

# Advent Review

— AND SABBATH HERALD. —

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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## The Review and Herald

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### NOT NOW.

DAYS come and go  
In joy or woe;  
Days go and come  
In endless sum.  
Only the eternal day  
Shall come but never go;  
Only the eternal tide  
Shall never ebb but flow.  
O long eternity,  
My soul goes forth to thee!

Suns set and rise  
In these dull skies;  
Suns rise and set,  
Till men forget  
The day is at the door,  
When they shall rise no more.  
O everlasting Sun,  
Whose race is never run,  
Be thou my endless light!  
Then I shall fear no night!

—Dr. Bonar.

## Our Contributors.

### CHEERFULNESS IN AFFLICTION.

BY MRS. E. G. WHITE.

AUGUST 22, in company with my daughters, Emma and Mary K. White, I left Battle Creek for the West, hoping to receive benefit from a change of climate. Though still suffering from the effects of a severe attack of malarial fever, as well as from the shock of my husband's death, I endured the journey better than I had expected. We reached Boulder, Colorado, on Thursday, Aug. 25, and on the following Sunday left that place by private carriage for our home in the mountains.

Here the clear, cool air, and the pure water, fresh from living springs, seemed to promise renewed health and vigor. But the altitude was too great, and in a short time I was again prostrated. It was nearly a week before my strength began slowly to return. The action of the heart seemed retarded, and breathing was difficult. Yet, suffering as I did from pain and weakness, I enjoyed the quiet solitude of the mountains. The solemn stillness reigning there seemed to accord with my feelings.

From our cottage I could look out upon a forest of young pines, so fresh and fragrant that the air was perfumed with their spicy odor. In former years, my husband and myself made this grove our sanctuary. Among these mountains we often bowed together in worship and supplication. All around me were the places which had been thus hallowed; and as I gazed upon them, I could recall many instances in which we there received direct and remarkable answers to prayer. Light from Heaven shone upon us, and we many times obtained clear indications of duty. The presence of Christ seemed to be with us, and his voice spoke to our hearts, "Peace be unto you."

With my husband I have stood on some lofty

height, and looked upon the mountains rising peak above peak, until our souls were thrilled with a sense of God's majesty and power. At evening we delighted to look up to the blue heavens inlaid with glittering stars; and while thus beholding the splendors of the visible universe, we acknowledged with reverent awe that all was the handiwork of the Most High. We rejoiced that the God of creation is the God of the Bible, and that we can claim this infinite Being as our Father. We talked of the glories of his power and wisdom, and adored the matchless love which has made it possible, through Jesus Christ, for fallen man to become a son and heir of the Maker and Sovereign of the universe.

How near we seemed to God, as in the clear moonlight we bowed upon some lonely mountain-side to ask for needed blessings at his hand! What faith and confidence were ours! God's purposes of love and mercy seemed more fully revealed, and we felt the assurance that our sins and errors were pardoned. Upon such occasions I have seen my husband's countenance lighted up with a radiance that seemed reflected from the throne of God, as in changed voice he praised the Lord for the rich blessings of his grace. Amid earth's gloom and darkness, we could still discern on every hand gleams of brightness from the Fount of light. Through the works of creation we communed with Him who inhabiteth eternity. As we looked upon the towering rocks, the lofty mountains, we exclaimed, Who is so great a God as our God?

Surrounded, as we often were, with difficulties, burdened with responsibilities, finite, weak, erring mortals at best, we were at times almost ready to yield to despair. But when we considered God's love and care for his creatures, as revealed both in the book of nature and on the pages of inspiration, our hearts were comforted and strengthened. Surrounded by the evidences of God's power, and overshadowed by his presence, we could not cherish distrust or unbelief. Oh, how often have peace, and hope, and even joy, come to us in our experience amid these rocky solitudes!

Again I have been among the mountains, but alone. None to share my thoughts and feelings as I looked once more upon those grand and awful scenes! Alone, alone! God's dealings seem mysterious, his purposes unfathomable; yet I know that they must be just, and wise, and merciful. It is my privilege and my duty to wait patiently for him, the language of my heart at all times being, "He doeth all things well."

I had no strength now to climb the mountain steep. If I desired to acknowledge God's mercies, I could not repair to the forest or the cliffs. If I would seek wisdom from above, I must make my room my sanctuary. But even here I have enjoyed sweet communion with God, and have received precious tokens of his abiding presence.

In my recent bereavement, I have had a near view of eternity. I have, as it were, been brought before the great white throne, and have seen my life as it will there appear. I can find nothing of which to boast, no merit that I can plead. "Unworthy, unworthy of the least of thy favors, O my God," is my cry. My only hope is in a crucified and risen Saviour. I claim the merits of the blood of Christ. Jesus will save to the uttermost all who put their trust in him.

It is sometimes hard for me to preserve a cheerful countenance when my heart is rent with anguish. But I would not permit my sorrow to cast a gloom upon all around me. Seasons of affliction and bereavement are often rendered more sorrowful and distressing than they should be, because it is customary to give ourselves up to mourning without restraint. By the help of Jesus, I determined to shun this evil; but my resolution has been severely tested. My husband's death was a heavy blow to me, more keenly felt because so sudden. As I saw the seal of death upon his countenance, my feelings were almost insupportable. I longed to cry out in my anguish. But I knew that this could not save the life of my loved one, and I felt that it would be unchristian to give myself up to sorrow. I sought help and comfort from above, and the promises of God were verified to me. The Lord's hand sustained me. It is a sin to indulge, without restraint, in mourning and lamentation. By the grace of Christ, we may be composed and even cheerful under sore trial.

Let us learn a lesson of courage and fortitude from the last interview of Christ with his apostles. They were about to be separated. Our Saviour was entering the blood-stained path which would lead him to Calvary. Never was scene more trying than that through which he was soon to pass. The apostles had heard the words of Christ foretelling his sufferings and death, and their hearts were heavy with sorrow, their minds distracted with doubt and fear. Yet there were no loud outcries; there was no abandonment of grief. Those last solemn, momentous hours were spent by our Saviour in speaking words of comfort and assurance to his disciples, and then all united in a hymn of praise.

Instead of expressing the sadness of their hearts by the mournful measure of some solemn lament, they sung, as was customary on that occasion, the joyful Hallel, which abounded in expressions of faith, of gratitude, and of lofty praise: "The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous. The right hand of the Lord doeth valiantly. The right hand of the Lord is exalted. The right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord." What a prelude to the agony in Gethsemane, the abuse and mockery of the judgment hall, and the awful scenes of Calvary, were those last hours spent in chanting the praises of the Most High!

When Martin Luther received discouraging news, he would often say, "Come, let us sing the forty-sixth psalm." This psalm commences with the words, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Instead of mourning, weeping, and despairing, when troubles gather about us like a flood and threaten to overwhelm us, if we would not only pray for help from God, but would praise him for so many blessings left,—praise him that he is able to help us,—our course would be more pleasing to him, and we would see more of his salvation.

When difficulties and trials surround us, we should flee to God, and confidently expect help from Him who is mighty to save and strong to

deliver. We must ask for God's blessing if we would receive it. Prayer is a duty and a necessity; but do we not neglect praise? Should we not oftener render thanksgiving to the Giver of all our blessings? We need to cultivate gratitude. We should frequently contemplate and recount the mercies of God, and laud and glorify his holy name, even when we are passing through sorrow and affliction.

On approaching the chamber where a husband and father had just breathed his last, we would be filled with astonishment to hear, not the voice of mourning, the melancholy strains of some funeral chant, but a song of sacred praise, joyous and triumphant as the Passover Hallel. Surely, the widow and fatherless would be deemed lacking in affection for the departed. Yet how could these afflicted ones, who have lost their staff and counselor, and who must now lean more entirely upon God—how could they more surely brace their souls for danger and conflict than by calling to mind what their Heavenly Father has done for them, how he has proved himself a present help in time of trouble?

The Lord's merciful kindness is great toward us. He will never leave nor forsake those who trust in him. If we would think and talk less of our trials, and more of the mercy and goodness of God, we would find ourselves raised above much of our gloom and perplexity. My brethren and sisters, you who feel that you are entering upon a dark path, and like the captives in Babylon must hang your harps upon the willows, let us make trial of cheerful song. You may say, How can I sing, with this dark prospect before me, with this burden of sorrow and bereavement upon my soul? But have earthly sorrows deprived us of the all-powerful Friend we have in Jesus? Should not the marvelous love of God in the gift of his dear Son be a theme of continual rejoicing? When we bring our petitions to the throne of grace, let us not forget to offer also anthems of thanksgiving. "Whoso offereth praise, glorifieth God." As long as our Saviour lives, we have cause for unceasing gratitude and praise.

#### THE BLISS OF HEAVEN.

Go, wing thy flight from star to star,  
From world to luminous world, as far  
As the universe spreads its flaming wall;  
Take all the pleasures of all the spheres,  
And multiply each through endless years;  
One minute of Heaven is worth them all.

—Moore.

#### THE INDEPENDENT CATHOLIC CHURCH.

WE have received the following letter from J. A. O'Connor, pastor of the Independent Catholic Church, New York City, which we are happy to lay before our readers. We have been glad to hear from time to time of the success of this movement, which we look upon as a move in the right direction. Any effort which has for its object the release of the minds of men from the shackles of papal darkness and superstition, must enlist the sympathy of all who desire that men may have the privilege of studying the word of God for themselves, and may have it in its purity.

NEW YORK, SEPT. 15, 1881.

TO THE EDITORS OF THE REVIEW AND HERALD.

Dear Brethren,—

A kind friend has written to me suggesting that a few words from me regarding this movement would be acceptable to your readers.

Within the last few years, more than one hundred Roman Catholic ecclesiastics have left that church. It has been my special privilege to welcome one-third of them, and present them to large congregations at my Sabbath services, where they were brought into contact with Christian people. They are all now, according to their capacity and the measure of faith that has been accorded them, working among their former co-religionists in various parts of the country. These men have been drawn away from Rome to the Christian faith by the sim-

licity of the gospel message of salvation. Rome with her ceremonies and forms has made thousands of her intelligent followers materialists. I have been able by God's grace to welcome more than four hundred of them into the Christian fold within the last few years. Many of these have united with the various Christian churches in their vicinity, but in their prayer-meetings and public testimonies they always bear witness to the fact that they have been saved, not only from sin and the power of Satan, but also from the superstitions of the Roman Catholic Church. The only successful method of dealing with them I find to be the presentation of the gospel in its grand simplicity, Jesus to be the object of their desires and hopes instead of the pope and his teachings. Let the followers of Christ help to build a throne for him to sit on before the gaze of the Roman Catholic people, and the throne of the pope shall speedily crumble into ruins. That day shall come, and it is not far distant. When our faith in Christ is as a shining light that shall illumine the souls of those now in darkness, the end of the conflict between the Lamb and the Beast is not far off. I try to prepare the large gathering of Protestants and Catholics that come to my services for that day when the King shall appear so that we may know him. "We know that when He shall appear we shall be like him; for we shall see him as he is."

Entreating your readers to pray earnestly that Jesus may guide me and help me in this blessed work, I am yours very sincerely,

J. A. O'CONNOR.

21 West 13th St.

#### THE NEW DEPARTURE.

BY ELD. W. H. LITTLEJOHN.

THE most casual observer of our denominational affairs cannot have failed to discern the radical change which is taking place in the views of our people respecting the relative importance of doctrinal and practical preaching. In years past, the theoretical preachers among us have borne away the palm on almost every occasion. As an increase of our denominational numbers has seemed to all to be in the highest degree important, and as theoretical preaching has contributed most directly to that end, those who have been masters of that art, and thus enabled to raise up churches, have been applauded and rewarded as those have not been whose office work has seemed to be that of laboring through practical preaching to more fully convert, and render more devotional, those who have been brought into the faith in courses of lectures, where the prophecies and the doctrinal features of our work have been almost exclusively presented. As a natural consequence, reaction is now taking place.

It has been discovered that theory alone will not furnish a foundation broad enough and deep enough for the erection thereupon of a church enduring in its character, and exemplifying in the lives of its members all the Christian graces.

That such a change has been inaugurated, affords us great satisfaction; but we apprehend that the time has now come to speak a word of caution in regard to the danger of allowing the reaction to push us too far in the opposite direction. He who has carefully studied the laws of the human mind, and the history of the church at large, cannot be ignorant of the fact that it is the next thing to impossibility to prevent those who have erred in one direction from going to extremes in the other direction. In fact, we think that we can already discover this tendency among ourselves.

Those who have had an overdose of theory seem now disposed to discard it altogether. Should such a change really take place quite generally among us, it seems as if the calamity thus induced would be almost irreparable. The difficulty of bringing back the denomination to the proper mean between the two extremes would be almost insuperable; nevertheless such a bringing back would be indispensable, if we are really engaged in the special work in which

we claim to be employed. In other words, if we are giving the third angel's message, our mission is a special one, and of such a nature, that in the providence of God we must inevitably devote our energies largely to the elucidation and propagation of those points of doctrine which it is the special work of the men who give the third angel's message to present to, and impress upon, the world at large. Among those doctrines are found the Sabbath, the Advent, the sleep of the dead, the sanctuary question, spiritual gifts, etc., etc. These are all unpopular in their character, and novel to the majority of minds. Had we before us many years in which to propagate our faith, much of our time would necessarily be employed in producing that revolution in public sentiment necessary to induce men to embrace our views; but as time is confessedly very short, and as God has seen fit to so order that these doctrines are to become more and more fully testing in their character, the situation demands that they shall assume a prominence in our teachings such as will bring into requisition a large amount of our time and energy. Should we fail to give them that prominence, we should prove recreant to our mission in one important particular. Such neglect also, on our part, if persisted in, would insure the disapprobation of Heaven. Not only so, but it would be necessary that others should be substituted in our places, who would have the burden of the work which belongs to this time.

When Christ entered Jerusalem, and the multitudes shouted, "Hosanna to the Son of David," he was requested to rebuke them; but his reply was, "If these should hold their peace, the stones would immediately cry out." (Luke 19:40.) The same is true of the third angel's message. The people who give it have a place in the prophetic scheme, and a solemn announcement for the world, which is indispensable in order to prepare it for the coming judgments of God. They are to warn men that if they persist in trampling the commandments of God under foot, they must, in process of time, drink of the unmingled wine of the wrath of God. (Rev. 14:9-12.) Should they fail to do their duty, they would subject themselves to the penalty of those who refuse to give the warning when they see the sword coming upon the land (Eze. 33:6); i. e., they will be held responsible for the blood of those whom they have refused to apprise of their coming doom, while, at the same time, they will be subjected to the mortification of seeing others fill up the ranks of the faithful ones in order to secure unto themselves the palms and crowns forfeited by those who failed to appreciate the opportunity, which God had given them, of winning immortal honor.

Again: we think that some are making a very serious mistake in regard to the effect of a *reasonable amount* of doctrinal preaching upon the devotion of those who are engaged therein. To us it seems clear that soundness in theory is by no means incompatible with devotion in spirit. "Sanctify them," said our Saviour, "through thy truth; thy word is truth." (John 17:17.) Here it appears that sanctification—which certainly represents the highest Christian experience possible—is to be secured through the truth of God. But what is the truth of God, unless it be a correct theory of God's will concerning us, and our duty to him? But if this be the right understanding of the matter, then soundness in doctrine is indispensable to perfection in Christian character; else Christ did not understand the proper method to secure that end. But if that be true, then surely the man who preaches sound doctrine in all particulars will edify the flock of Christ as well as himself.

To prove that the absence, in a very large degree, of theoretical preaching is not necessarily proof of a high Christian experience on the part of those who are ministered to upon that plan, it is only necessary to call attention to the present condition of the nominal churches. At this time doctrinal preaching is very unpopular among them, and the standard of piety is exceptionally low. Fifty years ago doctrinal preaching was indulged in, perhaps, in excess of what it should

be; but we think it will be conceded that the standard of piety was much higher then than it is in our day.

It is also worthy of remark right here, that in every great and permanent reform in the past, theoretical and practical preaching have had an almost equal prominence. Several illustrations will suffice. Take, if you please, the case of John the Baptist; the account of what he said and did is very meager; but enough is written concerning the nature of his mission to render it certain that he must have dealt largely in the prophecies in his preaching, as well as in those searching practical truths which led men to an examination of their own hearts. He emphatically claimed to be the forerunner of Christ, who he declared was at hand. (John 1:19-23.) Now, in order to demonstrate these two propositions, it was indispensable that he should bring to his aid the prophetic word, as he was not gifted with the ability to perform miracles in order to demonstrate the truthfulness of his assertion. Human nature was the same then that it is now. Before John could sufficiently move men in the direction of preparation for the advent of Christ to induce them to change the whole current of their lives, and perhaps surrender their most cherished ambitions in order to get ready for that event, it was necessary that he should bring an array of Scripture proof in favor of his views which would be overwhelming in its character. That he did so, the results of his preaching clearly show. A more complete history of what he said and did, no doubt, would reveal to us the fact, that in his hands the law and the prophets were proved to be an almost exhaustless treasury of facts and predictions, all bearing upon his mission and the coming of Christ. In some way, no doubt, he was in the habit of demonstrating from the Old Testament, to the satisfaction of all the candid, that he was the forerunner predicted by Isaiah, and that the time had been reached, according to the periods of Daniel and others, for the manifestation of the Messiah. (John 1:19-23.) But if this were so, then his work, like our own, rendered theoretical preaching, on a large scale, indispensable.

What has been said of John, would be equally true of the disciples of Christ as well as of Christ himself. The issue between them and the fierce partisans of Judaism turned upon the question whether Jesus was indeed the Christ. The disciples claimed that he was; the Pharisees, Sadducees, and the doctors of law, denied that proposition, arguing that he did not meet the requirements of the word. As a necessary result, both parties endeavored to maintain their respective theories from the prophetic word. One undertook to show that he appeared at the right time and under the right circumstances, in order to fulfill the predictions concerning the Messiah, and the other stoutly denied the correctness of these propositions. As a necessary consequence, a running fire of debate was kept up between these opposing parties, until the public mind was sufficiently enlightened in regard to the facts to give an intelligent verdict in the premises.

