

# Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### THE PRESENCE OF THE LORD.

As the light of the golden sunshine  
Dispelleth the shadows of night,  
So the loving Lord with his presence  
Maketh the darkness bright.

Heavy the clouds around us,  
Weary our bleeding feet,  
But our tender Lord with his presence  
Maketh the journey sweet.

Weakness, and sin, and sorrow,  
Shall be overcome at length,  
For the glorious Lord with his presence  
Giveth his people strength.

As the rock in the stormy waters,  
Safe, and strong, and sure,  
So the mighty Lord with his presence  
Maketh our feet secure.

Faint with the doubting and longing,  
Sick with the sin and the strife,  
Our risen Lord with his presence  
Giveth his people life.

Then, when the journey is ended,  
The conflict and labor shall cease;  
For the blessed Lord with his presence  
Giveth his people peace.

—M. B. Terry, in *Christian Weekly.*

### The Sermon.

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

#### COURAGE.

BY ELDER G. W. COLCORD.

TEXT: "Be thou strong and very courageous." Joshua 1:7.  
THE inspiring words of the text were addressed to Joshua, at the very commencement of his work as leader of Israel. As this charge is not only repeated several times to this servant of the Lord, but is found, in different forms, in many other places in Holy Writ, it may at once be concluded that the subject of courage is worthy of our careful consideration.

Courage is defined by Webster to mean "boldness to encounter danger;" and he gives as synonymous terms the words "bravery, intrepidity, valor, daring." One of the synonyms of the word "daring," is "fearless." Therefore Joshua was required to be bold to encounter danger; to be brave; to never fear his many foes.

As the spies were about to start on their journey to Canaan, Moses said to them, "Go up into the mountain; and see . . . what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage." When they returned to the camp of Israel, ten of these men expressed fears in reference to the success of the anticipated attack upon the Canaanites; and because they discouraged the hearts of their brethren, they were destroyed by a direct outpouring of the wrath of the Lord. Joshua was Moses' minister during the greater part

of Israel's journeyings. He had frequently seen his leader bowed to the earth, pleading for the mercy of God to be extended to a congregation of rebels. He had heard the solemn declaration: "Surely they shall not see the land;" and year after year, he had seen the host of Israel which left Egypt, fall by the way, till none of those who had been under sentence of death were left but Moses. Many times he had heard the term, "a stiff-necked people," applied to the fathers who died by the way. After their decease, and as their children were about to cross over Jordan, Moses delivered to the assembled host of Israel his farewell address. Joshua, listening to this soul-stirring appeal, heard these words: "For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death!"

Now, with all this array of facts before him, Joshua, as he steps in to occupy Moses's place, is advised to "be strong and of a good courage;" and as the divine speaker waxes earnest in his address, he urges the leader-elect to "be very courageous."

Another text bearing on this point is found in 1 Chron. 19:13. When David reigned over Israel, he sent messengers to the king of Ammon to comfort him concerning the death of his father. In foolishness, and with a wicked heart, King Hanun repaid David's attempted kindness by greatly insulting these messengers; and then because he and his subjects were odious to the king of Israel, he hired thirty-two thousand chariots and horsemen and came and "put the battle in array before the gate of the city." Joab led the army of Israel forth to battle. As the engagement was about to be commenced, this dauntless general saw that his soldiers were in a dangerous situation; for "the battle was set against them before and behind." Quickly he planned how himself and his aid were to assist each other in the battle; then to complete the preparation, he said to Abishai: "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the Lord do that which is good in his sight." As might be anticipated, the enemies of Israel were "put to the worse" before generals who went into the battle with such a determination.

The apostle Paul had long been on a journey toward Rome; he and all his company had been shipwrecked; the centurion who had charge of this dear servant of God had been counseled to kill him; and although Paul himself had said, "Bonds and afflictions abide me," the inspired record states that as he met the brethren from "Appii forum and The three taverns," "he thanked God, and took courage."

These Scriptural statements are worthy of a careful perusal; and as they were written for our "instruction in righteousness," we should so receive the testimony as to be affected by it in our daily lives.

What heroes of faith were these! Joshua, after having seen the thousands of Israel fall by the way; after hearing Moses declare that the children would be worse than their fathers, when asked to go forward with good courage, practically said, "Yes, my Lord, I'll go." In a virtual way Joab said, "Live or die, we will fight for the cities of our God; and we will leave the consequences wholly with the Lord." Paul

suffered much for Christ during his ministry, and at its close bravely suffered martyrdom. But to be willing to die for righteousness' sake is not the only way to manifest religious courage. We often say that it is a solemn thing to die; and it is a truthful statement. But we are now living in an age in which it is more solemn to live than to die. We are passing down through the perils of the last days; the enemy of souls is strong, and we are weak; we are continually adding to our responsibility; and we must answer at the bar of God for all the influences we exert here; and withal, at last we may be lost! How fearfully solemn, then, it is to live now as probationers!

Why is it that so many more of the professed followers of Jesus Christ backslide in these last days than gave up the faith through the days of papal persecution? Chiefly, because Satan has learned better how to deceive. Many, very many men who would welcome flood or flame rather than recant their holy faith, will yield point by point to our common foe; and thus, because of a lack of that courage which would enable them to say to the tempter, "No; get thee behind me, Satan," will at last make their lives wretched failures.

Not a few are quite courageous in reference to wrong-doing, but when required to do and teach principles of righteousness, they manifest a cowardice that is indeed pitiable. Frequently he who desires the applause of the world, will, to secure it, transgress the law of God, though at the same time he knows that by so doing he fearfully imperils the eternal interests of his soul. One acknowledges that he ought to lead a life of sobriety; but when among his young associates, that he may be a companion well received, he laughs, and jokes, and idly talks like the world. Another assents to the teachings of God's word in regard to humility; but, because of a cowardly spirit, the ennobling principles taught by the Saviour are sacrificed on the altar of worldly fashion. This is not only unwise, but really inconsistent, in the life of the professed followers of the lowly Lamb of God. My brother, how dare you talk and act so clownishly? Your name is on the church-roll; and when you united with the church, you vowed to keep "the faith of Jesus," which teaches all to be "sober, and watch unto prayer." Will you thus break your solemn pledge to God? My sister, for what purpose do you wear that jewelry in your ears and on your fingers? When you took upon yourself the name of Christ, you faithfully promised to obey 1 Tim. 2:9, 10; 1 Peter 3:3-5. Peruse these texts; ponder them, and prepare for the day of Assizes.

Prominent among the manifestations of moral cowardice in our own day, is that which is connected with appetite. Through this avenue Satan made his first approach to the human soul; on this point our Redeemer first repulsed the devil, and for man gained a complete victory; here, according to prophecy, in the last days many will fail; and, thank God! here some will stand, and will be a triumphant company, all prepared for the second advent. Although the masses in the last days will wickedly indulge in "eating and drinking" to excess, God's people will "take heed to" themselves, "lest at any time" their "hearts be overcharged with surfeiting and drunkenness;" and, at last, having made life a triumphant success, they will stand with the Lamb on Mount Zion.

What a sad picture is here presented before us! Man, at creation made only a little lower than the angels, made in the image of God, is now seen sacrificing his health, his life, and his hope of Heaven on the altar of perverted appetite. And how painful it is, when light and assistance are offered to this slave, to hear him cry out, "I cannot overcome!" Knowing that utter ruin is before him, the inebriate, like an abject slave, allows himself to be led down to eternal perdition; the opium-eater and the tobacco-devotee say that they cannot overcome their baneful habits, and, manifesting downright cowardice, they close their career, having made an ignominious failure.

And here is a large company of men and women who profess to be brethren and sisters in Christ. They condemn liquor-drinking in unsparing terms, and a goodly number also frown on the tobacco-habit; but when shown that coffee is deleterious to the human system, and that tea is not only poisonous, but in many instances really unclean, they will offer a variety of flimsy excuses for their self-indulging practices, manifesting a great lack of Christian courage, and acting as though they believed that daily sacrifices to the god "appetite" were an absolute necessity.

As a last, but important instance of cowardly dealing, let us briefly consider the life of him upon whom God has bestowed many financial blessings. He has always had enough to eat and wear; and besides his living, he has, year after year, added more and more to his store. Finally, one of the servants of God preaches "present truth" to him. On all points he and the minister fully agree, till the speaker introduces the subject of "money as connected with the service of the Lord;" and then, although the minister quotes many pointed texts, among which are, "Honor the Lord with thy substance, and with the firstfruits of all thine increase;" "Lay up for yourselves treasures in Heaven;" "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate;" "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" "Sell that ye have, and give alms,"—he not only rejects the teachings of the servant of Christ, but offers incontrovertible evidence that he is a worshiper of mammon; and that he still prefers to "trust in uncertain riches" rather than in the living God.

Dear reader, will the Saviour finally redeem such a one as has been last described? No, not without conversion. Will that God who has said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," finally receive unto himself those who during their lifetime have made a god of appetite? Will that dear Saviour who has said, "Learn of me; for I am meek and lowly in heart," finally say to that class of professors who have dressed and acted like the world, "Come, ye blessed of my Father?"

Oh that God would enable us to develop that amount of Christian courage necessary to a prompt rejection of every temptation of Satan. Let us each "dare to be a Daniel," and prove loyal to God, though it should require the yielding up of our life. As we pass on in our pilgrimage, it will serve to increase our religious bravery to remember that *outside* of the city of God will be found the "fearful" as well as the "unbelieving" and the vile.

Every soul who professes to follow Him who was sufficiently intrepid to die for mankind, should entertain strong faith in God; then will there be a readiness to say, "Courage in the Lord, brethren; courage in the Lord."

—The children of God should never look upon afflictions as sent in anger, but as merciful visitations; for whom the Lord loveth he chasteneth. "Every twig of rod grows in the paradise of his love. Let your afflictions have a tendency to prompt you to prayer. A child of God in an imprisoned state of affliction, is far better off than sinners at liberty."

## Our Contributors.

### THE CROSS OF CHRIST.

THE cross of Christ before our eyes  
Stands stately, still, and grand;  
Not rough-hewn wood on Calvary's mount,  
In Judah's holy land,  
But *duties* Jesus left for us  
To day by day perform,  
As unto him, with ready hands,  
And hearts all loving, warm.

The little word he bids us speak,  
As witness of the love  
Wherewith our Saviour left his home  
'Mid mansions bright above,  
Oft trembles on the faltering lip  
And oft remains unsaid,  
While heart condemned is ill at ease,  
And hungry soul unfed.

A point to yield, that stubborn heart  
Would fain forever hold,  
A cross may be of heavier weight  
Than tongue hath ever told.  
Confession of a fault is hard,  
And hot blood stains the cheek  
When the Spirit tenderly doth plead,  
And bid forgiveness seek.

A prayer perhaps to offer up  
May be a cross so great,  
That heart will beat and temples throb,  
While Satan whispers, "Wait;"  
The duty done, there's blessed rest,  
A foretaste here below  
Of that enrapturing joy and peace  
The ransomed soon will know.

The human heart is prone to sin,  
As "sparks to upward fly;"  
'Tis easy for the flesh to fail  
And lips the Lord deny.  
The hosts of darkness are abroad,  
And busy every hour;  
The soul of man is tempted oft,  
And dazzled with their power.

But in the midst of trials fierce  
Our God is ever true;  
He waits with blessings full and sweet  
To strengthen us anew;  
He stands in gentleness and love  
And points to "cross and crown,"  
And glory that is brighter far  
Than all of earth's renown.

'Tis ne'er degrading to do right,  
It independence gives,  
And truly noble is the man  
Who truly nobly lives;  
The cross divine can never lower,  
Though oft it humbles pride;  
Obedience yields a peaceful joy,  
Like never-ebbing tide.

Within the shadow of thy cross,  
O Saviour, let us rest!  
Oh! give us strength to labor on,  
And do what seemeth best,—  
To never faint, to never shrink,  
Whatever trials come,  
Well knowing that our Father's hand  
Will guide us to our home.  
—Elizabeth H. Morton, in *Messiah's Herald*.

### REVIEW OF HOLLIDAY.

BY A. SMITH.

WHILE the arguments adduced in defense of the Bible Sabbath are clear, concise, and invincible, those urged in support of first-day sanctity are so devious and contradictory that one who should attempt to trace them would become almost lost in the intricate maze.

In the following arguments by Eld. Holliday, a Congregationalist minister, who recently gave a series of Scripture readings on the subject of the Sabbath at Allendale, Mich., some points were made in defense of the so-called Christian Sabbath that were interesting, not because of their weight, but as furnishing an example of the extreme positions to which the defenders of a false doctrine are sometimes driven.

The first point worthy of notice which Mr. H. made, was that the days of the creation week were long, indefinite periods, or ages, of time.

In reply, I will call the reader's attention to the fact that in the fourth commandment of the decalogue no distinction in point of duration is made between the days in which God wrought and rested, and those in which man labors and reposes. Now, substituting Eld. Holliday's definition, the command would read

thus: "Remember the Sabbath indefinite period to keep it holy. Six long indefinite periods, or ages, thou shalt labor, and do all thy work," etc. If the same rule be applied to like terms in Gen. 8, it would make Noah's stay in the ark greatly exceed the natural period of his life as elsewhere given; and Adam, who was created in the sixth "long period," rested on the seventh "age," and lo, when he died he was only *nine hundred and thirty years old!*

But Mr. H. had only loaded and primed his piece, to blaze away at the Sabbath as mentioned in Gen. 2:2, 3, in the following manner:—

"Of the books of the Pentateuch, Genesis was the last written by Moses, near the close of his life. His recollection of Sinai, doubtless, influenced him in writing the third verse of the second chapter. Paraphrased in harmony with his meaning, it would read about like this, 'And God blessed the seventh day and sanctified it, when he gave it to you at Sinai as the Sabbath.'"

We had rested in the belief, in harmony with 2 Tim. 3:16; 2 Pet. 1:20, 21, that the Holy Ghost influenced Moses, and other holy men, to write the Scriptures. We had also believed Moses to be an honest narrator; but, according to Eld. H., a certain impression made upon his mind several years before by a terrible scene that he had witnessed, overruled the influence of Inspiration concerning an event that had occurred in Eden, two thousand five hundred years before, and betrayed him as a reliable historian. We believe that such a misconstruction of the text is equivalent to handling the word of God deceitfully (See 2 Cor. 4:2), and deserves the frown of those who cherish the integrity of the Bible.

Having demolished the Edenic Sabbath, and attacked Moses's reputation as an historian, Eld. H. takes a towering position in the following emphatic sentence: "The Sabbath was given to the Jews, and to the Jews alone, and in *nowise* was it binding upon any other portion of mankind."

Well, Christ said, "The Sabbath was made for man." (See Mark 2:27.) But the Sabbath thus made was the seventh-day Sabbath, and no other; and what God made he pronounced "very good." It is claimed that the Greek text is emphatic, and limits the gift of the Sabbath to the man, or Adam. But what was given to Adam was shared by his wife, and inherited by their offspring. There was no injunction given directly to the woman in Eden, but she shared with her husband in the bitter consequences of the fall. Why not also in the good gifts of God? Did she not need the sacred calm and holy associations of the Sabbath as much as did her husband, that there might be a refreshing break in the otherwise ceaseless round of arduous toil; and that her mind, in unison with his, might be directed in adoration to their Maker? And was not the calm, holy influence of that rest equally good for their children, and their children's children, even to a thousand generations? (See Ps. 105:8) The only connection that Christ had with the human race was by being born of a virgin; yet he is called "the Son of [the] man" for whom the Sabbath was made. The "man," therefore, was perpetuated, through forty-two generations, from Adam to Christ; and the gift of the Sabbath was just as certainly perpetuated as was the hope of redemption.

The following testimony concerning the universal obligation of the Sabbath I transcribe from "The Encyclopedia of Religious Knowledge," p. 1038-9:—

"The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, for man, for all men, and therefore for Christians; since there was never any repeal of the original institution. . . . It was made for *man*, not as he may be a Jew or a Christian, but *as man*, a creature bound to love, worship, and obey his God and Maker, and on his trial for eternity."

Says Dr. Wm. Smith in his "Bible Dictionary," p. 590:—

"The consecration of the Sabbath was coeval with the creation."

Such testimonies weigh heavily against the argument of Eld. H.

The existence of the ordinary week is a recognized division of time in the book of Genesis; and as its days recurred in succession, they must have impressed the people, as doubtless God designed they should, with a recollection of the events of the creation week, including the sanctification of the seventh day.

Mr. H. read numerous texts, and garbled their meaning to fortify his position, endeavoring to show that Israel existed only till the time of Christ. But Paul tells us, in Gal. 3:29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Now we [Christians], brethren, as Isaac was, are the children of promise." Chap. 4:28 The new covenant was made, not with the Gentiles, but with the "house of Israel." (See Heb. 8:8) Every Gentile, therefore, who becomes a Christian, does thereby become, by adoption, an Israelite. (See Rom. 11:17-24.)

Concerning the perpetuity of Israel, Jeremiah thus writes: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Chap. 31:35, 36. Peter addressed the great body of Christian Israel as a "holy nation." 1 Pet. 2:9 Over this nation, Christ now rules on the throne of grace; but the time draws near, when, attended by myriads of holy angels, he will appear to the astonished world in the dazzling splendor of the kingdom of glory. Then there will be a final separation between those who honor God and his word, and those who lightly esteem or asperse it.

One of the texts relied upon by Eld. H. to limit the existence of the Sabbath (Ex. 31:16, 17), is proved, by the foregoing considerations, to emphatically express its perpetual obligation.

Eld. H.: "Moses gave the first, or old, covenant, but God gave us the new."

Thus, unwittingly perhaps, the elder stultified the declaration of the Lord that he gave the first covenant himself. See Heb. 8:9.

Eld. H.: "Thank God, the old covenant and Sabbath are gone forever, and those who try to resurrect them are like the hypocritical Pharisees, who strained at a gnat and swallowed a packhorse. One of the reasons for observing the Sabbath, on the part of the Jew, was his deliverance from Egyptian bondage; but you, whose ancestors were not in Egyptian bondage, are under no obligation to keep the Sabbath."

If the reader will compare Deut. 5:15 with Deut. 24:17, 18 and Lev. 19:35, 37, he will see that, according to such reasoning we are also free from the obligations of justice and humanity. So galling was the bondage of the Israelites in Egypt, that they could not properly keep the Sabbath, nor obey the dictates of humanity; but when they were free, God required the performance of both these duties.

