

# 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 STORY OF THE PEARL.

In the silent deep, where the waters sleep,  
And the light its living ray  
Sends with softened beam through the emerald gleam  
From the golden upper day,  
It lay in the gloom of its living tomb;  
The oyster, dull and gray.

Overhead the flow, tiding vast and slow  
Through the centuries unknown,  
Moved with mighty feet in unceasing beat  
Of eternal monotone,  
While life's feeble spark in its prison dark  
Held its faint pale light alone.

But there came a time when against the line  
Of the coarse and curving shell  
Pressed a grain of sand, and the guarding band  
A strange dull pain befell,  
Still the atom pressed, and by sheer unrest  
Wrought the story that I tell.

Of the strange dread fear we shall never hear  
That grappled the poor dumb thing;  
And the helpless throes of his new-born woes  
No witness shall ever sing.  
Yet the tale is told by the years grown old  
And the treasure that they bring!

Round the cruel wound in his fiber bound  
From his life a balm is shed,  
Whose assuaging flow may relieve his woe  
As he lies in his ocean bed;  
That shall soften the strain of the strange new pain  
Which will not be comforted.

As the slow-shod days rolled their weary ways  
Round the oft-recurrent pain,  
When the balm grew chill, still the blind true will  
Poured its easing flood again;  
Till from out the night to the upper light  
By the diver's hand it came.

Then, lo! when cleft and of life bereft,  
On the gray shell's lining rare  
Glowed in radiant white with a lambent light  
A pearl most wondrous fair!  
Life, time, and pain wrought a lasting gain  
In the gem which a king shall wear!

He who will, may tell of the parallel,  
Of life's ocean-rolling ever;  
How we ease in vain our repeated pain  
With the soul's tears shed forever!  
Yet the pearl finds place, through the dear Lord's grace,  
When his hands the shell shall sever!

—Rebecca Perley Reed.

#### 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.

#### ADDING TO AND TAKING FROM THE SCRIPTURES.

BY ELD. D. T. BOURDEAU.

TEXT: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus." Rev. 22:18-20.

The adding to and taking from, against which men are so solemnly warned by our Saviour in this scripture, relates to the book of Revelation; but the principle applies equally to all other portions of Holy Writ. In Prov. 30:5, 6, it is written: "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." In Deut. 4:2 we read: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." The same thought is expressed in Deut. 12:32: "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it."

It is evident from these passages, 1. That some would be inclined to add to and take from the word of God, thus rejecting its teachings and neglecting to do what it prescribes; 2. That God would have men refrain from doing this; 3. That God will reprove those who add to his word; 4. That such will be found liars; i. e., they will represent God as saying what he has not said.

Our text shows the importance of the book of Revelation. If any man shall add to this book, God shall add unto him the plagues that are written therein; and if any man shall take away from the words of this book, God shall take away his part out of the book of life, and from the things revealed in this book. Fearful threatening! If the Revelation were insignificant, unimportant, men might change it with impunity. It must be of infinite consequence. In its introduction, a blessing is pronounced on those that read and hear the words of this prophecy, and that keep those things that are written therein. Chap. 1:3. May such words from the Son of God as are found in Chap. 1:1 inspire in us each profound reverence for the book of Revelation, and increase our desire to study it and to practically carry out its teachings. And may we cherish the meek and contrite spirit that will lead us to tremble at the word of God, and to feel, as we approach it, that we are about to occupy hallowed ground. Isa. 66:1, 2; Ex. 3:5; Josh. 5:15.

Though our text is designed to guard the purity and integrity of the book of Revelation, yet this is not its only object. It has a broader scope than this. It condemns that kind of interpretation which is purely human, and is outside of, and opposed to, the principle that represents the Bible to be its own expositor. It is in deviating from this principle that men add to the word of God by saying, "The Lord says," when he has not spoken (Eze. 13:7), and take from the Bible by so misrepresenting its teachings as to make void Bible doctrines and Bible duties.

Our text has a special application just prior to the second advent.

1. "He which testifieth these things [about adding to and taking from] saith, Surely I come quickly." Verse 20. It is when Jesus is near that he tells us these things. And the Scriptures and fulfilling signs abundantly show that the Saviour is at the doors. Matt. 24:33.

2. The plagues now threatened in the text must be the seven last plagues, which are to be inflicted just before the coming of the Son of man (Rev. 15:1; 14:9, 10, 14; 16:1-15); for past judgments could

not affect those living near the time of Christ's appearing, but those coming in their day could.

The greatest danger at the present time cannot be that of adding to and taking from the text of the book of Revelation. There are but very few who would think of doing this. The general sense of the Christian world would be against such an attempt. The adding to and taking from in question must therefore be done mainly in so teaching it as to add doctrines to and take doctrines from this book. This leads us to inquire in regard to the burden of the book of Revelation. Its principal theme is the second coming of Christ and a preparation to meet it. In the first chapter we read, "Behold, he cometh with clouds; and every eye shall see him. . . . Even so, Amen;" and it closes with, "Surely I come quickly. Amen. Even so come, Lord Jesus." Rev. 1:7; 22:20.

The Scriptures clearly teach that the doctrine of the near coming of Christ will be bitterly opposed when Christ is near. Ministers will, while suiting those who teach it, say, "My Lord delayeth his coming;" and some will mockingly ask, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Matt. 24:45-51; 2 Pet. 3:3, 4; Eze. 12:27, 28. Then at this time there will be but little real, living faith in the soon coming of Christ as taught in the Scriptures; and men in this condition, warring against those who preach the Advent doctrine, will add to, take from, and contradict, the prophecies that show the coming of Christ to be near. Especially will they oppose those practical portions of prophecy which relate to the preparation needful to meet Christ at his coming; for practical truth calls for close heart work and self-denial, to which the carnal mind is averse.

As the book of Revelation dwells more largely on these themes than any other book in the Bible, how proper the warning of our text against adding to and taking from this book. This is done in various ways. It is done by teaching that Christ is coming spiritually; that his second coming takes place at conversion, or at death, or in the manifestations of modern spiritualism. Such views are not taught in the Revelation. They squarely contradict its teachings, which show that the coming of Christ will be personal, visible, in the clouds. Rev. 1:7; 6:16; 19:12-16. The Revelation exposes and strongly condemns the work of spiritualism. Rev. 16:14; 22:15. To degrade the second coming of Christ to these local events is to confound the work of our Lord with that of demons, remove the idea of a second coming of Christ from the Scriptures (Heb. 9:28) by making millions of advents, and expunge from the book of God the doctrine of the resurrection of the just; for the Bible teaches that at the appearing of Christ the righteous dead will be raised.

Men become guilty of adding to and taking from the book of Revelation by teaching that the world must be converted before the second coming of Christ can take place. The Revelation agrees with other portions of Scripture in teaching that when Christ comes, he will find great wickedness on the earth, and will find the masses unprepared to meet him, writhing under the last fearful plagues of God's just wrath, and crying to rocks and mountains, "Fall on us, and hide

us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17; Chap. 16; 19:11-21.

The Revelation contains five long chains of prophecy which cover the entire period between the first and second advents, and show that the second coming of Christ is impending. The prophetic discourse of the Saviour in Matt. 24 and 25 brings us to the same conclusion. The same is true of five long chains of prophetic symbols in the book of Daniel, and of scores of short prophecies interspersed in other portions of Holy Writ.\* But those who deny the nearness of Christ's second coming, virtually expunge all these important scriptures from the Bible. They give the lie to God, the holy prophets, and the Holy Spirit, who speak to us in these scriptures. They contradict Christ, who when the special signs of his coming are seen in the sun, moon, and stars, says, "Know that the Son of man [French version] is near, even at the doors." Matt. 24:33. They contradict him when he says to us just prior to his coming, at the close of the prophecy of the Revelation, "Surely I come quickly;" and in their unbelief they fail to respond, "Amen. Even so come, Lord Jesus." Rev. 22:20.

How criminal such a course must be, especially in those who profess to love the Saviour, and to be the true exponents of his teachings on earth! Can it be less heinous in the sight of Heaven than the act of the Jews in rejecting the doctrine of the first advent? If this act of the Jews caused their fall, will not a similar act with reference to the second advent be followed by a similar result? Is not the honor of God and his divine Son involved in the numerous testimonies of the Bible relating to and announcing the speedy return of Christ? Can it be truthfully said that we love Christ, if we do not love his appearing, and long for that glorious event? Should the Queen of England prepare the way for the coming of her son, the Prince of Wales, to the province of Canada on important matters, by sending a legal document involving the welfare of her subjects and the honor and authority of the British government, and should this document be treated with that contempt with which many now treat the doctrine of the near coming of Christ, what would be the verdict given by every candid and loyal British citizen? Would not such a base act be regarded as an insult against the Queen and her son?—as downright rebellion?

The Revelation not only contains several chains of prophecy showing Christ to be near, but it also represents a people responding to fulfilled and fulfilling prophecy, by proclaiming to every nation, kindred, tongue, and people the proximity of the Judgment. Rev. 14:6, 7; Rev. 10. It is very evident that this message embraces the soon coming of Christ. But many virtually take this proclamation out of the Bible, and represent that it can never be given, by saying that the Lord will come to all as a thief, and that consequently no one will ever know when he is near. Such also exclude many other scriptures from the blessed Bible, among which are the following: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. "And at midnight there was a cry made, Behold, the bridegroom cometh." Matt. 25:6. "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1, 2. Who will dare say that such scriptures will fail of their accomplishment? It were accusing the Holy One of deception and falsehood to claim this.

But the greatest danger, as we have stated, will be of adding to and taking from those portions of Revelation which relate to the preparation needful to meet Christ at his coming. When that event should be

near, the children of God were not only to proclaim that fact, but to show the mass of professors, as well as the world, to be unprepared for Christ's coming, that all might have an opportunity to mend their ways and flee from impending wrath. They were to keep and teach the commandments of God and the faith, or gospel, of Jesus. Rev. 14:12; Acts 6:7; Jude 3. The last blessing that Jesus pronounces in Revelation,—and that when he is to come quickly,—is on those who keep the commandments of God. Rev. 22:12, 14. And war was to be waged against the remnant church, who keep the commandments of God and have the testimony of Jesus Christ. Rev. 12:1-6, 17. Now on what point of God's commandments is general opposition coming? No lengthy argument is required to show that it is on the Sabbath precept, which enjoins the keeping of the day of Jehovah's rest, the seventh day, which he blessed and sanctified. Ex. 20:8-11; Gen. 2:1-3. You may keep all the commandments but the fourth, and you will be quite generally approved, especially in Protestant communities. But go to keeping the seventh-day Sabbath, the only weekly Sabbath mentioned in the Bible, and plenty of opposition will come at once.

As we might expect, there is adding to and taking from the teachings of the Revelation and of other portions of the Bible on the commandments of God. Many teach that all the commandments should be kept *but the fourth*, and thus they exclude one duty from the teachings of Jesus for these times. To suit their theory, Christ should have pronounced a blessing, just before his coming, on those who keep nine of his Father's commandments, instead of pronouncing a blessing on those who keep them all. Rev. 22:14. He should have said of those preparing for his coming, "Here are they that keep nine of the commandments of God, and the faith of Jesus." Rev. 14:12. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep nine of the commandments of God and have the testimony of Jesus Christ." Chap. 12:17. Let us leave these scriptures just as the Master has them, and not be guilty of expunging one of God's commandments from his holy law.

Some, in their blind zeal in opposing the Sabbath, teach that all the commandments of the decalogue are abolished, and thus they take out of the book of Revelation all that Jesus says about keeping the commandments of God before his coming. Indeed, they do more than this; they expunge all the numerous texts of the Old and New Testaments which teach the perpetuity of God's law. Deut. 7:9; Ps. 103:17, 18; 111:7-10; 119:172, 142, 144, 159, 160; Isa. 42:21; Ps. 40:8; Matt. 5:17-19; 19:16, 17; Luke 16:17; Rom. 2:17-23; 3:19, 31; 7:12; James 2:8-12. And still more: they expunge the entire gospel of Jesus Christ from the Bible; for if the law by which is the knowledge of sin is abolished, then there is no sin. "For where no law is, there is no transgression," and "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Rom. 4:15; 1 John 3:4. And if there is no sin, then there is no need of repentance, faith, baptism, prayer, the Lord's supper, and other Christian duties; in short, there is no need of the gospel as a remedy for sin.

(Concluded next week.)

BE SELF-RELIANT.—Don't wait for helpers. Try those two old friends, your strong arms. Self's the man. If the fox wants poultry for his cubs, he must carry the chickens himself. None of her friends can help the hare; she must run for herself, or the greyhounds will have her. Every man must carry his own sack to mill. You must put your shoulder to the wheel and keep it there, for there's plenty of ruts in the road. If you wait till all the ways are paved, you will have light shining between your ribs. If you sit still till great men take you on their backs, you will grow to your seat. Your own legs are better than stilts. Don't look to others, but trust in God.

## Our Contributors.

### DEATH.—NO. 2.

REPLY TO U. SMITH.

BY REV. N. WARDNER, D. D.

ELD. SMITH seems quite boastful over the unity of sentiment among Seventh-day Adventists compared with Seventh-day Baptists. Yet I think it would be difficult to find five Seventh-day Baptist ministers whose teachings clash as much upon most of the points under consideration as do his or Dr. K.'s. If he believes what he says, why am I repeatedly charged with holding this, that, and the other sentiment, simply because some other Seventh-day Baptist has expressed them? This looks as though it is thought that what one believes all believe; whereas I have not ventured to attribute to him or to Dr. K. scarce anything that other Seventh-day Adventists have taught, fearing I should do them injustice. Dr. K. seems very sensitive about being charged with anything that any other Adventist has taught. What is the ground, then, of this boasting?

Eld. S. says: "It cannot be possible that Eld. W. believes we hold the idea that the death which ends this mortal life comes upon us as the penalty of our personal transgressions. Then what does he mean by suffering the same penalty twice for the same offense?" Answer: I have been in the habit of reading Advent works or of hearing Adventists preach and talk more or less for over twenty-five years, and of constantly seeing and hearing the statements made that *mind* and *sin* proceed from the body, and therefore that physical death is the penalty for sin, and the threat and execution of it upon Adam, as our federal head, held up as proof. I have also seen and heard it stated that we are all to die once for Adam's sin, and then be brought into existence again, and the wicked die for their own sin; but I do not remember to have seen or heard any such explanation as Eld. S. now gives. If it is in his book, he does not see fit to quote it, and I am still left to doubt, especially when I read from his pen statements in connection with which I should expect to find such explanations, if anywhere, but find instead what goes right against it, like the following, which I quoted: "The same fearful sentence has everywhere, from first to last, been pronounced against sin,—'The soul that sinneth it shall die.' Sentence was pronounced against Adam for his sins; it is pronounced upon us for our sins. It was told Adam he should die; it is told us that we shall die. We have seen the effect death had upon Adam, and who shall affirm that it will have a different effect upon us?" Here he says, "We have seen the effect death had upon Adam," and claims that it will have no different effect upon us. This he holds up as the penalty for sin. But I ask, *Have we seen the effect of the second death upon Adam?* Have we seen him burn up in a lake of fire, after the general Judgment? If, as Eld. S. contends, physical death is the penalty for sin, we have only seen it in such deaths as daily occur around us, which bears no resemblance to the description he gives of the punishment of the wicked in the other quotation I made from his work. Yet he claims that we shall experience *no different* punishment than that which we have seen that Adam suffered.

Again, Eld. S. teaches that man has no conscious existence out of the body, which he represents to be the only responsible part of man. Also that "death is a state of non-existence." It follows, then, that in death nothing remains of the former man. His personal identity is utterly lost. Hence the raising up of a new man, made of other matter, can no more be the same man than Eld. S. is Adam; and punishing this new man would no more be punishing the one who committed the sin than punishing Eld. S. would be punishing Judas. But since man possesses an intelligent moral entity, which does not perish with the body, and which is the seat of character and responsibility, it will, therefore, make no difference how many new bodies he may have; his personal identity still exists, to be punished or rewarded. Eld. S. says, "We die in Adam because we have inherited from him this mortal, dying nature." Answer: The Bible assigns no such reason; but all die because "all have sinned." Could Adam have still had access to the tree of life, he would never have died physically. How does Eld. S. know but that men would be translated, as were Enoch and Elijah, if they would cease to sin? If Eld. S.'s language states anything, it is that Adam died for his personal sin, and that *our* penalty for personal sin will be the same kind of death. In his so-called explanation, he says Adam's penalty for transgression "was unconditional. This sentence had to be executed without rebate or variation." Answer: If so, then Adam's sin was unpardonable. Eld. S. claims also that the same penalty is inflicted upon all Adam's posterity, simply because Adam transgressed. If so, then here is an unpardonable sin imputed to us, and its penalty executed "without rebate or variation" upon countless millions who had no part in its commission, and which the atonement of Christ cannot reach! But Christ says, "All sins shall be forgiven to men but the sin against the Holy Ghost." Does Eld. S. claim that Adam's sin, "thus entailed upon us," is the sin against the Holy Ghost?

He goes on to say: "But the plan of salvation through Christ immediately supervened, and Adam was placed upon a new probation. So he commenced his downward march to the tomb, under the sentence of death for his first sin," which Eld. S. claims was unpardonable. Then I ask, Why should God revoke his unrevokable sentence

\*See works on prophecy and on the coming of Christ for sale at REVIEW Office, Battle Creek, Mich.

by raising Adam to life again, if the sin which demanded his death was unpardonable? And again, of what avail could probation be, under an irrevocable sentence of "non-existence;" for the same unpardonable sin rests upon all men who are perfectly innocent of the crime for which it is imposed, although God has declared that the sons shall not die for the iniquities of their fathers? Again, if Adam suffered the full penalty for his sin, then that cancelled it; and after justice has been fully satisfied upon the guilty party by the execution of the penalty affixed to his transgression, why should it still continue in force, and be inflicted upon the innocent? Yet strange to say, according to Eld. S.'s theory, this transgression, which was unpardonable, could, after all, be satisfied by the death of the body, without any atonement, so that Adam could go to Heaven, the same as though he had never committed it, i. e., be remitted in consideration of physical death; while the Scriptures say that there is no remission for sin except through the atonement of Christ!

Again, he says: "The death Adam died was for his first sin of eating of the forbidden tree, and that alone. It had no connection whatever with any of the acts of his 930 years of life, viewed from a moral standpoint, after the scenes described in Gen. 3. And if, in the Judgment, when Adam comes to give account of his after-life, after he came under the provisions of salvation through Christ, it shall be found that he did not repent so as to secure the forgiveness of his sins through Christ, he must die again the second death just like any other transgressor." Reply: If I can understand this language, it implies that Adam's first sin and its effect had no connection with his subsequent acts, viewed from a moral standpoint. On the contrary, was it not as inseparably connected with them as a fountain is connected with, and gives rise to, the stream that flows from it. Again, he says, If after Adam "came under the provision of salvation through Christ, it should be found that he did not repent so as to secure forgiveness of his sins through Christ, he must die again the second death, just like any other transgressor." This represents that all other sins may be forgiven through Christ; but this one cannot be, even to us who are not guilty of it, and yet Adam and all others may be delivered from its irrevocable penalty by the resurrection, without pardon! In what light does this place God?

Then, says Eld. S., "How did this affect his posterity? Standing as the federal head of the whole human race, when death passed upon him, it passed upon all men; for Paul says (Rom. 5:12), 'Wherefore, as by one man sin entered into the world and death by sin, and so death passed upon all men.' Why did not Eld. S. quote the rest of the passage? Ah! it would spoil his argument. Paul says the reason why death passed upon all men was because 'all have sinned.'

