

# 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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#### HAVE FAITH IN GOD.

BY LAURA C. NOURSE.

Isaiah 26: 3, 4.

He who knoweth all our frame  
Remembereth we are dust,  
What nameless longings fill our hearts,  
What hours of dark distrust!  
He hears the wild complaining  
Of souls in sad unrest,  
He notes each tear-drop falling,  
And hears each sin confessed.

When pain doth weave about us  
Her mantle of distress,  
And heart and flesh both fail us  
Before the cruel test,  
He puts his arm beneath us,  
And gently bears us up,  
While to our lips he presses  
The strangely mingled cup.

When hate and bitter malice  
Have driven from our side  
The friend we'd loved and trusted  
Though life and death divide,  
He takes our hearts all bleeding,  
And points us to that Friend,  
Who, having found and loved us,  
Will love us to the end.

And when death's river closes  
O'er forms we held most dear,  
Our hearts with anguish breaking,  
Our lips benumbed with fear,  
'Tis Christ who calms the tempest  
By his majestic will,  
While to our hearts he whispers  
Those magic words, "Be still!"

Through every cloud that gathers  
Around our pathway here,  
If faith but pierce the darkness,  
His sunlight will appear;  
For "even as a father,"  
The children of his care,  
His great heart loves and pities,  
And guides us everywhere.

Then let our faith, like roses,  
Its fragrance shed abroad,  
Our burdens meekly bearing,  
Our souls find rest in God;  
And when the darksome angel  
Shall bid us as his guests,  
We'll take the summons bravely,  
And lay us down to rest.

And when the clouds of heaven  
The Son of man disclose,  
We'll rise o'er death triumphant,  
The last of earthly foes;  
And shouting glad hosannas,  
We'll join the heavenly train,  
To reign with Christ forever,  
Free from all sin and pain.

Central Park, Long Island, Aug. 7.

### Our Contributors.

#### JOTS AND TITLES; OR CRITICAL THOUGHTS ON THE HEBREW OF CERTAIN BIBLE PASSAGES.

BY ELD. D. T. BOURDEAU.

Iota, or Yodh.

ⲓ Beth. ⲓ Daleth. ⲓ He. ⲓ Cheth. ⲓ Gmel. ⲓ Vav. ⲓ Ayin.  
ⲓ Caph. ⲓ Resh. ⲓ Cheth. ⲓ Tav. ⲓ Nun. ⲓ Yodh. ⲓ Tsad he.

THE above Hebrew characters illustrate the teachings of the Saviour in Matt. 5: 17-19: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

In this scripture, the Saviour having impressed his hearers with the fact that he had not come to destroy the law or the prophets, but to fulfill them, uses the most pointed and forcible language on the permanency of the law to be found in Holy Writ, basing his argument on jots, or *yodhs*, and tittles: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here the Saviour teaches that not even one jot or one tittle shall pass from the law, till heaven and earth pass. Surely, this point has not yet been reached. But he goes further: "Till *all* be fulfilled." In the Greek of this text, the word, "all" is neuter plural, and cannot refer to the law, which is of the masculine gender, and in the singular number; but it must refer to all the things spoken of by the prophets. Accordingly, we find that the word "fulfill," in this expression, is from *ginomai*, and not from *pleroo*, and here means to make, or create, as in John 1: 3, "All things were made by him."

The Saviour would therefore have us understand that till heaven and earth pass, and till we are inhabitants of the new earth, not one jot or tittle shall in any wise pass from the law. Now, as shown above, a jot is the smallest letter in the Hebrew alphabet. And if the smallest letter cannot pass from the law, it is vain to think that other letters shall be taken out of the law. A tittle is a small point or trait by which particular letters resembling each other are distinguished. Take, for instance, the letters *beth* and *caph*. The lower right-hand corner of the *beth* presents a tittle, so does the corner of the *daleth*. It is as if the Saviour had said: "The smallest Hebrew letter shall in no wise pass from the law, till heaven and earth pass. Till that point is reached, and till the glorious restitution of all things has taken place, do not for one moment harbor the thought that the smallest point that distinguishes one letter from another shall pass from the law." The lower right-hand corner of the *beth* shall not be removed to change that letter into a *caph*; the corner of the *daleth* shall not be rounded so as to change that letter into a *resh*; the *he* shall not be changed into a *cheth* by filling up the small space at its upper left-hand corner; nor shall the *cheth* be converted into a *he* by scratching out or effacing the extreme upper part of its left-hand perpen-

dicular stem. How can a puny mortal, in the face of these pointed truths, dare to use hand or voice in attempting to change God's holy law? The reader will observe other pairs of letters, as shown above, which, through inattention, could easily be confounded. Though the remaining characters may not all, strictly speaking, have tittles, yet they show how easily certain letters may be changed into other letters resembling them; and they are involved in the Saviour's argument, and will be of service.

There are forty-five jots in the law of ten commandments, twenty of which are found in the fourth commandment; nearly one-half of all the jots in the entire law. Not one jot, says our Saviour, shall pass from the law; but those who teach the abolition of the fourth commandment squarely contradict him by saying: "Twenty jots have passed from the law by the entire abrogation of the fourth commandment at the cross; yes, jots, tittles, letters,—*all* have gone." Some, in their blind zeal, go so far as to teach the abolition of all the ten commandments to avoid keeping the fourth, and thus virtually say that the Saviour was mistaken; for all the forty-five jots of the law are abolished, with a far greater number of tittles and letters. The entire law is dead, obsolete, powerless.

It would be impossible to change the Sabbath to the first day of the week, and enjoin the keeping of that day in memory of the resurrection of Christ, instead of the keeping of the seventh day in memory of Jehovah's rest, without making void the fourth commandment, and without militating against the word and authority of the faithful and true Witness, and of the Father who sent him. Rev. 3: 14. Therefore the Bible is silent on a change of the Sabbath by divine authority, backed up by a divine precept.

In the light of these plain truths, how inconsistent it is to teach that Christ meant that by fulfilling the law he would abolish it! Such a theory represents him as saying that he had not come to destroy the law, but to destroy the law, thus making him contradict himself, and doing fearful violence to language by making a contrast of words exactly similar in their meaning. It brands Christ as a deceiver, in admitting (as it must do) that he took especial pains to impress the minds of his hearers with the fact that he had not come to destroy the law; while he used language to which he attached a far-fetched, unnatural meaning, to say that he was to do that very thing. This theory makes Christ inconsistent, in that he used the most pointed language to show the perpetuity of the law of God, and to encourage men to keep it, promising that they should be called great in the kingdom of Heaven, while those who would break it should be called the least in the kingdom of Heaven. It makes Christ teach that the law would be in force till heaven and earth pass, and yet was to be done away in about three and a half years! A theory that thus puts contradictions and falsehoods in the pure lips of our sinless Saviour cannot be true.

Christ fulfilled the law by obeying it, leaving us an example, that we should follow in his steps. John 15: 10; 1 Peter 2: 21, 22; Rom. 2: 27; James 2: 12. Christ does not, in Matt. 5: 17-19, refer to that law which was a shadow of things to come, which was abolished in his flesh, nailed to the cross. Heb. 10: 1; Eph. 2: 15. He can only refer to the immutable law of ten commandments.

## RABBINICAL STATEMENTS.

The following extracts from Lightfoot and Schoettgen, accompanied by remarks in brackets by Adam Clarke, shed further light on the subject:—

"The book of Deuteronomy came and prostrated itself before the Lord, and said: 'O Lord of the world, thou hast written in me thy law; but now, a Testament defective in some parts is defective in all. Behold, Solomon endeavors to root the letter 'yod' out of me.' (In this text, Deut. 17:17, *לֹא יִרְבֶּה נָשִׁים* *lo yirbeh, nashim, he shall not multiply wives.*) The holy blessed Lord answered, 'Solomon and a thousand such as he shall perish, but the least word shall not perish out of thee.'"

"In Shir Hashirim Rabba are these words: 'Should all the inhabitants of the earth gather together, in order to *whiten* one feather of a crow, they could not succeed; so, if all the inhabitants of the earth should unite to abolish one 'yod, which is the smallest letter in the whole law, they should not be able to effect it.'"

"In Vayikra Rabba, s. 19, it is said: 'Should any person, in the words of Deut. 6:4, *Hear, O Israel, the Lord our God is אחד* *achad, ONE Lord*, change the *daleth* into a *resh*, he would ruin the world.' [Because, in that case, the word *אחד* *achar*, would signify a *strange* or *false God*.]

"Should any one, in the words of Ex. 34:14, *Thou shalt worship no OTHER אחד* *achar, God*, change *resh* into *daleth*, he would ruin the world.' [Because the command would then run, *Thou shalt not worship the ONLY or true God*.]

"Should any one, in the words of Lev. 22:32, *Neither shall ye PROFANE תְּחַלְּלֵהוּ* *techalehu, my holy name*, change *cheth* into *he*, he would ruin the world. [Because the sense of the commandment would then be, *Neither shall ye PRAISE my holy name*.]

"Should any one, in the words of Ps. 150:6, *Let everything that hath breath PRAISE תְּהַלֵּל* *tehalel, the Lord*, change *he* into *cheth*, he would ruin the world.' [Because the command would then run, *Let everything that hath breath PROFANE the Lord*.]

"Should any one, in the words of Jer. 5:10, *They lied AGAINST the Lord, בִּיהוָה* *beihovah*, change *beth* into *caph*, he would ruin the world.' [For then the words would run, *They lied LIKE the Lord*.]

"Should any one, in the words of Hosea 5:7, *They have dealt treacherously, בִּיהוָה* *beihovah*, AGAINST the Lord, change *beth* into *caph*, he would ruin the world.' [For then the words would run, *They have dealt treacherously LIKE the Lord*.]

"Should any one, in the words of 1 Sam. 2:2, *There is none holy AS the Lord*, change *caph* into *beth*, he would ruin the world.' [For then the words would mean, *There is no holiness IN the Lord*.]"

On these extracts, Adam Clarke remarks:—

"These examples fully prove that the *מא קפא* of our Lord refers to the *apices, points or corners*, that distinguish *beth* from *caph*; *cheth* from *he*; and *resh* from *daleth*. For the reader will at once perceive how easily a *caph* may be turned into a *beth*; a *he* into a *cheth*; and a *resh* into a *daleth*; and he will also see of what infinite consequence it is to *write and print such letters correctly*."

It is truly a fearful thing to change the word of God by adding to or taking from it, and by teaching and acting accordingly. It is sin that ruins the world. Says the great Teacher, "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16:17. It is easier for the transgressors of God's law to pass away, than it is for the law to be abolished. The law that governs the creation and actions of a thing, is greater than that thing itself. A mechanism may perish, but the law governing it will survive, to guide in the creation and actions of other mechanisms. Sinners and the earth polluted by sin will perish; but while eternal ages roll, those who, through grace, keep God's commandments, shall inherit the new earth, wherein dwelleth righteousness. Matt. 19:17; Rev. 22:14; 2 Peter 3:7, 13; Matt. 5:5; Isa. 66:22, 23.

—It has been the privilege of some of us to possess the inner witness for years; and yet, at certain times, it departs, and we have to fall back on the first basement, truth. When the winds are out, and the storms are loosed, and temptation howls through the soul, we always fly to the word of God, and not to our own experience; we get away from what we feel, to what the Lord has said. One ounce of "It is written," gives more confidence than a ton of what we have felt.—C. H. Spurgeon.

## "WHY ART THOU CAST DOWN, O MY SOUL?"

"He has forsaken me, and I am weary  
Of sojourning on a path so dark and dreary."

"And wherefore is it drear? The birds are singing  
From boughs that shadows on the shine are flinging."

"I hear no music when one voice doth fail me;  
My light is quenched; can day's high noon avail me?"

"And wherefore did He leave thee in thy sorrow?  
He will return and comfort thee to-morrow."

"Alas! my sins from His love did sever;  
His chidings I thought hard, repining ever."

"But He is gracious; quick is His relenting,  
From far He sees the signs of thy repenting."

"Alas! too late I mourn! He'll let me wander  
Cheerless, alone, my lost estate to ponder."

"For his forsaking more closely will he press thee  
Where the sword pierced, and surely there will bless thee."

"Ah, no! His foes his footstool are, kept under  
By Him whose hand had plucked their bars asunder."

"He wipes the tears from off the children's faces,  
And with the kiss of peace the bride embraces."

"O sorrowing soul! such grief might be thy token,  
'Tis not the slave's will, but the child's heart broken;

'Tis not the rebel by His wrath o'erthrown,  
It is the bride one little hour forsaken."

"The rebel frets not that his lord's afar;  
The slave holds revel 'neath the morning star;

"But spouse and children yearn for his returning,  
And keep to welcome it the hearth-fires burning."

—Good Words.

## WANTED.

BY JOSEPH CLARKE.

IN the REVIEW of July 29, 1880, a brother advertises for a man who can go ahead with all kinds of work, and be ready to begin the Sabbath at the proper time.

Now, it occurs to me that this is the very kind of people the Lord wants,—people who are ready, active, and willing to work; and when the Sabbath comes, he wants them to begin it at the proper time. He wants them to leave the ax, the saw, and the plow, and have the chores all done before the Sabbath commences; then all his people will be uniform and correct in this particular. He wants workers who can go ahead with all kinds of work,—Sabbath-school, tract-society, and health and temperance work, or any other work which the cause demands. The paying of tithes may seem hard to the rich man, but the faithful performance of this duty will do him good. God wants workers, and he wants men who can stop at the right time before the Sabbath.

## MISTAKES.

BY ANNIE TEAGUE.

How should the members of a family deal with the mistakes of one another's lives? In most families brothers and sisters bear and forbear, and with careful tenderness shield the faulty members from the world. Do brethren and sisters in Christ feel the same oneness of interest, the desire to uplift and bear the mistakes of others?

We are all heirs of a common Father, all claiming an elder Brother in our Great High Priest; and do we all feel as he felt, when giving to his disciples a new commandment,—"Love one another, as I have loved you?"

It is blessed to be meek, to be filled with charity for all, feeling that the inward springs of another's life are hidden from us, and that judgment belongs to God. Precious promise! that God will judge us in righteousness. Man sees the acts; but what human eye can read the penitent heart? What depth of human research can fathom the motive which resulted in sadness and disaster? But the just Judge knows all the good intention that was led astray; all the temptation and the weakness, the struggle and fall. He knows all the mistakes of our lives, and balances, with unerring accuracy, each side of our account.

Fortunate is he who can, with wisdom, gauge the

life of his brother by the mistakes of his own; who has so profited by his own stripes, that he has learned to apply, with gentleness and humility, the healing balm to another's wounds. Remembering our own failures, how easily might we smooth the way of our fellow-travelers! how lighten and shorten the thorn-beset journey, with words of courage, and glimpses of the palace home beyond the sunlit tops of everlasting hills, that Christ has prepared for those who will deny themselves and follow him.

May God lead us to the sure haven at last, that we make not the crowning mistake of seeking mercy too late, and of adding to the lament for a wasted life, that for a lost eternity of happiness.

"The mistakes of my life have been many;  
The sins of my heart have been more;  
And I scarce can see for weeping,  
But I'll knock at the open door."

## THE GREAT DELUSION AND ITS FRUITS.

THE doctrine of the natural and necessary immortality of man is the prolific source of an uncounted number of subordinate errors. It ever has been and ever must be the case, so long as it is believed. This delusive lie, "Ye shall not surely die," "ye shall be as Gods," and live forever; ye cannot forfeit your existence, even by disobeying your Creator, for he made you immortal—this is the tempter's most cunning masterpiece. It not only flatters the pride of man, but it can also be used with terrible effect to asperse the character of God, and obscure and pervert the whole system of divine truth. No wonder that Satan began his work of temptation with this false assurance, nor that he should have succeeded, when once this assurance was accepted as the truth. No wonder that he should employ all his artifice to perpetuate a delusion that has wrought such mischief—in the world and in the church.

So long as the word of God can be so perverted as to seem to teach that sinners are immortal beings, and that death does not mean *death*, nor life, *life*, in any true sense; but only certain conditions of being; that fallen man needs no Saviour to perpetuate his being, but only one to rescue him from eternal sin and misery, and to give him eternal blessedness; so long as the church of God can be held to the acceptance of this doctrine as one of the chief foundation-stones of their religion, and the ministers of Christ can be persuaded to preach this as the gospel, the message of life to dying man,—so long will the truth of God fail, in great part, to exert its legitimate influence upon man. While a few here and there may be won to the embrace of the gospel in spite of the clouds that envelop it, the great mass of men will "turn away their ears from it, and be turned unto fables." Atheists, infidels, skeptics, and errorists, of every sort, will be multiplied. However it may have been in the darker and ruder ages of the past, this doctrine, in the light of the present day, is seen to lead to conclusions that cannot be reconciled with that system of truth commonly called orthodox. Thinking men are compelled to the denial, either of the God of the Bible, or of the Bible as the word of God, or to such an accommodation of its teachings to their philosophy concerning the natural immortality of all men as will give them the comforting assurance that they are orthodox believers.

Starting with the assumption that every human life is an endless life, they will not, they cannot, accept of the conclusion that a just God will perpetuate the existence of any human life in helpless, hopeless, unending misery. If the Bible is the word of God, it cannot, they are sure, teach a doctrine so monstrous and horrible. Hence the inclination, the temptation, the effort, to make it teach something else, on the part of those who would maintain their faith in its teaching. What else, then, can it teach, with respect to the final destiny of the sinner, if he is inevitably to live forever, than that he will in some way, at some time in the future, if not before death, be restored to the favor of God and to a condition of eternal blessedness? This is just the process, through the insidious working of this error of immortality for all men, that is now going on throughout the whole Christian world. Restorationism—which, by whatever softer names it may be called, is really nothing but Universalism—is becoming more and more prevalent and popular.