First and foremost after the days of Christ, in the fiery contest, were the noble and courageous Paul and the polished Apollos. The former, disputed daily, as we read, in the school of Tyrannus (Acts 19:9), and on the Sabbaths in the synagogues (Acts 18:4), while the latter "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." (Acts 18:28.) But this disputing "in the synagogues" and "the school," and this "convincing the Jews by the Scriptures," all related to the doctrine that Jesus was the Christ, and was purely theoretical in its character. Passing over nearly sixteen hundred years, we discover the world again in commotion over the preaching of Luther the Monk. But what was the grand central point of his teaching? Was it not justification by faith instead of by works? How, we ask then, was that contest carried on? was it not largely disputational in its character, and did not the whole issue turn upon the teachings of the Bible respecting the doctrine of justification? If so, then we find again that theory occupied

a most conspicuous place in the Reformation of the sixteenth century.

We might multiply illustrations; but the above are sufficient.

In conclusion we ask, therefore, whether it is possible to point to any great movements in the religious world which have been marked by deeper devotion and more earnest piety than were those which we have cited.

If the answer shall be in the affirmative, then we reply that we have not only proved that the preaching of theory is compatible with the highest spiritual attainments; but, also, that, judging from the history of the church, God has seen fit to associate the two in the most intimate manner in time past, and consequently that it is not improbable that he will continue to unite them for the future, whenever he wishes to move men on a large scale in the direction of perfect consecration to him and his cause. Let us therefore accept the history of the ages in this matter, and instead of finding fault with the Almighty for the great number of unpopular truths which he has made it our duty to prove and defend, rather be thankful that he has in them furnished the very instrumentalities which, if properly employed, are his chosen instruments to enlighten and sanctify most fully all who accept them.

If we shall do this, and combine theoretical and practical preaching, so-called, in proper proportions, we shall be able to stir the people as merely practical preaching never can stir them, and present to the world Christian characters more perfectly rounded out and symmetrical, than can be found wherever the gospel is preached either from the standpoint of doctrine altogether, or from that of its more practical phases.

We hope that we may never see the day when our people will love the great fundamental doctrines of our message any less than they do now. We trust, also, that the time may never come when they will not listen with the most profound pleasure to the proper presentation of practical truth.

While it is, no doubt, true that in the past some of our preachers may have dwelt too much upon the theoretical where their congregations were already thoroughly indoctrinated, and where there were none outside of the faith to be enlightened, yet we feel that we should commit an error but little less fatal, should we now pass over to the other extreme, and allow the deep and solemn conviction that we have a special message from God for the world to leak out of the minds of our brethren. Should we do so, it will be impossible for them to reconcile their past experience with present teachings, and, sooner or later, they will come to the inevitable conclusion that the movement by which they have been called out was a sad mistake. On the other hand, create a deep and permanent conviction in their minds that important truths have been committed to their charge, and you will inspire in them an enthusiasm for the work of God which will make their onset upon the hosts of his enemies irresistible.

Allegan, Mich., Oct. 10.

#### BARBARIANS.

BY A. SMITH.

WE usually associate with the term "barbarian" the idea of a savage, a brutal nature; but this is not its signification as used in the New Testament. The etymology of the word is thus given by Bishop Pierce:—

"The Greeks who traded with the Phœnicians, formed this word from their observing that the Phœnicians were generally called by the name of their parent, with the word *bar* prefixed to that name; as we find in the New Testament men called *Bar-Jesus*, *Bar-Tholomeus*, *Bar-Jonas*, *Bar-Timeus*, etc. Hence the Greeks called them *βάρβαροι*, meaning the men who are called *Bar Bar*, or have no other names than what begin with *bar*. And because the Greeks did not understand the language of the Phœnicians, they first, and the Romans in imitation of them, gave the name of *barbarians* to all such as talked in a language

to which they were strangers."—*Clarke's Commentary on Acts 28:2.*

The Egyptians used the term in this sense, and in 1 Cor. 14:11 Paul thus testifies: "If I know not the meaning of the voice, I shall be unto him that speaketh a *barbarian*, and he that speaketh shall be a *barbarian* unto me."

Paul says of the people of Melita (Malta), "They showed us no little kindness. . . . Who also honored us with many honors; and when we departed, they loaded us with such things as were necessary." See Acts 28:2, 10. Such an example of hospitality bespeaks for the Maltese of Paul's day an enlightened social state quite opposed to the association of the term "*barbarian*" in our day.

#### ANGLO-ISRAEL CRAZE.

SOME weeks since, we made some comments on an article which claimed that the Anglo-Saxons are the "lost ten tribes" of Israel. Rev. C. R. N. Lyne, of Exeter, England, kindly sends us articles by himself and Mr. Mushet on the same subject. The articles would lose much of their interest if published here, as they are controversial, and refer to men and writings known to but few of our readers. There are some points, however, so forcibly put that they will be appreciated by all. In a communication to the *Cheltenham Evening Telegram*, Mr. Mushet says:—

"Scripture tells us, that the scepter shall not depart from Judah 'till Shiloh come.' Now Shiloh was the name of a place, and Shiloh is also an adjective signifying 'peaceful.' But that the expression 'till Shiloh come,' means Christ's first advent, no one will dispute. Now at the crucifixion, Pilate prophetically ordered the inscription, 'This is Jesus, the King of the Jews,' to be written up in Greek, Latin, and Hebrew, and Pilate refused to qualify this inscription to please the Jews. So Jesus was thus proclaimed to the world as King of the Jews, and therefore the holder of the scepter of the house of Judah. The Anglo-Israelites have, however, dethroned him, the Omega, and therefore last King, and have placed his scepter in the hands of our British Queen. I do not suppose that the infatuated Anglo-Israelites intentionally blaspheme; far from it; but this doctrine is rank blasphemy, and nothing else."

That must be so. If the Anglo-Israelites are correct, Queen Victoria is a usurper, ruling a people over whom Jesus has the sole right to reign. It has been accepted by all Christians as an argument in favor of the right of Christ that Israel yielded to the behests of Providence, and laid aside their genealogical claim to a king from the time of Jesus of Nazareth. But the Anglo-Israelites have reversed that by turning the British kings into kings of the Jews. Again the same writer says:—

"Anglo-Israelites affirm that the English people are the Hebrew tribe of Ephraim; that the Irish are the tribe of Dan, and the Americans the tribe of Manasseh. I now proceed to the *reductio ad absurdum*, which necessarily follows, when these assertions are examined into.

"Statistics show that of the forty millions of people in the United States, about ten millions are Irish, or of Irish descent. Quite ten millions more are Germans, Dutch, Swedes, Danes, Russians, and Spaniards, or descended from these. Now these are not Manassehites; neither are the Irish, for they are Danites. Next there are more than five millions of negroes and mulattoes. These, the Anglo-Israelites affirm, are Hamites; and therefore not Manassehites. Lastly, there are a few millions of Red Indians. These are held by Anglo-Israelites to be Japhetites, in course of being improved off the face of the earth by the tribe of Manasseh. In reality, they are being extirpated by the rifles, the spirit casks, and the loathsome diseases of the Anglo Saxon race. The same process is in full play, under the same rule, in New Zealand. Be that as it may, if the red men are Japhetites, they cannot be Shemites, and are therefore not Manassehites. The residuum, consequently—the ten or twelve millions out of the forty millions of inhabitants of the



American States—must be the tribe of Manasseh, if there be really any such tribe there. Now this residuum is made up of English people, or the descendants of the English people, who colonized America, crossing over from England to America. But the English people are the tribe of Ephraim, therefore these colonists were Ephraimites, and their descendants are therefore likewise Ephraimites, and cannot be Manassehites. Where, then, is the tribe of Manasseh in America? And echo answers, Where? If, then, the Anglo-Israelites are correct in affirming the Americans to be the tribe of Manasseh, it follows that merely crossing the Atlantic converts a child of Ephraim into a child of Manasseh, and conversely, a Manassehite into an Ephraimite! These preposterous views beat hollow the childish babble and transparent absurdities of the Evolutionists, who hold that, only allow sufficient time, and a frog will evolve an ape, and an ape will leave off his tail, and wear trousers, and evolve a man; or a tenpenny nail may evolve a locomotive engine."

In an article in the same paper, Mr. Lyne refers to the same point, and says:—

"Let them be thoroughly consistent, and make it in future an article of their faith, that all sea-captains who cross the Atlantic are of Ephraim whenever they leave Liverpool, but sons of Manasseh as soon as their ships are safely at anchor at New York. This would only involve a change of parentage twice a month."

This "Anglo-Israel Craze," as it is well styled by these writers, has earnest advocates in Great Britain, but has not much following this side of the Atlantic. We see nothing in the theory but useless vagaries.—*Signs of the Times.*

### SHADOWS.

BY M. WOOD.

THE world is full of shadows and dark forebodings. Clouds gather at times about saint and sinner alike. Just now a special cloud is casting its black mantle over the dial of my life, and I am suddenly checked. I am led to meditate upon the past, and compare it with the present, without stopping to speculate upon the future. As a result, I realize as never before the frailty of man, the uncertainty of life, the need of repentance, of a Judgment to come, and of a Saviour. And I thank the Lord that we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin; one who knows how to succor in the most trying hour of life. Our near, dear, and esteemed friend may forsake us, the dearest and nearest of earthly connections may be severed, but Jesus will stick closer than a brother. Though we may be assailed for our real or imaginary faults and failings, may meet with pecuniary losses, and even fall to the lowest depths of degradation, the Lord in his infinite mercy has said, "I will never leave thee nor forsake thee." "Happy is he that hath the God of Jacob for his help;" for vain is the help of man. "Put not your trust in princes, nor in the son of man, in whom there is no help."

Darkness and gloom may encompass all my future life, until our Deliverer shall come to turn our sorrows into joy; yet I will put my trust in Israel's God, and ever remember the tender care of our Heavenly Father. His watchful providence supplies every need. The strong support of the everlasting arms, the abiding presence of his love, the rich consolation of his grace, and the assurance of hope, are still the portion of my soul, leading me to exclaim with Paul, "Oh the depth of the riches, both of the wisdom and the knowledge of God." And He whose loving-kindness and tender mercies have followed us all our lives, going before us to prepare our way, casting our lot in pleasant places, will surely watch over all our pathway till the end is reached; for by his word and his Spirit he has spoken to us a promise that can never fail, so long as one single traveler to the celestial city remains outside the pearly gates of the New Jerusalem.—"I will never leave thee nor forsake thee." Then

let the shadows gather blackness, and the storm-clouds burst above our heads; if God be for us, who can be against us?

### THE OLD EARTH.

"The earth gives signs of age, disease, and fickleness. It yields its increase grudgingly, and demands an exorbitant fee beforehand, in toil and sweat from the husbandman. It has ill turns, or paroxysms, when it rouses the ocean into a tempest, and makes sport of navies, strewing the shore with the wrecks and carcasses of men. It rocks a continent, or sinks an island; shaking massive cities into countless fragments, and burying its wretched inhabitants in indiscriminate ruin; anon it writhes and groans in mortal agony, and finds relief only by disgorging its fiery bowels, burying cities and villages in burning graves. The earth is old and feeble, and must needs groan on, until it renews its prime."—*Miseries and Liabilities of the Present Life.*

Old Mother Earth is wan and pale,  
Her face is wrinkled sore;  
Her locks are blanched, her heart is cold,  
Her garments stiff with gore;  
With furrowed brow and dim, sad eyes,  
With trembling steps and slow,  
She marks the course that first she trod,  
Six thousand years ago!

The Earth is old, the Earth is cold,  
She shivers and complains;  
How many winters, fierce and chill,  
Have racked her limbs with pains!  
Drear tempests, lightning, flood, and flame,  
Have scarred her visage so,  
That scarce we deem she shone so fair,  
Six thousand years ago!

Yet comely was the youthful Earth,  
And lightly tripped along  
To music from a starry choir,  
Whose sweet celestial song  
Through Nature's temple echoed wild,  
And soft as streamlets flow,  
While sister spheres replied with her,  
Six thousand years ago!

And many happy children there  
Upon her breast reclined;  
The young Earth smiled with aspect fair;  
The heavens were bright and kind;  
The azure cope above her head  
In love seemed bending low;  
O happy was the youthful Earth,  
Six thousand years ago!

Alas! those children of the earth  
With hate began to burn,  
And murder stained her beauteous robes,  
And bade the young Earth mourn,  
And ages, heavy ages, still  
Have bowed with gathering woe  
The form of her whose life was joy,  
Six thousand years ago!

Old Earth! drear Earth! thy tender heart  
Bewails thy chosen ones;  
Thou look'st upon the myriad graves  
That hide their gathered bones;  
For them, by day and night, thy tears  
Unceasingly must flow;  
Death chilled the fountain-head of life  
Six thousand years ago!

Old Earth! old Earth! above thy head,  
The heavens are dark and chill,  
The sun looks coldly on thee now,  
The stars shine pale and still;  
No more the heavenly symphonies  
Through listening ether flow,  
Which swelled upon creation's birth,  
Six thousand years ago!

Weep not in bitter grief, O Earth!  
Weep not in hopelessness!  
From out the heavens "a still small voice"  
Whispers returning peace.  
Thy tears are precious in the sight  
Of One who marks their flow,  
Who purposes of mercy formed,  
Six thousand years ago!

Thy days of grief are numbered all,  
Their sum will soon be told;  
The joy of youth, the smile of God,  
Shall bless thee as of old,—  
Shall shed a purer, holier light  
With calmer happier glow,  
Than beamed upon thy morning hour  
Six thousand years ago!

Thy chosen ones shall live again,  
A countless, tearless throng,  
To wake creation's voice anew,  
And swell the choral song.  
Go, Earth! go wipe thy falling tears,  
Forget thy heavy woe;  
Hope died not with thy first-born sons,  
Six thousand years ago!

—Knickerbocker.

—If a minister has not the Holy Spirit with him, his preaching will be in vain to convince and convert sinners and lead them to repentance.

### REFLECTIONS AWAKENED BY THE DEATH OF ELDER JAMES WHITE.

BY ELD. D. T. BOURDEAU.

THE news of Bro. White's death came to me, as to most of the brethren and sisters in the Province of Quebec, upon arriving at the late camp-meeting at Magog, P. Q., where Bro. and Sr. White met with us in camp-meeting the previous year, and took the lead in bracing up the young cause in that field by words of counsel and encouragement, and assisted in organizing a Conference; and where we had come this year expecting to meet them again, according to their appointment in the REVIEW.

Under these circumstances, the sad tidings came upon us with great weight, so suddenly was our joy turned into weeping and deep mourning! The language used by many, and expressing the feelings of all, was, "We have lost a dear father, who was so cheerful and happy with us at our last camp-meeting (the only one he had attended in the Province), and can it be that we are not to have the privilege of greeting him again, and hearing his cheering testimony?" If Jesus wept at the grave of Lazarus, well might the friends of this man of God weep on this occasion.

The Egyptians mourned (Hebrew, wept) seventy days because of the death of Jacob, whose son had been their benefactor (Gen. 50:3); and after this "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt," helped make up the grand funeral train that followed the remains of this venerable stranger to their final resting-place. "And they came to the threshing-floor of Atab, which is beyond Jordan, and there they mourned with a great and very sore lamentation; and he [Joseph] made a mourning for him seven days." Verses 7-10. This was besides the mourning of seventy days. And how could the congregation at Magog, P. Q., refrain from joining with brethren and sisters in other countries in shedding tears of sorrow and affection when death had closed the career of one who had not been a stranger among us, but a father in Israel, who had grown prematurely old in laboring to advance a cause that lies near our hearts, and that was dearer to him than life itself? Many could say, "Up to this hour, we did not realize how much we loved him."

But none of the brethren and sisters gave way to discouragement because of this sad and heavy disappointment. All felt that God's cause had outlived his dear servant, who had labored so earnestly, so faithfully, and so unselfishly to build it up; and now it devolved on those who remained to take up the work where he had left it, and carry it forward to its completion. There was a general turning to the Lord, and we had the best meeting ever held by our people in Canada. Brethren and sisters, the cause is the Lord's, and will triumph gloriously, whether we live or die. As Bro. White used to say, "The third angel's message is infallible."

I know I express the feeling of many hearts when I say, I miss Bro. White more and more. I miss him in the REVIEW; I miss him as I pass over roads we have traveled together; I miss him at points where we have met and parted; and I shall miss him at our general gatherings. But the great question that has urged itself with weight upon my mind has been, Shall I learn the lessons the Lord would have me learn from his death? He who numbers the hairs of our heads and notices the fall of the sparrow, has suffered this heavy bereavement to come upon us for some wise purpose. God might have prolonged the days of Bro. White, as he had at different epochs in his life, but this he chose not to do. But one fact connected with this event is very noteworthy. Scores of publishers, in giving favorable reports of Bro. White's death, views, work, and character, have done more in publishing the views and special work of Seventh-day Adventists, than all they could otherwise have done in that direction in a long time. For such candid statements from those who have not as yet embraced our views, have far more

weight upon the public mind than what we could say. Thus the death of our beloved brother is opening to us doors of usefulness, and inviting us to act our part in disseminating the truths of the last message. Shall we respond to this call of Providence, which comes to us at so great a sacrifice? God grant that we may.