The Elder says: "Adam, having brought himself into a dying state, could transmit to his posterity no higher nature than he possessed; hence all the race have been morally subject to death. But when Adam was put upon a new probation, it was also as the federal head of the human race." Answer: If, then, by Adam's death he cancelled his first sin, why not, as our "federal head," cancel it for the race, as well as to entail it? Again, Eld. S. says, "Hence we all, though subject to death, as Adam was after the fall, are also on probation, as he again was after the plan of salvation intervened." Answer: We did not sin under that first probation, as Adam did, and why should we suffer as he did, the innocent the same as the guilty, especially since he satisfied it in his death? "Shall not the Judge of all the earth do right?" Eld. S. says, "The death we now die is not the result of the sin which we commit in our own persons, but is entailed upon us as the result of Adam's transgression in the manner above stated." But where is the justice, if physical death was the penalty for Adam's sin? This imposes two deaths upon Adam's posterity, one for their own sins, for which they are guilty, and one for Adam's sin, for which they are not guilty, and only the same upon Adam, who is guilty of both. And yet God is no respecter of persons!!

Eld. S. then goes on to caricature the sentiment of those he opposes by representing spiritual death to be "a state of sin and alienation from God." Is it so? No. It is the result of sin and alienation, just as the second death is the result of sin. Hence there is no pertinence in his next sentence: "To make this a part of the threatening is to make God say to Adam, 'In the day that thou eatest thereof thou shalt surely be a sinner.' This is making too sad nonsense of the word of Jehovah to be for a moment tolerated." Yes, indeed; and who turns Jehovah's words into such nonsense? Not those whose views Eld. S. thus represents. Paul said, "The wages of sin is death," not, The wages of sin is sin. Eld. S. quotes the apostle's language, "Every one of us shall give account of himself to God," and says, "For this purpose we are all to have a future life." Answer: According to Eld. S.'s theory, all men utterly pass out of existence at death, hence nothing pertaining to man or his present life will exist again; but a newly created man, including soul, body, and spirit, will be substituted for him. This is the best that can be made of the resurrection, according to his theory.

In this connection he quotes the passage I quoted from his work (of 1865), and throws in a parenthetical remark, which materially changes the sense of the original statement in the book, and shows that he has become dissatisfied with his own doctrine. He shapes it thus: "We have seen the effect that death had upon Adam, and who shall affirm that it (the death we are to die, if sinners, that is the second death), will have a different effect upon us?" Answer: This is but changing position and keeping the pain. Have we seen the effect the second death

had upon Adam? Has he yet experienced it? Such contradictions need no comment.

Eld. S. says: "We certainly see no reason, scarcely an excuse, for Eld. W.'s giving the representation he has of our views of this matter. We commend to his consideration Eze. 18:26, 'When a righteous man,' etc. In Eld. S.'s comments on this passage, is he seeking to set me right as to his views, or is he trying to give my views? I am in doubt. He comments thus: 'Here a man commits iniquity, that is, he has died a spiritual death, he is dead in trespasses and sins; but he then dies in them, that is, loses his physical life in this condition, and after this, for his iniquity that he has done, he is to die again. Can he tell us, on his theory, what this last death is, and when, where, and how experienced?' Does Eld. S. also believe in a spiritual death, i. e., that a man may be 'dead in sins' while alive physically? What does he mean by a spiritual death, since he claims that all there is of man is physical, and that death is 'non-existence'? How can a man die physically a spiritual death? In his comment, above quoted, Eld. S. has made out three deaths. He claims death to be 'non-existence.' Then man has three non-existences. And from the fancied wisdom of this position, he absurdly calls upon me to tell, on my theory, what the 'last death is, and when, where, and how experienced.' It is impossible that the same person who once loses all existence to die again. If Eld. S. wishes to know my views of the second death, he can read the closing paragraph of the discourse he is commenting on.

Now, in turn, I will ask him, If by committing iniquity a "man dies a spiritual death" while still alive physically, is he not in the same state which God told Adam he should be in if he ate the forbidden fruit, and was in after he ate it? To deliver men from this death and its cause, was Christ's mission to earth. This was the death that Adam died the moment he sinned, 930 years before he died a physical death, and from which he could only be delivered by the atonement of Christ; while Eld. S. claims that physical death was a punishment "without rebate," i. e., unpardonable. The threatened death which Adam died manifested itself when God called him to account, by the exhibition of guilt, fear, equivocation, meanness, and a disposition to justify his sin by charging the blame upon another, and even upon God. He was thus dead to the chief end for which he was created,—communion, fellowship, and service of God. Redemption and resurrection through Christ restores men back to that life, and to the possession of the characteristics thus lost; viz., a sense of justification with God instead of guilt, faith in God instead of fear, truthfulness instead of equivocation, manliness instead of meanness, honest confession of personal guilt instead of charging it upon others or upon God. Paul defines this life and death thus: "To be carnally minded is death, but to be spiritually minded is life." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "You hath he quickened, who were dead in trespasses and sins." "Even when we were dead in trespasses and sins, hath he quickened us together with Christ." Christ said, "He that believeth on the Son hath everlasting life; and he that believeth not shall not see life, but the wrath of God abideth on him."

In the next paragraph, Eld. S. endeavors to explain the passage I quoted from his book on degrees of punishment by quoting from the next page. While I am pleased to see a desire to discard the sense of his statement, yet I do not see as his quotation adds any light. He distinctly declares, as his belief, that death is the penalty for sin, and "death is a state of non-existence," "a state which can be reached only on a complete extinction of life. As long as there is life about a man, he is not dead." No statement could be more positive, that the penalty for sin is "non-existence," which is not reached "as long as there is any life about a man." Now to say that God, as a punishment for degrees of guilt, "will graduate the pain attendant upon the sinner's being reduced to" that state of death, seems like an imposition upon common sense. No pain is possible in a state of "non-existence," which state Eld. S. declares to be the penalty for sin, and "which is not reached as long as there is life about a man." Without any kind of life, no pain is possible. If Eld. S. cannot accept the inevitable conclusion which his own definition necessitates, he should change his theory, and not undertake to reconcile what is utterly irreconcilable.

Of his statement, he says, "If this language does not make pain a part of the punishment, we know not what language could do it." Answer: It certainly does; but it contradicts his definition of the penalty itself. He says, "Death is here spoken of as the climax of the penalty, and the degrees of punishment are found in the intensity and duration of the pain." Thus with one breath he declares that death, "a state of non-existence," is the penalty God affixed to sin, and with the next breath, that it is only the "climax" of the penalty, and that the rest of the penalty is a state of conscious suffering through an indefinite portion of eternity. Thus he makes the penalty for degrees of sin to consist in the degrees of suffering and its duration, and death, non-existence, to be a release from it, instead of being the penalty itself. This mental or spiritual suffering, he says, so far surpasses the suffering of the body, while being consumed in the lake of fire and brims one, that the bodily suffering will be but "an unnoticeable trifle" in comparison.

He refers to his work, *Mortal or Immortal*, page 100, where he quoted Rom. 2:6-9, and says, "We believe as firmly as any one can, that indignation and wrath, tribulation and anguish, will be recompensed upon every soul

of man that doeth evil." "We have never believed or taught differently." Answer: Then why not make his definition of the penalty for sin, and his formulated creed, harmonize with that statement, instead of contradicting it? Did Christ say, "These shall go away into everlasting punishment, till the climax, non-existence, is reached"? According to Eld. S., some will be punished a long time before their penalty, non-existence, is reached. He says, "When set forth in one word, the destiny of the wicked is expressed by a single term, death. But who will not admit that death includes the dying?" Eld. S. does not, when he defines the penalty of sin to be "a state of non-existence," which cannot be "reached as long as there is any life about a man." If God fixed such a penalty for sin, no one has a right to say that it includes an indefinite period of torture to prevent it. Nor has Eld. S. a right to complain because he is held to his own definitions, or charged with self-contradiction when he explains away his definitions, in trying to extricate himself from difficulty. He proceeds to explain: "When the death sentence is pronounced upon the criminal, is it that he is sentenced to be dead? and then is the sentence suffered to become a nullity, and pass without execution, because it would not be right to torture the man before the penalty comes? No; but he is hanged by the neck till he is dead. So the wicked shall be cast into *gehenna*, where the agents of destruction shall never cease to prey upon them till, as intelligent, conscious beings, they have ceased to be." Answer: The Bible says nothing about tormenting the wicked in *gehenna*, till the penalty (death) is reached; but that being cast into the lake of fire "is the second death." In our law, the mode of executing the death penalty is included in the sentence, and is intended to give the least possible torture. God could put man out of existence without any suffering, so that there would be no need of subjecting him to the least torture in reducing him to that state; and to claim that non-existence is the penalty God affixed to sin, and then represent him as subjecting the sinner to such indefinite degrees and periods of torture, in addition to the sentence pronounced, is to represent him in any other light than as a consistent, merciful being. Non-existence is either the penalty God affixed to sin, of every degree and enormity, or it is not. If it is, it does not include a process of torture that shall precede it, since God could put them out of existence as easily without as with it. But if it is not the penalty, why represent it to be? According to Eld. S.'s definition of the sin-penalty, all this suffering in *gehenna* is extra, and implies the conscious, intelligent existence of the victim, and not "a state of non-existence." But he sees the necessity of penalties to suit degrees of guilt, and so has to discard his own interpretation of what he claims to be the penalty—"death," "non-existence"—and make it include an indefinite period of torture before it can be reached! Again, Eld. S. here admits that conscious pain is a necessary part of the penalty for sin. Death, however, according to his definition, is not pain, but deliverance from it. Where there is no life, there is no pain, and where there is no pain, there is no punishment.

What Christ said about Lazarus and Dives may be called a parable, or an illustration. It was intended to teach the truth under consideration more clearly than it could be taught otherwise. The most important facts concerning his kingdom, its progress, and the Judgment, etc., he taught by parables. Though in all illustrations there are words thrown in to fill out the picture which cannot be made to have a literal application, yet the parable itself must show what is intended to be elucidated by it, or it is useless, if not deceptive. The doctrine intended to be taught in this parable is clearly set forth, and is made certain by reference to the five brethren, who were still living on earth in a state of probation, while Lazarus and Dives were conscious, in the unseen world.

Christ's remark to the women, that he had not yet ascended to his Father, evidently meant since his resurrection. His disciples saw him ascend forty days after. Eld. S., to evade the force of Christ's statement to the thief, that he should be with him in Paradise, that day, says, "It is by no means probable that the thief died that day." On the contrary, the Scriptures make it not only probable, but very certain, that he died that day. In Deut. 21:22, 23, it is commanded, "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day." Josephus says that in his day it was the custom to take down and bury the crucified before sunset. War. 4, 5, 2. This explains why they broke the thief's legs, to hasten his death, so they could bury him before sunset. They did not break Jesus' legs, because they found him already dead.

Again Eld. S. quotes: "Eld. Wardner says that the spirit, at death, goes to God who gave it." Answer: I thought Solomon said that. He asks also, "What do the spirits of the wicked go to God for?" For an answer, I refer him to him who made the statement.

I quoted from Eld. Waggoner, who teaches that Christ, who "was God, the pre-existing divinity," was transmuted into flesh and died; and also Eld. S., who says, "Death is a state of non-existence;" and then I put the following questions: 1. What was his pre-existing divinity, if it could thus be put out of existence by men? 2. Was the universe left without any Divine Being for three days and nights, or is there a plurality of such beings? 3. Who raised Christ to life again? 4. If his divinity was made into flesh and annihilated at death, when did he possess immortality, before his advent or at his resurrection? 5. Was his immortality an element of his divinity, which became flesh, or did he ob-



tain it from some other source? The responses from Dr. K. and Eld. S. are, evidently, efforts to avoid meeting these questions squarely and fully, and to turn attention away from them.

Eld. S. assumes that I am in perplexity about Christ's divinity, growing out of my "trinitarian sentiments," without knowing that I hold such sentiments. Anything to turn the subject and escape from his dilemma. I am happy to inform him I am in no such "perplexity."

He and the Doctor indorse Eld. Waggoner's position. Therefore, they claim that the Word, God, "by whom all things were created that are in heaven and that are in earth, visible and invisible, who is before all things and by whom all things consist, who had power to lay down his life and power to take it again," that this Divinity, this Godhead, was transmuted into flesh, and was killed by weak men, and put into "a state of non-existence," and for three days and nights there was nothing of him but dead flesh and bones! According to this interpretation, the pre-existing divinity became mere flesh during Christ's earthly life, and was constantly corrupting, dying, and passing away and being replaced by new flesh, derived from the productions of the earth; and thus this divinity passed away in corruption, and was renewed several times during his sojourn upon earth. If, to escape from this absurd conclusion, they say that his divinity consisted in his soul, they make it out to be an imagined, lifeless, unintelligent form, or organization, a mere abstraction, the memory of whose existence was only preserved for three days and nights, by means of a record or photograph. Or, if they say it was his spirit, they claim that that is only a breath of air, oxygen and nitrogen, which belongs to the earth, and passed away every second during his life, and was followed as often by a new inhalation. Such they claim him to be, who was God, the almighty Creator of heaven and earth, the Giver and Fountain of immortality and eternal life!

Eld. S. claims that any other theory makes the atonement to consist in a mere human sacrifice. But his theory not only makes the sacrifice wholly human, but makes divinity itself to consist of mere corrupting human flesh! For if divinity was thus transmuted into human flesh (and the man Christ Jesus was made in all respects like unto his brethren), then it ceased to be divine and became human, like the rest of us, of the earth, earthy. All his thoughts, according to this theory, were originated by his "brain;" and his brain was produced by the productions of the earth, through the digestion of a fleshly stomach. There was nothing spiritual about his brain; for "flesh and bones" do not pertain to spirit, and nothing but spirit can produce spirit, according to Christ's testimony to Nicodemus.

I therefore insist upon answers to each of my questions. 1. What was the pre-existing divinity that could be thus put out of existence by men? 2. Was the universe without a Divine Being for three days and nights, or is there a plurality of such beings? 3. When did he possess immortality, before his advent, or at his resurrection? 4. Was that immortality an element of divinity, which became flesh and was killed, or did he obtain it from some other source? These I claim to be fair and legitimate questions, naturally growing out of the discussion of this question, and include the chief difference between us and our Advent brethren, and therefore should by no means be passed over lightly.

#### REPLY.

If the reader will take out from the foregoing article of Eld. W.'s what he quotes from our work, and read it consecutively, he will have a very fair idea of what we have tried to teach on this subject. But as Eld. W. has succeeded in conjuring up so much mist and moonshine, perhaps the simpler way will be for us to restate briefly our position. This we will try to do in a manner as plain and simple as a primer, so as to leave no one ground of misapprehension, nor excuse for misrepresenting us.

Adam and Eve were placed upon probation. They had the privilege of being obedient and living forever, or of transgressing and suffering death. This was a primary and independent arrangement. No provision was made for the pardoning of the offense, or the removal of the penalty. Adam sinned, and thus became subject to the penalty. The immediate consequence was that he became, in his physical nature, subject to death. In pronouncing sentence upon Adam for his transgression, God explained the meaning of the threatened penalty when he said, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

After 930 years of toil and suffering, Adam died. He who was taken from the dust, the intelligent, responsible Adam, went back to dust again, as God had said that he should, for his sin of eating of the forbidden tree.

The first act in the drama is now completed. We have seen Adam endowed with life; the conditions

placed before him of the continuance of that life; his violation of the conditions, and the consequent loss of life in the exact terms of the threatened penalty. Had nothing else been done, this would have been the final condition, both of Adam and of his posterity, for he could transmit to his children no higher physical nature than he himself possessed; and after they had fallen in death, they would forever have remained as though they had not been.

But Christ interposes in man's behalf to save him from this condition. He offers his own life a ransom for man. God accepts the offering, and by virtue thereof places man upon a new probation. But did Christ undertake to release men from the penalty of death pronounced upon Adam? By no means; for that transaction was closed up and finished, and God could not, without dishonor to himself, go back and change the unconditionally-established arrangement; and so death passed upon all men. And our only reason for not quoting the remainder of the sentence,—"For that all have sinned," was to save space. And this spoils no argument of ours; for it is simply parallel to another expression of Paul's, that "in Adam all die." Death passed upon all men, according to Paul, when Adam sinned. It was then that all had, in the sense of that passage, sinned; and if Eld. W. takes exception to the statement, he must settle it with the apostle.

If we may venture to state the opinion of one who so studiously keeps his own views in the dark, we should judge that our reviewer would have the text read, Death passed upon all men, for all will sin; but will he tell us, then, why infants are subject to death?

For a race thus subject to death, the provision of salvation is to be made. And how was it accomplished? God says to us, viewed in the relation of our own personal accountability to him, "The soul that sinneth, it shall die;" "The wages of sin is death." But we are now taken at a disadvantage, for we inherit a nature prone to sin. But Christ interposes for our help right here, by making provision through his blood to cancel the sins we do commit if we seek pardon through him, and by his Spirit to take away the carnal mind which is prone to sin, and give us a spiritual mind which leads to obedience, so that by means of the blood and the Spirit of our Saviour, we stand at last before the law as if we had never transgressed.

But what will this avail, since in Adam all die? Answer: Christ in his work in our behalf has made provision for this very contingency; "for as in Adam all die, even so in Christ shall all be made alive." Thus the life which we have lost unconditionally in Adam, is restored to us unconditionally in Christ. Then we are past the physical effects of Adam's fall. Then all stand before the judgment-seat of Christ to give an account of their own personal deeds. The condition of everlasting life is obedience. The result of disobedience is death, for still "the wages of sin is death." If, then, we are found sinners, the sentence of death passes upon us. If we have secured pardon through Christ, and stand before the law as uncondemned, we live on everlastingly.

After the plan of salvation intervened, Adam stood in the same relation to God that we now stand. He must give an account for sins as we are to give an account, and to meet the result as we are to meet it. If a sinner, then death; if obedient through Christ, then everlasting life.

This seems to us all very plain and simple, but perhaps our reviewer will be unable to comprehend it. It will perhaps be sufficient to ask the reader to compare the foregoing reply by Eld. W. with the view here briefly set forth, which is the same view we have ever held. If he will do this, we think he will be able clearly to discern that all Eld. W.'s arguments *per contra* are simply a misapprehension of the position occupied, or a perversion of the arguments offered in its defense. And if the reader is amused or edified by what our reviewer has set forth in his remarks respecting Adam's second death, and the sin against the

Holy Ghost (!), so be it. He is welcome to the consolation. For our own part, we feel no disposition to indulge in quibbles. We have just as little disposition to spend time over those presented by others; and if we might be allowed to make a suggestion right here, it would be that considerable time might possibly be saved if Eld. W. would request each of his readers to seek some retired spot and repeat by himself, "Death is non-existence.—U. S.," five or six hundred times, to the end that he might be spared the necessity of quoting it so often. We venture to express the opinion that his readers would in this way make just as relevant an application of it as he has done.

The second death is to be inflicted in Gehenna, the lake of fire. The death includes the dying. In this death there will be visited upon the transgressor "tribulation and anguish, indignation and wrath;" and there shall be "weeping and gnashing of teeth."