The demoralizing influence of this error is seen also, in respect to the great doctrine of the resurrection of the dead, which occupies so prominent a place in the gospel, and upon which the early disciples fixed their hopes. It is fading out of sight. Its "power is gone. Indeed there is hardly any place or reason

for it. Death is not death. There is no interruption of our consciousness. In fact, we are released from the bondage of the body when we die. We become more alive than ever. The righteous go at once into a state of blessedness, yea, into Heaven; and the wicked into a state of misery. They are now in hell, but their probation is not ended. They are in a better condition to see the truth and to embrace it, if offered. It is offered. They become penitent, are forgiven and saved.

This brings back, in substance, if not in name, the old papal doctrine of purgatory, which the Reformers thought they had discarded, but which cannot be suppressed so long as the root from which it springs is permitted to remain.

The doctrine of ghostism or spiritualism—so prevalent at the present time—has also its source in the same root.

These, and other correlated errors that might be mentioned, cannot be effectually dispelled, so long as the great primal error, in which they all center and from which they naturally and necessarily flow, bears sway. Nor is it, perhaps, possible to do much effectually to dethrone the original error by way of argument; for it is not founded upon argument. It finds no support from Scripture, or science, or sound reason. Indeed, they are all arrayed against it. Theologians, scientists, and philosophers confess their inability to prove this doctrine, to which they so tenaciously cling; and all the more tenaciously, it would seem, because they cannot prove it. It is a sentiment, a feeling, a desire, and as such, no reasoning has any force against it. Men believe it because they wish to believe it; because they are unwilling to allow that they have forfeited so much by sin, or need so great a salvation through Christ. It is a delusion—the great delusion, as we believe, of our arch adversary. It has been inwrought into our souls by early education, and has been made a part of the mind, as it were. It enters into all our modes of thought on religious questions. Our theological systems are founded upon it as upon an established truth, and permeated with it as though it were an axiom not to be questioned. Our philosophy, our poetry, and our literature, of every sort, is saturated with it to overflowing. And nothing, as we believe, but the Spirit of God, will suffice to open the eyes of men to the falsity of this delusion, and lead them back to the truth so plainly and constantly reiterated in his word—that “the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” “If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

We certainly take no credit to ourselves that we have been able to break away from the bondage of error, in which we were so long held, and to come into the liberty and joy of this glorious gospel truth, that Christ is the resurrection and the life, and that he alone is the only sure hope of immortality for mortal man. It is due alone, to the enlightening and leading influences of the Spirit of God. Here, too, is our hope for our dear Christian brethren who are still in bondage to the same traditional error. Instead of desponding, in view of the prevalence and increase of these errors to which we have alluded, we are encouraged to believe that this is to be one of the means by which the church of Christ will be led back to the faith once delivered to the saints. To what extremes of folly and false notions Christian men may be allowed to go, we know not. But the miserable fruits of this great delusion are daily becoming more and more manifest. The time cannot be far distant, it would seem, when every true disciple will be able to see the source from which they come, and how far, how very far, they have been seduced from the simple truths of the Scriptures, and how necessary it is to come back to the plain letter and teachings of God's word.—*J. H. Pettingill, in Bible Banner.*

### THE DESPAIR OF ATHEISM.

We cry aloud, and the only answer is the echo of our wailing cry.—*Ingersoll.*

Was ever language more pathetic? Was ever despair uttered in words so sorrowful? Standing in a “narrow vale between the cold and barren peaks of two eternities,” without one single lingering hope of immortality and eternal life! “A narrow vale”—mountains on either side—thick darkness beyond! Was ever a soul in deeper, darker, more hopeless despair? Did ever words fall from living lips such as these, where not one single flickering star of hope peers out from behind the dark clouds of unbelief? No comfort, no expectation beyond the grave! “We cry aloud, and echo answers our wailing cry”—no God, no Heaven, no hope!

Contrast the words with those other words of the

blessed Master, “Let not your heart be troubled; ye believe in God, believe also in me.” Faith looks over the “cold and barren peaks,” and catches the echo of the Saviour's love, saying, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—*Presbyterian.*

### “IN A MOMENT.”

The *Christian Weekly* is publishing a series of articles by T. D. Witherspoon, D. D., entitled, “Alpine Echoes.” In the issue of Aug. 7, the Doctor speaks of avalanches, dwelling particularly on the startling suddenness of their tremendous fall. From the apparently slight causes which “in a moment” set in motion this destructive force, he draws a valuable moral lesson. It is the lesson which the wise man taught in the injunction: “Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.” It is well to avoid the beginnings of evil. “Let him that thinketh he standeth take heed lest he fall.” From the article we take the following paragraphs:—

So delicately poised are these avalanches that oftentimes the report of a pistol, or a shout from the human voice, or even the false step of a traveler, will put in motion whole acres of snow. One wonders that such great results should follow from so insignificant a cause. But we lose sight of the great preparatory processes that have been going on through weeks and months, the gradual loosening of supports, the secret dripping and wearing beneath, while all upon the surface looks fair and inviting. We see only the insignificant factor that enters when almost the last point of resistance has been overcome by the gradual process of disintegration, and little is wanting to complete the work of destruction.

And is it not so with those moral avalanches that are taking place continually around us? Every now and then society is startled by the sudden lapse into infamy of one whose name had hitherto been above reproach, and his character above suspicion. We are astonished at the apparent insignificance of the temptations to which he has yielded. We are utterly unable to account for the sudden, pusillanimous surrender of a citadel that we had deemed impregnable. We are disposed to sympathize, it may be, with a man who, in one moment of sudden temptation, has made shipwreck of a pure conscience and a good name maintained through long years of fidelity to principle.

Ah, could we but look beneath the surface, we should see that in most cases these sudden falls are not so sudden after all. There has been a long preparatory process of moral disintegration, a melting away of virtuous principle at the base, the loosening of point after point of adhesion to right, slipperiness of thought and desire, where there was studious conformity to rule in outward act, until the whole moral nature had been so undermined as to leave the man at the mercy of the lightest temptation that should play upon him. He who would escape the avalanche must guard against the first beginnings of moral obliquity that prepare the way for it. No man is safe who allows himself, even in imagination, to hold dalliance with temptation to that which is disgraceful or wrong.

### WALKING WITH GOD.

THE briefest biography ever written of mortal man is given in the Bible, in a single immortal line: “And Enoch walked with God; and he was not, for God took him.” Is it possible for any of us in these modern days to so live that we may walk with God? This is a very vital question, of far more importance than those other questions,—“What shall we eat? and what shall we drink? and wherewithal shall we be clothed?” which are constantly pressing upon us with importunate demands. Can we walk with God in the shop, in the office, in the household, and on the street? When men exasperate us, and work wearies us, and the children fret, and the servants annoy, and our best-laid plans fall to pieces, and our castles in the air are dissipated like bubbles that break at a breath, then can we walk with God? That religion which fails us in the every-day trials and experiences of life, has somewhere in it a flaw. It should be more than a plank to sustain us in the rushing tide, and land us exhausted and dripping on the eternal shore. It ought, if it come from above, to be always, day by day, to our souls as the wings of a bird, bearing us away from and beyond the impediments which seek to hold us down. If the Divine Love be a conscious presence, an indwelling force with us, it will do this.

How can one walk with God? By prayer? Yes. By reading the word? Yes. But not by these only. They are nearest Enoch's blessedness who have one rule for the closet, and the same rule for the conduct. They who live most lovingly, and love most constantly, approach closest to the heavenly ideal. When we dearly love an absent friend, the friend is never absent. All pleasures, all delights, all sights and sounds, still take on something in color, sweetness, and harmony, which they would lack, but for the indwelling thought of the one we love. So to the devout heart that can truly sing,

“I see Thee not, I hear thee not,  
Yet art thou oft with me,  
And earth has ne'er so dear a spot,  
As where I meet with Thee,”

there is never so much as a passing separation from the Lord. The help obtained from him is real, constant, practical, and sufficient. It is given just *where we are*, just when we need it, and just when no other help would serve our need. Christ said, “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” Walk with him, and you will be kept.—*Christian at Work.*

### THE MAN WHO PREACHED THE ADVENT IN THE FOUR QUARTERS OF THE EARTH.

JOSEPH WOLFF, D. D., LL. D., a traveler, author, and clergyman of the Church of England, born at Weilersback, near Emsberg, Germany, in 1795, died at the vicarage, Isle Brewer, Somersetshire, England, May 2, 1862. He was the son of a Jewish Rabbi named David, and received the name Wolff from his parents, to which he prefixed “Joseph” when he became a Christian.

While yet a child, he manifested so strange a predilection for Christianity that the Jewish neighbors called him “the little Nazarene.” At the age of seventeen, through the influence of Count Stolburg and Bishop Zeiler, he embraced the Roman Catholic faith, and was baptized by Leopold Zolder, a Benedictine Abbot, near Prague, Sept. 13, 1812. The next year he commenced the study of Arabic, Syriac, and Chaldean, and the year following attended theological lectures in Vienna, enjoying the friendship of Professors John Frederick Von Schlegel, Warner, and Hofbaur, the General of the Redemptionist fathers. From 1814 to 1816 he studied at Tübingen, being supported by Prince Dalberg. His attention was here given to the Oriental languages, for which he possessed a Jewish aptitude, together with ecclesiastical history and Biblical exegesis, under Profs. Steudel, Schuurrer and Platt. He next traveled in Switzerland and Italy, enjoying the society of Madame de Staël Holstine, the historian, Neuherr Zachokke, Madame Kurdener and others.

Toward the close of the same year he was first received as a pupil of the Collegio Romano at Rome, and afterward transferred to the College of the Propaganda; but his spirit was too restless and dogmatic to accept without questioning all the teachings of the Propagandists, and in 1818 his religious views were declared erroneous, and he was expelled from Rome. He returned to Vienna, where, consulting with Favon Schlegel, Dr. Emanuel Veit and Hofbaur, he entered the monastery of the redemptionists at Valle Saint Friburgo. But his nature rebelled against unquestioning acquiescence in the theological dicta of the fathers, and after a few months he left Valle Saint and came to London, where through the late Henry Drummond, M. P., whose acquaintance he had made at Rome, he soon became fully converted to Protestantism, and at Mr. Drummond's suggestion went to Cambridge, and continued his Oriental studies under the late Charles Simon.

In 1821 he set out for a tour in the East, for the purpose of proclaiming the gospel to the Jews, Mohammedans, and Pagans, and ascertaining the condition of the Eastern Christians with a view to missionary labor among them. In this tour, which occupied him for five years, he visited Egypt, Mount Horeb, Mount Sinai, and Jerusalem, distributing copies of the Scriptures, and in his peculiar manner discussing the merits of the Scriptures with all controversialists. He was at first supported by some of the charitable societies, but as his erratic habits occasioned some fault-finding, his friend, Mr. Drummond, after a time sustained him at his own expense.

In 1826 he returned to England, and formed the acquaintance of Lady Georgiana Mary Walpole, daughter of the second Earl of Oxford, whom he married in 1827, and with whom he set out almost immediately on a second missionary tour, visiting Malta, where his wife remained awaiting his return from Smyrna, the Ionian Islands and Jerusalem, where he



was poisoned by some bigoted Jews and nearly lost his life. He returned, on his recovery, to Constantinople, where his wife met him, and soon set out again from that city for Bokhara, to search for the remains of the ten tribes. On his route he contracted the plague, was taken prisoner, and sold as a slave, but was redeemed by the Persian Minister, Abbas Mirza. He resided at Bokhara for three months, preaching to his countrymen, and then set out for Judea by way of Korassan. On his return he fell into the hands of Kharijee, a robber tribe, who stripped him of everything he possessed; and to escape from them he made his way on foot, and nearly naked, through the mountain passes to Cabool, a distance of six hundred miles. Finding friends at Cabool, he went on through the Punjab, Lahore, Laodiana and Simla to Calcutta, preaching on his way at one hundred and thirty stations. At Calcutta he was the guest of the Governor General. From Calcutta he went to Masulipatam and Madras, and near the latter city was seized with cholera. On his recovery he visited Pondicherry, Pinnevell, Goa, and Cochin China, visiting the Jews of those regions and Bombay, and sailing from thence for Arabia, whence he crossed into Abyssinia, acquired the Amharic language, and in 1834 returned to England via Malta.

In January, 1836, he visited Abyssinia again, and finding Bishop Gobat sick, Axum brought him to Giddah and returned to Abyssinia, where the natives worshiped him as their new Abouna, or patriarch. Leaving them, he crossed into Arabia, visiting the Rechabites in Yeman, and met a party of Wahabites in the mountains of Arabia, who horsewhipped him because they could find nothing in the Arabic Bible he had given them about Mohammed. Escaping from their hands, he sailed in the beginning of 1837 for Bombay, and thence for New York, where he arrived in August, 1837.

While in the United States he was ordained Deacon by Bishop Doane, visited the principal cities, preached before Congress, received the degree of D. D., and in January, 1838, sailed for England. He next visited Dublin, where he received priest's orders from Bishop Dromore, and settled as a curate, first at Southwaite, and afterward at High Hoyland in Yorkshire. In 1843 the news of the imprisonment of Col. Stoddard and Capt. Conolly (the latter a personal friend of Wolff, and one who had rendered great service in one of his tours) reached England, and Dr. Wolff offered to attempt their release or learn their fate. The British government declined to send him officially, but individuals furnished the means, and he went out, passing through Persia in full clerical dress, with the Bible in his hand, and announcing himself as Joseph Wolff, the grand dervish of England, Scotland, and Ireland, and of the whole of Europe and America, and reached Bokhara in safety, having learned, however, before arriving at that city that Stoddard and Conolly had been beheaded. At Bokhara he was made a prisoner by the Emir, who had put the English officers to death, and a day was fixed for his execution; but the Persian ambassador interfered, and he was enabled to avoid the assassins who were sent for him by the Emir.

On his return to England he was presented with the vicarage of Isle Brewer, where he resided till his death, and by his persistent efforts succeeded in erecting a neat and commodious church. Lady Georgiana died Jan. 16, 1859, and in May he married a second wife, who survives him.

What moved this mighty man to forego every earthly endearment? and what sustained him amid such labor and peril? Was it not the "blessed hope," the certainty of the soon coming of Christ?—*From the Annual American Encyclopedia, 1862.*

#### ANCIENT AMERICAN GIANTS.

THE REV. STEPHEN BOWERS notes, in the *Kansas City Review of Science*, the opening of an interesting mound in Brush Creek Township, Ohio. The mound was opened by the Historical Society of the township, under the immediate supervision of Dr. J. F. Everhart, of Zanesville. It measured sixty-four by thirty-five feet at the summit, gradually sloping in every direction, and was eight feet in height. There was found in it a sort of clay coffin inclosing the skeleton of a woman measuring eight feet in length. Within this coffin was found also the skeleton of a child about three and a half feet in length, and an image that crumbled when exposed to the atmosphere. In another grave was found the skeleton of a man and woman, the former measuring nine and the latter eight feet in length. In a third grave occurred two other skeletons, male and female, measuring respectively nine feet four inches and eight feet. Seven other skeletons were found in the mound, the smallest

of which measured eight feet, while others reached the enormous length of ten feet. They were buried singly, or each in separate graves. Resting against one of the coffins was an engraved stone tablet (now in Cincinnati), from the characters on which Dr. Everhart and Mr. Bowers are led to conclude that this giant race were sun-worshippers.—*Scientific American.*

#### "HAVE FAITH IN GOD."

BY ELD. R. F. COTTRELL.

FAITH is the mainspring of action. Without it, it is impossible to please God. According to our faith will be our willingness to labor and suffer in the cause. And God will give the needed strength. He helps those who TRUST in him. The doubting, the halting, the hesitating, will do but little, and need expect but little. How good it is to have perfect confidence in the work in which we are engaged. And we lack no evidence. The third angel's message is the work of God—it is from Heaven, and not of men. It will not fail to accomplish the work for which it was prepared in prophecy, and for which it has been sent in these last days. Oh that all Sabbath-keepers knew what it is to believe with full assurance of faith! There is peace in believing, and joy in the Holy Spirit. The believer finds rest to his soul—rest in the midst of labor. The yoke is easy; the burden is light. Rest in labor! afterward rest in the glorious kingdom of God!

Brethren in the ministry, let us learn to trust in God. Let us wear off the rust of inactivity. Let us learn the sweets of that rest which is to be found only in submission to the yoke, and cheerful labor and sacrifice in the cause of God. And let all, brethren and sisters, all who love the cause of God, labor on. Labor cheerfully, sacrifice willingly, trusting in God. In due time we shall reap, if we faint not. Courage! confidence! brethren, and we shall save ourselves and bring some sheaves with us.

#### SHALL WE BE HINDERED?

BY WALTER A. GRAVES.

"YE did run well; who did hinder you, that ye should not obey the truth?" Gal. 5:7. Paul addressed this language particularly to some of the Galatian brethren who had accepted Christ, but had departed from the purity and simplicity of the gospel, and had accepted some erroneous ideas, mostly in regard to the law of God. The gospel had been preached to them pure and free from error, and for a time they had followed Christ as they had received him. As Paul wrote to them, "Ye did run well." But it appears that they did not retain the truth in its original purity, but corrupted it with these errors.