We shall do this, and act the part that God would have us, if we seek for that state of consecration that it was Bro. White's highest ambition to attain unto; if we keep the near coming of Christ in view, as did Bro. White, and are as faithful and devoted to the cause as he was; if we strive to exhibit the faith, simplicity, and spirit of labor, self-denial, and sacrifice that characterized us in our early history, and that Bro. White constantly urged upon his dear people; if we lay aside petty trials, let brotherly love continue, and strive for unity of faith and effort, as Bro. White would ever encourage us to do; if we seek to be true commandment-keepers and associate the gospel of Jesus with the law of God, as he did; and, finally, if we honor, guard, and support the institutions that he labored so hard to establish among us, believing them to be mighty agencies inseparably connected with the prosperity and speedy triumph of the cause we love. This I purpose to do, by God's grace. And may the death referred to have its designed effect on my life; for I desire to meet Bro. W. and all the dear ones who sleep in Jesus, in the near future, as one who has triumphed through Him who hath loved us.

I am with you, dear brethren and sisters, to spend what is left of me in this glorious cause. I ask all who have seen errors in me to forgive me. I know I have been very slow to make changes and learn important lessons. I am a man of strong feelings and great independence. These traits, when sanctified, have been of service to me in enabling me to realize the wants of the cause, to impress others with their dangers, and to meet opposition and stand for the right; but when unsanctified, they have proved injurious to the cause, and sources of grief to myself and to others. This I regret, and shall earnestly strive to guard against. My cry to God is for a full surrender and consecration to him. I want to work in and through God, and to hide behind Jesus, and have his mighty power to help me. The end seems very near. What is done for us and others must be done quickly, and the Lord will cut his work on the earth short in righteousness. Rom. 9:28.

Warren, Vt., Oct. 19.

### THE GOSPEL.

BY ELD. M. G. WILCOX.

OH the preciousness of the gospel of Christ, the manifestation of the love of our God. As we look at the sacrifice of our Saviour as covering the sins of our life of rebellion in the past, while we weep over the hardness of our hearts, we can but rejoice over the blessedness, the preciousness, of the love of Christ as manifested to us. In that love is a balm for every bruise; in his blood is healing for every hurt. No matter how deeply dyed our sins, how darkly crimson our rebellion, if we will but truly repent and accept of Christ. Hear what he says through his prophet, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Our Saviour himself says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Hear Paul, who had tasted the pardoning love of God: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. And these, dear reader, are only samples of the many rich promises and assurances of God's love and mercy, that run like threads of gold from Genesis to Revelation.

"All," "whosoever," "every one"—all such terms include every one—"even me, even me." "Christ saves to the uttermost." But what causes the most sorrow is the sins and mistakes we have made since God, for Christ's sake, par-

doned our sins. Drawn away by the love of the world, the pleasures of this life, and our own selfish ease, we can but make mistakes—we must make mistakes. Oh, the ingratitude, to sin against Him who has done so much for us! And yet we need not despair. The precious promise comes to us, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Have we wounded others, and thereby wounded his precious cause? The great Physician will heal; and it is a comforting thought to us to know that like as our blessed Saviour healed the wound made by the sword of the zealous Peter, so will he heal the wounds which we in our unwise zeal have made.

The precious blood of Christ is the one panacea for all ills. A balm for every bruised heart, a consolation to every mourner's grief, strength to the weak, light to the blind, are all found in the precious gospel. It is purifying, elevating, refining, and sanctifying in its influence always, lifting the human soul from the lowest depths of degradation and molding it after the divine pattern of Christ. Oh, to drink deeper at the fount, to be more like our blessed Christ. "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Roosevelt, N. Y., Oct. 23.

### SCRIPTURE THOUGHTS.—No. 13.

BY MRS. M. E. STEWARD.

THE ANNUAL JEWISH FEASTS. LEV. 23.

(Concluded.)

THE Israelites dwelt in a very rich country "It is sheltered toward the south by lofty mountains, which separate it from the sandy desert of Arabia; breezes from the Mediterranean cool it from the west side. The high Mount Lebanon keeps off the north wind, and Mount Hermon the northeast. . . . It must be confessed if one could live secure in this country, it would be the most agreeable residence in the world, partly on account of the pleasing diversity of mountains and valleys, partly on account of the salubrious air which we breathe there, and which is at all times filled with balsamic odors from the wild flowers of these valleys, and from the aromatic herbs on the hills."—Rosenmüller.

"The infidel has often asked the question, 'How could so small a country as Canaan maintain so immense a population, as we find described in the writings of the Old Testament?' That rich and fertile region was divided into small inheritances, on which the respective proprietors lived and reared their families. Necessity as well as industry required that no part of the surface capable of cultivation should be suffered to lie waste. The husbandman carried his improvements up the sides of the steepest and most rugged mountains, to the very top; he converted every patch of earth into a vineyard or olive plantation; he covered the bare rocks with soil, and thus turned them into fruitful fields; where the steep was too great to admit of an inclined plane, he cut away the face of the precipice, and built walls around the mountain to support the earth, and planted his terraces with the vine and the olive. These circles of excellent soil were seen rising gradually from the bottom to the top of the mountains, where the vine and the olive, shading the intermediate rocks with the liveliest verdure, and bending under the load of their valuable produce, amply rewarded the toil of the cultivator. The remains of those hanging gardens, those terrace plantations, after the lapse of so many centuries, the revolutions of empire and the decline of industry among the miserable slaves that now occupy that once highly-favored land, may still be distinctly traced on the hills and mountains of Judea. Every spot of ground was in this manner brought into a state of cultivation; and by turning a stream of water into every field where it was practicable, and leading the little rills, into which they divide it, to every plantation, every tree, and every plant, they secured, for the most part, a constant succession of crops."—Paxton.

Says Rosenmüller: "We then came through a

valley about six hundred feet long: and to judge of the fineness and fresh verdure of the grass, it appeared to be an excellent pasture; at the end of which we found a deeper, longer, broader, and by far more agreeable valley, than the former, in which the soil was so rich and fertile, and so covered with plants and fruit-trees, that it seemed to be a garden cultivated by art."

The Israelites were surrounded with idolatrous nations, and between them there was always hostility, if not open warfare. Now, all the males were required to go to Jerusalem three times in the year to keep the *high festivals*, as they are called,—the Passover, Pentecost, and Feast of Tabernacles. One would suppose their wicked neighbors would covet their lands, so rich, beautiful, and every way desirable, and in the absence of their owners would forcibly take possession of them. How very trying, then, must have been this requirement. But He who ordered his people to leave their families and homes unprotected said, "Neither shall any man desire thy land [much less think of taking it] when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. 34:24. They were called to leave their dearest earthly treasures in the hands of their God while he tested them through their tenderest affections. It was a precious opportunity to exercise faith in the face of what would be to an unbeliever the most discouraging circumstances. But He who appointed their feasts with all their specifications, knows better than they do what is best for his creatures. How greatly such an exercise of faith must have contributed to the spirituality of the nation; for not an instance is recorded of an invasion by their enemies on one of these occasions. What love and gratitude for preserving mercy must have awakened in the hearts of men, women, and children every time their Lawgiver thus proves his faithfulness to them! It is ours joyfully to exclaim with David, "Thy faithfulness is unto all generations." "This God is our God forever and ever!" It is safe to trust him!

"No command was laid on women to undertake the journeys, partly from regard to the natural weakness of the sex and partly to their domestic cares." Yet women did often accompany their husbands and brothers on these occasions. Thus it is said of Jesus' parents (his mother as well as his father), "Now his parents went to Jerusalem every year at the feast of the Passover." Luke 2:41.

"This remarkable promise would form, while the people continued to observe the solemn feast, a full demonstration of the divine origin of their religion, and three times in the year they would put this matter to a new proof."—Scott. "The institution of this national custom was of the greatest importance in many ways, by keeping up a national sense of religion and a public uniformity in worship, by creating a bond of unity, and also promoting internal commerce amongst the people."—Jamieson.

"The institution of the three high festivals had in many other respects salutary influences on the community. The most important of these was, that the whole people would thus become more closely connected together, learn to regard one another as fellow-citizens and brethren, and not be so likely to be continually splitting into different petty states. . . . Considering the narrow-minded patriotism of those ancient times, they might have hated, and in process of time been completely alienated from, one another. The yearly festivals had the greatest possible effect in preventing this misfortune. . . . This (women also attending the feasts) must naturally have occasioned intermarriages of one tribe with another, by which the interests of families belonging to different tribes would become more and more closely connected, and thus the twelve petty states be not merely nominally, but really and from social love, united into one great people. If any of the tribes happened to be jealous of each other, or, as was sometimes the case, involved in civil war, still their meeting together in one place for the purposes of religion and sociality, had a tendency to prevent their being completely alienated, and forming

themselves into two or more unconnected states; and even though this had at any time happened, it gave them an opportunity of again cementing their differences and re-uniting. This is so correctly true, that the separation of the ten tribes from the tribe of Judah under Rehoboam and Jeroboam could never have been permanent, had not the latter abrogated one part of the law of Moses relative to the festivals. . . . In order to maintain his own authority, and to perpetuate the separation, he prohibited the annual pilgrimage to Jerusalem, and, contrary to the law of Moses, appointed two places for divine service, within his own territories (1 Kings 12:27-30), in which, no doubt, the true God *was* worshiped, but, in order to gratify the propensity of the Israelites to idolatry, it was under the similitude of a golden calf. In order to make still surer of his point, he transferred the celebration of the Feast of Tabernacles, and probably of the other two festivals likewise, to a different season from that appointed by Moses, making it a month later. (1 Kings 12:33.) In doing this, he very likely availed himself of the harvest and vintage, being, in the tract adjacent to Lebanon, and which extended through the mountains, sometimes a little later than in the other parts of Palestine—*Michaelis*.

### THE COMING OF THE LORD.

BY EMMA L. WENTWORTH.

"As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be."

Every eye shall behold him. They that sit in the shadow of death shall see his face. They that sit in bondage shall look up and rejoice. The slumbering inmates of the tomb, though they have slept for centuries untold, shall hear his voice and stand once more. Oh, the glory of that nearing day! Oh, the joy of seeing our Redeemer coming in the clouds of heaven with power and glory, accompanied by his holy angels! Hearts that have long waited in sorrow shall be glad. Souls that longed for rest shall find it then, in the shadow of his wing. The sounding of the trumpet of God and the voice of the archangel shall herald the coming of the King.

The same Jesus who once trod this earth as a "man of sorrows, and acquainted with grief," who bore the sins of a wicked world upon the cross, shall come again as "Lord of lords and King of kings." "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." O sinner! this is what will bow your soul to the very dust. "The nations shall tremble because of him." In that *near* day, when the heavens shall be on fire, and the Lord shall be revealed to a startled world, what shame and anguish will fill your breast.

When he came to this earth before, it was to warn and reprove men; this time he shall come with fire and tempest to take vengeance upon a scoffing world. He will avenge the blood of all his saints, from righteous Abel down to the last child of God who shall be persecuted for his sake. How shall the wicked stand before an angry God? O careless, rebelling man, consider well your fate, and flee from the wrath of God! The day is soon coming in which they shall seek the Lord, but shall not find him. If your peace be not made with Heaven ere that terrible, that glorious day, then you are forever lost. Hasten to Christ, thou weary, burdened, sin-sick soul, and find pardon in his precious blood; lest in that day thou shalt cry, "The harvest is past, the summer is ended, and we are not saved." Heart-rending will be the cries of the wicked. When the voice of the Eternal shall be heard from on high, when the thunders of the Judgment shall shake the ground, and the heavens shall pass away, then, O vain boaster, where shall be your refuge?

To the humble Christian, waiting for the Master's return, how glorious will be that day! All our longings shall be satisfied; for "we shall see him as he is." What joy, what peace, fills the soul, as we contemplate the coming scene! How

our hearts bound as we dwell on Jesus' loving words, "I will come again," and realize the nearness of that long-anticipated event! O how glorious, how majestic, will be the coming of our Lord in his glory! What happiness shall be ours, if in that day we can look up and say, "Lo, this is our God; we have waited for him, and he will save us."

## The Family Circle.

### FALLING LEAVES.

BY ELIZA H. MORTON.

DEEP within the lone heart lying  
There are memories never dying,  
While the leaves are falling fast,  
Hopes of youth and youthful pleasure,  
Dreams of love and love's fond measure,  
Hidden in the shadowy past.

Life's bright morn of dewy splendor,  
Bathed in sunlight pure and tender,  
Is a vision of delight;  
But the soul that's broken-hearted  
Finds the fragrance all departed,  
And the glory lost in night.

Dying leaves but breathe of sadness,  
Burying every thought of gladness  
In the pall of dark despair.  
Twinkling lights gleam through the gloaming,  
And while here on earth we're roaming,  
Golden beauty shineth there.

Flowers are blooming, sweetly vernal,  
Through the ages long, eternal,  
Where no leaves can fade or fall.  
Hail, O spring-time! morning glorious!  
When the saints will be victorious,  
And God's glory over all.

*Battle Creek, Mich.*

### MY OLD MOTHER: OR CONSCIENCE IN TRADE.

A YOUNG man, who at that time was almost an entire stranger to me, called upon me at a late hour in the evening, and after some general conversation, said that he wished to talk with me in reference to a matter which had troubled him for some time. He came to me, as he said, because a few days before he had heard a member of a neighboring church railing against me, and, among other things, saying that I was stern and severe enough for a slave-driver. "So," said he, "I thought you would tell me the truth right out."

He was a junior clerk in a dry goods store, a salesman. He had been in that situation for some months. He went into it a raw hand. His employer had taken some pains to instruct him in his duties, and had otherwise treated him in a very kind manner. But he was expected, and, indeed, required to do some things which he "did not know to be quite right." He stated these things to me with minuteness and entire simplicity. He had been taught by his employer to do them as a part of the "necessary skill to be exercised in selling goods," without which "no man could be a good salesman or be fit for a merchant."

For example, he must learn to judge by the appearance of any woman who entered the shop—by her dress, her manner, her look, her tone of voice—whether she had much knowledge of the commodity she wished to purchase; and if she had not, he must put the price higher, as high as he thought she could be induced to pay. If there was any objection to the price of an article, he must say, "We have never sold it any cheaper;" or, "We paid that for it, madam, at wholesale;" or, "You cannot buy that quality of goods any lower in the city." With one class of customers he must always begin by asking a half or third more than the regular price, because, probably, through the ignorance of the customer he could get it; and, if he could not, then he must put it at a lower price, but still above its value, at the same time saying, "That is just what we gave for it;" or, "We would not offer it to anybody else so low as that, but we wish to get your custom." In short, a very large portion of the service expected of him was just

this sort, and, as I soon told him, it was just a lie for the purpose of cheating.

Whenever he hesitated to practice in this manner behind the counter, his employer, ordinarily present, was sure to notice it and be dissatisfied with him.

He had repeatedly mentioned to his employer his "doubts" whether "this was just right," and "got laughed at." He was told, "Everybody does it," "You can't be a merchant without it," "All is fair in trade," "You are too green."

"I know I am green," said the young man to me in a melancholy tone. "I was brought up in an obscure place in the country, and don't know much about the ways of the world. My mother is a poor woman, a widow, who was not able to give me much education; but I don't believe she would think it right for me to do such things."

"And do you think it is right?" I said.

"No—I don't know—perhaps it may be. Mr. H—[his employer] says there is no sin in it, and he is a member of the church; but I believe it would make my old mother feel very bad if she knew I was doing such things every day."

"I venture to say that your mother has not only more religion, but more common sense than a thousand like him. He may be a member of the church. The church always has some unworthy members in it, I suppose. But he is not a man fit to direct you. Take your mother's way, and refuse his."

"I shall lose my place," said he.

"Then lose your place. Do n't hesitate a moment."

"I engaged for a year, and my year is not out."

"No matter. You are ready to fulfill your engagement. But what was your engagement? Did you engage to deceive, to cheat, and lie?"

"Oh, not at all."

"Then, certainly, you need have no hesitation through fear of forfeiting your place. If he sends you away because you will not do such things for him, then you will know him to be a very bad man from whom you may well be glad to be separated."

"He says he will have his business done in the manner he chooses."

"Very well. You have no objections to that. Let him do his business in the way he chooses, but he has no right to make you use your tongue in the way he chooses; and if he complains of you because you do not choose to lie for him every hour in the day, just tell him that you have not hired out your conscience to him and you will not be guilty of committing any crimes for him. Ask him if he expects you to steal for him, if he should happen to want you to do it."

"When I told him I thought such things wrong, he said, 'That is my lookout.'"

"Tell him it is your lookout whether you please God or offend him; whether you do right or wrong, serve the God of truth or the father of lies."

"If I should say that, he would tell me to be off."

"Very well, be off, then."

"I have no place to go to, and he knows it."

"No matter. Go anywhere, do anything, dig potatoes, black boots, sweep the streets for a living, sooner than yield one hour to such temptation."

"He says, 'Everybody does so,' and, 'No man can ever get along in the way of trade without it.'"

"About everybody doing so, I know better. That is not true. A man may be honest behind the counter as easily as in the pulpit. But if a man can't be a merchant without these things, then he can't be a merchant and get to Heaven; and the sooner you quit that business the better. And in respect to his declaration, that 'no man can get along in the way of trade without such practices,' it is false—utterly false! And I wish you to take notice of men now when you are young, as extensively as you can, and see how they come out. You will not have to notice long before you will be convinced of the truth of that homely old maxim, 'Honesty is the best policy.' You will soon see that such men as he are the



very men not to 'get along.' He will not 'get along' well a great while, if he does not alter his course."

"Oh, he is a keen fellow," said the young man, smiling.

"Your employer may indeed prosper here. Such men sometimes do. But the Bible has described him: 'They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' He 'will be rich.' That is what he wants. His will is all that way. And he has fallen into the 'temptation' to lie in order to get rich. And this is a 'snare' to him. It is a trap, and he is caught in it; and if he does not repent and get out of it, he will be 'drowned in destruction and perdition.' But I was going to speak of worldly prosperity. I am no prophet, nor the son of a prophet. I do not believe that God will work any miracles in the case; but I do believe that man will fail. Mark him well, and remember what I say; if you live to notice him ten or twenty years hence, in my opinion you will see him a poor man, and probably a despised man."

