

# Adventist Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### "RECEIVE THY SIGHT."

WHEN the blind suppliant in the way,  
By friendly hands to Jesus led,  
Prayed to behold the light of day,  
"Receive thy sight," the Saviour said.

At once he saw the pleasant rays  
That lit the glorious firmament;  
And with firm step and words of praise,  
He followed where the Master went.

Look down in pity, Lord, we pray,  
On eyes oppressed by moral night,  
And touch the darkened lids and say,  
The gracious words, "Receive thy sight."

Then, in clear daylight shall we see  
Where walked the sinless Son of God;  
And, aided by new strength from Thee,  
Press onward in the path he trod.

—Bryant.

### Our Contributors.

#### TEXTS BEARING ON THE SABBATH.

BY ELDER D. T. BOURDEAU.

Ex. 16:29.

"THE Lord hath given you the Sabbath." This was said at the time of the first giving of the manna, more than one month before the promulgation of the law on Sinai. At that time the Lord had a law on the Sabbath which had for a long time been transgressed or loosely observed by some of his people. Verses 4, 28. This was during their bondage in Egypt. But now that they were where Sabbath-keeping was made easier, most of them, of their own accord, and without any new Sabbath precept from the Lord, prepared to observe the Lord's holy day. Verses 22, 23. This shows that the Sabbath was not then a new institution. God had spoken about it, approved their course, and the next day was "the rest of the holy Sabbath unto the Lord" (verse 23); or as the French version reads, "To-morrow is the rest, the Sabbath sanctified." This speaks of a past action,—of something done at creation.

In verse 29 the expression "hath given" is derived from the Hebrew verb נתן, *nāthōn*, whose first definition is, "to give." The word has also the sense of appointing, ordering, commanding, as in the following scriptures: "And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation." Eze. 30:16. "Also of the Nethinims, whom David and the princes had appointed for the service of the Levites." Ezra 8:20. (See "A New Hebrew Lexicon, published in London by Samuel Baxter and Sons.") The French version reads, "The Lord hath ordered [or commanded] you the Sabbath."

Admitting that the expression "hath given" conveys the exact sense of the original, we need not infer

that God had given the Sabbath to the Jews only. God has given me the atmosphere to breathe; he has given it to you and to all mankind. So, through Adam, the representative of the human family, God has given the Sabbath to all mankind, whether Jews or Gentiles. It is also claimed that God gave the Sabbath to the Jews in placing them where they could keep it. If "appoint," "order," and "command" are best adapted to convey the true meaning of the text, we refer to the original appointment or sanctification of the seventh day in Eden, involving a command to Adam and all his posterity to keep that day in memory of God's rest upon it. Gen. 2:2, 3; Ex. 20:8-11. God gave no new command to keep the Sabbath at the first giving of the manna, neither can it be shown that he then made the Sabbath.

NEHEMIAH 9:13, 14.

"Thou madest known unto them thy holy Sabbath." The Hebrew word here rendered "madest known," may be properly rendered "taughtest," and is thus translated in the French version: "Thou . . . taughtest them thy holy Sabbath." Nehemiah is speaking of the promulgation of the law on Sinai; yet the Israelites, as we have seen, had a knowledge of the Sabbath as an institution of long standing more than one month before that event. God made himself known to the house of Jacob in bringing them forth out of the land of Egypt. Eze. 20:5, 9. Had they no knowledge of him before that time?

ISA. 56:1, 2.

"Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Then the sons of the stranger, the Gentiles (Eph. 2), are encouraged to keep the Sabbath.

H. A. Perret Gentil, late professor of Hebrew at Neuchatel, Switzerland, translates this passage: "Thus saith the Lord, Keep ye judgment and observe the law," etc. No one can object to this translation; for scriptures are not wanting which show justice, or righteousness, to mean the law of God. "All thy commandments ["the law of thy mouth"] are righteousness." Ps. 119:172, 72. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. "It shall be our righteousness, if we observe to do all these commandments." Deut. 6:25. "I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart." Ps. 40:8-10. Paul applies this scripture to Christ, who had the law of God written in his heart, who kept it, and was not ashamed to preach it in the great congregation. Matt. 5:17-20.

Isa. 56:1, 2, thrown in among gospel prophecies (see chaps. 55, 56, 58), applies when salvation is near to come, and salvation comes at Christ's second coming, when, to the saints, death is swallowed up in victory. 1 Cor. 15:51-55; Isa. 25:8, 9; Matt. 24:3, 13; 1 Pet. 1:5. It is as if this scripture read: "When Christ is about to come the second time, keep the law of God, keep the commandments of God [Rev. 14:

12, 14; 22:12, 14]; for then a blessing will rest upon all, whether Jews or Gentiles, servants or masters, who make special efforts to keep the Sabbath from polluting it, and refrain from doing any evil."

Some will object to this application on the ground that "sacrifices," etc., are mentioned in this chapter; but, (1.) If it be shown that there is no transition in this chapter, and that it all applies at one time, we ask, Do we not read of "spiritual sacrifices," "the calves of our lips," "the sacrifice of praise," etc.? (2.) Are there not prophecies that have a twofold application, a double fulfillment, as, for instance, the promises concerning the land of Canaan, fulfilled in part and typically in the possession of the literal land of Canaan, yet awaiting their complete fulfillment in the possession of the new earth by the saints of all ages? Deut. 26:3, 15; Gen. 26:3; 28:13; Acts 7:5; Rom. 4:13; Heb. 11:13; Matt. 5:5. The prophecies concerning Babylon, Elijah the prophet, etc., belong to this category. By this way of teaching, these portions of the word of God are made to interest and benefit all of God's children, in whatever age they may live.

This scripture is a triumphant refutation of the idea that the Sabbath was made exclusively for the Jews. Those who would apply it to the point of time immediately preceding the first advent, believing that the law of ten commandments and the Sabbath were soon to be abolished by the great act that would bring salvation, would have this scripture enjoin great efforts to keep the law and Sabbath, because they are waning away, are of but little account, and will soon be abolished, forgotten!

Ex. 31:16, 17.

Prof. Gentil translates this passage as follows: "Thus shall the children of Israel keep the Sabbath in observing the day of rest in their future ages as an eternal institution. It shall be eternally a sign between me and the children of Israel; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Some object to taking the words "eternal" and "eternally" in this text in their broadest sense, as the original words from which they are translated are also applied to things that have passed away. That same kind of reasoning would prove God to be a mortal being. We would not reason thus in regard to God, but would give the words in question their first, unlimited sense, because other unmistakable expressions prove him to have an endless existence. So of the Sabbath. We therefore heartily indorse the idea of eternity that is so prominent in the professor's translation.

1. The reason and necessity of the Sabbath will eternally be true and applicable.

2. The parties between whom the Sabbath is a sign still exist, and will be perpetuated; and so long as these exist, the Sabbath will be a sign between them. God is not dead, and there is an "Israel of God," whose name shall be perpetuated on the gates of the New Jerusalem. Rom. 9:6; 2:28, 29; Rev. 7:2-4; Eze. 20:12, 20. As long as the new heavens and the new earth shall remain, so long shall their name remain. Isa. 66:22, 23.

3. The Sabbath is a part of God's immutable law, and must itself be endless in its duration.

4. It will exist as long as the new heavens and the new earth shall remain. Isa. 66:22, 23.

## THE SOUL.—NO 2.

REPLY TO DR. KELLOGG'S REJOINDER.

BY REV. N. WARDNER, D. D.

AGAIN, he says that the soul is "the sum total of the relation existing between the various parts of a human being." But how can it be such, and still exist, while the "human being" does not exist? He says, "The soul is not the individual, but a representation of him." It is the sum total of the relations existing between the various parts of a human being, yet is no part of that being, but simply a representation of him!

I quoted him as saying, "The Bible recognizes no human existence but a material existence; that the soul is not material," and then said that, according to these statements, the soul is no part of human existence. But he says, "Such reasoning is inexcusable." Then I ask, Are not such contradictions "inexcusable"? He tries to show my deduction to be a fallacy, by saying, "A house is recognized by science as only a material existence; the plan of a house is not material. Hence the plan of the house is no part of it." Now compare. "The Bible recognizes no human existence but a material existence." "The soul is not material." "The soul is not the individual, but a representation of him," and is not that equivalent to saying that it is no part of human existence? I appeal to the reader if my deduction was not legitimate, and that the bad logic is his? I said, If thought is inseparable from matter, it must be a property of matter. He replies, "We have never said that thought is inseparably connected with matter." I did not pretend to quote his words, but the idea taught. On page 51 of his book, he says, "Mind is inseparably connected with matter." Now the only difference between his statement and mine is between the words mind and thought. What does it indicate when a gentleman of the Doctor's power and intelligence, feels driven to make issues over such verbal hair-splitting?

He proceeds to say, "The next argument is based upon a statement supposed to be quoted from our work, viz., 'Man is made wholly of matter.' We never believed such a statement, and cannot find it in the work under consideration. The statement seriously misrepresents our position, as will be seen by reference to page 64 of our work, where, in referring to this very subject, we say, 'Man is made up of two parts, matter and organization.' Now we would humbly submit to the candid reader whether or not Eld. W.'s statement properly represents our views. If not, then all the arguments which he proceeds to build upon it are as erroneous as the quotation he makes." This is equivalent to admitting that if the quotation is correct, my argument is sound. Now if the Doctor will turn to page 75 of his work, at the bottom, he will find the following two sentences, including the exact words that I quoted:

"The Bible says nothing about man's possessing a conscious entity which is added to his material organization, to make the complete man. On the contrary, it asserts that man is made wholly of dust, of matter." I am sorry the Doctor has published a statement on the authority of the Bible which he never believed, and seriously misrepresents him, but do not see as I am to blame for it, or for quoting as his sentiment what I found stated as such, even if it does contradict something else that he said on page 64. The chief difficulty that I experience with his book is that I find it to contain so many contradictions.

In reply to my statement about the manifestation of electricity through a machine, he says: "The mind is inseparably connected with matter, is of exactly the same character as that which proves electricity to be inseparably connected, not with any particular machine, but with matter." Here he sets up a man of straw, instead of my argument, evidently because he prefers to grapple with it. But I ask, Does he not also misrepresent his own teaching in this effort? He teaches that mind is the result of organized matter, and not matter in general; and that mind ceases to exist as soon as that matter is disorganized. It was this theory that I was criticizing. I said, "The fact that spirit manifests itself through organized matter no more proves that it is produced by that matter, than the fact that electricity manifests itself through a machine proves that it is produced by that machine, and cannot exist independently of it." He has not met this argument. His pretending to do so, while he replied to what he substituted in the place of it, is an acknowledgment of inability to refute it.

He claims that because when the skull is crushed upon the brain, mind ceases to manifest itself, this proves that the brain controls the mind, instead of being a medium of manifestation. But whatever controls thought, and hence conduct, is the seat of moral responsibility, which he thus affirms to be the brain; and its action is controlled, not by mind or spirit, but by the laws of matter. Mind and moral character are thus made to be mere products of matter. Here is fatalism, pure and simple. Crush an electric machine, and electricity ceases to manifest itself through it; but does that prove that electricity has ceased to exist? or that the machine produced it?

In regard to his statement that "the perfected character will be represented in a perfect body, which will no longer be a trammel to the soul in its aspirations after good, but will accord with it in perfect harmony," he tries to escape from the dilemma in which he thus puts himself, by calling it a "rhetorical flourish" in which he stated what he did not believe! This is ingenious, at least, and to me looks rather thin. I should be glad to think that many other contradictory teachings in his book were simply the result of rhetorical flourishes. His language is plain and definite, that the soul will have

aspirations after good above the promptings of the flesh (which accords with universal human experience), and therefore God will provide it with a body that will not be a trammel to it in such holy aspirations. Rhetoric or no rhetoric, I do not think he uttered a truer sentiment in his book. He corrects himself by saying he used the word "soul" where he should have said "mind." This does not relieve him, for it did represent the mind as superior to the body, and in the same sense to be released from a trammel.

The Doctor seems astonished that I should believe that character may be developed by circumstances. If such is not the case, then of what use are Bibles, churches, schools, parental training, etc.? Whatever influences sway the mind and will, and excite good or evil thoughts and emotions, form character. But if man is a "mechanism," as he claims, then his character must be just what the machine was designed to produce. No change of character could take place till a change had first taken place in the machine. All mechanical science teaches this. In view of his theory, it is natural that the Doctor should object to my belief, that the mind and will are free in their action, though not independent of physical influences; but in this power and freedom of man to govern and control his mind and body is what makes him a moral and an accountable being.

In my last paragraph I asked, "Was Christ's character and divinity simply the products of his physical organization and the influences around him? Did his divine Spirit, wisdom and power, cease to exist when his body died, or were they merely preserved in a record or photograph for three days and nights?" These were fair questions, and to the point. But instead of meeting them, he tries to escape by charging me with teaching that Christ's character was a product of the circumstances under which he was placed, and also his divinity. I call upon him to prove this charge. I do not wonder that he wished to avoid answering my questions, for they involve what seems to me to be fatal to his theory. I wanted to know if the Doctor would apply the same rule, without modification, to Christ which he applied to the rest of mankind; and to show how unavoidable it was, according to his theory, I quoted Heb. 2:17, where it is declared that "in all respects he was made like unto his brethren." But was it answering my questions to turn and charge me with teaching that Christ's character and divinity was a product of the circumstances under which he was placed?

To my second question, "Did his (Christ's) divinity, Spirit, wisdom, and power cease to exist when his body died, or were they merely preserved in a record or photograph?" He essays to reply by quoting Paul—"Christ died for the ungodly." And then proceeds, "He does not say, Christ's body died, as does Eld. W., neither do the Scriptures anywhere intimate that Christ himself did not die upon the cross as really as did the lamb, of which he was the great antitype." The Doctor must know that he did not answer my question in this, nor even touch the point of difference between us. I asked if the divinity and power of Christ ceased to exist when he died, so that only a record or photograph of them existed, which the Doctor did not attempt to answer, and the reason is obvious. If he fails to meet these points, and reconcile them with his theory, it will be because he cannot. He goes on to say that he can much more easily reconcile the difficulties of his views than he can reconcile "with the teachings of Scripture and logical reasoning the doctrine of the trinity, to which my reviewer holds." How does he know that his reviewer holds to that doctrine? Besides, he is not asked to reconcile the difficulties of other people's positions, but those of his own. Was the above remark an appeal to the prejudices of his readers for the purpose of drawing their attention away from the fact that he did not meet the issue before him? It has that look.

The Doctor affirms positively and unqualifiedly that no intelligence, life, or force can exist separate from matter. This necessarily includes God as well as men and animals. He then tries to escape from the logical conclusion of his affirmation by hiding behind the inscrutable mystery of God's existence. If the existence of God is so inscrutable, then how does he know that divine intelligence, life, and force could not exist separate from matter, since every particle that science can test is found to contain evidences of design and adaptation to an end? Will the Doctor claim that these particles of matter are the authors of this design and adaptation, or that they happen to be there by chance? Can there be thought without a thinker, or design without a designer? But since the Doctor's theory will not allow of these qualities originating from any source aside from matter, how can he escape the atheistic deduction that there is no God above or outside of matter and its forces?

## REPLY.

Eld. W. continues, quoting our remark that the soul is "the sum total of the relations existing between the various parts of a human being," and then asks, "But how can it be such, and still exist, while the human being does not exist?" As we have repeatedly explained, the organization may exist so long as it has a representation. During life it has a representation in the body, between death and the resurrection, it has a representation in the record of an individual's life preserved in Heaven. At the resurrection the organization again acquires a material representation, and the individual is reproduced. Is it not clear that in this manner the soul or organiza-

tion may exist, even though the individual does not exist? Possibly Eld. W. may not have obtained a correct idea of our view on this point, though in other connections he has seemed to have clear views of it. It is possible that the mental bias arising from having for many years held and taught a very different view may be the cause of his apparent difficulty in comprehending our meaning. In order to avoid all such sources of error and confusion, let us take a simple illustration concerning which no such bias can exist. We can think of no better analogue than a game,—the national game of base ball, for example. In an actual game the players, the ball, bats, etc., constitute the material part, and the relations of all these different parts in playing, constitute the organization, the immaterial part. The players and all the implements of the game may change, but the organization remains the same, and thus preserves the identity of the game. This organization may be represented and preserved by a written description of the game, so that if a hundred years should pass without its being played, during which period the game would at no time actually exist, it could be very readily reproduced from the written representation, and it would still be the very same game. Here we have the organization of the game, which is its essential element, representing it while the game itself does not exist. Will Eld. W. assert that the organization of a game, the plan of a house, the design of a marble statue, cannot exist after the objects mentioned have ceased to exist? If not, and he cannot with fairness do so, then he has no grounds upon which to base his objection against our view of the soul, since the case is precisely analogous. Eld. W. has read our work, evidently with care, and is undoubtedly aware that we hold that "man is made up of two parts, matter and organization." p. 64. Furthermore, in a former article we called his attention to the fact that this was our position; yet he persists in misrepresenting us, presenting as our view that the soul is "the sum total of the relations existing between the various parts of a human being, yet is no part of that being." Eld. W. expresses his astonishment at such a view by an exclamation point. Our astonishment at such ungenerous treatment of our view would not be adequately expressed by a dozen exclamation points. If the error had been made but once, it would be excusable on the ground of a misunderstanding; but when it is reiterated after a full explanation, without any apparent grounds for the repetition, we are utterly at a loss for any explanation consistent with a candid desire to learn what is truth.

We called attention to the fact that our reviewer had fallen into an error in his reasoning by drawing a conclusion from negative premises. This he perfectly well knows is illegitimate and illogical. If he does not acknowledge our position to be true, he has arrayed against him every authoritative writer on logical methods of reasoning from Aristotle down to the present date. We claim no superiority in learning above our reviewer. Indeed, we very readily grant his great advantage over us in scholarly attainments; but this only awakens in us the greater surprise that he should attempt to maintain a principle that any student of logic would instantly condemn as erroneous. Eld. W. says, "I appeal to the reader if my deduction was not legitimate, and that the bad logic is his?" The interrogation point at the close of the quotation is evidently appropriate, though not rhetorically or grammatically necessary, since the logic is so questionable. Eld. W. appeals to his readers; we will appeal to any three of the most learned persons of his own denomination whom he may choose to select. In doing so, we must be allowed, however, to call attention to the fact that he has adroitly attempted to cover up the logical blunder by adding a third premise, which is also negative, thus making himself still more culpable in the eyes of logical justice.

Eld. W., in referring to a quotation which we stated to be incorrect, says, "I did not pretend to quote his words," yet the reader was certainly left to think that the quotation was intended to be verbally accurate, since it was placed in quotation marks. But suppose his conclusion to be correct, what follows? We would much rather hold the mind to be a property of tangible matter, the existence of which is supported by logical evidence, than that it is a property of an immaterial something, a "substance different from matter," of the existence of which there is no better evidence than a desire or a guess. We have no disposition to split hairs; we did not recognize the statement made by Eld. W. as ours on account of the incorrectness of the quotation.

We stand corrected as to the verbal correctness of Eld. W.'s quotation respecting the constitution of man, and are glad to know that his argument was not made

without at least an apparent foundation. Nevertheless, our position remains just the same, and Eld. W. was undoubtedly aware of this fact at the time he made his criticism. It is very difficult to make a book so entirely free from errors or ambiguity as to make it impossible that it should be misunderstood; we could easily admit that Eld. W. might detect errors in our book, but had thus far labored under the delusion that he was criticising our position, not our book. If we understand him correctly, he built an argument upon the expression quoted, although he well knew, from other statements in the book, that it did not fairly represent our position. We think, however, that a fair consideration of the matter will dissuade any one from attaching any weight to the argument urged. The quotation with its context is as follows: "The Bible says nothing about man's possessing a conscious entity which is added to his material organization to make the complete man. On the contrary, it asserts that man is made wholly of dust, or matter. 'Dust thou art, and unto dust shalt thou return.'" The point at issue in the connection from which the remark was quoted was whether man possesses in addition to his material organization an immaterial, conscious entity. We showed by positive evidence from the Scriptures that this could not be the case; though, as remarked in a previous article, the Bible does not explicitly describe the exact nature of the soul. So far as the Bible statement is concerned, the statement made is true; and yet, in a proper sense, as elsewhere explained, man may be said to be made up of two things, matter and organization. The fact that Eld. W. gives his whole attention to a point of very minor importance, without attempting to answer the main argument, based upon the Scripture assertion, "Dust thou art," etc., leaves us to believe that he had no explanation to present in answer to our claim that the texts quoted leave no room for the belief in the theory that the real man, the personality, is "a substance different from matter," an immaterial entity.