Eld. H.: "Those who return to the keeping of the Sabbath are like those who, at the present day would exchange their beautiful porcelain and china ware for the pewter service of their grandmothers."

We like grandma's quaint old pewter set very well. It is substantial. *It can't be easily broken.*

(Concluded next week.)

#### A BY-WORD; "OLD CLO."

BY D. F. EWEN.

"AND thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee." Deut. 28:37. "And Israel shall be a proverb and a by-word among all people." 1 Kings 9:7. "Thou makest us a by-word among the heathen, a shaking of the head among the people." Ps. 44:14.

The Hebrews scattered abroad over Europe, from

the banks of the Thames to the shores of the Bosphorus, from the wharves of Hamburg to the moats of Naples, have marked the vocation of old-clothes dealers for their own. Go where you will into the Jews' quarter, in a London Houndsditch, in an Italian Ghetto, or a German Indengasse, and you become conscious of the scent of fusty raiment. The front of each second house is festooned with tapestries of coats and dresses. Here you will find the keen-eyed occupant always ready and willing to drive a bargain, and "Jew" you if possible. Who that has resided in the afore-mentioned places does not remember the familiar figure of the old-clothes man, respectably attired, as he may well be, considering the wide range of wardrobes from which he may pick or choose? In his peregrinations, ever and anon, he utters that distinct, though subdued, "old clo," as he stands nodding insinuatingly through the railing, a "by-word" to the people.

Let us take heed to the "sure word of prophecy," of the fulfillment of which he is an illustration, remembering the admonition of Paul,—“For if God spared not the natural branches, take heed lest he also spare not thee.” Rom. 11:21.

#### UNSOLICITED TESTIMONY.

It seems that the editor of the Salem (Iowa) *News* had spoken disparagingly of the efforts of Brn. Washburn and Hankins in that place, whereupon a correspondent, "D. B.," writes to the Mt. Pleasant *Free Press* as follows:—

THE ADVENTISTS IN SALEM.

SALEM, IOWA, OCT. 10, 1880.

*Editors Free Press:—*

Many of your readers in this city and the country adjacent will no doubt, like myself, be surprised that the editor of our little paper, the *Salem News*, should feel called on to notice last week in so ungentlemanly and discourteous a manner the closing up of the labors of two of your citizens, Washburn and Hankins, the Adventist preachers in the tent which, for six weeks, has been pitched in our park. It has been nightly filled, at times to overflowing, with an intelligent and appreciative audience, nearly all of whom regret their departure, and would no doubt protest against such epithets as were used, being applied to their gentlemanly and Christian conduct, marked, as it was, with so strong a desire to do good, and enlighten the mind on the teachings of Scripture as against modern theology, which, perhaps more than all other influences combined, has made so many skeptics and infidels in the past.

It is but just to them to say that they have left behind many who fully appreciate their efforts, and with whom a warm attachment has been developed; which all the scurrilous articles or uncalled-for epithets that may be written or spoken will not shake or destroy; and when Mr. Hankins returns on next Saturday and Sunday he will find many warm hearts and hands to greet him.

Yours for truth and right,

D. B.

#### THE PEOPLE OF THE LORD.

BY F. PEABODY

Who are the people of the Lord? Where are they? Where will they be? We cannot name them. If we describe them, you can always tell them by their peculiar conduct; for they all have the same peculiarities. In fact, the Lord gave himself that he might purify unto himself a peculiar people. Titus 2:14. They have always been just so peculiar, and we have no reason to think they will ever be otherwise.

Now these are some of their peculiar views and ways. They have always revered the God who made the heavens and the earth and all things that are in them. They obey that God's commands, and they have always appeared to think there was no other way. When one of them was told to build an ark, because a flood was coming, he believed what was told him, and went about it. He must have been a very peculiar man in his generation. He was zealous to do just what the Lord told him.

Then, again, they appear to think it wrong to take the name of the Lord in vain. This makes them very

peculiar; it is so common for other people to do so.

They do not forget the holy Sabbath of the Lord; and when they learn which is his sanctified day, and observe it, they add very much to their peculiarity. Almost the whole world think they are "so foolish" to be so unlike everybody else.

They honor their father and mother, hoping to obtain the promise attached to the fifth commandment of the decalogue.

They do not kill. They understand from this commandment that they have no right to even hate their brother. 1 John 3:15. In fact, they dare not have hatred toward any one. That would be so un-Christ-like.

They see that Christ's teachings are very plain in regard to chastity. They remember what he says is a transgression of the seventh commandment. Matt. 5:28. How different they are in this respect from many of the world!

They do not take what belongs to others.

They do not tell an untruth, which they understand would be to bear false witness, and hence a violation of the ninth commandment.

They do not covet the things of others.

But you are ready to say, If the Lord's people do all these things, and refrain from doing all you say they do not do, there are but very few, if any, in the world, and we would like to know where they are. Well, you will not find them among the high and lofty ones of earth. Paul has told us not to look for them there. 1 Cor. 1:26. They are few in number, and scattered all over this earth. They are not all in one sect or party, but a few in them all. They are so much like their Lord that the world does not know them. You know he was in the world, and the world knew him not. But the Lord knows every one of them; yes, he knows their names and where they live. Acts 10:6. You say, But such people are few in number. Yes, it was always so. When the flood came, but very few belonged to the Lord. He has never had a majority of the people of the earth at any one time. Yet they are in the world, and always have been. You are ready to say, It costs too much to be one of his. Well, it does and always has cost a great deal of selfishness and self-importance, and often a sacrifice of ease, home enjoyments, friends, and even life, to attain to the high honor of being one of his peculiar people. Again you inquire, Why not do as the majority do, and have our own ease, and so escape all these trials? Well, because the place where this people will be is most glorious, and to be desired above everything. A long time ago the Lord made a promise that he would make a new earth (Isa. 65), and it is to be for his people. In the present condition, it is no home for them. Now, while this renovation is taking place, the Lord's people will not want to be here, so the Lord promised to go to his Father's home, where are many mansions, and prepare a place for them. John 14:2. See how good the Lord is to go and make ready a place for his people to live in until this earth should be made fit for their everlasting home; for this is indeed to be the final home of the saints. We are not alone in looking for this. Peter said that in his day they were looking for it. 2 Pet. 3:13. The earth had not then been made new, and we certainly have never heard that it has been since his time. But we think that we are justified in still looking for it. And we do think that if the Lord's word is to be relied upon, the time is very near when his people, both the dead and the living, will be gathered out of this earth, so polluted and ruined by sin, preparatory to its being made new. There will be a large number, when all who have lived in the past and those now living who belong to the Lord, are all brought together. John reports the number so large that no man could number them. Rev. 7:9. Now, who would not undergo a great deal for the privilege of being one of that number? It cost Moses the ease and comfort into which he had settled after leaving Egypt. You see he had a choice in the matter. Heb. 11:24, 25. Jeremiah had to go down into

a miry dungeon. Daniel was obliged to spend a night with the lions. These died without receiving the promise.

Now I would rather be one of the Lord's, and have an inheritance in the new earth, than to possess the whole world. I do think that with the Lord for our instructor, we can tell who his people are, and where they are, and certainly where they will be. That will be a grand company. They will be guests at the marriage supper of the Lamb. They will drink from the fountain of life freely. They will have access to the city paved with gold,—the metropolis of the new earth. They will eat of the fruit of the tree of life and live forever. Who would not be one of that favored company?

### BE NOT WEARY.

BY D. E. WALKER.

"AND let us not be weary in well doing; for in due season we shall reap, if we faint not." Gal. 6:9. These words of the apostle come to us freighted with courage and hope. When weary with the cares of the day and with striving against evil, how sweet are the words, "Let us not be weary in well doing." Our Heavenly Father is pleased with his children when they strive to overcome sin, and he has not forgotten to encourage us; for he tells us that "in due season we shall reap, if we faint not." God sees our struggles against temptation, and he knows how tired our spirits are. He says, "Be not weary in well doing."

We are never alone in the battle against sin. God is ever near. Holy angels wait to administer grace at his will. Oh! let us not yield to the influence of Satan, but put our trust in the Lord and press on, and victory will be ours through Jesus. Let us always remember that "they that be with us" are more than they that are against us. God has given his children precious words of encouragement. He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." God is glad to give us the kingdom. It is his delight. Then let us be true "armor-bearers." Let us be firm and steadfast at our post, ever bearing aloft the banner of God's precious truth; and when Satan presses hard, and we are faint and weary, let us remember that if we faint not we shall soon reap our reward. Let this hope buoy us up in the hour of temptation and trial. God will not suffer us to fail while we are trying to do his will. It is his pleasure to sustain us by his own strong arm; and he will carry us safely through if we will submit to be led by his guiding hand. And when the strife is over, the last battle fought, and the last victory gained, we shall enter into God's eternal rest. What a reward God has prepared for the faithful! Precious beyond our comprehension is that sweet rest which he has prepared for his faithful followers, where they will be undisturbed by strife and sin. No weariness is there, no sorrow, no bitter tears of repentance, but all is peace and joy. False friends will not pain our hearts; for none but the pure and holy will be there. Oh, blessed home of God!

Joys immortal wait the faithful,  
Crowns of life they soon shall wear;  
Pearly portals, swinging open,  
Welcome all who enter there.

Sweet will be their rest in Heaven;  
Pain and sorrow will be o'er;  
Joyful songs they'll sing in Eden,—  
Songs of triumph evermore.

### THE POWER OF THE BIBLE.

A BIBLE-DISTRIBUTOR, going through a district where they were building a railroad, gave copies of God's word to several of the laborers on the works. The Romish priest, hearing that a copy had been left at an Irish dwelling, told the father of the family that it was an improper book for him and his family to read, and ordered him to burn it when he went home. The man's curiosity was excited, and he thought he would look into the dangerous book for himself and see what it contained. He did so, and, reading the New Testament, had his eyes opened to the truth, and was converted, and he and his whole family renounced

their Romish views and connected themselves with a Protestant church.

An infidel young lawyer, going to the West to settle for life, made his boast that he "would locate where there were no churches, Sabbath-schools, or Bibles." He found a place which substantially met his conditions. But before the year was out he wrote to a former classmate, a young minister, begging him to come out and bring plenty of Bibles and begin preaching, and start a Sabbath-school, for he had "become convinced that a place without Christians, and Sabbath-schools, and churches, and Bibles, was too much like hell for any living man to stay in."—*American Messenger*.

### THE COMING OF CHRIST AS RELATED TO THE SINNER'S DOOM.

I KNOW there are those who would fain hope that there may be a second probation for some in an intermediate state between death and the second coming of Christ; but to me, neither science, nor sound reason, nor Scripture affords any good ground for such a hope. Indeed, we have yet to be assured that there is any such ghostly state of consciousness and freedom for human souls, apart from their bodies, as heathen philosophy has conceived of, and as the traditions of the papal church have imposed upon our Protestant theology.

The supreme importance which is given to the probation of this life, the tone of finality which is everywhere employed in the word of God, when speaking of the issues of this life, forbid us to believe that there is any hope for those who go down to the dead unsaved. This is the chief reason why the heathen need the gospel,—the grand motive for giving it to them now, while there is hope, "if by any means we might save some." Without it, they are perishing. By this word "perishing," as used in the Scriptures, is not meant that they are doomed to a state of eternal suffering hereafter, but to extinction and utter loss of all life.

No one would have thought of putting any other construction upon such plain Scriptural terms as *to die, to perish, to be destroyed, to be punished with everlasting destruction*, were it not demanded by the false philosophy of Plato, which has become our traditional theology, that the soul of man cannot die, cannot perish, cannot be destroyed. And then, when the enlightened Christian heart revolts against the shocking injustice of God in consigning to an eternity of misery these wretched mortals to whom no way of escape from their terrible doom has ever been made known, it naturally seeks some way to relieve our Heavenly Father of the dreadful imputation that this traditional dogma casts upon him, and finds relief in the hope of another probation in an intermediate state.

If men would be willing to accept, in the simplicity of their hearts, the plain teaching of the word of God as to the nature and destiny of man, there would be no need of the suggestion of this forlorn hope to justify the ways of God to man. If, instead of twisting it and perverting it to suit the requirements of a heathen philosophy, they would read it as it is, and believe what it says, the goodness, wisdom, and justice of God in his dealings with our fallen race, would need no special pleas or extenuating apologies to commend him to the love and confidence of all.

The children of Adam are represented in the Scriptures as mortal and transitory in their present condition, and this, through no fault of their own, however much it might have been the fault of their progenitor. Though in a state of absolute purity their life on earth might have been endlessly prolonged, it is now cut short, and cut short in mercy. For no sooner had man sinned than he was excluded from the tree of life, lest he should eat and live forever, and so perpetuate his life in sin and misery! Apart from God, without that divine life in his soul which makes it possible or even desirable that he should live forever, he must die, and die utterly. The race of men descended from Adam is a mortal, perishable, transitory race, as truly so as all the orders beneath them in the scale of being. Man, in his present condition, is born a mortal, and he dies as really as every other earthly living thing. He is an earthly creature, and unless he is lifted up, by the grace of God, into another state of being, and endowed with a spiritual life, he must pass away.

This condition primitive, into which every child of Adam is born, does not necessarily imply a desert of punishment, much less of the punishment of eternal misery. That all men may and do become sinners and ill-deserving, according to the light they have, need not be questioned or denied. But all men must die whether they sin or not, and after death the judgment, according to the deeds done in the body.

How many of this mortal race are to be rescued by the grace of God from the death that comes upon all, and made heirs of an eternal life of blessedness; how many are to be cleansed from their own individual sins and saved with an everlasting salvation; how many out of Christian lands, how many out of heathen lands, we will not undertake to guess. When our Lord himself was asked this great question, "Are there few that be saved?" he replied, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." There must, then, be a striving on the part of man, a seeking and a successful seeking, a concurrence of the human with the divine will, in order to salvation.

Neither the Scripture promises, nor our observation of the lives of men, warrant us in believing that the life everlasting will be the final portion of all. That all men—both the good and the bad—will be raised at the last day and judged, believing as we do the testimony of God's word, we cannot doubt; but those who have no moral fitness for another and a higher life cannot enter into it. The door will be, must be, shut against them. Their lamps will go out in darkness. To perpetuate their miserable lives would be no mercy to them, nor to the saved. "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Those who have lived and sinned in comparative ignorance, shall be beaten with few stripes, and they who have sinned against greater light and knowledge shall be beaten with many stripes. But whether the stripes be many or few, their disappointments, regrets, lamentations, whether great or small, whether prolonged or cut short, must end in the second death, from which there is no resurrection.

When our Lord shall come again, it will not be to proclaim a truce with his enemies, and to make such terms with them as he can. It will not be to arrange for a partition of this world between himself and Satan into two separate kingdoms, that each may henceforth enjoy his own peculiar rights, and reign in their separate spheres forever; nor will he consign them, as irreclaimable subjects, to a penal colony, nor to a prison-house where he may torment them unceasingly and forever. But he will withdraw from them his sustaining power, without which no creature, however high or low, could live for a moment, and let them drop out of being; or he will destroy them with such severity of judgment as justice and mercy shall require.

How long a time may elapse between the coming of Christ in judgment, and the utter extermination of all his enemies; through what scenes of misery they shall pass, and what shall be the precise method and manner of their destruction, we do not now propose to inquire. It is only with the final disposition that is to be made of them that we are now concerned. In regard to this there ought not to be any doubt in the mind of any one who honestly accepts the testimony of the Scriptures. Indeed, there would be none, had not men been taught to accept Satan's lie, "Ye shall not surely die," instead of the sure word of God, "The soul that sinneth, it shall die." "The wages of sin is death." "Sin, when it is finished, bringeth forth death." "His latter end shall be that he perish forever." "The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "Who shall be punished with everlasting destruction." "Whose end is destruction."

Many of our Lord's parables are given to teach this very truth,—the utter destruction of the wicked, the complete extinguishment of all life in them, their utter extermination. What else can be meant by the parable of the *Draw Net*, and the gathering of the good into vessels and the casting of the bad away, when Christ shall come again; or of the *Ten Pounds*, in which he takes away from those who had misimproved their privileges even that which he had given them, and slays them before his eyes; or of the *Rich Fool*, whose soul was required of him; or of the *Tares*, and the gathering of the wicked, like tares, into bundles to be burned at the end of the world; or of the *Ten Virgins*, and the giving out of the lights of the foolish virgins when the bridegroom comes?

But it is useless to multiply citations on this point. The Scriptures are full of such texts. To quote them all would be to quote a large part of the Bible. There is no doctrine upon which its teachings are more full, positive, and definite than in respect to the destruction of the unsaved at the second coming of Christ. Every variety of figure and form of expression is used, all pointing to the same end. It is said that they "shall perish," shall "pass away," "fade away," "wither," "be consumed," "utterly consumed," "de-

voured by fire," "cut down," "ground to powder," "burned up," "plucked up by the roots," "broken to shivers," "dashed in pieces," "cut in sunder," "put away like dross," "cast away," "vanish away like smoke" or "like a dream," "perish like brutes," "shall not be," etc., etc. If there is any doubt on this question, the difficulty is not in the word of God, but in the mind of the reader. If he comes to the Scriptures with the philosophical assumption that man cannot die utterly, cannot perish so as not to be, he is under the necessity of putting some other construction on these passages. He must interpret them to mean something else. In this way the plain word of God has been so mystified and perverted as to seem to teach the very opposite of what it says,—that the unsaved shall not die utterly, shall not perish so as not to be, shall not be consumed, etc., but shall continue to exist and suffer forever. It is quite useless to argue this question on Scriptural grounds, or to cite passages in point, with those who insist on bringing their own unscriptural philosophy to the interpretation of these passages, or rather the misinterpretation of them. Until they will consent to come to the study of this word as those who desire to know what it really teaches, and not as those who would compel it to teach what they may wish, they must remain, in spite of all its plain utterances, like those who are "ever learning, but never able to come to the knowledge of the truth."—*J. H. Pettengell, in Bible Banner.*

### THE SECRET OF POWER.

MR. BROOKS somewhere says finely that the only way to flee away from God is to flee into him. As all roads in the ancient world led to Rome, so every road of inquiry, every path of knowledge, every course of experience, followed to the end, leads to God. Progress halts and stumbles, but it is all summed up and completed in the Supreme Wisdom which makes its conditions and marks its goal. In ripe age, and as the result of profound study and observation, the scholar loses his intellectual arrogance, his determination to touch the farthest limits of experience and solve the last problems of life, and goes back again to the simplicity and trust of childhood. The thought present alike in the mind of the Jew and the Greek, that "in Him we live, and move, and have our being," was no vague intuition of the spiritual nature, but a profound philosophical statement of a truth as fundamental to man's higher life as the law of gravitation to the universe in which that life develops itself.