Paul tells them that they ran well, and then gives the reason, by the interrogation, "Who did hinder you, that ye should not obey the truth?" He had no fault to find with the course they had first taken, but gave them little credit for this course. Why should they not run well? no person had hindered them from obeying the truth. They had met no persecutions, temptations, or tribulations. Who could not live up to the truth when they encountered none of these hindrances? But it appears that they were finally hindered. False teachers came among them. Did they still continue as they had been taught? No; they listened to these false teachers, and were corrupted by their soul-destroying doctrines, inasmuch that Paul exclaims, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" and he feared lest he had bestowed labor upon them in vain. How quickly they turned from their former right course when met by these delusions.

And now, dear reader, have you not seen a parallel to this circumstance in your own day? When our ministers go into new fields to preach the truth, there are often some who can see the beauty and harmony of the truth, and are ready to accept it, often imagining that in doing this they have surmounted the greatest difficulty they will have to encounter. Like the Galatians, they run well for a season, and why should they not? They meet no obstacles, but

all is beauty, joy, and peace. But presently there is a change. People begin to sneer at them because they choose to obey the commandments of God, and believe in the speedy advent of our Saviour. Does this move them? It certainly should not, but it does. They were not expecting this. They had run well for a time, because they had not been hindered from doing so; but now as obstacles meet them, they either change their course for the worse, or wholly apostatize.

We are not told the exact course the Galatians pursued in this matter, but it is evident from Paul's language that they were still in the faith at the time he wrote to them, and either they heeded his admonition, denounced these errors, and lived up to the truth as it was delivered to them, or they wholly apostatized. But in either case there is a lesson for us who profess to be Seventh-day Adventists.

Many see these plain teachings of God's word, accept them, and for a time run well; but presently they begin to encounter obstacles. They are persecuted, tempted, and tried in many ways. This should strengthen them, but it does not. They think they cannot endure it, and partially or wholly apostatize. Reader, to which class do you belong? Are you running well, living up to the best light you have? or are you on the backslidden state? If you are in the former condition, I would say, May the Lord bless you; but if in the latter, Turn from your wrong course and seek the right, and you will be blessed.

#### WITHOUT FORM.

BY FRANK STARR.

It is claimed by some that the statement in Gen. 1:1 that "in the beginning God created the heaven and the earth," does not mean that the substance of which they are composed was then brought into existence, but merely that at that time the earth was shaped, or formed, from substances that had long existed.

Not being Hebrew scholars, and hardly daring to trust entirely to the opinions of noted critics, many of us are somewhat at loss to know the exact meaning of the word "create" in this passage. But it would seem that the Creator had foreseen this difficulty, and had caused the account to be worded as it is for our special benefit. Let us take up the Bible and read: "In the beginning God created the heaven and the earth. And the earth was without form," etc. What says it? After God had created the earth, it was without form. But, say our friends, the word "create" means merely to form; if so, we may read the passage thus: "In the beginning God formed the earth, and the earth was without form." Is this sensible? If by saying that God created the earth, it merely means that he formed it, how was it then without form? It is evident that in this passage *to form* means one thing, and *to create* means something else; and as all admit that the origin of matter is beyond human comprehension anyhow, why not concede that the omnipotent Creator could just as easily bring into existence the substance of our globe six thousand years ago as at any other period?

#### TIME ENOUGH.

BY MARY E. BEAN.

MINUTES, hours, days, weeks, months, and years, yes, a lifetime, speedily passes into eternity. Hours of joy, days of sorrow, weeks of pain and suffering, all passing away, never to return, and the solemn record made can never be effaced. But while life is passing, there is time enough for man's noblest achievements; time enough to form a character for eternity, and help others to do the same; time enough to visit the widow and the fatherless, to bind up the broken-hearted, to lift up the cast-down, to supply the wants of the destitute, to search for the lost lambs and help them to the fold, to seek those who know not God and his truth, and lead them to the light and knowledge of his word. We may so let our light shine that others may rejoice in the light of precious truth,

There is time enough to teach the children the way to happiness, and to guide their tender feet therein. We may, by our example, teach them to rejoice in the soon appearing of our blessed Redeemer in the clouds of heaven.

There is time enough to show the world that we are in earnest; that the religion we profess is not mere form, put on one day in seven, to be laid aside with our Sabbath attire.

There is time enough to prove by our acts that we have a living faith in the God of Heaven, a faith that works by love, purifies the heart, and overcomes the world.

There is time enough to love our neighbors as ourselves, to have love enough to hide the imperfections of our fellow-beings, and principle enough to make us mindful of the scripture which says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4 : 8.

There is time enough to gather sunshine, and reflect it upon others. All these precious moments are golden, and we cannot afford to let them pass unimproved, and leave us with the bitter reflection that we have not done what we could, and consequently must suffer an irreparable loss.

So the years glide by, and ere we are aware our life is made up—of what? Of gentle words, kind acts, loving smiles, or the opposite? The record is being made daily, and how shall we stand in the great day of accounts? Will our work bear the scrutiny of the Judge of all the earth?

—I firmly hold to the inspired receipt for spiritual growth and development; namely, "If any man will do His will, he shall know of the doctrine;" in other words, I believe that obedience is the organ of spiritual knowledge. I believe that Christianity is more than a creed; it is a life, and a life baptized with the spirit of divine love. I believe that every true life is one that breaks out in bounty and benefaction, in a steady effort to make the world better, and to lift the burden of human woe; that our best service to God is in ministry to his suffering children here. I believe that a religion which has everything for God and nothing for man, has nothing for either. I believe that religion is not alone a preparation for some future world, but a grand instrument for the improvement of this. I believe that pure religion and undefiled means work among the poor and ignorant, and that a good Providence will answer our prayers for their relief exactly in proportion as we work together with him, in teaching the ignorant to obey physical laws on which health depends, moral and spiritual laws on which happiness depends, and social and economic laws on which plenty and comfort depend. I am not afraid to teach the doctrine of works as the inevitable adjunct of faith. "He shall render unto every man according to his works." "By their fruits ye shall know them." "Inasmuch as ye did it." Faith is the milk, and work is the cream; if there be milk, there will be cream, unless, indeed, it be the adulterated article known to second-rate boarding-houses; and there is not much use to look for cream with that sort of milk.—*Mrs. Sarah B. Cooper.*

## Educational.

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

### STERNNESS.

STERNNESS has its place. At proper times it is fitting, and called for. The teacher, the parent, the guardian, and all who are clothed with authority, are at times obliged to at least put on an appearance of sternness. But it may be that less sternness would be required, were an effort made to do the work of discipline in a more winning manner.

A teacher of some experience, who believed very much in absolute authority, was once planning how he might do the most for his class, when he fell asleep; and as he slept, he dreamed that he was teaching a pupil to spell the word "Jehovah," when

the child spelled it en-cour-age. He pronounced the same word, with emphasis this time, and again the child spelled it en-cour-age. The baffled teacher again pronounced the word "Jehovah," with much more force, and to his surprise the pupil once more spelled it en-cour-age.

The teacher was so astonished at the tenacity of his pupil that he awoke. He considered the matter, and thought there might be an important lesson learned from his dream. Can the reader guess what might be its interpretation? SENEX.

### WASTE.

"WELL, as I told you," said my gentle little neighbor to me, "I could not keep a girl whom I caught in such tricks; why, she always gave the cold meat to the beggars, and the cold potatoes to the pigs! I don't care for the money-value of the things, but if there is anything I have conscientious scruples about, it is waste."

She looked so sweet and earnest as she said it—this little neighbor of mine—that I could but give her a smile of sympathy and approval; and yet, when the door closed behind her, and I turned to take up the work interrupted two hours before when she ran in "for just a minute," the smile faded away into a sigh. "If there is anything I have conscientious scruples about, it is waste," did you say, dear little neighbor? and I assented? Why, then, do you and I and thousands of others recklessly waste, day by day, life—while we unsparingly condemn our servants in the kitchen for carelessness about the cold pieces?

Why did I not "dismiss" you for wasting my time as you sat and told me all the failings of your recently dismissed domestic, described minutely all the symptoms of your baby's last illness, and offered me a dish, not too highly flavored, of the latest gossip? Ah! what treasures of knowledge, strength, and helpfulness, we might have secured, expended, or exchanged in those two wasted hours!

Can we not resolutely turn out of doors this wasteful servant of ours,—a frivolous, frittering, petty habit of mind? Many and precious are the things which it throws away. Let us look at some of them.

Nervous energy, mental power, vital force. What do we buy with these? How often have we used all the nervous energy we could command after a serious illness, in detailing to the friend first admitted to the sick-room the pains which we had recently endured? Why do we linger in the realm of the painful and the uninteresting? An unaccountable dullness seems to possess us in this matter, and we suffer complaint to appropriate the limited nervous energy which might have been consecrated to love and joy.

A similar privilege is too often accorded to sorrow and remorse. I know well that I am treading on tender ground, where exact boundary lines cannot be drawn, but there are to me few more pitiful examples of prodigal waste than are to be seen in the cherishing often bestowed upon a barren grief.

Many a mourner might be warned from the indulgence of an undue *self-pity* (is not grief oftenest that?), by a consideration of the example of King David, who, when his child was taken from him, returned at once to his work, remembering that the kingdom of Israel had been given him to rule over, and that God would hold him to a strict account of his stewardship, although his son and heir had been removed from the earth. Too often has God's work to wait for man's grief.

What are you buying, my friend, with your store of *mental power*? Is there any leakage here? any dribbling of it away through trashy novels, silly chatter, inconsequent thought?

Truly, "if our heart condemn us not" on this score, we are among the rich and the provident ones, with a daily-accumulating stock of wisdom, strength, and skill! Is it so?

*Vital force* is a treasure more subtle still,—more easily expended,—and as likely to be misspent. All our daily doings are regulated by it; not an hour goes by that we do not give it in exchange for something, or throw it heedlessly away.

I have sometimes thought that if the resolute, unflinching, never-failing effort which many are expending day by day to "keep up appearances," and make a fine show upon small means, were bent in the right direction, why, the means which would justify the larger scale of living might be earned with less toil.

But the channels of waste are many, past our counting,—selfish schemes, foolhardy enterprises, absolute idleness, misplaced affections, unjustifiable claims,—we cannot pause to trace them all here; but if we fervently believe that we are not our own, but bought with a price which entitles our Redeemer to the full service of our hearts and hands, surely we shall watch, lest, while we are "busy here and there," life and its opportunities slip away and are gone!—*Mrs. C. M. Harris, in S. S. Times.*

### GOING THROUGH THINGS.

AN eminent weather mathematician and astronomer of Cincinnati while one morning engaged in looking over a recently published astronomical treatise, received a visit upon some business excuse from an Indiana clergyman. In the course of a desultory conversation, the preacher inquired of the savant concerning the subject of his studies, to which he received the reply, "Astronomy." "Oh," said the manipulator of texts, with the air of one who knows all about it, "I went through that when I was in college."

We "go through" a good many things while we are at school and in college; but it does not follow that to any end, either of direct or indirect usefulness, we know anything about them. In these days the multiplication of branches of study is regarded as raising the standard of education; and to put the highest possible pressure, by way of compulsory lessons, upon the brain of the adolescent, is the equivalent of preparing him for the higher walks of usefulness.

How many conceited smatterers, how many confirmed dunces, how many shallow dilettanti, how many invalids and imbeciles are made by the process, enters into no statistical account. It is only the prize animals that are catalogued; of those who sink and fall under the process of over-distension no account is taken.

The domain of science is too broad to admit of the expansion of the youth of the country into encyclopedias. Learning which has no purpose in the life of the individual to which it may be applied, besides the time and strength wasted in its acquisition, is an incumbrance. What do the young men who graduate from the colleges of the land really know, in the sense of a practical comprehension, of any part or portion of the vast and various curricula they are compelled to "go through" in order to attain to a degree? And, if they had not the divine faculty of forgetting, with what a chaos of unfinished furniture would their memories be encumbered!—*Selected.*

—A dictionary and a cyclopedia are consulted a great deal more frequently by good scholars than by poor ones. The better informed a man is, the readier he is to make himself sure by reference to authorities on any point where there is room for doubt in his mind. The peculiar use of a word in a book or a paper he is reading, or the mention thereof of any person or fact with which he is not quite familiar, sends him at once to hunt the matter out, so that he shall know all about it. And if he is writing an ordinary letter he is pretty sure to want to look up the exact definition of some word he is inclined to use, and to compare that with another for his purposes. But the ill-informed or the slovenly reader or writer glosses all such things over, and fails to make any gain in the volume or the accuracy of his information through his reading or writing, and the research to which it may prompt him. Books of reference are most prized by those who already know most. It is the same in religious reading as in secular. Concordances, Bible text-books, Bible dictionaries, critical commentaries, and other similar helps to Bible study, are valued more highly and used more freely by those who are well acquainted with the Bible text and Bible teachings than by any other class of Bible readers. If you do not keep the elementary helps to knowledge always at hand, and refer to them freely and often, it is because your need of information is greater than your sense of need. There can be no question on that point.—*S. S. Times.*

—We omit to admire, because things which are full of marvels for an investigation deeper than we can reach, have become cheap from custom in the eyes of man. Because five thousand men were filled with five loaves, all men were astonished; every day the grains of seed that are sown are multiplied in a fullness of ears, and no man wonders. All men wondered to see water turned into wine. Every day the earth's moisture, being drawn into the root of the vine, is turned by the grape into wine, and no man wonders.—*S. Gregory.*

## The Family Circle.

### IN THE DARK.

MIDNIGHT brooded weird and lone;  
Nothing broke the wintry gloom  
Save the drowsy monotone  
Of the clock, as, one by one,  
From its steady hands the minutes fell into my silent room.

Close beside the larger bed  
Stood the cradle in its place;  
Mid its blankets, softly spread,  
Lay the baby's golden head,  
And his light breath, coming, going, gently fanned against my face.

Something in the darkness stirred,  
Warmly nestling at my side,  
Like a little sleepy bird;  
"Mamma!" very low the word,  
Hush and darkness made the narrow space between us seem so wide.

Then I murmured, as he lay,  
"Mamma's close beside you, dear;  
Soon the night will go away,  
By-and-by it will be day;  
In the morning, when my baby wakens, mamma will be here."

Wandering fingers toward me crept;  
"Mamma, let me hold your hand."  
Clasping it he soothed and slept;  
Clasping his I could have wept,  
Humbled by that perfect trust which needed not to understand.

Years have passed me by since then;  
Long the little bed has stood  
Empty, silent; yet, again,  
Thrilling deeper than my pain,  
Comes the tender voice to banish every bitter, doubting mood.

Through the voiceless hush of death,  
Through life's midnight, dark and dim,  
Turning unto Christ, who saith  
To each asking soul, "Have faith,"  
Heavenward I reach my longing, groping human hands to him.

Does he take them? Ay, he does!  
All the chasm, deep and wide,  
Spanning by his love that flows  
Freely for all human woes.  
I shall wake in Heaven's bright morning with my baby by my side.

—Caroline Leslie, in *Christian Union*.

### A RESPONSE.

BY MRS. E. L. FOOTE.

My heart was stirred to its depths while reading Sister White's appeal to us on the matter of dress, in the *Review* of July 8; and, my sisters, let us each respond in a solemn vow "to engage in no employment upon which we cannot conscientiously ask the blessing of the Lord." We cannot carry out this resolve in our own strength; we have worshiped the fashions of this world too long. "This kind can come forth by nothing, but by prayer and fasting." Let us humble ourselves before God, earnestly seeking forgiveness for past offenses, and strength to make the Bible our rule of life in future.

Do we fully realize what we profess to believe, that our time here is very short? How, then, can we waste it in frivolous employments? The pioneers in this cause are giving all, even their lives, to carry the precious message to a perishing world; and can we not make a little effort to spread the glad tidings? Is it really a sacrifice to give up these superfluous adornments? No; this order of things must not continue. We will "put off our ornaments, and turn our attention fully to seeking the Lord;" and though at present we find it necessary to wear dresses of expensive material, because we have them, we will dispense with all useless ornaments, seeking only "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

I have lately learned present truth, and see new beauty in it continually, as I study it, and understand it more clearly; and the conviction fastens upon my mind, that we are not exempt from individual responsibility in this matter. We who have but little means are responsible for that little. We can, by strict economy, save a little more than we have done, and thus, while all work together, be able to relieve

the heavy burden of care resting upon the toiling ones, and send the message on swift wings through all the earth.

I know this by my own experience during the last few months. Denying myself many things which seemed really necessary, I am astonished at the amount of expense saved, with no loss of comfort. Can we not sacrifice even comfort, if necessary, for the salvation of precious souls?

### HIS SECOND CHOICE.

"HESTER!" exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright. "Do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.  
"He will go and marry the sweetest tempered girl he can find."

"O auntie!" Hester began.  
"Do n't interrupt me until I have finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as pretty as you are, but she will be good-natured. She may not be as bright as you are, but she will be good-natured. She may not be as good a housekeeper as you are, in fact I think she will not, but she will be good-natured. She may not even love him as well as you do, but she will be good-natured."

"Why, auntie—"  
"That is n't all," continued Aunt Susan. "Every day you live you are making your husband more and more in love with that good-natured woman who may take your place some day. After Mr. and Mrs. Harrison left you the other evening the only remark your husband made about them was, 'She is a sweet woman.'"

