

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.

VOLUME 58.

BATTLE CREEK, MICH., TUESDAY, AUGUST 16, 1881.

NUMBER 8.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, *President.*

M. J. CHAPMAN, *Secretary.*

G. W. AMADON, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

SLEEP.

O BUSTLING and bewildering world
Into whose din our lives are hurled,
How many souls, with many voices,
Fill you full of racking noises;
And tempers clash, and hard wills jar,
And God's dear peace our passions mar.
Each destiny is merged and twined
With the destiny of all mankind:
Our tears dim other spirits' brightness;
It drags us down that some will creep,
And we are clogs to some that leap;
"But some are fallen asleep."

Oh, toiling lives, so poorly filled!
Oh, troubled hearts, so seldom stilled!
How shifted needs and duties slighted,
And broken trusts—loves unrequited,
Are jostling each other through
The crowded days. How some must screw
And pinch to live: some live to clutch
From poor men's little, all their much.
But hungry want sweetens hard bread,
And sharp regrets pierce the soft bed;
And still some sow, while others reap,
And some must starve while some will heap;
"But some are fallen asleep."

There are so many ways in life,
And some are peace and some are strife.
Many are stony all the way;
A few run smoothly, day by day.
To some, the storms of grief come never;
In some the rain seems falling ever.
Men who are aimless grasp no trust
To call their souls up from the dust;
While some climb blindly, with the hope
Their hands will sometime cease to grope,
Full satisfied. But God—he knows
How each blind driven pilgrim goes,
And, holding all things in his keep,
He wisely gives to laugh or weep:
"And some he giveth sleep."

O men! Ye schemers, workers, drones,
Ye mourners, jugglers! How your tones
Grate on each other. Can't one key,
Attune the world's discordancy?
Can God hear voices of his own,
In the mad, universal moan?
For men who live cry out for death,
And dying men shriek back for breath—
While He (who never checks our prayers
To tell us of the many cares
That all men, in all times, let fall
On him), still "careth" for them all,
And heeds the bleating of his sheep,
And "giveth his beloved sleep."

—L. Clarkson.

Our Contributors.

DOING FOR CHRIST.

BY MRS. E. G. WHITE.

CHRIST says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me;

I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To be a patient toiler in that which calls for self-denying labor, is a glorious work, that Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be, holiest, worship. True worship consists in working together with Christ. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on, but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; doing deeds of benevolence, speaking kind words, and manifesting tender regard for the poor, the needy, the afflicted. When one's heart sympathizes with others burdened with discouragement and grief; when his hand clothes the naked, and the stranger is made welcome to a seat in his parlor and in his heart, then angels come very near, and an answering strain responds in Heaven. Every act, every deed of justice and mercy and benevolence, makes music in Heaven. The Father from his throne beholds and numbers the performer of them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act to the needy, or the suffering, is as though done to Jesus. Whoever succors the poor, or sympathizes with the afflicted and oppressed, and befriends the orphan, brings himself into a more close relationship to Jesus.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 41-46.

Jesus here identifies himself with his suffering people. I was hungry and thirsty; I was a stranger; I was naked; I was sick; I was in prison. When you were enjoying your food from your bountifully spread tables, I was famishing of hunger in the hovel or street, not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you

might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being, in their person, the very sufferer. Here, mark, selfish Christian, that every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person.

But there are some persons who make high professions, whose hearts are so encased in self-love and selfishness that they cannot appreciate these things. They have all their lives thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves for the purpose of benefiting others, is out of the question with them. They have not the least idea that God requires this of them. Self is their dear idol. Precious weeks, months, and years of valuable time pass into eternity, but they have no record in Heaven of kindly acts, of sacrificing for others' good, of feeding the hungry, of clothing the naked, or taking in the stranger. Entertaining strangers at a venture is not agreeable; if they knew that all who shared their bounty were worthy, then they might be induced to do something in that direction. But there is virtue in venturing something. Perchance we may entertain angels.

There are orphans that can be cared for; but many will not venture to undertake such a work; for it involves more labor than they care to do, leaving them but little time to please themselves. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that Heaven is for those who have been workers; those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. They did not those things Heaven assigned them to do. They pleased themselves, and can take their portion with self-pleasers.

Has the injunction of the apostle no force in this age: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"? Our Heavenly Father lays blessings disguised in our pathway, which some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good—waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made our circumstances to differ, keeping some poor, and allowing others to become rich, that all may have an opportunity to develop character.

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he therefore wrought a miracle, so that in the act of making a home for God's servant, and sharing her morsel with him, she was herself sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others

plead their poor health; they would love to do if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering from poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, then shall your light break forth as the morning, and your health shall spring forth speedily.

Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. "His soul shall be satisfied in drought, and he shall be like a watered garden, whose waters fail not." Wake up, brethren and sisters. Don't be afraid of good works. "Be not weary in well doing, for in due time ye shall reap if ye faint not." Do not wait to be told your duty. Open your eyes, and see who is around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them; close not your eyes to their needs. Who gives the proofs mentioned in James of possessing pure religion, untainted with any selfishness or corruption? Who is anxious to do all in his power to aid in the great plan of salvation?

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming,—the great reaping time, when you shall reap what you have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." I implore you, my brethren, in every church, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help.

You may say that you have been disappointed by bestowing means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you have received only insult, reproach, and hate; if the one-hundredth time proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp, one soul benefited, one soul encouraged! This will a thousand times pay you for all your efforts. To you will Jesus say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord?

Many shrink at the idea of making any sacrifice for others' good. They are not willing to suffer for the sake of helping others. They flatter themselves that it is not required of them to disadvantage themselves for the benefit of others. To such we will say, Jesus is our example.

When the request was made that the two sons of Zebedee might sit the one on his right hand and the other on his left in his kingdom, Jesus answered, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he said, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father." How many can answer, We can drink of the cup; we can be baptized with the baptism; and make the answer understandingly?

How many imitate the great Exemplar? All who profess to be followers of Jesus Christ, in taking this step pledge themselves to walk even as he walked. Yet the course many pursue who make high profession shows that their lives are far from being in conformity to that of the great Pattern. They shape their course to meet their own imperfect standard. They do not imitate the self-denial of Christ, or his life of sacrifice for the good of others.

I once heard a wealthy farmer describe the situation of a poor widow living near him. He lamented her straitened circumstances, and then said, "I do n't know how she is going to get along this cold winter. She has close times now." Such have forgotten the work of Christ, and by their acts say, "Nay, Lord, we cannot drink of the cup of self-denial, humiliation, and sacrifice you drank of, nor be baptized with the suffering you were baptized with. We cannot live to do others good. It is our business to take care of ourselves."

Who should know how the widow will get along, unless it be those who have well-filled granaries? The means for her to get along is at hand; and dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they withhold from Jesus. Do you expect the Lord to rain down grain from Heaven to supply the needy? Has he not rather placed it in your hands to help and bless them through you? Has he not made you his instrument in this good work, to prove you, and to give you the privilege of laying up a treasure in Heaven? Hear what the prophet Isaiah says:—

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

The fast is described which God can accept, "to deal thy bread to the hungry," and to "bring the poor that are cast out, to thy house." You are with one hand to reach up, and by faith take hold of the mighty arm which bringeth salvation, while with the other hand of love you reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in administering to your own pleasure.

If you engage in this work of mercy and love, will it prove too hard for you? Will you fail, and be crushed under the burden, and your family be deprived of your assistance and influence? Oh, no! God has carefully removed all doubts upon this question by a pledge to you on condition of your obedience. This promise covers all the most exacting, the most hesitating, could crave: "Then shall thy light break forth as the morning, and thine health spring forth speedily." Only believe that He is faithful that has promised. God can renew the physical strength; and more, he says he will do it. And the promise does not end here. "Thy righteousness shall go before thee. The glory of the Lord shall be thy

rearward." God will build a fortification around you. Neither does the promise end at this point. "Thou shalt call, and the Lord shall answer. Thou shalt cry, and he shall say, Here I am." If you put down oppression and remove the speaking of *vanity*, if you draw out your soul to the hungry, "then shall thy light rise in obscurity, and thy darkness be as the noonday. The Lord shall guide thee continually, and satisfy thy soul in drought [famine], and make fat thy bones; and thou shalt be like a watered garden, and a spring of water, whose waters fail not."

Read Isa. 58, you who claim to be children of the light. Especially do you read it again and again who have felt so fearful to inconvenience yourselves by favoring the needy; you whose hearts and houses are too narrow to make a home for the homeless, read it. You who can see orphans and widows oppressed by the iron hand of poverty, and bowed down by the hard-hearted worldlings, read it.

Are you afraid that an influence will be introduced into your family that will cost you more labor, read that chapter. Your fears may be groundless, and a blessing may come, known and realized by you every day. But if otherwise, if extra labor is called for, you can draw upon One who has promised: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Why God's people are not more spiritually-minded, and have no more faith, is because they are narrowed by selfishness. The prophet is addressing Christians; not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but it is right-doing,—doing the right thing, and at the right time. It is to be less self-caring, and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not.

HOW A MILLER COLLECTED A PASTOR'S SALARY.

A WORTHY miller, as the story is told in Rev. Duncan Dunbar's *Memoirs*, was once pained by hearing that the minister was going away, for want of support, the church having decided that they could no longer raise his salary. He called a meeting, and addressed his brethren very modestly, for he was one of the poorest among the comfortable farmers. He asked if the want of money was the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him? There was but one voice in reply. The pastor was useful and beloved; but the flock was poor.

"Well," replied the miller, "I have a plan by which I can raise his salary, without asking one of you for one dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course, they could not refuse this, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied, and his salary promptly met. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, "No," and asked how they could be, when they had paid nothing. He asked again, "Is any man here poorer for keeping the minister?" And the reply was the same as before. "Then," he said, "brethren, I have only to tell you that you have paid the salary the same that you always did, only more of it and with greater promptness. You remember you told me to take my own way in the matter, and I have done so. As each of you brought his grist to the mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When the harvest was over, I sold it, and have paid the minister regularly from the proceeds. You confess you are no poorer, so you have never missed it, and

therefore, made no sacrifice. Now I propose to stop talking about poverty and letting our minister go, and add enough to his salary to make us feel we are doing something." Mr. Dunbar used to say, "Oh for a miller in every church!"
—*The Christian Giver.*

SAVIOUR. COME!

BY MRS. L. D. A. STUTTLE.
Tune, Nelly Gray.

Oh! my heart is sad and lonely, and mine eye is growing dim,
And I'm weary of waiting, Lord, for thee;
Oh, I long to hear the music of the shining seraphim,
And the glories of that better land to see.

CHORUS.—O my blessed Saviour, come,
Come and bear me gently home;
I would bid this world of misery adieu.
Oh! I long my Lord to welcome, who has bled and died for me,
And the pearly gates with joy to enter through.

Oh! the waters dash around me, and the billows loudly roar,
And my bark is wildly tossing on the wave;
E'er the sun of mercy setteth guide me safely to the shore;
Here my cry, dear Lord and Master, come and save.

Save me, Lord; the foe is mighty, and my strength is almost gone;
Dearest Lord, I have no other hope but thee;
If thou leavest me, O Master, I must perish all alone;
Speak the word, and set my trembling spirit free!

Cheer, oh, cheer! the morning dawneth, and the night is almost o'er;
And the weary pilgrim soon shall be at rest;
I can almost see the city on that bright immortal shore,
Almost hear the hallelujahs of the blest.

Courage, then, a little longer, and the warfare will be done;
We shall sing the song of triumph "by-and-by";
Soon the battle will be ended, and the conflict will be won,
And we'll ever be at home, beyond the sky.

HAVE WE THE GENUINE?

THE following telling facts and good thoughts concerning the genuineness of the New-Testament Scriptures, we take from a sermon by J. H. Taylor, preached in the Presbyterian church in Rome, N. Y., June 19, 1881, and published in the *Roman Citizen*, of July 1:—

Jesus trusted his words to the hearts and memories of his disciples, and they wrote as they were taught of God. So the Bible assures us. The Saviour's words were left to no accident. They were not to be imperiled by the frailty of human memory, or the fickleness of manly opinion.

The Saviour provided the link of connection when he said, just before his death, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here we have the assurance that, by the infallible teachings of the Holy Spirit, exactly what Jesus had done and taught should recur to the disciples, that they might teach the same, by word and by writing.

Now, if we are going to take the Christian system at all, or even consider it seriously, we must be careful to take it just as it is. We must not be so unfair as to drop out a link according to our fancy, and then complain that the system does not hold together. Take it just as it sets itself before us. Let the divine Spirit fill the office assigned to him. His office is that of link between the divine mind and the human. Or, better than link, would be, means of communication. For the connection between God and man is not so visible as a link. It is invisible, like the electrical current between yourself and your friend in telegraphy, or, more subtle still, between yourself and friend as you stand apart, yet looking into each other's eyes. Each feels a certain power from the other. It is a spiritual communication. So God is in communion with the human soul continually—with every soul, I believe. This fact, this great essential fact of the Christian system, we must be careful to make the most of, if we would do the system justice. To drop out the office and work of the Holy

Spirit is to destroy the whole system, and break all connection between God and men,—between the teachings of Jesus and the writings of men. And to me there is impressive significance in the fact that the entire New Testament was telegraphed half across our continent in one night. That most subtle and swift of all physical agents, electricity, is thus associated with the teachings of God's Spirit, to carry them to the minds of men. The two subtlest, swiftest, most pungent and mighty forces of the two worlds, the spiritual and physical worlds, combine their energies to publish the words of the Great Father to all his children. But, granted the divine medium of communication and inspiration by which the first disciples of Jesus were enabled to reproduce in writing exactly what their Lord had taught; still, have those identical writings come to us? If not, how do we know that what we have are genuine, and, for substance, exact copies? And why did God allow such valuable writings to be destroyed? Many such questions I have been plied with during the week past. If several are so inquiring, it is probable that many are with them, and that is my reason for reviving now topics to which I only alluded last Sabbath.

Have those identical writings, the truths of which Jesus promised the Spirit to bring to their remembrance, have they come down to us? Is our Testament printed from them? No. Those identical writings all disappeared within two or three centuries after Christ. We know not that they were absolutely destroyed. They may be still in existence where they were hidden away from hostile hands. They may yet be found. But so far as we know, they have not been seen since the second or third century after Christ. We know nothing about them. We have only copies that have proceeded from those originals. So far from having the original writings which Jesus promised the disciples should be inspired to write, the oldest copy we have cannot be traced back farther than the fourth century after Christ. That is the copy found by Tischendorf in a convent of Mt. Sinai in the year 1859, and by which the present revision has been greatly aided. But, if we cannot find a copy of Christ's words nearer than 300 or 400 years to the time of Christ's teaching, what confidence can we have that our copies are of much value—that they are not, indeed, quite different from their originals?

My first answer is really no answer, but it is a fact that has a real value. It is that the New Testament stands better in this respect, than any other writings that have come down to us from antiquity. Take Cicero, the great Latin orator and statesman, and Homer the Greek, called the "father of poetry." Cicero died 43 years before Jesus was born; Homer flourished about 900 years before Christ. We have volumes of Cicero's orations and of Homer's poems. How do we come by them? Through original manuscripts written by Cicero and Homer? No. By copies made in their day, or soon after they were dead? No. So much I can say positively; and of Homer I can say, There is no manuscript of his Iliad and Odyssey that can be traced nearer than 2000 years of the time when Homer flourished. Something like this is true of all manuscripts of ancient writings. But our New Testament we can trace to within less than 400 years of its original commitment to writing. So, observe that no other book comes as well accredited in this particular as the New Testament.

But a ground of assurance is in the fact that so many copies of the New Testament were made in the early centuries. Careful estimate concludes that not less than 65,000 copies were in use during the second century. These were circulated into Egypt, Syria, Italy, Greece, and Gaul. Copies were made also from these. We have now more than 1600 copies in manuscript, that can be traced back along the centuries, to the opening of the fourth century after Christ. Lay now these 1600 and more copies side by side, some brought from Egypt, some from Gaul, some from Syria, some from Italy, and observe that, though so many, and from such widely separated countries, they perfectly agree in every essential particular. They differ only in here and there a letter, or a

word, or sentence, or brief paragraph, but do not differ at all in the substance of what they teach. And do we not see that we have the best possible evidence that they were correctly copied from originals, and correctly recopied, until they have reached us? To illustrate: You write a letter to-day. Let 65,000 copies of that letter be made; then you die and the original letter is lost. Copies have been made from the 65,000 copies, copies of the copies, and so on, nobody knows to what number. But 1850 years hence it is found that 1600 copies of that letter are still in existence. They are gathered together from different parts of the world—those 1600 copies, all made perhaps at different times, and each one by a different hand, and that by making each letter separately with a pen. But when they are compared, they are found to agree in every important particular, even in almost every word. Could there be any reasonable doubt that your original had been correctly copied? And would not every one say that a single letter then made up by comparing those 1600 copies, and dropping out errors, must be just as good as the original? Such is the present condition of our Testament as it lies before us. And no one, it seems to me, can object to accepting it as substantially one with the original. And surely none can reasonably accept as genuine manuscripts of Homer's poems, while they reject manuscripts of the New Testament. No such number of copies of Homer were ever made; no such comparison of texts is possible in his case; and, make the best of it, we can only find a copy made 2000 years after his death, while the earliest copy of the New Testament in our possession must have been made but little over 200 years after Christ's death. But some one asked me, "Why did God allow the original manuscript to be lost?" No man can tell, but many men can guess. And my first guess would be, because God foresaw that no one manuscript could bring with it, through remote ages, as strong evidence of genuineness as do these many copies. Think of this a little: Suppose there were in existence to-day but one copy of the Gospel of Matthew, and that claimed to be the one which Matthew himself wrote; would the world be as ready to believe that to be genuine, as now to accept a Testament which has been made up from a comparison of 1600 copies, that substantially agree from end to end?