Men are far less creative than they imagine; their grandest achievements are only discoveries and portrayals of some aspect of the eternal truth. In one of those apocalyptic books so popular in the third century, it is related of Adam that so perfectly was he in harmony with the universe, before his sin, that every voice and motion of it, from the silent flight of birds in primitive forests to the rustle of the angels' wings as they veiled their faces in the moment of adoration, were known to him. The secret of power is that harmony with God which makes us co-workers with him. When Raphael caught the sweet vision of motherhood he gave no new idea to the world, but only made visible to its reverend gaze an aspiration which it had carried unexpressed from the hour when God gave men his own image. Shakespeare invented no new passion in Othello, created no new phase of life in Hamlet, but only recorded a deeper discovery in the realm of character and destiny than any had ever made before him. Kepler took unconsciously the true attitude of greatness when he declared that as God had waited five thousand years for men to discover the sublime laws which regulate the movements of the heavens, so he could wait as many centuries for them to accept his statement of them. Edison has added no new force to nature, but only a little increased man's mastery of the forces which have been present with him from the beginning. Great administrators of public affairs like Bismarck and Gladstone, great organizers of enterprise like De Lesseps, great merchants like the Medici, the Rothschilds, and the Stuarts, laid the broad foundations of success and fortune, not by creating new elements with which to work, but by mastering the conditions under which alone success is possible. The material progress of the world, the vast enlargement of its resources, which has multiplied a hundred-fold the possibilities of its life, are the results of continuous study of the laws and conditions of material life and of increasing conformity to them.

Now in a very deep and true sense the visible world is an expression and symbol of the invisible; its forces, constant and irresistible as they seem to us, are less certain and potent than the forces under which we shape our spiritual lives, and which are slowly giving

to society the impress of a divine order and purpose. What makes men great spiritually is a reliance on the laws of God's invisible universe as implicit as is the trust which all men have in the laws of the visible world. When the farmer has prepared his ground and sown his seed, he has conformed to the laws which control his occupation, and nature sets her shoulder to the wheel and fills his barns; when a man brings his life into harmony with righteousness, the powers of the invisible world are behind him, marshaled in irresistible phalanx. Socrates made earnest study of the conditions of the truest life in his day, and by conformity to them made himself the greatest personal power of antiquity. Paul brought his character into harmony with God's purpose and put under the eastern world, fast falling into universal anarchy, the foundations of a new and lasting order. Luther uttered the word which his conscience gave him, and broke forever the spell of religious tyranny.

"Be strong in the Lord," says the word of inspiration, and philosophy has no other or deeper message to give us. Men have tried other methods, under every possible variety of circumstances, and with every possible variety of gifts, but they have uncovered no other sources of power. Earnest lives are often turbulent and ungovernable at the outset; but if they continue earnest, the struggle against apparent limitation gives place to a growing consciousness that only by working with the laws of life can strength and progress, hope and peace, be found.—*Hamilton W. Mabie, in Christian Union.*

### GOOD TO BE HUNGRY.

WHILE a summer guest in the great metropolis of New York, improving my first opportunity, I made a leisurely visit one afternoon to Central Park, and seating myself under a grateful shade, watched with interest the brilliant panorama that was constantly passing before me.

After a time, I observed that an elderly Quaker was sitting at my back, intently enjoying the same scene. As I turned toward him, his face lighted up with friendliness, and without formality he gave the reflections that were filling his own mind. I was much entertained with his clear and discriminating views of character, men, and social customs.

Among his remarks was one which stamped itself upon my memory, and has been recalled under different circumstances again and again to my mind. "Only think," said he, as he pointed to the petulant and dissatisfied faces of some children riding in elegant basket wagons, with every appendage of wealth and pampered indulgence, "only think, those poor little children never knew what it was to be hungry."

Sure enough, it was quite possible that, from the lack of vigorous exercise, early hours, simplicity of food, and that firm domestic discipline which gives its chief tone to child-life, many such little ones never knew the delight of satisfying healthful hunger.

His words recurred to me as I mingled occasionally with the families of my city relatives. Their surroundings and possibilities seemed to my unpracticed eye all that could be reasonably desired, yet the young people were full of complaint, sometimes of actual disgust.

There was nothing they wanted to do, unless it were to get away from the present. Nothing to interest them. Books were dull, entertainments worn out, their acquaintances deceitful, provoking, ungrateful. Indeed it sometimes seemed with them not at all a question, whether "life were worth living." "Poor people," thought I, "you never knew what it was to be hungry."

For my own country home nature has done her very best. Every charm of wood and lake, of cascade and rivelet, of hill, dale and glen, of cool shady nooks, and rich meadows, is spread over the earth in profusion. Health is in every summer breeze and in every winter wind. Could one ask for more? Only "to be hungry."

Yet my daughter said but yesterday, "Papa, why is it that I am discontented? It seems to me that life is a disappointment. I do not think I was ever thrillingly happy, even once. Do others feel as I do?"

What! a country pastor's daughter in the same predicament as these satiated city girls! Has even she yet to learn what it is "to be hungry"?

The trouble was, she was giving rein to imaginations not founded upon experience and sound judgment,—dreamy expectations from the unseen, the untried, the barely possible. She was waiting for strange combinations of events which should bring sudden and exhilarating pleasures which should carry her quite out of herself. She was chagrined that delightful traits of friendship, and generosity, and self-sacrifice in others were hardly to be found. It seemed

to her so natural that one should look for such qualities in companions. In a word, she was filled to the full of ideals, with which youth and inexperience are easily freighted.

If our expectation of life is that we shall be able to have only pleasant things about us, employ our time as we choose, gratify our tastes, attract desirable friends, accomplish our plans, and succeed generally, and if our disappointment means that we have not done this, then we are inevitably disappointed. God never mapped out such a life for any child of his.

Let us make it a study to learn the secret of happiness from exactly the opposite standpoint. Instead of eager expectations from any events or persons, consider what they have to give us more than we are able to find in ourselves? Can we not read in our own hearts the poverty, the selfishness, the fickleness of all others? And seeing their faces in our own mirror surely we cannot be bitter or resentful.

Our disappointment in any matter must depend upon our expectations. The Christian who accepts the view of human life which is taught, and illustrated, and enforced by the word of God, expects to find life a state of discipline and a field of usefulness, throughout the length and breadth of which he may walk in the Master's own footsteps; and the further he goes, the more shall the Master's joy be fulfilled in him.

We should cultivate an earnest habit of seeing and observing the riches of those things in our own lot which may become the well-springs of peace and content. Have we the joys of home, the love of parents, useful occupation, opportunities to bless others by word or deed, communion with nature, the song of birds, the tending of flowers, the inspiration of books? Let us take heed how we call these treasures common. Alas, that it is so uncommon for us to extract from them the true joy of life!

What right have we to expect so much? Take a wide outlook. Compare our privileges and comforts with the oppressions and barbarisms of uncivilized lands. Yet human beings who are our fellow-creatures dwell in them. Narrow the circle—see among our own friends what sore trials, what heart-aches, what unspoken sorrows and griefs! Does not our lot seem a comparatively happy one?

Let experience say how much of chastisement we absolutely need to save us from shipwreck—and let conscience say what our willful and unforsaken sins have deserved at God's hand; and when we have deeply and honestly studied out these problems, we shall be emptied enough of self "to be hungry" for the least of God's mercies; every one of them will then fill us with joy, and thankfulness, and astonishment.

Our being filled depends, not upon what there is within reach, but upon *our being hungry*. Self can be emptied by right views of our ill-desert of the commonest blessings; life may be filled by sincere self-forgetting efforts in behalf of others. If our lives are not fed and enriched from these streams of humility and labor, we must be forever disappointed.

The weekly prayer-meeting illustrates this. Some find it dull. True, there is no excitement, nothing to gratify the indolent, over-fed spiritual dyspeptic. But to the child of affliction, who is fainting for a cordial, to one who has learned the emptiness of earthly streams and seeks here to be directed to the fountain, to the earnest worker for Christ, who needs to be strengthened and armed for the conflict, to the repenting prodigal who comes to be assured of the Father's forgiveness, to the grateful soul who longs to offer his tribute of praise to his Benefactor and encourage his halting brethren, to every one who knows the enriching pain of this hunger, there comes to him through the little prayer-meeting, the fulfillment of the Master's promise, "Blessed are they that do hunger; . . . for they shall be filled."—*Christian Weekly.*

—Every one has a welcome for the person who has the good sense to take things quietly. The person who can go without her dinner and not advertise the fact; who can lose her purse and keep her temper; who makes light of a heavy weight, and can wear a shoe that pinches without any one being the wiser; who does not magnify the splinter in her finger into a stick of timber, nor the mote in her neighbor's eye into a beam; who swallows bitter words without leaving the taste in other people's mouths; who can give up her own way without giving up the ghost; who can have a thorn in the flesh, and yet not prick all her friends with it. Such a person surely carries a passport to the good graces of mankind.

—The flame of sorrow burns up some hearts, while others it purifies.

## The Family Circle.

### AID YOURSELF.

"Aid yourself, and God will aid you,"  
Is a saying that I hold  
Should be written, not in letters  
Wrought of silver or of gold,  
But upon our hearts be graven,  
A command from God in Heaven.  
'Tis the law of Him who made you—  
Aid yourself, and God will aid you.

Aid yourself; who will not labor  
All his wants of life to gain,  
But relies upon his neighbor,  
Finds that he relies in vain.  
Till you've done your utmost, never  
Ask a helping hand, nor ever  
Let the toilsome man upbraid you—  
Aid yourself, and God will aid you.

Aid yourself; you know the fable  
Of the wheel sunk in the road;  
How the carter was not able  
By his prayers to move the load,  
Till urged by some more wise beholder,  
He moved the wheel with lusty shoulder.  
Do your own work—your Maker bade you—  
Aid yourself, and God will aid you.

It is well to help a brother  
Or a sister when in need,  
But, believe me, there's another  
Not-to-be-forgotten creed;  
Better lore did never science  
Teach to man, than self-reliance.  
'Tis the law of Him who made you—  
Aid yourself, and God will aid you.

Aid yourself; be not like ivy  
Clinging still to wall or tree,  
That can only rise by striving  
For support unceasingly.  
Rather be the oak, maintaining  
Heart and branches self-sustaining;  
'Tis for this the Master made you—  
Aid yourself, and God will aid you.

—Selected.

### OVER SUNDAY.

"Not enough to last over Sunday, you say?"

"No, by to-morrow night we shall literally have nothing to eat in the house."

John Burnham glanced from his mother, who looked very pale and worn, to his boots, which were also worn, and somewhat pale, for the blacking box had been empty days before, and John had drawn so heavily on the reserve stock in the blacking brush that it would no longer make a mark.

John Burnham was tired out. It is no exaggeration to say that he had walked hundreds of miles in the last two months in search of work, and now, though he pretended to make light of the situation as well as of his own fatigue, his patience was nevertheless almost as dilapidated as his boots.

Three months before this story opens, John had left college to attend the funeral of his father, who had died very suddenly. After this sad event, it was discovered that all their worldly possessions would have to be sold for the benefit of their creditors. This was a hard blow to Mrs. Burnham, who knew nothing of her husband's financial affairs, and supposed there would be money enough in the future, as there had always been in the past, for luxuries as well as necessities. There were only three members of this family,—Mrs. Burnham, John, who was a few days past nineteen, and Gertrude, a little girl of ten.

"Nothing for over Sunday?" John repeated. "Of course there must be something for over Sunday. As far as I can recollect, there has never been a Sunday without something to eat, and I presume day after to-morrow will be like other Sundays."

"Poor people sometimes pawn things, I have been told," Mrs. Burnham remarked, plaintively, "and if worst comes to worst, there are your grandmother's silver spoons, John."

"I'd as soon pawn my grandmother's tomb-stone!" John replied, with a touch of temper. "No, no, mother, don't let's talk of that yet," he continued; "we'll manage for over Sunday and all the rest of the days, see if we do n't."

"O John! it grieves me so to think that you had to leave college; you with your talents and your taste for learning," Mrs. Burnham remarked, it seemed to her son, for the millionth time.

"I do wish you would try to skip that, mother," John replied, in his earnestness falling into college slang. "It is all right or it would n't be so. I might have grown into a prig, or a spoon, or something worse. It is so easy, mother, to be something worse."

"But, my dear boy, it is a great disappointment to you," the lady replied. "I heard you say once that

you would rather have finished your course, than to have been heir to a million."

"What has that to do with it?" John responded. "For all I know, my preference may be in utter opposition to true development. That which we dislike may be the only treatment that is good for us; and, mother, if this principle isn't true, there is nothing true in the universe."

For answer, Mrs. Burnham sighed. She did n't quite know what to make of her son. He had made few professions, but when it came to the test, his philosophy answered the purpose. Hers had only been good for prosperity. The exigencies of poverty had tried it, and found it wanting.

John fell to brushing his clothes, and his mother sighed again.

"There is a lingering remnant of aristocracy about my appearance, mother," he began again, in a lighter tone, "which is very much against me when I go in with the fellows who strike the big licks of the world. They regard me as if I were a sort of *lusus nature*, and when they find out what I want, they seem to think it is prodigiously funny. I'm off now," and the young man kissed his mother affectionately. "If I am not back at the usual time, don't be worried, because in that case I may have struck a job. In our condition, mother, there is something very depressing in punctuality."

There never was the slightest sadness or indecision in John Burnham's manner when he was with his mother; but now, at a safe distance from the house, he stopped to consider which way it was best to go. He felt as if he had used up everything in every direction, and for a moment a beggarly, shame-faced feeling took possession of him. It seemed to him as if the very stones of the street he had traveled over so much, knew of his poverty and his inability to lessen it.

"This'll never do," he said to himself. "The question is, Have I, or have I not, a right to look for a living? If I have, what is there to be ashamed of? There must be something radically wrong in a fellow's make-up to get into such a pickle as this."

John had turned down a side street in order to have his growl out, as he told himself, and by so doing, to exorcise the demon of shame that had taken possession of him. It was the first time in all his long and exhausting struggle that he had ever felt ashamed of his poverty, or too tired to keep on trying for work. Physical fatigue was no doubt the cause of this mental unrest, but the determined young man fought like a hero, and of course came off conqueror. As he walked slowly along, trying to decide in which direction he should turn his steps, a man passed him with some circulars. John watched him a moment, and noticed that the announcement which had seemed important enough to call public attention to, was in almost every instance thrown carelessly into the yards instead of being left at the houses. He picked up one and found it to be an advertisement of the opening of a new grocery store, with a list of articles and their prices, which were certainly very cheap.

"I'll go for this," he said, and throwing off his fatigue as he might discard a coat he was tired of, started himself for the street and number.

"Have you any route which has n't been worked?" he inquired of the proprietor.

"Why?" the gentleman asked.

"Because if you have I want to take it, and if I do n't bring you some customers, it must be because folks do n't read the circulars."

"All right," was the hearty answer, "we can give you a job; but I should n't suppose you had been used to this business."

"Never mind about that," said John; "I want the work, and I'll do it to the best of my ability. If I work till to-morrow afternoon, I shall hope to be paid at that time, on account of needing the money for over Sunday."

It was a small sum, but it would keep the wolf from the door, and there would be plenty of business, John found, for a part, at least, of the following week. His request was acceded to, and the young man loaded up with the advertisements.

"I guess you'll get along," the proprietor remarked, encouragingly, and John hurried off to his new, and certainly not very congenial, employment. He had noticed everything about the store, and those connected with it. His intuitions were keen, and his impressions reliable, and feeling sure that this was an A 1 grocery store, he determined that he would make other people think so also. Not a circular went astray on this route. They were not left to blow about the streets, or litter up the sidewalks. Whenever he rang a bell, he handed in the notices with a few pleasant words calling attention to the popular prices, and in

almost every instance was sure he had made the proper impression.

"Oh! but, John, such hard and such disagreeable work!" his mother exclaimed, when she found out what he had been doing.

"And so anti-respectable!" he laughed. "Despise not the day of small things," he continued. "I have heard you read that sentence many times, and also, 'Whatever your hands find to do, that do with all your might.' I, you see, am getting the meaning out of those things which folks generally slide over so glibly, and I think I shall live to see the day that I am glad of it."

A paragraph in Sanscrit would have been about as intelligible to Mrs. Burnham. She shook her head sadly, but refrained from discouraging remarks.

All the next week John carried circulars from house to house. It was hard work, and took all the nerve and courage he possessed, but not once did he falter or complain. Toward the end of the week the proprietor encouraged him by telling him that he had had more calls from the houses he had visited than from all the other routes put together.

When the young man received his pay on Saturday night, his employer said pleasantly,

"Burnham, I've been wondering if you could n't buy goods."

"I should like to try," John replied.

"You have more grit and thoroughness in you than any man in my employ, and I do n't intend to lose sight of you," the gentleman went on. "You have brains as well as grit, and if you can be contented to be my right-hand man, I want you."

After this there was a good salary, peace, and plenty, all brought about by the young man who was n't too proud to peddle circulars, and who literally "did with all his might whatever his hands found to do."—*Eleanor Kirk, in The Methodist.*

### NOT UNDERSTOOD.

BY ELIZA H. MORTON.

It is true "that our own lives are but little understood, even by ourselves," and this being the case, it is not strange that we fail to understand the lives of others. We meet and greet each other, and yet comprehend not, and are not comprehended. Within the chambers of each soul there are many mysteries. We may call a person cold, proud, and selfish, simply because we do not understand his nature. Beneath that icy exterior may be hidden a heart all tenderness, a soul capable of intense feeling.

Human nature has many phases. One class of individuals is truthfully described in the following words:—

"In some persons words are ever at command,—voluble and impassioned words. Tears flow readily. The expressive features exhibit every passing shade of thought. Every emotion and feeling plays upon the surface."

We are too often apt to accept these tokens as signs of great moral worth, and to regard those who are less social, less emotional, and less lively, with feelings of dislike. As a general thing, little depth of character accompanies great emotionality, and those who are more reserved are more reliable as friends.