"Ah, auntie—"  
"That is n't all," composedly resumed Aunt Susan. "To-day your husband was half across the kitchen floor bringing you the first ripe peaches, and all you did was to look up and say, 'There, Will, just see your muddy tracks on my clean floor. I won't have my clean floor all tracked up.' Some men would have thrown the peaches out of the window. One day you screwed up your face when he kissed you because his mustache was damp, and said, 'I never want you to kiss me again.' When he empties anything, you tell him not to spill it; when he lifts anything, you tell him not to break it. From morning till night your sharp voice is heard complaining and fault-finding. And last winter, when you were so sick, you scolded him for allowing the pump to freeze, and took no notice when he said, 'I was so anxious about you that I could not think of the pump.'"

But, auntie—  
"Hearken, child. The strongest, most intellectual man of them all cares more for a woman's tenderness than for anything else in this world, and without this the cleverest woman and the most perfect housekeeper is sure to lose her husband's affection in time. There may be a few more men like your Will, as gentle and loving and chivalrous, as forgetful of self, and so satisfied with loving that their affection will die a long, struggling death; but, in most cases, it takes but a few years of fretfulness and fault-finding to turn a husband's love into irritated indifference."  
"Well, auntie—"  
"Yes, well! You are not dead yet, and that sweet-tempered woman has not yet been found, so you have time to become so serene and sweet that your husband can never imagine that there is a better-tempered woman in existence."—*Ella A. Drinkwater, in Advocate and Guardian*.

### TEMPER AND GOOD LOOKS.

I RECENTLY heard a gentleman from India relate that the native women of the section where he resided had so few domestic labors, with no intellectual culture, that gossip was their only resource. They were not secluded there as in some sections, and ran about from house to house as they pleased. The results were the same in India as in our land. So much gossip set neighborhoods in a constant ferment. There being no principle to restrain their tongues, it was almost incredible the rate at which they ran, and the violence of their speech. The result was a most ugly, misshapen mouth in almost every woman who was grown up. The gentleman attributed this ugly feature to the ugly tempers which were allowed such unlimited expression in words.

Come to think about it, have we not observed something corresponding to this in our own favored land? Who ever saw a scolding woman with a pretty mouth, or one of this class who had a sweet

voice? She may sing with great skill and expression, but there will creep in a cat-like note that betrays itself. There is no foe to beauty equal to ill-temper. So, girls, be warned in time, and if you are tempted to fall into this evil way, put a check upon it at once, unless you are willing to belong to the class who are thoroughly unlovely in the eyes of others.

Crow-feet do not seem to creep into sunny people's faces half so early as into those of the opposite temperament. Good humor, too, seems to give a bloom to the complexion that no cosmetic can impart. There are women more really winning and fascinating in society at sixty than many a young woman of twenty. A bright, cultured mind, joined with a thoroughly good, benevolent heart, which rejoices to do good to others, will make a person truly beautiful at any age, and a favorite in any society.—*Miriam, in Arthur's Home Magazine*.

### THE HABIT OF EXAGGERATION.

SOME people's tongues are continually emulating the frog in the old fable and always straining into an ox. There are those who never experience a moderate and occasional degree of pain, but they speak of it as a "splitting" headache, an "awful" spasm, or "dreadful" torture. If they meet with a slight incision of the skin, they have "cut their finger to the bone;" a common cold is mentioned seriously "as a most violent influenza;" and a week or two of fever is recorded as a "severe and frightful illness." The "superlative" is the reigning mood with them; "superb," "exquisite," "wonderful," "glorious," "horrible," "tremendous," "delicious," "charming," "beautiful," "terrific," "astonishing," and such extreme adjectives, teem on their lips as plentifully as conjunctions, and we often wonder, while gauging the narrow caliber of the brain, whence the big torrent issues—how such large furniture could be found in such a small house. Let these people repeat a story or circumstance, and you can hardly detect the original; they see everything through a magnifying glass and kaleidoscope blended. Talk of painting in veritable colors, the foreground and outlines, often given in mere words, beat the pre-Raphaelites by notches; a Dutch garden all tulips and peacocks, or a summer sunset all purple and gold, are soft and unimposing compared to the limning power of one of these fluent sign-painters.

We once kept an account for a lady during a three-miles' walk through sandy lanes, who declared herself "half dead" with fatigue every few minutes; and we found that she had died exactly eleven times at the end of the journey, when she swallowed victuals in a most vital fashion.—*Watchword and Patriot*.

### AN EARNEST MOTHER.

AN account of a remarkable Christian woman appears in the *Boston Transcript*. Mrs. Drusilla Laha was born in Wellfleet, Mass., Sept. 13, 1787, and at eighteen years of age was married, her husband being then in command of a vessel. After having been married six years, she being but twenty-four years of age, and having two children, a boy of four, and one of two, her husband was brought home to her an invalid for life, having been taken from the side of his wrecked vessel after four days' exposure to the wind and the wash of the waters. Then it was that he became disheartened, seeing nothing but destitution staring him and his family in the face. But to her things looked different. She started a store, small at first, of course, but for fifty-nine years she made monthly visits to Boston in small sail-boats, replenishing her stock, etc.; and she says many and many a time she has taken over \$100 a day over her counter. For fifty years she took care of her invalid husband, who was never able even to dress himself. She educated her two boys and started them in business. She also adopted, clothed, fed, educated, and placed in good positions in the world twenty orphan boys and girls, besides visiting and taking care of the sick at all hours day and night. She will be ninety-three years old in September.

### WANTED—AN EASY PLACE.

HENRY WARD BEECHER some time since received a letter from a young man, who recommended himself very highly as being honest, and closed with the request, "Get me an easy situation, that honesty may be rewarded." To which Mr. Beecher replied: "Don't be an editor, if you would be 'easy.' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandise. Abhor politics. Keep away from lawyers. Don't practice medicine. Be not a farmer nor



a mechanic; neither a soldier nor a sailor. Don't study. Don't think. Don't work. None of them are easy. O my honest friend, you are in a very hard world! I know of but one real 'easy' place in it. That is the grave."

## Sabbath School Department.

"Feed my Lambs." John 21:15.

### MINNESOTA S. S. ASSOCIATION.

ACCORDING to appointment, this Association held its third annual session in connection with the camp-meeting at Calhoun Lake. The first meeting was opened in the usual manner, June 17, 1880. The Secretary read a list of the schools, and delegates were accepted from those represented on the ground. Those connected with the Sabbath-school work were invited to participate in the deliberations of the Association.

The Chair appointed, as the Committee on Nominations, E. A. Curtis, S. Fulton, and F. W. Morse. General remarks were made by W. B. Hill, J. O. Corliss, E. A. Curtis, and others, on giving notice of meetings, appointment of delegates, etc.

The Committee on Nominations reported the following persons as officers of the Association for the coming year: For President, John Fulton, Hutchinson, McLeod Co., Minn.; Secretary, L. A. Curtis, Kingston, Meeker Co.; Executive Board, John Fulton; Myron Winchell, Dodge Center, Dodge Co.; and David Alway, Mapleton Station, Blue Earth Co.

The business of the session occupied two meetings, the last of which was held June 21.

L. A. CURTIS, Sec. JOHN FULTON, Pres.

### SABBATH-SCHOOL WORK AT THE CAMP-MEETING.

THE camp-meeting at Hornellsville, N. Y., will be a large meeting, and one of great importance to the cause in the two great States of New York and Pennsylvania. We are specially desirous of seeing every Sabbath-school represented by delegate, and all the officers and teachers present. Matters of special interest will be considered, and plans for future work will be laid. A great field for labor and usefulness is open before us. May the Lord inspire in our hearts more zeal and earnestness in this glorious cause.

In the Sabbath-school to be held on the ground Sept. 11, and in all the general exercises and the discussion of questions, both Associations will unite. No pains will be spared by the officers of the two Sabbath-school Associations to make these joint meetings interesting and profitable. M. H. BROWN.

### THE SINGING OF THE PRIMARY CLASS.

If children have not learned to sing before coming to the Sabbath-school, they are apt quite likely to learn at once. Their first attempts may be mirth-provoking. Sometimes only a movement of the mouth without any sounds; sometimes discords, or singing a few words after the others are through. It is quite usual for these little beginners to sing what the others have just sung, thus keeping a line or two behind. These mistakes should not be noticed by the teachers, as they will soon be overcome, and will interfere but little with the harmony.

Singing is one of the most delightful exercises of the primary class. The children like to sing, and their friends like to hear them sing. Herein lies a danger—that the singing may be done for entertainment, rather than for worship. In how many primary classes are the children taught that they worship God in song, as well as in prayer? It is to be feared that in many classes, singing is made to occupy the most of the time because it is entertaining. Or, it is done to fill up time. How many teachers ever say to the children before singing, Let us pray that God will listen to our song. Let us try to sing it in the best way we can, so that he will be pleased.

How many teachers are there who always start the children to singing, when there are library books to be given out, or papers to be distributed? Never have children do anything while singing that they should not do while praying, is a good rule to follow.

If not made a source of entertainment, the singing of the primary class is useful because it teaches the children another way in which to worship God. It is natural for children to sing their thoughts. Who has not observed them doing so while about their play? To teach them how to sing thoughts of God is a natural and an elevating thing to do. Their little voices thus raised in song may not only be a delight to themselves, but may also be a benefit to the hearts of others. Who has not had his heart lifted toward God by hearing a child's sweet voice in holy song?

But in order to be able to sing their thoughts, they must know the meaning of what they sing. It cannot profit a child to sing of "black tidings" when "glad tidings" is what ought to be sung; nor of "three five us again," when the words should be "revive us again."

The small knowledge which a child has of language, and his ever-ready instinct of imitation make him quite liable to mistakes. A teacher should therefore, in teaching a song, be careful to have the children get the words right as well as the melody. It is not enough to let them "catch the words." Conversations about not only the new song that is being learned, but about familiar songs, whenever they are sung, will enable the children to sing with the understanding and with greater enjoyment, as well.

Children should not be asked to sing songs that they cannot understand. Many of the "Gospel Songs," such as "Pull for the Shore," or even the favorite, "Hold the Fort," are not the best kind of songs for little children to sing, for the reason that their language is so figurative that they cannot understand them, and therefore they cannot become a medium through which to worship God. A child's song should be simple and childlike. Would there were more such as—

"Jesus, tender Shepherd, hear me,  
Bless thy little lamb to-night;  
Through the darkness be thou near me,  
Keep me safe 'till morning light.

"All this day thy hand hath led me,  
And I thank thee for thy care;  
Thou hast warmed me, clothed me, fed me,  
Listen to my evening prayer."

All grand things are simple, and so it will be found that some of the grandest hymns of the church can be comprehended by the smallest children and sung by them. They will want to learn some of these so that they can join in the singing in family worship, and in the church service. Let the primary teacher see to it that her little pupils learn one of these hymns occasionally. . . .

As the singing of the primary class is usually done by rote, it will hardly be possible for the children to remember and sing well a great number of songs, probably not more than ten. One new song each month is all they can learn well. Gradually, let the new songs take the places of the old ones. . . .

The greatest help in teaching little children to sing is an organ. It gives them confidence to let their voices out. It is a sure leader to them, never giving the pitch too high, or too low. When the teacher sings little or none at all, the organ becomes indispensable, unless some one, who is a singer, will consent to take the position of leader. Twenty-five dollars will buy an organ sufficiently large to use in a primary class. —Mrs. W. F. Crafts, in *S. S. Workman*.

### REVERENCE FOR THE BIBLE.

IN a discourse on "The Four Balustrades," published in the *Examiner and Chronicle*, the Rev. Robert S. MacArthur thus speaks of "Reverence for the Bible," which he denominates the third balustrade, or battlement:—

Let me mention another battlement,—reverence for the Bible. Some men think it is smart to speak sneeringly of the Bible. Such men are taking quite unnecessary pains to advertise their own ignorance. They are usually those who have never read the Bible, nor, for that matter, much of any other literature. They have picked up at second-hand some objections to the Bible,—objections which were exploded hundreds of years before these men were born,—and these they parade as if they had made a great discovery. Men of learning and thought know better, even though they may not themselves be Christians. To the Bible we owe what is noblest in literature, most enduring in art, and sweetest in song. Not to speak just now of its higher merits, I claim for it the first place because of its literary worth. In a little book entitled, "Claims of the Bible," by Mr. William Walters, this point is ably insisted upon. For some of the points which I shall name, though not for the language used, I shall be indebted to him.

As history, the Bible should be studied; it is the oldest history, and it records the oldest events. It illustrates the best elements of historical writing; every page throbs with the conscious presence of the living God. Its biographies are matchless; this difficult species of writing is here seen to perfection. Truth dominates every part; infirmities and excellences are portrayed; this is an evidence of its inspiration; uninspired writers would have denied or concealed the sins, and would have magnified or created the virtues of their heroes. Its influence on language is wonderful; it has fixed the form of many languages; it ennobles and exalts every language into which it is translated. Think of its influence on music, painting, and sculpture. Did time permit I would like to go into detail, but you must follow out the suggestion. Rob the galleries of Europe of the pictures suggested by the Bible, and you leave them poor indeed. Let the names of Raphael, Michael Angelo, Hardel, Haydn, Beethoven, Mendelssohn, Tasso, Milton, and a score more, suggest to you how to them all, working along the different lines of their own inherent genius, the Bible furnished themes and inspiration.

Think of its poetry. True, it has no great epic poems; it has dramatic elements in several books, but perhaps no great drama. But of didactic poetry it has noble specimens; its pastoral poetry is unsurpassed; and its lyrics, inspired by God, lift the heart up to God. Its influence on legislation is great. Egypt and Phœnicia borrowed from its light; so, indirectly, did Greece; Rome borrowed from Greece, and the laws of Rome have influenced the codes of Europe and America. A distinguished French jurist, himself an atheist, in comparing the laws of Moses with those of other great lawgivers, says: "Lycurgus wrote, not for the people, but for an army; it was a barrack he erected, not a commonwealth; and sacrificing everything to the military spirit, he mutilated human nature to crush it into armor. Solon could not resist the effeminate and relaxing influence of Athens. In Moses alone do we find a morality distinct from policy, and for all times and peoples. The trumpet of Sinai still finds an echo in the conscience of mankind,—the decalogue still binds us all." Dr. Hamilton quotes Disraeli as saying in his "Tancred," "The life and prosperity of England are protected by the laws of Sinai. The hard-working people of England are secured a day of rest in every week by the laws of Sinai." Friends, it was a matchless code, and it was given with indescribable majesty.

"The terrors of that awful day, though past,  
Have on the tide of time some glory cast."

Could we trace the secret sources of the greatness of all the heathen nations, it would be seen that their only valuable lights, in all departments of human genius, were kindled on God's altars; and their loftiest strains of poetry were but echoes of Jewish song. Blessed Bible! It is the flower of all the world's books; it is the softest pillow for the aching head; it is the best balm for the broken heart; it brings Heaven down to earth; it lifts earth up to Heaven. Hear Disraeli again: "In times of sorrow we fly not to Byron, Wordsworth, or Shakespeare, but to David. The most popular poet in England is the sweet singer of Israel, and by no other race except his own have his odes been so often sung. It was the sword of the Lord and of Gideon that won for England her boasted liberties; and the Scotch achieved their religious freedom chanting upon their hillsides the same canticles which cheered the hearts of Judah amid their glens."

But let us remember that the Bible is not an amulet, not a charm. It must be read, studied, incorporated into our souls. It is the sword of the Spirit; we must have the keen eye and the supple wrist to use it well. Let us hide the truth in our hearts, that we sin not against God. Let us plant every spot of the soul with the good seed of the kingdom, and there will be no room for the plants of error to grow. Let us fill the heart with the wheat of God's word, and the world's chaff cannot enter. So also let us train our children. Never speak slightly or jokingly of the Bible! Do not talk too much about the original, and different manuscripts. Let the sweetest memories of childhood gather about the family altar and the old family Bible; and those memories will be balustrades to many a soul struggling with the world's fierce trials. Around your house and heart let this battlement stand. God has spoken; we have his very words. They are life and power; they came from God; they lead to God. Throw around the boys and girls the instructions of Him who spake as never man spake. If they scramble up and fall—as perhaps they will, for children have gone from family altar and Bible to perdition—their blood will be upon their own heads. God save us and our children! As we fold them to our hearts, do thou, O God, fold us and them to thy heart!

## The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 26, 1880.

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

### FIFTEEN YEARS AGO.

It was just fifteen years ago this morning, August 15, 1880, when enjoying our usual morning walk with Mrs. W., that, in the act of opening a green ear of corn with the right hand, a stroke of paralysis crippled the hand that now traces these lines, and touched the brain to that degree that we could speak only the word, pray. Friends bowed around us in earnest prayer, and immediately the arm was restored to its natural feeling, and the hand and fingers could be moved clumsily.

Each year, during the past fifteen, by the blessing of God, the hand that writes these words has become more natural. This wonderful restoration from paralysis, which came upon us in consequence of excessive labor and care in the cause of truth, has been the work of God in answer to the prayers of his people.

The past fifteen years of our life have been marked with labor, care, and periods of illness and despondency. But God has been gracious. When we have fallen under affliction, his hand has lifted us up. When we have erred in our efforts to advance the cause of truth, the Lord has corrected in love, and has reached down his arm to point the way, and to sustain. God is good. Christ is worthy of all praise. We are unworthy of the care, love, and mercy of the Lord during the past fifteen years, which enables us to say, to the praise of God, August 15, 1880, we are free from pain and feebleness, and have been able to do as much work during the last, as any year of our life.