There can be but one answer. Some say, "O, I cannot accept the New Testament, because it is taken from copies that were made, some 1000 years after Christ, some 800, some 500 years, etc." But the strong point you must be careful not to lose; viz., all these copies, made through so many centuries, agree in every important particular. There is no ancient manuscript of any history or poem, that brings with it a tithe of the evidence of its being genuine as it came from its author, that our Testament brings with itself. Depend upon it, my friends, the more thoroughly we think of this matter, the firmer will seem the foundations of the word of God, and the more we shall be confirmed in the conviction that the providences of God have combined better than you and I could have planned for revealing God to men, preserving his teachings from generation to generation, and fixing them in the hearts of the people. But I cannot refrain from calling attention to another fact. There are skeptics who tell us that the world is getting tired of the Christian religion, and cares but little for it. A man of my personal acquaintance went to India a year ago, to be confirmed in Buddhism, and to induce Buddhists to send missionaries to this country, telling them that Christianity is a worn-out system. How does all this talk comport with the present popular interest in the New Testament? No, my friends, we may well listen to St. Paul, when he says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Ours is a goodly inheritance; it is a treasure whose value gold cannot express. It appeals to that by the side of which gold becomes dirt. It appeals to the affections, and assures us that the objects of our affections shall live forever. It appeals to

our love of existence, and assures us that if we die we shall live again. It appeals to our longing to be perfect, and assures us that we may become perfect as God is perfect. These assurances answer the strongest longings of the human soul.

"Christianity is a failure!" some dare to cry; but is England a failure? Is America a failure? Yet it is Christianity that makes the difference between England and China; between America and India; between the Sandwich Islands of to-day and of fifty years ago. Where were our institutions for the deaf, and dumb, and blind, and inebriate, before Christianity came? Did these institutions spring from infidel organizations? Was it the Thomas Paine Clubs of New York that renovated the Five Points of New York? Is it the works of Thomas Paine or of the Buddhists that are published by the three millions, and telegraphed over the continent? Is that member of the Chinese legation at Washington, Yung Wing, the noble statesman and man of learning, is he a product of heathenism or infidelity? Was it an infidel club that founded Yale College, where Yung Wing was educated? Was it a copy of the Vedas that inspired the missionary who pointed him to the greatness in which he stands to-day? or is he a product direct, by the confession of his own lips, of Christianity?

OUR INFLUENCE.

BY M. C. WILCOX.

WHILE no one is excused for following bad examples, we shall yet be held responsible for the influence we exert upon those around us. We are called for a particular purpose, "that ye should show forth the praises [perfections—*Emphatic Diaglot*] of Him who hath called you out of darkness into his marvelous light." 1 Pet. 2: 9. Says our blessed Saviour, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven" Matt. 5: 16. Again: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15: 8.

Our religion does not rest in a high profession of our love for God and his truth, and what we have done or desire to do. The essentials of true religion have been expressed in the texts I have quoted, viz., "good works" and "much fruit." It is these that show forth the praises, or perfections, of Christ. It is these that lead men to glorify God by giving their hearts to him. God judges us according to our works,—the fruit we bear. Man does the same. Our Saviour says, "By their fruits ye shall know them." Man has a right to judge by this rule.

The fruit of the Spirit is love; and love manifests itself in "joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. "If any man have not the spirit of Christ, he is none of his." The controlling spirit in our hearts will bring forth fruit in our lives. But if while professing godliness, the fruits and works of the flesh are manifested in our lives, the cause of the Master is dishonored, and stumbling-blocks are placed in the way of others. Says the apostle, "That no man put a stumbling-block or any occasion to fall in his brother's way." Rom. 14: 13. No one can say, "I have no influence," for all have some. The report of a small pistol, or a little shout, is sometimes all that is necessary to precipitate the overhanging avalanche upon the unwary traveler below; and so a word for good or ill, spoken by the least of the followers of Christ, may decide for weal or woe the destiny of a human soul that is trembling in the balances of decision. It is a little thing, but it is a seed whose consequences are eternal. Those ruffles and flowers may not hurt you as an individual, my sister; yet they will not only show you inconsistent before the world, thereby bringing reproach upon the cause, but will influence your weaker sister, whose passion for vain display needs but an excuse to break all barriers, and so carry her away from the simplicity of gospel practices. Her soul may be lost, when it might have been strengthened

by your influence, had it been exerted for God according to the plain instruction that has been given us.

Your example, fond mother, may be fostering in your child, so dear to you, a love for fashion, for display, and for the world, that will forever bar the blessed truths of God's word from the heart. Ruin of mind and soul comes. Whose fault is it? What was the cause? Mother's influence. It is just so with father's influence, though it is not so wide and deep. The food, mothers, which you are placing before your children, if not the means of making them drunkards, may make them invalids and gluttons, and so they be lost. You may not feel the effects of that cup of tea, mother; yet it has its influence on the cause.

We speak of these things because we see their influence. The strongest molding power in our churches, especially among the young, is the influence of our sisters. Is it wrong to follow the fashions of the world? The light we have received from God says it is. Then why do so? *Why do so?* Others will but stumble over our example, and we be lost ourselves. Others, whose dress is in accordance with the testimonies, will exalt themselves over the failures of their sisters, and indulge in other wrongs as grievous, and exhibit in their lives that lack of patience, charity, and gentleness, which are characteristic of a Christian. It is not dress alone, it is not temperance, nor liberality, nor much talking, nor paying tithes regularly, that will save us. It is a deeper work than this. The heart must be converted to God. Conversion works from within outward. Is the heart converted, the dress will be, the pocket-book will be, the conversation will be. Our daily deeds, and acts, and words will tell for God.

Dear brethren and sisters, what is our influence? Is it such as to commend the truth to others? Is there a consistency in our lives and professions?

Brethren in the ministry, what is our influence? A sermon against pride, and fashion, and wearing of gold, does not possess much force when there is a gold ring on the finger, a gold pin in the shirt front, or a gold chain and seal dangling from our vest. We often meet such an excuse as this, "If Eld. A. or B. or C. wear gold, why may not I?" It is difficult to induce people to practice health reform when we do not practice it at their tables. Our most powerful sermons are found in our daily walk.

Mothers, who ought to be mothers in Israel, what is your influence? Ask yourself the question with the light of eternity before you. Fathers, brothers, sisters, what is yours? Our influence! my influence! I tremble when I think of it.

May God help the youth to follow Christ, not example; to do right because it is right. Do not stop to consult convenience, or wishes of false friends; but ask, Is it right? and, Will it please God? Let this motive guide us, and our influence will be right, our path will lead to the perfect day. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

SABBATH-KEEPERS AND THEIR RESPONSIBILITY.

BY ELD. D. T. FERRO.

"It is an excellent thing to multiply adherents to the Bible Sabbath, provided we possess sufficient vitality to vitalize the whole body."

These are the closing words of an article in the *Sabbath Recorder* of June 30. It is true that individuals who are educated in the law of God should be taught its sacredness and impressed with the force of its obligation, and that no congregational consecration can directly secure individual sanctification; yet the above statement arouses serious thought. The acts of men are largely determined by influence. Where one individual receives the truth and becomes established in it, being prompted to this course by personal and independent investigation, very many are brought in by the words and example of others. The Scriptures make these two agen-

cies prominent: 1. Preaching (Rom. 10: 14-17; 1 Thess. 3: 2); 2. Example (Matt. 5: 16). This last responsibility grows out of the exalted and responsible position to which the church is called as expressed in Matt. 5: 14. The church becomes the light of the world by receiving the truth and giving it to the world by precept and example; and the clearness of the impression made, and its power to move men to accept truth, will be proportional to the purity of the precept and the consistency of the example.

In view of the weighty responsibilities laid upon the people of God by these facts, my heart is stirred with an intensity of feeling that prompts me to speak, although better hearts and more experienced minds have guided and are guiding, abler pens than mine on this subject. God, through his people, is enlightening the world on the claims of his holy Sabbath. The increasing splendor of the divine glory crowns the emancipated fourth command, and that glory is realized by those who call it a delight. This light is not to be put under a bushel, but to shine before men to make ready a people prepared for the Lord. The preacher should become so filled with the spirit of the divine command that he can give the pure precept. Then he and his fellow-workers, the rank and file of the church, should make the precept powerful by right example. A failure on the part of either will modify the influence of the other, and hinder the work of God.

Sometimes, however, the preacher will go to the vicinity of a church, and succeed in impressing minds with the binding force of truth. The Spirit of God has burned its way into their hearts; and full of the fervor of a new experience, they are brought under the influence of the church. If the church is awake to the claims of God's commandments, under its influence these converts will develop, and become established upon a high plane of spirituality that will insure success. If, on the other hand, the church permits loose Sabbath observance, the preacher loses courage, and his heart is saddened by the thought that those for whom he has labored must be molded by an influence that will render their Christian experience a failure, and his labor fruitless.

How do the people of God stand in the light of such facts? Before going to a certain field to labor, a gentleman told me that occasion for reproach was given by some who lived in the vicinity, and visited town to get mail, etc., before the Sabbath was past. Said a candid Christian lady of the same place, "I was acquainted with a family of Sabbath-keepers; and when I saw how they kept the Sabbath, I made up my mind that I did not wish to have anything to do with seventh-day keeping." My mind was somewhat relieved to find that these people did not belong with us, but my regrets were as deep, and the influence just as hard to meet. Such things have caused me to ask if, as a people, we are not robbing God, and neutralizing our power for good, by trespassing on his holy time, cutting off a little from both ends of the Sabbath.

I have noticed that a spirit of unrest takes possession of some as the close of the Sabbath approaches. It seems to be hard to wait until God's time is past, and a constant watch is kept to ascertain just the moment when we can start for the post-office, or to trade, or to go about our work. Even if some succeed in holding themselves from actually engaging in worldly pursuits, their minds are on them, and they virtually violate the commandment. This seems extremely ungrateful, besides being an effective hindrance to our spiritual advancement. When we can watch for the Sabbath, and delight in giving it all to God, then we can rest and be refreshed, and have a saving influence on others. Then can we feel the rich joy that comes as the fruit of cheerful, willing obedience to God's sweet law of love.

—The secret of respectability lies in the secret observance of the following three rules: Live within your means, always tell the truth, and keep good company.

—How to find a sheriff's office: Form the habit of spending all you earn, and a little more.

The Family Circle.

AN OLD STORY.

HER dark eyes looked upon the sleeping child, And as they gazed, the terror that was there Grew into something stronger. "I can do And dare to save my child! A woman's will? A thing to laugh at, so our foes would say. A woman's wit? It is no wit at all! But I, a mother in our Israel, Will save my child from murder, or will die. Our men are all made slaves. They work at bricks Beneath the overseer's lash, until Their courage wavers, and their hearts grow hard; But I am not afraid. I have endured My pain in silence. Shall I now go forth And cry, 'I have a boy,' and yield him up, That cruel hands may fling him in the Nile? Who drowns my child shall drown the mother too. So thou mayest sleep in peace, my beautiful, Within thy mother's arms. God watches us, And he will make me wise."

* * * * *
And so three months passed swiftly by, And the child grew and thrived with every day; Stronger and longer were his rounded limbs, Larger and fairer his bright eyes became, And louder was his voice. "What shall I do?" The mother asked herself a thousand times, And found no answer. But when did love fail? Love makes the stupid clever, the slow quick, And nothing teaches like the mother-love. So in this woman's eyes there grew at last The light of a resolve; for God had heard The prayer of agony that rose all day And stayed not for the night. "Give me a thought! God send me an idea! Thy handmaid show How I may save my boy!"

With deft, swift hands She wove the papyrus stems, until they grew Beneath her fingers to an ark of rest; And she wove in with every plait a prayer That this her purpose might be prospered. So The child were safe, the mother, sobbing, said She would not weep because her eyes saw not His wonderful bright beauty; she would fold Her empty arms in peace, and though in dreams They might unclasp and feel among the dark For her sweet nestling, they should never snatch The child from safety!

So the last night came And she would waste no part of it in sleep, But held him closely pillowed on her heart, And felt his breath upon her anguished face, And sighed her prayers forth in the silent night To Israel's God. And when the gray dawn came, The woman rose strengthened by love and prayer To carry out her purpose. Cheerily She laughed and sang the while the babe's fair limbs Were washed in the clear water, and his robes Were put upon him; then she gathered him Into a fond embrace, and kissed his hands, And feet, and all his face; and when he slept, Lulled by the warmth and softness of her love, She placed him in the ark, and went abroad In the fresh stillness of the early morn. And with unfaltering steps walked to the Nile And made a treasure-trove among the flags For the next finder! And then, daring not To halt a moment, she went back with lips Death-white, and breath that came in choking gasps, And her strained heart that cried in faith to God, "Be merciful to me! Be merciful."

* * * * *
And he was merciful! There is no joy Like that which comes to heal a great distress; And all dear things that God has given to us Grow dearer yet when we have felt their loss. So Jochebed, when once again she held Her baby in her arms, and knew that God Had given him back to her, had such deep bliss As words can never tell, and only God Could understand. Her night of weeping passed, And joy came in the morning. God be thanked! Israel's deliverer learned love and might Within his mother's arms, and so was made Ready for all great work he had to do.

—Marianne Farningham, in *Christian World*.

THE MOTHER'S RESOLVE.

It was late tea time in Mr. Merwyn's pleasant back parlor in his commodious and comfortable house in Boston. Mrs. Merwyn was sitting by the fire, awaiting the return of her husband from his store. William and Anne, the children, were rudely racing round the room, overturning chairs and stools, and threatening every moment to upset the tea-table. "Stop, children, this moment," said Mrs. Merwyn. "Anne, open the door for your father; Willie, ring the bell for Bridget."

"Father has a night key, and he can open the door himself," said Anne; upon which she commenced a desperate struggle with Willie, to recover a toy he had snatched from her.

Mr. Merwyn entered the room with a jaded,

tired look, and sat down by the fire. Soon after, Bridget came in with a plate of toast in one hand and a cream pitcher in the other. The children, quite beside themselves in the eagerness of their quarrel, ran against her, knocked the dish of toast from her hand, and its contents were spread on the carpet. Mrs. Merwyn ran to them, and seizing them each in turn boxed their ears soundly, accompanying her castigation with severe reproaches. "I never saw anything like it! You are the worst behaved children I ever beheld! You are the plagues of my life! I wish you were both of you a hundred miles off! I am sure I can't imagine how I came to have such bad children. Go to the table this minute, and see if you can behave yourselves. You make it very pleasant for your father, who has been working for you all day, to come home and find the house in such an uproar, and the carpet spoiled, and the toast gone." With such expressions, she drove the children to the table.

They were really pretty children, though pale and delicate; but now, with their unnaturally flushed faces, disheveled hair, and angry looks, their appearance was anything but agreeable. They ate in moody silence. Their parents were silent also. At length Mrs. Merwyn said, "Willie, don't eat so much of that rich cake; take some bread and butter; and, Anne, stop helping yourself to sweetmeats; you have eaten two saucers full already."

"I do n't like bread and butter," said William, in a surly tone, "and I can't eat what I do n't like."

Anne, with a look of contempt at her mother, coolly helped herself to the last of the preserves, and ate them.

The evening passed as uncomfortably as it had begun. When the tea things were cleared away, the study table was set out; for the children had lessons to recite on the morrow, which must be learned in the evening. But they were cross and ill-natured to each other, and their father, after trying for half an hour to read a pamphlet which he had brought home with him, threw it aside, and seated himself with a heavy sigh by the fire.

"I say, mother," said Willie, "where's Turin?"

"I do n't know exactly; look it out on the map."

"I can't, there's such a crowd of little names here; and, what is more, I won't. I do n't care if I do miss in my lesson. I have got so low in my class now, I would as lief be at the foot as anywhere else."

"Mother, is 'good' a noun or an adjective?" inquired Anne.

"How should I know?" replied the mother. "Can you not tell from the way in which it is used?"