It requires much experience in the study of human nature, much nicety of discernment, and much clearness of perception, to judge correctly of a person's true character, even though brought into close connection with him; for this reason, opinions should not be too hastily formed. The mind is a wonderful piece of mechanism, and even our nearest and dearest friends are often at a loss to account for our fits of depression and gloom and for our strange words.

The lips are not always an index of the heart "The language of the lips is loud and hollow, but the language of the heart is deep and low." Words are often used as a screen to conceal the feelings of the heart. The eye is the most expressive part of the organization, and those versed in its language can read things never revealed by the lips.

The mystery of human existence will sometime and somewhere be solved, and this thought should lead us to examine our own hearts with great care; for individual responsibility is the sum total of life.

God understands what to our darkened minds is incomprehensible, and in the future, light will take the place of gloom, and we shall "know as we are known." *Battie Creek, Mich.*

## TALK AT HOME.

ENDEAVOR always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudgery to learn from books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people,—a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation; and what unconscious but excellent mental training in lively, social argument! Cultivate to the utmost the graces of conversation.—*Episcopal Recorder.*

## WARNING TO MOTHERS.

MOTHERS, have a care that a passion for dress and personal display be not generated in the hearts of your daughters. How many lives have been blighted, how many souls dragged into the depths of sin, by craving for dress. Teach your daughters modesty and contentment. Begin when they are little. Do n't make your children, who should be all innocence, women of the world, in a sense, before they have entered their teens. What should children know of the fripperies of fashion? Yet how many a little miss of eight or nine is, owing to the foolish indulgence of parents, as vain of an elaborately trimmed dress, and as alive to the charms of "style" as one twice her years. Teach your little girls the beauty of modesty and the virtue of contentment from their earlier years; and when they grow up, they will be nobler women for it, and abler to withstand the temptations of the world. It was only the other day that a young lady in the West committed suicide because of the dishonor which she had brought upon herself and her family by a petty crime into which she had fallen through the love of dress.—*Selected.*

## Sabbath School Department.

"Feed my Lambs." John 21:15.

## THE SABBATH-SCHOOL AND THE CHURCH.

BY ELD. R. F. COTTRELL.

SOME one has said, "A church without children in its pews, at its services, and at the Lord's table, is practically a contradiction of terms. The best, strongest, most growing, and most useful churches are those which are constantly nurturing children in the fear of the Lord, receiving them into their fellowship, and training them up as good Christians to pious living and holy activity. In this process the public worship of God has its essential functions. No church can prosper which neglects its children and youth."

Christians are disciples, or learners, in the school of Christ; and the meetings of the congregation on the Sabbath are for instruction, as well as for exhortation and encouragement, hence the church is itself a Sabbath-school. All, old and young, need the benefit to be derived from the Sabbath teaching. None should feel that they have graduated, and need take no interest in the lessons of the Sabbath-school. If any are proficient, they are needed there as teachers, and should not remain away till the school is closed, and then come in to be preached to sleep in easy, cushioned seats.

The fact is, there are too many "bulk believers" in the church. They believe the Bible in the lump, but do not know what is in the Bible. They believe the truth, but cannot tell *what* they believe. They believe, as some have told me, the prophecies of the Bible; that they will all be fulfilled; that they are even now being rapidly fulfilled; but ask them for particulars,—for what is now being done as a fulfillment,—and they cannot point out a single one.

"Those who believe without knowing what they

believe, are simply unbelievers, having no opinion or materials for any. They are Biblical heathen, who need missionaries to take them the light. . . . They differ from the skeptics only in this, that, whereas the skeptics know something of what the Bible contains, and doubt it, they do not know what it contains, and believe it. . . . They believe, and believe nothing; while the skeptics do not believe, and believe nothing."

We are coming to a time when we shall need to know what we believe and why we believe it. Young and old will need to be able to give a reason of their faith and hope. The Jordan of trial is yet to be passed; and faith that will stand the severest test will be needed.

We might say that the Sabbath-school is the nursery of the church; but I think more properly the church is a Sabbath-school. The church is a missionary society; and though our commission extends to all the world, yet it is proper to begin the work at home and with our own children. To convert and save our families and friends is as valuable a service as to convert heathen on another continent. I heard an anecdote in slavery times, of a lady of a slave-holding family who was concerned for the salvation of those of foreign lands, and anxious to help foreign missions; and a friend reminded her that she had heathen on her own plantation and in her own door-yard, that needed to be taught the word of God and the way of salvation. And it is so that all who have the missionary spirit can find something to do in the good cause in their own vicinity.

There is but little time to work for our own salvation and that of others; and the worth of every soul saved is beyond our computation. In no one direction are our efforts demanded in preference to the Sabbath-school; and in the eternal world a crown of glory is waiting for those who will labor in this blessed cause with the true spirit of self-sacrifice. Eternal life! who can estimate its value? "With long life will I satisfy him, and show him my salvation." Satisfied! yes, forever satisfied.

## SUGGESTIONS TO TEACHERS.

BY ELD. E. H. GATES.

1. In order to have an interesting class, the teacher should be all enthusiasm himself. This spirit will be contagious. No matter if things do look dark; do n't let the class know that you feel discouraged.

2. Always stand up before your class. The effect will be better, and you can speak more freely. The habit some have of leaning against walls, seats, and posts, as though they had lost their backbone, or the use of their muscles, is bad. Such lose the respect of the class.

3. Speak so that all in the class may hear. Never mind if you do make some noise. If others in the school are intent on their own business, they will not mind you.

4. Never allow the interest to go down for one moment, especially if you are teaching young children. Give them no opportunity to think of anything but the lesson. Then, instead of dreading the Sabbath-school, they will look forward to it with pleasure. Ordinary intelligence, with proper study of the lesson, will enable any teacher to interest a class for the brief time allotted to class recitations.

5. Do not confine yourself too closely to the printed questions in the lesson sheet. Change the wording to see if the class understand the subject when the exact words of the question are not given.

6. The teacher should understand the lesson thoroughly himself. Some think because they are teachers, and have the lesson sheet in their hands, that they can get through in some way without much study. Such always prove to be poor teachers. Give the lesson much careful study, until you are perfectly familiar with it.

7. Do not consider your task done when you have simply taught the theory of the truth, but draw out the practical teachings of the lesson. Many make the

great mistake of confining themselves to the theory alone, and neglecting the principal object of the Sabbath-school, which is the saving of souls.

8. Finally, do not forget to ask for divine guidance. The Sabbath-school has been planted in the providence of God, and he will be more than willing to give his Spirit to guide. Unless teachers have the Spirit of God, they cannot set a right example before their class, nor teach their pupils the way to Heaven.

## MICHIGAN S. S. ASSOCIATION.

FRIDAY, Oct. 8, 1880, at 1:30 P. M., the Michigan S. S. Association held its third annual session on the Battle Creek camp-ground. Prayer by Eld. Lawrence. The President being absent, G. H. Bell, a member of the Executive Committee, was called to the chair. Eighty delegates were received, nearly half of the schools in the State being represented. All ministers present were invited to take part in the deliberations of the meeting.

The minutes of the last annual session were read and approved. After the reading of the Constitution, it was moved that Art. IV. be amended to read as follows:—

"The officers of this Association shall consist of a President, a Vice-president, a Secretary, and an Executive Board of five, of which the President and Vice-president shall be members. These officers shall be elected at the annual meeting of the Association."

This amendment was carried.

On motion of J. E. White, the Chair was empowered to appoint the usual committees. The following were accordingly appointed: On Nominations, Elds. E. R. Jones, J. O. Corliss, E. B. Lane; on Resolutions, J. E. White, Prof. A. Kunz, George Caviness. During the consultation of the committees, the report of work in the State during the past year was read, and remarks were made by several ministers and others in regard to the interest and condition of the work in the different parts of the State.

The report of the Committee on Nominations being now called for, the chairman gave the following report: For President, J. E. White; Vice-president, R. Coggeshall; Secretary, Eva Bell; Executive Committee, G. H. Bell, J. Fargo, F. Howe. The officers recommended were duly elected.

The chairman of the Committee on Resolutions reported that in the judgment of said committee there seemed to be really no call for any new resolutions, but they would recommend that the resolutions already passed be carefully read and carried out during the coming year.

After some discussion in regard to the best method of raising means to afford some compensation for the services of the State Secretary, it was voted that each Sabbath school should pay one dollar per year, in addition to the tithe of their regular contributions, and that the amount thus raised be held by the Executive Board as a reserve fund, from which they shall give such compensation as shall to them seem adequate to the nature and amount of the services rendered.

On motion of J. E. White, the meeting was then adjourned to call of Chair.

G. H. BELL, *Chairman pro tem.*

EVA BELL, *Sec.*

—A moment's work on clay tells more than an hour's labor on brick. So, work on hearts should be done before they harden. During the first six or eight years of child life, mothers have chief sway, and this is the time to make the deepest and most enduring impressions on the youthful mind.

—Hasty words rankle a wound, soft ones dress it, forgiveness cures it, and forgetfulness removes the scar. It is more noble to avoid an injury by silence than to overcome by argument. So, in hearing mysteries, keep thy tongue quiet. Five words spoken cost Zacharias forty weeks' silence. God is forgiving. A messenger of wrath comes on one wing; but an angel of peace, on two wings. So runs the Jewish proverb.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 4, 1880.

JAMES WHITE,  
J. N. ANDREWS,  
U. SMITH,

Corresponding Editors.  
Resident Editor.

### DEMENTED.

MESSIAH'S HERALD, published in Boston, Mass., has, since Eld. J. M. Orrock became editor, maintained a very gentlemanly and Christian bearing toward the REVIEW and S. D. Adventists. Eld. O. is temporarily absent on a vacation, during which time Eld. J. Litch has charge of the *Herald*. Eld. L., it seems, cannot forego the opportunity of this brief period of authority to make a thrust at S. D. Adventists and the Sabbath, as he does in a recent number of the paper.

Of his arguments against the Sabbath, there is no necessity of speaking at length. He heads his article, "Why We Do not Hold and Teach the Observance of the Jewish Sabbath." The very heading betrays the confusion that exists in his own mind on this question. No one is advocating such an institution as the "Jewish Sabbath." The term is unscriptural, as is that of "Christian Sabbath," which terms are never used in the Bible as pertaining to a weekly Sabbath, and only spring from ignorance or prejudice.

He claims that the ten commandments were the old covenant. Sufficient answer to this has been abroad for years in our works on this subject. His position makes necessary the conclusion that no persons before the time of Moses were under obligation to obey the ten commandments; but this is false, as we find all the commandments, or the principles of them, mentioned, and their violation condemned, before the time of Moses.

He says that all that Christ made obligatory on his followers, he quoted and "reinforced" in the gospel. This, on his own ground of argument, is an error, or it is still lawful to worship images. But how long before these principles were "reinforced" in the gospel? When were the new enactments made? What was the condition of the world between the abolition of the old and the enactment of the new? It was years after the crucifixion of Christ before the apostles, in their gospels, made quotations from the ten commandments. But they simply quoted, they did not re-enact. They treat them as a living law; a law not made void by faith in Christ; a law by which we shall be judged; a law of which, if we break one commandment, we are guilty of them all; a law which shall neither be changed in one jot or tittle nor pass away, while the heavens and the earth endure. Romans 3:31; James 2:10-12; Matt. 5:17-20.

He says, "There is no record in the New Testament that the apostles or the early church ever held religious services on the Jewish Sabbath, except as for convenience they went into Jewish meetings." Has he ever read Acts 13:42-44, or Acts 16:13? Or will he tell us where a meeting was ever held in the daytime of the first day of the week, from the New Testament record?

The Jerusalem council, Acts 15, he says, said not one word about the Sabbath. Very well. Did that council say anything about worshipping other gods, or blasphemy, or murder, or false witness, or covetousness, or disobedience to parents? Why not mention these things as well as the Sabbath always? This was not the subject of discussion; but it was circumcision and the ritual of Moses. Verse 1.

He refers to Romans 7 in a way to betray the utmost confusion of ideas in reference to the teachings of Paul. In Paul's figure of marriage, Eld. L. would have the law die instead of the husband. It is "we" who die, through the crucifixion of the "old man of sin," and then, being no longer under condemnation by the law, we can, without guilt, become married to Christ.

He says, "It is claimed that Paul referred to the ceremonial law, not to the moral." We never before heard of any who made such a claim.

In 2 Cor. 3:7 he utterly confounds the ministration of a law with the law itself. Christ, he said, did not instruct his disciples to teach the observance of the Sabbath. We answer, Christ taught them to keep the moral law in its entirety, not abating therefrom one jot or tittle, and they were to teach and keep it, or be excluded from the kingdom of Heaven.

He quotes Romans 10:4, "For Christ is the end of the law for righteousness to every one that believeth," and claims therefrom that the Sabbath is abolished. But what about those who do not believe? The law has not ended for them, on this argument, and hence they should keep the Sabbath, and all the other commandments. But if the Sabbath has ended for Christians, then every commandment of the decalogue has ended in like manner, and Christians may lie, steal, swear, or commit any other immorality. If our friends do not like this conclusion, let them cease to use arguments which inevitably lead to it.

A little further on Eld. L. reveals where lies at least one root of his difficulty, by utterly confounding the ceremonial and moral laws, which are as distinct as heaven and earth. See pamphlet on "The Two Laws."

Finally he quotes Col. 2:16, 17, and tries to make it apply to the weekly Sabbath. But Paul is careful to limit his language by reference to meats, drinks, feast-days, and the ceremonial sabbaths of the Jews, and finally declares that all that he speaks of are a shadow of things to come. But the weekly Sabbath is not, and never was, a shadow. It was instituted before a type or a shadow could possibly exist. Gen. 2:2, 3.

So much by way of argument. Now we come to the real spirit of the article. The old charge is reiterated that we accuse every one of having the mark of the beast who observes the first day of the week, and that they are forever damned. He declares the basis of our work to be that the "day of mercy was shut in 1841, and there is no such thing as repentance and forgiveness." This is the first we ever heard of the "day of mercy being shut in 1841"!

We must certainly be a consistent set of beings to go forth preaching repentance, and exhorting men to seek the Saviour and be converted, if there is no salvation for any. "If it shall be denied," he says, "that the shut-door theory is the basis on which that structure was reared up, there are plenty of witnesses yet living who will attest to it." We remember that the enemies of Christ found witnesses to testify against him, but unfortunately their testimony did not agree. Our experience has shown us that like witnesses can be found to-day, and they fall into the same difficulty. But he adds, "And if the ten thousand dollars' worth of Ellen White's works are fairly published, they will attest the fact." The facts respecting her work are, that by her views the error into which some were falling in reference to the shut-door was corrected.

As regards the mark of the beast, those who have cared to become honestly acquainted with all or any of our teachings, well understand what we have uniformly claimed and proved; namely, that the third message warns us in reference to an issue yet future; that the mark of the beast cannot be received in the sense of the prophecy until certain conditions shall exist; and these are that a human institution shall, by the law of the land, be enforced in opposition to an institution established by the law of God; and understanding this issue, men make their decision. Then they receive the mark of the beast or the seal of God, accordingly as they bow to the authority of man or that of Jehovah.

Would it not be consistent indeed for a message to be given warning men not to receive the mark if indeed all men already had it? Does Eld. L. regard the whole body of S. D. Adventists as a company of hopeless idiots?

With one more precious morsel from the pen of Eld. L., we will relieve the patience of the reader. He says, "But the most brazen-faced audacity in the whole matter is that they should go through the land teaching and insisting on the extinction of the wicked." What makes this quotation especially interesting is that the *Restitution*, published in Plymouth, Ind., copies the whole article of Eld. Litch's, this last quotation included. But the *Restitution* stands with us on the doctrine of the destruction of the wicked. Nevertheless, it is willing to take this blow in the face from the fist of Eld. L. for the sake of trying to help Eld. L. do some damage to the Sabbath. The old spectacle of Pilate and Herod making friends was strange enough; but that Herod should, as in this case, be willing to receive a kick from Pilate and yet maintain his friendship is more astonishing still!

### SEVENTH-DAY ADVENTISTS AND SEVENTH-DAY BAPTISTS.

A REPLY.

BY. ELD. W. H. LITTLEJOHN.

MY attention having been called to an article in the *Sabbath Recorder* of Sept. 9, bearing as a title the first portion of the above heading, and purporting to have been written by Eld. Stephen Burdick, it has seemed to me necessary that some of its statements should not be allowed to go unchallenged.

It appears that the article in question is one in a series written to discourage the united and reciprocal action of Seventh-day Baptists and Seventh-day Adventists in the propagation of the important truths which they hold in common. In other words, if I rightly apprehend the situation, Seventh-day Adventists are ready to ignore the minor differences between themselves and the Seventh-day Baptists so far as to both send and receive delegates from the respective Conferences of the two bodies, and otherwise to labor harmoniously, as far as can be consistently done, in presenting the claims of God's ancient Sabbath upon men at the present time; while the author of the above article, in common with other members of his denomination, is opposed to such an affiliation for such purposes. If the writer had confined himself to a legitimate argument based upon motives of expediency, or drawn his conceptions of duty from the standpoint which he occupies without misrepresenting the doctrines and opinions of Seventh-day Adventists, I should never have responded to his communication, as I fear that in former years, discussion conducted in the temper in which it has been, by certain individuals, has been productive of evil rather than good. But as my own name is introduced in connection with a work written by myself, in such a way as to do injustice not only to me, but also to my brethren, I feel that silence, under the circumstances, would be inexcusable.

The pamphlet which Eld. Burdick undertakes to review, is entitled, "The Position and Work of the True People of God under the Third Angel's Message."

It is but just to myself to state that its extreme brevity on the points presented is attributable to the fact that originally the substance of it was employed in a sermon delivered before those who were presumed to be familiar with the main lines of argument which it handles; since they had listened to a series of lectures in which the same had been more fully elaborated. The object of the discourse was to group together in the briefest manner possible, and present as a whole, the combination of the different parts in one sermon; so that, by a connection of eleven propositions, the speaker might be able by this combination of proofs to impress his auditors more forcibly than otherwise could be done with the conviction that they would be safe in coming to the conclusion that Seventh-day Adventists were actually fulfilling the prediction found in Rev. 14:9-12. At the suggestion of one whose judgment in such matters was valued very highly, it was finally agreed that it should be written out and thrown into book form, as has been done. Had the



writer had at his command the space which would have been offered by an octavo volume of hundreds of pages, instead of being confined to the limits of a small pamphlet, he could have handled the subject in a manner more elaborate, and, perhaps, more satisfactory to the reader. Be this as it may, however, it is not necessary that I should stop here, either to fortify or to enlarge upon the arguments there adduced, as my reviewer has not so much as *attempted* to refute one of them.