Finally, Eld. W. proposes four questions to which he insists that answers shall be given. We had supposed these articles were written for the purpose of comparing views in order to elicit truth; but we are at a loss to understand how this can be done by one party studiously concealing his own views, and spending his time in catechising the other. And we, therefore, before answering his questions, claim the privilege of propounding a few to him. 1. We understand him to say that we suffer death in this life because we are personally sinners. Will he, then, answer this question: Why do infants, who have never personally sinned, die? 2. For what purpose are the wicked dead raised? 3. When and how did the divine nature of Christ, as he holds it, unite itself with the human nature? was it before, at, or after the birth of Christ as a babe in Bethlehem? 4. If only the human nature suffered, have we anything more than a human sacrifice?

To his questions, we are content to let the Scriptures reply. In answer to the first, we refer to John 1:14; Heb. 2:9. To the second, to Heb. 13:20. To the third, Heb. 2:14-18. To the fourth, Phil. 2:5-8. A great deal of needless perplexity, it seems to us, is created respecting the idea of the divinity of Christ during his incarnation. Is the son of an emperor any less a royal personage if, for a time, he humbles himself to perform the office of a servant?

#### SPECIAL MENTION.

##### A VIVID CONTRAST.

The following article, which we clip from the *Inter-Ocean* of Nov. 8, presents about as vivid and instructive a contrast between the present and the very recent past as could well be drawn:—

Five hours after the polls were closed on Tuesday last, the result of our Presidential election was known all over the United States and in every European capital. Every man who voted on that day can remember the time when it would have taken ten or twelve days to get the news to London, and at least a quarter of those who voted can remember when it would have taken pretty near as long to get the news from New Orleans to New York. There are men now living who can remember hearing of the death of Washington one, two, or three weeks after its occurrence. That was in this country, the great event of the close of the last century, and it was unknown in Boston for eight days after it took place. The latest news there from Philadelphia on the morning of the 1st of January, 1800, was six days old, and from many of the towns of Massachusetts was hardly better. Two days after the exciting State election of 1801, but 62 of the 398 incorporated towns of Massachusetts (these including Maine) had reported, and it was a month later when the *Columbian Sentinel* announced the full result. The news by sea came still more slowly. On the 15th of March, 1800, there had been no news from Europe for eighty-three days, and it was not until a week later that a sailing-vessel, arriving unexpectedly at New York, brought news to the middle of December—more than three months back—of the election of Bonaparte as First Consul, and the adoption of the new Constitution of the French Republic.

These methods of communication did not seem slow

to the men of the time, and a newspaper once a week was all that was demanded. When, in 1796, the *Salem Gazette* began to appear twice a week, a good many people thought it was a foolish undertaking. "It was nonsense," said old John Pickering, "to disturb the people's minds by sending newspapers among them twice a week to take their attention from the duties they had to perform." Boston had no daily paper until the fall of 1798, and then it lived only three or four months. A stage-coach was the swiftest vehicle in the country, and New York and Boston were practically about as far apart as Chicago and Yokohama are to-day. Whether a constant knowledge of every considerable event that has happened on the face of the civilized globe within the preceding twenty-four hours is conducive to human happiness or not may be a question, but the possibility of having such knowledge must remain as a distinguishing achievement of the middle half of the nineteenth century.

#### MODERN MEN OF GREAT WEALTH.

THE ancient historians have a great deal to say about the wealth of various old Greeks and Romans; but none of them were so rich, in all probability, as are many living Americans. Croesus, king of Lydia, five hundred years before the Christian era, had so much gold, with other kinds of property, "that rich as Croesus" has been for ages a threadbare simile. He was the great plutocrat of antiquity, and it is difficult to judge of the value of his possessions; but it is not at all likely that they ever reached more than \$10,000,000 to \$12,000,000 of our money. There are, no doubt, at least forty New Yorkers worth more than he, and some six or seven may have fourfold his wealth. The richest Roman in Julius Cæsar's time, and one of the triumvirate, was Marcus Lucinius Crassus, an astute speculator, noted for avarice. His fortune has often been estimated, and never above \$9,000,000 to \$10,000,000 in United States currency.

An Athenian or Roman who could count his estate at what would be 1,000,000 of our dollars was considered immensely wealthy, but residents of Manhattan who have no more than \$1,000,000 are not now considered particularly well off, and are unknown among the opulent members of the community. Mere millionaires are so common here as to merit little distinction financially. There were no such estates in ancient times as those of the Astors and Vanderbilts, and no such private fortunes as are held not only here, but in Boston, Philadelphia, Baltimore, Chicago, San Francisco, and other cities of the republic.

Within this generation, the growth of wealth has been prodigious in this country. Some of the largest accumulations in the land have been made within forty or fifty years. Half a century ago, only one man in the metropolis was worth \$1,000,000, and his name was John Jacob Astor. Now, hundreds of our fellow-citizens can go beyond those figures, and they feel rather poor than otherwise. When Stephen Girard died, in 1831, he was considered, by all odds, the richest man on this continent,—nobody approached or began to approach him monetarily,—and yet his property was not valued at more than \$9,000,000. Men who do not regard themselves as very old can easily remember when \$100,000 was thought to be a fortune, even in our largest cities, and when \$10,000 in the small towns was deemed an independence. At present \$100,000 is hardly reckoned sufficient to make a man comfortable, and \$10,000 would not be deserving of mention, unless in a rural village of New England, where general poverty lends a magnifying power to any eye that contemplates any kind of coin. Within the next fifty years, it is likely that private fortunes will be increased beyond what they have been in the same period in the past. In 1930 and 1940 it is probable enough that we shall hear of plain American citizens who are worth from \$100,000,000 to \$150,000,000, and who will be grumbling that they have no more.—*N. Y. Mercantile Review.*

The trouble with the latter part of this calculation is, that long before the years named these worshipers of mammon will have cast their gold and silver to the moles and bats, and will have sought the vain protection of the caves, and rocks, and mountains, to shield them from the judgments of the Lord, in the great day of his wrath. Our country is fast approaching a condition which will fulfill Isa. 2: 6-9. But we are just as rapidly drawing near the time when the remainder of the chapter will also be fulfilled. The foregoing article is a striking comment on James 5: 3.

#### A WORLDLY RELIGION.

MRS. E. P. NAYLOR, of Denver, Col., sends the following clipping, which she says is from the *Figaro*, a small but popular sheet devoted to local matters, railroad interests, dramatic art, fashion, gossip, etc. She says: "This little scrap is from the column devoted to Leadville gossip. It is only one straw showing which way the wind blows, but that will not lessen its value as an index of the religious tendency. Religion here is quite popular; but there is no reason why it should not be so, as it is made so very attractive to the unrenowned heart."

The Rev. T. J. Mackay, the popular rector of St. George's, preaches every Sunday in Tabor's Opera House, to crowded congregations, and by his practical and common-sense preaching has built up a substantial and permanent church. During the appearance in this city of Milton Nobles, in his two plays, "A Man of the People" and "The Phoenix," Mr. Mackay witnessed both of the performances, and afterward wrote a letter of congratulation to Mr. Nobles, for producing a drama capable of teaching such good moral lessons; and in consequence several Pharisees among us found fault with the reverend gentleman. Such people are verily too good for this wicked world, and should therefore pack up their duds and go above.

The new Episcopal church will soon be ready for the roof, and it is hoped that the building will be ready for occupancy in the course of a few weeks. A bazaar will be given by the ladies of this church at Turner's Hall during the coming week, and one of the principal attractions will be the inevitable dance.

#### SULTAN ABD-UL-HAMID.

THERE is but one absolute monarch left in Europe. The Czar of Russia is absolute in name, but he is controlled to some extent by the ancient customs of the empire and by his ministers. The Sultan, at the present moment, accepts no control, but, acting as the Caliph, or successor of the Prophet, he has concentrated the whole administration of the empire in his own hands, and decides all questions of home and foreign policy for himself.

His personal character is therefore one of the most important factors in the Eastern Question. He is a man with a purpose, a man of invincible obstinacy, and a man of great skill in diplomacy and political intrigue. On the other hand, he has weak points which it is equally important to understand. He has a fear of assassination which at times amounts to monomania. His mind is undisciplined, his judgment in regard to questions of State unreliable, and his knowledge of facts limited. He cannot distinguish between important and unimportant matters, and is very slow in making up his mind on any subject. He reads many books, but they are generally of little value, as he has to take whatever comes in his way in the Turkish language, or whatever he may chance to hear of and have translated for his special use. The last book that I knew of his reading was "Monte Christo," and just before that some old numbers of the *Scientific American*, the plates in which had attracted his attention.

In person he is slight and feeble, with a sad expression of face. He looks far more like an Armenian than a Turk, and his mother was of that nationality. He is the second son of Abd-ul-Medjid, the nephew of Abd-ul-Aziz, who "was suicided," and the brother of Murad, who was deposed and is now kept in close confinement. His education was chiefly religious, and before coming to the throne he had the reputation of being a pious Mussulman, an economical if not an avaricious man, and one who interested himself but little in the affairs of State. His associates were chiefly of the Ulama, or doctors of the Sacred Law, as this word may be freely translated. Since his accession he has broken over many of the ancient usages of the palace, especially in his relations with the ambassadors and bankers. This has been a necessity, since he has taken the administration into his own hands. He began with Sir Henry Layard, and not only invited him to dine with him, but sent for him at all hours of the day and night, even receiving him in the harem, where there was no one but a woman to act as interpreter. The most curious thing, however, in regard to this intimacy was that he was always asking the advice of Sir Henry, but seldom followed it. He did succeed, however, in making Sir Henry his tool, and used him as a buffer against the

pressure of the English government. When the situation became more difficult, he devoted himself to Lady Layard, took her to drive through his gardens, held her parasol, took her down to dinner, and made her rich presents. These attentions proved so successful that he extended them to other ambassadors and their wives, and met somewhat similar results. When his ministers could borrow no money, he invited the bankers to dine and negotiated with them personally, and he has even coquetted in this way with newspaper correspondents. He is very fond of argument, and can talk very well. He has impressed all the ambassadors with the idea that he is a good man, who is anxious, above all things, to get the best advice, and strengthen and improve his government. On the other hand, the Turks who know him best, say that his real advisers, the only ones whom he trusts, are his astrologer and some of the lower and more fanatical of his servants. This seems to be the fact. He deceives his ministers and acts contrary to their advice, just as he flatters and deceives the ambassadors. He has brought the whole government to a dead lock by refusing to sign any decree until he has investigated the subject for himself. Thousands of such decrees, which have passed the Council of Ministers, are now shelved at the palace waiting his convenience, and he has no idea as to their relative importance. An ambassador found him not long ago carefully working over the police negotiations for the *Café-chantants* of Pera, while the most pressing affairs of State were neglected.

His fear of assassination is pitiable. He has left his grand palaces on the Bosphorus and lives at Yildiz Kiosk, which is surrounded with strong fortifications and defended by a large garrison. He very seldom goes beyond the garden of this palace, and at times shuts himself up in a single room. He fears poison in his food, and carefully guards against this. Notwithstanding the poverty of the government, he lavishes costly presents on those about him to secure their loyalty, and allows his attendants to commit crimes against others with impunity.

In spite of all his weaknesses, however, he is today the most powerful Sultan who has reigned since his grandfather, Mahmoud II. He has before him a clear and well-defined purpose, to which he adheres with the most determined obstinacy, and which he seeks to accomplish by outwitting the diplomatists of Europe and by concentrating the whole government of the empire in his own hands. His purpose is to restore the lost glory and power of the Caliphate, to make himself the real successor of the Prophet, the actual leader of 200,000,000 Mohammedans in Europe, Asia, and Africa. It is a purpose worthy of a great mind, and there is something even of sublimity in it in view of the circumstances under which it was formed—amid the ruins of a bankrupt and falling empire, with hostile armies camped around the capital and all Europe in consultation as to the best means of disposing of his richest provinces. The success with which he has thus far carried out this purpose is almost startling, especially in view of the manifest weakness of his character in certain respects.

It cannot be doubted that Abd-ul-Hamid is doomed to disappointment and failure. He is perhaps the last of the Caliphs of the house of Othman, but as the last of the Greek emperors died an heroic death on the walls of Constantinople, and thus redeemed the honor of his race and won the respect of the conqueror, so Abd-ul-Hamid, even in his fall, will have the respect and personal sympathy of the Christian world. We desire to see the end of the temporal power of Mohammedanism; we desire to see civil and religious liberty established in the East; but at the same time we may admire the faith which has inspired a feeble, timid, unlearned man to defy all Christendom. It is a pity that the statesmen of Europe have so little of his spirit.—*From the Christian Union's special correspondent.*

#### THE WHOLE WORLD ARMING.

JUST at the moment when cable dispatches state that the Sultan has ordered the cession of Dulcigno to Montenegro, other dispatches are filled with statements relative to enormous armaments made by European powers. It is said that "large orders for Austrian rifles are being received from France, the Argentine Republic, Roumania, Chili, China, Montenegro, and Greece." This piece of news is not calculated to strengthen the confidence of those who wrongly believed, upon the faith of incorrect and partial dispatches, that the cession of Dulcigno amounted to anything, that the Marquis of Tseng had already signed a durable peace between China and Russia, or that civil war was completely ended in Buenos Ayres.—*N. Y. Mercantile Review.*



## The Family Circle.

### FRIENDSHIP.

BY ELIZA H. MORTON.

SOME lives must be alone, within, apart,  
Afar from sympathy of any heart,  
From friends that see, and read, and feel, and know  
The fount from which all griefs and pleasures flow.

Some souls must suffer pain, because they find  
No fellowship complete of kindred mind,  
No one to fathom all the depths of thought  
With which the throbbing brain is ever fraught.

Some hearts must long for gentle, soft caress,  
For tokens of a love all tenderness,  
For outward signs of confidence and trust  
By which life's weariness is soothed and hushed.

O nature, loving, sensitive, refined,  
There's many a heart that's noble, true, and kind;  
But think not perfect bliss exists below,  
Ask not for that which only angels know.

If life be true and worthy of esteem,  
Then friends will prove more faithful than they seem;  
The yearning tenderness, the vague unrest,  
May all be met and calmed, the soul be blessed.

The heart made tender by God's pitying love  
Can find its sweetest joys in things above;  
And tho' the friends of earth prove distant, cold,  
There's refuge in the everlasting fold.

If friendship's ties were all divine, complete,  
This life would be "too fair for aught so fleet;"  
Then cherish as a sacred, holy thing  
The sweet companionship that years may bring.

The few dear friends that seem so dear to thee,  
In coming days may nearer, dearer be;  
The magic of thy gentle words and ways  
May gild the future with bright golden rays.

We'll "know as we are known" when life is o'er,—  
This mortal life upon a foreign shore;  
Thank God, perfection, with its endless bloom,  
Will have no tears, no partings, and no tomb.

Battle Creek, Mich.

### THE LITTLE ANCHOR.

ABOUT fifty years ago there lived in Marblehead, Massachusetts, a God-fearing sea-captain named Richard Girdler, who sought to make his vessel a place of prayer, and who trusted in God amid the perils of the mighty deep.

One night he was called upon to take charge of the brig "Farnsworth," in which he had sailed to Antwerp the preceding April, and which was now laden and ready for another voyage.

Having arranged matters with the owners, Captain Girdler went on board the brig next morning, and found everything ready, with one exception. In his opinion, before starting on so long a voyage, the vessel needed another hawser and a kedge, which, as our sea-faring readers know, is a small anchor, not intended for security from storms, but used in calm weather to steady the vessel, or, by carrying it off to a distance in a boat, to "warp" or move a ship to another position when wind and tide do not serve. He laid the matter before the owners, and received orders to procure a kedge, and go back to Marblehead to obtain a suitable hawser for it.

The kedge was easily found, but he could not get such a hawser as he wanted in all Marblehead, and there was no ropewalk there long enough to "lay," or twist one, and the weather was too rainy to do it out of doors. But he would not go without his hawser, and was finally obliged to have it laid in two galls, or pieces, of sixty fathoms each, which, when joined together, made a strong hawser of one hundred and twenty fathoms, or seven hundred and twenty feet in length.

Thus provided, the "Farnsworth" cleared from the port of Boston for Liberia, Oct. 3, 1826, and sailed on her destined voyage. During the passage family worship was regularly maintained, and all who could be spared from duty were invited to attend.

About the 1st of December, 1826, the "Farnsworth" reached the Bay of Gibraltar and came to anchor, and remained there some days, with hundreds of other vessels that were moored in the bay. On the 6th of the month the weather looked threatening, and a gale seemed approaching. They made such preparations as they could for the fearful encounter; all the anchors were over,—the small bower, and the best bower, and the little kedge, with the whole new hawser of one hundred and twenty fathoms, were carried out, and everything was made trim and snug for a storm.

They had not long to wait. The wind freshened; at nine o'clock in the evening the gale burst upon them with tremendous power, and at eleven o'clock it blew

a perfect hurricane. Not less than three hundred vessels of all classes and descriptions had found anchorage there, and the effect of such a gale among them may be imagined. Cables parted, anchors dragged, vessels drifted hither and thither like corks upon the water, dashing against one another and upon the shore, and consternation and dismay were on every countenance.

At quarter past eleven o'clock the "Farnsworth" parted her small bower, and began to drift with the hurricane; soon her best bower followed, and away went the brig before the wind. Up to this time, most of the vessels had gone on to the "neutral ground;" some of them little injured, some bilged, some disabled, some crushed by the collisions caused by the roll of larger vessels, and all in imminent peril, with death and destruction stalking wildly through the storm.

Just at this time the danger seemed to increase; for the wind had shifted, and the "Farnsworth" was drifting directly toward the massive mole against whose rocky side it seemed that it must crash beyond hope of escape. A little astern of her, a ship from New York had been dashed in pieces upon the rocks; and distinctly visible through the surrounding gloom roared the white breakers, which seemed to every one on board to be weaving for them a winding-sheet.

What now could be done? No skill could avail, no human arm could save them, and He who hushed the wild waves of Gennesaret with his word, walked not upon the dark waters to quiet their tumultuous rage. Refuge failed them, and they could only prepare to meet their impending fate.

Shrinking from their awful doom, they raised their cries to God, and besought the captain to pray with them. On the very verge of destruction they all kneeled upon the deck, while above the voice of deep calling unto deep arose the captain's cry to Him that is mighty to save. And he was heard. He who once slept in the hinder part of the vessel, and awoke to save his disciples from the yawning waves, had a care for this ship, where his name was adored; and when they arose from their knees, they found, to their amazement, that their ship, which had been driven from her moorings when held by three anchors, was now heading toward the wind, and riding securely, held only by the little kedge!

At midnight the gale abated, but the morning light disclosed a fearful scene. The "neutral ground" was packed with ill-fated vessels piled one upon another in terrible confusion. Some had gone directly upon the rocks, and been dashed in pieces there; and of the three hundred vessels that were riding quietly at anchor the day before, not more than fifty remained unharmed. The rest were either wrecked or more or less injured; four hundred seamen had perished in the gale; and the shore of Gibraltar was strewn with the fragments of wrecked vessels.

But how did the "Farnsworth" escape? She was drifting rapidly on to the rocks, and her two strongest cables and heaviest anchors were gone. How was the vessel saved from impending ruin?

The captain sent out a boat, and got up his anchors; but when he came to heave up his little kedge, he found it almost impossible to raise it. Slowly and wearily they toiled to heave it up, and when it came under the vessel's bow, they saw with wonder that the fluke of the little kedge was hooked into the ring of a huge old Spanish anchor that weighed more than three thousand pounds!

God would not suffer Captain Girdler to go to sea without his little kedge. A large anchor would not answer; it must be a little kedge just large enough to steady a vessel while lying in the stream, and small enough so that the fluke of it would enter the ring of that old Spanish anchor; and it must be fastened to a new cable strong enough to hold the brig amid the fury of the gale. God knew all about it, and he knew just when to shift the wind to bring the kedge where the old anchor was, and so deliver them from death by the very means that seemed to portend a more swift destruction.