"No, I can't," said Anne.

"Study your rules, then, and do not tease me about it," said the mother.

The books were put away. Nine o'clock came, and the children left the room for bed; Anne complaining of a headache, and upbraiding Willie for breaking her glass bird.

After sitting silent for half an hour, looking steadily into the fire, Mr. Merwyn turned round to his wife, who was seated near the table, with her head upon her hand; the needle-work had fallen upon the floor. "Helen," he said, "why do our children behave in the way they do? I want a cheerful, pleasant, orderly home. I have built this house, and furnished it handsomely, and I am sure I supply you liberally with every means of comfort, and yet how uncomfortable we are. And it all comes of those unruly children."

Mrs. Merwyn looked up half angrily. "If the children are bad, is it not partly your fault, James? Do you govern them as you ought?"

"How can I?" replied the husband. "Am I not at my work all day? And must I spend the time in which I need a little relaxation in reducing a couple of rebellious children to order? They love me little enough now. It is seldom that I get the slightest caress, or even a respectful word from either of them; and how would it be if I spent my evenings in checking and scolding them? I took tea at our old friends, the Westons, last evening. Weston is as busy as I

am, and the whole charge of their five children falls upon his wife; but O! Helen, it made my heart ache to see them; such happy, cheerful faces, such intelligent looks, such pleasant, winning ways; so quiet and obedient, and yet so loving and affectionate to their parents and to one another! I used to hope my children would grow up so; but I have no such hope now—they grow worse as they grow older. I desire you will let them have another room to pass their evenings in, for I want to have them out of my sight." Having thus spoken, with a heavy sigh the father left the room for his chamber.

When he was gone, Mrs. Merwyn burst into a passion of tears. The fountains of feeling seemed stirred to their inmost depth. At first she pitied herself; she was angry with her husband and her children. She called to mind the fact that she was married at seventeen to a husband considerably older than herself. "And how could it be expected," thought she, "that I should know anything about bringing up children? I was a petted, indulged, half-educated girl myself; where was I to get the strength, and the self-denial, and the perseverance necessary for this most difficult task? Was it to be expected that I should give up every pleasure of youth, and think and work entirely for others?" As these thoughts passed through her mind, she wept the more.

Mrs. Merwyn, it is true, was married too early; she had begun wrong. But she was a woman of deep feelings, and earnest, though unformed and undeveloped purposes. Having exhausted her self-commiseration, her thoughts took another turn. "But I love my children, and I love my husband. I am their mother, I am his wife; and do not nature and God and my own heart urge me to a higher and better discharge of duty than I have ever yet practiced? Oh! how happy I should be if I could reclaim my children, reform them, and establish a mother's influence over them; if I could make my husband happy, and his home delightful! What would I not sacrifice for this?" Her face beamed as she indulged these bright visions, but reflection brought discouragement. "I am thirty years old," murmured she; "Anne is twelve, and Willie ten. Even if I could change myself, how can I alter them? Ah! I fear it is a hopeless case."

Mrs. Merwyn had never made a profession of religion, though she had for some time entertained a kind of doubtful hope of her spiritual state, and had practiced an earnest but irregular habit of secret prayer. She now sunk upon her knees, and laid all her sorrows, wishes, hopes, and half-formed resolutions before the great Helper and Comforter, praying for wisdom and strength, as Solomon prayed when entrusted with the kingdom; for she felt more doubts than ever before that she, too, had a high and bounden duty to fulfill; and that strength and great wisdom were absolutely necessary to enable her to perform her duty. She rose with a feeling new to herself; a calmness, a resolution, a determination, which inspired her with hope and confidence.

The next morning she went to her old friend Mrs. Weston, and made her the confidant of her new feelings and plans. Mrs. Weston was a large-hearted, strong-minded, pious woman. She listened with generous interest, she encouraged, she advised; and after a conference of three hours, Mrs. Merwyn returned home. That evening, after her husband and children had retired, she took her writing-desk and wrote the following schedule of resolutions:—

"Resolved, That the first duty of the day performed by me shall be a prayer to Almighty God, and especially for strength and wisdom properly to instruct, guide, and govern my children.

"Resolved, That I will never permit either of my children, with impunity, willfully to disobey me or treat me with disrespect.

"Resolved, That I will earnestly strive never to act from an impulse of passion or resentment; but will endeavor to preserve my judgment cool and my feelings calm, that I may clearly see and truly perform my duty to my children.

"Resolved, That I will devote a certain portion of my leisure to daily self-instruction, in order to be able properly to instruct my children.

"Resolved, That I will watch over my own temper at all times, cultivate a habit of cheerfulness, and interest myself in the little matters of my children, that I may thereby gain their love.

"Resolved, That I will break off the habit of lounging; that I will give up the reading of novels, and that I will attend fewer large parties, and devote the time which I shall thus gain especially to pursuits which will increase the comfort and happiness of my husband, and forward the best interests of my children.

"Resolved, That I will especially study the health of my children, reading on the subject, and asking advice of those who are more experienced than myself.

"Resolved, That I will not yield to discouragement from failure in my first attempts at reform; but will persevere, putting faith in the promises of God to all those who earnestly and faithfully endeavor to do their duty."

These resolutions looked very cold and formal to the mother when she had done writing them. The writing was nothing; they were in her heart; but she folded the paper and locked it in her desk, as a memento, if she should ever feel herself falling into old habits of indolence and self-indulgence.

The next morning the family took their breakfast as usual, Anne and Willie coming in just as their father was about leaving the table. He was going to leave home this morning, to be absent four weeks; but there was no respectful salutation, no pleasant parting kiss from these ill-behaved children, for the father who had spent his days in toiling for their welfare. "Bring me something nice!" and "Bring me something nice!" they exclaimed as they took their seats at the table.

"Where's my cup of coffee?" said Willie. "This white stuff isn't coffee."

"No," said his mother, "it's milk and water. I prefer that you should drink it for your breakfast."

"And I prefer the coffee," said Willie, in a very determined tone, "and I am determined to have it." And he stretched his hand toward the coffee pot to help himself.

"Take the coffee away, Bridget," said Mrs. Merwyn. It disappeared.

"Where is my buttered toast and sausages?" said Anne.

"You will have neither this morning. There is good bread and butter, and you can have a mutton chop or a boiled egg, just which you prefer."

"I don't prefer either. I want sausages. If I can't have what I want, I won't eat anything."

"As you please," replied the mother, coolly.

The children looked at their mother, and at each other. They did not know what to make of this resolute resistance to their wishes. They begged, teased, and fretted; but it was of no use. They finally, with sullen looks, condescended to eat what was before them. "But I know one thing," said Willie, "if I can't have what I want for dinner, I'll starve. And I have not washed myself all over for a week, and I don't intend to any more. And I shan't go to school this afternoon; father's gone, and I mean to stay at home and play; won't you, Anne?"

Anne declared her readiness to join in this plan, and with this bravado they left the room.

The dinner was still more stormy and uncomfortable than the breakfast had been. The children went to school in the afternoon, but with red eyes and angry tempers. Nor was it much better at tea. They were moody and discontented, and as indulgence had hitherto been the mother's only means of management, she could not alter the state of things. A cheerful word or a kind smile was met with sullenness or indifference; it had no value.

After a wild, romping game, which the mother did not attempt to check, the study table was drawn out; but before the books were taken, she placed her children in two chairs, and seated herself opposite them. Her eye was moist, and her voice trembled a little as she began to speak to them; but, as she proceeded, the strength of an

earnest purpose soon dried the one and gave firmness to the other.

"My children," said she, "I love you dearly. I love you, and your father loves you, because you are our children. We wish to make you good, that we may love you better. We wish you to be happy, which you cannot be unless you are good. God has given you to us, and has commanded us to train you up in the way in which you should go. He has commanded children to love and obey their parents. You are old enough to feel and understand how right this is. I was a very young mother, my dear children, when you were given me. I was not twenty years old when the youngest of you was born. I was ignorant, indolent, and careless. I am older now. I have seen the evils of carelessness and over-indulgence. I have observed, have read, and I have thought. I am now resolved to strive to train you in the right way, and as the first step and foundation, I am determined you shall obey me. I do not think you love me or your father as children generally love their parents; perhaps you never will; but you must obey us, and treat us with respect."

The children had often seen their mother in a passion from their provoking ways, and had often felt the weight of her hand upon their ears; but they now felt that a new principle was at work. They were silent as she proceeded:—

"I am not going to give you a long lecture, or to reproach you with the past. Our business is with the present and the future. Many things which you have till now indulged in, will, from this time, be entirely changed. I shall be changed. I shall not be the same mother I was a week ago; I hope I shall be a better one. Anne and William, I speak seriously to you; you are both old enough to understand me. If you fall into the right way at once, it will save trouble and make me very happy."

"Mother," said Willie, looking at her half in wonder, "I'm almost glad at what you've been saying. I love you better than you think for, and I am not half so bad as you suppose I am; but somehow the naughty feelings always seemed to come because you let them. I've told Anne fifty times that I wished you would make us mind."

Anne said nothing for some time, but seemed to be in deep thought. At last she said, "I've often wished I could be like Alice Weston; but I do not know how I am going to learn to be good. I know I shall be cross and angry fifty times a day; I can't help it."

"There is One who can help us all, if we truly seek His help, my children. Let us ask it now."

They knelt, and the mother, with streaming eyes, prayed for that assistance which the great Father of all has kindly promised to all who sincerely seek his aid. The children were unusually thoughtful, and learned their lessons in silence. At bed-time, Mrs. Merwyn had usually asked her children for a kiss. Sometimes it was carelessly given, and sometimes not; always considered as rather a favor from the children. This evening she did not ask them for a kiss, but kindly bade them good night.

The very next morning, this awakened mother began upon her new plan. She arose early, and went to her children's rooms to see that they were bathed and rubbed, and teach them how best to do it for themselves; and she required them to be ready for breakfast punctually at the hour. She excluded from the table everything which she considered unwholesome. Some rich, high-seasoned dishes which had been favorites, were banished forever, and food plainer, yet excellent in its kind, was substituted. Mrs. Merwyn sent her children out to run and play half an hour before going to school, and the same on their return; and she fitted up a large spare room with every convenience for exercise when the weather should be stormy. She examined into her children's studies, and reduced their number. She procured the same books, and spent two hours a day in making herself thorough mistress of their contents, keeping herself constantly a little ahead of them in their lessons. She procured various books of reference, and learned not only

the text, but whatever she could find relating to it in compends, dictionaries, and encyclopedias; and it was surprising to see how the respect of her children increased, when they found that their mother knew not only more than they did themselves, but in many instances more than their teachers.

All this was easy. It was a plain truth, requiring nothing but ordinary judgment and a lit-extraordinary energy. Not so with the moral self-culture and training of her children, which this mother had now in earnest undertaken. It was not so easy to supply proper motives to children who had always looked to some outward, sensual indulgence as the reward not only of mental exertion, but for being good. It was not easy for one who had lavished caresses indiscriminately, merely to gratify her own feelings or to coax them to her purpose, to give a value in her children's eyes to a smile, a caress, a word of praise—to make them motives and rewards for good conduct. It was not easy to cure the stubborn and long-indulged will, to check the impatient temper, to change rude manners into respectful politeness. And yet it was wonderful to behold the progress, even here; so much is there in a resolute determination, in sustained and unflagging effort.

The early rising and evening prayer had not been discontinued; and though the mother devoted so much more time than formerly to her children, she found she had more leisure for household occupation, general reading, and social enjoyment, than ever before. The energy called up for a particular purpose, extended itself into every department, and gave firmness and confidence to one who had hitherto been thought rather a weak woman. Her friends remarked a depth and earnestness about her which they had never observed before; and she was gratified to perceive an increase of respect and consideration from all around her. These things, however, came later. Our business is with the first steps of this change, to show that it is possible to stem an erring course, to retrace a mistaken path in the outset of life. Notwithstanding the involuntary admission of Anne and Willie, that it would be better for them to be well governed, they had, both from nature and habit, become too fond of having their own way readily to give it up.

During the first week of her trial, especially, if this young mother had not brought to her support every power of her nature, and every motive suggested by conscience, love, and hope; if she had not been sustained by constant prayer and a daily increasing sense of duty,—she would many times have yielded, and the old state of things would have been established more firmly than ever. Many were the struggles with her children, but still more frequent were her self-wrestlings. To be firm without severity; to inflict a necessary pain when her heart was overflowing with love; to teach an impulsive disposition to examine, wait, and weigh; and, finally, to require the penalty of strict justice; to inflict the exact degree of punishment which the case required, all this demanded painful effort. And still more painful was it to withhold the caresses which she had been in the habit of bestowing upon her children whenever they would condescend to receive them. Mrs. Merwyn had the good sense, in forming her new system of discipline, to strive to avoid a habit of petty fault-finding. Many trifles were passed without reproof, many disagreeable habits unnoticed, in the hope and belief that when the great principle of filial obedience was established, its healthy influence would naturally produce a better growth.

One evening the children had been impolite to each other while at supper. The mother took no notice. At the study table Anne had her slate and pencil, which Willie wanted. "I will have it," said Willie; "I want it for my sums. I am not going away up to my room for my slate and pencil, while yours is lying here doing nothing."

They both seized the slate and struggled. Anne, being stronger, gained possession, whereupon Willie struck her. She struck back again. Their mother had observed it all.

"Children," said she, "put down the slate, and come to me."

Her voice was deep and sad, but calm and resolute. They did not dare to disobey. Each, however, according to custom, began to accuse the other in very strong terms.

"Be silent!" said the mother. Her voice was lower and slower than usual, yet it was obeyed. "Anne, look me in the face, and tell me every circumstance of this quarrel; see that you tell it exactly." Anne felt that she must tell the exact truth, and she did so.

"Willie, now let me hear your account." Willie stated the facts exactly.

"My children," said the mother, "you are both to blame. You both deserve punishment, but I long for the time to come when we need not resort to punishment. Yesterday, for one fault, you forfeited a pleasant ride, which your uncle had offered to give you. Last evening, I was obliged to put you in separate rooms, and sit here alone by myself. This morning you each received five severe strokes upon the hand. It is painful for me to punish you, but this fault must be atoned for. Sit down at opposite sides of the table and think. See if you cannot devise some way of getting along this time without punishment."

"Mother," said Willie, "I know what you mean, but it is the very worst punishment I could have. Must I ask sister's pardon?"

He looked at Anne, and she at him. He was naturally of a generous disposition, and there was something in his sister's countenance which touched a chord long unused to vibrate.

"Anne," he stammered out, "I do beg your pardon. Will you forgive me? I was most in the wrong."

"I did wrong, too," said Anne.

"Mother, will you forgive us?" said they both with one impulse.

"I will," said she, "now go to your lessons."

She was obliged to go to another room to conceal her emotion at this first conquest of her children over themselves, this first-fruits of her new system of training.

And in the prayer for her children before retiring to rest, she thanked God for putting good and gentle thoughts into their young hearts, and prayed that this spirit might grow more and more, until love should—

"Through all their actions run."

The next day was passed without the call for punishment. The evening was cheerful and happy. When Willie had looked ten minutes in vain to find on the map a certain place in the south of Europe, his mother came and pointed it out to him, giving, at the same time, some interesting particulars of its history and principal manufactures. "Thank you, mother," said Willie, "how much you do know."

Anne had a piece of poetry to commit to memory, in which Circe and the Cyclops and the Sirens were mentioned.

"How many thousand such make-believe beings our books are full of!" exclaimed she. "Where did the stuff all come from? Don't you think it all nonsense to study about them, mother?"

Mrs. Merwyn took the opportunity briefly to explain the ancient mythology. She gave a short account of Homer, repeating Byron's beautiful lines, and afterward a little sketch of Ulysses, as detailed in the *Odyssey*.

"How interesting!" said Anne. "How I should like to read the *Odyssey*! After all, though I don't believe these old stories, it must be very pleasant to know all about them; for we are meeting with something or other about them in almost every book we see."

That evening the children seemed more closely drawn to their mother than ever before. Her steady government and her newly discovered stores of information, had raised her wonderfully in the opinion of her children; and their love seemed to keep pace with their respect. And this evening her manner had been so kind, her voice so gentle; she had given up her own occupations to attend to them; she had refused a pleasant invitation in order to pass the evening with them. A good and gentle influence had

seemed to settle upon them, turning their minds to love and harmony. But bed-time came. The children looked wistfully at their mother. At last, Willie said, "Mother, you never kiss us now. Won't you kiss us to-night?"

"Yes, my children. This has been a happy day to me, because you both have been good children." Upon this, she kissed them fondly.

"Won't you always kiss us, when you think we have been good enough?" said Willie, "and then we shall know what you think about it."

"Yes, I will, Willie."

"Mother," said Anne, "when is father coming home?"

"In a week."

"I thought," said Anne, hesitating, "that fathers always governed the children. Father never governs us."