And yet we feel a want of that spiritual life and power which the work and the times demand. We hunger and thirst for righteousness, and claim the promise, "Ye shall be filled." Here we consecrate all to the cause of God. Will he accept the poor remnant of life? and permit us to finish our course with joy? Eternity will be none too long to give expression of gratitude for the privilege of laboring on in the work we entered upon in youth. The next fifteen years will, doubtless, reach over into the immortal state. The present is a period of inexpressible interest to those who are keeping the commandments of God, waiting for his Son from Heaven. The great movement represented by the loud cry of the last message is in the near future. The burden resting on our mind at the present time is that preparation and consecration necessary to take part in the closing work, and to triumph in the final victory. J. W.

### A SENSIBLE SERMON.

THE South Bend Tribune gives the following brief abstract of a sermon by Rev. George T. Keller and calls it "sensible." "Of course the more the church conforms to the world the more sensible the world will doubtless consider it. There seems to be but little more to be done in this direction. This is what the Tribune says:—

"Rev. George T. Keller preached an excellent sermon at the First Presbyterian church yesterday morning, taking strong grounds in favor of a good-natured, smiling, joyous, and even hilarious Christianity; a more cheerful observance of the Sabbath; a brighter and more inviting appearance to the interior of the churches; more union of the pleasures of the world with the worship of God; a free license to the innocent mirth of youth; more music, more sociability, and a closer communion of religious with temporal affairs. Such sermons are calculated to do much good, and more of them would have a tendency to induce a larger attendance upon church worship and a greater interest would be awakened in religion.

Long-visaged, sad-eyed, blue-skinned, narrow-minded Christianity does not belong to this age."

We are no advocate of the kind of so-called Christianity mentioned in the last sentence of the foregoing extract. Christianity calls for no such characteristics. But to avoid them, we need not go to the other extreme. There is a higher cheerfulness than worldly nonsense, and a higher joy than worldly pleasures. And we are to remember that if we are the friends of the world, we are the enemies of God, and if we are lovers of pleasures more than lovers of God, as the majority of professors now seem to be, Christ does not own, and will not save, us as his followers.

### A SMALL WAY OUT.

IN REVIEW No. 2, present volume, we made the statement that A. N. Seymour would never be chargeable with the guilt of turning J. M. Stephenson and D. P. Hall away from the truth; that the design of these men in their visit east was to gain control of the REVIEW, and transform it into an Age-to-Come organ, but failing in this, they soon broke their connection with this people. In *The Restitution* of July 28, 1880, J. M. Stephenson, under the heading of "Charges Confuted," undertakes to disprove these statements. The reason he urges to show that there was no conspiracy or design to gain control of the REVIEW on their part is the fact that he and D. P. Hall were invited to attend the Conference in New York and Michigan by Eld. White. Very well, could they not, because of this invitation, have been cherishing the design to secure control of the REVIEW and make it an advocate of the Age-to-Come doctrine? Will they say that they had no such design, or rather will they offer any proof that they had no such design, and that they never expressed such a purpose to any of their brethren? If they do deny this, and can support such denial with any proof, showing that this was not the case, it will simply follow that we were misinformed in the matter.

But what goes to show that we were correct is the fact that J. M. S., according to his own testimony, did, soon after his return to Wisconsin, commence the publication of a paper called *The Bible Investigator*, advocating the same theories defended by the REVIEW, with the addition of the doctrine of the Age-to-Come. This is proof positive that there was a determination on his part to foist that doctrine into the views advocated by S. D. Adventists; and could the REVIEW have been by any means brought around to its advocacy, his paper would not, as in that case it need not, have been started.

But oh! there could not have been any such design on their part because, forsooth, Eld. White had invited them to come East! Is not this amazing proof?

As to the matter whether Seymour's question led him to renounce the Sabbath, J. M. S., in his article says that after publishing the questions of A. N. S., arrangements had been made for "a discussion between J. B. Bazzo and H. V. Reed" on this question, and that in the discussion he soon became "convinced" that Bro. Reed had the truth on the unity of the law. So it was Reed, and not Seymour, after all, who turned him from the Sabbath. Our statements, therefore, do not seem to be very badly "confuted."

His whole article is taken up with this inexpressibly weak defense of himself, and he has not a word of rebuke for the hypocrisy and falsehood of A. N. S., as exposed in our article in the REVIEW.

### A. D. 1844.

BY ELD. R. F. COTTRELL.

AROUND this date cluster many important events which are noted in prophecy; so much so, that it forms a new era in prophetic fulfillment. The believing student of prophecy and its fulfillment can see that a great change took place there, and that momentous predicted events hinge upon, and radiate from this date.

Here terminated the great prophetic period of 2300 years. Of this there can be no doubt in the mind of any one who has thoroughly investigated the subject. "To seal up the vision and prophecy,"—to make it certain beyond the possibility of mistake—the gauge of seventy weeks, or 490 years is given. This seventy weeks is cut off from the 2300 years, and consequently begins with, and gives date to, the whole. Examining this gauge or measuring rod, we find at its commencement the command to restore and rebuild Jerusalem. Passing along seven weeks, or forty-nine years, we find a spur in the gauge indicating the end of the work of rebuilding. At the end of "threescore and two weeks" more, that is, sixty-nine weeks, or 483 years from the first date, another spur points out the commencement of the personal ministry of "Messiah the Prince;" three years and a half further on, in the midst of the seventieth and last week, another points to the crucifixion; and still three and a half years onward, at the end of the confirmation of the gospel covenant especially with the Jewish people, and the turning to the Gentiles, we find the last spur of the gauge. Laying this gauge upon the period of 2300 years, supposing it to commence in the fall of the year 457 before Christ, we find each spur pointing to the exact time of the several events indicated. Forty-nine years from this date the restoring and rebuilding of Jerusalem is complete; 434 years more, or 483 from the first date, and we find the Messiah proclaiming to Israel, *The time is fulfilled*; repent and believe the gospel; three and a half years more, in the spring of A. D. 31, Messiah is "cut off in the midst of the week;" and three and a half more, and the special work for the Jews is done, bringing us to the fall of A. D. 34. Here is complete harmony throughout.

But suppose the 2300 years to commence at any other date besides 457 before Christ, and every spur or point in the measuring rod given by the angel will be out of place—they will not point the place of one of the events we have named—and hence we are shut up to the conclusion that the beginning date is B. C. 457, and hence the 2300 days ended in A. D. 1844.

Besides the chronological and historical proof that the period began in B. C. 457, we have several events confirmatory of the view that they did actually terminate in 1844.

1. As we drew near to that point of time, the predicted proclamation of Rev. 14:6, 7, was raised. "Fear God, and give glory to him, for the hour of his Judgment is come," was indeed proclaimed with a loud voice.

2. A general spirit of awakening and revival prevailed, and thousands sought the Lord, as the fruit of the advent proclamation.

3. But before reaching the fall of 1844, a general spirit of opposition to the Advent doctrine was manifest with the leading religionists of the time, so much so that earnest Christians were rejected from churches for no other reason than that they cherished and rejoiced in the hope that Jesus was soon coming, and lived and acted as though they believed it, and were anxious that themselves and others should be prepared to pass the searching test of the Judgment.

4. Here the cry was raised as predicted in Rev. 14:8, "Babylon is fallen, is fallen;" and when the point of time was reached, the Adventists stood out by themselves, disappointed, and exposed to the scoffs and jeers of those who had rejected them, and despised their hope.

5. Here a "dead calm ensues, and heaven no breezes gives." Those who loved the Lord were using the "oar of prayer," while their exulting foes were made to feel that they themselves had been forsaken by the Spirit of God, and that, instead of a spirit of revival, a "great spiritual dearth" was everywhere prevalent. During this calm, which lasted till about 1848 (a date remarkable for its startling events), the way was preparing for future action.

6. Here spiritualism was let loose upon a spiritless church, and the scripture had a striking fulfillment



which says, "They received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Truth had been rejected and despised, and Satan is permitted to come in with a flood of infidelity. Of the wonderful and unprecedented "progress" of this delusion I need not speak. This did not come without a cause. Satan was ready to work before; but he was not permitted till a certain point in apostasy had been reached.

7. Here, too, that spirit of revival came into those meetings called "Union"—a mere conglomeration of heterogeneous and discordant materials—which would not tolerate a prayer for the oppressed and down-trodden slave. Since that a military conversion on this subject has been experienced.

8. Here, too, the anger of the nations begins, which will not be appeased till it is crushed out in the "battle of the great day," when God will make "wars to cease unto the end of the earth," by breaking the bow, cutting the spear in sunder, and burning the chariots in the fire. Witness the revolutions in Europe, of 1848, and the unceasing preparations for war throughout the world ever since.

9. And last, but, though *apparently* small, not the least, in my estimation, the light of the last message of mercy, Rev. 14: 9-12, was seen arising like the dawn of the morning. Amid the noisy croakings of unclean spirits, and the premonitory throbs of political as well as physical earthquakes, it is doing its solemn and fearful work. Other movements look great compared with this, but this is great, because it is of God. His right hand will get the victory.

Truly 1844 is a remarkable date.

### THE MAGOG CAMP-MEETING.

BY ELD. GEO. I. BUTLER.

THIS meeting, held August 12-17, was a very profitable one for the cause of present truth in Canada. It was held in the same grove as last year. Some twenty tents were on the ground, and were occupied by about one hundred campers, more or less. Meeting commenced Thursday night. Bro. and Sister White reached the camp Friday night. Their presence was greatly desired and highly appreciated. Very few of those present had ever before heard their testimony. The devotional meetings were good.

On Sabbath Sister White called forward those who felt their need of a deeper work of grace, and many of those present responded. Excellent testimonies and confessions were given, and God's blessing was present.

On Sunday a crowd of many hundred attended the meeting. They came in from all the surrounding country in their buggies, and a train of several car-loads came from Waterloo and along the line of the railroad. It was said the train was so crowded that many were left who wished to come. The boat from Newport also brought quite a number. Bro. White spoke in the forenoon concerning the reasons of our faith; Sister White spoke in the afternoon on the subject of temperance. The crowd gave excellent attention to both speakers, and seemed interested in what they heard. There seemed to be more than the usual proportion of candid, thinking people, who came to learn concerning our views.

Monday was a very profitable day. Remarks from Bro. and Sister White were made, calculated to educate the people in certain directions where they needed help. Their testimonies were well received, and will, I think, do much good.

Bro. White organized a Conference for the Province of Quebec. Bro. A. C. Bourdeau was elected President; D. T. Bourdeau, Secretary; and Andrew Blake, Treasurer. The brethren generally were urged to rally around those they had elected to office, and to sustain the cause by their means. This they voted to do. A feeling of courage and hope seemed to prevail

among the friends of the cause, which, we trust, will be a source of strength to the young Conference. We feel certain that this camp-meeting was very profitable to the cause in this Province, and will tend to give shape and character to the work. May God bless and prosper it till it shall become a strong Conference. Waterville, Me., Aug. 20.

### OUR TIME.

BY ELD. R. F. COTTRELL.

TO-DAY is passing. We intend to do our work. We hope to hear the "well done." But are we doing? Past moments and hours cannot be recalled. To-morrow may not be ours. The present is all we have, and all that we can claim. Are we filling the present moments well? Are we doing duty now? If we are not employing the present moment, how can we hope to accomplish our work? Let us heed the call to labor. It will soon be too late. Every lost day is increasing the probability that all our time will be wasted, and we shall have to take up the sad lamentation,—Too late! too late! The harvest is past, and the summer is ended! Our time has been wasted, and we are lost!

If we would have any reasonable hope that it will not be so with us, upon what can it be founded but upon the fact that now we are doing our duty; drawing near to God; actively engaged in filling up the present time in the performance of duty?

A great work is to be done. Our sins must be overcome, and we must have a preparation from God to labor in his cause. We must have Christ within, that we may confess him to others. We must be living examples of what the grace of God in Christ can do for men. We must have the Spirit's power to accompany our testimony and bear it to the hearts of others. We must have the refreshing, and not always live in hope of it. The wrestling, agonizing ones will obtain it. It will not come unasked. It must come in a way to be prized. And it will come as soon as we are ready.

Let us then get ready. Let us seek God with the whole heart. Let us consider that the time we have, though exceeding short, is of immense value to us, since eternity depends upon our improvement of it. Let us be wise. Let us improve to-day.

### CAMP-MEETINGS IN NEBRASKA AND MISSOURI.

THE friends of the cause in Nebraska and Missouri have doubtless noticed the appointment recently published in the REVIEW for a camp-meeting in Nebraska Sept. 16-21, and one in Missouri Sept. 23-28. I expect to attend both these meetings, and have with me other efficient help. It is with much difficulty that I can deny urgent invitations to other camp-meetings to attend these. We want to secure a large attendance at both these meetings, as they will be very important for the prosperity of the cause in these States. I know less about the wants of Nebraska than those of Missouri; but I know that our camp-meetings are of great importance everywhere, and our people suffer a great loss when they neglect them.

In Missouri especially it is exceedingly important that we should have a general rally of our people. Plans must be formed at the next Conference for the future management of the cause. My time has been taken up by so many calls outside of the State that I have been able to spend but little time in that Conference. It will be important for the friends of the cause to come together to consider what can be done to secure labor for the future in the Conference. The prospect is that my time will be so much taken up that I can do very little to help the work there. Unless the friends of the cause show an interest to secure efficient help, present appearances promise but little improvement for the future.

We greatly desire a general rally to this meeting. We desire all to come up to the feast fully determined to seek the Lord with all the heart. We believe the

Lord is willing to work in Missouri if all the believers will take hold with interest.

At both of these meetings the business matters connected with the Conference, T. and M. Society, Sabbath-school, and Temperance Association, will be attended to. Let us have a general rally at both of these meetings. GEO. I. BUTLER.

### NORTHERN NEW YORK CAMP-MEETING.

As already noticed, it is decided to hold a camp-meeting for Northern New York on the fair ground at Canton, Sept. 1-6. Canton is as centrally located as any place that could be chosen for Northern New York; and all the circumstances have been very favorable to our holding a meeting here.

In the first place, the fair-ground is provided with such buildings as will afford ample accommodations for all who will attend; and, as we have the use of these buildings, we shall avoid the expense of renting tents. There are also plenty of good sheds for horses, which will be a great convenience, as most of our brethren will come by private conveyance. All these accommodations have been secured at a very reasonable rent, so that everything has favored our holding this meeting here with the least possible expense.

Under these circumstances, we shall certainly expect a very full attendance of the brethren in these localities; and we confidently hope that, as there will be no business to interfere with the religious interests of the meeting, it will be one of great profit in this respect to those who shall attend. Good help is expected from abroad.

As so few will come by railroad, we have not asked reduction of fare; but the Rome, Watertown, and Ogdensburg R. R. have granted us the usual reduction for those attending the Hornellsville meeting from any station where ten or more purchase tickets. We regard this as very favorable for those who will attend the Hornellsville meeting from this extreme northern portion of the State. B. L. WHITNEY.

### NORTH-WESTERN KANSAS CAMP-MEETING.

THE camp-meeting to be held at Bethany, Kan., Sept. 2-7, is designed to accommodate our people in the northern and western part of the State, as it is not reasonable to expect a general attendance from that section at our general State meetings, which are held near the eastern line of the State.

The time for this meeting is near at hand. It would be desirable to give a longer notice of such a meeting; but the destitute condition of the people in Western Kansas made it a question whether it was best to undertake to hold a meeting of this kind this fall. But I attended meeting here last Sabbath; the appointment having been quite well circulated, fully fifty brethren were in attendance from a distance, and they unanimously voted to hold the meeting here Sept. 2-7. It would be impossible to hold it as late as usual, on account of the destitute condition of the people.

We hope for a large attendance, as the notice has been sent out through the mails, and by those in attendance here last week. Let our people come, whether they can make as thorough preparation as they have been able to make in the past or not. Hay and straw will be provided for teams. We expect a large tent for the use of those who cannot provide tents of their own.

We can give no encouragement that we shall have help from the General Conference, though we earnestly wish that we might; but Brn. Cook and Lamont and perhaps others from our own Conference, will be here, and, with the blessing of God, the meeting can be made a success.

Let our brethren who have no way of providing food for their families for this winter be present if possible, that we may take into consideration the best way of providing means to relieve suffering.

SMITH SHARP.

Bethany (Portis P. O.), Kan., Aug. 17.

## MINISTERIAL WEAKNESSES.

BY ELD. WM. COVERT.

In many respects the work of the ministry is a desirable work, but there are peculiar difficulties and temptations attending it, a few of which I may be pardoned for noticing, as I am writing this for the benefit of both ministers and members.

By reading the first four chapters of 1st Cor., it will be seen that the members of that church were much divided on the subject of the ministry. Paul had labored among them; so had Apollos and Peter. When Paul came among them, some were pleased; others were dissatisfied, and preferred the labors of Apollos. If Apollos would come, he could have an influence over Mr. A., and Mr. B., and others, that Paul could never command. Paul's sermons were too long and critical. He was so particular about dress and conversation that he wounded the feelings of some of the best citizens of the place. If Apollos were only there his eloquence and fervency, together with his social qualities, would draw the crowd, and the meetings would be much more interesting. Paul's admirers hear all this, and they extol his logic and scholarship, and then report to Paul. Now he is in a quandary to know just how to proceed, that he may please God, help the brethren, and leave a good influence in favor of the truth. But he notices that several of the members are not attending his meetings, and on inquiry finds that they are quite busy now, but will come when Peter preaches. They extol the energy and experience of Peter, and if he would come and hold a meeting, the church would be revived.