Truly God heareth prayer; and those sailors thought so, for the two who had refused to join in worship at the family altar now refused no more, being convinced that God had heard and answered Captain Girdler's prayers.—*Friendly Visitor.*

### A LESSON BY THE WAY.

"OH, why must care and anxiety haunt my footsteps as untiringly as did the harpies of the old Grecian tales those on whom they sought vengeance? All here seem so happy, while my heart is heavy with fear and dread," sighed Lucy Barstow, as she paced the piazza of the summer hotel where she, with her invalid mother, was stopping.

Almost constantly the distressing cough of her afflicted parent fell on her sensitive ears, causing her great

uneasiness and pain. Lucy was an only child, and her affection for her sole remaining parent was so intense that for years her heart had pulsed with joy or sorrow in accordance with her mother's varying physical condition. Now she had just stepped out of the bright parlor, where, in the center of a happy group, sat her new acquaintance, Helen Gray, with her rosy-cheeked mother, both deeply engrossed in a game of logomachy. In contrast, there arose the picture of her pale, delicate mother, who seldom left her room, and never mingled with the guests.

"If mamma was well and strong, like Mrs. Gray, I could enter into the games and frolics with a heart as light as Helen's; but the moment I engage in them, the image of my patient, suffering mother, waiting for my returning footsteps, rises before me and quenches all my enjoyment." So softly soliloquized Lucy, as she continued her walk in the gathering darkness, before joining her mother for the night.

"Where is Mrs. Gray?" inquired Lucy of Helen the next morning, as they met on the piazza.

Tears sprang to Helen's eyes as she replied, "Mamma is sleeping now, but I have had such an anxious night. Lucy, she has long suffered from heart disease, and the attack last night was more severe than usual. Six months ago the physician told me that my dear mother might die at any moment," said Helen, with emotion, "and since then I have lived a double life. Inwardly I am borne down with uncertainty and dread, while outwardly I try to be cheerful and even gay."

"O Helen!" said Lucy, "I did not dream that our experiences were so similar. Only last night I was contrasting your strong, robust mother with mine, and many rebellious thoughts arose at the comparison. It may be that the great Dispenser of circumstances has no favorites, after all, as I have bitterly thought."

"No," said Helen, "all must be made perfect through suffering, and mamma says that God is so kind that, while he sends to each just the right discipline, he so tempers it to each individual condition and temperament, that, bitter as it may be, their trial is less grievous to them than it would be to another. But they must submit to it."

"You say they must submit to it," said Lucy. "I remember that woe is denounced against him who striveth with his Maker."

"Yes," replied her friend, "if we yield to discipline, we shall find that its sole aim is to develop and beautify our characters."

"That is putting pain and trouble in a new light, Helen, and I hope I may never again hinder the work of the Master by resistance, or invite feelings of discontent and rebellion by an unfavorable comparison between my lot and those who appear outwardly more favored. But we must away to our precious invalids, through whose sufferings the great Sculptor seeks to bring out some graceful outline, which, missing from the complete structure of our characters, would destroy its symmetry."—*Christian at Work.*

### NARROW LIVES.

AN obscure life is not of necessity a narrow one. There are aged people, laid aside, by reason of infirmities from taking an active share in the world's work, who still retain their bright, vivid interest in whatever is going on, and who live largely outside of and beyond themselves. There are invalids, seldom able to venture from the seclusion of home, who diffuse a benign and wide-reaching influence, which blesses hearts and strengthens hands in a way that only the Master sees. To most of us come hours when we sit in the shadow, when our defeated plans and broken hopes seem to be strewn like driftwood on the shore of life; and then, perhaps, we despair of such accomplishment as we would honestly desire, such achievement as would be rewarding and successful, in our day and generation. Let us not lose courage. The Master has another measure of success, and judges in a tenderer and truer fashion than we can, of our loss and gain. If our opportunities be few and our privileges limited, we are responsible for what we have, and never for what we have not.

The trouble is that many of us, some in our little retired nooks, and some on our hill-tops of social advantage, are willing and contented to live narrow lives. Selfishness is invariably narrow, and nothing is so subtle as selfishness. The home duties of a wife and mother are her first and nearest duties. They rightly take precedence of others. But there are wives and mothers in all our towns and villages, who are making the daily mistake of so absorbing and concentrating their entire energy in the kitchen and the nursery that they have neither time nor strength left for anything else. Unconsciously, they are growing narrow. They are bringing everything in life to the

rigid rule of an inelastic custom. They test their own and their neighbors' conduct by an arbitrary code, which is good of its kind, but which is not susceptible of the least modification, because their point of view has not varied a hand-breadth in years. Many excellent mothers fail of touching their childrens' lives at the critical moment when youth approaches maturity, from this reason. Their very fidelity to their children's comfort, health, and well-being has prevented their keeping pace, as mothers should, with the mental and spiritual developments going on in their homes. Sons and daughters turn away from the love that has sheltered and brooded over them always, and seek other counsellors, sometimes unsafe and unprincipled ones, because the narrowness of the mother repels them.

It seems to me that there is nothing on earth much more beautiful, attractive, and inspiring, than the picture presented to us by some dear, aged woman, unable to enter with great zeal into the details of any labor, but able to help and cheer those who are bearing the burden, by her sympathy, intelligence, and love. How much the church owes to those older members who can seldom be present in the prayer-meeting, who only now and then are happy in sitting in their pews or going to the communion table, yet who love her solemnities, and pray for her progress. These keep in mind her missionaries and her ministers. These take time to name her wants before God, and plead, with faith unflinching, for his Spirit to abide in her temples. These, with enthusiasm kindled at the divine altar, never despair of the prodigal in the far-away land, but anticipate the hour when he shall return to his Father's house.

It is a narrow life you are living, friend, if in it you care only for your own profit, pleasure, and enrichment. If you cannot put yourself aside for one who sits in the gloom of bereavement, or under the stern pressure of pain, with compassion and consolation, you are narrowing your own power of sympathy. If you cannot deny yourself an hour's ease at your own fireside, a bit of ornament or luxury in your dress, or a little rest in the morning or the night, for love's sake, you are dwarfing your soul's growth in Christ-like gentleness.

Some of us have known girls beautiful, noble, and generous, dowered with wondrous charms of mind and person, and we have seen them entering womanhood as we might have watched a queen at her coronation. They have gone on a few years, the admired and beloved treasures of their own kindred, or the idolized wives of men worthy of them. But, alas for the unfulfilled promise of the imperial blossoming ! These commonplace, vain, and capricious women should not have been the ripened fruit of buds and bloom so fair. It is idle to charge the change upon lack of health, or home care, or any superficial cause. The trouble is deeper. Nobody stands still in this world. Those who do not advance, retrograde ; and the brilliant, fascinating, and elegant girl of twenty, unless she lead a narrow, selfish, and too introspective life, should not remain stationary. She should become the gracious, dignified, and lovable woman of forty ; the saintly, pure, and almost heavenly woman of sixty.

There are those who reverence sorrow as a great educator, and think that grand character is disciplined only by the sharp strokes of adversity. This is but a partial truth. Sorrow is one of the ministers. So is joy. So is faith. So is love. So is bold love. So is prosperity. The peach grows under the sun. The rose takes on its crown of thorns, and emits its sweetest fragrance, under the shadow of trouble. Trouble, rightly accepted, brings forth the noblest fruit of righteousness. Sometimes the gardener hardens and crushes. We are not his son, our Father. We are to be sure that he is our Father, and that, whatever he sends, he sends for our good. As he has placed us in a wide and beautiful world, with something to do for him every day, he has given us eyes to see to it that we live, not near the life, but with the life, with liberal hands, and ever reaching up to him.

—M. E. Sangster

—What a selfish and unfeeling crediting all our ills to Providence! We are unwilling to admit that our own inactivity and negligence have worked out the dire results which we now mourn. We only see the shipwreck of our country, and only hear the wailing of the storm, and in our blindness think that it was an accident and an unskilful crew that brought us up so oft upon the rocks of adversity. We have no hands and no feet. Truly, "Strange are thy ways, O Lord," says the poet, "and thy judgments are thine."—*American Review*.

—Our great [redacted] not in ne [redacted]  
in rising eve [redacted] Goldsmith [redacted]

# Subbally School Department.

"Feed my Lambs." John 21:15.

## HOW TO RUIN BOYS.

BY ELD. E. H. GATES.

THERE is no more effectual way of beginning the ruin of boys than by making home distasteful to them. We fear that many Christian parents will find, when too late, that their course has caused their sons to seek companionship on the streets and in saloons. Make home cheerful for the boys. Let it be the pleasantest place in the world for them. What if it does require some pains? What if there is some extra expense? Are not their souls worth saving? Parents should count the cost before assuming the responsibility of bringing children into the world.

Here are some of the ways by which boys get a distaste for home. In many households there are rooms which are too good to be used by any but visitors, those who have not half the claim on the parent that his child has. When the visitor comes, he is ushered into the best room, given the best chair, and treated with every mark of respect ; when he leaves, the door is sacredly closed, the curtain tightly drawn, and the room left to darkness and silence.

Not so with the boy. When he comes in, he must come in at the back door. He must sit in the back room or kitchen, for fear he will "muss up" something. If he steps on the carpet, he is greeted with, "There, you'll get the carpet all dirty." If he opens the stove it is, "Now you'll set the house afire," or, "Do n't get ashes all over the floor." In short, whichever way he turns, it is, "Look out for that glass," "Do n't tip over that lamp," or "Don't make such a noise," until he gets discouraged and thinks he is good for nothing and always in the way.

Then again at meal time no effort is made to have the table pleasant and attractive. Meals often come on the table in a slipshod manner, and are taken in a dingy back kitchen. The excuse is, "Oh! it is nobody but us. This is good enough for us." Everything desirable is kept for visitors. The children like to have visitors come; for then the table is loaded with good things, and they get sight of the "best room." Why not have the good things every day? Why not treat the dear children as well as you treat strangers?

Then evening comes. Instead of making the home pleasant and attractive for the boys, the father and mother hurry away to their work, perhaps monopolizing the only lamp in the house. The boy, who is starving for love and sympathy, tries to amuse himself, but is often scolded for "always getting in the way." He soon discovers that he is not wanted in the house, and so goes on to the street. Some young friend invites him home. Here he is surrounded by pleasant associates and treated to the best the house affords.

v. Now he makes the discovery that this is more agreeable than home. Can we blame him for repeating such a pleasant experience? When he has taken refuge, he is on dangerous ground. Satan is watching for such. Now the steps to the public party, the theater, the saloon, and to worse places, are taken in easy succession.

Parents, take heed, make home the happiest place in the world for the boys. Do n't let them feel, as I have heard it expressed by young men and boys, "We can go home when we can't go anywhere else." Provide good books and innocent amusements, if necessary,—anything to keep them at home evenings. You say you can't afford such things. You can afford it better than you can afford to have your boys lost. You may not lay up as much money; but you will save yourself many heartaches and sleepless nights over the crooked course made by your boys.

Love your boys more, and let that love be shown in a tangible manner.

*TURN IT AROUND.*

THE *Church Union* recently made the following statement :—

"The Lord Chancellor of England has been a Sunday-school teacher for forty years, and is not ashamed of his occupation now."

A correspondent says :—  
 "This is about as sycophantic as anything I have lately seen. Besides, it is illogical, because the less is assumed to be the greater. Let me turn the paragraph around, and make both logic and common sense of it. A devout Englishman, who has for forty years occupied the distinguished and privileged position of Sunday-school teacher, is not ashamed to own that he is Lord Chancellor."—*Selected.*

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# The Review and Herald.

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

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

## CHANGE OF DISPENSATIONS.

WHAT WAS ABOLISHED AT THE CROSS?

LAST week we called the attention of our readers to the great facts expressed by the Son of God in the last chapter of the Bible, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13. We now wish to notice the work of Christ in the several dispensations, and show what was abolished, and what was not done away, at the change from the Jewish to the Christian age.

That Christ is the only Redeemer of sinners in all the ages of human probation, is a fact that should be often repeated. The plan of redemption is a unit, and in the several stages of its development, Christ's redeeming love and power are manifested. In redemption he is the Alpha and Omega, the first and the last.

The Bible does not set forth three plans by which men may be saved, one for the Patriarchal age, one for the Jewish, and one for the Christian age. The plan of redemption is one plan, with increasing light and glory, from the Patriarchal age to the Jewish, and from the Jewish age to the Christian. And Christ, its author, manifests his pardoning love in the several periods of increasing light, till he, its divine author, shall gloriously finish it in the destruction of sin and sinners, and the eternal redemption of his people. Then the new song of, Worthy is the Lamb will be sung, by the redeemed from all ages and tongues, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. The redeemed from all lands and from all the ages harmonize in the song, ascribing the praise and glory of their salvation to the cleansing, saving power of the blood of Christ.

The comparison of the two ministrations of the divine law, drawn by the apostle in his epistle to the church at Corinth, sets forth the advancing light and glory of the plan of redemption in a forcible manner, as we pass down the ages. The Jewish ministration is called "glorious," the Christian ministration, "rather glorious." 2 Cor. 3:7, 8. The one is said to be "glory," the other doth "exceed in glory." Verse 9. The one "was made glorious," the other had "glory that excelleth." "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." Verses 10, 11.

The light of the moon is glorious; but the light of the sun doth exceed in glory. As the moon shines by a light borrowed from the sun, so the former ministration borrowed its light from the present. And as the moon reflects the light of the sun, and bears no light independent of the sun, so the former dispensation in figure received its light and glory from the present dispensation in fact. The former dispensation was dependent upon the present for its very existence. The two are inseparable. The Jewish and Christian systems are parts of the great, unit plan of redemption.

The apostle illustrates this subject by a shadow and the body that casts the shadow. "The law," he says, "having a shadow of good things to come." Heb. 10:1. Again he says: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath-days, which are a shadow of things to

come; but the body is of Christ." Col. 2:14-17.

It is worthy of special notice that the apostle does not say that Christ alone is the body that casts the shadow. "The body is of Christ," is the phrase used. Christ as a sacrifice for the sinner; Christ as a priest, a mediator, and advocate for the sinner; and the sanctuary of the new covenant, where Christ ministers, Heb. 8:1, 2, cast their shadow back into the Jewish age. The connection between the Jewish and Christian ages is here illustrated by the figure of a body and the shadow which it casts.

As the shadow of Bunker Hill monument cannot exist independent of the monument which casts it, no more could the Jewish system have an existence independent of the Christian system. And as the shadow ends at the foot of the monument, so the shadowy system is lost, or abolished, when the Christian system is reached. The dividing line between the two ages is fixed by the words of the apostle, "nailing it to his cross." It was, therefore, the system of types, or shadows, that was abolished at the point of the change from the Jewish to the Christian age, and not the moral code of ten precepts. Notice the following points:—

1. The figure of blotting out the handwriting of ordinances is an impressive one, and can properly be applied to the book of the law of Moses, in which the shadowy system was written by the hand of Moses. But its application to the moral code engraven in the tables of the law by the finger of God is most absurd.

2. The figure of nailing the book of the law to the cross is indeed forcible; but when applied to the tables of stone on which the law was engraven, the expression loses its fitness and force.

3. Having come down the highway of time, past the cross, out of the system of shadows contained in ordinances, relative to meat-offerings, drink-offerings, feast-days, the new moon and annual sabbaths of that system, the apostle would not have the early church tested and perplexed with those shadows which had passed away.

There were seven annual sabbaths observed by the Hebrews, besides the weekly Sabbath of the Lord. Lev. 23:7, 8, 21, 24, 27, 35, 36. The word "sabbath-days," or "sabbaths," as used by Paul in Col. 2:16, is plural [*sabbatōn*], and can have no reference to the weekly Sabbath of the Lord.

Col. 2:16 is thus rendered in different versions:—

"Let no man therefore judge you in meat, or in drink, or in respect to a festival day, or of the new moon, or of the sabbaths."—*Douay Bible*.

"Wherefore let no one judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of sabbaths."—*Macknight*.

"Let no man therefore judge you in food, or in drink, or in respect to a holy day, or the new moon, or the sabbaths."—*Whiting*.

"Let none therefore judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of sabbath days."—*Wesley*.

"Let no one therefore call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths."—*Wakefield*.

"Let no one therefore disquiet you about food and drink, or about the distinctions of festivals, and new moons, and sabbaths."—*Syriac Testament*.

"Let no one therefore rule You in Food, or in Drink, or in respect of a Festival or of a New moon, or of Sabbaths."—*Emphatic Diaglott*.

"Let no one therefore judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths."—*Darby's Version*.

This fruitful and important subject will be continued next week. J. W.

—Men who think for themselves may not believe quite so much as those do who take what they have from hearsay: but it is apt to be a better quality of faith.

## THE CAUSE AT BATTLE CREEK.

WHEN Seventh-day Adventists were few in numbers, and the cause was young, Battle Creek, Mich., was fixed upon as a central location, where the publishing work could be carried on economically. The rapid growth of this important branch of our work soon made this city an important center to our people. The increase of membership in the church, principally by immigration, has been fully equal to the growth of the work.

The establishment of the Health Institute and the College at Battle Creek has created a demand for physicians, helpers, and teachers from abroad, and has increased the membership of the church and the Sabbath congregation. And there has been a disposition on the part of our people to move to Battle Creek, many of whom may be properly classed with the world's floating population.

The General Conference has taken measures to induce men of means, of mind and consecration, to move to Battle Creek, to help in the several institutions located here, and to give character and stability to the work. Those who moved to Battle Creek for this purpose, came with the best of intentions, and made sacrifices. But the difficulties attending the work, and the constant attacks of the powers of darkness, proved too much for some of them. They did not comprehend the difficulties at this common point of attack, and supposing that almost any one would be equal to the work here, they soon became discouraged and tempted. They failed just where others will probably fail, in taking the work into their own hands without properly counseling with those of experience who had long carried the burdens.

As the publishing work has grown, and the numbers of students at the College, and patients at the Sanitarium, have increased, families, professing to be S. D. Adventists, have moved to Battle Creek, with out invitation, and a portion of them with no other object, apparently, but to receive pecuniary benefit from the institutions located here. We have asked for men and women of God to come to our help at this important post, and have received instead a large number who are a burden to the cause here. The state of things is becoming alarming. The numbers of true men and women who realize our dangers and feel the importance of the work are few. And while these are overwhelmed with care and labor, the unconsecrated and selfish persons who have come to Battle Creek for pleasure and gain, find plenty of time to devise means to wound and weaken the cause of God.

The reader will be better prepared to form an opinion of our difficulties and dangers when we state that our Sabbath congregation, containing a large per cent of those who have moved to Battle Creek for pleasure and gain, will number as many as are present of our brethren and sisters at our annual camp-meetings,—Canada, Maine, Vermont, and Massachusetts. In an article given in *Review and Herald*, Dec. 30, 1873, under the caption, The Cause at Battle Creek, we remarked:—

"Battle Creek having become the center of the operations of the cause, that which affects the cause at the heart of the work affects it more or less everywhere; hence the cause at Battle Creek should move right at head-quarters."

Foreseeing the dangers, and perils of the future to some extent, we have since, in the same article we gave the following warning:—

"For some time we have been in question the policy of setting up a large cause at Battle Creek. Should plans be made relative to a very large school, the enlargement of the Health Institute to accommodate from two to three hundred patients, and the increase of our publishing work, the pressure upon only a few calculating men would be terrible."