Mrs. Merwyn took that opportunity to tell her children how dearly their father loved them, how constantly he exerted himself for their welfare, how worthy he was of their highest respect and love, and how much he would be gratified if they should strive in every way to improve themselves.

The week passed happily away. The children, finding they could gain no end by opposing their own will to the determination of their mother, ceased attempting it, while her judicious praise whenever they really deserved it, gave them a pleasure so new and sweet as greatly to stimulate their efforts and increase their love.

On the expected evening, just at tea time, the father came. The room was bright and clean. The fire was blazing. Extra lights burned on the mantel. A little feast was spread upon the table. The lessons had been learned beforehand, and the books put away. The mother had on a handsome new cap, and the children had asked permission to put on their holiday clothes.

Mr. Merwyn entered as he had left, with a pale and rather sad countenance. "My dear husband!" said the wife, with a beaming face.

"My dear, dear father!" cried both the children, kissing him.

Willie drew his arm chair to the fire. Anne took his overcoat and gloves, and carried them to the table. Then she smoothed his hair, and brushed the dust from his coat, after which they both stood and waited till he should be warm and ready to go to the table. While at the table, they were quiet and polite.

In the evening, the children amused themselves together with joining maps and puzzles, while Mr. Merwyn gave his wife the particulars of his journey. At bed-time they came to their mother for a kiss, which she gave them. They then somewhat timidly approached their father. "Won't you kiss us, father?" said Anne, "mother says we have been good to-day." The father kissed them with glistening eyes.

When they were gone, he said to his wife, "Helen, how you are changed! How much brighter and happier you look than you did a month ago! and not only that, but you have grown suddenly taller, higher in mind and body. And the children—what has come over them? They are not the children I left. They are good, gentle, and well behaved. How is this?"

Then the wife, amid tears and smiles, poured into the ear of her listening husband the history of a month, her new-born resolutions, her trials, and now her beginnings of success.

"And have you accomplished so much in a month, Helen? It seems impossible."

"I have, to be sure, exerted every power of my nature. I resolved to make a change before your return, if it was in the power of human effort to do it. I trust I have made a beginning. I have discovered affections and capabilities in our children which I never suspected. My dear husband, let us join together, let us persevere; and who knows but we may yet deserve and enjoy the blessing promised to faithful parents?"

"Helen, I thought of little else during my long journey. I came home with my mind full of it. I had determined to alter many things in my business and domestic habits, entirely with reference to the best interests of my children, though I confess I was not sanguine in the hope of any thorough and radical improvement."

It would be interesting to trace the steps by which these parents, now thoroughly awakened to a sense of duty, and the importance of the trust committed to their care, gained an influence over their children, which resulted in beautiful developments of character, and, finally, by the blessing of God, in the well-founded hope of happiness in a future life. It would be interesting to trace the progress of self-culture and self-improvement by which they were enabled to do this, but we can only record a brief conversation which took place about a year after the events we have been detailing occurred. Mrs. Weston, the good friend mentioned in the beginning of this story, had for several months been confined to the house by the protracted illness of one of her daughters. Her husband, coming in rather late one evening, told her that he had been to take tea with the Merwyns.

"And how did you find them?" asked Mrs. Weston. "It is long since I have been able to see them."

"And I," rejoined Mr. Weston, "have kept away from there on purpose. They used to be always in trouble with their children. Their house was a very uncomfortable place."

"Is it better now?"

"Better! you would not know the children; you would scarcely know the parents. In the first place, the children have lost the pale, puny look they used to have. They were blooming with health and overflowing with spirits, yet they were not rude. I watched them. They were kind to each other, polite to me, and obedient to a word or a look from their parents. When I went in, they were studying their lessons, which they were anxious to finish before tea. When they were in difficulty, they called upon their mother, and she gave them just that degree of help and encouragement which would make them think for and exert themselves.

"When the children came for the good-night kiss, I heard Willie whisper, as he put his arms around his mother's neck, 'Have I been good, dear mother?' I could not help asking about it. It seems that about a year ago, they came to a determination to do their duty as parents. Helen says you helped her at the outset. Since that, Merwyn has never once omitted daily prayer. Never once have the children been permitted to disobey with impunity. The modes by which they have induced habits of veracity, or kindness, of self-denial, of politeness, and of mental exertion, would be a pattern to most parents. Merwyn does not go to his counting room after tea; he devotes himself to his family. And once a week, the children's holiday, they all go off to some country place, picnicing, flower gathering, nutting, landscape hunting,—something to improve mind and body. Mrs. Merwyn has almost given up large parties; but she cultivates a circle of pleasant friends, and encourages social visiting. Pray, go to see her, now Alice is better, and take the children."

"I will."

"Helen and you will agree exactly. Your notions are alike, but Merwyn is far, far ahead of me. My children love me, but they do not cling to me as Merwyn's do to him. I have cared for their outward and temporal welfare, but how little have I done for their higher and better interests! The burden has all been thrown upon you. I have not done my part. I am ashamed of myself. I am provoked—"

"Provoked to good work, I hope," said Mrs. Weston with a kind smile. "That is the way friends should provoke one another. I am delighted with what you tell me, and I also will become a learner. It is never too late to improve. If parents generally would follow the example of these Merwyns, if they would with prayer and resolution act to reform their children, instead of repining and wrongfully accusing Providence, a blessing would fall upon their homes and their hearts. There would be light in their dwellings. Instead of the spirit of heaviness, there would be joy and peace; and, at last, they would hear the joyous words, 'Well done, good and faithful servant.'—*Ladies' Album*."

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 16, 1881.

JAMES WHITE, Editor.
J. N. ANDREWS, Associate Editor.
U. SMITH, Resident Editor.

THE FUNERAL.

THE funeral of Eld. James White occurred, as announced in last week's REVIEW, Sabbath, Aug. 13, at 2:30 P. M. W. C. White and wife arrived from California the 12th. A brother, John White, for many years a presiding elder in the Methodist Conference in Ohio, together with his son-in-law, were present from that State. These, with sister White, J. E. White and wife, and a sister who has for some time resided in Battle Creek, constituted the relatives who were present.

Although the day was the most busy one in the week for those who are not of our faith, the people of this vicinity showed their respect for the deceased by attending the funeral in large numbers. The main auditorium and the gallery of the Tabernacle were completely filled, and the sliding partitions being raised, quite a portion of the surrounding vestries was also filled. It is estimated that twenty-five hundred people were present, making it the largest funeral ever held in this city.

At the conclusion of the discourse, unexpectedly to all, sister White arose and occupied some ten minutes with well-chosen and impressive remarks. Though so feeble that she had to be borne into the Tabernacle, she was enabled to speak with a clear, strong voice concerning the peculiar value of the Christian's hope on such occasions as this. Calmly, she said, she could resign into the arms of the Saviour her precious treasure; for he, resting in bright hope of the life to come, needed not our tears so much as the living. She exhorted all to seek an interest in the great salvation, pointing them forward to the glad hour soon to come when the broken links will be re-united, and to the happy land where we meet to part no more. Her words made a visible impression on the congregation.

A large portrait of Bro. White was suspended from the arch over the pulpit, suitably draped in black, as were also the arch and the desk. The employes of the Office, of whom there are more than a hundred, wore appropriate badges of mourning. Eighty-eight of these joined in a foot-procession accompanying to the grave the ninety-five carriages that constituted the funeral train.

In the burying-ground busy hands had labored to rob the occasion, as far as possible, of its repelling aspects. An arbor of evergreens had been constructed over the path leading from the carriage-way to the grave. The grave itself, and all the contiguous space, were lined with the same, while beautiful floral symbols, an anchor at the head of the grave, and a cross at the foot, suggested the faith and hope that will linger around the last resting-place of the worn pilgrim and faithful soldier. It was as if he were lying down to rest upon a bed of roses. The flowers that spring forth here to gladden us for a moment with their presence, we know will soon droop and fade; but their brightness and beauty are enough at least to remind us of that land where the flowers never wither, and to kindle in our hearts new longings for that immortal shore.

As we lay the dead away, a train of long years of the past, with all their associations, comes up before us. Memory brushes the dimness, accumulating through the lapse of time, from numberless deeds of kindness received at his hand. An overpowering sense of loss presses upon us. But duty still presents its claims, and we cannot linger. In the language of the beautiful hymn on the burial of Mr. Judson, we can only say,

"Now ye have buried him, up and depart
To life and to duty, with undismayed heart."

RESOLUTIONS

PASSED AT A JOINT MEETING OF THE BOARDS OF THE PUBLISHING ASSOCIATION, SANITARIUM, AND COLLEGE.

Whereas, The Wise Disposer of all human events has in his providence permitted the removal from our midst by death of our beloved brother, Eld. James White, whose arduous labors in connection with this work, from its earliest commencement to within a few days of his death, have contributed so largely to its development and present prosperity; therefore,

Resolved, That in this event our cause has lost one of its most successful and energetic upbuilders, one of its most faithful and ardent supporters, and a wise, sagacious, and unselfish counselor.

Resolved, That in the death of one who has been so largely instrumental in their organization and development, our various institutions have sustained a great and irreparable loss.

Resolved, That we recognize the special providence of God in having raised up Eld. White for the performance of a specific work, to which he was both by natural and acquired gifts peculiarly adapted; and while we mourn and deeply deplore his removal from the work with which his life has been so closely intertwined, we also recognize the far-seeing wisdom which has placed our institutions and the several branches of our cause upon a foundation so stable as to insure not only a continuance, but an increase of their present prosperity and usefulness.

Resolved, That in behalf of the several organizations which we represent, we hereby tender to the family of the deceased, and especially to his bereaved wife, who has been his companion, co-worker, and counselor in all his labors, our sincere sympathy in this, their hour of deep affliction.

HOW EASY!

A CORRESPONDENT from Abingdon, Ill., sends us a printed report of a sermon, as a specimen of the preaching that is given from time to time in that place. This sermon is on the subject of the conversion of the world, and undertakes to show that the work will all be done within the next twenty-five years. The speaker quotes Dr. Fowler as saying that the lands now influenced by Christianity contain a population of 687,000,000, or about one-half the population of the globe, and then says:—

"If the increase in the last quarter of this century be in the same ratio as in the third quarter, it is safe to say that at the beginning of 1900, every land will be a Christian land."

Then, apparently feeling a little misgiving as to the moral force of this statement, from the thought, perhaps, that it would n't amount to much if every land should become such as most so-called Christian lands are, he continues:—

"And furthermore, if missionary zeal and benevolence increase during the present quarter of the 19th century as they have during the last twenty-five years, there will be men and women and money enough at the command of the church to convert the world in a single year."

So if the whole world is not actually converted by the end of this century, there will be men and money enough enlisted in the work to accomplish it in a year! And the tacit implication is that it will be done, of course, within that year.

This is a good specimen of the world-converting that is done at the present time. But we can suggest a shorter way, and one just as effectual. Just vote the whole world converted already, and then raise a universal "Te Deum" over the grand achievement. For heathenism can teach the corrupted Christianity of to-day many a lesson in morality.

Meanwhile the tide of iniquity and crime surges over the earth; and heathens are born, grow, and develop into monsters of iniquity, worse than any found in pagan lands, because more capable of evil, around the very doors of Christian churches; and the insidious spirit of corruption penetrates into the church itself, conquers whole squares of pews, and not unfrequently ascends even the stairs of the sacred desk.

Outside, the nations are in a state of feverish anxiety and unrest; and War ever holds his brazen trumpet to his lips, ready to sound the charge which shall involve the world in deadly strife. But notwithstanding all this, in twenty-five years from now,

says the siren song, we are going to have all the facilities and sufficient power to convert the world in a year! So on with the dream of peace and safety, although an antiquated book called the Bible does say that sudden destruction is impending.

"When they shall say, Peace and safety," says Paul,—say it in the face of facts everywhere patent, that there is no peace, and can be no safety,—"then sudden destruction cometh upon them." Reader, are you ready, or making ready, for the things which are coming upon the earth? Startling events are soon to transpire; for unless nature herself has conspired with revelation to cheat us with a lie, "the end of all things is at hand."

THE DEATH OF ELDER WHITE.

THIS sad and startling event was wholly unexpected, and is a great shock to us all. The leading man of this cause has fallen at his post. If all its members were together where they could consult, the General Conference Committee would doubtless make an official statement of its views concerning this sad stroke. But this being impossible, I desire to express my personal feelings as one of this Committee.

For about thirty years I have known Elder White, and for ten years I have been acquainted with him intimately. He was a man of a remarkable mind. In some respects I never saw his equal. For force of character, for the grasp of the details necessary to the success of his plans, for foresight, and looking quickly and deeply into difficult and perplexing matters, and for preparing for emergencies when his plans were threatened, I think his mind was most remarkable. As an organizer, and in laying the foundation of an enterprise, his mind was far-reaching, and he could see the bearing and connection of things with surprising clearness.

With integrity of purpose, he labored most earnestly for what he thought would advance the cause—that cause which with all his soul he believed to be the cause of God. It has been my fortune to labor in connection with him in this cause when our views were in harmony in reference to measures; also when they were not in harmony. Such things occur in every cause. Yet I feel sure he labored for what he thought was right, and honestly felt he must make efforts to carry out his convictions. With such force of character, such aggressive instincts and tenacity of purpose as he possessed, it was inevitable that he should come into conflict with the men he found in his way in the carrying out of his plans. This is always so with men of earnest purpose who attempt the work of a reformer. Yet he made hosts of ardent friends, who will cling to his memory with fondest affection. When free from care, suffering, and perplexity, he was a most pleasant companion, cheerful, hopeful, and full of life.

Eld. White was naturally a leader among men. He had the courage of a lion, and oftentimes manifested the tenderness of a mother. He was one of those men who, on the right side, are a great power for good. He was generally right in his convictions, and has been a blessing to the world. His influence has reached thousands, to benefit and lift them in the scale of virtue and religion. He was eminently a man of faith and prayer, going to God in all times of perplexity for comfort and guidance. How many times we have seen him do this, pouring out his soul to the Lord of Heaven. With all his force and firmness and tenacity, when he clearly saw he was wrong, he would confess it as freely as any one I ever saw.

There was a tender place in his heart toward the distressed and those whom he thought were wronged, which made him one of the most generous of men. How many there are among us who have been helped and encouraged by his means, his words, and his acts. How many times he has hurried away from busy cares to pray with the sick and sorrowing. Not every one who knew him was aware of the peculiar tenderness of heart which he really possessed, or gave

him credit for this trait of character; but his most intimate friends know that I state the truth. I never knew a man who could more generously forgive a wrong when he thought it was truly repented of than he. Yet with many he never received credit for this trait.

His labors in this cause have been truly wonderful, and were often performed in suffering and weakness. God has mercifully spared him from further conflict and sorrow. He falls in ripened manhood, and leaves his work behind him.

As I viewed him lying in his coffin, awaiting the funeral service which should take him from earthly scenes, I could but weep. He looked so calm, so free from care. With him, the conflict of life is over. "Blessed are the dead who die in the Lord from henceforth." I almost envied him, he seemed to rest so sweetly. His fellow-laborers are left to take the extra burden. We must gird our loins for the conflict. May God help us to imitate his earnestness, emulate his virtues, and share in the rest for which he labored.

GEO. I. BUTLER, *Pres. Gen. Conf.*

DEATH OF ELDER JAMES WHITE.

ELD. J. H. WAGGONER, in the last issue of the *Signs of the Times*, thus speaks of this sad event:—

"Last Sabbath the intelligence came to Oakland by telegraph that Eld. James White was very sick, and probably dying. This was speedily followed by other telegrams which gave hope of his rallying; but again grave symptoms returned, and before the sun went down we received the sad tidings of his death.

"The news of this event filled our hearts and our houses with gloom. For us, who had stood so long associated with him in the work of the third angel's message, it was impossible to bring ourselves to the belief that he would die in this sickness; and now it is hard to realize that he is no longer one of our number. Twenty-nine years ago we began to correspond with him in the REVIEW, which was then small, but eagerly hailed by every Sabbath-keeping Adventist; and twenty-six years ago we became associated with him as Corresponding Editor of that paper. Almost the full period of an active life we have stood together in this work.

"Last winter, while in his room in Battle Creek, we called his attention to the fact that very few whose names appeared in the early volumes of the REVIEW were yet remaining with us. One by one they have fallen. We both felt that it was an admonition to us, but we did not then imagine that he would be the next to pass away.

"James White was born in Palmyra, Maine, August 4, 1821; at his death he was two days over his three-score years. In his youth he gave himself to the service of God, and most of his life has been spent in the ministry. One of the first to embrace the truths of the third angel's message, the providence of God placed him in the forefront of the work in which he literally spent his life. It was often remarked by those who were associated with him more than a quarter of a century, that we never knew a man whose being and personality were so entirely identified with his work.