They carried these things so far, that four years after the church had been established, Paul found four classes among them,—one for Paul, one for Apollos, one for Peter, and one for Christ. These divisions greatly injured the ability and spirituality of that church; and had these ministers been easily flattered, they would have been ruined by such personal preferences. Thousands have suffered themselves to be overcome by love of applause, and many are to-day "wounded in the house of their friends" in this manner.

Many praise the minister for giving borrowed ideas in an easy and interesting manner, and now the temptation to accept the compliment, instead of giving God the glory, must be resisted, or God's blessing cannot attend his labors. Another minister, not so easy in his address, is criticised because he fails to make his discourse as interesting as that of his more fortunate brother, and he gets discouraged, and finally jealous; his pride is wounded, and he sits down under the Juniper tree and concludes he had better give up the ministry, as his work is not appreciated. So God will not bless his labors because he is selfish, and does not give God the glory by earnestly seeking to be imbued with his Spirit, that his words may melt hard hearts, and mend broken ones.

Paul had both natural and acquired ability, yet his preaching was very modest; for he says, "I was with you in weakness, and in fear, and in much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God." 1 Cor. 2:3-5.

I am satisfied that criticism is better for the spirituality of the ministry than flattery. But so few are prepared to administer either one or the other, and there is so much quackery connected with the business, that I would recommend persons to obtain a diploma before engaging in the practice.

—The *Advance* draws the following valuable lesson from Dr. Tanner's long fast: "And then, think of the use which may be made of this example of the all-mastering will-power, asserting its absolute superiority to the strongest natural appetites. What thousands there are all about us, who are weakly succumbing to temptation, excusing themselves on the plea that they can't help it. An indolent, nerveless, flatulent will-force, quickly, needlessly, wickedly, fatally surrenders, and allows the force of evil to invade the soil, like a drove of swine in a garden. Whether or not he

meant it so, Tanner's feat is a rebuke to all this lazy and cowardly behavior of the Personal Will, which ought to keep the throne of its supremacy!"

## Our Tract Societies.

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

## EVIDENCES OF ADVANCEMENT.

BY ELD. S. N. HASKELL.

We have only to carefully consider existing facts in order to see the progress and advancement of this work. By this we do not mean that the multitudes will be converted and the masses turn to God. Far from that. From Rev. 7 and 14 we learn that the entire number that are to be redeemed from the earth at the second coming of our Lord will be but a hundred and forty and four thousand. This would be only about one in ten thousand, admitting the general estimate of the present number of inhabitants in the world to be 1,300,000,000.

What, then, shall we accept as evidences that the work is moving forward? What particular characteristics will mark its advancement? I answer, first, it will spread to all parts of the civilized world; and second, a oneness will exist among those who receive it. It would be folly in the extreme to suppose that the people of God or the honest-hearted were confined to any one sect or nation. But in every part of the world where the principles of the gospel of Jesus Christ are to any extent cherished at the present day, there we shall find those who have hearts to receive the truth which will prepare them for the great day of God.

It would be equally foolish to believe that God had revealed in his word a world-wide message warning men of the coming Judgment, which would not lead those who receive it to see eye to eye. Therefore, we expect, as we look over the world, to see individuals in every nation, among every kindred, tongue, and people, becoming inclined to the Sabbath reform, and we also expect to see a drawing together, not by any special pressure brought to bear upon the mind, but the same Spirit that will lead men and women to God in America, will do the same in England, in Scotland, in Ireland, and everywhere.

This is God's work, and not man's. Therefore God must lead in it. There are principles of righteousness which God makes tests of character, and when men are governed by these principles, they will voluntarily come together.

The disciples once found one that was casting out devils in the name of Christ, and they forbade him because he followed not them. Here was the same work being performed in which the Saviour and the disciples were engaged. And the Spirit of God had united them as far as the general work was concerned.

Selfishness leads to bigotry, narrow-mindedness, and exclusiveness. It leads to a spirit of "me and mine," and to a feeling that unless others follow us, they cannot be Christ's disciples. This narrowness of feeling must be entirely laid aside, and must give room for the Spirit of God to work.

Immediately preceding the second coming of Christ, the truth will break out all over the world. It will lead people to adopt the same principles and practices, and to make the same preparation of heart. Thus they will be united upon the principles of God's moral government. This will be voluntary.

Persons of influence and high standing will be affected with the sacred power of God's truth. We shall expect to hear of men and women among those standing in important social and political positions in life, embracing the truth; for the same testimony that declares that the truth is to go to many nations, and peoples, and tongues, also says to kings.

To-day we see this declaration which was uttered eighteen hundred years ago literally fulfilling. There is scarcely a civilized nation which has not to some extent heard the last message of mercy, and where there are not living witnesses who are advocating the same sentiments, actuated by the same motives.

We cannot know how rapidly the leaven of truth is working in the to us obscure corners of the earth, but the evidences which we do have of its progress should inspire us with courage and zeal. They should give us life and animation in the discharge of the duties, and in bearing the responsibilities, which the reception of so much light and truth involves.

## SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 10.

DURING the war between Burmah and England the little church of believers at Rangoon became scattered, and the missionaries who were there at its commencement barely escaped with their lives. After the war the Burman government had become more than ever imbibed against all foreigners, and it seemed that the whole work of the mission, with the exception of learning the language, was to be recommenced. Notwithstanding this, and Mr. Judson's sad bereavement in the death of his wife and child, also his own enfeebled health in consequence of his long imprisonment, he did not for a moment lose sight of his calling as a missionary, but proceeded as steadily and earnestly with the work as though none of these things had happened. Mrs. Judson's last dying message and entreaty to him was that he would never consent to enter the service of the British government, but confine himself exclusively to the duties of his religious mission, and to this course of action he ever adhered. Whenever, at any time, he entered the service of either government, it was either from necessity, or with the hope of securing religious toleration for Christian converts in the Burman empire.

From Amherst Mr. Judson removed to Maulmain, the head-quarters of the English government in that country; and on the territory which had just been ceded to the English by the Burmans.

While engaged in government matters, he had formed a pleasant acquaintance with persons of distinction residing here, but he now considered it his duty to withdraw himself from their society, that he might the more vigorously prosecute the work of the mission. He spent much of his time in solitude, engaged in the translation of the Bible, upon which he bestowed great labor and care, and in devotional exercises. Those around him could not understand this course of self-denial and devotion to the cause he had espoused. "Some," says his biographer, "regretted that so agreeable a man should become a mere devotee; others believed that sorrow for the loss of his wife had made him mad; while others, who understood him better, honored what they considered his self-immolation in a good cause; and, on the whole, he was regarded with a sort of reverential sympathy." No one enjoyed intelligent and cultivated society more keenly than he; and he surrendered it only in obedience to those principles by which he designed to govern his life.

The following rules adopted by himself, previous to this time, give further evidence of his devotion to the cause and work of God:—

- "1. Be diligent in secret prayer, every morning and evening.
- "2. Never spend a moment in mere idleness.
- "3. Restrain natural appetites within the bounds of temperance and purity.
- "4. Suppress every emotion of anger and ill-will.
- "5. Undertake nothing from motives of ambition, or love of fame.
- "6. Never do that which, at the moment, appears to be displeasing to God.
- "7. Seek opportunities of making some sacrifice for the good of others, especially if believers, providing the sacrifice is not inconsistent with some duty.
- "8. Endeavor to rejoice in every loss and suffering incurred for Christ's sake and the gospel's."

At Maulmain Mr. Judson was joined by some of the old converts from Rangoon, and as soon as a body of believers was established at this place he removed to another. This course he continued to pursue, and he thus became instrumental in sowing the seeds of gospel truth over quite an extensive part of the Burman empire.

At one time he pushed into the interior of the empire as far as Prome, the ancient capital. Here he labored with considerable prospect of success for a time, but after a few months was ordered away by the Burman government. The following touching lines were penned by him as he was taking leave of that ancient city:—

"Farewell to thee, Prome! Willingly would I have spent my last breath in thee and for thee. But thy sons ask me not to stay; and I must preach the gospel to other cities also, for therefore am I sent. Read the five hundred tracts that I have left with thee; pray to the God and Saviour that I have told thee of. And if hereafter thou shalt call me though in the lowest whisper, and it reach me in the very extremities of the empire, I will joyfully listen and come back to thee."

Many of the converts manifested the same Christian zeal which was so forcibly illustrated before them in the life of their teacher, and were valuable assistants in the work. In 1829 one, Ko Thah-a, was ordained to the Christian ministry. Many interesting cases of conversion are mentioned, one of an old lady over eighty years

age. As she presented herself for baptism the following conversation ensued:—

"How old are you, mother?"

"Eighty years."

"Can you, at such an age, renounce the religion that you have followed all your life long?"

"I see that it is false, and I renounce it all."

"Why do you wish to be baptized into the religion of Jesus Christ?"

"I have very, very many sins; and I love the Lord who saves from sin."

"Perhaps your son-in-law, on hearing that you have been baptized, will abuse you, and turn you out of doors."

"I have another, to whom I will flee."

"But he also is an opposer; suppose you should meet with the same treatment from him?"

"You will, I think, let me come and live near you."

To this no reply was made, for the missionaries wished to prove her sincerity. The course of this venerable woman, severing at her time of life all the ties which bound her to a large circle of relatives and friends, hazarding the loss of a comfortable, respectable situation, the loss of character, and of a shelter for her gray head, should put to shame many who, in this enlightened country, fail to obey the plain requirements of God's word under far less trying circumstances. Many of the converts received great persecution from their relatives, who sometimes even threatened their lives.

Wherever the missionaries went, they distributed tracts and portions of the Scriptures. These seem to have been read with great eagerness. Mr. Judson thus describes the course he pursued in distributing them:—

"It is my way to produce a few tracts or catechisms, and after reading and talking a little, and getting the company to feel kindly, I offer one to the most attentive auditor present; and on showing some reluctance to give to every person, and on making them promise to read attentively, and consider, and pray, they become extremely anxious for a tract, many hands are stretched out, and, 'Give me one, give me one,' resounds from all sides."

Mr. Judson mentions one instance where the captain of the vessel on which he was a passenger went on shore the evening following his visit to the place, and found that in nearly every house a person was sitting by a lamp reading aloud from the tracts which Mr. J. had distributed.

M. L. H.

### A WORK FOR EACH.

BY MRS. H. T. H. SANBORN.

THE Lord has called every one into his service for some purpose, and if we yield ourselves entirely to the influence and leadings of his Spirit, our eyes will be opened to see some share in this work for us. It certainly is not God's plan for a few to become prematurely worn and enfeebled, while the many go on in comparative ease. He has called no idlers into the vineyard; but the command is, "Go, work." Shall we not obey? Relief for the careworn would be the result of a faithful obedience to this commission given to every child of God.

May we not reasonably suppose that the supineness of their brethren and sisters has added much to the care and anxiety of the dear servants of God, many times depressing their spirits till they are partially crippled for his work? And thus we are hindering the progress of truth. Do we realize our responsibility? and are we ready to heartily confess our sins before God, at the same time resolving on improvement in the future? Let us bestir ourselves to an effort for united action, thus pushing the work according to God's designs. While he has called some to preach, others are better suited to labor in private circles. Some can open up missions in foreign lands; others can pay for publications for their use. Some can sacrifice the comforts and joys of home to carry this message into new fields; others are permitted to remain at home and pray. Some can mail papers and write stirring, instructive letters; others can pay for papers and postage. Some who feel that they cannot do V. M. work in its various branches, can mail their *Review*, *Signs*, *Instructor*, and *Good Health*, yes, and other publications, to those who cannot get these periodicals fast enough to supply the demand. Still others can write an encouraging letter to a friend who is working, and eternity alone will reveal how much has been done in this way by inspiring the weary with new courage.

Now, shall we each studiously eye the Guiding Hand, and hold ourselves in readiness to help wherever the way opens? Shall we seek to fill our appointed place in the Lord's great harvest-field, and at last find that we have gleaned a few sheaves for his garner? Should all the branches of the one great work be thus taken hold of by earnest workers, we safely conclude that much

care and anxiety with reference to the general cause would be removed from those who are failing under burdens which others ought to bear.

North Scituate, R. I.

### VERMONT T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	57	19	...	19	79	14	...	4096	824	9	\$52 66
2	40	...	...	...	...	...	...	4055	88	...	43 15
3	...	...	...	...	...	...	...	5060	345	...	28 00
4	44	24	...	46	39	...	14	4842	432	27	44 56
5	21	11	...	3	39	...	17	3503	290	35	67
6	182	62	...	82	166	14	31	21556	1979	71	\$169 04

NOTE.—Cash received on donations and for membership, \$67.67; sales, \$12.56; periodicals, \$88.81.

T. H. PURDON, Sec.

### KANSAS T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	76	38	...	141	56	13	2	8361	692	29	\$33 87
2	32	9	...	5	...	...	...	1880	82	32	3 25
3	14	9	...	...	...	...	...	4900	60	14	8 15
4	11	1	...	...	...	...	...	5700	143	50	25 07
5	...	...	...	...	...	...	...	2805	97	14	4 13
6	24	10	...	4	...	...	...	1800	50	29	10 87
7	...	...	...	...	...	...	...	460	17	...	...
8	32	15	...	12	24	...	12	4084	139	12	7 75
9	19	11	...	32	...	...	10	1760	93	50	4 00
10	35	22	...	7	17	23	5	9514	428	1	44 28
11	...	...	...	...	...	...	...	...	...	...	9 00
12	29	25	6	6	29	38	35	9778	394	41	6 46
	272	141	12	211	137	114	86	49942	2195	272	\$146 83

NOTE.—Cash received on donations and for membership, \$46.69; sales, \$11.71; periodicals, \$88.43.

MRS. ADA A. DAWSON, Sec.

### T. AND M. QUARTERLY MEETING AT ALMA, MICHIGAN.

THE quarterly meeting for Section 3, Michigan T. and M. Society, was held in connection with the camp-meeting at Alma, at 9:30 A. M., August 9, 1880.

Eld. Burrill, President of this section, presided at the meeting. Eld. U. Smith offered the opening prayer. After the minutes of the previous meeting had been read and approved, the report of labor for the section was read, the summary of which is as follows:—

No. of members,	310
Reports returned,	140
Members added,	2
Missionary visits,	450
Letters written,	186
Signs taken in clubs,	150
New subscribers obtained,	206
Pages tracts and pamphlets distributed,	144 349
Periodicals distributed,	2,722
Annals sold and given away,	442

#### CASH RECEIVED.

For donations and membership,	\$169 86
Sales,	121.20
Periodicals,	175 08

Total, \$466.14

Eld. Smith called attention to the fact that most of these items show an encouraging advance in the work over the previous quarter.

Elds. Burrill, Corliss, Wilbur, Kellogg, and others gave testimony of personal observation and experience in which much good has been effected by circulating reading matter. Instances were related where our publications having been sent to those not inclined to give them a favorable reception, others had picked up the rejected tracts and had been converted through reading the same. It was recommended that the *College Record* be mailed with the *Signs* used for missionary purposes.

The ground was canvassed for our periodicals, mostly by little children, and eighty subscribers were obtained for the *College Record*, twenty-eight for the *Instructor*, four for the *Review*, and fifty for the trial trip of the *Signs*. It was quite interesting to see the enthusiasm manifested in the work by these children, and could it be infused into the hearts of the older members, success would certainly attend Section 3. God grant that it may.

A. O. BURRILL, Pres.

JENNIE THAYER, Sec.

### WORKING FOR GOD.

WORKING for God is often painful as well as humbling. It entails suffering, and we are fitted for it by suffering. Why is this? Because the suffering brings us into closer fellowship with our Lord, who was the man of sorrows; because it brings us into sympathy with our brethren suffering all around us; because it weakens us; because it humbles us. Do you know what is God's chief difficulty with us? It is not the filling us; it is the emptying us. It is not the edifying us; it is the pulling us down. And therefore it is that God's chief instrument of edification is the pick-ax. He must break us down, down, down; and whatever he gives us to do for his service, he will first of all show us that we are not able to do it. In our armies, when a man is wounded, they take him at once out of the ranks and put him in the rear, to take care of him. He is not fit for the fighting till his wounds are healed. Not so in the Lord's army. There the faint are in the heat of the battle, and the wounded lead the vanguard. Look at the history of the church, and you will see that most, if not all, of those whom God has employed in a signal manner for his glory have been, in one way or another, among the most afflicted of men, either in heart or in body, sometimes in both. Therefore, do not be afraid of suffering. Do not think that suffering interferes with service. On the contrary, it helps it on. When, therefore, we offer up our prayer to God, and ask him to take us and make us, don't let us forget to put up another petition between these two, and ask him also to break us! That is a short and comprehensive prayer: "Take me! break me! make me!" God, answering that prayer, can do something with us.

The work of God is mostly hidden work, fully known to him, known partly to those who are the immediate objects of it, scarcely known to ourselves. I am afraid, nowadays, there is a great deal too much speaking about the work done or doing. We have hardly begun some service, but we must blow the trumpet, and let everybody hear of it. I have sometimes thought how well the apostles got on without newspapers—and the work was done all the same! Some one will say that the times are altered. Surely they are, and it would be rather absurd to pretend that we should not make use of the press. We want information concerning the Lord's work; it instructs, edifies, and stimulates us, but we must not court publicity. We must not think it is of importance that everything done and said should be noised abroad, or that the absence of publicity, of sympathy even, can interfere with the vitality and success of a work truly done for God. Among the astonishments of the last day will be that of seeing, coming out from all sorts of nooks and corners, people whose names were unknown, and to whom God will say, "Friend, come up higher."