That which we greatly feared has since been fulfilled. The cause at Battle Creek has fallen upon us. Many have moved to Battle Creek for selfish



purposes, who will take advantage of the widow, the orphan, the poor generally, and our students, and at the same time lift no burdens. Some of these are a disgrace to the cause. Under the weight of these things, some of the old hands who have been burden-bearers are becoming weak and discouraged. Our institutions call to this point a large number of young people as helpers at the Sanitarium, as workers in this Office, and students at the College; and under the circumstances, with present surroundings, there is a perpetual backsliding from God. Amusements and the follies of youth take the place of devotion to God and his work, and the situation is becoming alarming.

We call for young men and young women to come to Battle Creek as workers and helpers, and there is no want of unconsecrated youth in our midst to link their hands with the world, and lead them away from God, where they become disqualified to fill positions of trust. The work is increasing rapidly, and we need more help, but have not dared to call for others to come to Battle Creek, lest our dear young brethren and sisters who are living sober, consistent, and godly lives at home, should be ruined by coming to this place.

Twenty compositors are wanted at the REVIEW Office, and as many more as apprentices. But they must be men and women of mind, of sound principles and devotion to God. They must be those who will submit to wholesome discipline, and whose course of conduct in the Office and out of it can be directed by the Board of Trustees. We are glad to report some progress in the right direction. An effort is being made to correct existing evils, which effort is being seconded by the reliable men connected with our institutions. At present the principal labor is with those connected with the REVIEW Office. The Trustees have taken their stand, which appears to be working well, and we hope for a better state of things. At a meeting of the Board the 14th, the following preamble and resolution was unanimously adopted, and at a meeting at the Office chapel the morning of the 15th, the spirit of proper subordination and good order seemed to prevail.

"Whereas, There is an increasing tendency, on the part of the young, who are connected with the publishing work, to worldly pleasures and amusements, which are calculated to disqualify them for their work; therefore,

"Resolved, That those, and those only, are invited to hold their positions in the REVIEW AND HERALD Office who choose to have their course of conduct, while in the Office, or out of it, controlled by the Board of Trustees."

It has been a grief to us that while such valuable talent as Elders Stone and McCoy should be called from important positions in old Vermont and from the flourishing State of Iowa, there should be such a state of things at Battle Creek as to warrant no better results. Eld. Stone, or a man of ability to fill his place, is needed in Vermont; and Eld. McCoy was urged to leave Iowa, while President of that Conference, to come to our help at Battle Creek. Our good brethren in Iowa feel the loss of his absence. May God help us in our reformatory efforts here, and may he raise us up faithful helpers at this important post of duty, outside of the ministry, so that these efficient ministers may join the feeble ranks of the S. D. Adventist ministry in proclaiming the last message of mercy to a sinful world. J. W.

#### THE BLAKEST THING YET.

In the REVIEW of Oct. 27, 1880, appears an article that we should not notice but for the fact that that paper has made an attempt to give it prominence and respectability by laying it before its seven thousand readers. It is from the pen of A. N. Seymour, entitled, "Is Sunday a Sabbath?" and is simply a ventilation of his ignorance on the Greek of Matt. 28:1 and parallel passages.

Mr. S. has by some means ascertained that the Greek word *sabbaton* means Sabbath, and that this

word occurs in the passages referred to. If he would look into any lexicon, he would find that *Sabbaton* also means week; and if he knew anything about the construction of the language, he would not fail to know that it could have no other meaning in these passages. The learned translators of our Bible have rendered it week, as in Matt. 28:1, and the remaining seven texts where the first day of the week is mentioned. See this matter fully explained in the little tract entitled, "*Sabbaton*," issued at this Office.

Because the Sabbath marks off each week, the Talmudists came to apply the term to the whole interval from one Sabbath to another, designating the particular day of the week by numerals; as, the first day of the Sabbath, the second day of the Sabbath, etc. The same idiom was adopted by the Greeks; and hence we have the expression "*mian ton sabbaton*," meaning "first (day, understood) of the week." See the Greek lexicons of Robinson, Liddell and Scott, Greenfield, Parkhurst, or any other respectable authority.

But Mr. S. betrays his ignorance of these facts, or presumes upon the ignorance of his readers, by claiming that *sabbaton* in the expressions referred to means a Sabbath, and is applied to the first day of the week, thus designating that day as a Sabbath.

As our readers are well aware, there are but eight texts in which the first day of the week is mentioned; namely, Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. But Mr. S. claims nine instances, because he finds the word "*sabbaton*" in Luke 18:12. This is one of those ludicrous blunders to which persons in his circumstances are liable. The passage is a record of the words of the proud Pharisee, reading as follows: "I fast twice in the week," Greek, "*dis tou sabbaton*." *Sabbaton*, says S., here means Sunday, the Lord's day; for he reckons this texts with the others; hence we have the wonderful spectacle of a Pharisee fasting twice a day! which would simply be, of course, between meals!

But the most obtuse portion of the article remains to be noticed. He says: "Did Christ make use of the word *sabbaton* nine times? He did. Then it is commanded." In this assertion he refers to the nine instances of the occurrence of the word *sabbaton* in the New Testament above referred to; but what are these? Simply a record by the apostles written from ten to sixty years after Christ had ascended to Heaven; not giving the words of Christ at all, but only stating historical facts. Yet, says S., Christ made use of the word "*sabbaton*," referring to these instances, nine times! A man who possesses no greater power of discrimination than this, or if he does possess it, will insult the common sense of his readers by making such an assertion, could expect nothing less than that his effort would be dismissed with the contempt which it deserves.

#### THE COMING QUESTION.

THE New York *Atlas* of Oct. 16, 1880, contains an article headed, "Sunday or Sabbath," in which we find some statements quite significant as showing the tendency of the public mind on the Sunday question, and the basis of the agitation which is to bring it to public notice. After speaking of the fact that many corporations and institutions so manage their business that they leave their employes no day of rest at all, it says:—

"The truth is that the time has come for a thorough examination of this Sunday question, not simply from the standpoint of the church-members, but from that of the hard-working and laboring classes, and the statutes of the commonwealth."

The rights of the laboring classes are to be urged as one reason why Sunday laws should be enforced. We quote again:—

"Have workingmen any rights that employers are bound to respect? Thousands of respectable men besides those who belong to the churches, are obliged to

violate their moral principles as well as religious duties in order to retain their places. We ask consideration for them, and from them, for we intend to ventilate this Sunday question through and through, in all its aspects. We shall not shrink from a radical investigation of the causes assigned for maintaining two days of rest, when, according to those who believe in the divine origin of the day, but one Sabbath, or rest, was appointed. There can be no doubt that the observance of one day in seven is in accordance with the necessities of man's nature as a complex being, and that rest for the mind as well as the body is essential to his welfare."

The *Atlas*, in the foregoing, shows itself to be very much in earnest, but still more so in the following challenge to the clergy:—

"We have been very much surprised that the clergy, who have been so frequently challenged to the contest by the Sunday daily papers, have not universally taken up the question and endeavored to settle it satisfactorily. The *Sun* has been especially emphatic in defying the clergy to show that there is any demand in Scripture to hallow the first day of the week, and, although it does admit that there is a divine command to rest on the seventh day, it manages to keep its employes at work all days. We again respectfully offer to the clergy the use of the *Atlas* for short, logical arguments on this important subject, not from a sectarian standpoint, but from that of the beneficial effects and results of the day of rest to individuals and to society; also any brief and compressed articles concerning the origin, use, and authority for the change from the seventh to the first day. If there be no clear, direct commands to that effect, it may be a question for consideration whether the Jewish Sabbath from 6 P. M. to 6 P. M. would not be far better adapted to the requirements of modern society than the artificial time now kept from midnight to midnight. Let us have light on this important subject, for the sake of those who require rest from toil and drudgery."

The law of the Sabbath is indeed written, not only in the decalogue, but in man's physical nature. One day of rest in seven is essential, as above stated, to man's highest welfare, and there is a radical mistake somewhere in the maintenance of two days of rest when God appointed but one. The claim of the *Sun* will be found to be correct, that there is neither command, example, nor logical inference to be found in the Scriptures for hallowing the first day of the week. Here is the weakness of the Sunday movement from a religious point of view, and the reason why of late so many seem inclined to change it to a national institution, upheld and enforced by the secular arm alone.

The command for the observance of the seventh day is still in force. For the change from the seventh to the first, there is no authority. Would all Christians unite upon the Sabbath of the Bible, a moral power could be developed on this question which would insure to all their rights and their privileges. But there is a prejudice against the Sabbath, falsely called Jewish, which will prove an effectual barrier to such a result; and the methods by which the Sunday people hope to achieve their purpose can end only in disaster.

—The *Northern Christian Advocate* puts a practical truth in this practical setting: "Lukewarmness begins precisely where one's spiritual aspirations yield to the touch of torpor. Absorption in study, business or domestic cares, carelessness in devotion and Scripture reading, self-indulgence in acts not intentionally wicked, but which tend to dampen spiritual ardor, physical lassitude unresisted by will-force, or disturbance of faith by strong temptations, may be the source of the first chill given to one's spiritual fervor. Whatever the cause, it is important to note that the point of danger is just where one's breathing after conscious communion with God is remitted. And he who is fixed in purpose not to shrink into lukewarmness must fight the battle at that critical point. To win there is to risk the loss of all."

## Our Tract Societies.

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

### DROPPING A SEED.

The land was still; the skies were gray with weeping;  
Into the soft brown earth the seed she cast;  
Oh, soon, she cried, will come the time of reaping,  
The golden time when clouds and tears are past!  
There came a whisper through the autumn haze,  
"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming  
Of sunlight stealing through the cloudy lift;  
Hour after hour she lingers, idly dreaming,  
To see the rain fall, and the dead leaves drift;  
Oh, for some small green sign of life! she prays;  
Have I not watched and waited "many days"?

At early morning, chilled and sad, she hearkens  
To stormy winds that through the poplars blow;  
Far over hill and plain the heaven darkens,  
Her field is covered with a shroud of snow:  
Ah, Lord! she sighs, are these thy loving ways?  
He answers, "Spake I not of many days"?

The snowdrop blooms; the purple violet glistens  
On banks of moss that take the sparkling showers;  
Half-cheered, half-doubting yet, she strays and listens  
To finches singing to the shy young flowers;  
A little longer still his love delays  
The promised blessing—"after many days."

O happy world! she cries, the sun is shining!  
Above the soil I see the springing green;  
I could not trust his word without repining,  
I could not wait in peace for things unseen:  
Forgive me, Lord, my soul is full of praise;  
My doubting heart prolonged thy "many days."

—Youth's Companion.

### SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 19.

ALTHOUGH we have come, in these articles, to the close of Mr. Judson's eventful life, there are some detached incidents in connection with his missionary work, found mostly in the writings of Mrs. Emily C. Judson, which, as they seem to exemplify correct principles in missionary labor, it may be well to notice.

Mr. Judson was remarkable for the directness and simplicity with which he conducted both his ministerial and personal labor. As soon as he had sufficiently acquired the language of Burmah, he commenced his work as a preacher of the gospel by telling every one whom he met that Christ had died for him, and now offered to him eternal life. He built a zayat by the wayside, and proclaimed these truths to every passer-by. No one, for a time, paid any attention to his message; but Christ had commanded him to preach the gospel to every creature, and therefore he continued preaching. The more discouraging his prospects became, the more he fasted and prayed for the coming of the Holy Spirit. He did not faint, and in due time he reaped the fruit of his labor.

In time he became a most eloquent preacher in the Burman language. The following is from a letter written by one who heard him preach in this tongue:—

"The first Sabbath after our arrival, we were privileged to hear the man whose praise is in all our American churches. True, he preached in Burman; but though I did not know the meaning of a single sentence he uttered, still my attention was never more closely riveted on any sermon I ever heard. Were I to fix upon any one characteristic of the preacher which, perhaps, more than any other, rendered his discourse interesting and impressive, I should say it was earnestness of manner. It was impossible for any one to escape the conviction that his whole soul was in the work. Every tone, every look, every sentence, spoke out in the most emphatic language, to tell us that the man was seriously in earnest, and himself believed the truths he uttered. But what contributed not a little to the interest of the occasion, was the appearance of the assembly. Every hearer sat motionless, every eye was fixed immovably upon the preacher, and every countenance seemed to change with every varied expression of sentiment; now beaming forth joy, as though some joyous news from the other world had just reached them, which before had never gladdened their hearts; now depicting a feeling of anxiety, as though their all, or that of their friends, was at stake; and next a deep solemnity, as though standing before their final Judge."

On the same point Mrs. Judson says:—

"He did not previously plan his sermons, but disentangled and sifted the text, making himself familiar with all its bearings, and possible as well as obvious applications. The topics chosen were adapted to the congregation before him; and before I understood the language, I used to take great interest in ascertaining, by his manner and the faces of his auditors, the peculiar train of thought which he had followed out. He preached with great fervor and earnestness; but besides this, there was

a touching simplicity in the matter and language. His figures were drawn from immediately surrounding objects. Of these he made great use. He often remarked that Christ was the model preacher, and that he never preached great sermons."

The following incident will illustrate the manner in which he engaged in the more personal part of his labor. A native Christian woman was at one time about to engage in something which Mr. Judson considered not conducive to her spiritual good. He sent for her, and remonstrated; but she would not give up her darling project. "Look here!" said he, eagerly snatching a ruler from the table, and tracing a not very straight line on the floor, "here is where you have been walking. You have made a crooked track, to be sure—out of the path half of the time; but then you have kept near it, and not taken to new roads; and you have—not as much as you might have done, mind, but still to a certain extent—grown in grace; and now, with all this growth upon your heart and head, in the maturity of your years, with ripened understanding and an every-day sense of the goodness of God, here,"—bringing down the ruler with emphasis to indicate a certain position—"here you stand. You know where this path leads. You know what is before you,—some struggles, some sorrows, and finally eternal life and a crown of glory. But to the left, branches off another very pleasant road, and along the air floats, rather temptingly, a pretty bauble. You do not mean to leave the path you have walked in fifteen years—fifteen long years—altogether; you only want to step aside and catch the bauble, and you think you will come back again; but you never will. Woman, think! Dare you deliberately leave this strait and narrow way, drawn by the Saviour's finger, and go away for one moment into that of your enemy? Will you? Will you? WILL YOU?"

"I was sobbing so," said the woman, "that I could not speak a word; but he knew, as he always did, what I meant, for he knelt down, and prayed that God would preserve me in my determination. I have made a great many crooked tracks since," she added, tearfully; "but whenever I am unusually tempted, I see the teacher as he looked that day, bending over in his chair, the ruler placed on the floor to represent me, his finger pointing along the path of eternal life, his eye looking so strangely over his shoulder, and that terrible 'Will you?' coming from his lips as though it were the voice of God; and I pray just as Peter did, for I am frightened."

One of the native assistants, speaking of Mr. Judson's knowledge of Burmese character, said that it was particularly impossible to conceal a sin from him; and while a culprit was exulting in fancied security, he would suddenly find an eye fixed upon him that was fearfully irresistible, and would be obliged, in spite of himself, to go to the teacher and confess. He also said Mr. Judson never accused except upon an absolute certainty, never insinuated a suspicion, and never placed any reliance on mere hearsay. He always interrupted any communication of one Christian against another with, "Have you told him his fault between you and him alone?" "He knew us," this native testified, "through and through. If we had done anything amiss, he called us pleasantly, talked so,"—taking up a toy, by way of illustration, and passing his finger gently around the rim,—“talked, and talked, and talked, till suddenly, before we knew it, he pounced upon us there,”—striking his finger violently on the center of the toy,—“and held us breathless till we had told him everything. Ah, no one will ever know us poor Burmans so again,” added the old man, mournfully.

M. L. H.

### TO DIST. NO. 4, NEW YORK.

DEAR BRETHREN AND SISTERS: Let me remind you that the investigative Judgment is in progress, and that soon our cases will come in review before that tribunal. Are we ready? If not, what is the reason of our backwardness? Surely there must be a cause. Some will say, "We have no minister to preach to us regularly." We know that is so, but it cannot be helped. The harvest is great, and the laborers are few. Our preachers must go out to give this glorious message to others who sit in darkness. But we have something that is designed to take the place of the living preacher; viz., the REVIEW. It comes every week, laden with living, present, gospel truth, such as no other people at the present time have. Are we receiving the benefit of this means of grace? I heard one faithful brother say, referring to the REVIEW, "It is impossible to backslide with such a good paper as we have." And I have noticed, and I believe as a general rule it will hold good, that where the REVIEW is not taken and read, there is backwardness, and coldness, and murmuring.

It is true that reading the REVIEW will not save us; but are we discouraged? There are always words of good cheer from some tried soldier in the cause. Are we troubled over some text? How often do we find our questions answered and our objections removed by the REVIEW. And how often do we find persons murmuring about some "broader plans" or "The Dime Tabernacle," who have heard about them by their neighbors, when if they had read the REVIEW, they would have seen the necessity of these things.

Then there is the tithing system. Many of the objections that have been brought against this system have been fully and satisfactorily explained. Brethren, how many in Dist. No. 4 are paying the Lord his tithes? According to statistics, they are very few. Said one brother, a Sabbath-keeper, though not a church-member, "This church has not paid a cent a sermon for all that has been preached to it since it was organized." I am glad this is not true of our churches generally. But delinquent churches are the ones that are always in trouble, and always complaining about having no preaching. Many of us formerly paid from five to thirty dollars a year for the indulgence of useless habits like the use of coffee, tea, tobacco, and alcohol; but now we feel too poor to render unto the Lord his due. God has promised a blessing on those who will bring their tithes into his store-house. I believe it. The Lord means just what he says, and says what he means. Had we fulfilled the conditions on our part, the "peace that floweth like a river" would now be ours. Please read Mal. 3:8-12; Luke 6:38.

A living Christian will be a working one. "A living church will be a working church." Stagnant water soon becomes corrupt. If we have nothing invested in God's cause, we shall have but little interest in it. "Lay up for yourselves treasures in Heaven," says our blessed Master. This does not mean prayers and thanks, brethren; but it means that we should use the "mammon of unrighteousness" to the glory of God, that we may not be found wanting in the day of his anger. Please read Luke 12:15-21, and 16:9-13.

Our district owes the State T. and M. society about eighty dollars on periodicals. Many of our brethren owe for periodicals they have had one or two years. It should not be so. The REVIEW, Good Health, and the Instructor should be in every family, and all dues on periodicals should be paid each quarter. This will relieve the State society and also the office of publication.

And then, how many of us are engaged in the T. and M. work? In Dist. No. 4 there are one hundred thousand souls to be saved or lost. They must be warned, and the solemn responsibility of warning them rests upon us, not as a people merely, but as individuals. We can all do something here. If we have not time to distribute tracts, we can furnish means to purchase them, and encourage others to work. This message must go by sacrifice and toil. If we refuse, the Lord will raise up others who will do his bidding.

Dear brethren and sisters, why not act in harmony with the great work? The H. and T. work, the T. and M. work, the tithing system, are all crosses; but a crown lies at the end of the race, if we only continue faithful. Let us carry out some of our good resolutions by living near to God. Let us show the world that we believe what we profess. May God bless you all, and assuredly he will if the conditions on your part are fulfilled. Can we now claim his blessing? If not, why not?

M. C. WILCOX.

### VERMONT T. AND M. SOCIETY.

THE ninth annual meeting of the Vermont Tract and Missionary Society was held in connection with the camp-meeting at Morrisville, Sept. 2-7. The first meeting was held Sept. 3, at 4 p. m. Prayer was offered by the President, Eld. A. S. Hutchins. Minutes of the last annual meeting read and approved.