His effort, manifestly, has been, by representing the conclusions reached in as odious a light as possible, to create a prejudice in the minds of his own denomination against the people who seek for union with them. In doing so, he dexterously passes from the book and the argument therein contained, to Seventh-day Adventists generally and to their doctrines, applying to each the same epithets, and stigmatizing the views of the latter as resting wholly upon inference.

This is a broad assertion, and would have been of greater value in the debate had it been accompanied by fitting illustrations. It is a common trick of disputants to dispose of the views of opponents in this summary manner; but with a man of candor and reflection such a declaration will have but little weight unless substantiated by facts.

As the gentleman has not attempted to do this, it certainly would be impracticable for us to undertake to prove a negative by taking up the views in question, one by one, and showing that they rest upon arguments perfectly conclusive and satisfactory.

Those desiring to know the reasons of our faith are most respectfully referred to the list of our publications, which contains scores of works in which are discussed, in the most exhaustive manner, the various points which we as a people hold. For thirty-six years they have stood the concentrated fire of criticism from the orthodox world, and still it is confidently asserted by their friends that the contest has simply served to root them and ground them in the faith.

Some of the authors of these works are men of whose intellectual capacity our Seventh-day Baptist friends have spoken in words of the highest commendation.

To their works on the Sabbath question, especially, the Seventh-day Baptists are in the habit of appealing with great confidence, applauding their logic and justifying the soundness of their conclusions.

In the matter of baptism, also, in which they agree with Seventh-day Baptists, we think it will be agreed by the writer that they have argued correctly and well.

This being true, we submit that it is not a little singular that men, who, when discussing views in harmony with Seventh-day Baptists, confessedly manifest such soundness of judgment in reaching their decisions, should change their habits of thought and methods of reasoning so suddenly and so completely when they advance to the defense of propositions out of joint with the faith of Seventh-day Baptists. In other words, that while in everything which relates to what we know as peculiarly Seventh-day Adventist views they should be so far metamorphosed that—whereas in other matters they were in the habit of drawing logical conclusions—they should, in these, content themselves with resting their faith upon mere inference.

What makes the charge the less plausible to our mind, is the fact that they are moved by no earthly consideration of interest or profit in holding on to the doctrines to which they cling and for which they argue; but, on the contrary, that it would be every way for their temporal interests to let go of them if false.

This being true, having both the conceded ability to discriminate, and considerations of personal welfare to induce them so to do, is it not possible that they may, after all, be justified in their course by a logic which, though sound in itself, the gentleman has failed to recognize? In other words, may it not be that he

either misapprehends the nature of the line of argument upon which they rely, or that partizan zeal has rendered him incapable of doing them justice?

We do not wish to be understood by this that none of their opinions are in any way supported by inference. Inferences, when drawn from conceded facts, in a proper manner, are legitimate and conclusive.

If the gentleman will examine his *own* creed, he will doubtless find that, without resort to inference under any circumstances, it would be very difficult for him to offer in its behalf a satisfactory defense. What we insist on is simply that Seventh-day Adventists aim to employ inference only when they can do so with the most perfect propriety and logical safety.

Having said thus much in reference to the strictures offered in the article on the reasoning of Seventh-day Adventists in general, I come now to those which relate to the book written by myself.

Eld. B. starts out with the proposition that Seventh-day Baptists claim for themselves no special mission. So far, so good. After this concession, it will not, at least, be claimed that the author of "Position and Work" did that denomination any injustice in asserting, as he did, that they did not lay claim to such an honor. It will also be admitted that unless the reasoning was unsound by which he attempted to show that those who give the third angel's message "will understand their mission," Seventh-day Baptists cannot do the work in question. But this my reviewer has not attempted to do, and hence I need not reconsider its propositions.

The second proposition of Eld. B. is to the effect that Seventh-day Adventists "claim for themselves a special place and mission in the fulfillment of prophecy."

In this he is correct. After having made the proposition, he proceeds to substantiate it by appealing to the pamphlet entitled, "Position and Work," calling attention to the fact that it contains eleven propositions to prove the point in question.

These propositions he enumerates, one by one, with substantial accuracy; but when he comes to examine them individually, he makes it manifest that he has utterly failed to comprehend the scope of the argument which he is criticising. I say, *Failed to comprehend*; for I should dislike to attribute to him an *intentional* misrepresentation of the same.

To illustrate: The point which the author of "Position and Work" laid all stress upon, was that any people claiming to do the work in question must necessarily fulfill *all of the eleven specifications brought to view*. He *distinctly stated* that it would not be enough for them to fulfill *one* or even *ten*, in order to substantiate their claim to the honor of giving the third angel's message; but, that their failure to meet a *single* specification would *invalidate* their claims.

The reader will perceive, therefore, that the argument, as employed, was *cumulative* in its nature, and only complete when fully made out; that is to say, that whereas the fulfillment of the eleven requirements would entitle the class thus fulfilling them to a decision in their favor, that decision could only be given after they had been tested on all of the eleven points, and found to meet the requirements of the case.

After having laid this basis for the proofs, and after having tested the church in the times of the apostles, the church in the times of Martin Luther, the orthodox churches of our own days, also the Seventh-day Baptists, the Mormons, and the Jews of the present time, and having found that they all failed in several particulars, he then applied the test to Seventh-day Adventists. In doing so he distinctly declared that if they should come short in any *one* of the eleven requirements, they, like the rest, should be made to stand to one side.

Having made the test, and applied the measuring-rod in the eleven different ways specified, and having found that they, unlike the rest, met all of the eleven demands of the prophecy, he concluded that they must

be the people whom the Revelator had in view.

Now let us see how his reviewer represents this procedure. Taking up the points, one by one, he exactly reverses the order of our argument, and intimates that our conclusions are drawn after each individual proposition.

For example: He says on the first point, "They must understand their mission." "Inference involved: The Seventh-day Adventists are 'the true people of God' described in Rev. 14: 12, because they proclaim to the world no mere human opinions or theories, but, on the contrary, 'have been raised up of God . . . for the purpose of giving to men the last message of mercy.'"

The reader will perceive that Seventh-day Adventists are represented here as claiming in the work in question that they were the true people of God who are giving the third angel's message, and that they claim this independently of any merely human theory.

Now this deduction is false in two particulars: 1. The book in question nowhere bases any such claims upon the *simple fact* that they fulfill that "one" specification, *independently* of the rest; 2. It nowhere argues that their claim to the honor depends upon any theory which is the result of special divine revelation, or which is not based purely upon conclusions drawn from the word of God, as the result of logical deductions made therefrom. On the contrary, it enters into a careful examination of the subject, and labors hard to prove that all their claims are of such a nature that they can be tested by any man who will carefully weigh the arguments adduced.

Proposition 2: "They must be, in the fullest sense of the word, followers of Christ." "Inference: Seventh-day Adventists are the true people of God, because they alone are, in the fullest sense of the word, followers of Christ!"

Here, again, an effort is made to make us urge that Seventh-day Adventists regard themselves as, in a sense higher than that known to others, the followers of Christ. For such a conclusion there is not the slightest authority to be found in the discussion of the proposition in question in the pamphlet named. All that is insisted is simply that they, while meeting the other ten specifications, also meet the one which requires that those who give the message should be "Christians."

This claim was not urged in any invidious sense, since the writer freely acknowledged that Christians are found outside of the Seventh-day Adventist denomination. Nay, more; it is well known to those acquainted with the faith of that denomination, that the message found in the eighteenth chapter of Revelation, "Come out of her, my people," applies—as understood by them—to a future event, and, accordingly, that God not only has a people at the present time among the orthodox churches, but, also, that many of them remain even in the bosom of the Romish Church.

Perhaps the gentleman's liberality will hardly extend beyond this. Perhaps, also, it will enable the reader to see the injustice of an inference so skillfully worded as to make it appear that we arrogate to ourselves a piety higher than that possessed by anybody else.

Should the reader wish to investigate the point farther, he will find by appealing to Proposition No. 2, p. 50, as applied to Seventh-day Adventists, that our effort was simply to show that they were Christians in the sense that they receive the teachings of the New Testament, in contra-distinction from the Jews, who receive merely those of the Old Testament, and reject Christ.

Proposition 3: "They must obey the ten commandments." The inference which the gentleman says that we draw from this proposition is as follows: "Seventh-day Adventists are God's true people, because they alone obey the ten commandments."

We hardly know what language to employ in order to do justice to so grave a perversion of our words, without appearing to be too severe.

We cannot bring ourselves to believe that the gentleman *intentionally* misrepresented what we said; but the simple fact is, we declared the very reverse of what he states. Please remember that he charges us with saying that Seventh-day Adventists *alone* keep the commandments of God.

Now read the following, which was spoken of Seventh-day Baptists, as found in "Position and Work," p. 48: "That they [*i. e.*, Seventh-day Baptists] keep the commandments of God, it affords us great pleasure to say is undeniably true; also that they accept the teachings of the New Testament, or the faith of Jesus, as they understand it." Note again, on p. 46, the following: "As we would not pass by any, let us consider the case of the Hebrews. They are endeavoring to keep the commandments of God, it may be; and it is possible that they are conscientiously observing his Sabbath."

The reader will perceive that in the foregoing citations is found a complete refutation of the charge made. Instead of saying that Seventh-day Adventists *alone* keep the commandments of God, we do, in the most unequivocal terms, recognize the fact that Seventh-day Baptists are also doing so.

It will also be noted that, whereas in speaking of the Hebrews a doubt is implied in the use of the words, "it may be," because of the relation which they sustain to Christianity, which renders it difficult, if not impossible, for them to keep the commandments in the higher sense of the term, there is no such reservation made in the case of our Seventh-day Baptist friends; their claims to that honor being acknowledged in the fullest manner.

We leave the reader to decide whether great injustice has not been done us by our reviewer, in representing us as he has in this matter. The reason we object so strongly to the course pursued is, that—as every intelligent man knows—the perversion of the facts was of such a nature that—whether the gentleman intended it or not—it was calculated to create a strong prejudice in the minds of the members of his own denomination against Seventh-day Adventists. That prejudice might have served a purpose in preventing the co-operation of the two bodies in the work of God; but in the end it would have recoiled upon those who had unjustly harbored it.

(Concluded next week.)

#### FROM THE BEGINNING.

BY ELD. R. F. COTTRELL.

CONVERSING with one who would have the "new commandment" supersede the ten, especially the fourth, I referred him to the statements of the apostle John; namely, 1. "I write up new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." 2. "Again, a new commandment I write unto you." My friend claimed that the beginning here referred to was the beginning of the gospel, the day of Pentecost, to which Peter referred when he said, "The Holy Ghost fell on them, as on us at the beginning." Acts 11:15. The old commandment, then, was the new commandment which Jesus gave to his disciples, that they should love one another. That being the case, said I, John's new commandment must be newer still; something he had introduced since Jesus gave his new commandment, and since the beginning of the gospel proclamation on the day of Pentecost. Consequently that has been superseded. Rather late to introduce new principles. My friend looked abashed, and attempted no reply.

It appears that the "beginning" of the apostle dates a little further back. He says, "For this is the message [margin, commandment] that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother." It seems that Cain was bound by, and violated the principle of, the old commandment, in that, instead of loving his brother, he killed him; thus breaking the

commandment of the decalogue that says, "Thou shalt not kill."

From the beginning, the old commandment required that we should "love one another." How, then, is the commandment of Christ to his disciples, that they should love one another, a new commandment? Not because the principle required is new, but because a new motive and measure of our love has been given and exemplified in the love of Christ for us. "As I have loved you, that ye also love one another." Said he, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 13:34; 15:12.

I close by submitting that we cannot keep either the old commandment or the new, and at the same time violate one of the last six commandments of the decalogue. And can we love God with all our heart and break one of the first four? "This is the love of God, that we keep his commandments."

#### THE SABBATH AND THE WEEK.

BY ELD. D. T. BOURDEAU.

IN the Religious Encyclopedia, under the heading "Week," is the following important testimony:—

"From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat*, in Syriac *shabta*, in the New Testament, *sabbaton* and *sabbata*. The Jews, accordingly, in designating the successive days of the week, were accustomed to say, The first day of the Sabbath, that is of the week; the second day of the Sabbath, that is Sunday, Monday, etc. Mark 16:2, 9; Luke 24:1; John 20:1, 19."

This testimony is valuable, in that it shows that the Sabbath and the week are closely connected. The Sabbath was so important that it gave its name to the week in Hebrew, Syriac, and Greek. In the French version, Lev. 23:15 reads: "You shall also count from the morrow after the Sabbath . . . seven full weeks." Here the term weeks is from the Hebrew word *שַׁבָּתוֹת*, Sabbaths. It is very evident that the Sabbath was the cause, the root, of the week familiarly mentioned in the patriarchal age. Gen. 29:27, 28; 7:4-10; 8:10-12. It was through the act that completed the Sabbath institution that God gave man the week. The sanctification, or setting apart, of the seventh day, because that in it God had rested, divided the then future time into weeks; and it was by bearing in mind and answering to this decree of Jehovah regarding the Sabbath, that men were led to reckon by weeks, or sevens of days.

Therefore, when, in the light of the above facts, we find the week mentioned in the patriarchal age, it is as if a voice from God came to us from that age, saying, "The Sabbath exists and has ever existed."

#### THE SURE FOUNDATION.

WHEN Paul informed Timothy that Hymeneus and Philetus had erred concerning the truth, he immediately adds, as if to counteract the discouragement which this information would naturally produce: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

These words have been much in my mind during the past few weeks. Repeatedly have they been applicable to my experience, causing me to take new courage, and trust more fully in God.

Do things look dark and discouraging? Does it seem as though all the powers of hell were let loose to prevail against me?—"Nevertheless the foundation of God standeth sure;" and if I but remain upon it, I shall not be overthrown.

Do those in whom I had placed fullest confidence fail me in time of greatest need? Do some who profess the truth deny it by their lives?—"Nevertheless the foundation of God standeth sure."

Whatever men may do or say can never affect the

foundation of God. We may take our feet from it, but the foundation remains unshaken.

Then let storms beat, let winds blow, let tempests rage,

"On Christ, the solid Rock, I stand;  
All other ground is sinking sand."

Praise God, for the sure foundation. C. C. L.

#### SALTNESS OF THE SEA.

THE saltness of the sea is one of those wonderful facts which we are apt to take for granted, without inquiring as to the cause of which it is the effect. That the sea is salt, everybody knows; but why salt? Why are not the rivers salt also? The degree to which saltness pervades sea-water varies. Some parts of the ocean are saturated with saline matter, others are almost brackish. The water of the Caribbean Sea is dense, compared with that of the Baltic, in the proportion of 0.12 to 0.19. The kind of salt, however, to be found in sea-water, is universally the same, whatever the density of the water may be. Local causes may affect water to a certain extent, but experience shows that the salts extracted from sea-water, in whatever part of the world, are substantially the same in kind, the only difference being in quantity. The salts contained are chloride of sodium (common salt), chloride of potassium, chloride of calcium, chloride of magnesium, bromide of magnesium, sulphate of lime (common chalk), sulphate of magnesia, carbonate of magnesia.

The actual contents are given in full, because there is a common belief, founded on a confusion of terms, that common table salt is the only ingredient in sea-water. As regards the aggregate quantity of salts contained, some idea may be formed of it by stating that if all the salt contained in the water annually evaporated from the north-east trade-wind region of the Atlantic could be heaped into one place, it would cover an area equal to the British Islands, to the depth of fourteen feet.

A moment's reflection will serve to show that in latitudes where there is a great evaporating power, and but slight diluting influence, the sea-water must necessarily be rich in salts; and that in latitudes where the contrary conditions exist, the water must be poor. That such is the case has been proved, and it is attested, among other signs, by the color of the water, which, in rainy, sunless districts, is of a light green; in rainless, sunny places, of a deep blue-vitriol blue. The compensatory balance between briny water and brackish is kept up by a system of currents, which pervades the whole ocean. These currents, running from north to south, and from the south to the north, are the means of equalizing, to some extent, the charge of saline properties which the waters respectively hold in solution, the water of the cold climates being strengthened by the heavily-laden salt streams from the south, the southern waters being refreshed, as it were, with a drink from the comparatively fresh waters of the north. But after all this, the equatorial seas are still so rich in salts that they have a super-abundance, and are glad to be rid of their burden to anything that requires it. An abundant demand is kept up by the myriads of coral creatures which live and move and have their being in the tropical seas, and require for the purposes of their work an amount of calcareous and saline matter proportionate to that which the over-burdened waters have to spare. The excess is drawn by them on demand, and appropriated to those manufactures which these small workers undertake, to the glory of their Maker.

The source of salts is found in the washing of the coast, and in the contributions which rivers bring. Rivers, in their way to the sea, gather from brooks, springs, surface drainage, and other such sources, a great quantity of soluble matter; they wash down also, a considerable amount of earth, which the sea-water can, though they cannot, dissolve. Into the great reservoir of the ocean they fling their silty cargo, which is absorbed in the pores of the water, and is then distributed by means of the ocean's circulatory system already adverted to.

The sea is salt by reason of the earth-washings poured into it; it has different densities because of the influence of rainfalls, rivers, and evaporation; it is prevented from stagnating by a universal system of ocean-currents. Such are the facts and conclusions involved in the consideration of the saltness of the sea.—Selected.

—If Christians must contend, let it be like the olive and the vine, which shall bear the most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.

## SPECIAL MENTION.

## TURKEY AND IRELAND.

MR. PARNELL is just now fighting the battle of the Sultan, and, whatever may be the result of the agitation in Ireland, he is likely to paralyze the action of the English government in the East.