"What makes you think so?" said he with great astonishment.

"Because he is not honest—does not regard the truth. His lying will soon defeat his own purpose. His customers, one after another, and especially the best of them, will find him out; and they will forsake him because they cannot trust his word. He will lose more than he will gain by all the falsehoods he utters. I know a dozen men in this city—some merchants, some grocers, some tailors—whom I always avoid, and always will. If I know a man has lied to me once in the way of his business, that ends all my dealings with him. I never go near him afterward. Such is my practice, and I tell my wife so and my children so. And sometimes—yea, often—I tell them the names of the men. If any of my friends ask me about these men, I tell them the truth and put them on their guard. And thus their custom is diminished, because their character becomes known. This is one reason why I think Mr. H— will not prosper. But whatever the mode may be, his reverses will come. God will make them come."

With great depression he replied, "I don't know what I could do if I should lose my place. I get only a little more than enough to pay my board (my mother gives me my clothes) and if I lose my situation, I could not pay my board for a month."

"Then," said I, "if you get so little, you will not lose much by quitting. I do not pretend to know much about it, but in my opinion Mr. H— wrongs you, does you a positive injustice, and a cruel one, by giving you so little. And if you quit, and cannot pay your board till you get something to do, tell me; I will see to that." He never had occasion to tell me.

"If I quit my place so soon," said the young man, "it will make my old mother feel very bad. She will think I am getting very unsteady, or that something else is the matter with me. She will be afraid I am going to ruin."

"Not a bit of it," said I. "Tell her just the truth, and you will fill her old heart with joy. She will thank God that she has such a son, and will send up to Heaven another prayer for you, which I would rather have than all the gold of Ophir."

The young man's eyes filled with tears, and I let him sit in silence for some time. At length he said to me, "I don't think I can stay there; but I do not know what to do, or where to look."

"Look to God first, and trust him. Do you think he will let you suffer because, out of regard to his commandments, you have lost your place? Never! Such is not his way. Ask him to guide you."

"I am pretty much a stranger here," said he, with a very dejected look. "I know but few people, and I do not know where I could get anything to do."

"For that very reason ask God to guide you. Are you accustomed to pray?"

"Yes, I have been at times lately. Some

months ago I began to try to seek the Lord, after I heard a sermon on that subject, and ever since that time, off and on, I have been trying. But I did not know what to do in my situation."

"Will you answer me one question as truly and fully as you are able?"

"Yes, sir, if I think it is right for me to answer it."

"The question is, Has not your seriousness, and has not your trying to seek God, sometimes been diminished just when you have had the most temptation to stop, leading you to do what was wrong, even if you did it for another?"

He sat in silence, apparently pondering the question for a few moments, and then replied,—

"Yes, I believe it has."

"Quench not the Spirit," then," said I. I then entered into particular conversation with him about his religious feelings, and found that his convictions of sin and his desires for salvation had rendered him for some weeks particularly reluctant to continue in an employment where he felt obliged to practice so much deception. And I thought I could discover no little evidence, in the history he gave me of his religious impressions, that the way of his daily business had been hostile to his attempts to come to repentance. And after I had plainly pointed out to him the demand of the gospel, and explained, as well as I could, the free offers of its grace and salvation, to all which he listened with intense attention and solemnity, he asked,—

"What would you advise me to do about my business?"

"Just this: go back to your shop, and do all your duties most faithfully and punctually, without lying. If your employer finds fault with you, explain to him, mildly and respectfully, that you are willing to do all that is right according to the law of God, but that you cannot consent to lie for anybody. If he is not a fool, he will like you the better for it, and prize you the more; for he will at once see that he has one clerk on whose veracity he can depend. But if the man is as silly as he is unconscious, he will probably dismiss you before long. After that, you can look about and see what you can do. And, rely upon it, God will open a way for you somewhere. But first, and most of all, repent and believe in Jesus Christ."

The young man left me, promising soon to see me again. He did see me. He was led to seek the Lord. He became a decided Christian. He united with the church. But he did not remain long in his situation. His mode did not please his employer.

However, he soon found another place. He soon established a character for integrity and promptness, and entered afterward into business for himself. He prospered; he prospers still. It is now thirteen years since he came to me at that late hour in the evening; and he is now a man of extensive property, of high respectability, has a family, and is contented and happy. I often hear of him as an active and useful member of a church not far distant. I sometimes meet with him. He is still accustomed to open all his heart to me when we are together; and it is very pleasant for me to notice his deep interest in religion, his respectability and happiness.

His employer became bankrupt about seven years after he left him, and almost as much bankrupt in character as in fortune. He still lives, I believe, but in poverty, scarcely sustaining himself by his daily toil.—*The Word of Life.*

—When Sherman's followers set out on the march to Atlanta, there were hindrances in every mile, and stubborn enemies behind every redoubt; but their hearts were set on victory. They followed their leader through fire and blood to the city, and thence to the sea. You may make just as successful a life campaign toward holiness, if you will but turn your back on your besetting sins, and follow Christ. No external hindrance, be it man or devil, can keep you back if your heart chooses Christ, and clings to him.—*T. L. Cuyler.*

### "I DIDN'T ASK TO BE SAVED."

JOHN HAYNE was a young man much given to the use of profane and reckless speeches, and when the village pastor was talking to him about his soul's welfare one day, and asked him if he was not grateful for the offer of salvation, he said,—

"No; why should I be? I didn't ask to be saved."

"Well, you will have to ask, or you will not share in the unspeakable blessing," replied the minister, and noticing a look of surprise now stealing over the young man's bold face, he continued,—

"A young relative of mine was wounded at the battle of Gettysburg, and for hours was in a state verging upon unconsciousness. After lying a long time on the damp ground, he became aware that there were voices near him, and although he could not move so much as one of his fingers or his eyelids even, he thought he felt a hand softly placed upon his heart. Then he became aware that a nurse, he knew that it was a woman by her voice, was pleading with the regimental surgeon, who was on the field, to make one more effort to save some poor fellow's life. Presently he realized that he was the object of her solicitude.

"He is so fine looking and so strongly built," said the nurse. "His natural vitality must be great; besides, sir," she continued in a reverent tone, "he may have a wife, or a mother, or a sister praying for his safety now."

"It's no use to spend time over him," said the surgeon gruffly, "but if you wish to stay by him you can. I can do nothing for him, and must move on. Remember if you remain you will run the risk of being left alone here in the night on the field."

"Very well," replied the nurse bravely, "I will take the risk, and shall do all in my power to resuscitate and save this poor fellow, and only immediate attention can avail now."

"Presently the soldier became conscious that his jaws were being gently forced open, and that some powerful stimulant had been given him. It was not long before he revived sufficiently to be carried to the hospital, and in good time he entirely recovered. His life had been saved through the prompt and faithful efforts of that devoted nurse.

"Now what if I should tell you," continued the pastor, as he earnestly looked into the face of the young man who had just made the coarse and flippant speech, but who was all attention now—"what if I should tell you that that soldier was ashamed of the noble young woman who risked so much to save his life; that he subsequently went about bragging that he had never asked her to save him; that he had not the least acquaintance with her; that he refused to acknowledge even that she had been any service to him, and never mentioned her name except in a slighting, reviling way?"

"I should say he was a mean, contemptible ingrate," replied John Hayne impulsively. "He was not fit to live; his life was not worth saving."

"Very well," said the pastor, "but this nurse by only a little temporary sacrifice of comfort on her part, at the same time being in the pay of the government, was the means of prolonging the soldier's paltry life for a few brief years in this world of care and sorrow. Jesus Christ, the divine Lord, suffered on the cross and died for you to redeem you from sin, and now offers to make you an heir of eternal life. And yet I have never known you to speak of him, or of those who love and try to follow him, with common respect even."

"My dear sir," replied John Hayne, "I have never looked at this thing in that light before. Of course an ungrateful person is the meanest person living. I promise as much as this now: I will never use the Lord's name lightly again."

The pastor did not press the subject any further at the time. He had set the young man to thinking. Not long afterward John Hayne was converted, and he says that little lesson on ingratitude brought him to a saving knowledge of Christ.—*Annie A. Preston.*

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 1, 1881.

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

### MY LORD DELAYETH HIS COMING.

IF, says Christ, the evil servant shall say in his heart, My Lord delayeth his coming, the Lord of that servant shall come in a day when he looketh not for him, and cut him asunder. Matt. 24:48-51.

According to this language, the evil servant is developed among those who are believers in the second coming of Christ. They believe, or profess to believe, that the Lord is coming; but his coming is delayed; we have been mistaken, they say, in supposing he would come so soon; it may be a long time yet before he appears; let us calculate a little more for this world, and secure some of the good things, the eatables and drinkables, of this life. Thus the person seems to reason with himself who is falling into this snare of the enemy.

We may, moreover, look for this class of persons to appear in the very concluding period of the church's history. This follows inevitably from the fact that the Lord is to come upon that servant when he is not looking for him. Thus, up to the very point of the coming here brought to view, some will be looking for that event to a period much later than that of its actual occurrence, and so will be found unprepared. And are we not even now near enough to the coming of Christ to look for this class to appear? So we think. Beware, then, of this delusion. Do not put off the coming of that day. Because the Lord has not come so soon as was expected—this, instead of leading us to feel that it is still farther away, should rather deepen in our minds the impression that the day must be now at hand. Paul says that it is now "high time to awake out of sleep; for now is our salvation nearer than when we believed."

The position for the church to occupy in this momentous hour is that set forth by the apostle in Heb. 10:35-39; namely, not to cast away their confidence, but to have patience till the promise is received, knowing that it is but a little while before He that shall come, will come and will not tarry (though he has seemed to tarry), and that now the just are to live by faith; but if any man draws back, he will lose the favor of God, and receive perdition as his doom.

"But we," continues the apostle, "are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Who compose this blessed we? Reader, are you one of the number? May it be so.

### ANSWERS TO CORRESPONDENTS.

1. How can righteousness be imputed to us without works, or apart from works? New Version. Rom. 4:6.

Ans. Because having once forfeited the favor of God by disobedience, no future act of obedience on our part can enter into any transaction as a component part thereof, by which a title to God's favor and its accompanying blessings can again be secured to us. Hence when we are accounted righteous before God through the efficacy of Christ's work in our behalf, it is without, or apart from, or independent of, our works. At the same time we cannot neglect works; for without these we cannot secure the benefits of Christ's work in our behalf; if we could, we should make him the minister of sin.

2. Did not Christ come to the Ancient of Days, Dan. 7:13, when he went from the holy place in the heavenly sanctuary to the most holy in 1844? If so, did he then receive his kingdom, as brought to view in verse 14?

Ans. That was certainly the time when he went in before the Ancient of Days; but it does not follow that he received the kingdom immediately on en-

tering into his presence on the occasion described. For he has a work to do before he can take the kingdom. His office as priest must be continued till he has confessed to his Father the names of all who are entitled to redemption through his blood, and has received from the Father acceptance of the same. This is the concluding part of his work as priest; it is the cleansing of the sanctuary, the finishing of the mystery of God, Rev. 10:7, the ministry of the ten thousand times ten thousand celestial beings who are Christ's assistants in his priestly work, brought to view in the 10th verse of Daniel 7. Time must be allowed for this work between the time when Christ goes in to the Ancient of Days, and the time when he receives his kingdom, as this latter event cannot take place till his work as priest is done. Having introduced the work in verses 9 and 10, the prophet passes over the time occupied therein, between verses 13 and 14, mentioning only the coming of the Son of man to the Ancient of Days, and the reception of the kingdom after he had performed his work of ministration before him.

### THE TELEGRAPH BUSINESS.

THE following interesting and instructive paragraphs relative to the telegraph business of this country, illustrate two points of which the prophecies relating to the last days have made mention. The first is the marvelous growth of this country which this indicates, and secondly, that though the business has so wonderfully increased, and the rates should consequently be lower, they are higher. This arises from that spirit of covetousness which is to lead men to heap together treasures for the last days. Jas. 5:1-3. The article we find in the N. Y. Observer:—

"Statistics furnished by the American Almanac for 1881, edited by A. R. Spofford, the Librarian of Congress, show that the volume of business transacted by the Western Union Telegraph Company has increased from 1867 to 1880 from nearly six million messages to twenty-nine million. Whereupon in an interesting article on 'The Telegraph of To-day,' in the current number of *Harper's Monthly*, the writer says: 'If all these messages were sent by the single Morse system, the length of wire ought to have increased in something like the same proportions, for it cannot be imagined that the operators have gained very much in skill in that time. In 1867 there were 85,291 miles of wire. In 1880 there were 233,534 miles of wire. The messages increased nearly fivefold; the wires over which they were sent did not increase quite threefold. Clearly the duplex and the quadruplex have proved of benefit to some one. In thirteen years the capacity of all the wires of this company has doubled. What of the price of telegrams? In 1867 it is reported at an average toll of 104.7 cents per message. In 1868 it had fallen to 89.3 cents. In 1875 it had come down to 54 cents, or nearly one-half, a gain of nearly one-half since 1867. The quadruplex was introduced the year before, and in 1878 was in general use on all the main lines, and the company's plant was doing nearly a fourfold duty. Did the price fall in proportion? It does not so appear.'

"According to the statistics of the American Almanac, the average toll has increased since 1878, the year in which the quadruplex was in general use. In that year the average toll was 38.9 cents; average cost, 25.0; average profit, 13.9; and total net profits, \$3,551,543. In 1879 the average toll was 43.6; average cost, 24.5; and average profit, 19.1; total net profits, \$4,800,440. In 1880 the toll was 43.6; cost, 23.7; profit 19.9, with total net profits of \$5,833,938. In 1878 the messages sent numbered nearly twenty-four million; in 1879 they exceeded twenty-five million, and in 1880 they numbered more than twenty-nine million. Thus, comparing 1880 with 1878, we find that an increase in the business of nearly twenty-five per cent produces an increase of 11 per cent in the average toll. True, a thousand new offices have been introduced, and 5,600 more miles of line, with 27,000 miles of wire, were established in the time, and these involved outlay. But with increasing business, and a less average cost, it seems natural to look for some reduction in the average toll."

### TO YOUR KNEES, O ISRAEL.

ST. PAUL was the most prominent of all the apostles. More than one-half the books of the New Testament are ascribed to him. A record of his travels and labors, also of the founding of many of the churches mentioned in the New Testament, is given in the book of Acts. The sixteenth chapter contains an account of his visit to Macedonia, and the establishment of the Philippian church. It was not his design to visit this place, but God, in this instance, led him in a supernatural manner, and notwithstanding it brought great suffering upon himself and companion in travel, it was in the special order of God.

It would seem that Silas and Luke were in company with Paul visiting the churches in Syria and Cilicia. They had passed through Phrygia and the region of Galatia, and were designing to go into Asia, but the Sacred Record states briefly, that they "were forbidden of the Holy Ghost to preach the word in Asia." This was decisive. The apostle then came to Mysia and essayed to go into Bithynia, but the Spirit suffered them not. Passing by Mysia, they came to Troas, where a vision appeared to Paul in the night. A man of Macedonia stood before him, who besought him, saying, "Come over into Macedonia, and help us." The narrator then proceeds: "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

This was a singular experience. There were souls as precious in Asia as in Macedonia, for after this event eminent churches were raised up in that country. Of this the Spirit of God was not ignorant, but for certain reasons God would have Paul and Silas go to Macedonia. Why was this? is certainly an interesting and important question. The twelfth and thirteenth verses of this chapter throw much light upon the subject. When the apostles came into Macedonia, they found a company of women who feared God, and it was their custom to go out by the river-side every Sabbath for prayer. "And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake to the women who resorted thither." The prayers of these women had entered into the ears of Him whose servant St. Paul was, and in answer he had directed the apostle's steps to Philippi, and this was the commencement of the Philippian church, to which the apostle addressed an epistle. It was established by the special providence of God in answer to the prayers of a few sisters.

We have many small companies and churches that year after year send in appeals to our State Conferences for help. The General Conference also is not able to fill a tithe of the calls for labor in new fields, to say nothing of the lack of ministers to fill responsible positions in many of our Conferences. Year after year these appeals are presented. We do not object to this. It is all right, and in harmony with the mind of the Spirit of God. But we suggest to our churches that need help, and to individuals living alone, where they are anxious to have the truth presented, also to our State Conferences that feel the need of assistance, and finally to all who are conscious of their inability to accomplish what should be done; make your wants known to Him in whose hands are infinite resources, and who directs his servants as he sees fit. He is the great leader and bountiful giver. This will be found a sure way to get help. The cause is the Lord's, and he delights to hear and answer the prayers of his people for the progress of his work on the earth. He is not straitened for men or means, but his people become straitened when they do not seek him. Prayer and works go hand in hand. The General Conference cannot find ministers for those State Conferences which are destitute of them. The State Conferences come short of help for their respective churches, and to fill the fields opening before them. We recommend to all individuals, churches, and Conferences in need, while they send their appeals for help,



to follow the example of the women at Philippi, and the instruction of our Saviour in Matt. 9:37, 38; for the harvest truly is plenteous, but the laborers are few. Our Saviour, as a resource, says, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." This is God's ordained plan, and it will bring sure results. Brethren and sisters, churches and Conferences, try it.

S. N. HASKELL.

### THE COMMA.

THIS point in punctuation is but a small one. It requires but a moment for the writer to make it, and demands but a moment's attention of the reader to comprehend the mind of the writer, when properly placed in a sentence. It is supposed to have been in use only about four hundred years. But the magnitude of its power in an argument, or in conveying the meaning of the writer, when it is used, or the importance of its presence or absence in a sentence, must not be determined from its age, nor the space it covers on paper.