Remarks were made by J. E. White, after which the President announced the following committees: On Nominations, C. P. Whitford, H. W. Pierce, and C. F. Worthen; on Resolutions, A. C. Bourdeau, H. Peebles, and J. E. White.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 6, 7 P. M.—Prayer by Eld. Hutchins. The report for the year ending July 1 was then read as follows:—

No. of members,	243
" " added during the year,	10
Whole number of reports returned,	207
No. of families visited,	287
" " letters written,	552
" " subscriptions obtained for periodicals,	164
" " pages, tracts and pamphlets loaned and given away,	90,121
" " Periodicals distributed,	7,702
Received on membership, sales, donations, and periodicals,	\$503.87

The Committee on Nominations presented the following-named persons as officers of the society for the coming year:—

For President, Eld. A. S. Hutchins, Irasburg, Orleans Co.; Vice-president, O. P. Whitford, Berkshire, Franklin Co.; Secretary, T. H. Purdon, Middlebury, Addison Co. Directors: Dist. No. 1, H. W. Pierce, Bordoville, Franklin Co.; No. 2, G. W. Page, Brownington, Orleans Co.; No. 3, Geo. J. Powell, Eden Mills, Lamoille Co.; No. 4, Charles K. Drury, Essex Junction, Chittenden Co.; No. 5, Daniel Wilcox, Jamaica, Windham Co.; No. 6, M. A. Green, Plymouth Union, Windsor Co.

The following resolutions were adopted:—

*Whereas*, We regard with increasing interest the workings of the tract and missionary society, and realize that far more can be accomplished by our members within the limits of this Conference than has been done in the past; therefore,

*Resolved*, That we engage in the T. and M. work with renewed and increasing zeal and earnestness.

*Resolved*, That all the workers and officers in our society be recommended to promptly make the regular quarterly reports required by the Constitution.

Adjourned sine die. A. S. HUTCHINS, Pres.  
T. H. PURDON, Sec.

### MINNESOTA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	71	51	116	101	90	19	6503	1765	11	\$58.11	
2	99	4	4	3	7	3	500	7	35	7.35	
3	82	9	19	48	25	25	4626	323	1	50.88	
4	90	38	9	53	42	15	3886	737	42	35.88	
5	51	35	7	37	25	18	5064	515	4	37.73	
6	12	6	4	9	9	3	1356	56	6	25	
7	68	26	1	15	122	34	6011	1252	38	33.33	
8	18	9	1	20	18	9	1210	277	14	15	
9	30	12	7	12	1	10	5409	230	11	11.00	
10	...	...	...	...	...	...	...	...	...	53.89	
Total	521	190	15	285	441	359	34565	5254	58	\$312.57	

\* Agents.

NOTE.—Cash received on donations and for membership, \$42.35; on sales, \$102.92; on periodicals, \$167.30. The Wells, Mankato, Mansfield, Tenhassen, and Grand Meadow churches failed to report.

NETTIE G. WHITE, Sec.

### NEW ENGLAND T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	68	10	1	7	48	34	4341	523	...	\$26.80	
2	89	42	2	53	308	18	28458	3937	187	195.98	
3	47	36	2	8	45	27	2577	347	7	46.91	
4	44	33	5	110	52	3	4529	901	...	4.26	
5	23	15	1	39	40	48	4741	602	31	17.30	
6	24	14	10	30	54	10	6985	305	...	23.73	
7	96	47	1	37	172	171	31442	1810	108	119.08	
8	21	12	...	10	14	18	5123	216	11	32.60	
Total	402	204	8	189	1018	663	83146	8641	339	\$466.66	

NOTE.—Whole amount received on donations and for membership \$142.10; on sales, \$319.94; on periodicals, \$300.33.

ELIZA THAYER, Sec.

### ILLINOIS T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

No. of members,	414
" " reports returned,	178
" " members added,	8
" " families visited,	674
" " letters written,	726
" " subscribers obtained,	64
" " pages tracts and pamphlets distributed,	76,772
" " periodicals distributed,	3,546
" " Annals	132

#### FINANCIAL REPORT.

Rec'd on donations and membership,	\$75.30
" " sales,	104.55
" " periodicals,	173.57
Total,	\$353.42

No reports have been received from Dists. No. 1, 4, 10, and 11. The Greenup, Watseka, and Du Quoin churches also failed to report. Those districts which have reported, show an increase of interest, and a very encouraging degree of activity.

LIZZIE S. CAMPBELL, Sec.

### OHIO T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	51	32	...	35	10	25	14354	388	23	\$92.29	
2	58	28	...	92	49	10	11598	730	56	32.92	
3	19	5	...	75	15	13	11810	110	...	47.00	
4	98	36	...	296	74	30	14374	539	76	92.61	
5	103	39	1	80	18	11	13069	740	...	175.68	
Total	329	138	2	503	157	76	66105	2516	155	\$501.30	

NOTE.—Of the cash received, \$78.83 was on donations and membership, \$225.91 on book sales, and \$196.56 for periodicals. Received on other funds, \$15.45. The above report includes five districts. No. 6 failed to report.

IDA SHARPE, Sec.

### NEW YORK T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	66	3	...	10	6	20	3764	415	...	\$64.52	
2	53	15	...	15	1	20	9932	255	...	35.00	
3	41	3	...	12	7	10	2332	141	...	18.75	
4	77	32	1	59	23	18	16980	504	9	57.32	
5	11	3	...	28	...	24	230	131	...	26.28	
6	45	...	1	35	3	24	1984	124	3	20.02	
7	44	20	...	162	10	1	2492	379	...	31.74	
8	59	15	...	37	9	44	10732	990	130	53.11	
9	33	8	1	25	10	30	15780	134	...	19.62	
10	11	11	...	75	20	6	16204	255	73	160.34	
Total	439	123	0	274	141	210	80430	3384	215	\$590.90	

\* Dismissed. † 10 letters received. ‡ Ministers and Agents.  
§ General Agent.

NOTE.—Cash received on donations and for membership, \$169.45; sales, \$195.07; periodicals, \$226.47. Besides the amount reported above, there has been received on the French paper, \$17.25; on British Mission, \$10.00; on reserve fund, \$35.00; on Dime Tabernacle, \$21.20. Total receipts during quarter, \$674.44.

ADDIE BOWEN, Sec.

### TEXAS T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING SEPT. 30, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	57	34	2	20	58	40	67	12625	362	11	\$31.20
2	65	33	1	14	173	28	23	7300	686	23	34.85
3	31	12	...	1	16	10	11	10078	59	55	6.84
Total	153	79	3	35	247	78	80	30003	1107	89	\$72.89

NOTE.—Of the cash reported, \$20.50 was received on donations and membership, \$4.70 on sales, and \$47.69 on periodicals.

Our report is not very flattering, but we hope that improvement will mark our future course. If all could remember that "lost opportunities never return," greater and more earnest efforts would be made to spread a knowledge of the truth.

KITTIE MCKISICK, Sec.

### NORTH PACIFIC T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	...	2	...	10	...	2	9441	296	...	\$3.10	
2	...	18	...	40	60	35	19028	294	164	...	3.60
3	19	1	...	3	122	10	2082	124	...	...	44.10
Total	19	38	100	256	45	57	33867	948	164	\$50.80	

\* Agents.

NOTE.—This report does not give a fair showing of what has been done in this Conference; for not more than one-fourth of the members have reported, and since the division of the Conference, our tract society has not fairly got to work. We hope the quarter on which we have just entered will give a better showing.

MRS. A. P. VAN HORN, Sec.

### UPPER COLUMBIA T. AND M. SOCIETY.

The first quarterly meeting of this society was held in the Seventh-day Adventist house of worship at Dayton, W. T., at 9 o'clock A. M., Oct. 24, 1880. The President

in the chair. Prayer was offered by Eld. A. T. Jones. Minutes of the organization meeting were read and approved.

A. T. Jones, M. O. Beck, and E. Hopkins were chosen as a Committee on Nominations.

The report of labor done during last quarter was read as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	31	10	2	71	41	10	11	4831	161	...	\$17.65
2	31	18	4	6	11	6	11	9942	212	...	12.65
3	39	25	12	3	31	18	8	5829	273	...	38.00
4	2	2	...	36	...	10	208	57	...	...	27.80
Total	103	55	18	125	119	34	40	20810	703	38	\$96.10

\* Agents.

NOTE.—Cash received on membership and donations, \$25.75; on sales, \$26.70; on periodicals, \$44.25; on other funds, \$70.00.

The librarian of the Pataha society, together with other members of the meeting, made interesting remarks, expressing confidence and hope.

Eld. Jones read the following resolutions:—

*Resolved*, That gratitude is due to the Lord for the prosperity which has attended the Upper Columbia T. and M. Society since its organization.

*Whereas*, The tract and missionary work is regarded by us as the most important part of the message; therefore,

*Resolved*, That we will endeavor to increase our facilities by employing additional agents and colporters.

*Whereas*, The failure of any one member to report, places the society in a false light in the State Secretary's published report; therefore,

*Resolved*, That we hereby renew our earnest request that the members all faithfully report their labors.

*Resolved*, That we recommend the local societies to carry out, as far as practicable, the resolutions of the annual meeting in reference to organizing V. M. societies.

These were separately adopted, after an interesting discussion.

The Secretary presented the following statement, showing the financial standing of the society:—

#### TREASURER'S REPORT.

U. C. T. and M. Society,	Cr.
By amount due from districts,	\$71.80
" " " agents,	67.71
" " " on pledges to reserve fund,	221.50
" cash on hand,	167.86
Total,	\$528.87

To amount due Offices, Dr. | \$238.91 |

 Balance in favor of society, | \$289.46 |

The above figures include periodical account both in debit and credit.

Meeting adjourned. G. W. COLCORD, Pres.

MRS. G. W. COLCORD, Sec.

### KENTUCKY T. AND M. SOCIETY.

The first meeting of the annual session of the Kentucky T. and M. Society was held on the camp-ground at Rio, at 10 A. M., Oct. 28, 1880. The Secretary's report was called for, and the following, showing the labor performed, and the financial standing of the society, was given:—

No. of members,	31
" " reports returned,	52
" " members added,	4
" " families visited,	24
" " letters written,	77
" " Signs taken in clubs,	29
" " subscribers obtained for periodicals,	25
" " pages of tracts and pamphlets distributed,	18,095
" " periodicals distributed,	1,628
" " Annals sold and given away,	130
Cash received on tract fund and periodicals,	\$162.58
" " from new members,	\$2.20
" " on donations,	51.75
" " sales,	66.58
" " periodicals,	42.05
Total,	\$162.58

The Treasurer's report for the year is as follows:—

Received on account during the year,	\$257.33
Paid REVIEW AND HERALD,	\$203.63
" Signs Office,	18.65
" on general expenses,	8.80
Cash to balance,	26.25
Total,	\$257.33



The following is the financial standing of the society to date:—

Due from districts on T. and M. account,	\$38 37	
“ “ “ periodicals,	22 55	
“ “ ministers,	11 39	
“ “ Tennessee T. and M. Society,	86 55	
“ “ Kentucky Conference,	8 07	
“ “ districts on pledges,	143.25	
Cash on hand,	26 25	
Total,		\$331 48
The society owes REVIEW AND HERALD,	\$258 93	
“ “ “ Signs Office,	13.28	
Total,		\$272 21
Total assets after debts are paid,	59 22	
Value of publications in State Depository,	190 52	

The report, which was a summary of labor done during the past nine months, was approved; and the members were so well satisfied with the workings of the society, that by a rising vote they unanimously re-elected each of the officers for another year.

The President, having been authorized by vote to appoint a Committee on Resolutions, announced the following: R. G. Garrett, R. M. J. Pound, and Bettie Coombs. Adjourned to call of Chair.

SECOND MEETING, 7 P. M., OCT. 31.—After the opening exercises, a committee was appointed to district the State. This committee reported, recommending that the local societies of Elizabethtown, Seatonville, and Cross Roads constitute Dist. No. 1; and Rio, Bear Wallow, and Summer Shade, Dist. No. 2. S. Osborn, Shepherdville, Bullitt Co., was elected director of Dist. No. 1; and G. Branstetter, Summer Shade, of Dist. No. 2.

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

Resolved, 1. That we are thankful for the new system of book-keeping which we have been enabled to carry out during the past nine months.

Resolved, 2. That we will take a deeper interest in the T. and M. work in the future than we have done in the past.

Resolved, 3. That we request every member of this Conference, as far as possible, to join the T. and M. society.

Whereas, In the past we have found it difficult to get our few members to report quarterly; therefore,

Resolved, 4. That any one belonging to our society, who shall neglect to report for three consecutive quarters, shall be considered worthy of censure.

Adjourned sine die.

J. B. FORREST, Pres.

BETTIE COOMBS, Sec.

### WHY DO I RECEIVE SO LITTLE?

RAY PALMER, D. D., devotes a recent article to the consideration of the question, “Why do I receive so little?” The following paragraph is the concluding portion of his answer:—

Character must be formed under the natural laws of mind. The Holy Ghost, both in renewing and sanctifying, works in and through these laws and in perfect harmony with them. He neither overbears nor disregards one of them. He sanctifies more or less rapidly in proportion as he finds the intellect, the conscience, the affections, and the will in a condition, by their normal and healthful action, to admit his grace. For this reason it is that he gives what one prays for to a great extent indirectly, by putting the soul under appropriate disciplines. You ask for rest; and he sets you to wrestle with crosses and to contend against temptations till, emptied of self-sufficiency and taught that there is no rest in created good, you can feel that in him alone is your true rest. You want strength which shall enable you to rise above the depressing influence of the friction and burdens and griefs which life inevitably brings; and by leading you into straits and perhaps deep sorrows, and letting you there taste the sweetness of his sympathy and the comforts of his manifested love, he teaches you the riches of his loving-kindness, inspires your soul with a larger and firmer faith, and so prepares it to open itself to receive the still more precious spiritual succors which he is ready to bestow. You desire and pray for those higher and more satisfying views of Christ and heavenly things, and those exalted seasons of holy joy in God and of immediate communion with him, which the most eminent saints have known; and in the very yearnings and heartaches by which you aspire to these and strive to reach them, you find the increase of devout affection and the hungering and thirsting after righteousness which best prepare you to be filled. All this is according to the word of Christ, that unto him that hath, shall more be given and he shall have abundance. In proportion to the faithful use of the grace already possessed will be the capacity of receiving more and the actual bestowment of more, up to the literal and complete fulfillment of the promises. Have I now sufficiently answered for the present the question proposed?

### “THERE REMAINETH A REST.”

WHEN life's sorrows 'round me gather,  
When my heart is dumb with woe,  
When the chast'ning rod is o'er me,  
And I faint beneath the blow,  
How my soul with eager longing  
Seeks the goodly land and blest,  
“Where the wicked cease from troubling,  
And the weary are at rest.”

When the skies are black and low'ring,  
Angry waters 'round me roar,  
And the sands beneath are crumbling  
From my weary feet, and sore,  
Still my straining eyes are looking  
Far beyond the billow's crest,  
“Where the wicked cease from troubling,  
And the weary are at rest.”

When the flowers of hope are faded,  
Chilled and dead before they're blown,  
Fruits of pleasure turned to ashes  
Ere their joys are felt or known,  
To my soul there comes sweet comfort:  
“Peace, be still! He knoweth best.  
Soon the wicked cease from troubling,  
And the weary are at rest.”

If, perchance, there comes the anguish—  
Comes the shroud, the pall, the bier—  
Tired hands shall then be folded  
O'er the heart then closed to fear,  
And my head shall sink in slumber,  
Sweetly sleep on Jesus' breast,  
“There the wicked cease from troubling,  
And the weary are at rest.”

—Dr. B. F. W. Urban.

## 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

### VERMONT.

Cabot, Oct. 30.—I was thankful for the privilege of meeting with the brethren and sisters here. Perhaps no church in the State has met so much opposition from without as has this; but if their faith in the truth remains unshaken, and they are united in heart, they may grow in grace and in power to prevail with the Lord of hosts. These brethren reside in several towns, and their number has been somewhat reduced; but we hope for brighter days for the Cabot church. The church at Thessalonica endured great persecution, but to them Paul could write: “Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.” And again: “But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.” A. S. HUTCHINS.

### MINNESOTA.

Labor among the Churches.—Since my last report, I have visited the churches at Lower Agency and Granite Falls. At both places we celebrated the ordinances, and realized the blessing of God. At the last-named place, I spoke several times to those not of our faith, once in the court-house and the other times in the country. Some who had before been enemies to the truth, expressed a desire to hear.

Yesterday I came to Carver. Two Swedish sisters live here, and a large part of the village is of that nationality. Last evening about twenty persons came together in a private house, and the Lord gave me freedom in addressing them. To-morrow night I am promised the use of the Methodist church. Will the children of God remember us in their prayers? L. JOHNSON.

Nov. 10.

### WISCONSIN.

Wood's Corners, Nov. 6.—After leaving Durand, I went to Wood's Corners, three miles distant, and held twenty-nine meetings in a school-house. The interest was good throughout. Four embraced the truth, and others are convinced. Three of these, and two who embraced the truth while we were at Durand, united with the church at Burnside, making six in all who have united with that church; and there are five others who keep the Sabbath, and will probably join them before long.

Prejudice was removed, and we gained many warm friends. Brethren, pray for the upbuilding of the cause in this place. T. B. SNOW.

Labor among the Churches.—From Battle Creek I went to Chicago, where I held nine meetings. Quite a number of outsiders attended, and the Lord helped our infirmities, as he came near to us by his Holy Spirit. The brethren and sisters in this place and in other places where I have been, are very anxious to see me, and very willing to receive instruction from the word of God. And it is also a source of encouragement and joy to me

to be permitted once more to meet and to worship with those dear souls who received the love of the truth through my feeble efforts, and with whom I have often been assembled in the house of God for prayer and praise. Some are missing. They have returned to our mother earth, and will slumber quietly till the Lifegiver comes. Others have stepped into their places, and still the work goes on.

I preached three times in Racine, Wis., and five times in Raymond. The Lord blessed his word to many hearts, and I have reason to believe that it will not return void. Nov. 1, I came to Oakland, where I formerly resided. I sold our home, and received another smaller house and lot in the bargain, which will furnish a good home for my wife's aged mother, who was left here alone.

We had seven meetings in this place. A goodly number of brethren and sisters came in from Little Prairie, Johnstown, Milton, Oxbow, and other places, and we were encouraged together in the Lord. We are trying in each place to get into a closer union with our Saviour and to work in harmony with our American brethren, that we may all be likeminded, having the same love, being of one accord, of one mind.

J. G. MATTESON.

Pt. Howard, Wis., Nov. 12.

### WEST VIRGINIA.

Roane and Kanawha Counties.—I closed my labor in these counties Oct. 21. I have always believed that we find our hardest fields of labor where First-day Adventists have preached; but under the circumstances, which I have explained in preceding reports, I felt constrained to come here. Notwithstanding Eld. Whitney has done all he could to hinder the work, nine have signed the covenant, and others expect to do so soon. Two of the nine are preachers, and they are both preparing to preach the third angel's message.

Bro. Maurey, of Virginia, expects to be in Roane Co., W. Va., soon, and I anticipate much help from him in building up the cause in that part of the State. When he is located, I would be glad to have him see his address through the REVIEW.

When I came to West Virginia last November, found three Sabbath-keepers; now there are about forty. So we feel encouraged to go forward in faith, and as the time shortens to be more diligent in this last great work.

