenth annual session of the Vermont Conference of Seventh-day Adventists will be held at Morrisville, at the time of the camp-meeting, Sept. 2-7, 1880. Each church should be represented by delegates chosen according to the following ratio, with respect to membership, viz., one delegate for each twenty members or less, with one additional delegate for every fifteen members above twenty.

Every church should report its standing as required per blank which will be furnished, and each delegate should be furnished with a letter certifying his election.

A. S. HUTCHINS, Pres.

THE next annual session of the Vermont Tract and Missionary Society of the Seventh-day Adventists, will be held in connection with the camp-meeting at Morrisville, Sept. 2-7, 1880. Let each district be well represented.

A. S. HUTCHINS, Pres.

### NEW ENGLAND CAMP-MEETING.

THE annual camp-meeting of the Seventh-day Adventists of New England will be held in the town of West Boylston, Mass., Aug. 25-31, 1880. The usual accommodations for the comfort of all who attend will be made. Reduced fare is expected on most of the railroads. Particulars next week.

CONFERENCE COMMITTEE.

THE eleventh annual session of the New England Conference will be held in connection with the camp-meeting Aug. 25-31, for the election of officers and the transaction of such other business as may come before the meeting. Each church should see that delegates are appointed. Our Constitution provides that every unorganized company of believers who have appointed a leader and organized s. b. shall be entitled to delegates to the session of the Conference, to the same extent as though fully organized.

CONFERENCE COMMITTEE.

THE annual session of the New England S. S. Association will be held in connection with the camp-meeting at West Boylston, Mass., Aug. 25-31, for the election of officers and the transaction of such business as may come before the meeting. Each school should see that delegates are appointed.

D. A. ROBINSON, Pres.

THE New England H. and T. Society will hold its annual session during the camp-meeting at West Boylston, Mass., Aug. 25-31. The usual business will be transacted, in which all full members can participate.

D. A. ROBINSON, Pres.

### THE QUEBEC CAMP-MEETING.

THE next camp-meeting in the province of Quebec will be held at Magog, Aug. 12-17, 1880. There should be a full attendance at this gathering. Make arrangements to attend every meeting on the ground from first to last. Bro. and Sr. White and other able speakers are expected. The brethren in Vermont, and others who can attend, are cordially invited to come with their tents. Two large tents and a goodly number of lodging tents will be provided. Ample provisions will be made for all who attend. The annual sessions of our several societies will be held during the meeting.

A. C. BOURDEAU.

## Publishers' Department.

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

A TREATISE ON THE HORSE AND HIS DISEASES is the title of a book published by Dr. B. J. Kendall & Co., Enosburgh Falls, Vt. It contains 91 pages, and is quite profusely illustrated. Price 25 cts. It appears to have had an extensive sale, and contains many flattering testimonials. Address as above.

### HOW TO MAKE MONEY AND DO GOOD.

THERE is no business which will afford so good returns for the amount of money invested in it and the time required to attain success, as the book canvassing business. A large share of the best books are now sold in this way, and many talented men are engaging in the business. There are few kinds of employment in which so much good can be accomplished as by a good agent with a good book.

We offer to all who desire to enter into this field of work and have ability to succeed in it, an opportunity to canvass for the "Home Hand-book of Hygiene and Medicine," the latest popular medical work published, and, according to present prospects, destined to be the most popular. Agents now canvassing for it are doing remarkably well. One man took twenty-six orders the first eight days. A lady canvasser took twenty-three orders in six days. The

same agent one day obtained eight subscribers in seven hours. Agents of much experience in good territory can do even better. We have State agents established in the following States, and wish canvassers to introduce the book at once:—

Iowa, Kansas, Nebraska, Illinois, New York, California, Oregon, and Washington Territory. The price of outfit, including prospectus book, guarantee cards, circulars, instruction book, etc., is \$2.50 post-paid. A liberal commission is given according to the amount of work done. Although the work has been offered for sale but a short time, orders have already been received for over 3,000 copies. For terms, etc., address Good Health Publishing Co., Battle Creek, Mich.

### TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	Right Hand, 100
D. J. Burroughs (deceased), 100	Newell Grant, 100
H. and N. E. Wren, 100	M. F. Stillman (paid \$20), 100
E. H. Root (paid \$50), 100	J. M. Stansbury, 100
Sally Hugaboom (paid \$25), 100	Betsy Landon, 100
David Sevy (paid \$75), \$100	

WILL D. MORRISON and J. SBAFER please give us their P. O. address?