A little item appeared in print not long since illustrating this point. A merchant tailor telegraphed to a friend in another city, like this: "Send me John Smith the cutter. I will employ him six months, and longer if his work suits me." The work of Smith did not suit his employer, so he was quickly dismissed. Whereupon Smith prosecuted the tailor, and brought a suit against him to recover pay for six months' work. The judge ruled that as the comma followed the word months, instead of the word longer, the condition as to whether or not the work suited the defendant could have no bearing in the case till the expiration of six months; so the plaintiff recovered pay for that time. Here we see an important decision in matters of litigation suspended on the comma.

Now is it to be supposed that this youthful pause is always properly used in more important writings? Take the Scriptures, for instance. In Luke 23:43, Jesus declares to the penitent thief upon the cross, "Verily I say unto thee, To-day shalt thou be with me in paradise." Probably no one believes that the thief died and had a resurrection that day, nor that he was translated to Heaven, or paradise, that day, for Paul uses the terms interchangeably (see 2 Cor. 12:2, 4); and yet it is maintained that he did, with his Lord, ascend to Heaven that very day.

As to how the saints are brought to that state of endless felicity of ever being with the Lord, Paul is very explicit, placing the question beyond doubt in 1 Thess. 4:17, 18, where he shows it is by the resurrection and translation. If there is any other means by which the overcomer can gain the portals of endless rest, we are not informed of it.

In regard to the use of the comma in the promise of the Saviour to the thief, if it be placed following the word *to-day*, instead of *thee*, as many good Bible scholars contend it should be, then the declaration is harmonious with other Scripture promises, and would be in accordance with several announcements made in the Old Testament Scriptures. Here is one: "Hear, O Israel: thou art to pass over Jordan this day." Yet it was about one month before they passed over Jordan. But on that day it was made sure to Israel that they should go into the promised land. So Christ's promise was to the penitent petitioner, thou shalt be with me in paradise. Indeed we often hear similar expressions at the present day. Who has not heard a speaker use expressions like the following: "I now declare unto you, or now I assure you, or I tell you now I cannot credit the report?"

But take another Scriptural expression where the adverb *to-day* is connected with a promise exactly as in the one under consideration: "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee; when I have bent Judah for me," etc. Zech. 9:12, 13.

If the use of the adverb of time here strengthened, or gave additional force, to the announcement of the

prophet, much more it would in the promise of our expiring Lord. Suffering and dying as he was upon the cross as a malefactor, forsaken of his disciples, the Jews crying, "Crucify him, crucify him," and the Father hiding his loving face from him,—under these outward circumstances, all of which seemed to militate against the fulfillment of such a promise, he makes it. The anxious penitent dying by his side, prays, "Remember me when thou comest into thy kingdom." And with reference to his future glorious kingdom the assurance was given.

But once more to the Bible. Will the reader please consult both the English and the American Bible, reading Heb. 10:12, and mark the use of the comma here. In the former it follows the word *forever*, while in the latter it is carried back and placed after the word *sins*. Which is right? In the one case the sacrifice is forever, and in the other, Christ forever sits down at the right hand of the Father, and the difference is made by the location of the little comma.

A. S. HUTCHINS.

### ISAIAH 57:1, 2.

"THE righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness."

There is no event in human life more impressive than the death of a good and useful man, one who has spent his life in works of piety and pure benevolence, who, having finished his course with honor, bids farewell to earth with calm submission, in full faith that God will, in his own good time, raise up the dead to life and immortality. The exercise of faith in the trying hour of death to such a degree as to give joy and peace as earthly things fade from the view, and life, with all its absorbing interests, is suddenly closed, is indeed a sublime and heavenly triumph. Well did the prophet exclaim, as he witnessed in vision the final victory of the righteous, "Let me die the death of the righteous, and let my last end be like his."

Often we are left in surprise and astonishment at the unexpected and sudden death of some good and useful man, as he, in the midst of his career of usefulness, is laid low in the grave. The voice once so eloquent is silent; the tongue once so faithful to instruct, to warn, and to encourage, will no more utter words of comfort or of reproof; the hand so used to write out sentiments of wisdom and truth, furnishing matter for thought and meditation, is still and motionless, and will so remain till the voice of the archangel shall wake the slumbering dead. Oh how many such now lie in the grave, awaiting the sound of the trumpet which shall wake the sleeping dead,—how many good men who have lived lives of holiness, and have turned many to righteousness by their labors of love and self-denial, and by their endeavors to instruct, and warn, and encourage, in the ways of virtue and purity!

Such men were Paul and the apostles; such were Huss, and Wycliffe, and Luther, and many others who sealed a life of usefulness with their blood. They feared not to die for the cause they loved,—the cause for which they had left all that the world holds great or valuable.

Long has the earth waited and groaned in her travail with the sleeping dead, and soon will she give them up. Only a few are yet to be added to the list of saints who are to pass the trying ordeal of death; the great day is close at hand; and how will all the universe of God rejoice, when the vast burial-ground of earth is relieved of its precious treasures, and all the good who have ever lived and died upon it shall respond to the call, and come forth.

In God we trust. He who could create a world can continue his work here, even though his chosen, precious servants fall at their posts, worn out with care and labor. It is well for us that God reigns, and that he cares for his flock. The shepherds may

faint and die as they are gathering the sheep into the fold, but the great and good Shepherd ever lives to make intercession for us.

We may well mourn the loss of one we all loved, venerated, and esteemed; but while we cannot understand the stroke, we bow to the divine will.

JOSEPH CLARKE.

### THE NEW COMMANDMENT.

"A NEW commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34.

From the beginning, it has been obligatory upon each member of the human family to love his neighbor as he loves himself. This is the fundamental principle upon which the last six commandments of the moral law are based, and is as unchangeable as its Author. It is nonsense to suppose that a divine law could have been abrogated at any time while the conditions of the race for whom it was framed remained unchanged. It is just as obligatory upon man in the nineteenth century as it was in the days of Moses, and must ever so remain.

What element, therefore, we ask, enters into the commandment termed "new," to distinguish it from the second great precept of the moral law? Is it not entirely expressed in the phrase, "As I have loved you"? Christ's love for the world was great; but for those who accept the atoning sacrifice of his blood, how great is that love, as evinced in the sacrifice of a place of glory and honor in Heaven for a life of poverty and toil, for the agony of Gethsemane, for the mockery of the judgment hall, for the shame of Calvary!

Those whom he has thus purchased and gathered into his church militant, he has seen fit to control in their social relations, by imposing a new commandment whose terms measure their reciprocal love, not by selfish considerations alone, but by the *measure of the love of Christ*. Who among professed Christians study the unselfish love of Jesus for his church, and then reflect its benign influence upon the poor, the suffering, the reproached, the wayward, among his followers, to a degree that fulfills the obligations of the new precept? Yet none can enter the pearly gates above but those who *do his commandments*. In view of the sinless character that alone can secure admittance to the glories of Heaven, we may well inquire, as did the disciples, "Lord, are there few that he saved?" And no better response can be given than that which the question originally received, "Strive to enter in at the strait gate."

A. SMITH.

### AN ILLUSTRATION.

It is said that a traveler in the darkness of night fell into a deep pit. His piteous cries for help called a friend to his aid, who lowered a rope to the unfortunate man, bidding him take hold of it, and he would draw him out. Quickly complying with the request, he was raised a short distance, when he let go his hold and fell back. This was several times repeated, affording the benefactor as little pleasure as it did the unfortunate man profit.

When assured that he would be left to the fate to which he had fallen, unless he would hold his grasp and be drawn up, he apologized for his apparent want of care for himself by saying, "When I fell, I brought with me a quantity of goods. I grasp these with one hand, and the rope with the other, and I cannot hold to both."

We are not told whether he concluded to remain in the pit and enjoy his goods, or be raised to light and liberty, and to the society of friends. Are there not too many who take hold of the promises of God with one hand, while they aim to take so much of the world in the other, that they cannot rise to freedom and usefulness? May not some whom God has honored with a call to preach his word, be bound in this very way?

Two very important lessons may be learned from the fortieth psalm: 1. The benefit of confidence in God; 2. That obedience is the best sacrifice.

A. S. HUTCHINS.

## THOU KNOWEST BEST.

BY MRS. L. D. A. STUTTLE.

Tune: "Old Folks at Home."

O SAVIOUR, listen to my pleadings;  
I feign would rest,  
Safe from the wily foe's allurements,  
Safe on thy dear, loving breast.  
Still, my Lord, how well thou knowest  
What my heart can bear,—  
How many weary days of waiting,  
How much of sorrow and care.

Yet, when my heart is sore and throbbing,  
I cannot see,  
My faithless heart forgets the promise  
That thou wilt care for me.  
I forget when all life's pathway  
Seems so cold and dark,  
When petty trials gail my spirit,  
That thou dost guide my bark.

And when I fain would cast my burdens  
At thy dear feet,  
When I would fain forget my sorrows,  
Resting in joy complete,  
Then the wily tempter cometh,  
Bringing doubts and fears,  
And thy dear face, my Lord, I cannot  
See through my blinding tears.

Yet, Lord, I joy in tribulation  
For thy dear sake,  
Nor care, if in the coming glory  
I may with thee partake.  
When I think of all thy sorrows  
In Gethsemane,  
I'll cheerful bear thy cross, my Saviour,  
If I may reign with thee.

Vernon, Mich., Oct. 8.

## 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.

## DARLSTON, ENGLAND.

THOSE who have read the life of John or Charles Wesley, well remember the account of their persecutions from the mob at Wednesbury, Staffordshire, and how Charles, being taken by the mob at Walsall, near Birmingham, was carried by them to Wednesbury and Darlston, being in their hands for more than an hour. Although the mob met him intent on killing him, his mild and kind course in talking with them caused even their captain, who approached with his sword drawn, to retreat in silence.

I came from Southampton to this place Oct. 7. Leaving the train at Wednesbury, I walked, with a friend who met me, to Darlston, one and one-half miles. In doing this, we passed over the route that the mob carried Charles Wesley, and to the point where John met him. John said, "From the usage they had given Charles's clothing, while in their hands, he looked very much like a martyr." Their earnest labors and sufferings in these parts have borne fruits that remain. In this town are two large Methodist chapels, the Wesleyan and the Primitive Methodist. These are both well filled with worshippers. In fact, the main strength of dissenters at this point is Methodism.

On Sunday morning last, I listened to an earnest discourse given in the Wesleyan chapel; and in the afternoon, by request, I spoke for nearly half an hour to their Sunday-school of over two hundred scholars. In the evening, I commenced a series of meetings in the "Public Hall" in the town, with an attendance of over one hundred persons. A home has been kindly offered me by a family who have been reading our publications with interest.

Our work at Southampton is still making some advancement, and we are gaining interested readers of our papers all the time. A fortnight since we learned of a free reading-room for sailors at the harbor of Odessa, Southern Russia, on the shore of the Black Sea. Odessa is the great outlet for the vast quantities of grain raised in Southern Russia. A large proportion of this grain comes to England, and thus many of her ships are attracted to that port. The harbor is some little distance from the city. The English consul at Odessa found the sailors exposed to many temptations to evil by having no suitable place of resort near the ships. He had much difficulty in settling drunken quarrels, etc. He proposed to the English residents of the city the erection of a "Sailors' Home" at the port. His proposition called forth a ready response of the needed means. A building has accordingly been constructed, with three separate departments; one for the captains, one for officers, and one for seamen. A man and his wife are paid £80 (about \$400) per year to keep the building in

order. Twenty beds are always kept in readiness for any disabled or destitute seamen, and meals are served for those in need. Stamps and writing materials are kept for the accommodation of the guests. A reading-room is attached, where books and papers are furnished. The expenses of the institution are met by voluntary contributions, chiefly from captains of vessels visiting that port. As a rule, they each give, on entering the port, five roubles, about \$2.50 American money. Captains have also the privilege of furnishing books or papers to the reading-room. A captain who visited the port of Southampton with grain, became much interested in reading our publications while his ship was in port, and kindly offered to place some in the reading-room at Odessa. We made up quite a parcel for him, consisting of one of our ship libraries, some back volumes of the REVIEW, *Signs*, *Instructor*, *True Missionary*, and nearly one volume of *Good Health*. He cheerfully accepted these to be placed in the Odessa English sailors' reading-room.

As the result of posting *Signs* and Catalogues, orders for books and subscriptions for *Signs* still continue to come to our depository. A paper seems to be an indispensable auxiliary to our work in this mission. We hope our American brethren will either continue the one thousand *Signs* per week for 1882, or permit a paper to be started here, either a monthly, or an eight-page semi-monthly of magazine form.

Bro. Ings and the friends at Southampton are pushing on the work at the depository, while I make an effort in the "midland counties" of England. Still pray for us. Our hope is in God. He is our help and our strength in this work. He himself has said, "Blessed are all they that trust in him."

Darlston, Oct. 11.

J. N. LOUGHBOROUGH.

## THE SOUTHERN KANSAS CAMP-MEETING.

THIS meeting was held according to appointment, Oct. 13-18, in a grove one mile east of Parsons. There were only about one hundred of our people in attendance. For several days previous, the rains had been unusually heavy, which no doubt kept many of our brethren at a distance from attending. The weather during the meeting was not favorable for camping. Hardly a day passed without more or less rain, and some of the time it was uncomfortably cool; consequently we had no attendance from the outside, except a few on Sunday.

Eld. Butler arrived Friday morning. All the ordained ministers and several of the licentiates of the Kansas Conference were in attendance. The preaching was mostly done by Elds. Butler and Cook, and was of a stirring, practical nature. A call was made on Sabbath, also on Monday, for sinners and backsliders to come forward. Quite a number responded, and on Monday afternoon nine of these presented themselves for baptism. This ordinance was administered by Eld. Santee in the stream near by.

All the different branches of the cause were remembered. Nearly three hundred dollars was pledged for a tent and camp-meeting fund, a fair proportion of which was paid down. Such a fund as this is badly needed in Kansas, and we again invite all our people to make pledges and send money for this to A. G. Miller, Topeka, Kansas.

Our book sales and subscriptions for the different periodicals were much larger than we had expected; and altogether we feel that the meeting has been one of great profit, and that its benefits will not be confined to those in this section of the Conference, but its spirit will be felt throughout the State. Our brethren make a great mistake in allowing circumstances that they can control to keep them from attending such meetings as these.

SMITH SHARP.

## TENNESSEE CAMP-MEETING.

A FEW of us went from the Kentucky camp-meeting to help in this meeting. We arrived on the eve of the 12th. Found none of the brethren and sisters from a distance there. This was discouraging. They did not come in until late Thursday night, the 13th, which interfered much with the commencement of our meeting. Those who intend to come should be promptly on the ground at the time appointed for the commencement. But as this kind of a meeting was new to most of those who came, we will not censure them too severely. Hope they will do better next year.

The business being delayed until late in the week, it affected the spiritual interests of the meeting, and failure seemed certain. Our only hope now was in God. So Sabbath afternoon Bro. Corliss and myself went into a grove to plead with him for victory. Jacob-like, we continued until we had the evidence that God heard our pleadings. That night Bro. Cor-

liss spoke on Zeph. 2:3: "Seek ye the Lord, all ye meek of the earth," etc. He spoke with freedom and power. Next morning at our social meeting it was evident to all that the heaven was working, and God was giving us a triumphant victory. Blessed be his holy name! And thus it continued until the close. Some thought when they came that they could not stay until the meeting was over; but after God's blessing came in we heard no more of going home until the close of the meeting.

We hope and pray that the brethren and sisters will carry out at their homes the convictions of duty received at this meeting, and the resolutions here formed and expressed.

There were four churches quite well represented. One church was not represented. Some from worldly policy were kept away. Oh! how Satan makes people love the world as soon as they embrace the truth.

All the business proceedings passed off harmoniously. Conference reports were encouraging. But on account of the lack of a proper corps of officers for the T. and M. society last year, there was no report made of that. The Sabbath-school was quite encouraging, considering the circumstances. Now as we have all the different departments of the work properly organized, we hope this little Conference will advance much this next season. The outside interest was excellent. Two white brethren and one colored brother received license for the ensuing year.

Tuesday morning, the 18th, all started for their homes with bright hopes of being able, through the help of the Lord, to live more devoted to his service. On our way homeward we stopped at Bowling Green, Ky., a town of some five thousand inhabitants, where there are a few Sabbath-keepers. Bro. Corliss spoke at night in the court-house, on the signs of the times, to a large and very attentive congregation. Some of the most influential men here are anxious for a course of lectures. Oh, for consecrated laborers! May God provide for us here.

Though our meeting was small, as compared with the Conferences in the North, yet we feel encouraged that there are a few whose hearts and minds are fixed on going through to the kingdom.

Shepardsville, Ky., Oct. 20.

S. OSBORN.

## ILLINOIS.

Clinton, Oct. 24.—I began meetings six weeks since in a school-house seven miles from Clinton. Notwithstanding the muddy roads, we have had a full house from the first. Nine promised to keep the Sabbath,—six adults and three young people. Received \$13.45 by donations, and \$5.50 on book sales.

My health is quite poor. I desire an interest in the prayers of God's people.

C. H. FOSTER.

## INDIANA.

Churubusco, Oct. 26.—Took down our tent here Sunday night, Oct. 23, and thus closed our meetings. While here we sold \$8.00 worth of books, obtained six subscribers for the REVIEW, and received \$13.60 by collections. Our having to leave to attend the camp-meeting, and the bad weather, were much against the interest of the meeting; yet ten have promised to keep the Sabbath, and some of them seem thoroughly converted to the truth.

W. W. SHARP.

## MICHIGAN.

Washington, Gratiot Co., Oct. 25.—After laboring six weeks in North Star, apparently with little or no success, we took down our tent, and attended the camp-meeting at Grand Ledge. We then returned to visit the friends, and found two firm in the truth.

Visited the friends in Washington, and labored some with them. Organized a church of eleven new members; and the five that were obeying the truth when we came, will probably unite with them. Ten of these members were received by baptism. Others will unite soon. The Bible plan of paying tithes was set before them, and s. b. was organized. Nearly all took part in this. This will be known as the Washington Center church.