I regret to say that as I was so situated that I could not get my mail for ten days, I did not receive the notice of the special request of the General Conference Committee for me to meet Bro. Curless at Soliloquy until it was too late for me to reach the appointment. I. SANBORN.

### MISSISSIPPI.

Otho.—I have just returned from this place. Those who had embraced our views are firm in the faith, some new ones are keeping the Sabbath, and a great many others are interested. This is a Baptist community, and the church, alarmed at the prospect of losing so many from their fold, are preferring charges against those who keep the commandments of God. One of their deacons has been tried for keeping the Sabbath, and for not forbidding his family to observe it. The Baptists are not willing to retain in their church any that keep the commandments.

Both the Baptists and the Methodists urged their ministers to meet me in public debate, and put down my arguments, but they refused. Instead, they used the stay-away argument, and tried slander and ridicule; and when these things would not do, they preferred charges, and brought their members to trial. Many in this vicinity are very much interested, and I intend to visit them again as soon as the excitement of the election is over. I also intend to visit the southern portion of Washington county, where I preached a few years ago. I was there recently, and found the friends anxious to hear the truth.

If there are any Sabbath-keepers in Gadsden, Ala., I would be glad to have them correspond with me at Bladen Springs, Ala., as I intend to visit Gadsden some time this winter.

J. M. ELLETT.

Nov. 1.

NOTE.—In connection with the above report, Bro. Ellett sent “A Confession of Faith,” which a sister in Otho, Miss., prepared to be read before a Baptist meeting which had preferred charges of heresy against her. It will receive attention next week.—Ed.

### NOTE FROM SWITZERLAND.

In a private letter to Bro. Nielsen, Bro. Ertzenberger writes from Switzerland:—

“May the Lord make the *Stimme* a blessing to many. Our dear Bro. Andrews has again returned to Basle. But he is in very feeble health. Only by the direct interposition of the power of the Lord can his life be saved. May the Lord look in pity upon us.

“My visit to Germany has been a blessing to me, for which I feel very thankful. May the dear friends there be still more prospered by the Lord, and may we all be prepared for the great decisive day.”

## KENTUCKY CONFERENCE.

## FIFTH ANNUAL SESSION.

THIS Conference convened, according to appointment, in the camp-ground at Rio, Ky. The first meeting was held Oct. 28, 1880, and was called to order by the President, Eld. S. Osborn. Prayer was offered by Eld. J. O. Corliss. The reading of the minutes of the last session was waived.

It was voted that the Seatonville church be admitted into the Conference. On motion, the Chair appointed the following committees: On Nominations, J. B. Forrest, R. G. Garrett, and G. Branstetter; on Resolutions, R. G. Garrett, R. M. J. Pound, and Bettie Coombs; on Credentials and Licenses, J. B. Forrest, P. A. Williams, and D. W. Barr; on Auditing, B. B. Vance, J. B. Forrest, and R. M. J. Pound.

Adjourned to call of Chair.

SECOND MEETING, OCT. 29, 9 A. M.—After the opening exercises, the report of the previous meeting was read and approved.

The Committee on Nominations reported as follows: For President, Eld. S. Osborn; Secretary, Bettie Coombs; Treasurer, J. B. Forrest; Executive Committee, S. Osborn, R. G. Garrett, and D. W. Barr.

The Committee on Credentials and Licenses reported, recommending that credentials be granted to S. Osborn, that R. G. Garrett be ordained and receive credentials, and that R. M. J. Pound receive license.

The Committee on Resolutions reported the following, which were adopted as the sense of the meeting:—

*Whereas*, It is evident that as a Conference we are at too great a distance from the Lord, partly in consequence of backsliding, and partly as the result of placing the standard of truth too low; and

*Whereas*, The cause of God is not moving with that power which should characterize it; therefore,

*Resolved*, 1. That we deeply deplore our low condition spiritually, and humbly confess our backsliding; and that we pledge ourselves to strive to be more faithful, so that the blessing of God may be manifested in the rise and progress of the cause in our midst.

*Whereas*, We as a people have confidence in the Testimonies, and in the spirit of prophecy as manifested among us; therefore,

*Resolved*, 2. That we recommend the frequent and careful perusal of these Testimonies.

*Whereas*, Our Conference was cheered by the action of the General Conference in requesting Bro. and Sr. White to visit the southern field; therefore,

*Resolved*, 3. That we most cordially invite them to visit us at their earliest convenience.

*Whereas*, The presence of some of our members who are teachers in the public schools is needed at our annual Conferences; therefore,

*Resolved*, 4. That they be requested to make their future contracts with a clause granting them leave of absence.

*Resolved*, 5. That we as a Conference tender our thanks to the General Conference for the efficient aid furnished us at this meeting.

The Treasurer reported the financial standing of the Conference as follows:—

Amount received during the year,	\$281.60
“ paid out on orders,	\$271.50
Cash on hand to balance,	10.10
Total,	\$281.60

The number of Sabbath-keepers in the Conference is 116; churches, 4.

Adjourned *sine die*.

BETTIE COOMBS, Sec.

S. OSBORN, Pres.

## AMERICAN H. AND T. ASSOCIATION.

## SECOND ANNUAL SESSION.

THIS meeting was called to order by the President, Oct. 8, 1880, on the camp-ground at Battle Creek, Mich. And after several appropriate temperance songs by the choir, prayer was offered by Eld. S. N. Haskell. After more music, the minutes of the last meeting were read and approved.

The Secretary's report for the past year was then read, and although very incomplete, reports having been received from only twelve of the twenty-three existing State societies, it was shown that the present membership of this Association is not far from 12,000.

The Treasurer's report was as follows:—

Amt. in treasury at beginning of year,	\$386.10
Amt. received during year,	497.29
Total,	\$883.39
Expenditures during year,	365.27
Cash on hand to balance,	468.12
Total,	\$833.39

There seems to be a negligence on the part of secretaries of the State and the local societies in making out the necessary reports. This cannot arise from a lack of knowledge; for convenient blanks for this purpose have been furnished all officers. The reports received are nearly all incomplete, from the failure of clubs to report to the State officers.

Following this report, Dr. Kellogg made remarks relative to the prosperity of the work, and in regard to the

perate habits, especially from the use of tea and coffee. During the course of the meeting, he referred particularly to the direct benefits derived from the discontinuance of these beverages, and related cases to show how greatly and how quickly the health of many is improved by so doing.

After this, remarks were made by Elds. Haskell, Butler, Decker, Lane, Corliss, and others, setting forth the prosperous condition of the health and temperance movement in the States which they represent, and all expressing interest in this work, together with a determination to aid its progress, believing that it is necessary to the best interests of the people, and that much good will result from it. Many incidents were related by the different speakers, adding greatly to the interest of the meeting.

The choir then sang another selection from the new temperance song-book, after which a number of persons related the benefits received by themselves and their friends from signing the teetotal pledge and adhering to its principles.

Dr. Kellogg recommended the establishing in the various societies of libraries of standard temperance works, by the use of which their meetings might be conducted with greater profit and interest. During the latter part of the session, canvassers were busy among the audience, obtaining signers to the various pledges. A rising vote showed that nearly all present were already members of the Association, and most of those who had not previously signed were induced to do so.

On motion, the Chair was empowered to appoint the necessary committees, which was done, as follows: On Nominations, G. I. Butler, J. O. Corliss, and H. W. Decker; on Resolutions, B. L. Whitney, Geo. H. Murphy, and C. W. Stone; on Publication, S. N. Haskell, H. W. Decker, and G. I. Butler; on Amendments, B. L. Whitney, S. N. Haskell, and J. E. White.

Adjourned to call of Chair.

SECOND MEETING, OCT. 10, 6 P. M.—Prayer by Eld. G. I. Butler. The Committee on Resolutions presented resolutions urging greater attention to the health and temperance work, and recommending the new Temperance and Gospel Songs, by J. E. White.

The Committee on Publication referred the subjects they had to consider to the Executive Committee for decision.

The Committee on Amendments proposed a number of changes in the Constitution; but it was found that most of the changes suggested had been made by the Committee appointed for the same purpose last year, the Committee having had for examination a copy of the Constitution which did not embody the changes already made. The Constitution, as amended, is published below.

The Committee on Nominations reported as follows: For President, J. H. Kellogg, M. D.; Vice-president, W. C. Gage; Secretary, M. L. Huntley; Executive Committee, Eld. G. I. Butler and Eld. S. N. Haskell.

The nominees were all unanimously elected.

Adjourned *sine die*. J. H. KELLOGG, M. D., Pres.

MRS. W. J. FAIRFIELD, M. D., Sec.

## CONSTITUTION.

## ARTICLE I.—NAME.

This organization shall be known as the American Health and Temperance Association.

## ARTICLE II.—OBJECTS.

1. To promote the health of those who become members of it.
2. To advance the cause of temperance in its truest and broadest sense, by the circulation of health and temperance literature, by securing popular lectures upon these subjects in various parts of the country, and by the wide circulation of suitable pledges, and earnest efforts to secure numerous signers.

## ARTICLE III.—OFFICERS.

SECTION 1. The officers of this Association shall consist of a President, Vice-president, Secretary, who shall also act as Treasurer, and an Executive Board, consisting of the President, Vice-president, Secretary, and two additional members. These officers shall be elected by vote of a majority of those present at any regular annual meeting.

## ARTICLE IV.—MEMBERSHIP.

SECTION 1. Any person of good moral character may become a FULL MEMBER of this Association by paying an initiation fee of twenty-five cents, and signing the Constitution and one of the three pledges.

SEC. 2. Any person may become a PLEDGE MEMBER of this Association by signing one of the three pledges.

SEC. 3. Two grades of membership shall be recognized, as designated in Sections 1 and 2 of this Article.

SEC. 4.—PLEDGES. *Teetotal Pledge*.—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, and coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.\*

*Anti-Rum and Tobacco Pledge*.—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use of alcohol in any form, as a beverage, or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons.

\*By the term stimulants is meant what are commonly known as such, and other stimulants are not included.

*Anti-Whisky Pledge*.—I do hereby solemnly affirm that with the help of God I will totally abstain from the voluntary use, as a beverage, or in any equivalent manner, of all liquids or substances containing alcohol.

## ARTICLE V.—ANNUAL DUES.

Each full member of this Association shall annually pay into the treasury the sum of ten cents, to defray the incidental expenses of the Association, and such other sums, not to exceed twenty-five cents annually, as may be assessed by the Executive Board when authorized by a two-thirds vote of the members present at any annual meeting.

## ARTICLE VI.

This Constitution may be amended by a two-thirds vote of the full members present at any of the annual meetings of the Association.

## BY-LAWS.

## ARTICLE I.—DUTIES OF OFFICERS.

SECTION 1. The President shall preside over the meetings of the Association, shall issue certificates of membership, and shall perform such other duties as are usually required of such an officer in similar societies.

SEC. 2. The Vice-president shall perform the duties of the President in his absence.

SEC. 3. The Secretary shall keep a faithful record of all the business transacted by the Association, and shall keep a roll of membership, and attend to such other duties as usually devolve upon such an officer.

SEC. 4. It shall be the duty of the Executive Board to devise ways and means for the carrying out of the purposes of the Association; to appoint special agents and prepare plans for the organization of State and local societies of a similar character in various parts of the country; to direct the appropriation of funds; to settle questions of discipline which may be brought before them; and to attend to other matters pertaining to the general management of the Association.

## ARTICLE II.—DUTIES AND PRIVILEGES OF MEMBERS.

SECTION 1. It shall be the duty of each member of this Association to keep most religiously the pledge which he signed upon becoming a member of the Association; to exert himself to the utmost of his ability, as far as consistent with other duties, for the advancement of the interests of this Association, in the promulgation of correct ideas of health and temperance, by the circulation of health and temperance literature, by the circulation of pledges, and by all other proper means.

SEC. 2. Members who have paid the initiation fee will receive a certificate of membership, and will be entitled to all the rights and privileges of members.

SEC. 3. None except those who sign the teetotal pledge will be eligible to office.

SEC. 4. Those who sign the pledge but do not pay the initiation fee will be considered as "pledge members," and will not be entitled to hold office, nor to take part, as members, in the proceedings of the Association. They can become full members at any time by paying the initiation fee.

SEC. 5. All full members in good standing present at any annual meeting of the Association, shall be entitled to participate in the proceedings of the meeting.

## ARTICLE III.—MEETINGS.

An annual meeting of this Association shall be held at such time and place as shall be appointed by the Executive Board.

## ARTICLE IV.—USE OF FUNDS.

Whatever moneys shall accrue from the collection of initiation fees, annual dues, and assessments, shall be used in meeting incidental expenses, any surplus being expended for health and temperance literature for gratuitous distribution.

## ARTICLE V.—DISCIPLINE.

SEC. 1. The Executive Board, with three additional persons who shall be annually appointed by the President, shall constitute a Committee of Discipline.

SEC. 2. When a person has committed a breach of discipline, by violation of his pledge or otherwise, his case shall be referred to the Committee of Discipline, who shall consider the case, and shall report upon it to the Association. If the decision of the Committee is in favor of dismissal, the member may be dismissed from the Association by a two-thirds vote of the members present at any regular meeting.

SEC. 3. Persons who have been dismissed from this Association for violation of the pledge may be taken back on trial, on recommendation of the Committee of Discipline, and a vote of two-thirds of the members present at any regular meeting.

## ARTICLE VI.

These By-laws may be amended by a two-thirds vote of the members present at any regular meeting.

## APPENDIX.

As will be seen, this amendment to the Constitution places the annual dues of ten cents in the State Society, excepting in cases where persons are members of the General Association only. The initiation fee of twenty-five cents belongs to the General Association, in return for which members will hereafter receive only a certificate.



## NEW YORK H. AND T. SOCIETY.

THE New York Health and Temperance Society held the first meeting of its second annual session Sept. 9, 1880, immediately after the adjournment of the Pennsylvania Health and Temperance Society. Meeting called to order by the President, M. C. Wilcox. Owing to the limited time allotted to this Society, the reading of the minutes of the last annual session was omitted.

The report for the present year was called for, and given as follows:—

No. of clubs formed during year,	10
“ “ full members,	268
“ “ pledge “	200
Initiation fees received,	\$67.00
Annual dues “	8 24

Total, \$75.24  
Amount paid out, 8.24

The report was approved.

The Chair, having been empowered to appoint the usual committees, the following persons were named: Committee on Nominations, R. F. Cottrell, A. H. Hall, and I. N. Russel; on Resolutions, T. M. Lane, C. C. Lewis, and E. M. Plumb.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 10.—Minutes of previous meeting read and approved.

The Committee on Nominations reported as follows: For President, M. C. Wilcox; Secretary, Isadore L. Green; Executive Committee, M. H. Brown, J. Q. Foy, and G. D. Ballou. These candidates were elected.

The report of the Committee on Resolutions was deferred, that the New York Society might accept the invitation of the Pennsylvania Society to act in connection with that Society in the matter of passing resolutions.

Meeting adjourned to call of Chair.

THIRD MEETING.—A joint session of the New York and Pennsylvania Health and Temperance Societies was held Sept. 13, at 11:30 A. M. Exercises opened by singing from Temperance and Gospel Songs. Prayer was offered by Eld. R. F. Cottrell.

The following resolutions were unanimously adopted:—

Whereas, It is evident that neither the theory nor practice of Christian temperance is receiving that attention which its importance requires; therefore,

Resolved, That we will seek the help of God to understand and realize the importance of this work, and to walk in the light which he has mercifully given concerning it.

Resolved, That we believe the American Health and Temperance Association to be organized according to the true principles of temperance; and that we will act in harmony with its recommendations and plans, as it may devise means to most speedily and thoroughly disseminate a knowledge of true temperance principles.

T. M. LANE,	N. Y.	J. W. RAYMOND,	Pa.
C. C. LEWIS,	Com.	F. PEABODY,	Com.
E. M. PLUMB,		OTIS BOWEN,	

Spirited remarks on these resolutions were made by J. G. Saunders, F. Peabody, and others.

The concluding exercises were enlivened by a paper edited by Eld. G. D. Ballou, and presented by the New York Society. The articles were, an ably written essay on "Clubs and Club Meetings," by Eld. M. H. Brown; "The Prospect," by the editor, in which a cheering view of the future was presented and unlimited success was predicted; "Stumbling-blocks," by J. Q. Foy, was a strong appeal to glorify God in all things, and avoid causing our brother to offend. The choir, led by J. E. White, again favored us with some excellent and appropriate temperance melodies. Miss Addie Bowen, in an article entitled, "Tobacco is Good," showed conclusively that tobacco is good for exterminating vermin, and degrading and destroying men. The last was a very fine essay by C. C. Lewis, which showed much careful thought in its preparation. Subject, "Woman as a Temperance Worker." It was listened to with marked attention.

Eld. D. A. Robinson and J. E. White made some very interesting remarks on the importance of the work and the necessity of taking hold of it intelligently.

The President spoke of annual dues; and we trust the matter will not be overlooked by the friends of the cause, who, by looking over the financial report, can see that about one third have paid, and two-thirds are delinquents. The treasury needs replenishing.

The time having fully expired, the exercises were concluded by singing by the choir. Benediction by Eld. D. A. Robinson.

Meeting adjourned *sine die*.

ISADORE L. GREEN, Sec. MILTON C. WILCOX, Pres.

—In speaking of the benefits of trial and suffering, we should never forget that these things by themselves have no power to make us holier or heavenlier. They make some men morose, selfish, and envious. Such is the effect of pain and sorrow when unsanctified by God's saving grace. It is only when grace is in the heart, when power from above dwells in a man, that anything outward or inward turns to his salvation.—*Newman*.

—Nothing shall be of greater confusion to sinners, than to behold greater sinners than themselves raised to glory; because the latter made use of the time of repentance, which they despised and rejected.—*Taylor*.

## Notes of News.

—The Belgian International Exhibition closed Nov. 6.  
—Mr. Moody's sermons have been translated into Arabic.  
—A New York boy only 13 years of age committed suicide recently.

—A dispatch from Berlin, Nov. 9, states that 3,000 Jews have left Roumania for America.

—The Porte is making tremendous efforts to be in a position to close the Dardanelles on very short notice.

—Peter Cooper, whose first vote was cast for President Monroe, is said to be the oldest voter in New York.

—England has requested Turkey to station a guard on the frontier, to prevent incursions of the Kurds into Persia.

—In Louisiana, 50,000 acres of land are devoted to rice-culture. This year the crop is estimated at 250,000 barrels of clean rice.

—Prof. Leone Levi estimates that every sunny day that England enjoyed last summer was worth at least £1,000,000 to the country.

—The American Bible Society has just purchased a new stop-cylinder printing press, upon which, it is said, an entire copy of the Bible can be printed every minute.

—Since the present excitement on mining commenced, 6,000 mines have been opened in and around Leadville, Col., of which probably not more than 100 will be profitable.

—A dispatch from Teheran, Persia, says that American missionaries are sheltering and feeding 500 Mussulman and Christian fugitives in the mission buildings outside of Urumiah.

On the 12th inst., a terrible gas explosion occurred in the Albion mine, near Stillerton, N. S. Several lives were lost, but it is not yet known how many are killed or fatally injured.

—General Grant's son, U. S. Grant, Jr., was recently married to ex-Senator Chafee's daughter, and the bride's present from her father was \$400,000 in government 4 per cent bonds.

—On a single day not long ago, 243 British recruits for the Mormons landed in New York, and the total number of converts who have landed in American ports during the year is something over 700.