Eld. W. does not seem satisfied with our treatment of his argument (!) about the electrical machine, and to show that we have made no pretense in consequence of "inability to refute it" we will consider it again. In the first place, we are unable to discover any argument. An assertion is made, but no sort of logical evidence, nor indeed, evidence of any sort, is adduced in support of it. We are at a loss to know how it is possible to have an "argument" without evidence as a basis for reasoning. Under these circumstances there could not be any very great temptation to "set up a man of straw," surely, if we had been disposed to do so. But let us consider this so-called "argument" upon which our reviewer seems to rely with so great assurance. He says, "The fact that spirit manifests itself through organized matter no more proves that it is produced by that matter than the fact that electricity manifests itself through a machine proves that it is produced by that machine." We will ask the reader to notice two points: 1. The comparison is a lame one, because the relation of spirit with organized matter in general is compared with the relation of electricity with a particular machine, which is in the highest degree illogical. Particulars may be compared, and generals, but not a particular term with a general term. 2. We are both surprised and astonished at the intimation that an electrical machine does not produce electricity. A few years ago we purchased an electrical machine for experimental purposes, but upon subjecting it to a trial found that it would not work, in other words, did not produce electricity. We at once sent it back to the manufacturer, and purchased a similar machine of another maker, which was warranted to produce electricity, and did. If a machine of the first sort is the kind referred to by Eld. W., his illustration is lame, because no electricity was produced; if the second, then the argument is equally lame, because the machine did produce electricity. What is the value of an electrical machine if it will not produce electricity? If our reviewer will give us as good evidence that the mind is produced by an immaterial entity, a "substance different from matter" and independent of the body, as we can give that electricity may be produced by an electrical machine, we will adopt his view. Or if he will offer as good reasons for his view of the nature and origin of mind as we can offer for believing it to be dependent upon the brain, we will withdraw all opposition to his view. Let us for a moment compare the two views. We look upon man as a being made complete in himself, self-moving, self-governing, self-regulating, self-sustaining, self-repairing, and morally responsible because he has a moral sense and the power of self-control. The other view is that the being we see and converse with and admire, is not the real individual

at all, but only the house in which he lives, while the real person is something that lives inside, that nobody ever saw, heard, or in any way recognized, and indeed, is so infinitely attenuated that it is said to be altogether immaterial; that the tangible being is controlled by this intangible, hypothetical something, not being capable of doing or acting except as actuated by the immaterial entity within. The first view holds that the real man is the tangible man; the second, that the real man is an hypothetical entity. It is not an hypothesis that the tangible man exists, while the existence of an immaterial man is wholly hypothetical. The great objection to the tangible man is that it is not easy to explain how he can possess the power of self-control, how he can be self-regulating. Will Eld. W. or any supporter of his theory tell us how the hypothetical-entity theory helps matters any? Is it any easier to see how an immaterial "substance different from matter" (N. W.) can regulate itself than to understand how a tangible being provided with a most delicate and marvelously intricate structure can regulate itself? Suppose the body needs something to control it; does not the something which governs it also need a governor as well? If we must have an entity to manage a man, must we not have also an entity to control the entity, and a third entity to control the second, a fourth to manage the third, a fifth to regulate the fourth, and so on back through an endless line? If the entity can control itself, why may not the tangible man control himself as well? These are common-sense questions that the simplest mind can comprehend; why does not Eld. W. settle some of these pressing problems for us? He will answer, because he is criticising us, and not offering his own views. But what right has he to find fault with our position, unless he can present one more consistent and harmonious? The iconoclast has no just claim to the attention of intelligent minds.

Before leaving this point we wish to ask the reader's attention to the fact that in Eld. W.'s quotation he omitted the words, "the evidence that," at the beginning of the sentence. The omission makes the remainder of the sentence unintelligible.

After several remarks which afford room for criticism, but which we will not stop to notice for want of space, Eld. W. says, "Mind and moral character are thus made to be mere products of matter. Here is fatalism, pure and simple." We repudiate the charge of fatalism; but let us see if our reviewer is not himself open to the same charge.

In his first article he quoted Dr. Allman in support of the view that there may exist "a substance different from matter," of which the soul is supposed to be composed. Now as substance is only another term for matter, the theory amounts simply to this: The matter composing the body does not possess properties capable of making it intelligent and self-controlling, but is the vehicle of a different kind of matter (substance different from matter), which is supposed to control it. How does this view differ from ours, except that it puts the question of responsibility back a step upon another kind of matter? If a belief in the potency of one kind of matter is fatalism, then the belief in any other kind of matter is also fatalism.

Thus our reviewer is himself obnoxious to the charge made against us. Eld. W.'s position is a most embarrassing one, because he makes a belief in the material basis of mind fatalism, and yet commits himself to the same view, only seeking to hide the difficulty by resorting to the hypothesis of a different kind of matter. Now we submit, and it does not require a deep insight into philosophy to see, that the difficulty is just as easily explained by supposing the existence of different properties of matter as of different matter, and much more consistent with the acknowledged rules of philosophical investigation. If Eld. W.'s "substance different from matter" possesses power to control not only itself but the matter of the body, there can be no philosophical reason why the matter composing the body may not at least possess power to control itself. Indeed, when Eld. W. has admitted that the soul is composed of substance, he has placed himself upon our ground; for substance is matter, and hence the matter of the soul helps compose the body. Thus man is a material being, after all. Thus it appears that we have the advantage over Eld. W. of being able to maintain the existence of an immaterial soul, while he is obliged to abandon his favorite theory, and hide behind the hypothesis of a "substance different from matter," thus making him open to the charge of materialism, which he seems to be fond of laying upon us.

Our reviewer still dwells upon our remark about the freedom of the soul—used in the sense of mind—in the perfected state, and seems to consider it a strong point, though we cannot see how it adds any

to the strength of his position to insist upon it that our language meant something which we have expressly explained it does not mean. If, as before intimated, his whole aim is to find fault with our book, his course is at least consistent; if, however, it is to criticise our position, his remarks are but a waste of words. The mental function is affected by conditions as much as is respiration or digestion. A pair of lungs compressed by tight lacing may be said to be "untrammeled" by removal of the constriction. In the same way the mind will be "untrammeled" by the removal of disease from the brain and other parts of the body.

Says Eld. W., "In view of his theory, it is natural that the Doctor should object to my belief that the mind and will are free in their action." We ask, When and where have we objected to such a theory as held by Eld. W., or any one else? We believe in freedom of the will as much as does Eld. W. The difference in our belief about the will is this: He holds that man possesses a "substance different from matter" in him, which is the seat of will. We hold that the same God that made man could as easily make him a self-controlling being as to make another self-controlling being and put it into him. That is, it would be just as easy for God to make man a unit as to make him dual; and as the existence of the "substance different from matter" is purely an hypothesis, it is certainly most rational to suppose that our explanation is the correct one. Here is a plain, logical argument which we would like to have our reviewer answer.

Eld. W. states that we have charged him with teaching that "Christ's character was a product of the circumstances under which he was placed," and calls upon us to prove the charge. This we will readily do from his own words. We quote from his second article as follows: "Character results from choice, will, habit, etc., all exercises of the mind, and when developed by one class of circumstances cannot possibly be the same as a character developed by different circumstances and influences." Shortly after he says, in speaking of Christ, "In all respects he was 'made like unto his brethren.'" What other conclusion can be drawn from the above premises than that which we stated? If any other, will Eld. W. please show us the train of logical reasoning by which it is reached. If he believes the text quoted to be strictly and literally true, then he can find no fault with our deduction. If he does not believe it to be true, then he has no grounds for an argument. This is certainly clear. We see no difficulty to reconcile. If Christ was "in all respects made like unto his brethren," then certainly his death was like that of his brethren. If he was not made in all respects like his brethren, then to the same extent that he differed from them, his death may have differed from theirs. This difficulty is for Eld. W. to settle, not for us.

Our reviewer seems to be somewhat displeased at our reference to the doctrine of the trinity, a doctrine which is confessedly in the highest degree unphilosophical, unreasonable, and unreconcilable with common sense, which leads us to conclude that we were not incorrect in supposing him to be a believer in the doctrine. Our only reason for mentioning the doctrine of the trinity was to remind our reviewer that so long as he held a view so utterly at variance with logical reasoning, he ought to have at least a small amount of liberality for other views in which there may at first seem to exist slight difficulties.

Eld. W. concludes with a reiteration of arguments already answered, as the question of the origin of God, the argument from design, etc., and ends his paragraph by remarking, "But since the Doctor's theory will not allow of these qualities originating from any source aside from matter, how can he escape the atheistic deduction that there is no God above or outside of matter and its forces?"

We see no difficulty to escape from; but, supposing that a real difficulty exists, then our reviewer is as deeply involved in it as are we, since his theory only puts the question back upon a "substance different from matter," and is evidently open to the very same objection urged against our view.

—We often meet people who, having passed through a severe spiritual conflict and gained the victory, require that all others shall pass through life in the same way, without taking any regard to whether it be possible, or whether the circumstances are the same. —Selected.

—As exercise develops the volume of muscle, so works develop faith. He who labors much will not lack faith, while he who does little for the Master will lack faith in his promises.



## THE LORD'S PRAYER.

BY MARIA A. AGUR.

[In a note accompanying the following verses, Sister Agur says: "For three weeks past I have been attending the tent-meetings held by Messrs. Olsen and Tenney, and, as a result, I send for your acceptance this witness that the word, as presented by them, is bearing fruit. The sentiment of this poem is shared by many who have been nightly to the tent."]

"Our Father which art in Heaven,—  
Upholder of all space,  
To us the power is given,  
By faith, to see thy face.

E'er "hallowed be thy name,"  
Throughout creation's bound;  
Where dwelleth life in mortal frame—  
Where silence lives, or sound.

Oh, may "thy kingdom come,"  
And grant we there may dwell;  
Our hearts are longing for that home,  
Our lips its wonders tell.

And let "thy will be done,—"  
Lord, teach us all the path!  
Our will and thine be one,  
That we may shun thy wrath.

"In earth, as 'tis in Heaven,—"  
May we be purified,  
With earthly fetters riven,  
Behold thee glorified.

"Give us our daily bread,—"  
Crumbs from thy bounteous store  
Of heavenly grace, that we may dread  
The tempter's power no more.

"Forgive us all our debts,—"  
Forget not we are dust,—  
Thine is the hand that lets  
The weeping sinner trust.

"As we forgive our debtors;—"  
Remembering the smart  
Of the once galling fetters,  
Forgiveness be our part.

"Lead not into temptation,—"  
Oh! guide us in thy way,  
Save us the lamentation  
That darkened is our day!

"Deliver us from evil,—"  
Sever each binding snare,  
Save from earth's strife and revel;  
Hear, Lord, our earnest prayer.

"For thine alone the kingdom,"  
Established high in Heaven;  
Its coming soon to welcome  
To us the promise given.

"And thine the power and glory,—"  
Absolute is thy reign,  
We read in sacred story;  
Mercy to rebels deign.

"Forever," and forever,  
Where loving soul meets soul,  
To know of parting, never!  
While endless ages roll.

"Amen!" So let it be;  
Oh, rise for us that dawn!  
May we the King in beauty see,  
The resurrection morn.

*La Fayette Co., Wis., July, 1880.*

## IS EVOLUTION SCIENCE?

THE following excellent article on this pertinent question appeared a short time since in *The Independent*, from the pen of President D. S. Gregory, D. D., and was copied by the *Signs of the Times* of July 29, 1880. In reference to it the *Signs* has the following paragraph, which we heartily indorse:—

## "EXACT SCIENCE.

"The reader cannot fail to be interested in reading the article in this paper entitled, 'Is Evolution Science?' It is not too long for its kind, for it is an article of no small value. It is quite well known that the *New York Independent* has espoused the cause of the evolutionists. Expressions in that paper called out this article from President Gregory. His view of *authorities* is worthy of careful consideration. It is too frequently the case that a tyro or mere stripling in science is looked up to as authority. It is owing to the assurance of this class, and the unfortunate habit of regarding science as the basis of true theology, that the Bible is placed so low in modern schools. Such papers as this of Dr. Gregory will do much to enlighten the popular mind on this important subject."

The article in *The Independent* reads as follows:—

"It is not the purpose of this paper to show that development, or even evolution, is either contrary to the teachings of the Scriptures or atheistic.

"There are many of us who think that there is a

doctrine of 'development'—or 'evolution,' if you please—which is not only theistic, but also consistent with a pretty rigid doctrine of the inspiration of the Scriptures. We believe, with M. Janet, that any rational theory of evolution neither excludes nor renders useless final cause, and, therefore, is not atheistic.

"The point we make is one which men of broad and comprehensive philosophy almost universally make. It is not that evolution is not Scriptural, nor that it is not compatible with the received theology; but that it is not science. Please credit us not with 'judicial blindness,' but with the same desire for truth which animates the editor of *The Independent*, and give us the same right of free thought. The question is one of scientific truth. Is evolution true, or is it false? If true, we desire to know it to be so and to believe it with all the heart. Let the truth prevail, though the heavens fall. We most heartily indorse your indorsement of Dr. Patton's words, and insist upon their application to science as well as to religion. We must have something more than assertion. We demand proof. But, if evolution be false, we want to know that and to treat it accordingly. For reasons which seem to us good and sufficient, we do actually believe that the doctrine of evolution, which you say 'we are all taught in our best schools, by our scientific authorities, almost without exception, and we laymen in science are, therefore, compelled to believe,' is unscientific and false. On that ground, and on that alone, we reject it, just as we reject the superstitions and irrational dogmas of the theologians.

"The question may be settled by appeal either to scientific authorities or to scientific principles.

"If the appeal be to scientific authority, the question is not to be settled by counting noses or comparing avoirdupois. Who are the scientific authorities?—all the teachers of science in our colleges and technical schools? There are many industrious, scholarly, and able men who are teaching philosophy in our schools, with a breadth of understanding and a depth of research certainly not inferior in the average to that of the teachers of the physical sciences; but who would think of appealing to them as 'authorities' in philosophy, and matching the vote of any one, or any score of them, with that of Professor Bowen, or President Porter, or President McCosh, or of the few other men of their order? The opinion of a thousand of the ordinary teachers might have absolutely no weight, as opposed to one of the 'authorities' in philosophy; in fact, would have little weight in any event, except as backed with most cogent reasons. With just as little propriety can the mass of teachers of science in our colleges be appealed to as 'authorities.' They may be able and earnest men, rising men, and destined to become distinguished; and yet the opinion of a thousand names of them weighs only as a feather when cast into the scales against a scientific conclusion of an Agassiz, a Henry, a Dana, or a Guyot.

"In short, there are only a very few scientific authorities, in any proper sense, before whom even those 'laymen in science' who propose to keep their mental freedom and their manhood should think of bowing. *Who are these authorities?* If the word of such men as Professor Tait is to be taken, they are not the mere experimentalists, the men of facts and display. Facts are not science, nor is the brilliant experimental and rhetorical display of them. As a showman, Professor Tyndall may be a scientific Barnum, and yet have little weight as against Faraday, a man without such showy qualities. The authorities are not the dreamers, the men of phantasy. Bacon's words concerning such men are as true to day as when he first uttered them. The Haeckels can never be scientific authorities. Exact science, according to Professor Tait, is an altogether different thing:—

"That which is properly called physical science is the knowledge of relations between natural phenomena and their physical antecedents, as necessary sequences of cause and effect, these relations being investigated by the aid of mathematics—that is, by a method in which the processes of reasoning, on all questions that can be brought under the categories of *quantity* and of *space-conditions*, are rendered perfectly exact."

"The men of breadth and depth who are masters of these processes, and who push out their investigations into the regions beyond, are the authorities in science. They are not all evolutionists, but are mainly on the other side. Louis Agassiz, Joseph Henry, John William Dawson, and Arnold Guyot agree in pronouncing the doctrine of evolution unscientific and false. They and such as they are the 'authorities' on this side of the ocean, and the unanimous vote of the professors against them should, as a mere expression of opinion, have but little weight. Exact science on the other side of the waters protests with equal weight

of authority against confounding evolution with science. Mivart, the most accomplished naturalist in Great Britain, has pronounced it a 'puerile hypothesis.' Lionel Beale, the authority in biology, rejects it utterly, declaring that 'correlation,' its assumed principle, 'is the "abracadabra" of mechanical biology.' Virchow, "the foremost chemist on the globe," a man, in phrase of the *London Times*, 'opposed to every species of orthodoxy and altogether innocent of faith,' affirms that 'all real scientific knowledge has proceeded in the opposite direction,' and styles the circles of materialistic evolutionists 'bubble companies.' Professor Tait declares that the evolutionists are 'not in the slightest degree entitled to rank as physicists'—*i. e.*, they are excluded from the ranks of exact science. Sir William Thompson, by his investigations in mathematical physics, has taken away from the evolutionist the ages upon ages absolutely essential to the maintenance of his hypothesis. These are the characteristic views of the scientific authorities abroad, the men who have a right to say something on this subject.

"If, on the other hand, the appeal be to scientific principles, the question is not to be settled by enumerating assertions or estimating the force of spent breath. Give us thoroughly grounded principles. Science, so-called, which is not based on solid and sufficient reasons, will as inevitably go down as will a theology resting on like a slender basis. The ages have as little respect for irrational science as for irrational religion.

"The scientific authorities agree with the logicians and philosophers that three things are essential in any complete inductive science: Exact observation of facts, correct interpretation of the observed facts, and consistent logical construction of the results of the observation and interpretation into scientific system.

"The scientific authorities, waiving the rights of authority, demonstrate, in the name of exact science, that evolution violates these fundamental principles. It has no solid basis of carefully observed facts. It does not correctly interpret the facts it adduces. As a so-called scientific system, it is not the product of the consistent logical embodiment of the results of observation and rational explanation of facts. In other words, *it is not science.*

"The philosophers and logicians prefer the same charge against the evolution doctrine. *It is not science.* It assumes, rather than investigates or proves. It uses deduction where only induction is logically and scientifically admissible. In short, it comes very near to being a return to the method of the Middle Ages, which so long stood in the way of scientific progress. As the philosophers and logicians are the authorities in logical and scientific method, we are warranted in assuming that the criticism of Ulrich, of Halle, or of Professor Birks of Cambridge University, or of Professor Bowen of Harvard University, on the scientific value of the hypothesis of evolution is worth a thousand times more than that of the average teacher of science in our schools.

"Is it any wonder that, in the interests of clear and exact thinking, such men as President Seelye sometimes become a little impatient with the so-called scientists? Take, as an illustration of the quality of the so-called science, the well-known passage from Mr. Darwin.—

"The early progenitors of man were, *no doubt*, covered with hair, both sexes having beards. Their ears were pointed and capable of movement, and their bodies were provided with a tail. . . . The foot . . . was prehensile, and our progenitors, *no doubt*, were arboreal in their habits, frequenting some warm forest-clad land. . . . At an earlier period the progenitors of man *must have been aquatic* in their habits."

"When men laud this as 'advanced science,' we have to say that it is simply a double 'no doubt,' and a 'must have been' resting on a hypothesis which is conceivable, but has not a fact to support it. We protest, in the name of sound thinking, against the almighty *mustbeity* with which the evolutionist constructs his system; and we do it for the same reason that we protest against the equally potent *mustbeity* and *perseity* of the speculative philosophers and theologians. Let us have men quoted as authorities who are in reality authorities. Let us have real science, and not sham science. It is, doubtless, true that evolution is taught in many of our colleges. We have known some of the young men whose faith has been wrecked by it. So much the worse for the science in our colleges. Still, we have the fullest faith in true science, and so we have in the religion of the Bible, and we have just as much in the consistency and harmony of the two; but we doubt whether the faith of men in either science or the Bible will ever be increased by teaching that 'evolution is science.'"

## Educational.

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

### THE OLD COMMON SCHOOL.

THE common school of olden days,  
Though slow and plodding in its ways,  
Had some good things worthy of praise.

Its range of studies might be narrow,  
But then it drilled into the marrow,  
And mellowed deep with plow and harrow.

It made good scholars, if but few,  
By patient toil; and took him through,  
Till what was taught the pupil knew.

As a good artist wields his tool,  
Rightly, at will and not by rule  
Alone, so with this olden school.