Finally, if we are thus doing God's work fervently, humbly, patiently, though obscurely, looking to him alone, we, like our Master, will finish the work that he has given us to do.—*Theodore Monod, at the Mildmay (London) Conference; reported in the London Christian.*

—Irritability is a state of mind into which almost everybody falls, or is tempted to fall, at one time or another; and it threatens the best and brightest people more often than those who are dull and apathetic. But no one has a right to think that "nervous irritability," or even genuine prostration from overwork or worry, affords a good excuse for petulance or ill-temper. Anybody can be gentle and winning when nothing tempts him to be otherwise; when mind, and body, and all outward circumstances, are bright and sunny. But the time when everything seems to go wrong, when the brain is weary and the patience overtaxed, is the very time when we ought to keep our temper, and our words and deeds, under strictest control. If the surly word springs to the lips, and the unkind act makes all around us unhappy, we have no business to claim exemption from the charge of being both ill-natured and wicked, merely because we have been strongly tempted so to be. The time to measure our strength of character and gentleness of disposition—or at any rate our ability to "rule our spirits"—is when weariness within and annoyances without beset us most strongly.—*S. S. Times.*

—Past deliverances do not secure us from future trials; but they should strengthen our confidence and reliance on God.



## HE WALKETH WITH THEE.

Though weary thy journey and heavy the load  
That thou hast to bear upon life's toilsome road,  
Still faint not in spirit; for dost thou not see  
That Jesus, thy Saviour, is walking with thee?

He is with thee ever, and ever will stay,  
Till thou in thy blindness dost turn thee away  
From One who in mercy once bore for thee  
A cross far more heavy than thine can e'er be.

He bore it for thee, and would bear for thee now  
The cares that are pressing thy heart and thy brow;  
Could'st thou in thy need but be able to see  
The Friend who is near and is walking with thee.

Still near, though dark clouds overshadow thy way,  
And faltering footsteps have led thee astray;  
Still near thee to hear thy soul's anguish and moan,  
When thou, in despair, dost think thee alone.

Still near thee to grant thee thy prayer for more light,  
Still near thee to guide in thy journey aright,  
And walk with thee e'er till the hour to lay down  
The wearisome cross and to take up the crown.

—B. A. Marriott.

## 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.

## THE CAUSE IN ENGLAND.

We have now held twenty-six meetings in the tent at Romsey. Have quite thoroughly canvassed the immortality question, and now advance to the subject of the law and Sabbath. The interest has been quite good thus far. We hope it may increase.

While holding these tent-meetings we have also held eighteen meetings at Ravenswood, Southampton. We are glad to report some additions to our numbers, and an increase of the interest there.

Fast-day, July 24, was observed by our people. Before we received the notice of the fast, we had appointed a baptism for that day. We met at 10:30 A. M., and after spending nearly an hour in prayer for the special objects mentioned in the call for the fast, and especially praying for Bro. Andrews, we retired to our baptismal font, where three were baptized. This makes twenty-one we have baptized at Southampton.

We requested all our people to spend the closing moments of the Sabbath in special prayer for Bro. Andrews, while we at our house should anoint him with oil and follow the rule in James. This we did, and felt the Spirit of God present witnessing the acceptance of the petitions offered in his behalf. Now, after ten days, we can report that Bro. Andrews has gained in strength "from that very hour;" so much so that he has been able to speak with less difficulty and to accomplish much writing, such as it was very difficult for him to do before. We praise God for these tokens of his mercy and favor to his servant.

J. N. LOUGHBOROUGH.

## NEBRASKA.

Scribner, Aug. 17.—We have closed our meetings at this place, after speaking fourteen times. An interest was awakened in the country a few miles from town, where we think meetings may be held in the future with good results. Cash receipts on book sales, periodicals, etc., amount to \$24.40.

We now go to Fremont. Our address, for the present, will be Fremont, Dodge Co., Neb.

A. J. CUDNEY,  
N. CLAUSEN.

## KANSAS.

Labor among the Churches.—Since camp-meeting I have held meetings at Indianapolis, Mt. Vernon, Centerville, Rock Creek, Richland, and Osawkee, with some encouraging results. I think considerable advancement was made at Centerville. An elder was elected and ordained. Two were disfellowshipped. At Rock Creek one was placed under censure. At Richland two were disfellowshipped, and one admitted into the church. At Osawkee two were disfellowshipped, two baptized, and four received into the church.

SMITH SHARP.

Bethany, Aug. 18.

## TEXAS.

Austin, Aug. 10.—I have been laboring in the Swedish settlement here about six weeks, and have held a few meetings in the tent. But prejudice is so strong here that tent labor is impossible this year. I have therefore concluded to send reading matter here during the fall and winter, and I ask my brethren and sisters to help me send the Swedish paper to from six hundred to one thousand persons. Many have sent in orders for names and addresses, and I hope and pray that a great many more will do so. I shall also have the names of a few hundred Danes, some Germans,

and a great many Americans. I can use to advantage clean back numbers of the Swedish paper, if they are sent to John Wilson, Clifton, Bosque Co., Texas.

Brethren and sisters, I ask an interest in your prayers, and your help in this work.

Until Sept. 1, my address will be Austin, Texas, Box 266; after that, it will be Clifton, Bosque Co.

A. W. JENSON.

## PENNSYLVANIA.

Tent No. 1, Somer's Lane, Tioga Co., Aug. 19.—

We closed our tent labor at Lawrenceville, in this county, the 8th inst. Several embraced the truth there, and we have strong hope of others. We hold meetings there every Sabbath. Have now held nine meetings here; the tent has been full each time, and excellent attention has been paid. Our temporal wants are well supplied. And from the apparent interest to hear, it does seem that if we only maintain such a connection with Heaven as to have the blessing of the Lord on our efforts, some precious souls will be reached. And for this we earnestly pray.

Are about to introduce the law and Sabbath questions. Pray for us.

J. W. RAYMOND,  
F. PEABODY.

## OHIO.

Leipsic.—I came here Friday, Aug. 13, to assist Eld. O. F. Guilford a week in his tent-meetings. Himself and wife, with Bro. Henry Burkholder for tent-master, have run the tent alone this season. This is too hard for one preacher, but it was the best that could be done.

There is a large attendance, and apparently a good interest. But five have yet commenced to obey what they admit to be the truth, though we still hope for quite a number. Yesterday Bro. G. baptized two. We have a Sabbath-school and Bible-class. The Sabbath-keepers here do all they can for the meetings, which are attended by many of the brethren and sisters around.

D. M. CANRIGHT.

Spencer, Aug. 17.—Have held meetings of late in Camden, Wellington, and Litchfield. One good soul united by baptism with the Camden church. In Wellington two or three expressed a purpose to obey the truth. The Sabbath-school here is interesting and prosperous.

Found Bro. Underwood and Bartlett just closing a successful eight-weeks' tent-meeting in Litchfield. Their work has been reported. I spoke nine times. There is an interesting company of Sabbath-keepers here.

Bro. Underwood and myself are now in Spencer, and are well situated. Have held four meetings, with a growing interest. There are no Sabbath-keepers in this section. We trust the Lord for success.

Our address is Spencer, Medina Co., Ohio.

H. A. ST. JOHN.

Bluffton, Aug. 16.—We closed our meetings in this place yesterday. Twelve, all heads of families, have decided to obey the truth. Bro. H. Clymer, who has had several years experience in the truth, was elected leader, and superintendent of the Sabbath-school. Every one especially interested in the truth has subscribed for the REVIEW, and ten copies of the Instructor were taken for the Sabbath-school. About \$70.00 worth of books and periodicals were sold. We have hopes that others will take hold of the truth. One of us will meet with them next Sabbath.

To-day we remove our tent to Ada. Our courage in the Lord is good.

G. G. RUPERT,  
E. H. GATES.

## COLORADO.

Denver, Aug. 18.—Our meetings have now been in progress one week. From the very commencement, great perplexities and seemingly insurmountable difficulties met us on every hand; but never before in my experience have I seen the providence of God so manifest in turning all these into more favorable circumstances for his cause than we would even have dared to ask. In consequence of a great show and a fireman's tournament last week, and the arrival of Gen. Grant this week, the city has been almost wild with excitement up to yesterday. Our congregations were very small at first, but have gradually increased from evening to evening. If this continues in the same ratio for another week, the tent will hardly be sufficient to hold the people. Our tent is seated with cushioned pews, loaned from the First Congregational Church of this city, at a cost of less than \$3.00.

I have never seen people give better attention to the truth. We are of good courage, and in health. Expect to see some good results of this meeting. We are confident that God is working for us, and that we may have his help till the end. We still humble ourselves before him.

E. R. JONES.

## INDIANA.

Tent No. 2, Greensboro, Aug. 17.—Fifty attended our last Sabbath meeting. A few have decided to obey the truth, and on the part of others the interest is deepening. We still have large and attentive audiences; but

spiritualism and infidelity have a very darkening influence over the minds of many of our hearers. While they like to hear the preaching, and will do all that is necessary for our comfort, we fear that many will only act the part of Noah's carpenters toward the truth; they will help build the ark, but remain on the outside.

Book sales amount to \$9.00. We expect to remain here three weeks longer. Friends, please mention us in your prayers.

WM. COVERT,  
J. M. REES.

## MICHIGAN.

Fenton.—The interest in this place remains about the same as when we last reported. Six more have signed the covenant, and these, with others, will go forward in baptism next Sunday afternoon. We do not feel free to leave this place while the interest is so great.

By the action of the village council the red-ribbon society was not allowed the use of the Town Hall; and as they had no other place to hold their weekly meetings, we tendered them the use of the tent as long as we remain in the place. The offer was accepted, and we believe there exists a better feeling toward us now than before. We crave the help of God, and the prayers and sympathy of the brethren and sisters.

E. P. DANIELS.

Tent No. 2.—This tent is now pitched in Caro, the county-seat of Tuscola county. Our first meeting was held the 13th inst., and we have now held six meetings, with a steady increase of numbers and interest. The average attendance is about two hundred, and an earnest investigation has commenced. The prospect is good, and we thank God and take courage.

We have just heard from their first Sabbath meeting at Cass City (fifteen miles from Caro). It was held at the house of Eld. Demming, who was among the first to decide in favor of the truth at our recent tent-meeting there. He entered into the spirit and labor of the meeting like a veteran, and they report an excellent time. Bro. Demming had become dissatisfied with the corruptions in faith and practice of the denomination of which he was a member, and after a very thorough sounding of our views, he resolved to buckle on the armor anew, and stand with the remnant in defense of present truth. We trust the Lord will greatly bless Bro. D., and make him successful in winning many souls to the truth as it is in Christ.

WM. OSTRANDER.

## WEST VIRGINIA.

Shambling's Mills.—I have been holding meetings here about ten days, and have never seen a better interest, nor one so general and so promising for much good. I have had many invitations to preach in other places. Several ministers are much interested, and are reading, for whom I have great hope. One is already keeping the Sabbath, and he tells me that another has almost decided to do so. I earnestly desire the prayers of the brethren and sisters, that these ministers may be led to accept this last message of mercy, and may help to win others to the path of peace and safety. I believe they are good, honest men. They are reading with interest.

This interest was awakened by Signs sent here by Mrs. Sanborn, from North Scituate, R. I. I hope all who are helping her in this good work will watch its development, and that they, and many others, may be stimulated to greater earnestness.

I have just received a letter from Reedsville, Ohio, saying that since I was there, two more have commenced to keep the Sabbath, and many more are interested. The gracious invitation is still extended, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." So many more will yet come.

Will you remember me in your prayers?

I. SANBORN.

## MISSISSIPPI AND ALABAMA.

I ARRIVED at Otto, Jasper Co., Miss., Aug. 10, but have held no public meetings as yet. The Baptists had been holding meetings for three weeks, and I thought it best to let the people rest a few days. The little company of Sabbath-keepers here are firm in the faith, and a great many in this vicinity are anxious to hear the truth.

The prospect in Alabama is more encouraging than I have ever before seen it. There seems to be a general coming up to the work. In Bladen Springs, four have commenced to keep the Sabbath, and they wish me to return and deliver a course of lectures there as soon as possible.

I would here express my thanks to those who have been sending me reading matter from there. If others can send me reading matter, especially tracts, it will be gladly received, as there is a great demand for it.

About three weeks ago I was holding meetings in Washington Co., Ala., with a good interest; but I allowed home affairs to draw me away, and the very night I closed the meeting our baby was taken sick. Two of the best medical men in the vicinity were called in; but their medicine had no effect, and several times we thought the child was dying. During its sickness I had had no freedom in presenting its case before the Lord, feeling that I had brought this affliction on myself by my unfaithfulness to duty; but on the evening of the twelfth

day I was impressed that God was able and willing to restore. Quite a number came in, some of whom were members of the Baptist Church, and we engaged in prayer for the child, and it was apparently relieved of all pain and disease, and has since been rapidly improving. We then promised the Lord that we would no longer hesitate to take the field, nor ever again leave his cause to suffer. We feel that God is greatly to be praised for his loving-kindness toward us. Some who witnessed this manifestation of divine power said they never expected to see the dead raised to life, but in this case they had seen the next thing to it. I think this has had a good effect in Bladen Springs.

I would be glad to hear from those throughout the North with whom I was once acquainted. Address me at Bladen Springs, Ala. J. M. ELLITT.

#### IOWA.

*Webster City.*—We closed our meetings at this place Sunday, Aug. 15. We gave, in all, sixty-one discourses. The interest was quite good most of the time, though we were somewhat unfortunate in the time of our meeting, there being a great railroad excitement which has been more or less intense throughout our stay here. Fourteen commenced to keep the Sabbath as the result of these meetings; these, with some who observed it before, will make between twenty and thirty who will meet for worship. We organized a Sabbath-school of about forty members, and sold over \$40 worth of our publications. Nearly every family takes the REVIEW, and they take a club of twenty-four *Instructors*.

Our tent is now pitched in Forest City, Winnebago Co., and we commence meetings this evening. We ask the prayers of our brethren for the success of this meeting. E. W. FARNSWORTH.  
H. D. HOLLENBECK.

#### LETTER FROM ELD. STEWARD.

DEAR BRETHREN: Under present circumstances I feel constrained to make the following statements, that you may know how and where I stand in relation to the cause of present truth. As to the message of warning now being given by Seventh-day Adventists, I sincerely believe it to be of God, and now due to the world. I am in harmony with the views of the body of this people, as far as I understand them, and in union with my brethren in their work. I deeply regret that I have not been more of a help to the cause, and that I have ever been a source of trial to my brethren. I hope God will forgive me, and I ask my brethren to forgive me.

I have made a great mistake in criticising the course of others, while I have neglected to guard my own course from wrongs. I am resolved, in the future, to go forward in the work with courage and hope, and as I see my errors, to confess and put them away, and trust in the Lord for help to do my duty. With the counsel of my brethren, I will try, as far as I can, to labor for the interest of the cause. May God strengthen and sustain his worn servants, and carry on his work to a speedy and glorious triumph. And when the saints shall stand on Mount Zion I hope to be there, and join in that triumphant song. May the Lord help us all. Brethren, pray for me. T. M. STEWARD.

#### THE TEMPERANCE CAUSE IN NEW YORK.

THE cause of temperance has made some progress in the State of New York during the past year, but like all other branches of the great work, it might have made more. But the future is before us, let us not stumble over the past. The hurrying season of the year is over, the evenings are growing longer, people have more leisure to read, and now is the time for the members of the society to work.

We have a supply of H. and T. literature on hand awaiting the orders of the clubs. We hope they will order at once, from the State Secretary, and use it judiciously. Do not hand it out carelessly to every man, woman, and child at a promiscuous gathering, but know to whom you give or lend it. Always loan if possible. People will read a tract or periodical much sooner if loaned to them. They expect you will ask for it again. Inquire after all tracts you loan or give away if possible. Replace them by others, and thus educate the people. Argue as little as possible, and if you can answer an objection by reading matter, by all means do so. Convince by calm, quiet, candid, earnest reasoning, not by noise and bluster. Many are driven away from truth, when had a different spirit been manifested they might have been saved. Then in the coming long winter evenings let us scat-

ter the seeds of life and health in the homes of those who are sitting in darkness on the subjects of health and temperance.

Our clubs should hold meetings as often as once a month at least. If there are any clubs that think they cannot make such meetings interesting by appropriate exercises, the *Temperance Budget* will meet their wants completely. And all who wish originality are free to follow that plan.

It seems to me the *Budget* is just what we need, but the General Association must not meet the expense. Each club should be willing to contribute liberally to its support. Our expenses, compared with those of other temperance societies, are light indeed. We ought to be more than willing to give a small portion of what health reform and temperance save us, for the support of so good a cause.

In conclusion I would say, I hope to see the clubs in Northern New York well represented at our camp-meeting at Canton. We especially desire to meet all officers there. We cannot afford to lose the instruction we may receive there.

What says the present hour? Act!  
Walk, upward glancing;  
So shall thy footsteps in glory be traced,  
Slow, but advancing.

Scorn not the smallness of daily endeavor,  
Let the great meaning ennoble it ever;  
Droop not o'er efforts expended in vain,  
Work as believing that labor will gain."

MILTON C. WILCOX, Pres. N. Y. H. and T. S.

#### SPECIAL MENTION.

##### A WONDERFUL CHARITY.

THE old proverb, "He steals a goose, and gives the giblets in alms," is of wide application. Those who steal a goose can well afford to give away the gizzard. We have heard of charity balls, where hundreds were spent in gayety, and a mere pittance remained for the poor; and of secret charitable societies, which probably used ten dollars to buy aprons and "horse-collars," and in festivity and parade, where they paid a dollar for the benefit of the poor and needy for whom they professed to care. And now here is another of the same ilk.