L. A. KELLOGG.

## IOWA.

Algona.—I have visited the company at this place twice since we closed our tent-meetings. I found them rejoicing in the light of truth already received, and trying to learn the way more perfectly. Spoke seven times each time I visited them. The most of the preaching was of a practical nature, and well received. Organized a local T. and M. society, received four subscriptions for the *Instructor*, and sold one set of

the Spirit of Prophecy, to be used by the members of the society. Two more persons have commenced to keep the Sabbath, and several more are very much interested.

As the weather was very unfavorable, the outside attendance was small. I hope soon to meet with this company again and hold meetings for a week.

Forest City, Oct. 12.

J. H. DURLAND.

### OHIO.

**Mt. Gilead, Oct. 24.**—Closed my meeting at Shiloh, Oct. 18, having been there about nine weeks. The interest was good, and the influence of the meeting extended miles around. Bro. Lindsey was with me most of the time, and was good help in canvassing and visiting. We made about two hundred visits, sold \$65 worth of our publications, and obtained a few subscribers for periodicals. On my return I expect to raise a club for the *Signs*. Several are observing the Sabbath. We took an expression at our closing meeting, and twenty or more manifested a desire to keep the commandments of God and the faith of Jesus. My receipts have more than met my expenses.

After we struck our tent, several discourses full of misrepresentation and abuse were preached against our work. We obtained the use of the United Brethren Church, and I reviewed them. This made us many warm friends and advocates of the truth. I expect to return Nov. 18, to follow up the work, after which I intend to visit the churches in my district.

I am now holding meetings near Mt. Gilead, Morrow Co. Joined Brn. Iles and Penn the 19th. They had been holding meetings for two weeks. I expect to remain here until Nov. 7. Had designed to visit all the churches before returning to Shiloh, but the brethren wished me to assist them here. Will meet on the Sabbath with the churches most convenient. Will be at Newark, Nov. 11-14.

A. M. MANN.

### NEW YORK.

**Darien Center.**—Bro. M. H. Brown and myself continued our tent-meetings at this place until our camp-meeting called us away. Since camp-meeting, I have followed up the work alone. We secured the use of the M. E. church for meetings Sabbath and Sunday as long as we remained, and we had some very profitable seasons with the friends there. A spirit of bitter opposition seems to actuate some of the professed friends of Christ, but those who have really espoused the cause of present truth only grow stronger. We leave a company of eleven keeping the Sabbath, only one of whom observed it before. They are organized into a Bible-class, taking seven copies of the *Instructor*. Three subscribed for the *Review*. Others will do so soon. Some of this company will have trials of a peculiar nature to meet with; but if each one looks to God for divine wisdom and aid, and labors faithfully to encourage others in the way of obedience, the Lord will bring them off more than conquerors at his coming.

I now go to West Amboy, Oswego Co., to hold meetings in a new field. Brethren, pray for those who have just embraced the truth, and also for the laborers in new fields.

G. D. BALLOU.

P. S. Until further notice, my address will be West Amboy, Oswego Co., N. Y.

G. D. B.

**Labor among the Churches.**—After the close of our good Canton camp-meeting, Sept. 28, I went with Bro. J. E. Robinson to Russell, where he and Bro. H. H. Wilcox labored this tent season. Four sisters are keeping the Sabbath as the result of the efforts there, and others are convinced of the truth. One man in good standing has promised to obey. We held four meetings, and left Oct. 4. Bro. Robinson remains to visit, and canvass for our periodicals. Obtained one subscriber to *Good Health*.

We then attended the quarterly meetings of New Connecticut, Silver Hill, South Pierrepont, and West Pierrepont, closing our labors in Dist. No. 4, Oct. 16, at West Pierrepont, when our district quarterly meeting was held.

Bro. Brown was with us at New Connecticut, and the church was much cheered by his presence and instructed by his counsel.

At Silver Hill our meeting was almost an entire failure from lack of attendance. At South Pierrepont a glorious victory was gained, and harmony and union were restored where before discord and division reigned. We believe this church is in a condition to work for God if they will but hold the victory gained, and in his strength go forward. Here we were cheered by the presence of our dear brother Eld. A.

H. Hall, and his encouraging and hopeful testimony.

Our district meeting was not very well attended, owing to the rain Sabbath; however, one aged brother and his wife had courage to face the rain for twelve miles in order to attend. Although the amount of labor performed the past quarter was not large, it was an improvement over last quarter, and all our local societies reported. Brethren and sisters, let us improve the golden moments in the living present, that the coming future may crown us with blessings.

From St. Lawrence county I joined Bro. Brown at Roosevelt at the quarterly meeting of Dist. No. 3. Our meeting Sabbath was a most encouraging one. Many good testimonies were borne. Sunday the T. and M. work was taken up, and some interesting experiences were related. Our meeting closed with the best of feeling.

Sunday afternoon I visited Bro. Edson. Although weak, feeble, and suffering great pain, his trust was strong in God. May God bless him in his old age.

We are of good courage in the Lord. "Light shineth in the darkness."

M. C. WILCOX.

### THE TENNESSEE CAMP-MEETING.

We think our recent camp-meeting the best ever held in our Conference. Those who stayed away for secular purposes have surely sustained a great loss. There were seventy-three Sabbath-keepers on the ground, and these camped within a radius of three hundred yards. Thus all were enabled to attend the prayer and social meetings, which accounts largely for our success.

Though our Conference is small, union and love prevail throughout the entire field, and there is a healthy growth. We had a session of the Conference and T. and M. society the first day of the meeting, and the greater part of the business was accomplished before the Sabbath. One new church was added to the Conference. We now have five churches, with about seventy members, and quite a number of outside Sabbath-keepers. There have been twelve additions to these churches by baptism during the past year, and fourteen others are keeping the Sabbath. The financial condition is much better than last year. Then we were in debt about \$130. After the ministers were settled with this year, there was a deficiency of only \$26.50. Our tithes amounted to about \$335.00. We do not despise the day of small things. We have now two ordained ministers and one licentiate, who expect to give their time to the cause. We have no reason to be discouraged.

Bro. J. O. Corliss did not arrive until the second day of the meeting, but all our hearts were made to rejoice to meet him then. His efficient aid gave a new impetus to the meeting. Our meeting closed on Monday night with the observance of the ordinances. Here it was manifest to all that the best of the wine was reserved to the last of the feast. At the close of this meeting we gave the parting hand, intending, by the grace of God, to live out the good impressions received here.

S. OSBORN.

Cross Plains, Tenn., Oct. 13, 1881.

### THE KENTUCKY CONFERENCE.

SIXTH ANNUAL SESSION.

THIS Conference convened, according to appointment, on the camp-ground at Elizabethtown, Ky. The first meeting was called to order by the President, Eld. S. Osborn, and was held Oct. 6, 1881. Prayer was offered by Eld. R. G. Garrett. The report of the last session was read and accepted.

It was voted that the Custer church be admitted into the Conference. On motion, the Chair appointed the following committees: On Nominations, R. G. Garrett, Green Trent, and D. W. Barr; on Resolutions, Eld. Pound, R. G. Garrett, and Bettie Coombs; on Auditing, J. O. Corliss, J. B. Forest, J. C. Oliver, R. G. Garrett, H. C. Martin, and John Sinkler.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7, 10 A. M.—It was voted that Eld. Corliss be invited to participate in the deliberations of the Conference.

The Committee on Nominations submitted their recommendations as follows: For President, S. Osborn, Shepherdsville, Ky.; Secretary, Bettie Coombs, Nolin, Ky.; Treasurer, J. B. Forrest, Knob Lick, Metcalf Co., Ky.; Executive Committee, D. W. Barr, R. G. Garrett. It was voted that these nominees be elected as a whole.

The Committee on Resolutions submitted their report, and it was voted to consider the resolutions separately, after which they were unanimously adopted:—

Whereas, In the providence of God, our dear brother,

Eld. James White, has been called to sleep in Jesus; therefore—

*Resolved*, That while we deeply deplore his loss, we recognize the hand of God in the bright and shining works which do follow him; and we are thankful for the example of his life of consecration, pointing out the way in which the living may bless their fellow-men and glorify God.

*Resolved*, That we express our heartfelt sympathy with sister White and the bereaved family.

*Resolved*, That we do heartily commend the Testimonies and the "Spirit of Prophecy" to the members of this Conference, as being a means of acquiring a devotional spirit, and a better understanding of the Holy Scriptures.

THIRD MEETING, OCT. 10, AT 3 P. M.—Meeting called to order by the President; and after prayer by Eld. J. O. Corliss, the Committee on Resolutions presented the following, which was adopted:—

Whereas, The Scriptures and Testimonies give pointed instruction on the subject of dress, showing that pride and display either in our apparel or the wearing of jewelry, on the one hand, or an untidy or slovenly appearance, on the other, are inconsistent with the spirit of true religion; therefore—

*Resolved*, That we recommend to our ministers greater diligence in teaching the people on these points, and that they exercise more strictness in the reception and discipline of members who are found violating the principles set forth in the Bible on this subject.

The Secretary's report of the standing of the Conference showed the following:—

No. of churches in the Conference,	5
" " " reporting,	5
" " " members at last yearly report,	56
" " " reported this year,	73
" " " added during the year,	17
" " " lost by death, apostasy, etc.,	4

#### FINANCIAL REPORT.

No. of churches reporting,	5
" " " members reported as paying tithes,	27
Amount received, as reported,	\$320.32

#### TREASURER'S REPORT.

Amount received,	\$335.05
" " paid out,	287.15
" " on hand to balance,	\$47.90

J. B. FORREST, *Treas.*

Adjourned *sine die*. S. OSBORN, *Pres.*  
BETTIE COOMBS, *Sec.*

### Our Tract Societies.

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

#### SEED SOWING.

A LITTLE loving thought,  
Dropped by a bleak wayside,  
May comfort one who hath  
No hope nor help beside;  
For love hath hidden life,  
And springeth manifold;  
And richer he who finds  
Than if the gift were gold.

A little faithful word  
From a believing heart,  
May come like blessed sun  
When black clouds fall apart,—  
A word of that near world  
That seems so far away,  
Of Him whose tender love  
Is constant as the day.

—Selected.

#### SHIP LABOR IN ENGLAND.

DURING the quarter beginning July 1 and ending Oct. 1, 1881, publications have been sent to fifteen nationalities. I have visited 101 ships, and have placed on these vessels 2,866 periodicals in different languages, 14,630 pages of tracts, also 6 volumes of the *Harold* and 16 of the *Tidende*; \$3.25 has been received as donations to the work, and \$26.90 on sales.

Some very encouraging features have resulted from the efforts made the past quarter; some of the items I will notice.

An officer on one of the out-bound steamers for the Indies, who is much interested in our work, desired an assortment of our periodicals to take with him. Since his return, we are informed that a passenger, a man of influence, desired the packages, which consisted of our periodicals in English, French, Holland, Swedish, and Danish, to take to the interior of one of the West India islands, where all those languages are spoken; and undoubtedly they are now read by hundreds of the inhabitants of that distant land.

On one of the Holland boats calling at this port en



route for the Indies, were a missionary and his family going to Batavia. After an hour's conversation on the leading points of our faith, he expressed a desire to investigate our positions further. He was liberally supplied with publications for his own use as well as some to circulate, and in token of his good-will he presented me with a coin worth fifty cents.

At his request, a professor of languages, a subscriber to the *Stimme der Wahrheit*, was furnished a selection of our publications to be placed on vessels at the port of Havre, France.

A steward on one of the East India boats, who had several times taken packages for distribution among his passengers, presented me with \$2.50 as a donation to our work, and expressed himself more than willing to continue the distribution of our reading matter.

A ship missionary at Bristol had received reading matter from friends in America, and in conversation with him he made the frank admission that our publications did more to arouse the seamen to read the Bible than all other efforts combined. Another supply has been sent from this depository.

A head waiter on one of the Cape of Good Hope boats has been a constant reader of the *Signs* for some little time, and desired to assist in the work of spreading our views. A loaning library of our publications and a general assortment of our periodicals were placed in his hands for the use of the passengers, also to be left at the different ports, and to supply those going to the interior of that distant land who may become interested in our views.

A seaman on one of the boats leaving this port became convicted of sin by reading our publications, and had spent much time in prayer. Heart disease suddenly deprived him of life, and the tract, "Is the End Near?" was found on his person.

A captain on one of the steamships bound for Odessa, Russia, bought several shillings' worth of our publications, and requested that a supply be sent to the sailors' reading-room at the above-named place, and he willingly carried them free of charge. Of this incident Bro. Loughborough will give particulars in his report.

Through the efforts to place our publications in the hands of steam-ship agents in foreign ports, a friend has been raised up who will send our publications far and near, from the point where he is stationed. Arrangements have been made to supply this man with reading-matter, which is carried free of charge.

I will add that we are of good courage. The message is going, and nothing will stop it from going to many peoples, and nations, and tongues, and kings.

WM. INGS.

### MISSOURI TRACT SOCIETY.

THE sixth annual session of the Missouri T. and M. Society was held on the Warrensburg camp-ground, Sept. 29, at 9 A. M., Eld. Geo. I. Butler in the chair. Meeting opened by singing. Prayer by Eld. Butler. Encouraging remarks were made by the President on the importance of the tract and missionary work. The report for 1881 was called for, and read as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	36	58	3	12	72	11	...	5594	588	39	\$ 177 55
2	21	37	9	36	27	17	...	6719	1107	20	93 20
3	40	37	9	43	39	30	46	12596	1049	50	286 90
4	58	56	...	117	170	17	40	24281	1307	28	240 55
5	18	4	...	...	...	...	...	2194	...	...	39 68
6	19	26	...	67	37	...	...	10137	417	18	12 05
7	31	33	...	47	60	7	6	25302	249	...	57 66
8	...	...	...	49	...	...	12	...	...	...	128 43
9	...	...	...	...	...	...	...	...	...	...	26 19
Total	212	250	21	371	405	72	105	86913	4717	148	\$1109 98

\* Individuals. † Sales.

On motion, the President was authorized to appoint the usual committees, whereupon the following were announced: On Nominations, N. W. Allee, H. Woodruff, W. T. Millman; On Resolutions, Eld. J. G. Wood, J. Clarke, and D. T. Jones; On Auditing, E. B. Evans, R. Low, and J. F. Klostermyer. Elds. Butler and Wood were afterward added to this committee.

Adjourned to call of Chair.

SECOND MEETING, OCT. 3, 6 A. M.—After prayer, the minutes of the previous meeting were read and approved. The reports of the committees being called for, the Nominating Committee presented the following:—

For President, Eld. Geo. I. Butler; Vice-president, Eld. J. G. Wood; Secretary, Mrs. Sarah Clarke; Directors: Dist. No. 1, Marcus Adams; No. 2, Wm. Evans; No. 3, Rufus Low; No. 4, J. F. Klostermyer; No. 5, Wesley Hoff; No. 6, Wm. Beddoe; No. 7, J. M. Gallemore; all of whom were duly elected. After a short and interesting address by the President, the meeting adjourned.

The Secretary requested that a Treasurer be appointed, as she lives at a distance from any proper place of deposit for money; and Bro. Wm. Evans, of Hamilton, Mo., was appointed by the President.

THIRD MEETING, OCT. 3, 9 P. M.—Society called to order by Eld. Butler. Prayer by Bro. N. W. Allee. Report of last meeting read and approved. The Committee on Resolutions presented the subjoined, each of which was read and discussed separately:—

*Whereas*, We regard the T. and M. work as a means in the hands of God of accomplishing great good in removing prejudice from the minds of the people and preparing the way for the living preacher, and often of converting individuals to the commandments of God and the faith of Jesus; therefore—

*Resolved*, That we earnestly recommend that all our societies and scattered brethren and sisters take hold of this work with renewed zeal and earnestness, and strive to get the precious light of Bible truth before the people by the distribution of papers, tracts, etc.

*Resolved*, That we recognize our responsibility as stewards of God, and hereby pledge ourselves to devote a portion of the means which the Lord places in our hands to the advancement of this work.

*Whereas*, We recognize the importance of systematic labor in order to attain the greatest success in the T. and M. work; therefore—

*Resolved*, That we recommend the following order: Let three papers be sent to the same address, the last being accompanied with a letter expressing interest in the salvation of the individual, and making inquiries as to his interest in the reading matter received.

*Whereas*, The Secretary of our Society, sister S. Clarke, has refused to accept any pecuniary remuneration for her labor during the past year; therefore—

*Resolved*, That we express to her our approbation and gratitude for her faithful labors.

The Committee on Resolutions recommended that the officers and members of the Society be prompt in reporting their labors.

The meeting was prolonged to a late hour, and was most interesting and profitable. Many good and interesting testimonies were borne, and the missionary work was fully discussed. The Auditing Committee reported the accounts of the Secretary correct.

Adjourned *sine die*.

Geo. I. BUTLER, Pres.

S. CLARKE, Sec.

### KENTUCKY TRACT AND MISSIONARY SOCIETY.

THE first meeting of the second annual session of the Kentucky T. and M. Society was held on the camp-ground at Elizabethtown, at 10 A. M., Oct. 6, 1881. Prayer was offered by the President, J. B. Forrest. The report of the last session was read and accepted.