To finish up Daboll inside  
A winter's term, grammar besides  
Writing and spelling book, was pride.

And this they sometimes did, though rarely;  
Yet when wrought out and worked through squarely  
The high award was given fairly.

The country schools were democratic,  
And though in science not ecstatic,  
Were not religiously erratic.

True, they knew naught of "ologies,"  
Or fossilized neologies,  
Imported from our colleges,

To be out-dribbled through our schools,  
By under-graduated tools,  
Or brainless Sophomores and fools,

Who, with a smattering of science,  
Puffed up with verdant self-reliance,  
Set age and wisdom at defiance;

Talk learnedly of worlds from gases,  
Of atoms, molecules, and masses,  
Of insects, reptiles, ants, and asses,

And teach that man is but a spunky  
Hybrid, evolved from ape or monkey,  
Baboon or chimpanzee,—a flunkey;

Or grosser still, in yawning chasm,  
Mid fetid stench and black miasm,  
Man had his birth in protoplasm.

But protoplasm whence or what,  
Or how it into being got;  
Our wise professor answereth not.

Perhaps it had beginning never;  
And may be now, as 'twas forever,  
And protoplasm will be ever.

But somehow from its plastic cells,  
Between eternity's long spells,  
Has come a race of human swells,

Who, eighteen hundred seventy-nine,  
Can spin a scientific line,  
Than spider's finest thread more fine,

Through long revolving cycles, till  
Nothing remains but thought and will,  
Outside of matter space to fill.

Then struggling up the ascending grade,  
From the first protoplasm laid,  
Just how or when has not been said.

Sometimes, to find a starting peg,  
'Tis said there was at first an egg  
From which at length came tail and leg;

A tad-pole, then a sprightly frog,  
Leaping with glee from bog to bog,  
Amphibious seal and water-dog;

And thence, not far, the genus man,  
The last of this evolving clan,  
And highest series of the p'an.

But plan there was none; for the rule  
Of this grand philosophic school  
Makes plan the logic of the fool.

"Things shaped themselves, but were not shaped;"  
"The skies are light and shade self-draped;"  
"Things are, and cannot be escaped."

All things are ruled by blinded fate;  
Atoms and worlds, the small and great,  
The living and the insensate.

Life springs from out the lifeless clod;  
Then dies to fertilize the sod;  
And this is all;—there is no God.

And this is science, we are told,  
With flippant words, defiant, bold;  
A new faith to supplant the old.

And shall we tolerate this ruse,

And worse, this sacrilegious use  
Of schools and teaching; this abuse

Of young hearts given to our care,  
For life's stern duties to prepare  
By studies sanctified by prayer?

Nay, verily! Let us guard well  
The common school, where faith should dwell,  
The nation's shield and citadel.

—A. G. Palmer, D. D.

### MENTAL CULTURE.

BY PROF. H. NIELSEN.

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!—*Solomon.*

AGES upon ages have rolled by since these truthful words were uttered by a man whose wisdom has since become a universal proverb. We may go as far back in the history of humanity as we can, with any possible degree of certainty, and we shall still find that, even in the "hoariest antiquity," gold and silver were generally regarded as the most precious of material possessions. Speaking about the riches of Abraham, the Bible says that he "was very rich in silver and gold." In like terms, it speaks of the treasures of Solomon. Notwithstanding this, however, the wise man tells us—and ages have proved the truth of his words—that wisdom and understanding are much to be preferred to either of the precious metals. Why not, then, seek wisdom and knowledge, or a *thorough education*, which means the same thing? Listen again to the wise words found in the Holy Writings of old:—

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

There is scarcely anything which gives us so great an influence with our *rational* fellow-men as mental superiority, which is, generally, simply the result of a continued effort to obtain wisdom and knowledge. The ancient Romans were so fully acquainted with this truth that they used to express it in the proverb now so often quoted: "*Scientia est potentia.*"

As a denomination, we generally have the name of being a comparatively enlightened people; and this name, we think, we should guard zealously. For does not the Lord, the source of all true wisdom, in his Holy Word, exhort and command us to seek knowledge; assuring us that we, some day, in a future world, shall rejoice in that useful and true knowledge which we have gathered here?

Let us look upon our subject in its two aspects,—the religious and the social. Of course, space will here allow us to give them only a very brief notice.

The Lord has commanded us to go and labor in his vineyard, the greater our diligence and progress in his work, the greater and more glorious will our reward be when our Saviour shall appear. Through ignorance, however, it is a very difficult matter to win souls for the kingdom of God, however great our love for his work. It is frequently asserted that the Lord, whenever he had some great work to be done, always chose simple men to do it; but although "people may be *simple* owing to their want of knowledge," yet this cannot possibly be the meaning of the word in this place. Simple means, as well, "plain, artless, sincere." That is just it; the tools of God are plain, and artless, and sincere, but not ignorant. Notice some of the most prominent characters in the different stages of God's work.

Moses, who lived some fifteen centuries before Christ, "was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Martin Luther, who lived about as many years after Christ, was one of the most educated men of his time, possessing all the titles and degrees which it was possible for the University to confer upon him. At twenty-two years of age, he became *magister*; at twenty-four, he was ordained priest; at twenty-five, he was elected Professor of Philosophy in the University of Wittenberg; and at twenty-nine, he rose to the highest pinnacle of learning of his day, that of Doctor of Theology. John Huss was once a teacher in the oldest German university,—that of Prague. Philip Me-

lancthon, the faithful friend of Luther, was a learned man; and so was John Wesley, who for many years occupied the position of *diaconus* at the University of Oxford.

"Happy is the man that findeth wisdom, and the man that getteth understanding."

Many of our young friends feel an ardent desire to work for the Lord,—to preach his word. Such ought to endeavor to increase their store of knowledge, both religious and scientific, as their influence upon their fellow-men will thereby be greatly increased.

Now let us look upon the subject in another light. Let a person who has received comparatively little instruction accidentally get into a circle of more enlightened individuals (we say, "accidentally," because such a person will, generally, as far as possible, seek to avoid such a company, that he may not be obliged to display his ignorance); and there he sits, not daring to take part in the conversation, for fear of showing his ignorance, and thus being made the object at least of pity, perhaps of contempt.

Now, friends, brethren and sisters, there is scarcely any reason why every one of us should not obtain a good education. The Lord's blessing rests upon this country, which has done so much for a liberal instruction even among the poorest classes. There are thousands of schools in this country, and the expenses connected with an attendance are comparatively very low.

Here in Battle Creek, there is one of the best Colleges in the Union, with almost every possible accommodation. The building has a beautiful site. The expenses necessary to attend school here need not exceed one hundred dollars a year.

We have heard that several of our friends have stayed away because they thought they did not know enough "to go to college." Now, this is, generally, a great mistake; for although all the higher scientific branches, as well as the foreign languages, are taught in the College, yet ample provision is made for instruction in all the common branches.

Come, then, brethren and sisters. Make use of the opportunity which the Lord in his kindness has given you. Come and visit that college, which, in a certain sense, is yours.

### REVIEWS.

FACTS of science and important truths cannot be impressed instantaneously upon the minds of children. Repetition is necessary. Nothing but constant repetition can deepen impressions and make them lasting. The great secret of success in teaching is skillful repetition.

It is not enough to have a review day once a week. Every day should be a review day. It may not be possible to review each day everything that the classes have been over, neither is it advisable to propose to the class the questions of the text-book as a review. The application of principles to every-day life should be dwelt upon, and the children be taught to make a practical use of the knowledge they have gained.

It may be said that children would tire of this constant repetition, and thus lose their interest in study. This might be the case if the teacher were dull and monotonous. A dull teacher will have a dull school. On the other hand, if the teacher be full of life and vivacity, the children will catch the spirit, and an animated school will be the result. A live teacher cannot fail to make review lessons interesting. Children like to *tell* what they know, and by reviewing constantly they soon know something to tell. This they feel, and the knowledge of an increasing power within them gives them confidence in themselves and creates a desire to know more.

Frequent reviews serve to keep up an interest, and also secure to the scholars permanent, practical knowledge.—*Eliza H. Morton, in Maine Journal of Education.*

—Every man is bound to tolerate the act of which he himself sets the example.

## The Family Circle.

### DREAMS.

BY ELIZA H. MORTON.

I DREAM of rest for tired feet;  
I dream of shade from noon-day heat;  
I dream of joys that never come;  
I dream of happy, far-off home.  
Is life a dream?

I dream of love that fills the heart;  
I dream of friends that never part;  
I dream of beauty wondrous fair;  
I dream of gladness everywhere.  
Is life a dream?

I dream of sunny land and bright;  
I dream of angels clothed in white;  
I dream of "earth's long-promised spring;"  
I dream of songs I cannot sing.  
Is life a dream?

Like fleeting shadows, faint and dim,  
Like echoes of a well-known hymn,  
Come dreams to me in midnight hour,  
And thrill me with their magic power.  
Is life a dream?

Will dreams come true, and shall I know  
The bliss and peace I long for so?  
Oh, why these gleams of radiant shore,  
Where hearts will sorrow nevermore?  
Is life a dream?

Dreams will come true; the "web of life"  
Will soon be freed from sin and strife;  
The "swelling soul," the "way-sore" feet,  
Will find a rest, divine, complete.  
Life is no dream.

Battle Creek, Mich.

### THE LESSONS OF LIFE.

BY MARY MARTIN.

STRANGE, mysterious, ever-recurring! None but the master Hand that has originated the plan, can furnish the key to the portal of the castle whose intricate windings baffle the skill of every traveler without a guide.

In hopelessness and pain we seek for a higher wisdom and a stronger power to unite with our human weakness. The help we implore is not withheld, but how true are the Saviour's words, "Ye know not what ye ask." We desire in our hearts to know "the Way, the Truth, and the Life," but oh, how little do we understand the discipline necessary to secure to us the ardently hoped-for consummation!

He who knoweth the thoughts of every heart, has perfected a plan which is exactly adapted to meet the wants of every aspirant to the heavenly crown. This plan is one thing for one individual, but quite a different thing for another, wholly unlike either for the third, and so on. If we are ever to make a success of life, and reach the rich guerdon at the goal, we may be assured that ere that is accomplished, every defect and peculiarity of our nature will become apparent, that every unsightly protuberance may be removed by the friction of circumstances; every weakness revealed, that we may fortify upon that point. Humanity cries out for a respite, but still the work goes on, until, despairing, we wrest ourselves from the Master's hand, or, yielding in sweet submission, are finally taken from the crucial test, pure gold.

The open highway may look very inviting at first. We inhale rich draughts direct from the hand of the Giver; friends gather around with fond words of encouragement and approbation. It is the "day of prosperity;" Solomon permits it, and we "rejoice." The Palace Beautiful contained many things that deluged the eyes of Bunyan's pilgrim, but the heart feasts on purer aliment, and finds its sweetest morsels in the Valley of Humiliation. We long for a glimpse of the porter's lodge; but the hill of difficulty, with its precipitous sides, its lions, its two diverging pathways, one leading to Danger and the other to Destruction, rises between us and the object of our desire. How our feet are slipping by the way. "Hold up my going in thy paths." It may be the voice of approbation has changed to censure, and the purest motives are misconstrued. It is the "day of adversity." The wisest earthly monarch admonishes us to

"consider," and, doing so, we find there is far less cause for apprehension here than when all our surroundings were so congenial.

Even now everything depends upon our own course of action. A retrograde or an advance step will turn the balance that holds the life's destiny. With critic eye we see our folly and our frailty, and bowing reverently, humbly kissing the falling rod, we go on, thankful that the lesson came for our learning while the light of day still lingered.

Oh, the golden sand on the sunny beach! It is alive with the glad prattle of innocent childhood, and the gayety and mirth of more mature appreciation. Like the restless sea, never ceasing in its ebb and flow, we mingle with the multitude, and say, and think, and do, what?—What Time demands, with never-ceasing call for all the kindest, purest, noblest possibilities of our nature? what Eternity requires, with strange unfolding of unrecorded deeds, and undreamed of results? Too often, simply as and what others are saying, and thinking, and doing. There is a Heaven-intended purpose in the hidden plan, a latent something awaiting development. The Infinite Love, Wisdom, and Power, seeing this, by a providence we call circumstances places us upon a desolate rock in mid-ocean. Oh, the loneliness, the isolation! The voice of adulation cannot reach us here. No earthly incentive is sufficient to move us to action. We are alone—our own souls and God.

Why is an insuperable barrier placed between us and all our kind? We may not despair, for "God hath set the one over against the other," and again we consider. Have we been walking in our own strength, or have we held intimate converse and connection with the high and holy One? What have been our motives? Oh, the mistakes, the regrets we might have been spared, had we only stopped to think! Here we learn a lesson that the fellowship of the jostling throng on the sunny beach could never have taught us. Not an inch of land, not a sail in sight, and night is drawing on. Wildly the billows surge, but the heart grows strong and stronger, for we are clinging to the Rock of Ages. Earthly supports have failed, but this, never; and when the lesson is fully learned, the lifeboat will come to rescue the weary watcher. The sun may sink beneath the undulating waves, and moon and stars be hidden by tempest clouds; midnight may spread her sable mantle o'er the deep, ere the plash of the boatman's friendly oar is heard. But it will come, for He has said, "A small moment have I forsaken thee, but with great mercies will I gather thee."

Bitter was the anguish that wrung from the lips of the psalmist the prayer, "Cause me to know the way wherein I should walk." He sees in retrospect his checkered experience, and with characteristic humility acknowledges the superiority of divine wisdom. He contrasts the felicitous results of submitting to God's appointments with the disastrous consequences of choosing the way for himself. Let us learn a lesson (which may sometimes be simply that of "patient continuance in well doing") from his experience, and from our own; and though the way be ever so obscure, narrow, or difficult, may we ever trust in God and co-operate with the Heavenly Teacher. If there is an "angel in the marble," or any gold among the dross, he will surely find it. No pearl is so darkly hidden but his eye will discover, and his hand bring it forth to the light; "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

### PRAYING AND WORKING.

WHEN our Tom was six years old, he went into the forest one afternoon to meet the hired man who was coming home with a load of wood. The man placed Master Tommy on the top of the load, and drove homeward. Just before reaching the farm, the team went pretty briskly down a steep hill. When Tommy entered the house, his mother said,—

"Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom honestly; "but I asked the Lord to help me, and hung on like a beaver."

Sensible Tom!—sensible because he joined working to praying. Let his words teach the life-lesson: in all troubles, pray and hang on like a beaver; that is, while you ask God to help you, you must help yourself with all your might.—*Pacific Churchman.*

### "UNTO ONE OF THE LEAST."

"WOULD you mind doing me a favor, Miss Alice?" "Not if I can, Maggie; what is it?"

"If you'd just see to the door while I'm out, I could run over and help me mother a bit wi' the children. There's cold meat for the dinner, and I'd be back in time to cook the vegetables."

"Your little brothers and sisters have got the measles, haven't they?" asked Alice.

"Yes, miss, all four of them; an' me mother is wore out with the nursing."

"I'll mind the door," said Alice.

The Irish girl, who did general house-work for the Thornburn family, went off thankfully; and Alice, a school-girl of thirteen, sat down to a quiet afternoon with her chochet-work. She was making a mouchoir case for her elder sister, Clara; and as Clara and her mamma were spending the day in New York, Alice thought she had an excellent opportunity to finish it without being interrupted. She did not think that "minding the door" for Maggie would hinder her plans; but she had hardly seated herself to her work before the bell rang, and a little ragged boy came to beg for cold pieces. Alice gave him some bread, some cold potatoes which she found upon a plate in the kitchen, and a very nice, sugar-coated cooky.

"Poor little monkey! It was worth while taking the trouble to make him so happy," she thought, and sat down to her work again in a very pleasant humor. But hardly had she done three stitches before the bell rang a second time; and there were two more little ragged boys at the basement door, with pitiful faces and whining voices: "Please, miss, give us something to eat. We're awful hungry!"

Alice had a suspicion that the cooky given to the first boy was the reason why the others were "awful hungry." But she good-naturedly supplied their wants; gave each of them a slice of bread and a cooky, and climbed the steps a third time to attempt her work. She crotched three rows, a white one, a blue one, and another white one, before she was interrupted again. Now it was the gong at the upper hall door that sounded, and two very much dressed young ladies inquired for Miss Thornburn.

"My sister is not at home," said Alice.

"Oh, are you Miss Thornburn's sister? Please tell her that we are sorry we missed her," said one of them, handing the little girl her card. And then the two rustled off in a great flutter of fringes and flounces, and Alice went back to the parlor.

"Oh, dear, there's that basement bell again! How many more times will I have to answer it, I wonder? This is more than I bargained for, a great deal!"

She went down stairs with an impatient feeling that was not relieved by the sight of a rough-looking man, with potatoes in his hand.

"Pitaties? apples? oranges? Here's yer fine Havannies, two shill'n a dozen!" he shouted at her.

"I don't want any. We never buy things from the street wagons," answered Alice sharply, shutting the door in his face. But by the time she had reached the parlor again she was sorry for her rudeness. "The poor man wants to sell his things, I suppose," she thought. "But what a nuisance to have to go to the door so often! I wonder if it keeps on like this all day?"

Ting-a-ling, as if in answer to her question, there was the bell again! A Jew peddler, this time, with brass jewelry to sell; and five minutes later, an old woman with matches and shoe laces; ten minutes afterward, a man with a charlotte russe in a tin box: "Very nice, miss; fresh this afternoon, only five cents apiece!" And within the next half hour, the postman, three beggars, one after another, a boy with fresh eggs, and a man that wanted to buy rags!

I am afraid Alice lost her temper more than once that afternoon. Her crotching work got on but slowly, as one may guess, and her feet were weary with much running up and down stairs. Over and over again she exclaimed impatiently, "How long Maggie stays away!" Papa would be at home to his dinner presently, and mamma and Clara; and there were the vegetables uncooked, the table not laid, nothing at all, and Maggie still away!

"Something must have happened," thought Alice. "Perhaps one of the children is very ill, or dead."



And with that fear came a quick feeling of shame "Oh, how cross, how selfish I have been! Poor Maggie has to work so hard, and here am I complaining because I have given her a chance to help her mother a little. What if the bell does keep ringing? Maggie has to answer, and do her work all the same. And now she'll get home all tired out and worried, and perhaps papa will scold at having to wait for his dinner. I'll go and cook those vegetables myself."

Alice rolled up her work and put it away with quick fingers. Hurrying out to the kitchen, she brightened the fire, and put on the potatoes, and asparagus to boil. Then she set the table, and got the bread, the butter, the pickles, the cheese, and all the other accessories, in readiness. By the time her father came in, there was a very fair prospect for the usual orderly dinner at the usual hour; and by the time poor Maggie came in, flurried, out of breath, and frightened at being so late, everything was ready, all her work done for her, and the vegetables only waiting to be "dished."

"O Miss Alice, how good you are!" she cried, gratefully. "And didn't you think it was mean of me to stay so? But I could n't help it; indeed I could n't. Little Katie was took with a spasm, and me mother was almost out of her senses. I could n't leave her at all, at all, till the child was a bit better."

"I am glad you did n't," answered Alice promptly. "And you needn't have hurried yourself so much, anyhow. I got on very well without you, now did n't I?"

"Sure, and you did! But it is n't every young lady would have had the sense itself, let alone the kind heart," was Maggie's answer. "I'll not forgit you for this, Miss Alice."

Alice went up stairs to wash her face, which was rather flushed, and brush her hair for dinner. By her looking-glass hung a little text-book, with leaves that turned over backward, showing a new verse for each day. The one that met her eyes just now was this: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

And Alice had her reward.—Mrs. Bradley.

## Sabbath School Department.

"Feed my Lambs." John 21:15.

### SABBATH-SCHOOL MEETING IN VERMONT.

A MEETING in the interests of the Vermont Sabbath-school Association was held at Bordoville, Vt., Sunday p. m., July 18, 1886. As the President and Secretary were both necessarily absent, H. W. Pierce acted as chairman of the meeting, and Mrs. H. W. Pierce as Secretary *pro tem*. Several brethren who are interested in the Sabbath-school work were present, and we trust much benefit may be derived from the meeting.

The following resolutions were passed:—

*Resolved*, That as the Sabbath-school is one of the most efficient means of bringing the present truth before the minds of both old and young, it is the duty of all believers to put forth greater efforts, and manifest more earnestness and zeal in sustaining the same.