—The Presbyterian Board of Home Missions is preparing to establish boarding-schools among the Western Shoshones, the Utah and White River Utes, the Pueblos, the Navajos, and the Moquis Indians.

—On the 9th inst., an earthquake was felt throughout Southern Austria. At Agram, in Croatia, the shock was so violent that every house in the town was injured. Several persons were killed, and 30 wounded.

—There is a rumor that James Gordon Bennett's Arctic expedition has been lost. The natives say that his vessel, the Jeannette, and several whalers, have been crushed in the ice, and that all on board perished.

—The M. E. Church and its branches will hold an ecumenical council in London, in September, 1881. The denomination numbers over 4,000,000 actual communicants, and a Methodist population of about 15,000,000.

—The last new gun at Woolwich weighs 101 tons, is 34 feet long 6 feet 6 inches in diameter at the breach, and 2 feet 6 inches at the muzzle. It is charged with 425 pounds of pebble powder, and carries a shot 2,021 pounds in weight.

—In 1879, Great Britain produced \$330,000,000 worth of minerals and metals, smelting 6,000,000 tons of pig iron, and mining 134,000,000 tons of coal. There are 3,877 coal mines in the United Kingdom, of which only 47 are in Ireland.

—Dean Stanley is in favor of permitting Non-conformists, under certain restrictions, to use parish churches for their own religious services, at hours which would not interfere with any regular service. The Dean has tried this plan himself in Westminster Abbey.

—The great trial of Nihilists, including persons accused of being the authors of the explosion on the Moscow railway and in the Winter Palace, and others charged with plotting against the life of the Czar, has begun before the military tribunal at St. Petersburg.

—Thomas Hughes has returned to England, after having superintended the formation of an English colony in Tennessee. He seems quite hopeful for the future of this infant colony, which has been named Rugby. Sir Thomas was cordially received in this country, where he was made the recipient of many pleasant attentions.

—Spiritualists may count among the accessions to their ranks Professor Hiram Corson, of Cornell University, who will justly rank among the very first philologists in the country. He believes that since his daughter's death he has on several times seen her "materialized spirit." He appeals to the four Gospels in corroboration of his faith.

—Canton, China, annually imports from \$1,000,000 to \$2,000,000 worth of birds' nests, most of them coming from Java. The nests are composed of pure gelatine, secreted by a species of swallow, and deposited against a rocky wall. The gathering of these nests is attended with great danger, and they are very expensive, costing from \$30 to \$40 per pound.

—At the trial of Nihilists before the military tribunal at St. Petersburg, all the prisoners acknowledged belonging to the revolutionary party. One of them confessed that he participated in the preparation of the mines under the railway at Moscow. These prisoners have been found guilty;

five have been sentenced to death, and eleven to hard labor in the mines for terms ranging from life to 50 years.

—The steamer Rhode Island went ashore in a dense fog at Bonnet Point, Narragansett Bay, on the morning of Nov. 6. There was no loss of life, but the vessel was a complete wreck. The Rhode Island belongs to the Providence company, which owned the Narragansett and Stonington. The steamer was valued at \$500,000, the engine and boilers alone costing \$200,000. The only parts saved will be the engine and boilers.

—Among the persons prosecuted by the crown for the disturbances in Ireland are five members of Parliament. One of these is Mr. Parnell, and another is Mr. John Dillon, son of the "48 Dillon." The indictment is for conspiracy, and the summons is to the High Court of Justice in Ireland, Queen's Bench Division. The trials will commence the first week in December. The Irish claim that there are now 28,000 British troops on that island,—3,000 more than the entire United States army.

—Although the summer of this year was rather wet, yet the summer hotels have paid better than ever before. The White Mountain hotels closed Oct. 1; and they have made from \$5,000 to \$15,000 each more than they did last year. The Mt. Washington Railroad took in \$28,000. Coney Island gathered up about \$11,000,000 from visitors. At Manhattan Beach alone \$500,000 was spent for beer. The steamboats and railroads collected \$2,500,000 for transportation. There were over 5,000,000 visitors at Coney Island during the season just closed.

—A telegram from Madrid states that the expelled French Monks are flocking in there, and are receiving a cordial and distinguished welcome. Nobles are offering them palaces, and town councils are giving them old convents and vacant buildings. In the meantime, France has no little trouble in her attempt to carry out the religious decrees. The army is in constant requisition, and resignations of magistrates are announced daily. On the 9th inst., the Chambers re-assembled, and their opening session was particularly stormy. The ministers resigned in a body on account of a vote in the Chamber of Deputies refusing to give priority to the education bill. The ministers finally decided to serve temporarily.

—On the 15th of June, 35 Buddhist priests were initiated at the Kushan Monastery. More than 300 priests were in attendance. The "ordination" service was conducted by the Abbot, a solemn-visaged, but by no means unprepossessing, old gentleman. The principal feature of the ceremony consisted in burning several small holes—varying from three to nine in number—on the clean-shaven cranium of each of the candidates. Some of the novices winced, but the most of them submitted without any outward show of repugnance. One of the "newly-ordained" monks, the top of whose skull was a mass of fresh-burned sores, explained that if the heart were only true, Buddha would protect from acute pain, but that bad men could not endure the torture.

## Obituary Notices.

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

—My home is not on this wild, lone shore,  
Where storm-clouds gather and tempests roar;  
Where bounding hearts will be breaking soon,  
And the sun of the soul go down at noon;  
Where sin's dark shadow is cast on all—  
Whether bridal wreath or funeral pall;  
Where none say wisely, "I here will stay;"  
For written on all is, "Passing away."

MOCK.—Died in Elk Co., Kan., Oct. 17, 1880, Della Mock, aged 21 years, 7 months, and 6 days. We sorrow, but not without hope. ELIZABETH LOCK.

SARGENT.—Emma F. Sargent died in Haverhill, Mass., Aug. 20, 1880, aged 23 years and 9 months. A mother, brothers, and sisters mourn their loss, but not without hope of seeing her again where mourning is past. D. A. ROBINSON.

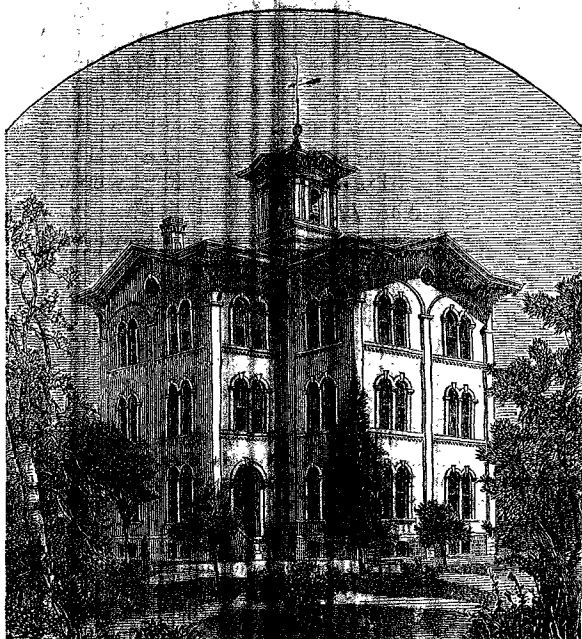
FULTON.—Died of diphtheria, at Lake City, Minn., Oct. 1, 1880, Johnny M., infant son of S. and A. M. Fulton, aged 3 years, 7 months, and 7 days. He was an affectionate child. Just before his illness, the coming of the Lord being mentioned, the little fellow burst into tears, saying, "I've waited and waited for him, and he don't come at all." Words of comfort were spoken at the funeral, from Job 14:10. A. M. F.

WILSON.—Died of typho-malarial fever, at Red Cloud, Webster Co., Neb., Sept. 3, 1880, our dear mother, Mary A. Wilson, aged 47 years. A husband, five children, and a large circle of friends, mourn her loss. She entertained bright hopes of a part in the first resurrection. She was a member of the church at Greenville, Mich., from the time of its organization. Words of comfort were spoken by Eld. Dickenson (Methodist), from Rev. 14:13. G. T. WILSON.

SUMMERFIELD.—Charles Summerfield died of consumption, in West Salem, Edwards Co., Ill., Nov. 5, 1880. Bro. S. embraced present truth about fourteen months ago, under the labors of Eld. G. F. Shonk; and at the last annual session of the Illinois Conference, he was licensed to labor among the Germans. His sufferings were all borne with patience, and his last hours, spent in exhorting his relatives and friends to keep the commandments of God and the faith of Jesus, will never be forgotten by those present. A wife and five children mourn their loss, yet not without a bright hope of meeting him again. On the occasion of his funeral, remarks were made by Bro. J. M. Willoughby, from Job 14:14. J. B. SIWERS.



## BATTLE CREEK COLLEGE.



This institution, since its establishment in 1874, has gained an enviable reputation, and in many respects its success has been unparalleled in the history of colleges during the first years of their existence. NEARLY FIVE HUNDRED STUDENTS ENROLLED EACH YEAR.

It is Thoroughly Practical in its Methods of Instruction and Discipline.

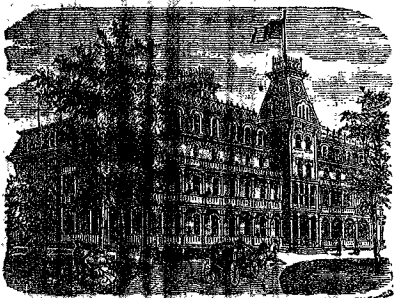
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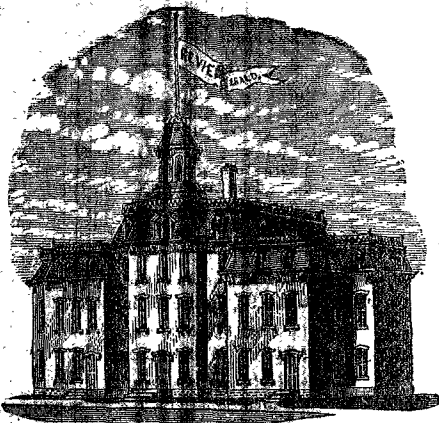
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## The Review and Herald.

Battle Creek, Mich., Thursday, November 18, 1880.

### SABBATH, NOV. 13.

THE church in Battle Creek enjoyed a good day, Sabbath, Nov. 13. On account of camp-meeting, our quarterly celebration of the ordinances was deferred to this day. A stirring discourse was given in the forenoon by Sister White from 1 Pet. 1:7-16, enlarging upon the precious promises and the important duties there brought to view.

In the afternoon, after an instructive exhortation to the church by Bro. White, and a short season of social worship, we repaired to the river, where he baptized seven in the likeness of Christ's death. Three of these were from Battle Creek, two of the three from the Methodist church of this city.

At five P. M., between three and four hundred assembled to celebrate the ordinances. Five who were baptized at the camp-meeting were received by vote into the church, and eleven by letter. These, with the seven baptized, above named, made the whole number received twenty-three. The meeting was a good one; and the blessing of the Lord was present as we engaged in the exercise which is commemorative of our Lord's humility, and partook of the emblems of his broken body and shed blood.

### STILL ANOTHER.

We are just now right in the midst of the annual epidemic of attacks upon the seventh-day Sabbath. Our friends look to the REVIEW for some mention of these efforts, hence the frequent allusion of late to this subject.

In *Messiah's Herald* of Nov. 10, 1880, a Mr. D. Bosworth of Bristol, Vt., publishes a short article, under this heading: "Why I do not keep the seventh-day, or Jewish Sabbath." The reasons assigned are because it was given to the Israelites as a memorial of their deliverance from Egypt, and had a specific limitation, and is not to be kept as a legal obligation, and God has marked another day as a holy day. Ps. 118:24.

If our friends should undertake to assume a position which was exactly the reverse of the truth in every particular, they could not succeed better than they are doing. We have only to say of the writer of the article now under notice, that his tongue will cleave to the roof of his mouth before he will presume at the bar of God to give any such flimsy excuses for the desecration of that day which God, from the beginning, reserved to himself as holy time, and sanctified for the use of man.

### THE RELIGIOUS AMENDMENT IN VERMONT.

PURSUANT to a previous call, a National Reform Convention was held in St. Johnsbury, Vt., Oct. 19, 1880. One hundred and forty-four persons enrolled themselves as members of the convention, and provision is made for the continued prosecution of the work. A State Auxiliary Society has been formed with the "Hon. L. P. Poland as president," and "Rev. W. R. Laird as secretary, who will also act as district secretary for the National Reform Association." The friends of the Religious Amendment are much encouraged at this vigorous opening of their cause in the Green-Mountain State. A report of the proceedings and abstracts of the addresses are given in the *Christian Statesman* of Oct. 28, 1880.

### AN ACCEPTABLE COMPLIMENT.

THAT is an acceptable compliment which "a faithful brother" in New York gives the REVIEW, as reported by Bro. Wilcox. He says, "It is impossible to backslide with so good a paper as we have." This implies, of course, that the paper is read, and its instructions heeded. And that is just the kind of a paper we are ambitious to publish,—one that will help people to be better Christians.

### DISTRIBUTION OF LABOR.

MICHIGAN ministers are requested by the Conference Committee to labor for the present in the churches as follows, in connection with the directors or alone, as it may seem best to the minister and director:—

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" A. O. Burrill,	" " 7.
" M. B. Miller,	" " 8.
" Wm. Ostrander,	" " 9.
" E. P. Daniels,	" " 10 & 11.
" John Sisley,	" " 12.
" E. R. Jones,	" " 13 & 16.
" E. Van Deusen,	" " 15.

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3. Present the necessity of giving for the support of the T. and M. work.
4. Obtain a club of *Signs* to be used for missionary purposes, paying for them on the monthly installment plan.
5. See that all join the T. and M. society who are not already members.
6. See that the REVIEW, *Good Health*, and the *Instructor* are taken by every family.
7. Donations for a reserve fund and pledges for the Tabernacle, benefits of a good Sabbath-school, and the health and temperance work, should not be neglected. We hope these ministers will enter upon these fields of labor as soon as practicable; for as much of this work as can, should be done before the close of this year.

MICHIGAN CONFERENCE COMMITTEE.

### TRACT AND MISSIONARY INSTITUTE FOR ILLINOIS.

THIS Institute will be held with the church at Serena, La Salle Co., commencing Wednesday, Dec. 15, and continuing till the 26th. Eld. B. L. Whitney will be present to conduct it. (If this date does not suit him, he may put it off to suit himself by giving notice through the REVIEW; but it must not commence sooner than Dec. 15.)

We are very anxious that this, our first T. and M. Institute in Illinois, should prove a success. All our ministers and licentiates should be present if possible; let them make arrangements to attend. And all our T. and M. society officers, Conference officers, church clerks, s. b. treasurers, and as many of the rank and file of our people as have a desire to work understandingly in the cause, should be on hand without fail. We desire to see every church and company of Seventh-day Adventists in our Conference represented in this Institute. Please make an earnest effort to comply with this reasonable request. If there are persons who should be there, but who lack means, the churches where they reside should help them.

All who can do so reasonably, should bring a supply of bedding. Knowing the hospitality of the church at Serena, I can guarantee that they will do all in their power to make those who attend as comfortable as possible; still we hope our brethren will be prepared to care for themselves as far as they can, and thus give the church at Serena an equal opportunity with themselves to attend the Institute.

Those coming from the north on the Illinois Central will take the C., B., & Q. R. R. at Mendota; persons coming from the east or west on the C., B., & Q., will stop at Somonauk. The Fox River branch of the C., B., & Q. R. R. connects Aurora and Streator, passing through Ottawa and crossing the Chicago, Rock Island, and Pacific R. R. there. Serena, the first station south of the place of meeting, is eleven miles north of Ottawa on the C., B., and Q. R. R. Those coming from the south, east, and west of that point, should stop there. Those coming from the north-east via Aurora should stop at Sheridan. Let all who come by train write to Geo. Foreman or

Alfred Hobbs, Sheridan, Ill., telling them where to meet them, on Wednesday, Dec. 15, 1880.

Now be on time. Come if possible, and may the Lord of hosts be with us and make our meeting a glorious success. There will be a full assortment of our publications. As our State depository is with this church, all can be supplied with books and tracts, and Annuals for 1881.. R. F. ANDREWS.

Gilman, Ill., Nov. 12.

## Appointments.

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

PROVIDENCE permitting, Eld. B. L. Whitney and myself will hold a general meeting at Nevada City, Mo., Sabbath and Sunday, Nov. 27 and 28. Meetings will commence at the beginning of the Sabbath. This will be a very important meeting for the cause in Missouri, and we desire a general attendance from all directions. We wish this meeting to be a special help to the tract society, and desire especially that all officers of the society within a hundred miles, and as many members as possible, shall be present. We shall have the assistance of Eld. Whitney in the arrangement of our books and accounts. Let all the librarians, secretaries, and officers who can come, be sure to come and bring their books with them. We have this unexpected opportunity of meeting with the friends of the cause in Missouri as we return from Texas. Let their be a general rally to this meeting.

Geo. I. BUTLER.

VERMILION,	N. Y., Nov. 13, 14.
Goodenough,	" " 15-17.
Mannsville,	" " 18-21.
So. Rutland,	" " 22-24.
Adams Center,	" " 25-28.
Glensdale,	" " 29, Dec. 1.
Rome,	" Dec. 2-5.
Syracuse,	" " 6-10.

These meetings are held for the purpose of reviving and encouraging our brethren and sisters, and giving instruction in the various branches of the work; and we are therefore very anxious to have all the friends of the cause in attendance at the meetings in their locality, and hope they will co-operate with us to make these meetings a success. Those wishing to write us will please send mail to Mannsville, Adams Center, Rome (Box 113), and Syracuse, in harmony with the above dates.

M. H. BROWN.  
M. C. WILCOX.

IN connection with the meeting at Adams Center, N. Y., Nov. 27, 28, there will be a general meeting of the T. and M. society, for Dist. No. 3. This will be one of the most important meetings of the season, and we earnestly desire to have every company of Sabbath-keepers in the district well represented. Librarians will please come prepared to order supplies for their respective societies.

J. E. ROBINSON, Director.

### POSTPONED.

My appointments at Roosevelt and Adams Center, N. Y., are each postponed one week, and will now be as follows:—  
Adams Center, Nov. 20, 1880.  
Roosevelt, " 27, "  
C. O. TAYLOR.

## Publishers' Department.

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

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

CORRECTION.—In the Publishers' Department of Review of Nov. 4, the receipts under the headings, "Cash Received on Account," and "Gen. Conf. Fund," became, by a mistake of the printer, sadly mixed. The items under Gen. Conf. Fund of "I. D. Van Horn \$11.15, Me. T. and M. Society per R. J. Goodrich \$50.00," should stand "Cash Received on Account," and read as follows: N. P. T. and M. Society per I. D. Van Horn \$11.15, Me. T. and M. Society per R. J. Goodrich, \$50.00.

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Geo. Foreman \$95.93, Bettie Coombs 56.00.

### Books sent by Express.

L. Kjallberg \$15.00, Wilson Clark 5.00.

### Cash Rec'd on Account.

D. M. Canright per F. O. Wales \$5.55, Pa. T. & M. Society per Mrs. B. L. Whitney 72.25, W. H. Kynett 2.00, S. N. Haskell per James White 4.20.

### Gen. Conf. Fund.

L. A. D., thank-offering \$1.00.

### English Mission.

S. W. Carter \$5.00.

### Swedish Mission.

P. Peterson \$1.25.

### Mich. Conf. Fund.

Alaiedon, W. H. Kynett and wife \$2.05, Mrs. Geo. Burgess 1.20.