On motion, the Chair appointed the following committees: On Nominations, S. Osborn, Green Trent, and R. G. Garrett; on Resolutions, Allie Coombs, Bettie Coombs, and Eld. Garrett.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7 AT 3 P. M.—The Secretary's report was called for, and the following, showing the labor performed, and the financial standing of the society, was given:—

No of members,	48
" " reports returned,	67
" " members added,	9
" " families visited,	83
" " letters written,	106
" " Signs taken in clubs,	130
" " subscribers obtained for periodicals,	17
" " pages of tracts and pamphlets distributed,	40,779
" " periodicals distributed,	2,299
" " Annals sold and given away,	189
Cash rec'd on tract fund and periodicals,	\$269.38
Cash rec'd on membership,	\$10.00
" " donations,	23.59
" " sales,	125.12
" " periodicals,	110.67
Total,	\$269.38

The Treasurers' report for the year is as follows:—

Rec'd on account during the year,	\$269.38
Paid REVIEW AND HERALD Office,	\$165.75
" Signs Office,	48.60
" on general expenses,	9.40
Cash to balance,	45.63
Total,	269 38

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

Due from districts on periodicals,	\$20.95
" " ministers,	15.52
" " agents,	61.69
" on pledges,	117.40
Cash on hand,	45.63

Total,	\$261.19
The Society owes REVIEW AND HERALD,	212.93
" " Signs Office,	5.52

Total,	218.45
Value of publications at wholesale price in State Depository,	243.75
Total assets after debts are paid,	286.50

The Committee on Nominations reported as follows: For President, J. B. Forrest; Vice-president, R. G. Garrett; Secretary and Treasurer, Bettie Coombs; Directors: Dist. No. 1, Green Trent; No. 2, P. A. Williams. These nominees were elected.

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

*Whereas*, God has committed to us great and precious truths, by which the world is to be warned; and whereas our ministers are few, but our publications are many and cheap; and whereas our T. and M. Society furnishes an effective organized system of reaching the world with these publications; therefore—

*Resolved*, That it is the sense of this meeting that every lover of the truth should support this society with means, and prayerfully labor to the best of his ability to advance the cause of God.

*Resolved*, That we believe that our people should take our periodicals, and educate themselves as to the needs of the cause, and how best to promote the growth of the third angel's message.

Adjourned *sine die*.

J. B. FORREST, Pres.

BETTIE COOMBS, Sec.

### QUARTERLY MEETING OF DIST. NO. 9, ILLINOIS.

THE reports of labor, although smaller than in the past quarter, indicate a good degree of activity among the live members of our society. The rainy weather of Sabbath and first-day prevented a full attendance at the quarterly meetings of the churches, and consequently only a partial report could be obtained. We have reason to be grateful to the Lord for the real interest taken in this work by some of our brethren. Yet how much better if we could say that all were full of zeal in the Master's service! He has hired us to work in his great vineyard (the world, Matt. 13:38), Matt. 20:2, 9, 13; but to those only who faithfully labor will he give eternal life for their hire. Matt. 24:13, 45, 46; Luke 12:34-40; Dan. 12:3. Do we truly realize this great truth? Do we realize the nearness of his coming, brethren and sisters? If we do, let us do quickly and earnestly what we have to do. Very soon, oh solemn thought! the day will decline and give place to entire darkness, in which no man can work. John 9:4.

Our meeting was made more than usually important by the presence of our dear brethren Andrews and Ballenger. God worked for his people in so marvelous a manner as to fill our hearts with fresh and strong confidence and exultant joy. Be of good cheer, ye soldiers of the cross, the Captain of salvation is still leading us on; the promise is sure.

Brethren and sisters of Dist. No. 9, let us move forward boldly; soon victory will rest on our banner! A crown of life will grace the noble brow of every overcomer.

PAUL E. GROS.

### HOW TO WORK FOR GOD.—No. 2.

[An Address delivered by Archibald G. Brown, at the Midway Park Conference, London, June 24, 1881.]

THERE is a difference between *engaging in God's work and working for God*. It is possible to be up to the very hilt in the work of God, and yet to know comparatively little of what it is to be

#### WORKING FOR GOD.

I mean by that, doing God's work for God's own sake, and from no other motive, receiving all your inspiration directly from him; not working to gratify, perhaps, a natural restlessness of nature, or simply because you were born with a good deal of quicksilver in your constitution, and must be doing something; not working simply to win applause or to be accounted successful; but working for God because you love him for his own sake, apart from any fee or reward. Personally I can only express the prayer which comes from the depth of my heart, "The Lord grant that I may learn what it means." If I am engaged in God's work from any other motive than the constraining power of love to him, I am serving him from an unworthy and base motive.

Let me set forth what I mean in a simple illustra-

tion. Doubtless many of you have seen water flowing along an aqueduct. It is pumped up, and, as the water flows you can count the strokes of the engine. Now it is full, and there is a rush. The water seems to say, "I flow because I am forced to flow; I flow because I am pumped; I would not flow if I could help flowing." It flows because an external power is brought to bear upon it. But have you not often stood by the side of a mountain stream? There it comes, flowing over that boulder, running round that stone, jumping over that shingle. There is no stroke of the engine in it. As it runs past, it seems to sing, "I flow, I flow, because I have my home on high. I was born among the clouds; my fountain-head is up there. I must flow because I have come from on high." And the service which you and I want to render is that service which comes, not from external pressure, not because you have been pushed into the work, but because you are born from above.

And if this is the only right motive, I am certain that it is the only lasting power. What will keep a man really in earnest from the first of January to the last day of December, and that year after year, but this? You often hear of laborers who have gone back. Why did they go back?—Because, although they were engaged in the work of God, they did not know much of working for God. Nobody is very likely to leave that which he loves, that in which he finds his highest happiness. Now, no one can work for God without being filled with delight. There is no temptation to give up God's work when it is done for his sake. Therefore, nothing will keep a man at white heat year after year but working for God. Again, it is this emphasis on the "for" that leads to

#### THOROUGHNESS IN THE WORK.

The man who works from any other motive will, in all probability, only be anxious to get decently through his work. If he satisfies others, or, what is perhaps far easier, if he satisfies himself, he is quite content. But the very moment that a man works for God, his idea of service becomes higher. There will be conscience put into every stroke. When a Grecian sculptor was carving a statue that was to stand in a niche in a heathen temple, many of his friends were surprised to see that he took as much pains with the back part of the statue as with that part which was to be in front. They said to him, "Why are you so careful about that part? It has to stand in a niche, and it will not be seen." "Because the gods will see it," said he. Ay, and if we preach and teach and give tracts and speak for God, there will be in it the most solid and the best work that we can put into every detail, because God will see it: it is done for him. I might give a second-rate article to any one else, but the choicest and best must be his. It will not only be the piece of work that the public sees which will be carefully done; there will be thought and care and prayer and holy jealousy exercised about every part, if we are working for God.

Let me draw yet another distinction. There is a difference between working for God and meeting in a Conference and talking about it. True service for God is no child's play. Real work for God is downright hard, laborious, though blessed labor. Of course, there are some who can play at it; just as some, for the sake of recreation, do a bit of amateur gardening, and then comfort themselves with the idea that they have done some hard work; and it is possible to touch some work for God in that way. But work for God, if it is real work, will lead to many a heartache and many a headache, ay, and to weariness all over. Real work for God will be modeled after Christ. You remember his words, "My Father worketh hitherto, and I work." At twelve years of age his Father's work had become the business of his life. His last thought on the cross was, "It is finished." Oh, marvelous life! For a preface it has, "Wist ye not that I must be about my Father's business?" and for a "finis," "It is finished." The zeal of his Father's house consumed him.

It is no child's play to lay hold of the drunkard; it is no child's play to grip those who are sinking down in a very maelstrom of vice and misery. It will need all the grace that God himself can give if you are really to hurl every atom of your being into the work. God save any of us from *playing* at working for God. It is real, intensely real, and in proportion as we go into it, the reality only deepens and increases.

—The right will produce more right, and be its own reward—in the end a reward altogether infinite; for God will meet it with what is deeper than all right, namely, *perfect love*.—G. McDonald.

—A word of kindness is seldom spoken in vain.

### KENTUCKY TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	23	11	2	1	34	19	9	9226	428	2	\$ 25 89
2	20	13	2	4	13	5	9	5468	322	2	19 79
3	43	24	2	5	47	24	9	14694	750	11	\$ 45 68

NOTE.—Received on membership and donations, \$4.45; on sales, \$27.33; on periodicals, \$13.90; total, \$45.68.

BETTIE COOMBS, Sec.

### MISSOURI TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	36	7	...	...	5	...	...	198	30	...	\$ 12 60
2	21	2	...	...	5	...	...	200	240	...	25 00
3	40	7	...	15	20	...	...	3946	196	3	96 60
4	58	3	...	4	8	...	...	3143	53	...	32 15
5	13	3	...	...	...	...	...	200	...	...	...
6	13	9	...	20	15	...	...	4038	129	1	85
7	31	7	...	1	9	...	...	1932	140	...	16 25
*	...	...	...	...	...	...	...	...	...	...	67 60
	212	38	7	44	62	67	4	12757	778	4	\$241 05

\* Individuals.

NOTE.—Received on membership and donations, \$26.15; on sales, \$6.15; on periodicals, \$16.50; on pledge to tract fund, \$192.25; on other funds, \$23.75; total, \$264.80.

SARAH CLARKE, Sec.

### SPECIAL MENTION.

#### AN ELECTRIC STORM AT SEA.

THE German war schooner Nautilus reports passing through a singular storm while crossing the South Pacific from Tahiti to Sydney, Australia. On the afternoon of May 11, the whole heavens appeared to be enveloped in cloud, which made it so dark that the crew could scarcely see the length of the ship. The thunder became deafening, and the flashes of lightning almost blinded the sailor's eyes. All around the vessel the lightning was striking the water, so that persons on board expected the vessel itself would be hit. But this they were spared. The effect, however, was singular and grand, and at times the vessel appeared to be in flames in several places at once. Bolts of lightning on several occasions fell to the water within twenty to forty yards of the ship's side. While this peculiar storm lasted, very little rain fell, and the sea was almost entirely still.—*Ec.*

#### ANOTHER ILLUSTRATION.

THE case of Mrs. Upham, widow of Professor Upham, of Bowdoin College, once well known as the author of a text-book on mental philosophy, and later as an advocate of the "higher life" doctrine, is suggestive, if not instructive. This lady, with her husband, fell, some years ago, under the influence of the teachers of this notion, and later she connected with this a faith in spiritualism. We believe she enjoyed daily communication with the spirit of her departed husband and received messages for her guidance. She came especially under the influence of two maiden sisters in Waverly, N. Y., who have for a long time been prominent in the teaching of the higher life, and who, with their father, have held annual meetings at Ocean Grove. These two women have had as an associate in their meetings one John A. Lansing, who passed for a Methodist minister of Brookline, Mass., though he has no real right to the title. This Mr. Lansing has proved to be a man of great personal influence over a class of able and pietistically inclined women, one of whom he married, and nearly half a dozen of whom have lived together in a sort of sisterhood in his house in Brookline, Mass. Among those most completely under his influence are these two sisters from Waverly. He appears, by his arts, to have got control of the property of a number of persons, espe-

cially using, it would seem, these sisters as his infatuated dupes to entrap others. One of them, Miss Carrie Ward, introduced him to Mrs. Upham, and, it is said, under a divine guidance, persuaded her to put her property, some \$14,000, in this Lansing's hands for investment, he promising to pay her ten per cent. She did so, and the receipt was signed by Miss Ward, who gave as security a bundle of papers, said to be deeds of houses, notes, etc., belonging to herself. Of course, Lansing paid the interest but a few months, and then stopped. Mrs. Upham was then persuaded to take Miss Carrie's note for the amount, with interest at seven per cent. That was never paid. After long delay, she put the matter in a lawyer's hands, and the two confederates were arrested last week for fraud. This is not the first illustration of the fact that ordinary honesty has certain advantages over supernatural holiness. Antinomianism is closely allied to perfectionism.—*Independent.*

#### A FIERY GRAVE.

THE Westphalia papers give an account of a terrible catastrophe which occurred in the northwestern part of that province not long ago. There had been for some time in operation in the neighborhood of Solingen, not far from Bremen, a strange phenomenon. A part of the soil of a hilly heath became excessively hot, so much so that people living close by availed themselves of the heat for domestic purposes. The explanation suggested was that some inflammable subterranean gas, or perhaps petroleum, had been accidentally set on fire. Some water had been brought to the spot by an artificial channel, but its contact with the burning soil had only produced violent explosions, which seemed to shatter all the ground around. Recently some persons drove out in a carriage from Remscheid to inspect the spot. When arrived at a distance of about a quarter of an English mile, they heard a strange rumbling noise, which so terrified the horses that they had to alight, and send the carriage back some distance. They walked on, discussing the likelihood of any danger, when suddenly a space of the hillside, about 100 metres square, opened, disclosing a gulf of liquid fire, and throwing up flames. The house where the family mentioned above lived, was at once surrounded by the flame, and was, before their eyes, swallowed up in the liquid fiery caldron at their feet, apparently feeding the flames. It is known that several persons were in the house; none were saved, but it has not been ascertained how many perished.

#### HOW WOULD THEY LIKE IT?

SOME of the gentlemen tipplers of Cleveland are learning that there are two sides to the liquor question, and are surprised to find that their wives are learning to follow in their husbands' crooked steps. Perhaps it may be a profitable change for husbands to come home sober to drunken wives, instead of coming home drunk to sober ones—just to see how it works.

Says an exchange: "Cleveland society is greatly agitated over the bibulous tendencies of some of its best members. It has leaked out that several cosy little bars, where a social glass of liquor may be obtained by ladies 'on the quiet,' are running to large patronage. These saloons are not placed in public sight, and properly called such, but under the guise of bakeries and dress-making stores have a convenient little back room, where the bibulous female can partake of her 'bitters' unperceived. This private business of tippling has been 'given away' by a married lady of that city, who is heartily ashamed of this degrading habit of her sex. She describes one of these places and her experience there as follows:—

"One of these bars is in a trimming and dress-making store. There is a secretary, or what looks like one, closed up, and when the cover lets down, it discloses three or four Bohemian glass balls and some small cut-glass tumblers. You can have whisky, brandy, or wine in this little alcove, by paying fifteen cents a drink for it. A week ago I was in there with two ladies, when one of them whispered, 'I am going to treat you,' and we all went back there and were treated. I never felt so ashamed in my life. I told them it was just awful, but they said it was *no worse for ladies to be sociable than their husbands*. A very nice young lady who was with us was real boozy, and gabbled as I never heard her before. There is another place where they sold fine candies and ice cream last summer—one of the best places of the kind in the city—and they served liquors in a variety of fancy ways. I know where there is a fine bakery and confectionery store up town, where there is a very neat and cozy little bar in a room off the salesrooms. The bar is

attended to by the lady of the house. I have never been in that place, but Mrs. — says it is the neatest little place imaginable. The finest liquors and wines are sold. She says the women are learning to make spiced and fancy drinks. It is a very fine family; everybody goes there. The lady and one of her daughters are members of our church."

This is a style of early piety that is converting the world at a tremendous rate. If strong drink is useful, and healthful, and needful, pass it around: stand back, gentlemen, and give the ladies a chance. They do so in London. My moderate-drinking friend, would you not like to see *your wife* going this road? How about licensing such places for her accommodation!—*The Christian*.

### AN IMPLEMENT OF WAR.

READING, Pa., Oct. 24.—The Lyman Haskell multicharge cannon was successfully cast to-day in the presence of a large number of spectators. The metal was poured into the molds in six minutes. It will require two weeks to cool. Along the bore will be four pockets, in each of which a charge of powder will be placed to accelerate the speed of the ball after it leaves the chamber of the gun. It is claimed the ball thrown from this gun will pass through two feet of solid wrought iron. The charge of powder will be 130 pounds, and the weight of the projectile 150 pounds.—*Inter-Ocean*.

### Notes of News.

—Emperor William has offered the pope an asylum at Cologne.

—Forty light-houses have been erected on the shores of the Red Sea.

—Judge Folger succeeds Mr. Windom as Secretary of the Treasury.

—Baron James Rothschild, of the great family of millionaires, is dead.

—A highwayman in Texas has been sentenced to 99 years in the penitentiary.

—Some of the Egyptian mummies are encased in bandages more than 1000 yards long.

—In Hamburg, Germany, a Mormon elder has been imprisoned for trying to make proselytes.

—King Kalakua's Hawaiian kingdom has a population of only about 60,000 souls, yet his salary is \$50,000 a year.

—The prosecution of the work in the St. Gothard Tunnel has cost the lives of sixty-nine persons since Jan. 1, 1881.

—The fund for the Garfield family has been closed. The original call was for \$250,000, but the fund reached \$357,851.21.

—Germany has completed its underground telegraph system, which connects 221 cities and towns by buried wires and cables.

—The people of Brooklyn have been reminded by the authorities that only a three weeks' supply of water is in the reservoir.

—By appointment of Judge Cox, of Washington, Leigh Robinson is to assist Mr. Scoville in the management of the Guiteau case.

—The terms of what bids fair to be a permanent peace between England and the Boers have been ratified by the Volksraad at Pretoria.

—In the recent election in Germany, a strong anti-Jewish sentiment was developed. The elections were generally adverse to Bismarck.

—At the last annual scouring of the drains leading from the Mint in Philadelphia, about \$1,000 worth of gold and silver was obtained.

—There was a Guiteau street in Cleveland, Ohio; but by request of the citizens living on that street, the name has been changed to Abram street.

—It is understood that President Arthur will carry out the designs of President Garfield in reference to suppressing polygamy in Utah.

—Two Italian villages were recently destroyed by fire. Three persons perished in the flames, 11 were wounded, and 40 families rendered homeless.

—On the 23d inst., another earthquake occurred at Agram, in Austria, where so many shocks occurred a few months ago. Several houses were destroyed.

—Attorney-General MacVeagh does not doubt the rascality of the star-route conspirators, but he fears their wealth will protect them from justice.

—At Petersburg, Va., the toy-pistol has taken off another victim. The day is not distant when this toy will be classed with other deadly weapons.

—French religious communities own real estate in France worth over \$140,000,000, and it is averred that they own much more under cover of private individual names.

—The discovery by the Warsaw Salt Well Company of a layer of salt at a depth of 1,553 feet, confirms the

theory that the salt-belt extends through Western as well as Central New York.