"He was a man of strong and ardent feelings. Consequently his disappointments, especially in individuals, were almost overwhelming to him. His position as leader in a work which was 'everywhere spoken against,' subjected him to the complaints and criminations of opposers, and the murmurings of the disaffected. He often suffered most keenly by these assaults of the enemy, knowing that these efforts were made to put down, not him, but the cause which he represented, and which was dearer to him than life itself. No man ever occupied a position where the careless would more readily misunderstand his motives. It was to his credit that they who stood with him the longest, and were most intimately associated with him, clung to him the closest, and trusted him most fully.

"About fifteen years ago he was stricken down with paralysis, which brought him very near to the grave; and as slighter shocks followed the first one, he never fully recovered from their effects. They who knew him only since that time cannot realize with what strength and energy he labored in this cause previous to that time. Coming from a strong and long-lived family, his afflictions made him appear like a man of fourscore years while he was yet in what might have been the prime of his life. He needed rest. He sleeps in peace. Our words of sorrow cannot reach his ears; his eyes cannot perceive our tears. If it shall be our happy lot to meet him at our Redeemer's side, we believe our association in this work will not be forgotten by us, even amid the joys and glories of the kingdom of God.

"But it is not possible for us to express our feelings at this time in a mere obituary. His memory does not need our words. His memorial is engraven on faithful hearts all the way from Maine to California. The deep sympathies of all at the Office of the *Signs of the Times* go with Bro. and Sr. W. C. and M. K. White as they take their journey homeward to attend the funeral of their father. Our prayer is that God will sustain the stricken family, and especially our dear sister, E. G. White, upon whom this visitation falls so heavily. We feel assured that He who has guided and upheld her in so many trials in life, will not desert her in this hour of her heart's anguish. And we know that the 'pioneers' in this work will appreciate our feelings as we ask God to deal tenderly with our dear Bro. Andrews, who, in the midst of his other afflictions, can only be deeply afflicted by the tidings of the death of his life-long associate in the faith and work of the present truth."

BUSINESS AT OUR CAMP-MEETINGS.

THE late summer and autumn camp-meetings have now commenced. We greatly desire that these shall be seasons of special religious benefit, and that our people who come long distances to attend them may go home strengthened and encouraged. The business connected with the Conferences and various other societies often greatly interferes with our devotional meetings. The business has to be transacted—cannot be neglected. It is worthy of much thought, and deserves special attention. Various plans have been suggested or tried, to obviate the difficulty connected with the transaction of business at these meetings, so that it may not interfere with the great object,—devotion and spiritual advancement.

It has been thought that the delegates could come together beforehand and attend to the business. This is hardly practicable; for most of our brethren have to bring their families when they come, make preparations for the encampment, etc., so that it is very difficult to get them there in season. With the time necessarily spent in coming and remaining, especially when the people come with teams, many find it difficult to be so long away from home. Perhaps if our people felt all that interest they should feel they could spare the time. But we have to take things as they are, and one great object of these meetings is to make the people feel that increase of interest which they lack.

We have found it thus far almost impossible to get the brethren together beforehand to do the business. If we could get them to do this, there would be some bad features then. All of our people should be present when important business is to be done, in which they should be interested. And often when the meeting is well in progress important business is brought to the attention of the various societies by the leading brethren from abroad, which could not possibly have been known beforehand. Practically, therefore, it seems hardly possible to have our business out of the way before the main camp-meeting convenes. We must therefore make the best of it as it is.

The best method I have known, thus far, which

works very well, as I know by experience, is this: Let the brethren generally make an effort to be prompt, and have the tents up the day before the advertised meeting commences. If that first day comes Tuesday, let all be on hand that can be induced to come, so that all may be in readiness before Wednesday night. Have a session that night of the State Conference and the State T. and M. Society, if possible, and organize these bodies and appoint committees. The Sabbath-school and temperance societies can have their preliminary meetings before the preaching service Thursday morning. All these committees can immediately attend to the business which is committed to their care. By Thursday afternoon a session of the Conference can be held, and much of the ordinary routine work be out of the way. By Friday afternoon all but a short final session of each society can be held, and the business no longer stand in the way. These need not interfere at all with the religious services, and the preaching meetings should always be held regularly, with some social meetings during this time. The people keep coming in till the night before the Sabbath, more or less. This should not be, but always is, the case. All ought to come at the beginning; but it is impossible to get all there then.

The preaching services are intended to instruct and stir up the people, and prepare them for the Sabbath meetings and those which follow. It is difficult to bring about a movement of the people generally to seek God till such instruction is given. The business does not interfere with the spiritual interests of the meeting nearly as much if done up Thursday and Friday, as it does to wait till Sunday and Monday, when it leaves a less spiritual impression at the close. The last days can then be almost entirely devoted to deepening the impressions made, avoiding hurry, bustle, and neglect of important matters. In two Conferences that I have attended this year, this plan was pursued, and was found to work well. Let the presidents of our Conferences think of it, try it, and see if it is not an improvement on the old methods. This is merely a suggestion for their consideration.

GEO. I. BUTLER.

TENTS FOR THE HORNELLSVILLE CAMP-MEETING.

THOSE wishing to rent tents for this meeting can do so at the following reasonable rates:—

24x30 ft.,	\$5.75.
16x24 "	3.75.
12x17 "	2.25.
9x12 "	1.40.

No additional charge will be required for freight, as the railroad company has kindly granted free transportation for all tents. Our brethren should send in their orders at once, so as to be sure to have the tents on the ground and pitched before the commencement of the meeting; and that we may do this, all orders should be received by Sept. 4. Write me as early as possible, at Rome, N. Y., stating size of tent and number required.

Next week full particulars will be given concerning reduction of fare on railroads and how to obtain it.

B. L. WHITNEY.

TO VERMONT S. S. SECRETARIES.

WILL all the Sabbath-school secretaries either send the names of all delegates from their schools to their State secretary at Burke, Vt., or be prepared to hand them to him, early, on the camp-ground.

F. S. PORTER, *Sec. Vt. S. S. Asso.*

NEW YORK H. AND T. SOCIETY.

WILL the secretaries of the different clubs of this society report at once for the annual meeting which is to be held in connection with the camp-meeting, Sept. 9-19. Please do not wait to report at the meeting, but send directly to me, that a full report may be prepared. Blanks have been furnished to all the addresses that I know.

Do not delay or fail to report.

ISADORE L. GREEN, *Sec. Sackett's Harbor, N. Y.*

ALONE WITH GOD.

ALONE with God! day's craven cares
Have crowded onward unawares;
The soul is left to breathe her prayers.

Alone with God! I bare my breast,
Come in, come in, O holy guest;
Give rest—thy rest, of rest the best.

Alone with God! how still a calm
Steals o'er me, sweet as music's balm,
When seraphs sing a seraph's psalm.

Alone with God! no human eye
Is here with eager look to pry
Into the meaning of each sigh.

Alone with God! no jealous glare
Now stings me with its torturing stare;
No human malice says, Beware!

Alone with God! from earth's rude crowd,
With jostling steps and laughter loud,
My better soul I need not shroud.

Alone with God! he only knows
If sorrow's ocean overflows
The silent spring from whence it rose.

Alone with God! he mercy lends;
Life's fainting hope, life's meager ends,
Life's dwarfing pain, he comprehends.

Alone with God! He feelth well
The soul's pent life that will o'erswell,
The life-long want no words may tell!

Alone with God! still nearer bend;
O tender Father, condescend
In this my need to be my friend.

Alone with God! with suppliant mien
Upon thy pitying breast I lean,
Nor less because thou art-unseen!

Alone with God! safe in thine arms,
Oh, shield me from life's wild alarms,
Oh, save me from life's fearful harms!

Alone with God! my Father, bless,
With thy celestial promises,
The soul that needs thy tenderness.

Alone with God! oh, sweet to me
This covert to whose shade I flee,
To breathe repose in thee—in thee!

—Selected.

Progress of the Cause.

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

NORTHERN EUROPE.

The church in Christiana met last Sabbath to celebrate the ordinances. Sixty-five brethren and sisters took part. The truth and Spirit of God cheered our hearts, and we were encouraged in the Lord. For three weeks and a half Bro. Berg has been in the country north of this place selling tracts and papers. He sold in that time \$41.00 worth. The last two weeks he has collected for subscriptions and received for tracts sold in this place, \$26.80. With a few exceptions, subscribers pay only for a quarter of a year at a time. The subscription for *Tidernes Tegn* is 54 cents a year. Everything is divided closely here.

A week ago Sunday we held two meetings in Drammen. About seventy persons attended the last meeting. At the close, some friends gathered about us and testified that they had become much interested in the truths presented. If we could come again, they would open their houses and help pay our expenses. We have sold tracts in Drammen to the value of some over \$5.00, and are thankful that the effort appears to have done some good.

In Eidsvoll, about thirty-six miles from here, lives a S. D. Baptist brother, who is also trying to disseminate among our countrymen light concerning the law of God. He published four tracts on the Sabbath when I first came to this country. He now publishes four more Sabbath tracts about the size of our eight-page tracts. We have just printed four thousand of each kind for him. This brother (Rolf) is at present in England to counsel with his brethren there.

My health is poor. Old difficulties, which appeared to be almost removed when I was at the Sanitarium, have returned with increased severity, so that I am not able now to leave home. The work is too much for my strength; yet my trust is in God.

It rejoiced me very much to read the last REVIEW, especially about the interest among the Scandinavians

at the Wisconsin camp-meeting. Although we have many friends in the Lord here, yet I often feel like a stranger in a strange country, separated far from my brethren.

Christiana, Norway, July 19.

J. G. MATTESON.

KANSAS.

Canton, McPherson Co., Aug. 10.—Our meetings here continue, with some interest. We have had but little open opposition, but some have worked to keep the people from the tent. The Methodist minister is to defend the Akers theory of the Sabbath next Sunday.

Fourteen have signed the covenant. Five of these are keeping the Sabbath for the first time.

R. F. BARTON.

T. H. GIBBS.

NEBRASKA.

Farmer's Valley and Republican City.—Sabbath, July 23, I met with the scattered friends at Farmer's Valley. Arrangements were made for weekly Sabbath meetings and Sabbath-school, which I hope will be kept up.

The last two days of July were spent with the scattered friends about Republican City. They desire and greatly need weekly Sabbath meetings. May they so live as to have an inheritance where they can meet from "one Sabbath to another."

Bever City, Aug. 2.

CHAS. L. BOYD.

MICHIGAN.

Glenn, Allegan Co., Tent No. 4.—We have been here two weeks, and have given fourteen discourses. We are within three-fourths of a mile of the shore of Lake Michigan. Our tent is pitched in the country, several miles from any village. We are now speaking on the Sabbath question. We have an average congregation of one hundred, apparently interested hearers. Sunday evenings our tent is crowded. We are trying to humble our hearts before the Lord, that he may be glorified in blessing the truth to the good of this people.

Aug. 12.

H. M. KENYON.

R. C. HORTON.

Washington, Gratiot Co., Aug. 8.—Our tent-meetings here closed last night, having continued nearly seven weeks. Eight have decided to obey the truth. These, with those who were in the truth when we came here, will constitute a company sufficiently large to sustain Sabbath meetings. We have not been exempt from difficulties and opposition; yet we have felt the blessing of the Lord, for which we praise his name. Those taking hold of the truth are laying aside their idols, and rejoicing in their liberty. This is comparatively a new field for labor. Shall next go to North Star with our tent. Brethren, pray for us, that success may attend our labor.

L. A. KELLOGG.

FRANK STARR.

Camden.—The interest at Camden seems rather increased than diminished. Fully four hundred people greeted my return from the celebration of the obsequies attendant upon the death of my companion in labor, Eld. E. B. Lane. The people and the circumstances demanded a funeral address, which was given, based on 1 Cor 15. Never was a more sympathizing audience convened than that of Wednesday evening, Aug. 10. The whole multitude expressed their condolence and sorrow in tears, and yet they were filled with joy at the certainty of the hope of a "meeting beyond the parting," at the resurrection of the dead. God has blessed, and will yet bless, this people.

Thursday evening was given to the consideration of the propriety and feasibility of building a house of worship. About five hundred people were present. It was decided to enter immediately upon the enterprise, and preliminaries for an active canvass for subscriptions were arranged. One man gave four hundred dollars.

Being very much worn with four months of constant labor, the friends have kindly urged upon me a vacation of one week. Services will begin again in the tent Friday evening, Aug. 19.

D. H. LAMSON.

Ithaca.—We have been here two Sabbaths. Though it is the most hurrying time in the year, and our brethren are widely scattered, yet nearly every one attends every meeting, and it is a large church too. This gives one courage to labor for them. Unexpectedly, the outside attendance has been very good, our large meeting-house being full Sabbath and Sun-

day. Having had little labor for long years, the church had fallen into a stiff, cold, backward condition. Some had backslidden entirely; some had taken no part for months, and their social meetings were very dull. We have bent every effort to change these things, and with some success. New ones are starting, backsliders are taking hold, and all are becoming active in the work. On the Sabbath eighty good testimonies were borne in about an hour.

There are no trials in the church. Nearly all are well-to-do, respectable citizens, of whom no cause need be ashamed. Of numbers, talents, and means there is enough to make a strong church, if all were consecrated to God. This we hope to see accomplished before we close.

This is where I began my work as a minister seventeen years ago, in connection with Eld. Van Horn. As this church was the first-fruits of our labor, it affords me peculiar pleasure to labor here again, and to find so many faithful to God and to his truth.

D. M. CANRIGHT.

WISCONSIN.

Wrightstown, Brown Co., Aug. 4.—We pitched our tent here July 15, and continued over two Sundays; but the interest not warranting a further effort, we moved the tent to a neighborhood three miles north. As several from this place attended our good camp-meeting at Neenah, the way was open for the investigation of the sanctuary and Sabbath truth at the beginning of our meetings here. Eight have already decided to keep the Sabbath. Others are much interested, and the interest is extending. Those who have taken hold of the truth are all heads of families.

C. W. OLDS.

S. S. SMITH.

Clintonville, Aug. 5.—We began meetings at this place July 8. Pitched our tent in the door-yard of Dr. Oviatt, Seventh-day Baptist, who has shown us every kindness, and helped us greatly in our meetings. At first the interest was small, as the truth has been presented here before; but the congregations have increased, and considerable interest has been manifested.

The most encouraging feature of the work has been the interest manifested by the Germans living here. Five have commenced keeping the Sabbath, and we look for others. Those who have embraced the truth are persons of influence, and are earnestly engaged in circulating German tracts among their friends. We look for good results from their efforts.

There are some American people who are convinced, but are undecided whether to obey or not. We have hopes of some of them. There are quite a number of Sabbath-keepers living near here; and with those who have accepted the truth, we hope a substantial church will be formed which will be an honor to the cause of God.

We have organized a good Sabbath-school of about forty members. Our Sabbath meetings are well attended, and the Lord meets with us by his Spirit.

A. D. OLSEN.

J. J. SMITH.

ILLINOIS.

Roscoe, Aug. 8.—We closed our tent effort here last evening. Seven have taken their stand for the truth of God, and we confidently expect about as many more will. The dear brethren who live here have tried to let their light shine. They have done all they could to make the meetings a success. It is easy to plead for the precious truth in communities where it is lived out by its professed adherents. God help our brethren to be faithful. Oh, what a power even a lone family of genuine commandment-keepers is. Christ says, "Ye are the light of the world."

Bro. A. A. John was with me the last week of the meeting, and will follow up the work, visiting, and laboring for the interested ones. May the Lord let showers of grace fall on this corner of his vineyard.

R. F. ANDREWS

NEW YORK.

East Galway, Tent No. 4, Aug. 9.—The interest at this place has increased from the first, the people coming night after night a distance of two or three miles, and some even twelve miles, although it is in the midst of haying and harvesting. We are urgently invited to hold meetings at other places, and are promised a large attendance. Five of the leading papers of the county publish favorable reports of the meetings.

We have spoken but twice on the Sabbath question, yet one young man of excellent character and influence has decided to keep it. He will doubtless meet with strong opposition, as it is but a few months since he

first made a profession of religion and united with the Methodists. May the Lord prepare him to meet this successfully. He requests prayer in his behalf.

Bro. Plumb left us yesterday, having been unexpectedly called home. We very much regret this, and pray that the Lord's blessing may attend him, and rest in a special manner upon the work here.

E. W. WHITNEY.

PENNSYLVANIA.

Ulysses, Potter Co., Aug. 8.—We have been in the tent in this place about seven weeks. Our congregations have been large from the commencement, and continue so. Many are convinced that we have the truth, though not many seem inclined to obey. Circumstances connected with the past and present history of the cause in this vicinity render this an unpromising field of labor. Six have thus far commenced to obey the truth. I think none of these were professors of religion, and some of them give good evidence of the genuine work of the Spirit. Only one of them lives in this place.

The brethren have nobly sustained the meetings, and met expenses. Unless we have evidence that further results may be obtained, we shall take our tent down soon.