*Whereas*, A Sabbath-school cannot be made interesting and profitable unless its members learn the lessons, therefore

*Resolved*, That we urge upon our people throughout the State the importance of gaining a thorough understanding of the lessons used; also that especial efforts be made to interest the youth among us.

Adjourned *sine die*.

H. W. PIERCE, *Pres. pro tem.*  
MRS. H. W. PIERCE, *Sec. pro tem.*

### HOW TO MANAGE BOYS.

As long as there are live boys, this will be a living question. Though untold wisdom has been lavished on it, it is a problem still, and there will always remain something to be said, which, if it have not the charm of original discovery, may yet have point. For the average boy is "a harp of a thousand strings," many of them out of tune. He has but one prominent fault,—you set yourself to correct it, and succeed in setting the whole boy askew.

I want to make a few suggestions, the result of some years of experience. First "catch" your boy. Mrs. Somebody's receipt for cooking the hare applies here. You can do nothing with a boy till you gain possession of him. It is not enough that he is in your class. He may be there a year, and yet you feel that you have no "hold" upon him. If you have ever fished for salmon, you know that to get that

lively fish on your hook is one thing, and to land him is another. Too great a strain, and away goes your line; too little, and away goes your fish. It sometimes takes hours ere you have the fine fellow actually panting at your feet. It is so with catching boys. But when once you have drawn by the cords of love and bound to you by a boy's loyalty that wayward, forceful, clever, mischievous, and thoroughly interesting specimen, you have not spent your strength for naught. You have already gained a great point in managing him. But here rises another difficulty, for if you like a boy you are tempted to humor him; and the next thing therefore is,

Second: See that he doesn't manage you. Boys that have will, and are under no legal compulsion to yield themselves to the influence of another, are pretty sure to measure strength with a teacher, sometimes in combination, sometimes singly, and the issue has got to be determined which is master. The contest is apt to be like the Greco-Roman wrestling,—a quiet, steady tug, in which very much depends on how you take hold and how much endurance you have. If the boy masters you, by all means have him removed to another class. If you master him, you have gained half the battle in the matter of managing him, especially if in the process you have retained not only his respect, but his love and confidence.

Third: Having gained command, hold the reins as lightly as possible. This will require self-command. Often it will be necessary to let his turbulent temper break its wave on your rock-like patience, or his indolence and frivolity must be met not by sharp rebuke so much as by glowing earnestness, or his conceited smartness by your sober wisdom. Your own balanced weight of character, the poise of conscious power and right, will do more in managing a boy than any mere display of authority or aggression upon his will. Loss of patience or display of temper on your part is almost fatal to your influence. The sun controls the movements of the stars by his own massiveness. And there must be volume and value and equilibrium in the teacher's character if he would control boys.

Fourth: Get hold of the boy's heart. Yonder locomotive with its thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them, and plunge unheeding on. But there is a little lever in its mechanism that, at the pressure of a man's hand, will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same little lever the vast steamship is guided hither and yon, upon the sea, in spite of adverse wind or current. That sensitive and responsive spot by which a boy's life is controlled is his heart. With your grasp gentle and firm on that helm, you may pilot him whither you will. Never doubt that he has a heart. Bad and willful boys very often have the tenderest heart hidden away somewhere beneath incrustations of sin or behind barricades of pride. And it is your business to get at that heart, get hold of that heart, keep hold of it by sympathy, confiding in him, manifestly working only for his good, by little indirect kindnesses to his mother or sister, or even his pet dog. See him at his home, or invite him to yours. Provide him some little pleasure, set him to some little service of trust for you; love him, love him practically. Any way and every way rule him through his heart.

Fifth: The process will be aided and supplemented by your teaching him to manage himself. This will be your ultimate aim; and here his conscience and intelligence, and the passions of hope and fear, will come into play. All that is needed with some boys is that your own intelligence and conviction of right should impress itself on their thoughts and awaken their moral sense. Many a bright boy will yield to reason if you will take the trouble to make him see a thing, when he will kick at your mere opinion, and he will acknowledge God's will and the naked right when he might dispute your authority. You don't want to break a boy's will, but to teach him to will right. Next to his heart, his own self-respect is the best helm by which you can manage a boy.

Lastly, give your boy something to occupy and inspire him, as an aim, a goal, and patiently keep his eye on it. Especially make conversion and a noble Christian life your definite purpose with him till at last he sees it.

I do not enter on the actual work of class management with boys, which is a theme in itself, but suggest: Be so full and bright with lesson as to interest them, and they will behave well. And if discipline is necessary, remember that, as in nature, the silent forces are best. The steadfast eye, the touch of the hand, the "still small voice,"—what power there is in these!—J. Spencer Kennard, in *S. S. Times*.

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# The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 19, 1880.

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

## CAMP-MEETING AT ALMA, MICH.

THIS meeting was held according to appointment, Aug. 5-10. The grove, about three-quarters of a mile from the village of Alma, was a beautiful one on the bank of the Pine River, and the ground was nicely prepared. The meeting tent, 50x70, occupied the center, around which were pitched the church and family tents to the number of thirty-four.

The attendance was larger than was expected, and was very encouraging to those who have made that portion of the State their field of labor.

We did not reach the ground until Friday afternoon, and hence cannot speak of the early part of the meeting; but from that time to the close, the brethren and sisters seemed to enjoy much of the blessing of the Lord, and were profuse in their expressions of thankfulness for the privilege of attending this gathering. The interest was fully up to the ordinary standard.

The morning social meetings were well attended, and the time was filled with earnest and cheering testimonies. On the Sabbath, after a discourse from Sr. White, over one hundred came forward for prayers. After an hour's intermission, the number was increased to nearly two hundred. Among these were sixteen who were making a start in the service of God for the first time.

On Monday, eighteen were baptized, Brn. Corliss and Burrill being the administrators. These converts were largely the fruit of the tent-meeting just held in Alma.

Bro. and Sr. White occupied the time during the day on Sunday, and enjoyed great freedom in speaking. Unfortunately, Sr. White, having had no rest from her long journey from California, was so prostrated as not to be able to leave her bed during the day on Monday, and the brethren were thus deprived of the privilege of hearing more from her, as they were anticipating.

On the Sabbath, an interesting Sabbath-school composed of 450 members, was held in the tent. This was a good school for S. S. workers in that portion of the State, and will give a new impetus to this branch of the work there.

In the Tract and Missionary meeting, many experiences of thrilling interest were related. An interesting meeting was also held in behalf of the College and our educational enterprises.

On Sunday, some two thousand people were present. As no excursion trains were run upon the railroads, these came in mostly from the country around with their teams, and it was an exceedingly encouraging attendance. The best of order prevailed. Canvassers were busy among the crowd soliciting subscriptions for our different periodicals, and the book-stand received quite a share of attention.

Citizens in attendance were especially pleased with the good order maintained, and there seemed to be a general desire for another camp-meeting to be held there next season.

## A SIGN EASILY DISCERNED.

"CAN ye not discern the signs of the times?" is a question which Christ addressed to the unbelieving Jews, and which he left on record for the consideration of men in all coming time.

Among the many signs predicted to appear, showing the near approach of the end, one is specially mentioned by the prophet Isaiah and the apostle James. It is the increase of riches, the heaping together of treasures, and the pride and haughtiness of

men on account of their hoarded wealth, in the last days.

Isaiah says, 2:7, "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots." And it is a singular fact that most of the millionaires of the present day gain almost as much notoriety from their fast horses as from their abundance of wealth.

James says, 5:1-3, "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you. . . . Ye have heaped treasures together for the last days."

Statistics concerning the increase of gold and silver will clearly show the fulfillment of this prediction. At the commencement of the Christian era the annual product of gold has been estimated at eight hundred thousand dollars; in the year 1600 at two millions: 1700, five millions; in 1800, fifteen millions; in 1834, thirty-four millions; in 1850, eighty-eight millions; in 1853, two hundred and thirty-six millions; while in this country alone the gold product of California up to 1876 is estimated at more than eight hundred millions of dollars.

But not alone in the precious metals has wealth increased in these last days. The estimated increase of the wealth of the United States from the year 1850 to 1880 is proof on this point. In 1850 the wealth of this country was set down at \$7,135,880,000, but now, in 1880, it is put at \$50,000,000,000.

The wealth of Great Britain in 1865 was put at \$26,000,000,000; in 1880, at \$42,000,000,000.

In addition to this, look at the income of some of the moneyed men of the present day. Wm. H. Vanderbilt, of New York, has an annual income of five millions; the Duke of Westminster, Eng., three million, five hundred thousand; Queen Victoria, two millions; John Jacob Astor, of New York, four millions; the Czár of Russia, ten millions. The Rothschilds possess a fortune of two hundred millions; J. J. Astor, one hundred millions; Vanderbilt, one hundred and twenty-five millions; Jay Gould, twenty-five millions; E. H. Green and Henry Hamilton, twenty millions each; besides many more who are worth a million or more.

To show how treasures are now being heaped together in a ratio never before equaled, look at these statements. It is estimated that in 1879 Vanderbilt made thirty million dollars; Jay Gould, fifteen million; Russel Sage, ten million; Sidney Dillon, ten million; James R. Keen, eight million; and three or four others from one to two million each, making a grand total of about eighty millions of dollars annual income by these few persons.

Such a state of things, financially, was never before known; and James indicates what the issue will be when he calls upon these rich men to weep and howl for the misery that is coming upon them.

The significant movements that have been organized, and are now growing with rapidity in all parts of the world, under the names of Communism, Labor Unions, Working-men's Associations, and various other titles, the express object of which is to destroy these monopolies, and make a more equal distribution of wealth among the people, give evidence of some of the trouble which is in store for these money-worshippers.

The wages of the laborers have been kept back by fraud. The gold and silver, instead of being circulated and doing good, has rusted in idleness in the coffers of the rich. But the day is at hand in which the lofty looks of men shall be bowed down, and the haughtiness of man shall be bowed down, and the gold and silver, hoarded with so much covetousness and care, shall be thrown to the moles and bats, as the worthless trash that it is.

Let those whose eyes have been opened to the truth make a wiser choice and labor for the enduring riches while the evidences are so plain all around us that the Judge standeth at the door.

## THE PYRAMIDGETS AGAIN.

THE editor of *Our (Pyramid) Rest*, Chicago, Ill., is not pleased because we expressed the opinion in the *REVIEW* last March, that the wonderful discoveries in the great pyramid, or rather the conclusions built on them, were "baseless assumption and the wildest kind of conjecture." And this is the way he takes us to do, in his May number, for the unpardonable rashness of expressing such an opinion. The little paragraph we so innocently penned evidently hit a spot that was sore. He says:—

"ANOTHER OBJECTOR—AN EDITOR.

"We clip the following extract from the *Advent Review*, published at Battle Creek, Mich. It is an editorial reply to some inquirer on the Pyramid subject:—

"J. L. M.: What is written in these days about the prophetic character of the great pyramid, we consider baseless assumption and the wildest kind of conjecture. Who knows that the great star Alcyone is the 'governing star of the pyramids?' 'It is claimed' (!) that its date of erection was 628 years before the exode. On what ground? Who knows anything about it? But that date is essential to the conjecture. Do n't we need something better on which to build a theory? So of a thousand other things that might be named about this new discovery. When we begin to give ourselves up to such conjectures, there can be found millions of objects, the measurements of which will correspond, when sufficiently expanded, to the distance of some planet, or the time of its revolution, or the length of some prophetic period. But there is nothing to any of it. The Bible is the great fountain of revealed truth; and he who will study that carefully, will find enough on which to base his faith without resorting to the wild conjectures of the pyramidgets."

"This man writes as if he had some particular spite against the Pyramid. He evidently sees nothing in it that will favor his particular views, and hence he seeks to discourage all investigation of it on the part of his readers.

"But we are somewhat astonished that an editor should talk so wildly about a subject he has no knowledge of. He would not excuse a man who talked in a like strain relative to the views advocated in the *Review*, especially if he was as ignorant of them as the editor is of the wonderful teachings of the Great Pyramid. Does the editor really believe what he has written? Is he prepared to prove that 'what is written in these days about the prophetic character of the Great Pyramid, is baseless assumption and the wildest kind of conjecture?' Is he willing to abide by his declaration that 'there is nothing to any of it?' If he is, we will gladly undertake to discuss the subject with him. He issues a weekly paper, and can, if he will, allot a portion of its space for a few weeks for a pro and con investigation of these 'wild conjectures.' But for fear that he may object on the ground of its unprofitableness, we will tender him the use of our own columns, and thus give him an opportunity to display his wonderful ability as an anti-pyramidget. He will, if he succeeds in sustaining his position, be the means of turning from this delusion many who are now captivated with it, and thus be repaid for his efforts.

"Here is an opportunity, Mr. Editor, to do some good, and at the same time prove your statements true.

"We have no expectation, however, that the challenge will be accepted. The truth is, the editor of the *Review* dare not undertake to prove that Pyramid writers generally are guilty of indulging in 'baseless assumption and the wildest kind of conjecture,' to the extent that 'there is nothing to any of it.'

"And, furthermore, he says that 'there can be found millions of objects, the measurements of which will correspond, when sufficiently expanded, to the distance of some planet, or the time of its revolution, or the length of some prophetic period.' In other words, he tries to blind his readers with the idea that the wonderful correspondences found in the Great Pyramid are reached by simply expanding its various parts until they agree with the various distances, cycles, etc., claimed for them.

"Now we do not ask him to find millions of objects, nor even a million, but we will deduct nine hundred and ninety-nine thousand nine hundred and ninety-nine, and challenge him to find just ONE object in nature or art, already existing, that contains within itself proportions (no matter how small the scale) which agree with the following well known astronomical, Biblical, and historical conclusions:—

- "1. The sun's distance from the earth.
- "2. The exact length to a fraction of the solar year.
- "3. The pi proportion.



"4. The length of the precessional cycle.

"5. The earth's polar diameter.

"6. The various proportions of length, breadth, etc., of the ark of the covenant in the tabernacle of Moses.

"7. The size of the molten sea in Solomon's temple.

"8. The size of Noah's ark.

"9. The 1260, 1290, 1335, and 2300 days of Daniel.

"10. The exact number of years that elapsed from Adam to Noah, the Flood, to Abraham, Isaac, Jacob, the Exodus; Christ's birth, ministry, death; destruction of Jerusalem, and numerous other historical dates.

"All these and many more are distinctly found in that ancient monument which our friend seems to imagine is such a common thing that it can be duplicated millions of times. Here is a chance for him to find just one duplicate—only one! Let him proceed, for instance, to take exact measurements of the height, length, breadth, etc., of the new Seventh-day Advent Tabernacle, recently completed in Battle Creek, and report to us what relationship he finds existing between that building and the sun's distance, length of solar year, etc., etc. If he cannot find *one* object in all the earth, besides the Great Pyramid, that will give forth the same results, then what becomes of his reckless statement? The fact is, editors, and especially editors of religious journals, should exert themselves to speak the truth. When our friend puts his pen to paper again on this subject, we beg of him not to make such a consummate display of his ignorance as he has in the paragraph we have extracted. If he knows nothing about it let him say so, or at least keep quiet.—Editor."

It may be that we are as ignorant of the subject as above set forth. Nevertheless we have in our possession, and have carefully read, a little work entitled, "The Scientific and Religious Discoveries in the Great Pyramid, recently made by Professor Piazzi Smyth, and other noted scholars." This was compiled by Wm. H. Wilson, and sent forth from the publishing house of Thomas Wilson, editor of *Our* (Pyramid) *Rest*. Either this book is not very well calculated to dispel the Egyptian darkness which abounds on this subject, or we are very dull of apprehension. The latter Mr. W. would doubtless say was the trouble, and it would not perhaps be becomingly modest in us to deny it. It may be, however, that other readers can help us on some of the statements of this book. On page 6 it is stated that the Great Pyramid "seems to tell its own date of birth and foundation." Now it strikes us that we want something better than a seems so. Again, p. 7, it is said that hieroglyphics, "corroborated by traditions and some historic records," indicated that it was built "eight or nine hundred years before the era of Moses." Well, which? The variation of a hundred years is fatal to accuracy. On p. 8 we find the following sentences: "Scientifically, it is founded on the best possible feature of nature-reference ever thought of by men," and, "Then followed the discovery of standards of weight and capacity measure, based in similarly noble and universal earth manner." Now if any mortal can tell us what a "feature of nature-reference" is, or a "noble and universal earth-manner," we should be happy to be informed. From p. 9 we quote again, "Next a heat standard, based on the mean temperature of the whole surface of the earth, and marks boiling water at 250°." The book does not state whether the centigrade scale or that of Fahrenheit was the one used to mark these degrees. We should conclude, however, that the centigrade was used, as the next clause but one puts the freezing of water at 0°, which is according to that scale. But we have been taught that water boils at 100° centigrade, and at 212° Fahrenheit, at the sea level, or at about 210½° in this section, as we are to deduct 1° for every 550 feet of elevation above the sea level. If they couldn't make water boil back there till they had reached 250° centigrade, they must have had a pretty tough kind of water, or have reckoned on a basis so different from the present, as to make the discovery utterly worthless for modern use.

We are again puzzled at a description of an angle discovered by some means in the great pyramid, expressed in these words, "An angular measure founded

on a decimal treatment of the circle." How much wiser are we for such a discovery?

After describing the labors of those who had been at work for years in this matter, the writer finally acknowledges, "But even their labors were not very fruitful, nor all their conclusions sound until new, improved, and more accurate measures of the pyramid were recently procured." Is it not just possible that still "new, improved, and more accurate measures" would show the present conclusions to be unsound?

On page 20 we find the length of the anti-chamber given as 116.26 inches. This, it is claimed, when multiplied by the fractional number for squaring the circle, gives the number of days and parts of a day contained in the solar tropical year. But of what use was this particular proportion until modern science had discovered the number necessary to use in squaring the circle? And when science has ascertained this, it does not need this discovery of the ancient pyramid to sustain it. The book gives the number for squaring the circle as 3.14150. This is a mistake. The number should be 3.14159. The result of multiplying the number first stated by 116.26 is given as 365.24. This is again a mistake. It should be 365.23. Multiplying by the correct number, we have 365.24, and a fraction remaining. But a fraction in this matter is fatal to accuracy. Taking, however, the number 365.24, and reducing the fraction to hours, minutes, and seconds, we have 365 days, 5 hours, 45 minutes, 36 seconds as the length of the year; but modern astronomy has 365 days, 5 hours, 48 minutes, 46.04 seconds, a variation of 3 minutes, 10.04 seconds. We are not disposed to give up the established facts of modern science for the deductions made from explorations in the dark holes of the ancient pyramid. This seems to us about the most bungling way of acquiring knowledge that could be conceived.

But to return to the article in *Our* (Pyramid) *Rest*. The writer says, "The editor of the REVIEW dare not undertake to *prove* that pyramid writers generally are guilty of indulging in baseless assumptions, and the wildest kind of conjecture." The coolness of this address is truly refreshing these sweltering summer days. To illustrate this, let us suppose a case. We have near our Office a tree from which a large limb strikes out in a nearly horizontal direction. This began to grow previous to the year 1861. Now some one comes up and says, "That limb, growing out in that direction, was to indicate that a great rebellion would take place in this government, and the Southern States would secede from the Union in 1861. Now you just *prove* that this is not so." Will the editor of *Our* (Pyramid) *Rest* undertake to *prove* that? The call for proof in this case is just as sensible as the call for proof in the other.

He finally asks us to take our Tabernacle, and from it show the wonderful proportions and indications found in the pyramid. We do not need to go so far from home even as this. We have in our Office a wonderful desk, at which we daily write. Let us see what striking discoveries can be found in this. In the first place, it consists of three sections, and we remember that we have three dispensations, the Patriarchal, the Mosaic, and the Christian. The upper section contains two doors, in each of which there are thirty-five pigeon holes. Twice thirty-five is seventy. Here we have the seventy years' captivity, and the date, A. D. 70, when Jerusalem was destroyed. Beneath the sections of the central portion are four drawers, indicating the four great kingdoms which should arise,—Babylon, Medo Persia, Grecia, and Rome. Above these we find two contiguous apartments, one six inches square, the other six by twelve. Here we have the proportion of the sanctuary, the holy place being just twice the length of the most holy, with the same width. We find the depth of the drawers to be 4 inches and a small fraction over, of about .011 of an inch. Multiplying this number, 4.011, by the number (3.14159) used in squaring the circle, we have 1260. Here we have the prominent period of

1260 years of papal persecution! Behold "a miracle in" wood! "Is this all chance?" The editor afore-said "dare not undertake to *prove*" that these wonderful events and proportions are not distinctly pointed out in this remarkable desk.