—Another grove of mammoth trees has been discovered in California. It is about 80 miles north of the big trees in the Yosemite, and numbers 93 trees, many of them over 100 feet in circumference.

—It is remarkable that Pope Leo, the second pope since the Infallibility dogma was pronounced, has not yet made an *ex cathedra* utterance of doctrine. He is wary and wise.—*Independent*.

—The municipal government of Berlin has appointed Sunday, Oct. 30, for memorial services in honor of President Garfield. A colossal bust of the martyred President will be prepared for the occasion.

—Henry Ward Beecher has retired from the editorial management of the *Christian Union*, but will continue to give that paper his sermons, and contribute occasional articles. Mr. Abbott succeeds him in the management.

—The American delegate to the Socialist Congress in Chur, Switzerland, gave the desponding report that their papers in this country had been reduced one-half since 1877, and that the better times had greatly thinned their ranks.

—Mr. George Augustus Sala does not think highly of the morals of Paris at the present time. He declares that the books and pictures were never so bad in the most corrupt time of the empire as in the present Republican epoch.

—At the recent election of a member of Parliament at Berwick-on-Tweed, the strength of the Gladstone government was shown by the election of the Liberal candidate by an overwhelming majority,—1,046 votes against 529 for the Conservative candidate.

—It is said that since the year 961 down to 1881, when the assault was made on President Garfield, there have been assassinations and attempted ones of emperors, kings, etc., to the number of sixty-eight, all but fifteen of which were perpetrated in the nineteenth century.

—The floods are still causing great damage along the Mississippi. Around Alexandria, Mo., several miles of country are completely submerged, and the town is almost entirely under water. In Northern Missouri hay is destroyed, potatoes are rotting, and farm-work is stopped.

—Philadelphia is mourning because there is no "flood in the Schuylkill." The people along the Mississippi River would be glad to spare half of theirs. They have enough lying along the edges of the river to send the Schuylkill into the tree-tops, and inundate all that part of Pennsylvania.—*Inter-Ocean*.

—W. M. Brown, of Massesville, Ohio, while riding on a train near Erie, Pa., drank from a wine flask handed him by two flashy young men. When he was sufficiently drowsy, they chloroformed him in a car full of passengers. They then escorted him to the platform for fresh air, and removed from his waist a belt containing \$8,050.

—It is reported that gold in paying quantities has been discovered in Georgia, in the beds of the Chetastic and Chattahoochee rivers. Gold lies in great quantities in the mud, and can easily be mined. A dredging boat is in process of construction, which is confidently expected to take out \$1,000 worth of bullion from the beds of the rivers in a day.

—Since Secretary Windom assumed control of the treasury department, \$105,636,750 worth of United States bonds have been redeemed or have ceased to bear interest, and the total reduction made in the annual interest charge has been \$15,793,751. This showing is certainly most creditable to Mr. Windom's management of the department.

—It is stated that three hundred Russian nobles have organized themselves under the name of the "Sacred Legion," as a counter-association to the Nihilist attempts on the life of the Czar. They will dispose of large funds and employ a complete system of secret organization, and their influence at court is said to be much superior to the ordinary secret police.

—Dr. T. L. Cuyler, who has been traveling in the East the past season, says of Mohammedanism, "The Upas tree of Islam is not dying out yet by any means. If any man dreams that it is, let him go out and visit in Cairo the immense Mohammedan University of El Azrah, with its ten thousand students, all busy over the Koran, and preparing to be priests and missionaries. Moslemism is still an aggressive force."

—A Boston firm is reported to be doing a large business in making an imitation honey in the comb. This comb is molded out of paraffine wax, in good imitation of the work of bees. The cells are then filled with simple glucose syrup, flavored doubtless with some genuine honey, and sealed up by passing a hot iron over them. The product is then sold for the best clover honey, and much of it is said to be shipped to Europe.

—New Zealand, with its 44,000,000 acres capable of cultivation, only had 80,000 under cultivation last year. From them were obtained 6,000,000 bushels of wheat, 700,000 of barley, and 8,000,000 of oats. Oats bring twenty-four cents a bushel, beef sells at \$4.00 per hundred weight, mutton at 4 cents per pound, and labor commands from \$1.75 to \$2 per day. And Messrs. Gladstone & Co. are specially anxious that a million of Irish people should go to New Zealand and raise corn, instead of raising Cain at home.

—We like a plucky woman who has perseverance. Miss Lelia J. Robinson, who graduated near the head of a large class in the Law School of the Boston University, was refused admission to the Massachusetts bar, as she

was a woman. But instead of railing, and pouting, and declaiming about it, she hired an office, fitted it up tastefully, and went to work at her profession, giving advice and preparing cases for trial, for which she did not need official consent. She cannot practice in court, but she does practice out of court, and has arranged with prominent lawyers to conduct her cases at the bar. Two to one she will win recognition almost before she knows it.—*Christian at Work*.

—It is a great pity some enterprising American does not do for our working people what M. Godin has done for those in his employ at Quise, France. Twelve years ago he established the "Familistere." It is described as a palace in appearance, standing in the midst of a beautiful park. The occupants are workmen in M. Godin's factories near by, and they have as much isolation in their rooms as dwellers in the better class of apartment houses. There are schools and nurseries for their children, swimming baths, a gymnasium, library, reading-rooms, billiard-rooms, theater, restaurant, co-operative store, laundry, and a general kitchen where they can get their food cooked at the cost price if they desire to save the trouble of cooking in their own rooms. The occupants are gradually acquiring a fund for buying the building. An experiment which includes so many beneficent features for the well-being of the parents and the careful rearing and education of their children, would seem to be worth trying in this country. The best part of this institution is that while providing a palatial home for working people, it pays him 6 per cent on its cost and care.

### Obituary Notices.

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

PETERSON.—Died of diphtheria, at Nasonville, Wood Co., Wis., Mary, wife of Bro. Rasmus Peterson, aged 21 years, 1 month, and 15 days. Funeral discourse by the writer, from Job 14: 14. A. J. BREED.

DAVENPORT.—Died of dropsy and old age, Oct. 14, 1881, at his daughter's residence in Ravenna, Mich., Bro. Job Davenport, aged 80 years, 6 months, and 26 days. He became a member of the Ravenna church at the time of its organization. He tried to be faithful, and was always punctual at the house of God. He became a great sufferer; but the sustaining grace of God enabled him to bear up with hope and courage to the end. We spoke to a large congregation of mourning relatives and friends, from Eccl. 4: 2. MRS. E. B. LANE.

SHEPARD.—Died in Park Co., Col., Sept. 27, 1881, our dear sister, Mary I. Shepard, aged 18 years, 2 months, and 13 days. We may never know the cause of her short illness, as she left Waukon, Iowa, nine days before, apparently in good health, for my home in Colorado; but before reaching her destination, became slightly deranged, and remained unconscious to the last. She joined the Seventh-day Adventists in 1878, under the labors of Eld. E. W. Farnsworth, and since that time has tried to live a Christian. We hope to meet her in the first resurrection. She leaves two sisters, one in Waukon and the writer, to mourn her loss. DORA J. KOLLE.

STAINES.—Died of diphtheria in Bushnell, Montcalm Co., Mich., Sept. 24, 1881, Orange C., oldest son of John and Susan Staines, aged 15 years, 8 months, and 7 days. He retained his reason to the last, and used the time allotted him in making preparations for the Judgment. He comforted his grief-stricken parents with the hope of soon meeting them when the Lifegiver shall come, and exhorted his unconverted friends who stood around his dying bed to prepare for the soon coming of the Lord.

Also Harvey A., the youngest son, died of the same disease, Oct. 3, aged 3 years, 10 months, and 22 days. These parents have only one child left. They mourn, but not as those who have no hope. W. E. ALLOHIN.

SPERRY.—Died in Battle Creek, Mich., Oct. 2, 1881, Clara May, infant daughter of James Byron Sperry, aged fifteen weeks. About three weeks previous to this, Bro. Sperry laid away his companion to rest till the Lifegiver shall come, leaving in his care their first-born, a little son, and the subject of this notice.

Thus in a space of time so brief, the home of our brother was robbed of one-half of the members of his family. How becoming that we stop, reflect, and prepare for the future. "For what is your life? It is even as a vapor, that appeareth for a little time, and then vanisheth away." A. S. HUTCHINS

SAXTON.—Died of a congestive chill, Oct. 10, 1881, at his residence near St. Edward, Boone Co., Neb., Bro. Nelson J. Saxton, in the twenty-ninth year of his age. Bro. Saxton was born in the State of Wisconsin, and at the age of fifteen was baptized and united with the Kilbourn City Baptist church. He remained in the communion of the regular Baptists until the fall of 1880, when, having embraced present truth and commenced the observance of the Sabbath of the Lord, he and his wife were disfellowshipped for keeping the commandments of God. He was known and acknowledged by all as a consistent and humble Christian. He was a loving husband and an affectionate brother, and leaves behind a wife, four brothers, and two sisters, who mourn their loss, but not as those who have no hope; for we believe he sleeps in Jesus. The funeral services were conducted by Bro. C. P. Bollman in the M. E. church. Discourse from Job 14: 14, presenting to a large and attentive congregation the hope of the resurrection of the dead. JOHN CLARK.



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## The Review and Herald.

Battle Creek, Mich., Tuesday, November 1, 1881.

The reader will be glad of the interesting sketch of experience given by sister White on our first page, and to read from her pen so forcible an expression of the Christian fortitude by which she is sustained in her trying position.

An important principle is discussed in Bro. Littlejohn's article in another column, entitled, "A New Departure." The danger pointed out is one which cannot be ignored without great loss. We commend it to the serious, candid attention of all.

If you want to disturb the usually placid spirit of an editor, just roll your manuscript when you send it to the office. Do it up firm and tight, so that in removing the wrapper one or more pages are almost sure to be mutilated, and when opened no one short of a preternatural genius can make the leaves lie straight. If you do not want to cause the aforesaid disturbance, fold up your manuscript in a square, manly way, inclose it in an envelope, pay full letter postage, and send it on. Then if it never appears in print, take it all in good part, and when the genius within once more rouses up its Titanic energies, write again.

An item in the *Christian Advocate* of Sept. 20, 1881, speaking of a mean theft committed by one of the employes of the Brooklyn (N. Y.) Board of Education, through the carelessness of that Board, says: "In social power, pulpit ability, and numerical strength" that city "is exceptionally strong. Yet somehow the political life of that city is not always controlled as it ought to be, by its best elements. Speaking of this, a well-known Brooklyn layman said recently, himself not unacquainted with the responsibilities of office: 'We must stir the Christian sentiment of this city to united action, or else somebody will start a new denomination to be called the Church of the Ten Commandments.'" We are glad to see such a recognition of the practical value of the principles of the ten commandments (denounced by so many as an old Jewish law) in the maintenance of Christianity.

The November number of the *College Record* is now out—on time. Past delays have been made up, and no pains will be spared to make its issues prompt and regular hereafter. Steps will be taken at the close of the present volume for a more permanent editorial management, and the project is under advisement of enlarging the paper to eight pages, double its present size, giving two pages to advertisements, and two pages more of reading matter. This could be done if the list of subscribers is kept up, without increasing the present very low subscription price. We are sorry that some, not realizing the disadvantages under which the *Record* has been published, have impatiently dropped the paper because it has not always been out on time. It must be sustained. The College must have a journal through which to seek the acquaintance of the people. It is designed to make it better in every respect in the future than it has been in the past. Its list should be ten thousand instead of less than half that number, as at the present time. Do not work from any narrow, selfish, or personal policy, but extend a hearty support to the *College Record*.

### TO THE MISSOURI TRACT SOCIETY.

YOUR attention is called to the fact that at the recent session of the Missouri T. and M. Society held at Warrensburg, Sept. 29 to Oct. 4, Mrs. Sarah Clarke was elected secretary for the ensuing year. But Wm. Evans, of Hamilton, Caldwell Co., Mo., was elected

*Treasurer of the Society.* We call attention to this fact to avoid mistakes and confusion. Sister Clarke requested that this change be made, as there were not good facilities for keeping money or sending it, where she resides, as there are no banks or money-order offices near. Please remember that all T. and M. money should in future be sent to Wm. Evans at the close of the quarter, while orders for books, papers, etc., and all accounts and reports, should be sent, as before, to Mrs. Sarah Clarke, Lowry City, St. Clair Co., Mo.

GEO. I. BUTLER, Pres. Mo. T. and M. Society.

### TO THE WISCONSIN H. AND T. ASSOCIATION.

THE temperance cause in our State has assumed a new phase and a greater interest than ever before. Last winter forty thousand petitioners prayed the Legislature to submit to the vote of the people an amendment of the Constitution prohibiting the sale of intoxicating liquor. These petitions were rejected. This fall each of the great political parties was appealed to for the adoption of a resolution favoring the submission of the question to the people. This was refused. Nothing then remained but to give up the battle or form a new party. The latter course was taken, and Hon. T. D. Kanouse was nominated for governor. It is to be hoped that all temperance men will realize the situation and the necessity of seconding this movement, and thus securing our rights at the polls of our fall election.

G. C. TENNEY, Pres.

### THE COST OF INTEMPERANCE.

LORD JOHN RUSSELL is authority for the statement that in five years, from 1865 to 1870, the expenses for spiritous liquors in Great Britain were one-half more than the national revenue for the whole time; that they were twice the capital of all the savings banks; that they were three times the annual railway income of the United Kingdom, and that they were fifty times the collected revenues of all the religious and philanthropic societies. Now in our own country we have the authority of the chief bureau of national statistics for saying that in one year 596,000,000 of dollars has been spent for alcoholic drinks in the United States. And there is not a man alive that could not find some better way in which to spend that 596,000,000 of dollars. Think what it would do. You take the cost of all the public schools in the United States, and divide the cost by the number of all the pupils in the country, and you will find the average cost for each pupil to be \$13.25.

There were about four millions and a half of persons at the last census who were unable to read and write. The \$596,000,000 which was spent in drink would have given a year's schooling to every man, woman, and child in the United States that could not read and write, and it would only have cost sixty millions of dollars to do it, and then you would have over five hundred millions of dollars left with which to do something else that was good. All the paupers of the United States cost only \$10,930,429, and all the taxes of all kinds, government, State, and municipal, that were paid in the United States, was \$280,591,521, and that does not use up half the money spent for liquor.

And then I look at the industries of the nation, and I find that the wages of builders were not quite fifty millions, the wages of the iron-molders were only seventy-three millions, the wages of the manufacturers of agricultural implements were only twelve millions; and when I have given a year's schooling to every person that cannot read and write, when I have cared for all the paupers, when I have paid all the taxes, when I have given all the wages of all the builders, iron-workers, clothing manufacturers and agricultural-implement makers in the nation, I have \$10,392,522 left over out of this \$596,000,000 spent for drink. What would I do with these ten millions of dollars? I will tell you. I would give a thousand dollars apiece for building

10,392 churches to accommodate the 16,893,309 persons who have no church sittings, and then if the half of those persons are Jews, infidels, or Ingersollites it would give sitting-room for all the rest.—Rev. Dr. Tiffany.

## Appointments.

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

THE American Health and Temperance Association will hold its third annual meeting in connection with the next annual session of the S. D. A. General Conference, commencing Dec. 1, 1881. Blank reports will be sent to the various State secretaries, who are requested to fill them out, in every particular if possible, and return to Miss M. L. Huntley, Battle Creek, Mich., at least two weeks before this meeting. Please do not fail to give the number of members in your society this year and last, also the number of clubs. Remarks concerning the working of State and local societies, their wants, etc., will also be very acceptable and serviceable.

J. H. KELLOGG, Pres.

THE fifth annual session of the General Tract and Missionary Society will convene at Battle Creek, Mich., Dec. 6, at 9 A. M. State secretaries will please forward to the general secretary, Miss M. L. Huntley, Battle Creek, Mich., annual reports, showing the labor performed in their various State societies during the year ending Oct. 1, 1881, together with a statement of the financial standing of the same, and concerning the general interests of the work in the State, in time for this meeting. Reports will also be acceptable from local societies not connected with State societies, and from scattered individuals favorably situated for missionary labor, or in localities where there is a call for labor of this kind, especially those who have received publications for distribution from the General Society.

S. N. HASKELL, Pres.

THE New England Tract and Missionary Society will hold its next annual meeting at South Lancaster, Mass., Nov. 12, 13. The first meeting will be held Friday, the 11th, at 7 P. M. As this is the annual meeting, a general attendance is desired.

D. A. ROBINSON, Vice-Pres.

Avon, Wis., Nov. 12, 13. Brethren from Durand, please attend.  
Oakland, Wis., Nov. 19, 20.

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A H Clymer \$25.49, D M Canright 8.40.

### Cash Rec'd on Account.

Me T & M Society per R J Goodrich \$50.00, Mo T & M Society per Geo I Butler \$12.00, G C Tenney \$7.36, Ky T & M Society per Bettie Coombs 40.23, S W Pack 3.00, Iowa T & M Society per L Hornby 222.67, Elizabeth Fulton 1.35.

### Gen. Conf. Fund.

Ohio Conf tithe per J B Gregory \$63.67.

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

Mrs S E Barr \$10.00, Robert Reid 20.00, Jennie Reid 20.00, Roy Reid 20.00, Emanuel Routhican 2.50, Mrs Gertrude Cothran 10.00.

### Donations to S. D. A. P. Association.

Addie S Armstrong \$1.00.

### Mich. Conf. Fund.

Bushnell per F Harrington \$70.00, "J" 5.00, Hannah Nelson 2.00.

### Mich. T. & M. Society.

Dist 7 per L Squire \$23.00, Dist 11 per L Osborne 3.50.

### To Circulate Mrs. White's Writings.

A friend, free-will offering \$1.00.

### S. D. A. E. Society.

Wm Wakham \$10.00, R M J Pound 10.00.

### Gen. T. & M. Society.

A friend in Kansas \$1.15.

### English Mission.

J E Lewis \$8.75.