I would here express my appreciation of the goodness of God in giving me the company and help of my wife. The benefit she received from her treatment at the Sanitarium was very great, and could the treatment have been continued, it would have been much greater. Her help, to me and the cause, is invaluable. Personally, we have experienced the blessing of God.

D. T. FIERO.

INDIANA.

Northfield.—Our grove meeting at Northfield was a spiritual feast. There were not so many present as were expected, but those who came drank deeply of the Spirit, and our meetings were excellent from the first.

Three family tents were on the ground, while many found shelter in the hospitable home of Bro. and Sr. Murphy. A large attendance of outsiders was present at each service, and many heard the truths presented for the first time. Sold about \$10 worth of books, and received donations much more than to meet our expenses. Such meetings are beneficial in wearing away prejudice and softening the feelings of outsiders; they also give our brethren an opportunity to become acquainted with one another, and strengthen the bonds of love which should exist between them.

We moved our tent from Fishersburg July 25, leaving six keeping the Sabbath, and others deeply interested. We hope the Lord will sustain the work and forgive us wherein we have erred. We are now located at Sheridan, Hamilton Co., where a course of lectures has just been commenced with good interest.

WM. COVERT.
J. P. HENDERSON.

MASSACHUSETTS.

Brimfield.—The interest at Northampton was just about nothing. Very few attended from the first. An outside rabble of Irish and French were present to annoy as much as possible. Under the circumstances, we regarded it duty to leave. Three or four who were interested purchased of us \$7.00 worth of our publications.

Our tent arrived at Brimfield the 4th inst. We erected it that evening, and held our first meeting the next evening, with an audience of fifty. Have now had four meetings, the attendance ranging from fifty to one hundred. This is a small country village, about thirty miles west of Worcester. The people are very friendly, and already begin to provide for our physical wants. One of the churches in the place dropped their meetings last Sunday evening and through this week on account of our meetings. Sr. Caudry is the only Sabbath-keeper in this vicinity. Her husband and son, who do not observe the Sabbath, have done more than we could ask in helping us get ready for the meeting, driving their team over fifty miles to assist us in getting here. We hope to see some obey the truth. The address of Bro. Sanborn, Bro. Bedee, and myself is now Brimfield Center, Mass.

D. A. ROBINSON.

Aug. 9.

IOWA.

Keota, Aug. 5.—We have had a continued series of meetings here since June 24, with a good attendance all the time. About three weeks ago the ministers of the place began to oppose us on the Sabbath question.

We reviewed three discourses from three different ministers, with good effect. The opposition then sent for one Eld. Robbins, a Baptist minister living at a distance, who was reported to be able to overthrow our sabbatarian views. He came; and was escorted to our tent and introduced to us by two of the ministers of the place. He stated that he had come to expose our views, and wished to speak each alternate evening. We consented, inviting him to occupy the tent. He spoke twice before we responded. His position was a mongrel one, consisting principally of "Jennings's" Sunday-seventh-day theory, basing his argument on the Septuagint chronology. In our reply we showed that according to the Septuagint chronology, Methuselah lived fourteen years after the flood.

While the discussion was in progress, Eld. Robbin's friends made him a donation of a watch and some money, in all about \$29.00. Probably this aroused our friends; for last night, after our meeting, one of the prominent men of the place slipped an envelope into our hand, which contained the following:—

"ELD. J. D. PEGG:

"Dear Brother,—We the undersigned, having taken much interest in the continuous meetings you have been holding in this place, and in the discussion of the present week, and being impressed with the Christian and gentlemanly manner in which you have met the arguments of your opponent; and, too, as it is the order of the day to present gifts, feel it a pleasure to remember you in a like manner. And in consideration of these facts, herewith present you with this purse, hoping and trusting it will be acceptable to you. Respectfully, your friends." And then followed the names of fifty-seven donors, many of them prominent people in the place. The purse contained \$45.25. We were completely surprised, and our hearts were cheered by the thought that though we were opposed, yet there were many who sympathized with us.

We have had Sabbath meetings for three weeks, with an average attendance of about twenty. A few have commenced to keep God's commandments, and we hope to see at least a small company gathered out here, and made ready for translation.

J. D. PEGG.

H. D. HOLLENBECK.

In connection with the foregoing, the reader will be pleased to learn how the secular paper of Keota regards the meetings held by Bro. Pegg and Hollenbeck. It speaks as follows:—

"The principal attraction in town this week has been the discussion on the Sabbath question, between Eld. Pegg, the Adventist, and Eld. Robbins, the Baptist. R. had two speeches at first; they have since spoken alternately. The meetings are well attended by all classes of our people. Many farmers work hard in the harvest fields all day, then come to town to hear the speeches at night. The crowds at the tent (where the meetings are held), compare in size with a fair or Fourth-of-July, better than an ordinary religious meeting. This shows that the people take a deep interest in this matter. Both contestants are able men in their respective beliefs, and it is a rich treat for us common folks to hear them. As to the comparative merits of the arguments, or the probable final result, we reserve our opinion, and give our consent for each one to judge for himself. We are glad these men are here, and we believe most of our people agree with us."

EXPPELLING CHURCH-MEMBERS.

SEVERAL instances have come to my knowledge where members of our churches have been expelled without giving them any notice. They were not informed that any action was to be taken in their cases. Our brethren do not mean to do any one injustice; yet all who are acquainted with law and the rules of church government will agree that this is an unjustifiable way of proceeding. A person accused by the church should always have a written statement of the charges to be brought against him placed in his hands several days before the trial. He should be notified definitely when and where the trial will be held.

In many instances it may be claimed that the cases are very clear, that the persons can make no defense. They may have given up the Sabbath, ceased all efforts to be Christians, or they may have committed some open sin. But this does not alter the case. Every man has a right to be heard in his own defense. Nicodemus, in defending Jesus before the Jews, said, "Doth our law judge any man before it hear him, and know what he doeth?" John 7:51. This is the law of common justice the world over. Where it is not regarded, there is always ground for complaint, and a chance to gain sympathy.

D. M. CANRIGHT.

Our Tract Societies.

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

PROGRESS.

'Tis weary watching wave by wave,
And yet the tide moves onward;
We climb like corals, gravely grave,
But pave a path that's sunward.
We're beaten back in many a fray,
But newer strength we borrow,
And where the vanguard camps to-day,
The rear shall rest to-morrow.

—Gerald Massey.

ENCOURAGING TO MISSIONARY WORKERS.

A GENTLEMAN in Brooks Co., Ga., having in a very indirect way learned something of us as a people, wrote some time ago to the REVIEW AND HERALD Office, making further inquiries respecting our faith, etc. The following is taken from his second letter:—

"Excuse me for not writing sooner. I live five miles from the post-office, and was for a long time prevented from visiting it by sickness and other hindrances; besides, I wished to examine the papers before writing. I had also distributed them among the people, and waited to have a favorable report for you. I believe they are having the desired effect. I can say that I indorse your doctrine as that taught by the Bible. I hope to see the day when we shall have in this neighborhood a true missionary church, after the order of that of the apostles. If you make the use of tobacco a test of church-fellowship, I shall have to leave off a habit that may operate to my injury, as it has now become second nature, which I suppose is an after consideration.

"From the reading matter I have received, I find that you do not try to specify the time of Christ's coming, and this is very well. It is clear enough to me that the 2300 days of Daniel terminated in 1843 or '4. You wanted to know how I discovered that Saturday was the Sabbath. It was by reading the Bible, thirty or thirty-five years ago. Matt. 28:1, I deem sufficient proof, together with the observance of that day by the Jews, for any unprejudiced reader. How I came, by my other views respecting the nature of man, etc., I cannot tell, unless it was from the Bible, and gleanings from different sources, saved for about twenty years.

"I wrote my first letter to ascertain the truth, as I was called an Adventist; and I am abundantly rewarded for my trouble. I find a people holding to the Bible, and rejecting everything else; and I am delighted with the discovery. The twenty-five leading points which you set forth in your faith are just as I would have them. They are good enough; what more need I say? I can make no request for further favors, but I can and do thank you for your liberality, and implore divine aid to uphold you in your laudable undertaking, and the blessing of God upon each of you in a work which I believe to be his own."

A gentleman, evidently a German, writes from Philadelphia:—

"Through God's wise providence, I received, some time ago, three of your tracts,—'Elihu on the Sabbath,' 'Which Day do you Keep? and Why?' and 'Present Truth;' also, somewhat later, two numbers of the *Stimme*. I read them all, devouring them as a straving man does food, and carefully compared them with the word of God. I am now fully convinced of the old inborn error respecting the so-called Christian Sabbath, and remembering the words of our Saviour, 'And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes,' I will now break off from this old habit, and keep the rest-day ordained of God. Wherefore I ask the Lord to give to my desire also the doing."

This brother, having received the tracts above mentioned, wrote for more; but by some means he failed to receive them. He then addressed the above letter to a brother whose name he had seen in the *Stimme*.

The following is in response to a parcel of papers and tracts sent from England in a steamer to the island of Hayti, W. I.:—

"Through the kindness of the agent of the Royal mail steamer of this city, your letter and periodicals in different languages have been placed in my hands. I take pleasure in returning you my sincere thanks for the kind way in which you have expressed your Christian sympathy toward the interests of our Haytian mission.

"For the last fourteen years of my residence in this country I have been an honored instrument in

but the note contained *two* sovereigns. 'You won't take them?' I said to the deacon. 'Of course I shall,' said he. 'I know that good woman well. If I send them back, she will send *four* next time.' This was indeed "loving to give."—*Well-Spring*.

SPECIAL MENTION.

THE TURKS IN DESPAIR.

THE French journal *La Liberte* says:—

"In the Mussulman world at the present moment a vast and profound movement is going on, with Constantinople for its center. *All Islam is aroused*, and if appearances are to be trusted, a breath of holy war is exciting the sectaries of the Koran against the sons of the gospel. The Turks, feeling themselves lost, are the movers of the plot, and all the powers in direct contact with Mohammedan populations are menaced. On the day in which Panislamism shall attempt a supreme revenge against triumphant Christianity it will not be in Algeria only, to be avenged on France, but also in India against England, and in Europe against Russia and Austria, that it will endeavor to wreak its hate. Turkey indulges in no illusion as to the fate that awaits her. By degrees she sees herself despoiled of all her European provinces. What will soon remain of the great empire she valiantly conquered in Europe and preserved for five hundred years? War and diplomacy are combining to lessen and divide her, so as to drive the Turks beyond the Bosphorus. They understand that, and feel a rage which their traditional fatalism is now powerless to subdue."

In view of the fact that all statesmen and diplomatists are predicting that the Turks will be driven beyond the Bosphorus, and that the Turks themselves are expecting to be obliged to fall back upon their Asiatic possessions, it is not unreasonable to expect that such an event will soon take place. Where will they then locate the seat of government? This is a question to be watched with great interest, as the fulfillment of an important prophecy is involved therein.

THE PUBLIC LANDS.

THE public domain of the United States, acquired by cession from the several States and by treaty from France, Spain and Mexico, Texas and Russia, amounts to 2,894,235.91 square miles, or about 1,852,310,000 acres, and its cost was, in round numbers, \$322,000,000, of which sum the government has received back about \$200,000,000 for lands sold.

Down to July, 1880, the government of the United States had disposed, by sale, of about 170,000,000 acres; by act of donation, 3,000,000 acres; in bounties for military and naval service, 61,000,000 acres; for internal improvements, 7,000,000; by grants of saline lands to States, 560,000 acres; for town sites and county seats, 150,000; by patent to railway companies, 45,000,000; canal grants, 4,000,000; for military roads, 1,300,000; by sale of mineral lands (since 1866), 148,000; homesteads, 55,000,000; scrip, 2,900,000; coal lands, 10,750; stone and timber lands (act of 1878), 21,000; swamp and overflowed lands given to States, 69,000,000; for educational purposes, 78,000,000; under Timber-culture Act, 9,350,000; Graduation Act of 1854, 25,000,000.

Mineral and timber lands are now our most valuable assets. The pasturage lands are of nominal value apart from the mineral underlying them. Our remaining public lands, exclusive of Alaska, were in June, 1880, estimated as follows: Timber lands, 85,000,000 acres; coal lands, defined, 5,530,000; precious-metal-bearing lands, 64,000,000 acres, but this area will be increased as the pasturage and timber lands are explored; lands in Southern States, agricultural, timber, and mineral, 25,000,000; lands irrigable from streams, 30,000,000; pasturage, desert,—including certain lands in Indian reservations,—and barrens, 565,000,000. The above is exclusive of Alaska.—*Thos. Donaldson, in North American Review*.

IS THE MAINE LIQUOR LAW A FAILURE?

THERE has been much controversy as to the success of the prohibitory liquor law which has been in operation in Maine for many years, and there may be occasion for believing that it has not been as complete as was expected; still the facts show that there has been a marvelous advance in the Pine-tree State over

any of her sisters in the Union. Whatever may be the shortcomings there, it is a great thing to be able to say, as Ex-Governor Dingley did last week, that prohibition has closed every distillery in the State; has reduced the dram-shops from 1 to every 225 inhabitants in 1833 to less than one secret groggery to every 1,000; has made the sales of these secret shops less than one-fourth of what they would be under a license system; has reduced the consumption of liquor to \$5 a person, while the average in the United States is \$15; and has reduced the arrests for drunkenness, in cities where the law is enforced, to one-fourth the average of cities where the license system is in operation. While New York has one convict in state-prison to every 1,400 inhabitants, and Massachusetts 1 to every 2,200, Maine has but 1 to every 3,000. Gov. Plaisted also, in a recent speech in which he expressed himself decidedly and emphatically in favor of prohibition, and, as Governor of Maine, in favor of the strict enforcement of the Prohibition Law, said, "Temperance has blessed our State; our citizens are intelligent, and the per cent of illiteracy is so small, comparatively, that it speaks volumes for Maine and its citizens." With these marked results, material and moral, it is not strange that its public men of both parties believe in prohibiting the sale of liquor. It is strange that its example is not followed by the other States.—*Christian Weekly*.

FLAGRANT INJUSTICE.

LATE reports confirm the statement made a short time since that Scandinavians who went to the Sandwich Islands under labor contracts are kept there in what is practically a state of slavery. It is asserted that no less than thirty thousand persons are held under this system of peonage. The victims are in nearly all cases emigrants imported by the government from the South Sea Islands, Fayal, and Scandinavia, and disposed of by lot among the sugar planters. According to the terms of the contract, their passage money, hospital fees, and other dues, are charged against them, to be subsequently deducted from their wages; each emigrant binding himself to remain in service until the full amount is paid. It is claimed that these charges are exaggerated, and so increased by exorbitant prices for rent, clothing, and other necessities furnished by the planters, as to give the victim no hope of ultimate release. He is held rigidly to the terms of the contract, and any protest is answered by the lash. Laborers are transferred from one plantation to another, like so many chattels; they are left to the mercies of the brutal overseers, and suffer much from climatic influences. From all this there is no hope of escape, as no one can leave the country without the consent of the authorities.

It is probable that the early attention of the Swedish government will be directed to the matter. If not, it is to be hoped that our own government will interfere to bring about a new order of things.—*Interior*.

GAMBLING IN EUROPE.

It is but a few years since, in Europe, gambling was legalized by States, that received large sums from the sharpers for the privilege of drawing victims into their toils. The princes of several of the petty states of Germany derived a large portion of their income from the gambling establishments incorporated at their watering places. These places were the resort of adventurers of every kind and race. So infamous did their notoriety become, and so frequent and deplorable were the tragedies there enacted, that public sentiment compelled their suppression.

The only public gaming-place now left in Europe is at Monaco, a little principality on the borders of France and Italy, where the Prince harbored the noted gambler M. Blanc, when driven from Hombourg. It is one of the most charming spots in Europe, and is resorted to especially in winter by great numbers of health and pleasure seekers, for the delightful and salubrious climate. Into this garden of Eden the tempter has wormed his way, and moral ruin and wreck follow his track. Robberies, defalcations, and suicides are the fruit. In January alone there were twenty-three suicides traceable to losses at the gaming-table of Monte Carlo. An Association has been formed in London, under the patronage of the Lord Mayor and of prominent clergymen and civilians, with efficient British and foreign committees, to create a public sentiment that shall induce the governments of France and Italy to suppress this last relic of an evil disgraceful to civilized government, and a nuisance to Europe. The movement has already attracted much attention, and the public press

in all parts of Europe exposes the evils and favors the extinction of this Continental plague-spot.—*Christian Weekly*.

ROMISH PRIESTS ON THE WAR-PATH.

UNDER the above heading we find the following item in the *Christian Advocate* of Aug. 11:—

"A telegram from Madrid, dated July 27, says the Cardinal Archbishop of Toledo, the Roman Catholic primate of Spain, in a pastoral letter read in every church of his diocese, has most violently attacked the Italian people and government, inciting all Catholics, even princes, statesmen, politicians, and journalists, to combine, and if necessary, use force and arms to restore the independence and temporal power to the pope in Rome. The Italian Minister at Madrid immediately protested, and the Spanish Cabinet declared that it severely blamed the primate's language, and would cause strong remonstrances to be made to him."