We could carry this out to any extent, and find any number desired. But it is not necessary to pursue the subject further in this direction.

The whole scheme reminds us of an anecdote concerning a minister who once preached upon the number three. He expatiated upon the wonderful use of the number three in the Scriptures,—the three dispensations, the three worlds, the three persons in the Trinity, the three disciples of Christ on the mount of transfiguration, etc., etc. After the sermon a good brother stepped up to the minister and said: "Elder, that is the grandest sermon I ever heard, only you didn't carry it out quite far enough. Don't you see that there are just three steps leading up into the pulpit, there are three sections to each of our windows, three lamps to the chandelier, three lights of glass broken in yonder window; and, did you not notice? there were *just three negroes sitting up in the gallery!* If you had only carried out the subject, it would have been complete."

It seems that the writers on the pyramid are bound to make the thing complete.

#### HELP, BRETHREN, HELP.

As a religious denomination, we generally have the name of being very active Christians. As one of our German exchanges said of us some time ago, "The astonishing success of the Seventh-day Adventists is due to their zeal for their work. They are one of the most active of Christian denominations." We value this testimony, considering that it comes from our opposers; and certainly we should guard well this good name.

Yet while we are active, we frequently overlook little chances to do good for the Master. To one of these—doing missionary work among your foreign neighbors—we will call your attention for a moment.

According to the latest Washington statistics, the Germans and their descendants in this country number *over thirteen million souls*. They are found everywhere in this country. Thousands and thousands are living among our American brethren. Reader, are there not some living in your neighborhood? Did you ever try to do missionary work among them? Try, and you will, in most cases, be astonished at your success. Go to the farming classes, give them a copy of our German paper, *Stimme der Wahrheit*. You will, in almost every instance, find willing readers among that nationality. One person told us some time ago, that one afternoon he took some German papers with him, and went out to visit some of his foreign neighbors. In a little while he had visited thirteen. And, brother reader, how many subscriptions do you suppose he obtained? *Thirteen!* every person subscribed.

Now, brethren, there are hundreds of chances like this. The Germans are, perhaps, settled more or less thickly in your neighborhood. You know that they generally "make good neighbors" as we say; don't you? Well, they make just as good *friends*. Go and visit them, become acquainted with them, invite them to read about the present truth, which is set forth in their own language in the *Stimme der Wahrheit*. We will be glad to send you some sample copies free if you will distribute them judiciously. You may in this way help the third angel to spread its message to "kindreds, and tongues, and nations," and the Lord will give the reward.

H. N.

—Give a man the necessaries of life, and he wants the conveniences. Give him the conveniences, and he craves the luxuries. Grant him the luxuries, and he sighs for the elegancies. Let him have the elegancies, and he yearns for the follies. Give him all together, and he concludes that he has been cheated both in the price and the quality of the articles.

## BAPTISM.

LUTHER well said, "First a grammarian, then a theologian." All true Christian theology is taught in the Bible, which is God's history of redemption. But we can understand the teaching of any passage only by understanding the meaning of each of the words, and their relations to each other.

In Matt. 28:18, 19, we have the great commission which Christ gave to his eleven faithful apostles, whom he met on an appointed mountain in Galilee; and from their duty we may learn ours. Thus he said to them: "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

There is, perhaps, but one word in this passage to the translation of which we need necessarily object. The little word which in the last sentence is translated "in," never has anywhere in the New Testament exactly that meaning; though in a few cases we may possibly be justified in so translating it. (Luke 13:21; Matt. 13:33.) In this case, as Greek scholars agree, it should be translated *into* or *unto*. The Greek *ἐν* would be properly rendered "in," but the word here used is *εἰς*, which has rather the meaning of *toward*, *to*, *unto*, *into*, *for*, *on account of*, etc. When used of place, it implies motion toward, and its other meanings are derived from this. (See Winer's New Testament Idioms, Robinson's New Testament Lexicon, and other authorities.)

One proper translation of the passage would be: "There is given to me all authority in Heaven and on earth; go ye, therefore, and passing through, make learners [disciples] of all nations; immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to keep [not violate] all things which I have commanded you." The rendering "in the name," is a very unhappy one, conveying to the English reader the thought of *by the authority*, or *as an agent or representative of*. The thought of the passage is, that in baptism the person immersed professes his obligation to follow, learn of, bear allegiance to, and obey. So the Israelites were baptized unto Moses at the Red Sea. 1 Cor. 10:2. So the Corinthians were not baptized into the name of Paul, into obligation to be Paulites; and none could say that he had baptized any into his own name. 1 Cor. 1:13, 15.

The business of the minister of Jesus Christ is to make men, not his disciples, but Christ's. And every baptized believer has taken upon him the obligation to learn of, follow, bear allegiance to—not the Methodists, Baptists, or any other body of men, however good they may be, but the Lord Jesus Christ. In baptism, we publicly take upon ourselves the obligation to receive the Father as our God and Lawgiver, being reconciled to him in Jesus Christ; the Son as our Saviour, Exemplar, Advocate, Priest, and King; and the Holy Spirit as our Companion, Comforter, Teacher, and Sanctifier. Hence the early Christians called baptism a sacrament, the name of the soldier's oath of allegiance.

"As many of us as were baptized into Christ have put on Christ." We were also baptized into his death, thus making a profession of our belief in his death and resurrection. In this ordinance we show forth our own death to the old life of sin, our resurrection to a new life of holiness, and our need of, and belief in, the baptism of the Spirit. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6:3-7. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. See also Col. 2:12; Acts 2:2-4; 19:5; 6; 1 Cor. 12:13.

D. T. G.

## Our Tract Societies.

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

## THE WORK IN BALE.

BY ELD. J. N. ANDREWS.

SINCE leaving Bale for England I am in receipt of letters showing the progress that our friends there are making. Under date of July 12, we have the following report for the week previous:—

The chief of the telegraph office in a Swiss city writes to express his interest in our paper. Another man writes to send money for our journal. Another writes to say that he will soon send money, and in this letter he sends a list of names. Another writes to say that he will do all in his power to extend the circulation of our paper. A lady of Neuchâtel writes to subscribe for our journal and to say that she receives great benefit from it. An old man of ninety writes from France to say that he is much interested in many of the articles in *Les Signes*. July 12 three subscriptions were received, also five francs from a lady for papers and as a gratuity. That week our friends at Bale sent out 1,355 *Signes*, 117 *Stimmes*, and 1,100 letters.

Under date of July 19 a second report comes from Bale stating that 19 missionary letters had been received that week, nearly all of which were from persons interested in the truth. A man from the department of Creuse, France, writes to thank us for the four numbers that he has received. He says: "I am very happy to read *Les Signes*; for it is entirely according to my convictions. I regret that I cannot pay for it, but if you will continue to send it, I will do all in my power to have others read and profit by it."

Next, a pastor in Canton Vaud, Suisse, writes to subscribe for *Les Signes*. Next, a clothing merchant in Auduze, France, subscribes. Next, a man writes from Ariège, France, thus: "I have received four specimen numbers of *Les Signes*, and have read them with the greatest interest. To-day I take a subscription so as to secure for myself the privilege of reading it constantly. One is truly refreshed in the midst of the events which quickly follow each other to hear a friendly voice saying, 'These are the signs of the end.'" This man speaks of a friend who is much interested in *Les Signes*, who cannot pay for it now, but will pay for it next year. The writer also asks for copies of *Good Health*, which we have advertised.

Next, a French pastor writes to obtain a full set of *Les Signes* in a bound volume. We shall have the first four volumes bound together soon. This pastor says that a neighbor is much interested in our journal. During the week preceding July 19, our friends sent out from Bale 1,467 *Signes*, 131 *Stimmes*, six subscriptions were received, and five asked for the paper who cannot pay now. We call those subscribers who pay at once.

Under date of July 26, two days after the last report, I have the following from Bale: A lady writes from Geneva, that we have the truth on the Sabbath, and that our paper has taught her many things. A man in Renan who has read our paper for some time has begun to keep the Sabbath, and we further learn that there are many persons in that village who are convinced concerning the Sabbath and almost persuaded to obey it. This is the result of the distribution of *Les Signes*. Perhaps Bro. Ertzenberger, who has been for some time at work in translating into German, will soon visit the place. If not, some other person will go and preach there.

Bro. Gabert has found in Val-de-St. Imier a lady who is keeping the Sabbath who had no knowledge of our people or of our publications. She has subscribed for our journal. We render thanks to God for his mercy toward us in all this.

## "BE DILIGENT."

BY ELD. S. N. HASKELL.

THESE are the words of Peter addressed to the church of Christ. The people of God are made light bearers to the world. God has committed to them his sacred truth, and made them responsible for its being proclaimed to a dying world. They are therefore under obligation to others to impart the light which they have received. The apostle realized this, and he exclaimed, "I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise." Rom. 1:14. The truth of the gospel laid him under obligation to those who were not enjoying its blessings. As far as any selfish or worldly consideration was concerned, he was perfectly free from

all men; but God had laid upon him a responsibility in committing to him the light of the gospel. "Though I be free from all men," says the great apostle to the Gentiles, "yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:19-23.

This is the feeling of every child of God who sees the importance of the work of Christ. There are principles of righteousness upon which the whole gospel structure rests. These principles are God's tests of character. And those interests which pertain to ourselves, when compared with these, are of no especial importance. They should ever take the background. And to successfully recommend the religion of Jesus Christ should be the all-important theme with the Christian.

The professed Christian who does not have any of the experience above described, lacks the vital principle of Christianity. Charity (love) extends beyond ourselves. It commences to manifest itself when self-interest ends. There are many who would have diligence in the cause of God, and manifest great zeal in the missionary work, providing that they could have their own way. They will give their means, if their plans and ways are not crossed. They will make great sacrifices in certain directions. But they seem to be blind, so far as being governed by the principles of mercy, justice, and truth is concerned. "He hath showed, thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. The very fountain of our nature is evil; the motive of the heart, unrenewed by the grace of God, is wrong. Although the fruit borne may at times appear to others fair to look upon, yet there will be found the bitter taste, and in its effect will be found selfish interest, and selfish interest only.

Satan will enter every unguarded avenue of the human heart, and there erect a citadel of defense. He will welcome every form of piety that he can appropriate to the gratification of himself. His business is to destroy. The reason why we should be vigilant is, "Because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

There is much truth in the old adage, that "Satan always finds some work for idle hands to do." If we are not engaged in the service of God, we are occupying a position where we are likely to fall an easy prey to the enemy. The devil is walking to and fro up and down the earth, seeking whom he may devour, and the more closely the people of God can unite their interest, the better. The more of a pure, unselfish, disinterested spirit is manifested for each other, the more of the spirit of Christ we shall possess. Paul writes concerning Timotheus, "For I have no man like-minded who will naturally care for your state." This is the spirit we should cultivate under all circumstances.

There are companies of those who keep the commandments of God, and also individuals, scattered in the various States and Territories of this country, and in other nations, who have no means of communicating with others of like precious faith, save through the medium of the pen. There should be a correspondence with every such lone Sabbath-keeper and company of Sabbath-keepers throughout the world who are sincere worshippers of our Lord. Here is a field of usefulness to which there is no limit, even at the present time, and it will increase as this message progresses, until the world is warned, and the work of God closes up. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless."

The cause in which we are engaged is worthy of all our energies, and unless they are devoted to God's cause, they will be in the active service of Satan. There is no standing still in this work.

## WHAT DOEST THOU?

BY MRS. H. T. H. SANBORN.

MANY of my sisters, whose hearts are warm with love for the truths of the third angel's message, are excusing themselves from active service in extending the influence of these truths for reasons which would vanish like "dew

before the sun" in presence of a determined effort to learn how to work successfully. Dear sisters, begin to-day to arrange your duties so wisely that you will find moments of time to spend in V. M. work. In doing this work your own heart will be filled with love to God, you will take a lively interest in the progress of the cause, and you will be helping others to a knowledge of these precious truths.

Some may feel that they are already overburdened, having the care of a large family or of invalid parents, and may think, "Certainly there are no just demands on me." To such I would say, Are you quite sure there is no branch of work just suited to your situation,—no way in which you can help bear the burdens of God's cause? If you cannot mail papers and write letters, you can, perhaps, save pennies here and there to hand to some friend who can do this, or make a donation to your V. M. society, which requires means, else the work languishes. By thus taking a substantial interest in the work, your mind will be led to dwell upon it, even while your hands are engaged in household duties, and you will find that thoughts of this kind promote growth in grace, and the development of Christian character.

Some of our brethren and sisters are allowing the love of this world's goods to chill their interest in the cause of God; they cling to the thousands over which God has made them stewards, while the poor are made happy by giving of their scanty earnings to carry forward this work. Are such trying to relieve overtaxed and feeble laborers? Are they obeying the injunction of Paul to the Galatians, "Bear ye one another's burdens, and so fulfill the law of Christ"?

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 9.

The object in this narration of Mr. and Mrs. Judson's experience, is to illustrate the true spirit of labor and sacrifice which they possessed to such a remarkable degree; therefore much relating to them as individuals has been omitted. However, the following tribute to Mrs. Judson's benevolent labor in behalf of the English prisoners at Ava, written by one of the number, and printed in a Calcutta paper, after the war, may not be out of place:—

"Mrs. Judson was the author of those eloquent and forcible appeals to the government which prepared them, by degrees, for submission to terms of peace never expected by any who knew the *hauteur* and inflexible pride of the Burman court.

"And while on this subject, the overflows of grateful feelings, in behalf of myself and fellow-prisoners, compel me to add a tribute of public thanks to that amiable and humane lady, who, though living at a distance of two miles from our prison, with no means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day visited us, sought out and administered to our wants, and contributed in every way to alleviate our misery.

"While we were all left by the government destitute of food, she, with unwearied perseverance, by some means or other obtained for us a constant supply. When the tattered state of our clothing evinced the extremity of our distress, she was ever ready to replenish our scanty wardrobe. When the unfeeling avarice of our keepers confined us inside, or made our feet fast in stocks, she, like a ministering angel, never ceased her applications to the government, until she was authorized to communicate to us the grateful news of a respite from our galling oppression."

Mrs. Judson's death did not occur until after Mr. Judson's release from imprisonment. During much of this time his food was only such as she could procure, and he often suffered from hunger. Sometimes for weeks it consisted only of rice, savored with a certain kind of fish. Once, having a little time of unusual quiet, she made a great effort to surprise him with something which should remind him of home, and by much planning and labor prepared a mince pie, and sent it to the prison. As her husband had witnessed her fortitude, and power to win the hearts of high and low, making savage jailers, and scarcely less savage nobles, weep, or had seen her in the street, protected by her own queenly dignity and sublimity of purpose, his heart had drobbed with proud admiration; and he was almost able to thank God for the trials which had made a character so intrinsically noble shine forth with such peculiar brightness.

But this simple, homelike act, this little unpretending effusion of a loving heart, so unlike the part she had just been acting, and yet so illustrative of what she really was, was something so touching that he bowed his head upon his knees, while the tears flowed down to the chains about his ankles. What a happy man he might have been had this heavy woe been spared them! And what

was coming next? Then the scene changed, and there came over him a vision of the past, and he was again in the home of his childhood. With his stern, strangely roved father, his gentle mother, his rosy, curly-haired sister and pale-faced brother, he approached the table for the noonday meal. Finally he lifted his head. Oh, the misery that surrounded him! The rattle of the heavy chains about his feet sounded like a death knell.

Mr. Judson was not naturally of an even temperament. Hopeful and earnest beyond most men, and very persevering, he was, at that period of his life, subject to desponding reactions. To him, the passive suffering of his prison discipline was more galling than it would have been to a mind differently constituted. So long as he could contend with difficulties, he was appalled by nothing, and he was better fitted to do than to endure.

The birth of a little daughter added much to the distressing circumstances which surrounded Mr. and Mrs. Judson at this time. Their first child slept beneath the waters of the Bay of Bengal,—a baby martyr to Anglo-Indian persecution; their second, in the jungle graveyard at Rangoon, and now a third little stranger came to claim the first parental kiss in the midst of felon chains.

Other circumstances connected with Mr. Judson's imprisonment are of interest. Some time before the war, the king had received a present of a lion, to which he became much attached. After the Burman army had suffered several defeats, it was whispered by some in authority that the English bore a lion upon their standard, and so superstitious were they that they caused this noble beast to be sent to prison, and forbade his receiving any food, because they imagined that in some way it was connected with their enemies.

Then commenced a new and fearful scene of misery. The unhappy prisoners had seen men starved, beaten, smothered, and strangled to death, but the fearful struggles and terrible roaring of the starving lion, which seemed to shake the prison to its foundation, sent a thrill of indescribable terror to the hearts of the occupants. At last the scene was over, and the next time Mrs. Judson came to the prison door, her husband, with his feet attached to the immovable bamboo pole, crawled as far as possible to meet her, and begged that she would induce the governor to permit him to occupy the cage in which the lion had been confined. This request was granted, and Mr. Judson experienced great relief.

At the time Mr. Judson was thrown into prison, the government officials seized everything in his possession which they considered valuable, excepting what Mrs. Judson secreted or otherwise preserved. The translation of the New Testament was then partly in manuscript form. At first, this was hid in the ground under the house, but afterward sewed up in a pillow, so mean in appearance and so hard and uncomfortable that even a Burman would not covet it, and Mr. J. took it under his care. When he was thrust into the inner prison, this pillow fell into the hands of one of the keepers, who soon exchanged it for a more comfortable one. Finally the covering was removed, and what seemed a worthless roll of hard cotton, was thrown away. This, one of the friendly natives afterward found, and preserved it as a relic of the prisoners; and several months after, the manuscript, which now forms a part of the Burman Bible, was taken from it uninjured.

UPPER COLUMBIA T. AND M. SOCIETY.

As the annual meeting of this society was held so near the regular time of the third State quarterly meeting, it was thought best to omit the latter meeting; we therefore send the following tabular report of the labor performed during the quarter in this newly organized society:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash recd on Tract Fund and Periodicals.
1	20	8	3	15	8	10	35	872	87	.....	\$40 45
2	16	9	1	6	6	16	2055	136	.....	.....	29 00
3	41	21	8	8	41	10	59	2446	175	.....	25 10
4	2	2	2	20	56	.....	1	56	20	.....	15 50
*	79	40	20	44	111	26	111	5039	308	20	\$110 05

\* Agent.

We labor under great disadvantages here, on account of poor mail facilities; as a consequence, our report is smaller than it otherwise would be.

Our Vice-president, Bro. Wm. Goodwin, has in his

possession a list of pledges to a tract fund which we hope to raise as rapidly as practicable.

We trust our brethren and sisters will prepare to labor in this work as never before. We entertain high hopes of a healthy growth in this society.

G. W. COLCORD, Pres.

MRS. G. W. COLCORD, Sec.

MINNESOTA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash recd on Tract Fund and Periodicals.
1	150	93	4	98	70	73	35	4095	334	.....	\$50 47
2	93	36	.....	12	71	57	5	6169	1357	18	43 50
3	47	32	.....	97	81	27	16	9713	867	9	72 17
4	14	6	.....	7	8	9	4	4981	367	5	25 25
5	47	31	.....	8	205	130	23	582	63	3	11 00
6	67	31	.....	1	84	39	52	9643	.....	.....	97 30
7	32	.....	.....	.....	.....	.....	.....	4912	82	.....	10 00
8	38	16	.....	.....	20	10	1	2421	107	6	5 50
*	441	216	21	506	419	330	250	42456	3142	51	\$806 85

\* Agents.

NOTE.—Cash received on donations and for membership, \$85.15; sales, \$844.84; periodicals, \$249.28. The following local societies failed to report: Maiden Rock, Beldenville, Agency, and Tonbassen.

NETTIE G. WHITE, Sec.

WISCONSIN T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash recd on Tract Fund and Periodicals.
1	73	16	.....	10	30	.....	5	3950	725	54	\$44 60
2	29	21	.....	20	13	34	4	3987	293	15	.....
3	19	10	.....	3	3	.....	3	219	34	25	.....
4	48	25	.....	23	14	.....	10	5459	226	20	14 58
5	31	14	.....	2	42	17	9	3996	247	51	23 81
6	37	.....	.....	2	2	.....	.....	600	35	.....	50
7	40	6	.....	5	.....	.....	.....	738	120	160	6 20
8	30	7	.....	4	3	*16	5	1033	58	195	12 07
9	18	13	.....	2	24	10	2	3254	117	2	2 35
*	325	112	14	103	117	67	41	25236	1800	522	\$105 11

\* Agents.