Mr. Gladstone had determined to compel the Sultan to execute his part of the Treaty of Berlin,—to surrender the territory assigned to Montenegro, to rectify the Greek frontier, to grant autonomy to Macedonia, and to reform Asia Minor and Armenia. He proposed to do this in concert with the other powers, if possible; if not, to do it himself. He suggested to the continental powers the desirability of sending a combined fleet to Constantinople. Russia and Italy agreed to this. Austria refused, on the ground that this would at once put an end to the Ottoman empire, and that Europe was not ready to agree upon a division. France refused, on the ground that it was her fixed policy to avoid all foreign complications. Her real motive was her traditional jealousy of English influence in the East. Germany would not act unless France and Austria agreed. Austria finally proposed to take these questions up singly, and to commence with the easiest—that of Montenegro—and expressed her willingness to unite in a naval demonstration in the Adriatic, to secure the cession of Dulcigno. England accepted this as the best that could be done under the circumstances, and with the belief that the logic of facts would force the powers to go farther, and in the end bring the fleets to Constantinople. The whole demonstration in the Adriatic has been simply a stage-play of diplomacy. The object of the Sultan has not been to retain possession of a miserable town, of no consequence either to him or to Montenegro, but to break up the European alliance. The object of England has been to draw the powers on to act against Turkey. Austria, France, and Germany, have encouraged delay, in the hope that something would happen to prevent England from pressing her demand for vigorous action. They are as much opposed to the independent action of England as they are to concerted action, for this would give her an undue influence in the East.

The Sultan has apparently won the game. He held out up to the last moment, when a longer delay would have given the victory to England and sent the combined fleet, at least, to Smyrna. Then he yielded in principle, but still prolonged the negotiation on minor points. The powers have seized upon his concession as an excuse for recalling their ships, and the European concert appears to be at an end. The question now is, whether England will act alone, or with Russia and Italy, or yield the victory to Turkey. The Montenegrin question was of no importance. The other three questions are the ones which cannot be settled without vigorous coercion. The Sultan will not yield on these until he sees the fleet; for, if he does, he will cease to be caliph, while, if he holds out successfully, he may hope to see 200,000 Mohammedans rallying around the sacred standard of the prophet. The trouble in Ireland makes it very doubtful whether England can venture, either alone or with Russia and Italy, to act in opposition to the wishes of Austria, France, and Germany, and attack the Sultan. Mr. Gladstone is in a very difficult position. The Conservatives and the old Whig section of the Liberals are strongly opposed to any revision of the land tenure in Ireland. The Irish and the radicals in England are determined to abolish "landlordism" in Ireland, and there is great danger of general anarchy there. Mr. Gladstone and Mr. Forster are in favor of what the Whigs and Conservatives regard as a revolutionary change in the laws, and what the Irish regard as an altogether inadequate measure of relief. Between these two extremes, the government is weak, and not in a position to undertake any dangerous foreign enterprises. It is doubtful whether it can attempt to coerce Turkey.

There is, however, another element in the Eastern question which is not unlikely to force the hand of Europe. Greece has now what she considers a rightful claim upon Thessaly and Epirus. Macedonia is armed and all ready for insurrection, Bulgaria and Eastern Roumelia have been restrained with great difficulty for months past. It seems probable that they will commence the work for themselves, if they see that Europe leaves them without protection. If

they begin the war, terrible bloodshed will follow; but in the end Europe will be forced to intervene. It will be a great misfortune to all the people of the East, and another unhappy illustration of the blindness and stupidity of European diplomacy, which has never yet measured its strength with the cunning diplomacy of Constantinople without being ignominiously defeated.—*Independent*, Oct. 28, 1880.

## THE IRISH DISTURBANCES.

THE situation in Ireland has grown more serious since the following from the *Interior* was written. The excitement grows more intense. Troops have been ordered to County Mayo and Galway, and the magistrates have requested that they be sent to other localities. Arrests have been made, and great interest is felt in the approaching State trials. At a meeting of the magistrates, a suspension of the habeas corpus act was asked for, also that the peace-preservation statutes be again put in force.

The situation in Ireland is becoming hazardous. The rejection by the House of Lords of the compensation-for-disturbance bill set the agitators ablaze, and the western counties are ready for insurrection. The assassination of Lord Mountmorris, who it appears was especially hateful to his tenants, awakened the government, and repressive measures have been inaugurated. The agitators are to be arrested and prosecuted. The constabulary has been largely reinforced in numbers, and the military forces have been increased. All the precautions, in short, have been taken by the government that would be taken in anticipation of a general rising. The effect has only been to inflame the defiance of the peasantry, and now there are but few of the great landlords who dare to be seen on their estates. The priests are using their influence, at least ostensibly, to repress the passions of the people, as they know that the rising of undisciplined mobs would only end in their slaughter by the soldiery—would only be a repetition of that which has so often before filled the unfortunate island with deeper woe. Parnell says that landlordism is on its last legs in any event, and the prediction is no doubt true. The exposure of the abuses which have driven the peasantry to madness has already made a profound impression on the British mind, and in the conflict between the House of Lords and the tenantry, the former will be defeated, and if it persists, it will be wiped out of the British Constitution. It is to be hoped that the Irish people will bide their time without violence. Another session of Parliament will reward their patience.

## WHAT HAS HAPPENED SINCE 1840.

It is not too much to say that no great invention which had not its beginning in the decade of 1840–1850 has appeared in the last thirty years. In that period occurred the most signal development of the applications of chemistry to manufactures and agriculture; an enormous expansion of commerce by means of railroads and ocean-steamships; the discovery of ether, and the perfection and diffusion of some of the most precious contributions ever made to the welfare of mankind. In 1835 only 984 miles of railroad had been completed in the United States; in 1840 they had been nearly trebled (2818); in 1845 they had been nearly quadrupled (3768). In 1835 Boston was connected with Worcester, and Baltimore with Washington; from Philadelphia the traveler could go no farther west by rail than the Susquehanna at Columbia. In 1839, Ericsson brought over the propeller to these hospitable shores. In 1840 the Cunard line of ocean-steamers was established, but for a long time only "side-wheelers" were tolerated. The first regular ship, the *Britannia*, reached Boston after a trip of fourteen days and eight hours. Morse's telegraph, after vain offers on both sides of the Atlantic, was at last subsidized by our own government, and in 1844 communication was opened between Baltimore and Washington. "What hath God wrought!" signaled Morse at the capital to Alfred Vail at Baltimore. The news dispatches to the press "by electro telegraph" or "by magnetic telegraph" were meager, while public patronage was so timid that the wits of the day made fun of a delighted father in Baltimore who "wired" the news of the birth of a grandson to a post-office official at the capital—"as if the mail were too slow" at twenty miles an hour. In April,

1840, Goodyear was in the debtor's prison (a lodging almost as familiar to him as his own home) in Boston; he had the year before found the clue to the vulcanizing of rubber, but the process was not reduced to a certainty till 1844. At about the same time, 1845–47, the Mc Cormick reaper was confirming the independence of the New World of the Old as a granary. (As late as 1836–38 wheat had been imported into the United States from Portugal and the Baltic.) The sewing-machine devised by Elias Howe in 1843 was patented in 1849, but the importance of this invention was not fully realized for more than a dozen years afterward. The daguerreotype dates from 1839, and in 1840 the enterprising Mr. Plumb began taking likenesses in Boston—with small success for some months. Five years later his "galleries" were to be found not only in that city, but in New York, Philadelphia, Baltimore, Washington, and even Dubuque, Iowa. Finally, July 24, 1857, the patent was issued for Hoe's lightning-press, with its "impression cylinder" (the type revolving on a circular bed), and a printing capacity of ten to twenty thousand impressions per hour.—*Lippincott's*.

## THE EASTERN QUESTION.

A CONTEMPORARY wittily remarks, "Matters at Dulcigno remain *in statu quo*. The Porte has agreed to surrender it to the Montenegrins, but the Albanians have not agreed to surrender it to the Porte." And on looking over the file of daily papers for a week past, we are led to believe that the statement is just as true now as it was when it was penned. The Albanians still resist the surrender, the Porte still quibbles and evades, and the powers hesitate. In the meantime, Greece seems to be quietly strengthening her hands for war, and Turkey is fortifying her Grecian border. The following from the *Interior* gives a good idea of the situation:—

The wily Turk continues to baffle all Europe. Dulcigno is not yet surrendered to the Montenegrins. The Porte continues with great adroitness to raise diplomatic questions by proposing inadmissible terms for the cession of the city, and these are referred to the signatory powers and rejected, only to have new conditions thrust at them. So the half-hearted business drags. The Porte has given orders for the evacuation of the city, but the Albanians do not recognize the order, or if they do, regard it as a stroke of diplomacy, not otherwise seriously intended. The Greeks have been arming and waiting, but the winter is now coming down upon them, and there is a similar fall in the ardor of their friends. France, seeing no glory or profit in a controversy for herself, withdraws from it. A reaction against extreme measures is strong in England. Russia is jealous of the possibilities of Greece as the nucleus of a Slavonic power. And so it goes. The Greeks have it in their power, however, to set Europe in motion. If she precipitates war, Europe cannot stand off and see her crushed—least of all can England. That all this will eventuate in another war, the students of international European politics fully believe.

—Italian engineers are planning a task demanding skill and care. The celebrated Baptistery of Ravenna is now in imminent danger of falling, in consequence of the infiltration of water, it being three feet below the adjoining street. It is proposed to remove the whole building to a dry site by digging around the foundations, and raising it upon an enormous machine with iron wheels. The inside of the building will be carefully protected—the windows bracketed, and the mosaics covered with wadding—and the walls outside will be confined by iron bands to keep the masonry from displacement. The whole structure will be sawn across where the walls join the foundations and the mosaics end, and the upper portion will be lifted by gigantic cranes. The Baptistery is in the form of an octagon, with a dome and arcade, which rest upon columns of white marble. Its total weight is calculated to be 1,067 tons.—*Harper's Weekly*.

—Many clergymen in this country have lately received a circular from a London dealer in second-hand sermons. He offers sermons "lithographed in a bold, round hand," so that those who happen to see them would suppose they were manuscript, for 25 cents each or \$20 a hundred. He has a line of cheaper sermons in print, at 10 cents apiece, warranted orthodox; and others—a little more expensive—which have "a pleasantness, yet an awful solemnity, about them."—*Inter-Ocean*.

THE SMITING OF THE ROCK IN KADESH.  
[Numbers 20:1-13.]

WATER! no water! rock and sand—  
A weary, parched, and burning land;  
The springs all sunk—the torrents dry—  
The clouds all perished from the sky!

Zin seemed on fire, and Kadesh lay  
Blasted beneath the torrid ray;  
No shadowy palms, nor herb, nor grass—  
Earth, glowing iron—sky, blazing brass.

The goat-skins, all their moisture spent,  
Hung shrunk and crackling in each tent;  
And ghastly bands of frantic men  
Searched vainly every grot and glen.

Then hoarse and deep along the plain  
Gathered a sound of wrath and pain,  
And loud the angry murmur burst  
From millions mad with torturing thirst:

"Is this the land our seers foretold,  
Whose streams in milk and honey rolled?  
Whose woods and groves drip balm and oil?  
Whose harvests load the heaven-drenched soil?"

"Why have ye here God's people brought,  
Us and our herds to slay for naught;  
Where never fruits nor vines were found,  
And fountless deserts blaze around?"

"Would God that when his instant ire  
Wrapped Korah's host in sheeted fire,  
We, too, had shared that pangless doom,  
Or filled with them the earthquake tomb!"

So raved the ingrates God had fed  
With one long miracle of bread!  
In prostrate agony of woe  
God's seer held back Heaven's righteous blow.

Then flashed God's glory, peeled his word,  
While awe-struck thousands trembling heard  
Jehovah's mandate, echoing wide,  
Till listening caves and crags replied:

"Take thou the rod! the nation call!  
Command yon cliff before them all!  
And springs shall rise and streams shall burst,  
Till man and nature slake their thirst."

Now, forth before the expectant throng,  
Erring, yet in God's mercy strong,  
Lifting toward Heaven the mystic rod,  
Stands he who erst dread Sinai trod.

He smites. The stern, dark rock rebounds  
The blow, while all the vale resounds;  
And all its secret springs unknown  
Leap, startled, in their veins of stone!

Again the prophet's arm descends;  
The conscious granite groans and rends,  
And, lo! a fountain, silver fair,  
Mounts flashing through the burning air!

Wide through the camp glad voices cry,  
And "Water!" "Water!" fills the sky:  
While rapturous thousands mingling rush  
Where glittering rivulets foam and gush.

With brazen helm the warrior dips  
The spouting nectar to his lips;  
The old man, trembling, bowed with years,  
Thanks God, and drinks with reverent tears.

The youth, half eager, half afraid,  
Hands his full pitcher to the maid;  
The mother, in her thirst half wild,  
First satisfies her youngest child.

The bullock snuffs the freshening gale,  
Bellows, and bounds along the vale;  
And cow and goat, and lamb and hound,  
Quaff the cool rills that gurgle round.

The war-steed neighs, and champs his chain,  
Then charges, thundering, down the plain;  
The patient camel breaks his fast,  
And drinks the longest and the last.

O Thou, the Rock of truth and grace,  
Once cleft to save a dying race,  
The streams of mercy, full and free,  
Still flow for all mankind and me.

Oh! may we, like thy flock of old,  
Drink deep from all thy springs untold;  
Nor e'er, like Israel, doubt the plan  
Of God's unfailing love for man.

Nor e'er, like him God honored most,  
Forget in whom is all our boast;  
And once impatient, rash, and vain,  
Lose Canaan here—and Heaven scarce gain.

—George Lansing Taylor, D. D., in *Christian Advocate*.

## 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.

### MICHIGAN.

Richmond, Macomb Co., Oct. 28.—We closed our meetings here in the Hall, Sunday, Oct. 24. In the afternoon and evening, lectures were given on the subject of temperance, and eight signed the anti-rum and tobacco pledge, and fifteen the teetotal pledge, only two of whom were Sabbath-keepers. We visit families this week, and next Sabbath and Sunday hold meetings at Memphis. By invitation, Mrs. Owen will give a lecture on temperance at the Methodist church in Memphis on Sunday evening. G. K. OWEN.

St. Louis, Oct. 5.—We closed our meetings here last evening, after remaining nine weeks. Twenty-five have commenced to observe the Sabbath, a class has been formed, and a Sabbath-school and T. and M. society organized. The friends here feel that they must impart to others the blessed truth which they have received. As Alma is only two and one-half miles from St. Louis, the members of that church have met with us every Sabbath, and I have thus been enabled to follow up the work there. We now expect that the new meeting-house at Alma will be dedicated the last Sabbath and first-day in November. I think we shall be obliged to have a new meeting-house at St. Louis, and to this end I am beginning to plan. I go home to arrange for the comfort of my family during the winter, and then return here to follow up the interest which has been awakened in the country. There are a number of very promising openings for labor all around here, and there is nothing which I enjoy so much as breaking to these hungry souls the bread of present truth. A. O. BURRILL.

### MAINE.

New Sweden.—The work of the Lord never seemed so important to me as it does at the present time. The prospects for the advancement of the truth are more encouraging here than formerly. Our house of worship is so nearly finished that we have held two Sabbath meetings in it. Many of our friends have met with us. One who once belonged to our society bore testimony to the truth, and promised to come again. J. P. GELLOTTE.

### IOWA.

Salem, Henry Co.—We closed our tent-meetings here Oct. 3. Six signed the covenant, and one or two others are keeping the Sabbath. Many are investigating, a few of whom, we have good reasons to believe, will embrace the truth. We gave fifty-two discourses, sold books to the amount of about \$20.00, and obtained four subscribers for the *Signs*.

The people treated us with marked kindness, and gave good attention to the word spoken. The Congregationalists have granted us the use of their house of worship, so we expect to return and follow up the interest, hoping ere long to establish a church. C. A. WASHBURN.  
IRA J. HANKENS.

### WISCONSIN.

Sturgeon Bay, Clay Banks, and Hutchins.—After we took down the tent at Oconomowoc, Sept. 20, I visited the friends at Sturgeon Bay and Clay Banks. We enjoyed some good meetings with them, especially on the Sabbath. At Sturgeon Bay they are building a house of worship.

Oct. 1, I came to Hutchins. The country here is quite new. The first family entered the place but five years ago; now there are over one hundred families in the neighborhood. I was here early in the spring, and again in May, and held a few meetings; as the result, five or six families began to keep the Sabbath. When I returned this fall, I found them all faithful, sustaining regular Sabbath meetings and Sabbath-school. I remained over a week, holding meetings every evening and two on the Sabbath. These meetings were all characterized by the presence of the Spirit of God.

The outside interest was good, and if those who have begun to live the truth are faithful to the Lord, we have strong hopes that others will soon join them.

I am now at Battle Creek attending the College.  
Oct. 24. E. G. OLSEN.

### VERMONT.

Bristol, Oct. 16, 17.—Met with the scattered brethren of Addison Co. Sabbath meetings are held here regularly, though but few are present. The hope and courage of the church were revived by our excellent camp-meeting. The interest in the Sabbath-school is also increasing. One brother, who has recently embraced the Sabbath and commenced a life of prayer and devotion, with two others, was desirous of baptism, which was deferred one week.

GRANVILLE, OCT. 21.—In the evening, preached at the house of Bro. Cady, to the brethren and neighbors assembled. It is the privilege of the little company here to so live as to feel the assurance, "The Lord of hosts is with us; the God of Jacob is our refuge."

WAITSFIELD, OCT. 23.—Our Sabbath meeting was profitable. The scattered brethren and sisters in this section of the county hold their meetings and Sabbath-school at different points. Bro. F. S. Porter, State Secretary of the Sabbath-school Association, has a good interest in this branch of the work.

FAYSTON, OCT. 24.—By request, spoke at the house of friend Porter, to his neighbors and several brethren who had assembled. Had freedom in speaking on the subject of salvation. Good testimonies were borne, some from those of other denominations.

Let the little companies who assemble for worship, take courage. Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. A. S. HUTCHINS.

### VIRGINIA.

Soliloquy.—The October quarterly meeting of the S. D. Adventist church at Soliloquy was held at Liberty, three miles northwest of Soliloquy. The object in holding the meeting here was to give some sisters and friends the advantage of attending, and to bury prejudice. The meeting was a success. Hearts were moved by the Spirit of the Lord. The speaking was done by Brn. Rife and Maurey. The house was crowded most of the time, and a good impression seemed to be made. The ordinances of the Lord's house were celebrated, and all who took part felt that it was a profitable season.

Some time in November, Bro. Maurey expects to go to West Virginia, to labor in the field now occupied by Eld. I. Sanborn. May the blessing of the Lord attend the work there.