The riots that occurred on the occasion of the removal of the remains of Pope Pius IX. to their final resting place have been made the occasion of renewed complaints by Pope Leo over the loss of his temporal power. These complaints have been made to the Italian government and to the governments of other Catholic countries. But the Pope has resolved not to leave Rome unless compelled to do so.

—No more vivid picture could be given of the corruption of the Court of the Sultan than that which was disclosed in the trial of the conspirators accused of murdering the late Sultan Abdul Aziz. Two of them were actually the brothers-in-law of the Sultan, and the others men high in power. Therefore only the two actually engaged in the deed, who were hired experts at killing, were executed. The others have been exiled to some lonely spot in Arabia. The wives of these men, the sisters of the Sultan, have been divorced, so that they are legally free from their criminal husbands. The one sister of the Sultan was born in 1840, and the other in 1843, and both of them are now free to accept other hands, that will, of course, be proffered to them. And the worst feature of the case is the fact that these men, by some disagreement among rogues, have been found out. The question is, Can there be a strictly honest man found among the officials of the Porte? Midhat Pasha was considered the pearl of the Orient, and even he was engaged in this foul affair, although it was not judicially proved against him. The Court was evidently inclined to squelch investigation for fear of hearing much more than it desired to. The entire Turkish government would seem to be little else than a superfluity of rottenness, giving forth the foulest stench.—*Christian Advocate*.

—King John of Abyssinia, is still proceeding with the conversion of his kingdom to Christianity upon the Islam principle. He is a Coptic Christian of the most fanatical sort, will not tolerate European missionaries of any sect, and persecutes those who hold different religious views with a brutality rivaling that of the King of Dahomey. He has forbidden his subjects from visiting the agents of the mission society at Galabat, on the Abyssinian frontier, under the penalty of having one leg and one foot cut off, and has in several instances inflicted the punishment. He prefers to carry on the work of evangelization himself, and by his order all the Moslems and pagans of his kingdom have been baptized into the Christian faith. Lately he has given orders to subject all the Galla tribes to the same rite. Fortunately he is not opposed to the circulation of the Bible and religious books in his domain, and the mission society is scattering both in large numbers by means of native agents.—*Interior*.

A NOTABLE MEETING IN JAPAN.—Not long since a notable meeting was held in Tokio, Japan, in the interest of Christianity, at which some 3,500 persons are reported to have been present. A similar meeting was held in Osaka on June 11, and it is estimated that not less than 7,000 persons were in attendance. Three missionaries—the Rev. Dr. Gordon, and the Rev. Mr. De Forest, of the American Board; the Rev. Mr. Warner, of the English Church Missionary Society—and fifteen Japanese speakers addressed the meeting, which occupied the afternoon and evening. It is said that 200 pagan priests were in the audience.

SUICIDES.—There are, we believe (says the *Evangelist*) only two suicides recorded in the Bible; both of bad men,—Ahitophel the rebel, and Judas the

traitor. This is due to the fact that the Jews were a very religious people. The most prone to suicide are those who are atheistic, or wanting in faith. Suicides increase in proportion to the decay of religion, and those nations will be found to have the largest number who are most skeptical. This is shown in the rapid increase of suicide in certain countries of Europe. In German countries the increase has been from 90 to 100 per cent.

Our Basket.

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

- Patience and gentleness are power.
- Children have more need of models than of critics.
- A man acquires more glory by defending than by abusing others.
- The best manner to revenge an injury is not to imitate the person that did it.
- Keep yourself from envy; it is the lowest and most shameful passion in the world.
- An effort made for the happiness of others lifts us above ourselves.—*Mrs. L. M. Child.*
- Repentance is the key which unlocks the gate wherein sin keeps a man prisoner.—*Feltham.*
- Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*
- The qualities we possess never make us so ridiculous as those we pretend to have.—*L. Rochefoucauld.*
- A word of kindness is seldom spoken in vain; it is a seed which, even dropped by chance, springs up a flower.
- The two powers which in my opinion constitute a wise man are those of bearing and forbearing.—*Epicurus.*
- Open your heart to sympathy, but close it to dependency. The flower which opens to receive dew shuts against rain.
- Man is not born to solve the problem of the universe, but to find out what he has to do, and to restrain himself within the limits of his comprehension.
- It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—*George MacDonald.*

Notes of News.

- Insurgent Arabs have been plundering and killing in Tunis.
- Highwaymen and foot-pads ply their nefarious trade in the suburbs of Cincinnati.
- Walker Co., Ala., has a natural bridge rivaling that in Virginia; it is 70 feet high, and spans 120 feet.
- In London, on the 15th of July, the thermometer registered 98° in the shade. This is the highest temperature ever recorded in England.
- Through the influence of Queen Victoria, lady physicians were not admitted to the International Medical Congress recently held in London.
- The Sultan has been informed, in behalf of the foreign ministers, that the yielding of the territory ceded to Greece must proceed without delay.
- It is believed that in a few months the Sultan will pardon Midhat Pasha and his fellow-conspirators against the life of the late Sultan Abdul Aziz.
- Yellow fever is prevalent in Cuba, and has appeared in other parts of the West Indies. The disease has also made its appearance on the Gulf of Mexico.
- There were 148 deaths in New York City on Saturday and Sunday, Aug. 6, 7. Of these, 60 were supposed to be due to the heat, either directly or indirectly.
- Western railroad officials blame Vanderbilt for getting up the trunk-roads war, and say that if he does not stop it they will unite to divert business from his roads.
- In Havana, Cuba, there were 98 deaths from yellow fever during the month of July, and during the week ending Aug. 5, there were 36 deaths and 200 cases in that city.
- On the 9th inst., a serious railroad accident occurred at Blackburn, England. Five persons were killed, and twenty badly injured, many of whom are not expected to survive.

—We see it stated in an exchange that on the 21st of July a severe storm visited the coast of the Shetland Islands. Many fishing boats were destroyed, and 63 lives lost.

—The first party of the Chinese students who were receiving their education in New England colleges, left Hartford, Conn., on the 8th inst. Other parties are to follow.

—Two express trains collided near Manchester, England, on the 8th inst. Many persons were badly injured,—some of them fatally,—and much property was destroyed.

—A riot was raised by Catholics at Ixtapani del Oro, Mexico, against a Protestant congregation, in which four of the worshippers were wounded. The principal rioters were arrested.

—The drought in Central Kentucky is doing great damage to the corn and tobacco crops. The drought this season is thought to be as bad as that of 1854, which was one of the severest on record.

—At Jastrow, in Western Prussia, in Pomerania, and in Western Russia, the Jews are suffering persecution. In Russia sixteen villages have been burned, and at Karez, thirty-nine persons were killed.

—The large nail and wire mills at East Taunton, Mass., owned by the Old Colony Iron Company, burned Sunday morning, Aug. 7. The loss is estimated at nearly \$200,000. Several hundred men are thrown out of employment.

—At its next session, the Parliamentary Oath Bill will be introduced into the House of Commons by the Ministerial party. It is thought that this bill may prove the thin end of the wedge destined to separate church and state in England.

—About 100,000 Spanish artisans, peacefully at work in Algeria, were attacked by the Arabs, infuriated by the movements of the French in Tunis, and fled in terror to the coast, and thence to Spain, where they arrived in great distress. Spain looks to France for redress.

—It has been decided at the Treasury Department that journalists can bring certain books for their libraries into the United States free of duty. It is understood that this decision is based on the clause of the Revised Statutes admitting "tools of trade" free of charge.

—The St. Petersburg *Golos*, the leading Russian journal, has been criticising the conduct of the Prince of Bulgaria, and reporting the disaffection of the sailors on Russian men-of-war; and the government has suspended it for six months.

—The Jews are making efforts for establishing a colony in the district of Gilead and Moab, and have secured, it is said, a grant from the Sultan of 1,500,000 acres of land for the purpose, for which they are to pay a large amount of money. The colony is to be tributary to the Porte.

—On the 12th inst, the Atlantic Flouring Mills of St. Louis, Mo., were struck by lightning, and the fire which resulted completely destroyed them. There were twelve men in the building at the time of the fire, five of whom were burned more or less severely, and are now at the hospital.

—A Nihilist named Grunberg, a man of noble birth, has been arrested at Belgrade, a town in the southern part of Austro-Hungary; and on his person were found papers proving that the Nihilists and the Socialists have designs respectively on the lives of the Czar and the Emperor William.

—On the evening of Aug. 9, Judge James D. Colt, of the Massachusetts Supreme Court, committed suicide by shooting himself, at Pittsfield, Mass. The Judge suffered from hypochondria induced by indigestion, and was subject to special waves of gloom, lasting from a few minutes to an hour.

—A gang of murderous desperadoes in the White River district, near Fayetteville, Ark., who killed a city marshal and deputy sheriff six weeks ago in the streets of Fayetteville, hold the county in terror, and have threatened to burn the town. A company is to be raised and armed for their suppression.

—Dr. Cuyler, in his letters to the *Evangelist*, expresses his surprise at the vitality of Islamism. He states that not two dozen Mohammedans in Egypt or Palestine have yet been won to Christianity, while the great university at Cairo has 10,000 students who are disciples of the Koran, and preparing to teach it.

—On the morning of the 8th inst., the shores of Clear Lake, about one mile from Laporte, Ind., were found entirely covered with dead fish, which had apparently been poisoned. The fear of endangering the health of the city caused the authorities to commence burying the fish in trenches dug all around the lake.

—Father Curci's new book, condemned by the Inquisition, has had a sale of 7,000 in Rome. The book treats of the decay of the church and of religion in Italy, condemns the attempt to restore the temporal power of the papacy, and counsels the church to adapt itself to the times. The pope has consented to its condemnation.

—Poke Wells, a St. Joseph, Mo., desperado, who is believed to have had a hand in the Riverton, Iowa, bank robbery and the Winston train affair, is said to be lurking, with fifteen other outlaws, all well armed, in a swamp on the bank of the Missouri River, opposite Atchi-

son, Kan. Officials, with a large posse, will make an effort to capture them.

—A party of fourteen American surveyors, who were at work south of El Paso, Mexico, were attacked by a band of forty-five Indians, and thirteen of them slain. The Indians, supposed to be the remnant of Victoria's band of Apaches, lost six killed, and nine wounded. The news of the massacre was brought by Ambrose Lomprax, the sole survivor of the surveying party.

—The South African Republic has been formally proclaimed by the Boers, to whom the British have yielded the Transvaal. Mynheer Bok has taken the oath as Secretary of State, and other officials have been sworn in. At a banquet given by the Lord Mayor of London to the British Ministers, Mr. Gladstone said there was no reason why the Transvaal, under the shadow of British protection, should not grow up in the enjoyment of the same advantages as the other colonies.

—As noticed in our news column last week, the Siberian plague has appeared in several provinces of the Russian empire. This disease is said to be identical with the plague that afflicted the Egyptians and their cattle in the time of Pharaoh. In the vicinity of St. Petersburg it has attacked peasants, although it has not hitherto been regarded as epidemic except among animals. Its origin is traced to a low parasitic organism, which when introduced into the blood develops so rapidly as to cause death within a few hours. Much alarm is felt in England over the spread of the disease, as large quantities of wool are shipped thither from the infected districts, and the wool-sorters disease, which has been unusually prevalent and fatal of late in the English manufacturing towns, is known to be similar to, if not identical with, this plague.

—A strange story comes from Russia. It is stated on apparently good authority that a young student has committed suicide under extraordinary circumstances. This suicide awakened the suspicions of M. Baranoff, the chief of police. He found the man apparently dead, but, in fact, still breathing and in a swoon. M. Baranoff, by the aid of doctors, applied restoratives to the dying man, and obtained a confession from him. The student declared that he had formed part of a secret society of twenty Nihilists who had all sworn to kill the Emperor. They had drawn lots, and it had fallen to his lot to carry out the plan of the assassination on the 13th of July. Nineteen daggers were suspended over his head, and his brother Nihilists swore to kill him if he showed the slightest hesitation; but notwithstanding this threat his heart failed him, and he resolved to die by his own hand. Before breathing his last, he revealed the names of his nineteen brother Nihilists, who have all been secured by the police. It is believed that many young men have hastily joined the Nihilists under a mistaken idea of the society, who would be glad to leave the order if they could do so safely.

Obituary Notices.

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

FARNSWORTH.—Called from her friends, July 1, 1881, at Mt. Hope, Wis., to rest in Christ till the first resurrection, Addie Farnsworth, aged 42 years, 10 months, and 10 days. The rapid progress of her disease, which was cancer, completely prostrated her nervous system, and she wasted away, and fell asleep after several months of painful sickness, although at times she was much strengthened in answer to prayer. With her husband, she embraced present truth about five year ago, by reading and through the influence of Christian friends, and soon after united with the church at Mt. Hope.

Sister Farnsworth was a superior person, and possessed great vigor of thought and action; hence she soon became a prominent worker among us. She gave freely of her time and talents to the cause of truth, which she dearly loved. She was earnest and successful in the Sabbath-school work, and we were looking forward with anticipation to the service she might render in the cause of the Master. As a Christian, she was firm, constant, and devoted; as a wife, faithful and true; as a mother, kind and loving. In all these relations she will be long remembered and greatly missed. She worked with her pen while she could, frequently sending her written testimony to be read in our Sabbath meetings; and failing at last in strength for this work, her last days were days of prayer. Thus she closed her career with a bright hope of immortality, leaving a good example for us to imitate. Her work is done; she sleeps in Jesus, to awaken at his coming. The husband and three children share the sympathies of an afflicted church and community. The funeral was attended by numerous neighbors and friends, who will hold her memory ever dear. Funeral services conducted by Bro. Wallar. Text, 2 Sam. 14: 14.

V. E. OSBORNE.

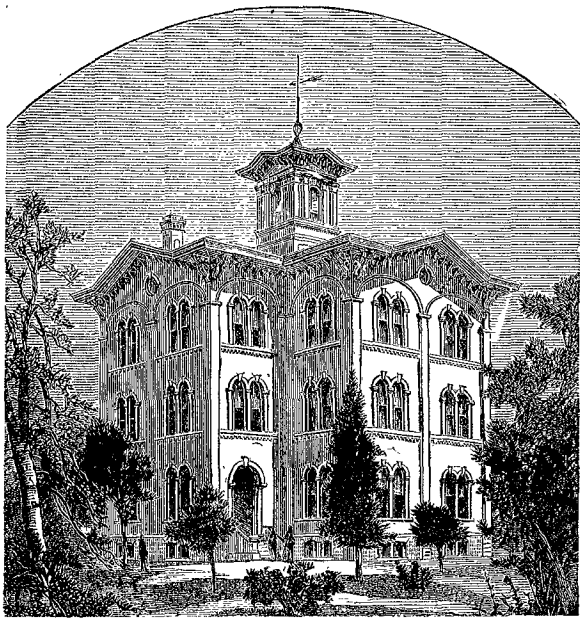
COMBS.—Our infant son, six months old, was taken with cholera infantum on the evening of July 30, and died Sunday, July 31, 1881. We feel to praise God that his sleep will not be long; but that soon bright angels will gather the redeemed to their home beyond this vale of tears.

ALFRED S. AND MARY C. COMBS.

PIKE.—Died of spinal fever, near Seward, Neb., Aug. 3, 1881, Alice A., daughter of Eli and Edna E. Pike, aged 2 years, 2 months, and 5 days. This is the third time that death has visited this family in less than two years; and now their last child is taken. Funeral discourse by the writer from Ps. 39: 4.

M. HACKWORTH.

BATTLE CREEK COLLEGE.



A MODEL EDUCATIONAL INSTITUTION, COMPRISING FIVE DEPARTMENTS.

Nearly 500 Students Enrolled Annually, Coming from 32 States and Territories.

DEPARTMENTS.

I. DEPARTMENT OF THE ARTS AND SCIENCES.

This includes a Classical Course of FOUR YEARS and an English Course of three years, each with its Preparatory Course of two years.

II. NORMAL DEPARTMENT.

This includes a Teachers' Course of FOUR YEARS, and a Model School. The course in this department includes all the branches required for a first-class certificate in any State.

III. COMMERCIAL DEPARTMENT.

This includes instruction in the following topics: Book-keeping, Business Correspondence, Business Forms, Business Penmanship, Commercial Law, Banking, and Telegraphy.

There are two sessions daily—afternoon and evening. The courses in this department are of varying length, and the tuition ranges from \$5.00 to \$30.00.

Superior advantages for those desiring to prepare themselves for Tract and Missionary Secretaries and Librarians.

IV. DEPARTMENT OF THEOLOGY.

This department has a course of three years, which includes, besides the usual common branches, Geology and Greek.