NOTE.—Cash received on donations and for membership, \$21.43; sales, \$11.40; periodicals, \$72.25. The following local societies failed to report: Avon, Monroe, Albany, Victory, Avonlanche, White Hall, Hundred Mile Grove, Dell Prairie, Chicago, Fremont, Poy Sippi, New London, Neenah, Ft. Howard, Loyal Maple Works, Nasouville, Weston, Dorchester, Burnside, Mauston, Sturgeon Bay, Sand Prairie, Fish Creek, Clay Banks.

MATTIE A. KERR, Sec.

SOUTH LANCASTER, MASS., V. M. SOCIETY.

The report of this society for the quarter ending July 1, 1880, is as follows:—

No. of members,	32
" " reports,	16
" " letters written,	526
" " received,	136
" " visits,	68
Pages of tracts and pamphlets given away,	1,966
" " " " loaned,	2,394
No. of periodicals distributed,	3,053
" " " " " " " " " "	17
" " subscribers for periodicals.	8

MRS. M. L. PRIEST, Sec.

A RANSOMED SLAVE.

In Constantinople there was an English officer, who, walking along the market-place one day, saw a number of persons chained together as captives, about to be sent across the sea to some unknown country. He was struck with the appearance of one man, who, when he saw the compassionate countenance of the officer, put his hands together and said, "Sir, ransom me, and you will never repent of it." The expression and manner of the poor captive were such as to strike the officer's attention; he saw that he was a man of education and superiority; he stopped and talked with him, and discovered that the price of his ransom would be 200 rupees, about 20l. He paid down the money, and when the chains were unloosed this good man fell down before his deliverer, clasped his feet, and cried, "Sir, I can never leave you as long as I live; every drop of blood in my veins thanks you; every power I can put forth belongs to you; I am your slave forever." You see the application. You know the price that was given for our ransom. We belong to Him who gave for us not a few perishable coins, but his own most precious blood. Christian young men and women, will you not throw open your hearts to the lesson, and cry to Him, "Every drop of blood in my veins thanks Thee; every power I possess, body and spirit, for time and eternity, belongs to Thee, and to Thee alone?" —Rev. J. Bate, Allahabad.



## BE THOU WITH ME.

Be thou with me; the way is dark and drear,  
Vouchsafe, O God, to make the pathway clear;  
Doubtful and devious still my way must be  
If thou dost guide me not,—be thou with me.

Life's bitter chalice to its dregs I sip,  
Its fair fruits turn to ashes on my lip;  
O thou who wept in dark Gethsemane,  
I too have suffered,—oh, be thou with me!

Loneiy, adrift upon a troubled sea,  
The cold waves, pitiless, break over me;  
O thou who stilled the waves at Galilee,  
Still thou my troubled soul,—be thou with me!

O Cross to which I cling, illumine the night;  
O Lamp unto my feet, shed forth the light;  
O Love divine that brightened Calvary,  
Descend upon my heart,—be thou with me.

—Julia M. Dunn, in Advance.

## 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

## ARRIVAL AT SOUTHAMPTON, ENGLAND.

ONE month has elapsed since my arrival at Southampton. It took me some days to recover from the fatigue of the journey; since then I have been trying to aid Bro. Loughborough in the work to the extent of my strength. The tent is pitched in Romsey on a beautiful spot but a short distance from the heart of the city. The work moves slowly, but there is no doubt that the truth is really taking hold of the people to a considerable extent. Bro. L. is making a great effort for the salvation of men, and I believe that God will grant success. Bro. Ings is doing much each week in placing publications on the ships which visit this port, and in calling on people at their own homes. It seems that a special providence has given him access to the ships.

The meeting on first-day last was one of great encouragement. A good congregation was present at each service, and listened with deep attention to the subject of the destruction of the wicked. We are much cheered by the interest manifested.

In common with our brethren in America, we observed July 24 as a day of humiliation and prayer. We believe that God regarded the prayers of his people on that day. The occasion was one of solemn interest to me. I am not worthy that my name should be mentioned as one for whom prayer should be offered, but my only hope is in the special interposition of God. I feel much assurance that he has heard prayer in my behalf, and if he spares my life, I mean that it shall be devoted to his service.

J. N. ANDREWS.

Ravenswood, Shirley Road, Southampton, July 28.

## NORTHERN EUROPE.

OUR hearts have been made sad by the unwise course of Mr. Klungland, a young man of whom we have before spoken. He has labored with us as colporter more than a year, and since February he has tried to spread our publications and views in the western part of Norway.

In order to make the cross lighter, he had written a false certificate recommending him as a lay preacher, and signed two names of the Board of the Lutheran missionary society in Christiansand. He was arrested, and his first sentence was nine months in prison, but he appealed, and received twenty days bread and water.

He was very quiet and sober in his conduct while he was in this city, and was generally well liked among the people. On a few occasions we discovered a lack of honesty in him, but he confessed it when reminded of it, and we had high hopes that he would do some little good, although he was somewhat slow of movement and dull of comprehension.

This cuts him off from future usefulness as a colporter. We feel the loss very much, but hope and pray that the Lord will help us. Next week, the Lord willing, I leave for those parts where he has been, and will try to labor some there.

Bro. Rosqvist writes from Sweden that he has organized a Sabbath-school in Grythytted with thirty-six Sabbath-keepers, and that there are now in all thirty-nine believers who are keeping the Sabbath. He has baptized eight, and three have not been baptized. The rest received that ordinance among the Baptists. Nearly all of these friends participated with him in the celebration of the ordinances, and they were made glad by the presence of the Lord, and felt his blessing in their hearts. Sunday he held two meetings, and then organized a tract society of twenty-one members. This is the first one in Sweden. Others will join soon. The friends very kindly supplied his present wants, and helped him with means for the journey. He will now hold meetings in Philipstad, not very far from the former place.

The Lord willing, I intend, in the course of a month,

to join Bro. R., and to labor some with him in Sweden. Pray for us, dear brethren, that the Lord may bless his precious truth in these countries also.  
Christiana, Norway, July 25. J. G. MATTESON.

## ILLINOIS.

Alendale.—We have been holding meetings here six weeks. Seven have begun the observance of all God's commandments. The interest remains good, and we hope for a few others. We never experienced such determined opposition as has been manifested here.

G. F. SHONK.  
C. H. FOSTER.

## INDIANA.

Salem Center, Aug. 12.—We have spoken here twenty-one times. The congregations still range from two hundred to four hundred. We have received \$11.48. Our book sales are not very good. We have many invitations to visit. Are now canvassing the Sabbath question.

J. P. HENDERSON.  
J. S. SHROCK.

Tent No. 3, Zionsville, Boone Co.—We have been here four weeks. Our congregations have been decreasing since we presented the Sabbath question; still we seldom have less than a hundred hearers. Three different ministers have spoken against us, and we have the promise of more. They are only making our friends firmer. Each week we learn of new ones taking hold of the Sabbath. We hope for a good work.

Aug. 10.

W. W. SHARP.  
VICTOR THOMPSON.

## IOWA.

Fayette, Aug. 9.—We have been in this place four weeks, and have had fair audiences all the time. There has been some opposition, and we have had to meet discouragements, but our meetings have been a benefit to the brethren from Albany, Maynard, and West Union, who meet with us every Sabbath, and are trying to draw near to the Lord. Our expenses are met. We expect to remain a week or two, hoping and praying for success.

J. S. HART.  
J. D. PEGG.

## NEBRASKA.

Eagle.—After the general meeting at this place, the M. E. minister announced that he would speak on the Sabbath question, and Bro. Boyd remained to hear him. He made many assertions and used some ridicule. Bro. Boyd, with the consent of the congregation, immediately reviewed him, and his remarks were listened to with great interest. Meetings continued several evenings, with good congregations. One was added to the church by baptism, and all were greatly encouraged.

L. E. MILLNE.

Riverton.—Those who were interested here have been much distracted, having had four denominations to instruct them. A few, however, remain firm, to whom the truth looks brighter and plainer than ever. We have received two dollars from one brother who has accepted the tithing system. The Spirit of the Lord was with us in our meetings with them Sabbath and Sunday last. My health is much improved, for which I feel to praise God.

REPUBLICAN CITY, AUG. 11.—We commenced meetings here yesterday. Bro. Harris, who is with me, held a two-weeks' meeting three miles south, with some interest, which we hope to properly follow up.

GEO. B. STARR.

## WISCONSIN.

Falls City, Aug. 10.—Thus far the interest at this place has been good. We have not held regular meetings during harvest, but have occupied the time in visiting. Five opposition sermons have been preached. The enemy has been working with great power, yet the truth is gaining ground. Seven have decided to keep the Sabbath, while as many more have promised to do so.

We feel to praise God and take courage. Brethren, pray for the work at this place.

S. FULTON.  
A. MEAD.

Fort Howard, Aug. 13.—We commenced meetings here Aug. 8. Our meetings opened favorably, and the interest steadily increased. We feel much encouraged with the prospect of success. The Spirit of God gives liberty, and the manifestations of approbation on the part of the audiences, attest the good effect of the word spoken.

On account of the interest to hear preaching in the Norwegian language, it has been thought best that Eld. Olsen preach in that language at the tent, and Eld. Decker, who had intended to stay here during these meetings, go to Seymour and hold a series of tent-meetings there. Pray earnestly that God may bless our work.

A. W. BARTLETT.

## MICHIGAN.

Cedar Springs, Kent Co.—Tent-meetings were held here six years ago, and several embraced the truth. At times there has been quite a company of believers, but by deaths and removals their number was reduced to eight or ten. On account of certain influences in the past, no little prejudice existed, which earnest missionary efforts had failed to overcome.

Our meetings commenced June 18 and closed July 25. Prejudice, to a great extent, has been broken, and the truth was never more favorably regarded than at the present time. The brethren, who have nobly stood up for the truth here, have been encouraged. Seven or eight have been added to their number, and others are deeply interested. Some books were sold, several subscribers to the REVIEW obtained, and a Sabbath-school of twenty-four members was organized and furnished with record and class books, *Instructors*, etc. We are now at Evart, Osceola Co., with a good interest and favorable prospects.

D. A. WELLMAN.  
G. H. GILBERT.

Aug. 10.

## NEW YORK.

Ogdensburg, Aug. 10.—From Lisbon Center we moved our tent to this place, and commenced meetings July 24. We came here to establish the work begun last season by Bro. Reynolds. Circumstances of a discouraging nature had arisen, which resulted in the discontinuance of their Sabbath meetings. Bro. Reynolds has spent one week with us, and rendered valuable assistance. Last Sabbath the Lord was present by his Holy Spirit, and we enjoyed a precious season. Four more took their stand to obey God in the observance of all his commandments. We hope, by the blessing of God, to leave the work here in such a condition that it will have a healthy growth hereafter. We expect to remain here till the camp-meeting at Canton.

M. H. BROWN.  
C. C. LEWIS.

Tent No. 4, Jay, Aug. 9.—We commenced meetings here July 31. Have spoken ten times to congregations ranging from one hundred to three hundred. The people seem to be much interested, and very friendly, administering to our temporal wants, and bringing beautiful bouquets for our stand. One thing that contributes to the interest is the friendliness of the M. E. minister, who attends all our meetings that do not interfere with his regular appointments. He has a large congregation and a strong influence. He always accepts of our invitation to ask questions after the discourse, and this tends to increase the interest. We wish to realize that "our sufficiency is of God."

We met with the friends at Keene last Sabbath. Two more, a young man and a young woman, had decided to "keep the commandments of God and the faith of Jesus." May their faces be always "set as a flint Zionward." We yet hope for others. To the Lord be all the praise for the good done.

E. W. WHITNEY.  
MILTON C. WILCOX.

## PENNSYLVANIA CONFERENCE.

Ellicottsville, N. Y., Aug. 10.—We continued our meetings in the tent at Great Valley about six weeks. This proved to be a hard field, as the truth had been preached here to some extent. Prejudice was bitter and persistent, yet a deep interest was awakened. Many were convinced, and four are keeping the Sabbath. We think others must sometime decide for the truth.

The last quarterly meeting of the East Otto church was held at the tent, and was an occasion of great interest. Nine were baptized on Sunday, most of whom accepted the truth at Ellicottsville. About fifty Sabbath-keepers and more than two hundred others were present. The scene was so impressive that some of the spectators wept, and others were heard to express their conviction that this was the true baptism. One Methodist lady who had been sprinkled said, "I never was baptized." As we subsequently met the candidates, and saw their beaming countenances, and heard their fervent thanks to God for his truth and blessing, we felt that God indeed witnesses and approves willing obedience. Ten united with the East Otto church.

Our tent is now pitched at Sugartown. At our third meeting, on Sunday evening, we were favored with the largest congregation of the season. Satan is busy here as elsewhere, and we need the help of the Lord.

D. T. FERRO.  
S. THURSTON.

## KANSAS.

Burr Oak, Aug. 2.—We have taken down our tent to-day. Since our last report, the sickness in the neighborhood has increased; to-day report says there are fifty-five sick ones out of three hundred inhabitants. We believe much good could have been done here under favorable circumstances. Many tracts have been distributed. One man gave us twenty-five cents to help pay for tracts given away. He said he was convinced of the truth, and hoped his wife would keep the Sabbath with him. May the Lord bless the seed sown.

Brethren, pray for us that our faith fail not under discouragements.

GEO. H. SMITH.  
H. GIBBS.

## OHIO.

Litchfield, Aug. 10.—To-day we take down our tent, intending to pitch it in Spencer, ten miles from Litchfield. We have held meetings here since June 12. Eld. St. John joined us last Friday. Sabbath was a profitable day. A number of brethren and sisters were here from Wakeman, and their presence added to the interest of the meeting.

On Sunday five were baptized. It was a solemn and affecting occasion, and was witnessed by hundreds. In many cases the falling tear gave evidence of the good impression made.

One very interesting case among these is that of a Methodist minister who has taken his stand fully with us. He had labored many years with the M. E. and U. B. churches, but now rejoices in the light on the Sabbath, immortality question, baptism, and other kindred truths.

We leave a church of eighteen members, eleven of whom have been baptized. About twenty-five are keeping the Sabbath, and others, I trust, will soon. Tobacco has been put away. All read more or less of our periodicals. A Sabbath-school has been organized, and they have the *Instructor* and other helps. We have been kindly received and cared for by these dear souls, and they will ever have a large place in our hearts.

For the last ten days Bro. Bartlett has been holding meetings in a school-house four and one-half miles from here. He has a good interest, and will remain there, while Bro. Sprinkle and myself join Bro. St. John in Spencer.

Aug. 12.—The tent is pitched in Spencer. Meetings commence to-night. We still desire the prayers of God's people.

R. A. UNDERWOOD.

## DAKOTA.

Tyndall, July 9.—Closed my meetings last evening. Remained here a week longer than we first intended, as the rush of harvest made it unadvisable to start meetings in a new place. We go to Springfield next. There are fifteen persons, including the few Russian brethren near here, besides children, who will meet together for worship on the Sabbath. There has been violent opposition on the part of a few, but the friends remain steadfast, rejoicing in the truth. The following letter will show the spirit of opposition, and the manner in which it is endured. It is from a sister whose husband is very bitter.

"DEAR BRETHREN AND SISTERS: Though I am not permitted to meet with you in person, I am with you in heart. Sometimes I am almost discouraged, the way looks so dark, and there are so many obstructions. Had it not been for the sermon on the third angel's message which I heard one week ago last Wednesday night, I think I could hardly have endured the persecution since. But that has strengthened me to bear my trials.

"Perhaps I should not say so much about my trials. I know you all have crosses to bear, but you have a privilege which I do not enjoy. You can meet to encourage and comfort one another, while I must stand almost alone so far as human help is concerned. How much good it does me to meet with any of the dear friends who have embraced present truth, while I am constantly with those that oppose it.

"Oh, how much I feel the need of patience! I want the meek and humble spirit of my dear Saviour. Sometimes the enemy comes in like a flood; I am so tried and tempted that I hardly know what to do, and have wanted to die. At other times, when I have resolved at all hazards to walk in the light, my blessed Jesus has come into my heart and filled it with joy and gladness, and I have felt that I could bear anything for his dear sake who has borne such a cross for me. Then I can sing,—

'Let the world despise and leave me,  
They have left my Saviour too.'

"I believe if I obey God, and keep his commandments here, I shall reign with him in glory. I have counted the cost, and feel that I cannot afford to lose my soul for the friendship of the world, which will so soon pass away.

"I believe the message which has been presented to us during the past few weeks is of God. I think the best evidence we have that it is from him is that it has opened the Bible to us in such a light, and made it so plain. I am praying that the truth may prosper. Pray for unworthy me. From one who loves and fears God, and is trying to keep his commandments."

One brother speaks the German and Danish languages as well as the English, and we hope he may yet be valuable assistance in carrying the message.

S. B. WHITNEY.

## TEXAS TENT.

Marystown, Johnson Co.—Our arbor-meeting for Dist. No. 2 closed Sunday night; this also closed our tent labors at this place. Notwithstanding the bitter prejudice caused by false reports raised against us before we arrived there, and the most determined efforts to keep the people from hearing us, we were successful, under God, in winning some precious souls to Christ, and leading others to take advance steps in the divine life. Over twenty have taken their stand for the truth. Eleven were baptized, and twelve joined the Cleburne church. We counseled those who had so recently taken hold of

the truth to wait baptism till a future opportunity; but one of these was baptized at this time.

Although so much had been said of Sister White, and her work, and our system of raising means for the support of the ministry, no subjects which we discussed seemed to have a more telling effect upon the minds of those who heard them, in favor of our positions, than those of spiritual gifts and the tithing system. After hearing on Christian temperance, especially tobacco, remarks were made like these: "I shall use no more tobacco." "I used to think I was a good member of the church, but I am not fit to belong to the Adventist church." "I have frequently gone into the saloons and taken a dram with members of every church—except the Adventist church—and never thought to question the propriety of such a course." "I can belong to any other church in the land; but I see that it requires more self-denial, and a strong moral sinew, and a stiff backbone, to belong to the Seventh-day Adventist church," etc.

We obtained five full-paying subscribers for the *Review*, and sold \$30 worth of books, including Bibles. Arrangements were made for holding Sabbath-school and meetings in the future.

All things considered, the results of this meeting were far better than we had reason to expect; but where God works, Satan works. To God belongs all the praise for what has been accomplished here. On account of the constant rains, a number of our brethren and sisters were kept away, and our worship was interrupted; yet those who were present were led to see their own need of help, and sought for a deeper work of grace in their hearts. All observed the fast of the 24th, and received a blessing which we trust will be retained. If all our general meetings were characterized by more fasting instead of feasting, I am confident that more of the divine influence would be felt, and the favor of God would be realized. We labored alone, but we cried to God for help, and he sustained us. Six meetings were held each day,—two preaching services, two social meetings, a general prayer-meeting, and a Bible-reading.

Monday morning we struck tents, shipped them, and drove twenty miles toward Plano for the next arbor-meeting.

Aug. 6.

PLANO, AUG. 8.—We are in the midst of the Plano arbor-meeting. There are ten tents on the ground. The membership of the district is well represented, and the brethren are in earnest and are working for the blessing of God. A large crowd filled the arbor to-day. We trust in God, whose good Spirit is manifest in our midst. The Lord sustains me in my labors.

R. M. KILGORE.

## VERMONT HEALTH AND TEMPERANCE SOCIETY.

ACCORDING to appointment, this society held a meeting at Bordoville, July 18, 1880. Meeting called to order by the President, M. E. Kellogg. Prayer by Eld. L. Bean. T. H. Purdon was chosen Secretary *pro tem*.

The Chair appointed A. C. Bordeau, A. S. Hutchins, and C. P. Whitford the Committee on Resolutions. A paper was read by Francis Gould, which was full of practical and interesting thoughts on the subject of temperance. Several individuals spoke in favor of the principles of health reform and the advance moves of the H. and T. Associations.

The Committee on Resolutions offered the following, which were unanimously adopted:—

*Resolved*, That we regard with gratitude of heart the progress that the H. and T. Society has made since its organization in this Conference; and that we express our ardent desire that all those who are interested in this great reform unite their efforts in the promotion of the cause of temperance.