MT. ZION, PAGE Co.—The quarterly meeting of this church was held Oct. 8-11. The elder of the church being absent, Eld. A. C. Neff took charge of the meeting. Brn. Rife and Maurey gave good, practical discourses. The house was crowded, and the Lord was present by his Spirit. The ordinances were celebrated. There are six or seven here who have made up their minds to obey God and prepare for a home in the kingdom. Some wait baptism.

Pray for the cause in Virginia. R. T. FULTZ.

### NEBRASKA CONFERENCE.

THE third annual session of the Nebraska Conference of S. D. Adventists was held at Central City, in connection with the camp-meeting. The first meeting opened at 6 A. M., Sept. 23. Prayer was offered by Eld. E. W. Farnsworth.

To the call for delegates from the various churches, twenty responded.

On motion, the Blair church was admitted into the Conference.

The President was authorized to appoint all committees. All S. D. Adventists present in good standing were invited to participate in the deliberations of the Conference as honorary members.

The subject of an annual election of church officers was spoken of by Brn. Butler and Farnsworth, and the advantages to be derived from such a course were shown, whereupon the following resolution was adopted:—

*Resolved*, That the Nebraska Conference adopt the recommendation of the General Conference in regard to the election of church officers annually.

On motion, the time for the election of these officers was set at the general quarterly meetings in January.

The following-named persons were elected officers of the Conference for the ensuing year: For President, Eld. C. L. Boyd; Secretary, Chas. P. Haskell, Beaver City, Furnas Co.; Treasurer, J. G. Middaugh, Fremont, Dodge Co.; Executive Committee, C. L. Boyd, G. B. Starr, and H. Schultz.

The time for holding the next camp-meeting was discussed by Brn. Butler, Boyd, and others; and on motion, the Executive Committee was instructed to appoint the time for camp-meeting in the fall, if help could be secured from the General Conference at this time; the place of meeting to be decided upon by the Executive Committee.

On motion, Bro. C. L. Boyd was elected delegate to the General Conference at Battle Creek.

Owing to the almost universal prevalence of drouth throughout our State during the past season, the brethren were unable to help the cause financially as they would have been glad to do, but in other respects the meeting was a decided success. Everything seemed to indicate judicious management on the part of the officers, and all present seemed to drink in a spirit to renew their zeal and energies in the future. All seemed greatly benefited by the words of encouragement and of admonition given by Brn. Butler and Farnsworth, who seemed to know just what we were in need of.

About three hundred were encamped; six were baptized.

Adjourned *sine die*.  
C. P. HASKELL, Sec.

CHAS. L. BOYD, Pres.

**MICHIGAN H. AND T. SOCIETY.**

THE second annual session of the Michigan H. and T. Society was held in connection with the camp-meeting at Battle Creek, and was called to order by the President, Eld. M. B. Miller, at 10:30 A. M., Oct. 7, 1880. Prayer was offered by Eld. H. W. Decker. The minutes of the previous meeting were read and approved, followed by the reading of the annual report. This gave the number of members added during the year as 566, and the clubs formed as 19.

Of the new members 249 are full members, 234 having signed the teetotal pledge, 11 the anti-rum and tobacco, and 4 the anti-whisky; 142 of the 317 pledge members added during the year are signers of the teetotal pledge, 129 of the anti-rum and tobacco, and 46 of the anti-whisky.

The whole membership reported is 2,068, 1,031 being full members, and 1,037 pledge members. Number of clubs, 31.

It was voted to invite all full members of the H. and T. societies from other States to take part in the deliberations of the meeting.

The Chair being empowered to appoint the usual committees, named for Committee on Nominations, Eld. H. M. Kenyon, E. Van Deusen, and E. P. Giles; on Resolutions, David Malin, Wm. Ostrander, and D. A. Wellman.

J. E. White said he would advise S. D. Adventists to have but one pledge,—the teetotal,—and all sign it. He expressed his determination to enter heartily into this work, which he knows to be elevating in its tendency.

Interesting and stirring remarks were made by Elds. Miller, Lane, and Coffiss, who would recommend that each local tract society hold a temperance meeting in connection with the T. and M. quarterly meeting, and that our ministers when giving a course of lectures speak one evening each week on the subject of health and temperance.

Eld. B. L. Whitney would have this work enlist the hearty sympathy and loyal co-operation of all our people, till we have a people every individual of whom stands on a firm teetotal basis.

As many had neglected to pay the annual dues, solicitors were appointed to collect these and secure signers to the pledge; in this way \$7.10 was received on annual dues, and the names of sixty-two full teetotal members were enrolled.

The Nominating Committee submitted the following report: For President, Eld. M. B. Miller; Secretary and Treasurer, Miss Jennie Thayer; both of Battle Creek. On motion of M. B. Miller, this report was amended by substituting the name of J. E. White for President. The report thus amended was accepted.

The Committee on Resolutions presented the following, which was adopted on motion of J. E. White:—

*Resolved*, That in view of the solemn declarations and warnings of the Scriptures, and the admonitions of God's servant concerning the subject of Christian temperance, and especially our danger on this point at the present time, we return our heartfelt gratitude to God as we recognize his hand in the present movement among our people, and for the general prosperity attending the work.

*Resolved*, That our people everywhere be urged to take more active measures to carry out the design of the organization and to perfect the work where begun.

Meeting adjourned *sine die*.

M. B. MILLER, Pres.

JENNIE THAYER, Sec.

**FROM THE SOUTH.**

BRO. W. F. KILLEN writes us from Georgia inclosing an interesting letter he had just received from a friend. This friend had become convinced of the perpetuity of the Sabbath, though from financial considerations he has not as yet commenced to keep it; but we think he must do so in the future from his own reasoning on the subject. He says:—

"I have the utmost faith in the love and care of the Father in Heaven for those who trust in him, and do not feel satisfied to work on the true Sabbath day, as I know that he is abundantly able to bless five days of work so that it will bring as much as six days' work unblessed and unhallowed by him, and will do and dare anything that he bids me do."

His letter also contains the following interesting item of information:—

"I hear of several converts to the doctrine of the S. D. Adventists in Hawkinsville. A kind friend (Mrs. C. S. Smith, of Dodge Co., Minn.) sent me a book on the subject of 'The State of the Dead and Destiny of the Wicked.' This, after reading myself, I loaned to a friend. It made a convert of him. He gave it to others, whom it likewise convinced. And it is still on the wing, doing good."

**A PLEASANT CORRESPONDENCE.**

SOMETIME last summer, Sister Betta Weatherby, residing in Fulton Co., Ohio, received the truth by attending a tent-meeting conducted by Bro. A. A. Bigelow, and, moved by joy and gratitude for the precious light that had shone upon her life-path, she wrote a letter to

the REVIEW, which was published in the issue of July 22. This letter called out a response from a lonely sister residing in Perryville, Washington Co., R. I., in which she says to Sister W.:—

"I thought much of your letter, and have concluded to write to you to learn something more concerning the religious interest in your vicinity, and if there are many Sabbath-keepers there. I am glad to hear from those who love to keep the commandments of God. I am truly a lonely Sabbath-keeper here, and I wish you to write me one letter, if no more; it would be so much consolation to me in my lonely hours to hear from you, as we cannot see each other and converse together."

To this, Sister Weatherby responds:—

"It rejoiced my heart to hear from you, a stranger, and to know that my letter in the REVIEW had been a comfort to you. Knowing this, is an ample reward for penning those few lines. The Lord has been very good, and has indeed blessed us in this community within the past few months. I think it was sometime in May, 1880, that Bro. A. A. Bigelow first came here to proclaim the third angel's message to us. At that time there was but one family (Bro. Adamson and wife) that kept the Sabbath, within several miles of here, and we had never made their acquaintance. They were called the 'Lone Adventists' then. But by the blessing of God on the labors of Bro. B., we have now a church of fifteen members, and four more are waiting an opportunity to be baptized; there are also several others who have promised to keep the Sabbath. We have a very interesting Sabbath-school.

"Opposition here has been quite fierce, and our brother has held one debate on the Sabbath question, besides reviewing several of his opponents on the same subject. In every instance the truth has shone out with renewed brightness; and many who had never heard the subject discussed before were led to acknowledge that the Adventists had the Bible on their side. A vast amount of good has been done here, and the blessing of God seems to be over all the work.

"We have been shut out of the school-house, and have our meetings and Sabbath-school at private houses at present. But, thank God, we have a prospect of having a meeting-house. Subscriptions have been solicited the past week, and about four hundred dollars has already been pledged; and this week they intend to lay the foundation for the church.

"My heart leaps for joy when I think how much the Lord is doing for us here, and I hope for still greater blessings. I was the first one here to say, 'I will come out and keep the Sabbath.' I did not know but I would be the only one, but in a short time my husband and my daughter (fifteen years of age) joined me. I have a little boy ten years old and another daughter seven years old, and they love to keep the Sabbath too. Oh, it is such a joy to have my family with me! I wish I could impart some of my joy to you in your loneliness. Although I suffer much from poor health, I look forward to that blessed time when sickness, sorrow, pain, and death shall afflict us no more.

"I attended the camp-meeting held at Clyde, Ohio, Sept. 16-21, and had the privilege of hearing Sister White several times. I think I shall never forget her words of wisdom. I have endeavored to profit by them, also by all that I heard there. It was a precious season of refreshment to my soul, and I have since been better able to overcome trials and temptations. I have felt like saying, 'Lord, what wilt thou have me to do?' Oh that I might do some good in the world, and render perfect obedience to all the commandments!

"May God bless and comfort you; and when he comes 'to make up his jewels,' may we be found among the number of those who are saved, is the prayer of your sister in Christ."

**TO THE REVIEW.**

DEAR OLD FRIEND: Many years have elapsed since we first found comfort in your pages. You are indeed a tried and faithful friend. Often have you given fresh courage to the fainting heart, and again have you instructed and warned, and opened to our mind the channels of truth. Through your instrumentality the injunction has often been obeyed to "comfort one another with these words."

As I just now paused in the weary round of life's duties and looked for a gem in your columns, my eye rested on the article entitled, "The Praise of Men." How true it is, that "when we consider how unevenly the human hand holds the balances, we may feel small concern when weighed by our fellow-men. If we consider how infinitely precious is the divine regard, we shall live to gain it, and so shall rise above all slavish consideration of the opinions of our fellows."

Again, in another column came the "Cure for Gossip." To my mind, there is much in the idea that culture is a remedy for this evil, although the cure will not be permanent without the aid of the grace of God. In fact, does not the grace of God lead us to the true culture of all our powers? and if the ground is fully occupied with thriving plants, there is little space for weeds, truly. There are people who talk endlessly, and say nothing,—nothing that can be gathered up and used to any account.

"Folks and things" is the topic. Better say nothing. Better far let the mind be filled with that which is useful and instructive. Even then too much talk is a nuisance. Better suppress the words, and feel that there is something left to think about. Let us gather up the jeweled thoughts of others, if perchance we have none of our own, and perhaps they will help to illuminate our minds till we can see things more clearly ourselves. Above all things, let us be true. Let us act from a principle deep laid in the innermost recesses of the heart, not forgetting that "the grace of God . . . teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Then again, upon the same page, I found balm for the weary spirit in the precious lines entitled, "Waiting."

Go forth, then, thou dear old friend and counselor, upon thy mission of love. Speak to the sorrowful; cheer the fainting; lift up the fallen. Wend thy way to hearts cold and unfeeling, and shun not to declare the whole counsel of God. May God bless the weary hands that have long toiled to sustain thee in thy arduous and important work.

Truly your sincere friend,

C. M. C. WHITNEY.

**General Selections.**

—God's ways seem dark, but, soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait.  
Give ermined knaves their hour of crime;  
Ye have the future, grand and great,  
The safe appeal of truth and time. —Whittier.

**BROTHER BROWN'S DREAM.**

It was on that day of "hard, pitiless, begging" called "missionary day." Bro. Brown was there. Bro. Brown had spoken of his conversion in the class-meeting in the early morning. The tears, great crystal drops, had coursed down his furrowed cheeks as he recounted his experiences for "nigh on to forty years," how the Lord had dealt with him graciously, and given him very many blessings, "for which," said he, "I trust I am truly thankful."

And then, wiping away the tears with his red silk handkerchief, he remarked that all he had in the world he owed to religion; that he was trying "in his poor, weak way" to serve the Lord, and he hoped he would finally meet his dear brethren and sisters in Heaven.

"God bless you, Bro. Brown," said the good leader. "He's an old skinflint," said crazy Bill, who sat in a back seat, in a hoarse whisper, as he shook his fist behind a broad-shouldered sinner in the direction of Bro. Brown.

Most of the congregation heard him, but happily Bro. Brown was a little deaf on that side, and so was spared the annoyance of knowing that anything unusual had occurred.

Bro. Brown had prayed loudly that the Lord would send salvation to a church, which, he told the Lord, was in a dead condition; that he would break the sinners' heart, and revive his brethren, who were growing so cold that he had n't heard them speak in meeting for six months; and then he said in great earnestness, shaking the whole church with his knees pounding upon the floor and frightening with his thunderous tones the children, "O Lord, give our ministers more religion,—real, old-fashioned religion."

Now the public-service had begun, and Bro. Brown was in his own pew. He never missed the preaching, though "It wa'n't what it used to be," he often said, with a sigh.

The preacher had got to his "secondly," and Bro. Brown, who had been nodding, was now fast asleep.

He dreamed, and the shadows that came and went on his wrinkled face told plainly that no ordinary visions were flitting through his brain.

He was suddenly in the vestibule of Heaven—he could hear the music distinctly; and when he first appeared, the door being slightly ajar, he obtained a glimpse of its glories.

He was going right in, but he heard a stern voice near by, which said, "Stop, mortal! only the just can enter here."

At first he was indignant, but his tongue seemed tied, and a strange spell came over him; his heart and pulse were almost still.

"On what is your hope based?" said the apparition before him.

"I was a Christian down in the world for forty years," said Bro. Brown.

"That avails you nothing," was the solemn answer; "have you no other plea?"

Bro. Brown began to tremble,

"I always tried to do my duty," he said, with hesitation, stammering with emotion.

"We shall see," said his questioner, as he took down a great book from a shelf containing millions of like appearance; "a strict account is kept here with every mortal."

By this time Bro. Brown was shaking like an aspen leaf.

The book opened readily to the page having his name in bold letters at the top. And the account ran—

ABRAHAM BROWN,

To Almighty God, Dr.

To the breath of life, .....	—
To sixty years of health, .....	—
To eight sons and daughters, .....	—
To one farm, .....	—
To one lot of bonds, .....	—
To money at interest, .....	—
To Christian privileges during life, .....	—
To salvation through Christ, .....	—
To all the sufferings of the Lord Jesus, .....	—

Item after item, many thousands of them, aggregating the value of many worlds.

Bro. Brown was sinking in anguish; at length he could speak. "It is all unpaid," he moaned, as he fell insensible to the floor.

"Stand up," said a voice with a firmness and sternness that were awful; "behold thy payments!"

And he saw what he had done in all the years—so little, so mocking to Heaven's beneficence in its insignificance—the pittance for God's poor and for a perishing world; the plenty, the ease, the luxury, the hoarded store of treasure, of talent, and of property for self, that he cried out in sorrow, "What shall I do? I have no hope! Lost! lost! lost!"

A hand rested upon his shoulder. He saw no form, but a voice was heard,—

"Thou mayest return to earth, and again, on in thy years, thou shalt knock at yon gate of pearl, and perchance shalt find admission."

Bro. Brown awoke as the people were singing,—

"I gave my life for thee,  
My precious blood I shed,  
That thou mightst ransom me,  
And quickened from the dead.  
I gave, I gave my life for thee,  
What hast thou given for me?"

Another score of years lived Abraham Brown. He could never give enough; in every cause his name was first, and in secret benevolence his bounty was without limit. He never thought of self, but of his Heavenly Master's wish. The neighbors never knew the hinge on which his life turned; but when he died, many saw Heaven's transformation scene as the glory hung over his dying bed, and they heard him whisper, oh, so earnestly,—

"The gate is open wide! I see, I see beyond the veil! It is well with my soul!"