V. DEPARTMENT OF HYGIENE.

This department has a course of one year. It is designed for those who desire to obtain accurate and scientific information on all subjects pertaining to the preservation of health.

THE FACULTY

numbers fourteen members. They are all men and women of experience and critical scholarship.

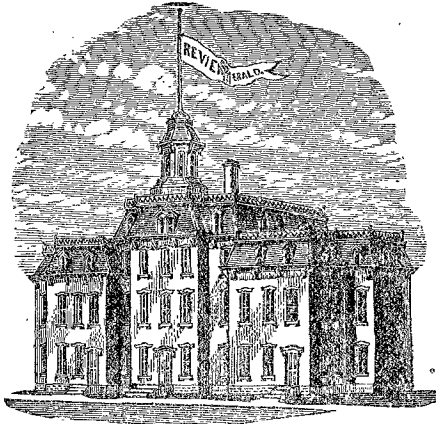
The majority of the students are young men and women of true moral worth. Their influence over the unstable is highly restrictive and salutary, making it comparatively easy to maintain the most rigid discipline.

EXPENSES.

Probably there is no other College in the United States where a thorough education can be obtained at so small an expense. A system of clubbing, which has become very popular among students, enables them to secure excellent board at \$1.10 a week, exclusive of lodging, which costs 50 cents to \$1.00 more.

Address BATTLE CREEK COLLEGE, Battle Creek, Mich.

REVIEW AND HERALD PUBLISHING HOUSE.



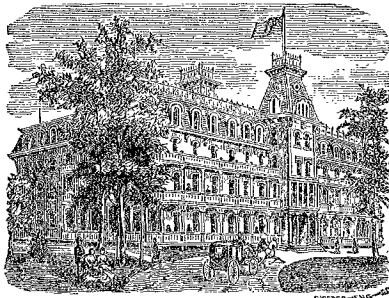
BOOK AND JOB PRINTING, BOOK BINDING,

Electrotyping, Stereotyping, Paper Ruling, Blank Book Manufacturing, Etc.

The largest and best equipped printing office in the State. Orders by mail promptly attended to.

Address REVIEW AND HERALD, Battle Creek, Mich.

MEDICAL AND SURGICAL SANITARIUM,



Battle Creek, Michigan.

This institution, beautifully located in one of the most healthful cities of Michigan, is everywhere recognized as the

GREAT SANITARIUM OF THE WEST.

More than 4,000 patients successfully treated. The erection of new buildings and the addition of all the most approved remedial appliances known to the profession, have made it The Most Complete Institution of the Kind in America.

J. H. KELLOGG, M. D., Medical Superintendent.

Address. SANITARIUM, Battle Creek, Mich.

TRACTS.—4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Who Changed the Sabbath?—The Spirit of Prophecy—The Millennium—Signs of the Times—Scripture References—Constitution of the T. and M. Society—Tithes and Offerings—Sabbaton.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE

MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS.

A live Religious Family Paper, containing, in addition to the great variety of original articles, which make it a desirable prophetic journal, Departments devoted to Temperance, The Home Circle, News, The Missionary Work, and the Sabbath-school.

In clubs of five or more copies to one address, to be used for missionary work, each \$2.00 1.50

Address SIGNS OF THE TIMES, Oakland, Cal., OR REVIEW AND HERALD, Battle Creek, Mich.

ELDER J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England. Miss ELIZA THAYER, Secretary N. E. Tract Society, So. Lancaster, Mass. Wm. LEAVITT, Salem, Oregon.

ADVENT HAROLDEN.

SIXTEEN PAGES.

A SWEDISH RELIGIOUS MONTHLY.—PUBLISHED AT BATTLE CREEK, MICHIGAN.

ADVENT HAROLDEN is devoted to the proclamation of the second coming of Christ, the explanation of Prophecy and Bible doctrines in general, and the defense of the commandments of God and the faith of Jesus.

TERMS, INVARIABLY IN ADVANCE.

TO AMERICAN AND EUROPEAN SUBSCRIBERS.

1 copy, one year, 75 cents. To new subscribers, with Way of Life as premium... 75 cents.

CLUBS TO BE USED FOR MISSIONARY PURPOSES.

5 to 10 copies... 50 cents per copy. 10 or more... 40 cents per copy.

Address REVIEW AND HERALD, or ADVENT HAROLDEN, Battle Creek, Mich.

THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

SUBSCRIPTION PRICE, 75 CENTS A YEAR.

All new subscribers paying the above price will receive the "Child's Poems" as a premium without extra charge.

TERMS TO CLUBS, PAID IN ADVANCE.

Price per Copy, Post-paid.

5 to 10 copies... 60 cents a year. 10 copies and upward... 50 cents a year.

Subscription for 5 to 10 copies will be taken for six months. Larger clubs may be paid for quarterly.

Address YOUTH'S INSTRUCTOR, Battle Creek, Mich.

ADVENT TIDENDE.

TWELVE PAGES.

A DANISH-NORWEGIAN RELIGIOUS SEMI-MONTHLY.

Devoted to the dissemination of the great truths applicable to this time, among the Danes and Norwegians. Each number contains a beautiful illustration of some interesting Bible theme.

TERMS.

To American subscribers, \$1.00 a year. Five or more copies to one address, 75 cents per copy.

The premium picture, The Way of Life, is sent to new subscribers. The European subscribers the paper is sent at \$1.10 a year.

Address ADVENT TIDENDE, Battle Creek, Mich.

STIMME DER WAHRHEIT.

A GERMAN MONTHLY ILLUSTRATED FAMILY JOURNAL.

Devoted to the maintenance of practical Christianity and Bible religion. It is bold and outspoken in its explanation of the prophecies and defense of the doctrines of the near coming of our Saviour.

Its neat appearance secures general favor, while the low price at which it is offered places it within the reach of all.

TERMS, PAYABLE IN ADVANCE.

TO AMERICAN SUBSCRIBERS.

Single copy, one year... 50 cents. To new subscribers, with Way of Life as premium... 65 cents.

TO EUROPEAN SUBSCRIBERS.

Single copy, one year... 60 cents. To new subscribers, with premium... 75 cents.

Address REVIEW AND HERALD, or STIMME DER WAHRHEIT, Battle Creek, Mich.

NEW TESTAMENT.

REVISED VERSION.

Table with columns for cover types (Nonpareil paper, cloth, French Morocco) and prices.

By mail, postpaid, on receipt of price Address

REVIEW & HERALD, Battle Creek, Mich.

TRACTS.—1 cent each. The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—A Sign of the Day of God—Brief Thoughts on Immortality—Which Day?—Can We Know? or Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—100 Bible Facts about the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why not Found out Before?

TRACTS.—2 cents each. Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—First Message of Rev. 14—The Law and the Gospel.

TRACTS.—3 cents each. The Second Message of Rev. 14—The Lost-Time Question—The End of the Wicked—Infidel Cavity Considered.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations (Detroit, Jackson, Battle Creek, Kalamazoo, Michigan City, Chicago) and departure times.

Day Express and Mail daily, except Sunday. Pacific Express and Local Passenger west and Atlantic and N. Y. Express east run daily. Night and Evening Express daily, except Saturday and Sunday.

H. C. WENTWORTH, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., Tuesday, August 16, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

VERMONT, Morrisville,	August 18-23
MAINE, Waterville,	" 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND, So. Lancaster, Aug. 30 to Sept. 6	
N. Y. & PA., HORNELLSVILLE, N. Y.,	" 9-19
ALABAMA, Choctaw Co.,	" 7-12
INDIANA,	" 21-27
NEBRASKA, Columbus,	" 21-27
MICHIGAN, Grand Ledge,	Sept. 27 to Oct. 3
MISSOURI, Warrensburg,	" " " " "
KENTUCKY,	October 5-11
TENNESSEE,	" 13-18
TEXAS, Dallas,	Oct. 27 to Nov. 1

Will our brethren who may notice in any secular paper an account of the death of Eld. White, please forward a marked copy of the same to this Office?

Bro. W. C. White brings a very encouraging report of the condition of the cause on the Pacific coast, especially as connected with the Publishing Association. The outlook is every way cheering.

It is now designed to issue a memorial pamphlet in reference to the death of Bro. White, containing the obituary, funeral sermon, remarks of sister White at the funeral, and extracts from notices of the event given by the secular papers, with other interesting matter. It will probably be inserted as an appropriate appendix to the volume entitled, "Life Sketches," which our brethren will now be especially interested in procuring, and furnished separately only to those who already have the volume above referred to.

Bro. J. S. Osborn, who will have charge of the department of mathematics, and sister Rhoda E. Hoxie, who will teach in the classics, are both in Battle Creek, ready for their work at the opening of the next College year, Aug. 30. They are thoroughly qualified for their work, and we confidently expect that the coming year will be a prosperous one in these departments of school work.

The Sanitarium has never before received such an amount of patronage as it is enjoying at the present time. A good class of patients, nearly two hundred in number, are availing themselves of the advantages to be secured here. Efficient assistants are being found for important positions, who are working harmoniously together, the right men in the right place; and if all will so live as to enjoy the blessing of God, without which no real advancement can be secured, the Sanitarium may go prosperously forward in the accomplishment of its mission.

FAST IN ALABAMA.

We have appointed the Sabbath before the Alabama camp-meeting, Sept. 3, as a day of fasting and prayer by the brethren in our field of labor. We ask all who are interested in the Southern field to unite with us in asking the blessing of God on the work here.

C. O. TAYLOR.

MICHIGAN CAMP-MEETING.

It has been decided to hold this meeting at Grand Ledge, on the Detroit, Lansing and Northern Railroad, eleven miles from Lansing, at the time given elsewhere. This is believed to be as central a point for the accommodation of the brethren as any that have been considered, and on many accounts a very desirable location. To further the arrangement of railroad facilities, it is desired that all church clerks immediately report to the Conference secretary the probable number who will attend from their respective localities, and whether they will go by rail or otherwise. Particulars of railroad accommodations, etc., will be given hereafter. J. FARGO, President.

WM. C. GAGE, Secretary, Battle Creek, Mich.

Who will Speak for Jesus?

F. E. B.

Slowly.

F. E. BELDEN, 1881.

Musical notation for the first line of the hymn: 1 Oh! who will speak for Je - sus, Who died his love to show, And with sal - va - tion free us From ev - 'ry sin and woe?

CHORUS.

Musical notation for the chorus: Oh! who will speak for Je - sus, Our dear - est, tru - est friend? Oh! who will speak for Je - sus? His bless - ing shall at - tend.

Copyrighted 1881, by F. E. BELDEN.

2 He gives to those who seek it, The strength his name to own; And who will fear to speak it, Or trust that name alone?

CHORUS.—Oh! who will speak for Jesus, Our dearest, truest friend? Oh! who will speak for Jesus! His blessing shall attend.

3 No earthly friend can ever So true and faithful be; Then oh! deny him never, Who did so much for thee.

4 This promise sweet is given That doubting souls may know: He speaks for those in Heaven Who speak for him below.

NEW ENGLAND CAMP-MEETING.

It will be seen that this meeting is to be held upon the old ground at Lancaster this season. Among the reasons for moving it is the interest in all that section of the country, awakened by the Temperance Club at South Lancaster. Another prominent reason is that it is the most central point for our brethren to attend; and it is expected there will be as general a turnout of all the friends of the cause in this Conference at this meeting as ever has been in the past.

As a people, we are greatly in need of a spiritual camp-meeting. Fields all through New England give indication of a ripening for the harvest, while the spirit of the world seems to be deadening the religious sense among the people of God at the time in which we live. If it required a tarry at Jerusalem of forty days for the receiving of God's Spirit before the disciples were prepared to go forth after they had been instructed by our divine Lord for three and a half years, we far more need to be endowed by the same Spirit to act our part in the closing work of the third angel's message.

We hope none will remain away from this meeting where it is possible or consistent for them to come. Bring your children and unconverted neighbors and friends. If you are backslidden, by all means come. If you are enjoying a large degree of God's Spirit, come to help others. This will be a season of profit. God will meet with his people. No worldly consideration should prevent any from being present.

Come prepared to pay your vows to the Most High, and seek him as never before. Laborers from abroad are expected. Preparations for the meeting should commence immediately.

There has been quite a general call for a two weeks' meeting. We are sorry that any of our friends should be disappointed in this respect, but circumstances, such as the lateness of the season in some parts of the Conference, would have detained some; other camp-meetings come immediately before and after it, so the laborers needed here could not be present. These are among the reasons why it is not to be held two weeks. But instead of the meeting commencing Thursday, Sept. 1, as appointed, it will commence Tuesday, Aug. 30. The ground will be prepared the week previous, the tents pitched, etc., and as early as Monday all should arrive. The Conference business will be attended to at an early stage of the meeting.

Let this camp-meeting be a subject of prayer from this time till its commencement.

S. N. HASKELL.

Appointments.

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

I WILL meet with the church at Davis City, Iowa, Sept. 3 and 4, and also with the church in Ringgold county Sept. 10 and 11. We desire a good attendance of our brethren, sisters, and friends.

A. W. H. MILLARD.

The Maine Sabbath-school Association will hold its annual meeting, for the purpose of choosing officers for the ensuing year and transacting other necessary business, at the camp-meeting held in Waterville, Aug. 28, 1881.

R. S. WEBBER, Pres.

The annual meeting of the Maine Health and Temperance Society will be held at the camp-meeting at Waterville, Me., Aug. 28, 1881, for the purpose of choosing officers for the ensuing year and transacting other necessary business.

R. S. WEBBER, Pres.

The eleventh annual Conference of the S. D. Adventists of Illinois will be held in connection with the camp-meeting at Bloomington, Aug. 30 to Sept. 6, for the purpose of electing officers and transacting all necessary business.

R. F. ANDREWS, Pres.

The annual session of the Michigan Conference of S. D. Adventists will be held in connection with the camp-meeting at Grand Ledge, Sept. 27 to Oct. 4, 1881. Every organized church should be represented by delegate, and each new church or company should send a delegate with a request for admission into the Conference. The first meeting of the Conference will be held Sept. 28, at 9 A. M.

MICHIGAN CONFERENCE COMMITTEE.

The annual session of the Michigan Tract Society will be held in connection with the camp-meeting at Grand Ledge, Sept. 27 to Oct. 4, 1881. We suggest that all our churches hold their quarterly meeting as early as Sept. 10, 11; and that the districts hold their quarterly meetings Sept. 18. Reports should be sent to the State secretary, Miss Jennie Thayer, Battle Creek, Mich., as soon after these meetings as possible, that her report may be ready for the State meeting. The first meeting will be held Sept. 28, at 5 P. M. We hope every director and all missionary workers will attend, for some important steps should be taken in this work.

J. FARGO, Pres.

Publishers' Department.

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

Will the clerks and treasurers of the S. D. A. churches of Illinois tell me why I have received but fifteen reports for the quarter ending July 1, whereas I should have received thirty-four? It is not now too late to report; will those who have not done so, fill out the blanks I send them and return to me immediately, or write giving their reasons for not doing so? Let us have a full report once before the year closes.

N. F. CRAIG, Sec. Cherry Valley, Winnebago Co., Ill.

Books sent by Express.

S S Smith \$2.00, Geo B Starr 15.30, F Peabody \$5.78.

Books sent by Freight.

James Sawyer \$47.30, Richard Conradi 2.75.

Cash Rec'd on Account.

Va T & M Society per R T Fultz \$11.18, Minn T & M Society per John Fulton 3.50, Mo T & M Society per G I Butler 119.55.

Shares in S. D. A. P. Association.

Jesse Booth \$10.00, Lucy Hooker 10.00, E Marvin 10.00, M Thompson 20.00, Lida K Reed 10.00.

Gen. Conf. Fund.

Ill Conf tithe per J J Carlock \$50.00, D W Bartholomew tithe 5.00, Mrs M A Haughey (s b) 9.00, N Y Conf tithe per L T Nourse 274.12, Vermont Conf tithe per A S Hutchins 87.10.

Mich. Conf. Fund.

Ransom per D H Lamson \$10.60, Monterey per Leonard Ross 40.00, Hastings (John Francisco 2.50, Isabella Francisco 1.70, Laura Francisco 2.61, Lillian Francisco 90c, Ida Francisco 16c) Jackson per E P Giles 38.25, Orleans per S H King 76.50, Dryden per Betsey Mahaffy 2.00, Wright per C Buck 62.86, Gaines per W J Hardy 10.00, Estella per John Harvey 10.00, Lapeer J A Demill 200, Marshall per Mrs C E Cole 3.66.

Mich. T & M. Society.

Dist 1 per C S Veeder \$25.00, Dist 3 per A E Goodrich 2.00, Dist 8 per E S Griggs 14.87, Dist 12 per E J Ashdon 8.00, Dist 14 per J F Carman 36.50.

Gen. T & M. Society.—Life Members.

Helen L Morse \$10.00, John Fishell 10.00, Mrs R E Dalley 10.00.