*Resolved*, That we as a people within the limits of this Conference hereby pledge ourselves to fully demonstrate by our practice the great principles that we have espoused on this important theme.

*Voted*, That the able and instructive temperance address delivered in the former part of the day by the President of the Society be prepared for the press.

Adjourned *sine die*. THOS. H. PURDON, *Sec. pro tem*.

## SPECIAL MENTION.

## THE AMERICAN PARTY.

"CAN ye not discern the signs of the times?" This question arises on reading the accompanying article, which has so decided a bearing on the fulfillment of Rev. 13:11-18. As republished from the *Sandy Lake News* in the *Christian Statesman* of Aug. 5, it is as follows:—

Among a large and increasing class of patriotic, intelligent, and conscientious Christian people there has long been a felt want respecting Christian principle in the platforms of existing political parties. As patriots and Christians, they have felt that the platforms of the old parties do not embody the principles of political and moral wisdom on which Christian States are founded and perpetuated. This class of voters have felt that the living political issues are largely ignored which express the moral, civil, and social convictions

of the Christian civilization of the last half of the nineteenth century. They feel that there are evils and dangers threatening the very existence of our Republican form of government, which, in their greed for power and place, the old Democratic and Republican parties entirely ignore or refuse to bear any testimony against. The teachings of God's word and providence have warned them of the consummate folly of trying to maintain civil government or to administer the laws irrespective of national religion and the recognition of the claims of God as the Ruler of nations and his law as the rule of political action. These men, who thus long for something better, purer, and more like Christian statesmanship in the administration of this nation, will find their convictions better crystallized and expressed in the platform of the new and comparatively unknown American party, that made its first nominations for President and Vice-president four years ago, than in any or all other party platforms of the present times. This party recently met in a small national convention in Chicago, Ill., and after re-affirming the principles of their platform of 1876, put in nomination the following: For President, General John W. Phelps, of Vermont; for Vice-president, Hon. Samuel C. Pomeroy, of Kansas. From the conservative East and the progressive West two men, devotedly attached to the principles of the new party, have been brought out and made the standard-bearers of a party of Christian conviction and progress, that, if now not large or popular, is destined to play an important ultimate part in American politics. It will be seen from a perusal of its platform that on the great questions of Christianity as our national religion, the Christian Sabbath, the prohibition of liquor, secretism, the equality of all before the law, and the enforcement of the amended national Constitution, the settlement of national disputes without resort to war, the education of our youth, the Bible in the schools, opposition to land and other monopolies, the national currency and credit, justice to the Indian, and the mode of electing the President, its position is clear, comprehensive, and eminently Christian. We commend it to our readers for their careful consideration.

## PLATFORM OF THE AMERICAN PARTY.

We hold: 1. That ours is a Christian, and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture, and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charter of all secret lodges granted by our Federal Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13, 14, and 15 of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to the Indians, are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

## EARTHQUAKES AND VOLCANIC ERUPTIONS.

THE month of July has been characterized by seismic disturbances of more or less severity over many and widely separated regions. In the fore part of the month an earthquake at the island of St. George, one of the Azores, resulted in the formation of a new island, 600 yards distant, and about 18,000 square yards in extent.

About the same time, Sunday, July 4, an unusually severe and widespread earthquake was experienced in Switzerland. Several meters of the summit of Schmelberg, near Quarten, fell, overwhelming a large forest. Two persons were killed by falling structures.

On the 13th, seismic disturbances began in the Philippine Islands, and continued for several days. On the 21st an earthquake unequalled in severity since 1824, destroyed a large part of the city of Manila and killed many of the inhabitants. All the volcanoes of the islands were in full activity.

On the 20th New Hampshire experienced an earthquake shock of considerable severity, but noticeable chiefly as a symptom of the prevailing uneasiness of Mother Earth. The same may be said of the slight volcanic outbreak at Vesuvius.

Dispatches from Panama, July 17, speak of the exceeding activity of the long silent volcano Fuego, near the city Antigua. The heavens for miles around were filled with smoke and dust. The first outbreak occurred on the night of June 29. As seen from the deck of the Pacific mail steamer Wilmington, at a distance of nearly fifty miles, the spectacle was magnificent. From the highest peak of the Fuego great columns of flame darted up into the air to a height of from 400 to 500 feet. The surrounding country to the east and south was illuminated by the tremendous glare of the flames, while to the northward and westward the clouds of dust and smoke obscured the whole country.—*Scientific American.*

### WHAT ARE WE COMING TO?

WE denounce as barbarous and brutal the Spanish bull-fight, and yet tolerate exhibitions in our midst that are not a whit behind it in savage cruelty. Recently, at St. Louis, the prize-fighter "Patsy Brennan" was pitted against an enormous Siberian bloodhound, described as "resembling in size a calf rather than a dog, and with muscles as hard as iron," in the presence of a crowd, among whom were, we are told, "an ex-police commissioner, an ex-judge, three members of the House of Delegates, and several prominent business men." The witnesses of this degrading exhibition became intensely excited. Large sums of money were wagered by turns on the dog and on the man; and they were cheered on in their bloody and brutal combat until the flesh on the man's shoulder was so horribly lacerated and torn that the collar-bone was exposed to view, and the blood gushed in a stream from the frightful wound; and the dog's lower lip was torn from the jaw, and hung suspended by a mere shred.

There seems to be a growing fondness among the American people for low and brutal sports. Lately, in San Francisco, a Dr. John Rush entertained a crowd of spectators by shooting, at a distance of twenty feet, cigars from the mouth of a youth, or apples from a stick two or three inches long, held in his mouth. A paper describing the affair says, "The spectators were at a loss which to admire most, the nerve of the shooter, or the youth who held the target." That is, the marksman was to be admired for shooting so near to the young man as imminently to imperil his life, and the youth for his foolhardiness in submitting to this kind of hazard.

Another proof of the degeneracy of taste in the direction of amusements is the fact that all sorts of brute combats are multiplying among us,—boxing, wrestling, and walking matches. Men box and fight until they have so disfigured and damaged one another that they are scarcely recognizable as human beings; or walk until their tongues protrude, and they fall in their tracks. In keeping with these base and barbarous practices are those disgraceful exhibitions under the name of "Varieties," in which licentiousness and low comedy are blended together.

The same prurient taste calls for books of exciting adventure, in which the lives of human beings are fearfully endangered or brutally sacrificed.

How is this evil, so debasing in its tendency, to be reached and remedied? Everything should be done by those who have at heart the welfare of society and the cause of good morals, to frown down all such exhibitions and diversions, to foster a purer taste, and to encourage a more refined class of entertainments. Parents especially should guard their children by keeping them away from all immoral shows, and keeping out of their hands all objectionable literature.—*Baltimore Episcopal Methodist.*

—A CORRESPONDENT of *The Presbyterian* (Phila.), who is studying theology at Leipsig, writes:—

"It is rather difficult to take a hopeful view of things as they stand in Germany. The increase of crime is alarming, and is attributed largely to the granting of free licenses to sell liquor (three-fourths of the crime is attributed largely to drink), to dance-houses, etc. The common people put into practice theories with which the philosopher amuses his study hours, and the removal of all fear of God and release from responsibility bring forth their natural fruit. Tell a man that he is descended from an animal, and that he is nothing more than an animal, and it will not be long before he manifests himself as such, and then it will take all the wisdom of the wise to keep the beast chained. The Germans have a proverb, If

a man will not hear, he must be made to feel. The difficulty in fighting with evil here is that the church has no standing-ground. Sunday, as a day particularly devoted to religion, is gone, almost beyond hope of recovery, and with it all chance of reaching the masses with religious and moral truths."

### Notes of News.

- Victor Hugo has just celebrated his 78th birthday.
- St. Patrick's Cathedral, New York, has been mortgaged for \$100,000.
- There is a report that the Queen of Siam and her son have been drowned.
- During 1878, Germans smoked cigars and tobacco to the value of \$85,000,000.
- In Australia the sound of a chime of bells has been conveyed 240 miles by telephone.
- Dr. Tanner has completed his 40 days' fast, and is rapidly regaining his natural flesh and strength.
- It is estimated that American travelers in Europe will spend not less than \$65,000,000 there this year.
- There is a report that the dreaded Spanish fever has broken out among Texas Cattle near Moberly, Mo.
- There are three missions among lepers,—one in India, another in Jerusalem, and a third in the Sandwich Islands.
- Mr. Bancroft commenced his History of the United States in 1825, and he hopes to complete it in October of this year.
- It is said that Minnesota will produce 44,000,000 bushels of wheat this year,—more than three times the crop of last year.
- The new census makes the population of Georgia 75,000 less than in 1870, and that State loses one member of Congress.
- The Emperors of Germany and Austria have met. It is thought their interview indicates a closer union between the two empires.
- The Republican party of France intend to repeal a law of 1850 which measurably protects the Jesuits who desire to open schools.
- It is thought that the bodies of the 20 men killed by the Hudson-River-tunnel disaster cannot be reached before the first of September.
- It is estimated that \$400,000,000 worth of provisions and breadstuffs have been exported from the United States during the past year.
- Albania has declared her intention to throw off every vestige of Ottoman authority. Even Mohammedans are in favor of Albanian independence.
- There is to be an international Congress held in Milan, Italy, Aug. 29 to Sept. 4, and the United States has been invited to send one or more representatives.
- A Congregational church has recently been dedicated within the palace inclosure at Madagascar. The Queen, the Prime Minister, and the courtiers attended in full dress.
- Mr. Goschen, the British Ambassador to Turkey, has informed Abbedin Pasha that the powers will not consent to any change of the Greek frontier as fixed by the Berlin Conference.
- At Queenstown, Ireland, 60 men recently boarded a Norwegian ship, secured the officers, and took away 47 muskets. The affair causes great excitement. Six men have been arrested.
- The Bishop of Salford, England, writing from Rome, says that 7,000,000 francs, or £280,000 per annum, would enable the pope to carry on the government of the church, though not with that ease and generosity that would be fitting.
- New York ought to be happy. On the 31st of July her citizens had the pleasure of witnessing that very refining entertainment, a Spanish bull-fight. Mr. Bergh was present to prevent any undue cruelty; and we are happy to say that the whole affair was little more than a farce.
- A dispatch from Pottsville, Pa., Aug. 10, states that a fire is raging inside the Keely Run colliery. The most skilled mining engineers were on the ground; but it was difficult to do anything to extinguish the fire, and it is impossible to approach nearer than 100 yards of it on account of gas.
- The subjects set down for consideration during the sittings of the Presbyterian Council which meets in Philadelphia, Sept. 22, will include Inspiration, Authenticity, and Interpretation of Scriptures, Future Retribution, Modern Theological Thought, Creeds and Confessions, Presbyterianism and Liberty, and Bible Revision.
- It is thought that not less than 40,000 knight templars will be present at the conclave to be held in Chicago, Aug. 16-19. These will be accompanied by 15,000 ladies. It is believed that with the Masons, their wives, and the many visitors who will flood the city, the population of Chicago will be nearly or quite doubled. And Chicago has 500,000 inhabitants.
- The rose crop in the celebrated Guldese, or Valley of Roses, in Roumelia, from which is distilled the attar of rose, promises to be unusually fine this year. The valley presents a unique sight—masses of pink, white, and crimson cover the ground for miles, the green of the leaves is obliterated by the thick, heavy blossoms, and the air is impregnated with the scent for eight miles.
- It is said that Mrs. A. T. Stewart has decided to build and endow a Protestant Episcopal college for young men who wish to enter the ministry, but are unable to attend the present colleges. Several other educational buildings are to be erected in Garden City at the expense of the Stewart estate, one of which will be dedicated to the young women residing on Long Island. The entire expense of the buildings and the endowments will not be less than \$3,000,000.

—On the 10th, the hull of a burning vessel floated against the pier of the American Export Lumber Company at Hunter's Point, opposite New York. The fire immediately communicated to the lumber yard, and spread in every direction with lightning rapidity. At the time, a large number of vessels were unloading at the pier; these caught fire from the lumber yard, and 4 canal boats, a schooner, and a sloop were burned. At 9 A. M., over 10 acres of fire was raging wildly. The value of the lumber burned is estimated at \$250,000.

### Obituary Notices.

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

BLAKE.—Died of heart disease, in Lyons, Wis., Sarah E. Blake, aged 20 years, 1 month, and 11 days. She was obedient to the truth, and died in the Christian's hope.

S. S. SMITH.

SWEAT.—Died near Lathrop, Clinton Co., Mo., of whooping cough and disease of the spine, Eugene Paul, son of Wm. C. and Sarah E. Sweat, aged 9 months and 10 days.

SARAH E. SWEAT.

SHIELDS.—Died, July 20, Jamie Shields, only son of J. W. and A. M. Shields, aged 1 year and 11 months. The funeral services were conducted by Bro. Bagby; text, John 3: 13, 14.

L. D. SANTEE.

BENEDICT.—Died of membranous croup, near Modale, Harrison Co., Iowa, July 21, 1880, Jesse F., son of Ezra and Elizabeth Benedict, aged 3 years, 2 months, and 8 days. We expect to meet him again when the Lifegiver comes. Funeral discourse by Eld. Jacob Hammer, from Luke 18: 16.

EZRA BENEICT.

HOYT.—Died of dysentery, at West Union, Iowa, July 23, 1880, Jennie Melvina, daughter of Byron and Paulina Hoyt, aged 22 months. The parents mourn the loss of their loved one, but they hope soon to meet her in the everlasting kingdom. Words of comfort by the writer, from Jer. 31: 16, 17.

J. D. PEGG.

BROWN.—Died of cancer, at Ipswich, Mass., Susan Brown, aged 58 years. Sister Brown embraced the truth under the labors of Elds. Stone and Haines. Her sufferings, which were severe and protracted, were borne with Christian patience. She leaves a kind husband and six children to mourn their loss. We believe our sister will have part in the first resurrection.

L. M. B.

SALSBURY.—Died of diphtheria, in Canaan, Maine, July 11, 1880, Lilla May, only daughter of N. K. and L. Salsbury, aged 6 years, 4 months, and 11 days. They laid her away with sad hearts, but not without hope; for they expect soon to meet her with gladness, where death and the tomb can divide them no more. Blessed day! May the surviving members of the family be prepared to meet it. Remarks by the writer, from 2 Sam. 12: 23.

J. B. GOODRICH.

ORDWAY.—Died at her home in Otsego, Minn., June 25, 1880, Serafina Ordway, aged 57 years. An aged husband and one daughter mourn her loss, but not as those who have no hope. Sister Ordway embraced present truth four years ago, under the labors of Brn. Curtis and Ells. The Monticello church, of which she was a worthy member, deeply feel her loss. Services at the house by the writer.

JOHN W. MOORE.

SECHREST.—Died at her home near Richland, Kan., July 9, 1880, Addie Sechrest in the twenty-seventh year of her age. Sister Sechrest was the first person that embraced the truth under my labors; she was baptized and united with the Richland church at its organization a little over six years ago. Her life since that time has been very exemplary, and I have not a doubt but that she sleeps in Jesus. She leaves a husband and two small children. Funeral discourse by the writer, July 25, from Ps. 116: 15.

SMITH SHARP.

BARLOW.—Died of inflammation of the bowels, at Cedar Springs, Kent Co., Mich., July 18, 1880, Sister Martha A. Barlow, aged 32 years and 6 months. She leaves a husband, two children, and many dear friends to mourn her loss. She commenced the observance of the Sabbath four years ago, and by a life of patience through many temptations and trials, she showed her faith in God. Words of comfort were spoken by Bro. Bartlett, from 1 Thess. 4: 13-18. The funeral was held at Battle Creek, Mich. \* \* \*

HADDEN.—Died of dropsy of the lungs, at the home of her mother near Plainwell, Mich., July 25, 1880, E. Belle, wife of George Hadden and daughter of Newell and Marilla Brister, aged 27 years. When 12 years of age, she was baptized by Eld. R. F. Andrews, at Elkhorn Grove, Ill. Sister Belle possessed an amiable disposition, and was loved most by those who knew her best. She leaves two small children. Funeral discourse by Eld. Cole, Methodist.

C. A. R.

LANE.—Died in Monterey, Allegan Co., Mich., Aug. 5, 1880, Frank Talbert Lane, son of M. H. and Ida E. Lane, aged 11 months. Frank was an only grandchild in quite a large circle of relatives, and was dearly loved. He was a sweet babe, and his death was a sad bereavement to his parents and relatives. A funeral address was given from 1 Cor. 15: 26. The following lines composed by J. C. Clemmens are dedicated to the friends of the deceased:—

While his name we'll fondly cherish  
Help us Lord, to bear in mind  
Of thy loved not one shall perish,  
All shall full salvation find.

Then we'll murmur not, dear Frankie,  
Tho' we all shall miss thee sore,  
But we'll strive again to meet thee  
Where there's parting never more.

M. B. MILLER.



TO MY FRIENDS.

BY ELD. G. O. TAYLOR.

To those who are making inquiries concerning us, I would say that Mrs. Taylor is much better, but it may be some time before a permanent cure is effected. Like many others, she waited too long before coming to the Sanitarium at Battle Creek. I am satisfied that many make a mistake in remaining away till their disease becomes chronic, requiring much more time and expense, besides the great amount of pain which must be endured.

I cannot speak too highly of the Sanitarium as a means of regaining lost health. I indorse, with all my heart, all that others have said in its praise; and I can say the same of all the institutions that our people have established here. As our Southern friends say when they are pleased, I am proud of them.

I would say to our friends in the South, that I am deeply interested in all the work there, and am glad to hear cheering reports. You have great reason to be encouraged in view of what God has done for you. You have only to trust him while faithfully doing your duty to see a greater manifestation of his love and power. If the Lord will, I expect to spend the coming winter in the South. Pray for us, that God may direct.

I am thinking of attending the camp-meeting in Northern New York. I hope there will be a general gathering of all in that section. I hope they will come believing, hoping, trusting, ready to do what their hands find to do. These are among our last gatherings on earth, just before the great gathering to Mount Zion. How very faithful we should be.

THE HORNELLSVILLE CAMP-MEETING.

It will be seen from the appointments in the present issue of the REVIEW, that the annual Conference for both New York and Pennsylvania will be held in connection with this meeting. It is also designed that it shall be the general camp-meeting for both these States.

For several reasons, which it is unnecessary to mention, it was thought advisable not to hold a State camp-meeting for each of these Conferences, but to hold a general meeting, at which both should be represented. For this purpose, no location could be more desirable than Hornellsville, as it is centrally situated, and offers conveniences for holding a general meeting such as we have seldom found in any locality.

The camp-ground is situated on the New York, Lake Erie, and Western R. R., which extended to us last year better accommodations and greater favors in the way of reduction of fare, and the running of special trains, than have been granted by any other company on whose lines our meetings have been held. They offer us the same and even greater favors this year; so, in this respect, there is nothing more that we could ask. Connecting lines have also granted us unusual reduction of fare, so that our brethren throughout the State, with the exception of those in the extreme northern part, can attend this meeting with as little expense of railroad fare as heretofore, when the meeting has been held nearer the central part of the State.

To accommodate these brethren in the northern part of the State, a local meeting will be held at Canton, which is conveniently located, and easy of access to those who could not so well attend this general meeting at Hornellsville.

We expect the meeting at Hornellsville this year to be the largest camp-meeting ever held by Seventh-day Adventists in the State, and feel exceedingly desirous that our brethren generally shall avail themselves of the privileges and opportunities of this meeting.

It will also be noticed, that the meeting has been appointed to commence on Tuesday, Sept. 7, two days earlier than our camp-meetings have usually commenced. The reason for this change is, that, as two Conferences will be held in connection with the meeting, more time will be needed for the transaction of business than would otherwise be the case; and it is hoped by this means to avoid a crowding of business such as to interfere with the spiritual interests of the meeting.

The expense of attending the meeting for the additional two days will not be increased, while the advantages to be gained from this additional time, will be evident to all.

Every delegate to the Conference should be on the ground Monday night; and the religious exercises of the meeting will commence with the first day. Bro. and Sr. White, Eld. Geo. I. Butler, and others from abroad, are expected to attend; and there seems

to be every reason to hope that the meeting will be one of great profit to the cause in our Conferences, and individually to those who shall enjoy its privileges. Further particulars will be given next week.

B. L. WHITNEY.

ILLINOIS CAMP-MEETING.

PARTIES living near the line of the P. D. & E. R. R. who desire to attend our State camp-meeting at Decatur, can obtain excursion tickets for the round trip at one-half the regular rates, or one fare for both going to and coming from camp.