ELD. S. H. LANE would like the post-office address of Bro. James K. Foot. Will he address Eld. L. at Battle Creek, Mich.?

ALL business pertaining to the S. S. work in Kentucky should be addressed to the Secretary, Lulu Osborn, Shepherdsville, Ky.

PETER LENKER, Palermo, Doniphan Co., Kansas, wishes to employ a Sabbath-keeper with a small family to work on a farm by the year. Address as above.

IF any of our brethren wish permanent employment at farming or coal mining, please correspond with the undersigned at Princeville, Peoria Co., Ill. B. F. MERRITT.

A YOUNG man wishes employment on a farm with a Sabbath-keeper, where he can attend Sabbath-school and meetings. Address, Frank E. Brown, Perry, Shiawassee Co., Mich.

At our last quarterly meeting, A. P. Williams was elected s. b. treasurer for Boulder, and also State Treasurer. Those paying s. b., please forward to him at Boulder, Colorado.

At the same meeting, Miss Clara Cornell, of Boulder City, Col., was elected Secretary and Librarian of the T. and M. Society. All members of said Society should now send their T. and M. business letters to her. H. H. PIERCE.

WANTED.—I would like to rent my place of 108 acres, improved land, with 10 acres of orchard and 12 of pasture. A good house with 6 rooms and a good cellar; well of water and cistern; nicely located, adjoining town-site at Syracuse, Neb. I would like to rent to a good, live, working family, who would like to spend a year in the West, and would, while here, help to build up the cause at this place. Address, J. Q. Burlingame, Republican City, Neb.

TO THE IOWA CHURCH CLERKS AND S. B. TREASURERS.—I have only received a quarterly church report from about half the churches in our State for the quarter ending July 4. It is now about four weeks past the time for reporting. What is the matter? I have endeavored to supply every church with blanks. If any have been omitted, I hope to be informed at once.

Let each church clerk in our Conference consider it his imperative duty to fill out a "Quarterly Church Report" blank immediately after each church quarterly meeting, and forward it to my address, Mt. Pleasant, Iowa. Let those who failed last quarter, yet report at once. Be prompt! Come, brethren, do not sleep till this matter is attended to.

S. B. treasurers should report to me, whenever they pay out money, the date of payment, to whom paid, and the amount paid. Those having no blanks, will please report by card or letter until I can furnish blanks.

Ministers, please take notice. I have just one report for the same quarter from all our ministers. I trust none of our ministers will urge promptness on the part of church officers, until they do their duty. IRA J. HANKINS, Sec. Iowa Conf.

### Books Sent by Express.

A P Williams \$24.60, Hall and Nicola 5.58, G A King 2.79, Hall and Nicola 15.25.

### Cash Rec'd on Account.

A H King \$5.00, A H & T Association, California per S N H 1.50, Cal T & M Society per S N Haskell 52.30, Cal Conf tithe per S N H 8.00, A H & T As, Indiana per S Edwards 50c, A H & T As, Minnesota per N G White 30.00, S N Haskell per N G White 2.00, Ohio T & M Reserve Fund per Ida Sharpe 29.75, Ind T & M Society 22.51, Ohio T & M Society 97.33.

### Mich. Conf. Fund.

Howell per G C Westphal \$17.00, Tuscola per James M Palmer 5.00, Stanton, Mrs V Hodges & daughter s b 2.00, Maple Grove per Wm Harding 21.30, Matherton per L A Kellogg 13.00, Gaines per W J Hardy 17.00.

### Mich. T & M. Society.

Dist 10 per S Wilson \$4.10, Dist 5 per J S Wicks 62.33, Dist 7 per L Squire 17.04, Dist 7 per L Squire 12.30.

### Gen. Conf. Fund.

Geo Cleveland \$1.00, Minn Conf tithe 289.32, Henry H Holt 1.00, Vt Conf tithe per A S Hutchins 31.00.

### European Mission.

Carrie Beaumont per S Wilson \$2.00, Mrs A P James 15.00.

### Danish Mission.

C T Jensen 5.00, church in Lansing, Iowa 1.31, Aug Lyman 1.2