Tenderly they laid him in the grave; all the people wept as if a common father and friend had gone from among them, and it is said the flowers never fade on the little mound where he sleeps, and his memory is as fragrant as the flowers with the generations that have followed.—*Northern Advocate.*

### THE HABIT OF SELF-CONTROL.

If there is one habit which, above all others, is deserving of cultivation, it is that of self-control. In fact, it includes so much that is of value and importance in life, that it may almost be said that in proportion to its power does the man obtain his manhood and the woman her womanhood. The ability to identify self with the highest parts of our nature, and to bring all the lower parts into subjection, or, rather, to draw them all upward into harmony with the best that we know, is the one central power which supplies vitality to all the rest. How to develop this in the child may well absorb the energy of every parent; how to cultivate it in himself may well employ the wisdom and enthusiasm of every youth. Yet it is no mysterious or complicated path that leads to this goal. The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires. He who has acquired this habit, who can govern himself intelligently, without painful effort, and without any fear of revolt from his appetites and passions, has within him the source of all real power and of all true happiness. The force and energy which he has put forth day by day and hour by hour, is not exhausted, nor even diminished; on the contrary, it has increased by use, and has become stronger and keener by exercise; and, although it has already completed its work in the past it is still his well-kept, true and powerful weapon for future conflicts in higher regions.—*Philadelphia Public Ledger.*

## Notes of News.

—General Garibaldi is seriously ill.  
—The miners throughout Belgium are on a strike.  
—French Jesuits intend to found a college at Constantinople.  
—Iquique, Peru, has been almost totally destroyed by fire.  
—There is a report that there has been fighting on the Russia-China frontier.  
—The Hibernian Bible Society has circulated nearly 4,500,000 copies of the Bible.  
—Nearly 55,000 immigrants landed in this country during the month of September.  
—On the night of the 27th inst., Peoria, Ill., was visited by a terrible conflagration.  
—Public instruction has been made substantially free in the republic of San Domingo.  
—The murder of Lord Mountmorris, an Irish landlord, creates considerable excitement.  
—A dispatch dated Oct. 23 says that negotiations for peace between Chili and Peru have failed.  
—Prince Bismarck has sent a commission to Alsace, to investigate the condition of the workmen there.  
—Londoners talk of importing anthracite coal from America, hoping to thus prevent the fogs for which London is so proverbial.  
—Mrs. Abraham Lincoln, who has been living quietly in Germany for some years past, will sail for New York early in this month.  
—A late paper states that American silks are now so superior to French, that the ladies of Paris are sending here for their black silks.  
—The British are not yet rid of their troublesome Afghan neighbors. There are rumors of insurrection and anarchy from that distracted little kingdom.  
—At Nineveh a basso relievo has been discovered representing a flight of balloons; and it is probable that this work of art was executed 3,000 years ago.  
—The Ansonia Watch and Clock Works in Brooklyn burned down Oct. 27. The loss is over \$500,000, and 1,200 persons are thrown out of employment.  
—An inundation in Brazil has resulted in great destruction of property,—houses, mills, bridges, and crops. Great distress prevails in the inundated region. A few lives were lost.  
—The spirit of progress seems to have invaded even Spain. At a meeting of workmen at Barcelona, resolutions were adopted demanding the exclusive secular education of children.  
—On the 20th of October, the entry of Italian troops into Rome was celebrated. The pope spoke of this commemorative fête as accursed, and re-affirmed his right to the temporal power.  
—Mr. William H. Vanderbilt has purchased in Vienna a boudoir set, of Austrian bentwood furniture, which is said to be a duplicate of one made for the Emperor and exhibited at the last Paris Exposition.  
—In his speech on opening the Bulgarian Assembly, Prince Alexander congratulated the country on the efficiency of the army, and said it was certain Bulgaria would fulfill her glorious mission in the Balkans.  
—On the 26th inst., Von Moltke, Chief Marshal of the German empire celebrated his 80th birthday. The Emperor William offered him the title of prince, but with rare good sense the sturdy old German declined it.  
—In some portions of Nova Scotia the inhabitants are said to be in a starving condition, owing to the failure both of the fisheries and the harvest. It is thought that many will perish unless help is rendered before navigation closes.  
—A police officer of New York City says that not more than one Chinaman in 25 is married, and the most of those who are married have taken to themselves Irish helpmeets. He believes there are not 7 Chinese women in the city.  
—One of the largest public-house music-halls in London announces a "new tea-and-coffee bar erected expressly for those persons who have a desire to avoid intoxicating drinks." The cause of temperance seems to be gaining ground in that great city.  
—The Kurd invaders of Persia have taken Urumiah. A dispatch from Meshed states that 20,000 Kurds are advancing on Fabriz; the garrison and re-inforcing army are 9,000 strong, under command of the Shah's uncle. The Persian army has 20 guns and is accompanied by five Austrian officers.  
—On some of the German railways the durability of oak and beech sleepers has been greatly increased by impregnating them with certain preservative substances, chloride of zinc having proved the most desirable. Beech ties made of prepared wood last five and a half times as long as the untreated ones.  
—Some idea of the length of time required for the erection of the famous Cologne Cathedral, which has lately been dedicated, may be gained from the fact that its foundations were laid more than 200 years before Columbus crossed the Atlantic, and nearly 200 years before the Turks captured Constantinople.  
—When the police attempted to enforce the religious decrees against the Carmelites at Rennes, France, it was necessary not only to force the doors of their establishments, but to summon the general arms and a battalion of infantry, to maintain order. However, the authorities were firm, and the Carmelites were obliged to go.  
—Beds of genuine anthracite coal have been discovered in the far west. A *Tribune* correspondent, after going over the ground, concludes that there are inexhaustible beds of anthracite in the old Placer Range, and that the coal compares

well with that from Pennsylvania mines. This is the first discovery of genuine anthracite coal west of the Mississippi.

—The news of the opening of the Melbourne Exposition in Australia was received in New York on the day of the opening. It is a still more marvelous fact that it was announced in London 23 minutes after it took place. The telegram contained 69 words, and passed over 4,233 miles of land and 9,070 of submarine cable.

—Leipzig seems to be a decidedly literary town. It contains the largest music-publishing firm in the world; and by far the larger portion of books published in Germany date from Leipzig. Nearly or quite one-tenth of the whole population of the city are engaged in occupations in some way connected with the writing, making, and selling of books. The town also boasts a daily newspaper relating exclusively to the book trade.

—Dispatches of Oct. 29 give accounts of terrible storms in England and Italy. In the vicinity of Reggio di Calabria, Italy, 17 persons were killed by the cottages being swept away. In England, thousands of acres are inundated, and the damage to crops and other property is very great. Numerous vessels have been wrecked on various parts of the coast, with loss of life, but it is not known how many perished.

—From South Africa there comes a rumor of a rising among the native tribes around Natal. While professing loyalty, they surrounded the Europeans and murdered them. Magistrates who were captured by them were submitted to special tortures before being killed, the natives meanwhile executing a war dance. Colonel Clark has had an encounter with these treacherous rebels, and they have suffered an overwhelming defeat at his hands.

—Captain Eads will sail from New Orleans for Mexico Nov. 4, accompanied by a party of engineers, who will examine the Isthmus of Tehuantepec in order to verify the Captain's ideas as to its adaptability to the purposes of a ship railway. Captain Eads will at the same time endeavor to secure government sanction for his proposed survey, and to ascertain what the Mexican Congress will be willing to do if he decides to make the railway.

—The women of Salt Lake City have organized a "Woman's National Anti-Polygamy Society." A paper called the *Anti-Polygamy Standard* is published under their auspices, which gives full information regarding their aims and objects. These women desire the earnest and cordial co-operation of the women of the United States, and perhaps there is no way by which they can so readily and so fully put themselves in sympathy with the movement as by subscribing for the journal at a cost of \$1.00 a year.

## Obituary Notices.

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

MCALPINE.—Died of diphtheria, near Elkton, Breckenridge Co., Dakota, Sept. 7, 1880, Andrew, eldest son of Daniel and Sarah McAlpine, aged 11 years and 6 months.

L. HACKETT.

PERSING.—Died of diphtheria, at Sunderlinville, Potter Co., Penn., Sept. 5, 1880, Willie, youngest son of Joseph Persing, aged nearly 9 years. Willie early sought the Lord, and he loved the appearing of Christ. Comforting words were spoken by the writer to this afflicted family, from John 11:25.

J. G. SAUNDERS.

HALL.—Died of consumption, at Maiden Rock, Wis., Oct. 19, 1880, Henry R. Hall, aged 47 years, 1 month, and 10 days. Bro Hall embraced the Sabbath in 1854, in Oswego Co., N. Y., and has since been an observer of the commandments of God. He leaves a wife and five children to mourn; but they are sustained by the hope that he will come again from the land of the enemy. Funeral discourse by Eld. Forde (Presbyterian).

C. C. WARD.

TAYLOR.—Died in Battle Creek, Mich., of derangement of the stomach and a complication of diseases, Mrs. M. W., wife of Eld. C. O. Taylor, Oct. 30, 1880, in the 57th year of her age. We make this announcement as we are about going to press, Oct. 31. The funeral is to be held at the Tabernacle, to-morrow p. m. Eld. Taylor will remain in Battle Creek one week, then take the remains of his wife to Adams Center, N. Y., to be buried by the side of his three children. The address of Eld. T. will be Adams Center, till further notice.

U. S.

BEAMAN.—Died at Sandyville, Iowa, Sept. 25, 1880, Zachie Beaman, aged 71 years. Bro B. embraced the advent faith about seventeen years ago. He was an affectionate husband and father, and a consistent Christian. During his last illness, his sufferings were all borne with great patience, and his last moments and words will not soon be forgotten by his dear children. A large circle of friends, including wife, sons, and daughters, mourn their loss. Comforting words were spoken by the writer, from Rev. 14:13. A large and sympathizing audience attended the funeral.

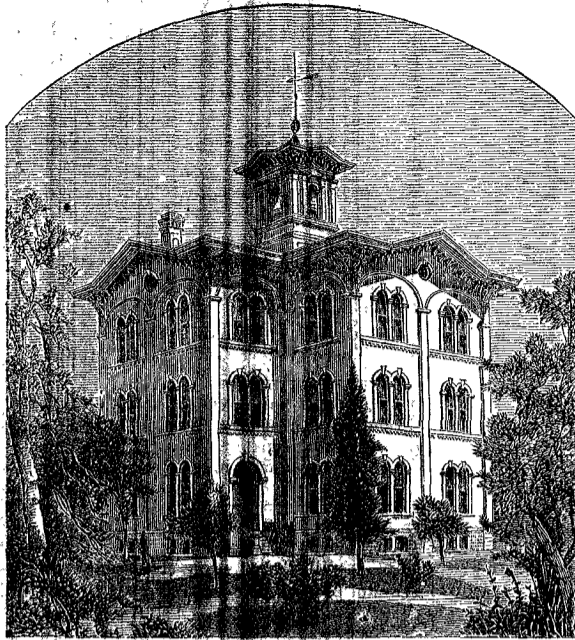
J. H. MORRISON.

VINCENT.—Died of brain and heart disease, at Little Genesee, Allegany Co., N. Y., Aug. 8, 1880, our beloved sister, Laura, wife of Sylvanus Vincent and daughter of Deacon James C. Brown. Sister Vincent embraced religion in 1852, and united with the S. D. Baptist church of West Genesee. She filled her place as a worthy member for several years. In 1864, she heartily accepted the third angel's message and united with the first church of S. D. Adventists organized in Allegany Co., N. Y. There she remained a devoted member till the Portville church of S. D. Adventists was organized in Cattaraugus county, when she became a member of this church, and rendered valuable help in building up the cause there.

Funeral services were held at the S. D. Baptist house of worship on Dodge's Creek, and were conducted by the writer, assisted by Bro. Edgar Russell. Text, John 11:25, 26.

J. G. SAUNDERS.

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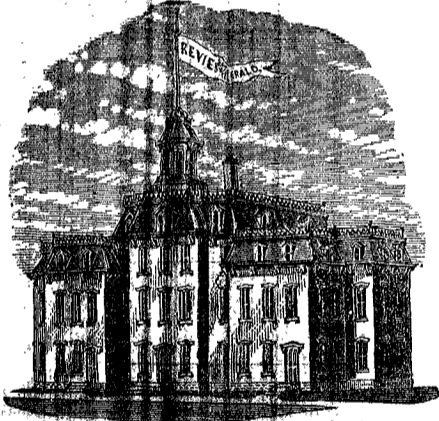
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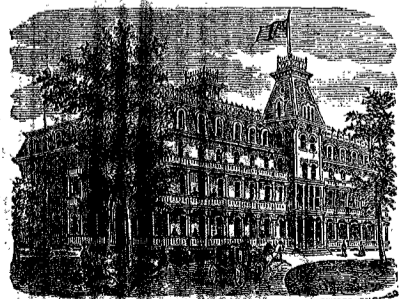
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Trains run by Chicago time.

## The Review and Herald.

Battle Creek, Mich., Thursday, November 4, 1880.

A large congregation in the Tabernacle were instructed and edified last Sabbath by a discourse from Sister White setting forth the necessity of full consecration, and the importance of not taking the sacrifice from the altar when once we have placed it there. As well not pretend to make the sacrifice at all, as to take it subsequently from the altar; for then it is as if it had never been made. A more than ordinarily interesting social meeting followed in the afternoon.

In another column will be found an interesting article on the Turkish question, from the *Independent*. From that the reader will see that the delay in the solution of the Eastern question is as wonderful as is the progress made. Is not this a good commentary on the prophecy of the holding of the winds? Rev. 7.

In a private note Bro. Haskell writes: "Our only safety is in clinging to the old ship of truth. There are troublous times before us; but we cannot afford to lose our reward, with the prize now almost in sight."

Many obituary notices sent to this Office are not published, for the reason that some particular essential to the interest of the notice, is omitted. Perhaps the place, or the age, or even the name of the person, is wanting. Consider, moreover, if it is worth while to write obituary notices of infants so young that no name has been given them. Consider what would be of interest to the general reader, and give that only.

The *Central Advocate*, after discussing the case of Dr. Thomas, states the conclusion it has reached, in which we find these hopeful utterances:—

"It is not possible that the church has yet reached a perfect understanding and exposition of the Scriptures."

"Within the present generation, a great change has taken place among more intelligent Methodists, at least, especially in regard to the nature of future punishment, without reducing the effectiveness of our preaching, or the progress of the work of God among us."

Then the doctrine of "life only through Christ," is not such a hotbed of infidelity as some have claimed, in their first bugbearish excitement over this question.

There are now ten periodicals regularly issued by the S. D. Baptists and S. D. Adventists together, in advocacy of the Sabbath of the Bible; namely, by the S. D. Baptists, *The Sabbath Recorder*, weekly; *De Boodschapper*, in Holland, weekly; *The Sabbath Memorial*, quarterly. By the S. D. Adventists, *The Advent Review and Sabbath Herald*, weekly; *The Signs of the Times*, weekly; *The Youth's Instructor*, weekly; the *Advent Tidende*, Danish, semi-monthly; the *Advent Harolden*, Swedish, monthly; the *Stimme der Wahrheit*, German, monthly; and *Les Signes des Temps*, French, monthly. These can hardly fail to be the means of calling the attention of very many of different nationalities to this important subject.

S. D. Adventists have been considered paragons of faith when they have presented their views of Rev. 13, and announced their belief that a movement was to be made in this nation to enforce the observance of the first day of the week as the Sabbath, as the prophecy, according to their application, demands. But they are not the only ones of strong faith in reference to this question. The *Christian Statesman* of Oct. 21, 1880, speaking of the Republican party, and the probability of its success at the coming election, says:—

"Will it accept, or will it continue to ignore, the

rising questions of the future? If it continues to refuse its powerful aid to the cause of temperance, of the Sabbath [by this the *Statesman* refers to the Sunday movement], and the imperiled Christian features of our government, its hour of doom will have arrived. Conscience is every day becoming a more important factor in American politics. The probable result of the coming election prepares the way, more fully than any event which has taken place in many years, for the reconstruction of parties in the United States with reference to higher issues."

S. D. Adventists never ventured upon a bolder expression of their expectations than this. But from our point of view, we cannot deem the utterance of the *Statesman* extravagant. For prophecy stops not for parties, and turns not aside for governments themselves. Our only wonder is that the *Statesman*, ignoring as it does the prophecy, can fail to feel that it speaks rashly in the utterance of such sentiments.

### SPECIAL REQUEST.

BRO. J. N. LOUGHBOROUGH would like a few good copies of No. 3 of the present volume of *Stimme der Wahrheit*. Those having good clean copies of the paper which they can spare, will please send a few numbers to his address, Ravenswood, Shirley Road, England.

We would also say that a few copies of the same number of the *Stimme* are wanted at this Office. Those who can send them in will confer a great favor by so doing.

### TESTS OF TRUE CONVERSION.

THE question which Wesley used to ask on hearing of the conversion of wealthy individuals; viz., "Is his purse converted?" is generally a pretty good test of genuine conversion in this money-loving, covetous age. But there are individuals of a liberal turn of mind naturally, who were always ready to "go their share" with their comrades before conversion, and who would despise the thought of being meaner in the service of God than they were in the service of Satan. These, if money could purchase them a place in the kingdom of Heaven, would certainly enter in. It is easier for them to give money than to give up the pride of their hearts and "walk humbly with God." If missionaries are to be sent out to enlighten and save men, they are ready to aid with their means. If meeting-houses are to be built, they will do their part in preparing a place for others to worship in. And in this respect they put one in mind of Noah's carpenters. They helped build the ark, but did not get on board.

There are three grand points of obedience which the Lord requires: 1. To do justly; 2. To love mercy; 3. To walk humbly with God. Micah 6:8. These are good tests of true conversion. The first requires honesty in deal, the second, liberality, and the third, the humble devotion of the heart to God, and obedience to all the institutions of religion. Some are lacking in one of these, and some in another; but it takes the whole to make a Christian. If we lack one, we shall be found wanting when weighed in the balances.

Some will take part in social worship and the institutions of the gospel, while their crooked walk and deal with their neighbors is a stumbling-block to sinners. Some, of more noble mold, will deal uprightly, and even be merciful to the poor, and are too public-spirited to be stingy anywhere; but humble worship and obedience of faith are too much for their pride. Happy are they who combine the three; who to honesty add liberality, and to liberality, humility; who are just and merciful, and take no praise to themselves on that account, but acknowledge humbly before God that they are unprofitable servants, and by contrition and humble obedience to the gospel seek to be saved by grace.

B. F. C.

### WISCONSIN, ATTENTION.

CIRCUMSTANCES are such that Bro. Whitney cannot attend the T. and M. meeting which was appointed for Nov. 17 to 28. For several reasons, we now decide to commence the meeting Nov. 11, and continue one week. Competent teachers will be present to give

instructions in the T. and M. work. This will be an important meeting, and we look for a general turnout. Teams will be at Dane Station and Morrison Thursday, the 11th, to take passengers to Hundred-mile Grove, the place of the meeting.

H. W. DECKER, Pres.

## Appointments.

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

WILL meet with the church at Hickory Corners, Mich., Sabbath, Nov. 13, if the Lord will. L. G. MOORE.

No providence preventing, I will meet with the church at Noblesville, Ind., Sabbath and first-day, Nov. 6, 7, 1880. At Mechanicsburg, Sabbath and first-day, Nov. 13, 14. Hope to see a general turnout at these meetings.

S. H. LANE.

PROVIDENCE permitting, I will commence meetings in Brookfield, Eaton Co., Mich., Friday evening, Nov. 5, where Bro. Lane may appoint. Will Bro. Lane meet me at Charlesworth in the afternoon of the above-named day, on the arrival of the train from the South? M. B. MILLER.

THE Lord willing, I will hold meetings in Wisconsin as follows:—

Oakland, Nov. 8-7.  
Ft. Howard, Nov. 11-14.  
Poy Sippi, " 23-28.  
Brethren and friends in other places are invited to attend.

J. G. MATTHESON.

THE semi-annual meeting of the Minnesota T. and M. Society will be held at Hutchinson, McLeod Co., Nov. 18-21. We hope to see all the officers of the society present, as there is important business to come before the meeting, and we expect efficient help from abroad. Special attention will be given to the H. and T. and S. S. work.

H. GRANT, Pres.

THE annual tract and missionary meeting of the New England Tract Society will be held at South Lancaster, Mass., commencing Friday evening, Nov. 19, and continuing over the following Monday, and longer if a sufficient number of our friends can remain. The various enterprises connected with the cause in the New England Conference will be considered at this meeting. We expect to see every part of the Conference represented. Provision will be made for all that can come.

S. N. HASKELL.

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