Passengers will be allowed to carry 150 lbs. of baggage, providing the baggage is in a shape to be checked. It should be carried in trunks or strong boxes, with rope handles fixed in the ends.

Excursion tickets will be sold only at the following stations on the road: Peoria, Parkersburg, Calhoun, Newton, Greenup, Janesville, Mattoon, Sullivan, and Dalton. Tickets good from Sept. 1 to Sept. 7, inclusive.

God has greatly blessed us this year with bountiful crops, and this meeting will be almost at our doors. Let us show our appreciation of these blessings by making a grand rally from Southern Illinois. Come to the meeting for the sole purpose of worshipping God.

D. MORRISON.

NEBRASKA CAMP-MEETING.

IT is decided to hold this meeting at Central City, one and a half miles south of town, on Cedar Island, in a grove of evergreens pronounced by a member of the Committee, "One of the finest places for holding a camp-meeting that I have ever seen."

The time fixed upon is Sept. 16-21. I hope this date will just suit every one. We can depend upon Bro. Butler at this time; but from this date till the time of the General Conference it is expected that other meetings will demand his attention.

Brethren, are any of you making calculations to stay away? You cannot afford to lose this meeting. Perhaps you answer, "We are in danger of losing our hay by the frost." I would reply, A greater danger is, that the tender plant we call "love for present truth," will be overrun and choked by the "cares of this life." Must the divine Master take our worldly possessions from us before we will cease to be "overcharged" with their care? Will we not rather use the unrighteous mammon to aid in the salvation of souls for whom Christ died?

Anciently, "three times in a year" the scattered tribes and families of the people of God came together in general assembly. We have only one such opportunity, and we cannot afford to lose it. We must lay plans for future and more extensive operations. Let us counsel together, and move harmoniously.

Let those who can, be on the ground, and have their tents pitched, on Wednesday. Meetings will commence Wednesday evening.

Provisions and feed can be obtained on the ground at reasonable rates. Hay furnished witho t charge.

CHAS. L. BOYD.

TENTS FOR THE HORNELLSVILLE CAMP-MEETING.

THOSE desiring to rent tents for the Hornellsville camp-meeting, can do so on the same terms as last year, by applying to me at Rome, N. Y., stating the size and number of tents they desire.

As there will undoubtedly be a very large attendance at this meeting, it will be important for the brethren to order a good supply of tents, not only for their own accommodation, but also to provide for the isolated brethren, who may not have made provision for themselves.

If tents are ordered immediately, they will be on the ground in good season, and pitched ready for use the day before the meeting commences. Let all send in orders at once, and not depend on being supplied after reaching the grounds.

B. L. WHITNEY.

NORTHERN NEW YORK CAMP-MEETING.

THE brethren will please remember the following points:—

1. We have secured a fine central location for the brethren in St. Lawrence and Franklin counties,—the fair-ground at Canton. Those who wish can come with teams, as there will be hay furnished at reasonable rates, with grain, if desired, and covered stalls.

2. Those who have family tents, and prefer them, should bring them. The buildings on the fair-ground, to which we have free access, will afford ample room, however, for all our people who may attend.

3. Bring beds, bedding, and plenty of material for

curtains to make apartments in the buildings for sleeping. There will be a provision stand on the ground.

4. Not only come yourselves, but bring your children and your friends.

5. Come, praying that the Lord may meet with us, and that success may crown the meeting.

6. Remember that such an opportunity to attend an important gathering so easy of access and free from business meetings, will very seldom occur. Be sure to improve it.

CONF. COM.

SPECIAL NOTICE.

ALL coming to the New England camp-meeting over the Fitchburg road west of Fitchburg, must not change at Fitchburg, but at Ayer Junction. Buy tickets from Ayer to Worcester. Direct all mail matter to West Boylston, Worcester Co., Mass., also put on "camp-ground" in order to insure delivery.

D. A. ROBINSON.

GROVE MEETING IN NEBRASKA.

THERE will be a general meeting, commencing Thursday evening, September 2, and continuing over the following Sunday, held in the grove of Sister Garner, on Sappa Creek, seven miles south-east of Beaver City. The objects of this meeting are many. I desire to meet with all the friends in the Republican Valley, but time forbids meeting with each church separately. This is not designed to take the place of the camp-meeting, but rather as an incentive to attend it.

Let all come seeking the face and favor of God, and for a better understanding of the solemn duties devolving upon us in the eventful present.

The friends in North-western Kansas are invited to meet with us. Let all come with provision and bedding, and, those who have them, with small tents, that we may remain together upon the ground until the close of the meeting.

CHAS. L. BOYD.

VERMONT S. S. WORKERS.

WE wish to call especial attention to the appointment in this number for the annual meeting of the Vermont S. S. Association, and offer some advice which may be of service if carried out.

1. Let each school choose delegates that will be on the ground early, by Thursday P. M. at least.

2. It will facilitate the business if the superintendents, secretaries, and delegates report themselves to Bro. Frank S. Porter as soon as possible after reaching the camp ground.

There will be some extra Lesson Sheets and Instructors on hand, but each scholar should bring his own.

The lessons for Sabbath will be, for the little ones, Lesson 42, "The Years of Plenty," in Bible Lessons for Little Ones. The other three divisions will have the regular lessons for the first Sabbath in September.

Come, praying that the work may receive a new start from this meeting.

H. PEEBLES.

CHICAGO & GRAND TRUNK R'Y.

WESTWARD.				EASTWARD.			
Night Exp.	Day Exp.	M. & E. Exp.	STATIONS.	M. & E. Exp.	Night Exp.	Day Exp.	M. & E. Exp.
7.10 pm	6.10 am		De. Port Huron. Ar	10.00 pm	10.46 am		
9.10 "	8.00 "		Lapeer.....	8.09 "	8.56 "		
9.56 "	8.55 "		Flint.....	7.20 "	8.05 "		
10.38 "	9.37 "		Durand.....	6.18 "	7.03 "		
12.00 m	10.56 "		Lansing.....	5.04 "	5.45 "		
12.45 am	11.40 "		Charlotte.....	4.25 "	5.00 "		
1.50 "	12.40 pm		Battle Creek.....	3.30 "	4.00 "		
2.00 "	1.00 "		Battle Creek.....	3.20 "	3.50 "		
2.59 "	1.58 "		Vicksburg.....	2.32 "	3.00 "		
3.11 "	2.10 "		Schoolcraft.....	2.10 "	2.48 "		
4.00 "	3.02 "		Cassopolis.....	1.16 "	1.56 "		
4.50 "	3.52 "		South Bend.....	12.39 m	1.00 "		
6.20 "	5.27 "		Haskell.....	10.22 am	11.23 pm		
6.42 "	5.52 "		Valparaiso.....	9.58 "	11.03 "		
8.40 "	8.00 "		Ar. Chicago.....	8.00 "	9.00 "		

MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Night Exp.	Day Exp.	N. Y. Exp.	Day Exp.	M. & E. Exp.	STATIONS.	Local Exp.	Day Exp.	Day Exp.	Day Exp.	Day Exp.	Day Exp.
A. M.	A. M.	P. M.	P. M.	P. M.	Ar. - Detroit. - Dep.	4.00	7.00	9.35	5.30	9.50	
8.00	3.25	11.00	6.30	6.50	- Jackson.	7.05	10.20	12.15	11.20	12.40	
5.00	12.45	9.32	4.05	3.45	- BATTLE CREEK.	8.37	12.19	1.55	12.45	2.00	
3.18	11.10	8.18	2.15	1.28	- Kalamazoo.	9.30	1.13	2.36	1.30	2.42	
2.25	10.25	7.43	1.38	1.33	- Michigan City.	12.33	4.23	5.19	4.33	5.28	
11.30	7.55	5.30	11.15	9.25	Dep. - Chicago. - Ar.	3.00	6.50	7.40	6.55	8.05	
9.10	5.15	3.30	9.00	7.00							
P. M.	P. M.	P. M.	A. 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 19, 1880.

## REMAINING CAMP-MEETINGS FOR 1880.

MAINE, Waterville,	Aug. 19—24.
MASSACHUSETTS, West Boylston,	" 25—31.
NORTHERN NEW YORK, Canton,	Aug. 31 to Sept. 6.
ILLINOIS, Decatur,	Sept. 1—6.
VERMONT, Morrisville,	" 2—7.
KANSAS, Bethany,	" 2—7.
NEW YORK, Hornellsville,	" 7—15.
OHIO, Clyde,	" 16—21.
NEBRASKA, Central City,	" 16—21.
MISSOURI,	" 23—28.
INDIANA, Rochester,	" 23—27.
MICHIGAN, Battle Creek,	Sept. 28 to Oct. 11.
TEXAS,	Nov. 11—16.

## THE DIME TABERNACLE.

THE names of the donors to the Tabernacle at Battle Creek, in each Conference, together with the sums donated, are given in tract form, to be furnished at the several camp-meetings. The objects to be gained are—

1. The collection of free-will offerings of all the cheerful givers, \$1.20, a sum equal to a dime a month for one year.

2. The collection of larger sums from all those who would esteem it a pleasure to give.

3. To obtain the names and addresses of all the donors.

Those who solicit donations will please secure full name and address of each donor. These are wanted at the REVIEW Office, that a pamphlet may be mailed to each donor, embracing the dedicatory sermon, with other matter of deep interest, and the names, with the amounts, of all the donors.

Scattered friends, and all who may not attend the camp-meetings, are urgently invited to report on this subject without delay. Please forward a free-will offering for the Tabernacle, not forgetting to give your address.

There is a debt of \$8,000 on the Tabernacle, all due the REVIEW Office, which should be paid without delay, as the Office is paying interest on this money advanced two years since. If the officers of each State Conference and those of each church, together with all our scattered friends, will take hold of the work cheerfully, this sum can be raised immediately.

J. W.

## LIFE SKETCHES.

THROUGH the kindness of the author, we have received a copy of this work, and have examined it with pleasure. It contains a record of the most important events in the lives of two devoted servants of Christ, Eld. James White, and his wife, Mrs. E. G. White. This volume will interest all classes of readers, and will well repay perusal. It gives a good idea of the toils, trials, and sacrifices of those whose lives it relates. It also gives many facts in the history of the denomination of Seventh-day Adventists,—a denomination which has arisen during the period of the active labors of Eld. and Mrs. W., and largely through their instrumentality. This volume will have a wide circulation, and will do much good.

J. N. ANDREWS.

Southampton, Eng., July 28.

## FREE RETURN CHECKS.

FREE return checks will be given on the camp-ground at Morrisville, Vt., to all who pay full fare over the Central Vermont and Burlington and Lamoille railroads to attend the camp meeting. We hope also to give free returns over the Passumpsic R. R. Those passing over the P. and O. Road, now called St. Johnsbury and Champlain Railroad, will, on purchasing tickets, be sure to call for camp-meeting tickets, which you will get for fare one way; if not, free returns will be given on the camp-ground. But please do not fail to call for camp-meeting tickets or round-trip tickets for camp-meeting. A. S. HUTCHINS.

Aug. 11.

## Appointments.

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

THE next annual session of the Seventh-day Adventist State Conference will be held in connection with the camp-meeting at Clyde, Ohio, Sept. 16-21. The first meeting will be held at 5 P. M., Thursday, Sept. 16. Every church should send at least one delegate with credentials. Each new church should send a delegate with a request to be admitted into the Conference.

D. M. CANRIGHT, } Ohio  
JAMES ROWE, } Conf.  
H. H. VAN CAMP, } Com.

THE next annual session of the Ohio Tract and Missionary Society will be held in connection with the camp-meeting at Clyde, Ohio, Sept. 16-21.

D. M. CANRIGHT, Pres.

THE second annual session of the Ohio State Sabbath-school Association will be held in connection with the camp-meeting at Clyde, Ohio, Sept. 16-21.

D. M. CANRIGHT, Pres.

THE first annual session of the Ohio Health and Temperance Society will be held in connection with the camp-meeting at Clyde, Ohio, Sept. 16-21.

D. M. CANRIGHT, Pres.

It has been decided to hold a local camp-meeting for the special benefit of the brethren in St. Lawrence and Franklin counties. We have secured the fair-ground at Canton, which is in every respect a very desirable location.

Brethren from other parts of the State are cordially invited, but we especially urge the brethren in Northern New York, as the meeting is held for their special benefit, is so easy of access, and the expense is so trifling, to let no small matter keep them from this important meeting.

Good help has been secured. Time of meeting, Aug. 31 to Sept. 6. Remember.

M. H. BROWN.

IN connection with the camp-meeting at Canton, N. Y., Aug. 31 to Sept. 6, there will be a S. S. convention. Maps and other S. S. supplies will be furnished to schools that desire them. Remember to bring your *Instructors* dated Aug. 26, your August and September Lesson Sheets (as the first lesson in the September Sheet may be a review), Bible Lessons Nos. 1 and 2, and your "Song Anchors." We want every school in St. Lawrence and Franklin counties at this convention. Do not fail to come, and, parents, be sure to bring your children.

M. H. BROWN, Pres. N. Y. S. S. A.

THE second annual session of the Pennsylvania Conference will be held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 7-15, 1880.

Inasmuch as this meeting is centrally located in our Conference, it is expected that every church will be fully represented by delegates. Each church of twenty members, or less, is entitled to one delegate, with an additional delegate for every fifteen additional members. Church clerks should prepare all blanks furnished by the Conference Secretary for reporting the church to the Conference, and should furnish such blanks to the delegates.

New churches, wishing to be admitted to the Conference, and unorganized companies desiring to be taken under its watchcare, should select proper persons to present their requests.

B. L. WHITNEY, } Penn.  
D. B. OVIATT, } Conf.  
G. W. KNAPP, } Com.

THE next annual session of the New York Conference will be held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 7-15, 1880.

We particularly request that every church in the Conference shall be represented by delegates at this present session, and would suggest that the churches in the extreme northern part of the State should assist in defraying the expenses of their delegates. Church clerks should immediately prepare, and furnish to the delegates, all blanks necessary in order that the statistics of the churches may be fully given.

New churches desiring admission to the Conference, are requested to select proper persons to represent them, through whom to present such request. Should there be any churches unrepresented by delegates, let the clerks of such churches report by letter, accompanied by proper blanks, to the State Secretary.

B. L. WHITNEY, } N. Y.  
A. H. HALL, } Conf.  
M. H. BROWN, } Com.

THE third annual session of the Nebraska Conference of S. D. Adventists will be held at Central City, commencing Sept. 9, at 10:30 A. M. Let every church be represented by delegates bearing credentials at the first convening of the Conference.

CHAS. L. BOYD, Pres.

THE third annual session of the Nebraska Tract and Missionary Society will be held at Central City, commencing Sept. 9, 1880, at 9 o'clock A. M. Let every Secretary, Director, and Librarian, with every soul who has a zealous heart, and a mind to work for God, be at this first meeting. Let every Secretary and Librarian bring his official books and a complete list of all the society books you have on hand.

CHAS. L. BOYD, Pres.

THE third annual session of the Nebraska S. S. Association, will be held at Central City, commencing Sept. 9, at 4 o'clock P. M. Let every Sabbath-school throughout the State be fully represented by delegate. We wish to devise the very best means to advance the interest of our Sabbath-schools.

Essays prepared by those engaged in the work, will add to the interest and profit of the meetings.

CHAS. L. BOYD, Pres.

THE annual meeting of the Illinois S. S. Association will be held in connection with the camp-meeting at Decatur, Sept. 1-6. Each school should be represented by delegate.

A Sabbath-school will be held Sabbath morning, Sept. 4, using lessons for that date in *Instructor* and Lesson Sheets, and No. 17 in Lessons for Little Ones No. 1. There will be a supply of lesson papers on the ground for those who do not

have them. Selections from Song Anchor, pages 21, 64, 66, 70, and 130.

A. A. JOHN, Pres.

THERE will be services in the tent at Hartford, Van Buren Co., Mich., Aug. 21, at 10:30 A. M. and 8 P. M. All the brethren within a reasonable distance are invited to attend.

H. M. KENYON,  
M. B. MILLER.

THE second annual meeting of the Pennsylvania T. and M. Society will be held at Hornellsville, N. Y., in connection with the camp-meeting, Sept. 7-15, 1880.

B. L. WHITNEY, Pres.

THE second annual meeting of the Vermont S. S. Association will be held in connection with our camp-meeting at Morrisville, Sept. 2-7. Let all delegates, S. S. officers, and teachers be early on the ground, that all business arrangements may be made in season, and that on Friday afternoon all necessary plans may be made for a grand Sabbath school Sabbath morning.

S. S. secretaries and teachers, bring your books with you.

H. PEBBLES, Pres.

THE first annual meeting of the Vermont H. and T. Association will be held at Morrisville, Vt., in connection with the S. D. A. camp-meeting, Sept. 2-7. It is hoped that a meeting may be called as early as Thursday P. M., and we trust that all delegates and H. and T. officers will endeavor to be present.

Let all H. and T. secretaries bring their club-record books with them.

M. E. KELLOGG, Pres.

## Publishers' Department.

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

### 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 Landor, 100
David Sevy (paid \$75), 100	Wm Arnold, 100

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

My address, until further notice, will be Shambling's Mills, Roane Co., W. Va. I. SANBORN.

A. F. SALA, Denmark, Lee Co., Iowa, wishes to employ a good reliable farm-hand who is a Sabbath-keeper, to work by the month or year. Address as above.

A SEVENTH-DAY ADVENTIST who has had experience in the milling business, solicits a correspondence with a view to establishing a firm. Address D. S. James, Woodburn, Clark Co., Iowa.

PARTIS in Kansas wanting the Gospel and Temperance Song-book will please send orders to Mrs. Ada Dawson, Ottawa, Kan. Price 30 cents per copy.

JOSEPH LAMONT, Sec. Kan. H. and T. S.

If any who have back numbers of the *Signs or Stimme der Wahrheit*, will send them to A. J. Cudney or N. Clauson, Scribner, Neb., they will be gratefully received, and distributed to interested readers.

A SABBATH KEEPER desires a situation as painter (house or carriage) with a party who knows when the time begins which God commanded us to remember to keep holy,—a situation where he can have the benefits of a Sabbath-school and other religious privileges. Address John Kutz, Fleetwood, Berks Co., Pa.

WANTED.—One who has been an engineer for nearly twenty years, but who has lost his place through keeping the Sabbath, desires work as engineer or in a machine shop, where he can keep the Sabbath. Any other work thankfully accepted. References, John G. Oves, Supt. Merchant Iron Mills, Rome, N. Y., and Eld. B. L. Whitney, Rome, N. Y. Address Walter Humphrey, Rome, N. Y.

WANTED AT ONCE.—Fifteen strong, healthy, intelligent, energetic girls are wanted at once to learn the business of making knit goods by machinery. The trade is easily learned, and fair wages, from \$3 to \$4 a week, can soon be earned by those who are quick and apt to learn. Employment will be given for one year or longer.

Also, ten strong girls to work in the laundry and dining-room and at general housework. Address, sending testimonials and other particulars, Sanitarium, Battle Creek, Mich.

### Books Sent by Express.

H C Goodrich \$3.30, E B Lane 3.18, C C Doren 16.13.

### Books Sent by Freight.

Ida Sharpe \$308.34.

Gen. Conf. Fund.

A believer in the truth, thank-offering, 2.40, C L Fox, widow's mite, 20.00, Cal Conf tithe, per S N Haskell 800.00.

S. D. A. E. Society.

H L Birmingham \$2.00, C F Curtis 10.00.

Danish Mission.

C S Anderson \$25.00.

Gen. T. & M. Society.—Life Members.

J O Corliss \$10.00.

### Cash Rec'd on Account.

Am H and T As, Upper Columbia per J. A. Smith \$1.50, G S Honeywell 30.00, Minn T and M Society per N G W 35.00.

Mich. Conf. Fund.

Hickory Corners, Geo E Risley \$20.00, Matherton, O B Stiles 1.50, Ovid, tithe, 31.55, Ithaca per W Reynolds 1:9.55, Lakeview per Joseph Collard 35.21, Muir and Lyons per F Howe 3.35, W H Kynett 3.00, Mrs W H Kynett 71c, W R Atherton 2.07, Mrs W M Atherton 1.25, Ellen O Hyatt 4.45, H N and L C Packard 1.05, Nettie Russel 1.00

Donation to Pub. Association.

J O Ycung \$1.75, H Hilliard 5.50.