The *National Sunday-school Teacher* says: "In Berlin there is a society called 'Verein der Sammler von Cigarren-Abschnitten,' or, to put it in understandable English, 'The Society of Collectors of Cigar-cuttings.' It is a benevolent society! It has been in existence for about ten years, and, it is said, has done much good. How? In a very simple manner. The cigar ends are collected and sold for the purpose of being converted into snuff, and the proceeds of such sales are devoted to charitable objects. Its special mission seems to be to take care of orphan children. In 1876, about thirty children were clothed by this society, each child being provided with a shirt, a pair of boots, a pair of good woolen stockings, and (for snuff purposes) a pocket-handkerchief. Altogether more than two hundred poor orphans have been clothed by this society. It now proposes to erect an institution in Baden, at Lahr, where these unfortunates may be cared for. The scheme is not to be sneezed at; for its directors go into an elaborate calculation to show the possible revenue for such a society. They estimate that there are 10,000,000 smokers in Germany, 5,000,000 of whom would be willing, for such a purpose, to save their cigar ends, the total revenue from which would be \$162,000! This amount would provide for 13,000 orphan children, and, they persuasively add, if each of those 5,000,000 smokers would only each contribute the value of one cigar yearly that would care for 10,000 children more. The directors already have a system of collection which extends all over the empire. One or two persons are assigned to each town, the ladies receiving the compliment of being the most energetic and enthusiastic collectors of these cigar extremities. Enough said. We are convinced. But we are equally of the opinion that if each of those 10,000,000 smokers would only abandon the habit altogether, there would not be quite so many orphans needing help, and they themselves would be better off for it. If the cigar ends can do so much good, what an amount of help for hapless childhood is annually dissipated in the smoke that curls from the body of the cigars."—*The Christian*.

#### CORRUPT MAXIMS, PRINCIPLES, AND METHODS OF OUR COMMERCIAL MORALITY.

I do not mean by this to refer to that withholding of information from the buyer which the law of self-preservation makes necessary on the part of the seller, nor do I forget that there are certain words which are used by business men in a technical sense, especially the words "cost," and "profit," and "percentage." They have a perfect right to employ these terms among themselves, and in talking with their customers where the meaning in every case is clear to the person addressed. But when business maxims and principles, under cover of any of these terms, or without them, sanction intentional deceit, there is most clearly an infringement of neighborly obligation. And I arraign the business practices of to-day as rotten to the core, because of this very intentional deceit for the sake of profit.

I can best set forth what I have in mind by some facts which I believe to be fairly representative of the general state of things among business men. There are exceptions, doubtless, but they only serve to prove the rule.

A. is a large dealer in precious stones in an Eastern city. On a certain day he receives an order from a Western customer for a certain gem which he is to sell for \$185. He is to pay for it \$150, but he asks that a bill may be sent him which he may show to the party to whom he is to make the sale, on which the price fixed shall be \$175. He does this so that his expected customer may be led to believe that he receives a profit of but \$10 on the sale, whereas he realizes a profit of \$35, and the Eastern house conspires with him in the trick.

B. is a good friend of mine and an elder in the Presbyterian church, who, a few years since, was employed in one of the two great cities of the Empire State by a representative firm in the furniture trade. His position was that of salesman and his salary very liberal. His custom was to make sales of suits for samples. But very soon he was made aware of frequent complaints by the customers that the articles purchased were not equal to the samples shown them. B. examined into the matter and ascertained that it was the habit of the principal men in the firm to give instructions to the subordinates in making up the orders and shipping them to put in here a slightly inferior sofa and there chairs of a cheaper grade, and here an imitation of marble instead of a counterpart of the genuine marble from which the selection had been made. By this means an increase of profit resulted to the firm of from ten to fifty dollars on each sale. B. could not endure the fraud, and left the place.

C. is a young man who came from New England to New York a few years since and went into the dry-goods trade. His religious education had been of the Unitarian type. He learned the business rapidly and rose in position very soon to rank with the foremost salesmen. Meantime he became greatly interested in the word of God as preached by a devoted pastor of one of the evangelical churches in the city. His mind was illumined and his conscience greatly quickened. The daily practices of his business life troubled him. Anticipating marriage to a lovely Christian lady, this anxiety was intensified. I saw him in his distress, and he opened his heart to me. What burdened him was the fact that he had been accustomed, as instructed by his employers, to falsify habitually to his customers. Whatever cost price would enable him to make a sale he was told to name.

This sliding scale of alleged cost prices was a torture to his moral instincts. I told him my view of the case, that nothing but falsehood would properly characterize such statements. He agreed with me, but added, "Everybody does it, and if I am to do business I must do it." And so far as I know, he steeled his conscience against these unrighteous acts; for he is still in the same employ as formerly.

D. is a man who occupies the position of agent for certain vineyards. He has subordinates who receive the wine in barrels and prepare it for sale in bottles. In his representations to his customers he says: "So far as I know, not a drop of alcohol has been put into this. So far as I know, it is the pure juice of the grape fermented." But what does he mean by "know"? He is morally certain that alcohol has been put into the liquors, but he has not actually seen it done. He is careful not to go where it is done. And so his customers are deceived by this crafty device in the use of a word and his own profits are increased, he seeks to quiet his own conscience by the claim that he has not been guilty of a formal falsehood.

Now these are but samples of scores upon scores of

facts which might be adduced to show how, under the fair guise of honorable and even generous dealing, our business men very generally are guilty of substantial theft and falsehood in obedience to the prompting of covetousness.

But I can hear some one ask, Is not this an over-drawn picture? Do you not forget that there are still many honest men of business? My reply is simply this, that I am not dealing with exceptional cases, but with the accepted code of commercial morality. Men do the things I have described without losing their standing in business circles, in society, or what is worst of all, in the church, and there is no doubt that these things are to-day doing more to fill up the ranks of infidelity than all the frank, outspoken skepticism that has ever been written in books or uttered upon the platform. I am not a pessimist, but I have eyes and ears to know facts, and I fully believe there is a crying need that many prophets of repentance go through our stock and produce exchanges and into our counting and sales rooms, and declare to men who are violating the law of God and dealing deceitfully with their fellow-men the fact that "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." There is not one of these evil practices to which I have referred and which have become "regular," as the term is, that could stand for a moment before the test of the Golden Rule, or that any man can do in good conscience who has given God the throne of his affections and the guidance of his conduct.—*Rev. J. Milton Greene, in Christian Weekly.*

## Our Basket.

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

- Afflictions are God's polishing brushes.
- To him that lives well every form of life is good.
- Have not the cloak to make when it begins to rain.
- It is hard for an empty bag to stand upright.—*Franklin.*
- The soul that truly fears and loves God will always have light, and strength, and peace from on high.—*J. Mason.*
- He is below himself who is not above an injury. Plato said that when an injurious speech was offered to him, he placed himself so high that it could not reach him.
- The influence of female society upon the manners and conduct of young men cannot be overestimated. A virtuous and intelligent sister is of incalculable value to a youth surrounded by temptations.
- The passionate cry to be made happy is very often an ill-disguised selfishness. And often, when men think they have their answer and blessing, there is delusion and damage. It is so easy to mistake getting happy for substantial religious progress. Alas! it is as often followed by spiritual exhaustion as invigoration.
- Love, it has been said, descends more abundantly than it ascends. The love of parents for children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested to us?—*Augustus Hare.*

—There may be glory in the might  
That treadeth nations down—  
Wreaths for the crimson warrior,  
Pride for the kingly crown;  
More glorious is the victory won  
O'er self-indulgent lust,  
The triumph of a brave resolve  
That treads a vice in dust.

—*Whittier.*

"THE GENTLEMAN."—It may be set down as a rule that one can never afford not to be a gentleman. It is best to learn this rule early and practice it late. It is not well to say mean things of another, because in most cases you will have to take it all back in bitterness of heart when he does you an unexpected favor. It is not wise to treat any one brusquely, because you cannot always judge a bird by the feathers he has on. It is not well to look down on anybody, because the time may come when he will look down upon you. There is a certain self-hood in every one which should be respected. We have no right to infringe upon it. It is not morality, it is not mere conventional rule, it is not simply a social regulation; it is something in the nature of things that you should always show a delicate regard for others. One who did not fail here was never known utterly to fail elsewhere.

## Notes of News.

- Cholera is raging in one of the villages of Roumania.
- Adelaide Neilson, the great actress, died suddenly in Paris, Aug. 15.
- The crops in the western part of Ireland are abundant, and unusually early.
- England has consented to reply to the Porte's answer to the collective note of the powers.
- Mr. Gladstone's health is so far restored that he has been able to resume the duties of his office.
- During the week ending Aug. 7, there were 43 deaths in Havana from yellow fever, and 8 from small-pox.
- It was not the notorious Benders who were recently arrested, but another family who were taken for them.
- By a railway accident at May's Landing, N. J., recently, 18 or 20 persons were killed, and many more injured.
- Negotiations are pending between Canadian ministers and English capitalists for the construction of a Pacific railroad.
- Plate and jewelry to the value of £20,000 sterling have been stolen from Lord Eldon's residence, near Wareham, England.
- A hurricane passed over Brownsville and Matamoras, Texas, on the 18th inst., damaging property to the value of \$100,000.
- Dispatches report considerable rioting at Belfast, Ireland, and Irish disturbances are powerfully agitating the public mind.
- Chung How, who concluded the Kuldja treaty with Russia, and was imprisoned and threatened with death for it, has been released.
- At Baltimore, on the 14th inst., 45 young ladies entered the cloister, taking the black veil. The ceremony was very impressive and imposing.
- America has waived her objections to the Panama canal, and the neutralization of the canal under United States protection has been accepted.
- A dispatch from London, dated Aug. 16, states that a flood in County Donegal drowned several persons. Eleven are missing, and five bodies have been recovered.
- Charles Carver, of Virginia, a man 60 years of age, has undertaken to fast 100 days. It is said he proposes to challenge Dr. Tanner to a similar trial of endurance.
- A French colonel has been suspended for one year for expressing the hope that the flag of the French republic would soon represent the United States of Europe.
- On the 19th a storm passed over the oil regions of Pennsylvania, and in many places the lightning struck oil-tanks and wells, destroying property to the value of about \$90,000.
- By a new method of applying electricity as a motive power on elevated railways, it is claimed that all noise, smoke, dripping coal-oil, and flying cinders will be banished.
- By a recent law, colportage in France has been made free. All the colporter now has to do is to make a declaration of intent to the prefect of the Department in which he resides.
- The dome of the largest church in St. Petersburg is covered with gold a quarter of an inch thick. It is computed that in Russia there is gold enough thus lying idle to pay the public debt.
- Cologne is rejoicing over the completion of the dome of its great cathedral. The last stone has been inserted in the final of the second tower, and flags everywhere announce the joyful event.
- During the week of the triennial knight-templar conclave in Chicago, that city was honored with a visit from Mrs. McGahan, a Russian lady who is traveling in this country for a year as a special correspondent of the *St. Petersburg Golos*.
- According to the census returns of Montgomery county, Penn., Mr. and Mrs. Shieffy of that county have nearly completed 72 years of married life, having been united in 1808. They are natives of the kingdom of Wurtemberg, and were both 17 years of age at the time of their marriage.
- In some parts of Germany it has rained incessantly for three weeks. The reports in regard to the floods are worse daily. Silesia has suffered terribly, also East and West Prussia. The harvest is almost totally destroyed. So serious are the results of the flood that the divisional maneuvers will be put off for this year. Several lives have been lost.
- In a letter recently published in the *Virete*, M. Gambetta speaks of the provinces of Alsace-Lorraine as violently torn from France, and hints that a policy will be pursued which will result in their restoration to the French government. The desire of France to regain these provinces seems to stand in the way of an immediate demonstration against Turkey.
- A number of scientific inquirers have inspected the new engine built from the design of Captain John Ericsson on the calorific motor principle. They were much astonished at the power emanating from so small an engine, it only occupying a space of 39x20 inches, and standing 48 inches high. The cost of working these engines at full power is only 3 cts. an hour, and Captain Ericsson believes they will become very popular.
- China has at last allowed her subjects to engage in foreign commerce. The collector of the port of San Francisco has been directed by the government at Washington to receive the Chinese steamer *Wo Chung*, the first steamer under the Chinese flag entering an American port, and to extend to that vessel the privileges conceded to vessels of other nations having treaty relations with this government.
- Among the strange stories which the published reports of Dr. Tanner's fast bring to mind is one of Mr. James, who in 1834 fasted 56 days. On the 57th day he commenced to

eat, but on the next day he died, his constitution, which was naturally robust, having been too much weakened to rally. The fast was undertaken in obedience to what he believed was a revelation from the Spirit of the Lord, and he thought he should be informed in the same way when the fast was to terminate. And Mr. James is not charged with being an Adventist.

—The United States Grand Jury, in the case of the *Sewanhaka* disaster, has indicted the owners and officers of the boat, and the United States Inspectors of hulls and boilers, for manslaughter, charging them with criminal carelessness in not properly furnishing and equipping the vessel. In the opinion of the Grand Jury, a thorough revision of the laws governing steam navigation is called for. The Jury call attention to the fact that in England there has been for many years an association which annually insures nearly 3,000 boilers, and this association has a system of inspection so thorough that there has never been an explosion of any boiler under its charge.

—In speaking of the papacy, Daniel says, "But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." See how like fulfillment of it this sounds: "Rome, Aug. 20.—In the consistory to-day the pope pronounced his allocution. After enumerating the grievance of the church in Belgium, his Holiness declared he was quite prepared to suffer personal insult on behalf of the Holy See, but would never allow the apostolic dignity of the papacy to be insulted, even though its defense might cost him his life. He said the injuries to the church were not limited to Belgium. On a future occasion he would refer to some other circumstances which were the source of sorrow and anguish to the church."

## Obituary Notices.

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

TRIPP.—Died of cancer, at the residence of his daughter, Sister F. Squire, near Ithaca, Mich., July 7, 1880, George Tripp, aged 80 years and 10 months. Father Tripp had been an observer of the Lord's Sabbath for the last nineteen years. Funeral services conducted by the writer.

A. O. BURRILL.

LEECH.—Died in Walton, Eaton Co., Mich., Aug. 11, 1880, Bro. Martin Leech, aged 77 years, 2 months, and 23 days. Bro. and Sr. Leech commenced the observance of God's holy Sabbath in 1855, and till death they were steadfast in the truth. Since her death, about one year ago, he has been waiting till his change should come, and now he has gone to his rest in hope of a future life through Christ. The writer spoke to a very attentive congregation on the occasion of his funeral, after which kind friends bore him to his last resting-place.

C. O. TAYLOR.

LANZ.—Died, in Bellevue, Ohio, Aug. 12, 1880, after an illness of four months, Sister Sarah E. Lanz, aged 33 years, 2 months, and 14 days. Sister Lanz had been a Sabbath-keeper with her mother for twenty-five years, but never united with the church till last October, at which time she was baptized by Eld. St. John, and became a member of the Clyde church. She has since lived a consistent Christian life, loved and respected by all who knew her. She leaves a husband and aged mother to mourn her loss. Funeral services were held in the Evangelical meeting-house at Bellevue. Remarks by the pastor, Eld. Spitzer, and by the writer.

E. H. GATES.

WILSON.—Fell asleep in Jesus, July 30, 1880, at Somerset, Niagara Co., New York, Sister Lillie Train Wilson, wife of Bro. Jerry Wilson, aged 27 years. Sister W. embraced the truth six years ago under the labors of Eld. Lawrence, at Saranac, Mich. She resided at Somerset only during the few months of her married life. Coming here a stranger, and of the "peculiar people," she yet evinced so much of gentleness, patient consistency in living out the ennobling truths of the third angel's message that she won the love and respect of the entire community.

She died from the effects of cancerous tumors in the liver, but bore her sufferings with exemplary patience. While mourning with her loved companion and mother the necessity of parting, she looked forward in bright hope to the glorious reunion on the resurrection morning.

Funeral at the Presbyterian church. Sermon by the writer from John 11: 25.

CHAS. B. REYNOLDS.

LANE.—Died in Convis, Mich., of the effects of paralysis, Aug. 3, 1880, James Lane, aged 73. Bro. Lane was one of three pioneers who made the first permanent settlement in the town of Convis in 1835, and the first land cultivated was two acres spaded by his own hands, there being at that time no plow in the township. A few years ago he united with the S. D. A. church in Convis, and though more recently weighed down by the power of disease, we believe he secured a good hope of having a part in the first resurrection. He was widely known and respected, and held at different times many offices of trust in the township. At the funeral, Aug. 5, the S. D. A. house of worship was filled to its utmost capacity. The friends had constructed and placed on the desk a beautiful symbolic representation of the family of the deceased. It consisted of a small moss-covered mound on the top of which stood two branches of foliage plant. One of these was broken down, representing the head of the family, who had fallen, the standing branch representing his companion, who still remains. Around these, at a suitable distance, five flourishing geranium branches represented the five children, four sons and one daughter, all of whom are living and were present at the funeral, and still below these another circle of sprigs and flowers represented the eight grandchildren; but in this circle were two severed and drooping blossoms, representing two grandchildren who have been cut down by death. The entire representation was unique and impressive. The congregation listened attentively to a few remarks from John 11: 25-27; and a long procession followed him to his last resting-place.

U. S.



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# The Review and Herald.

Battle Creek, Mich., Thursday, August 19, 1880.

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

## DAKOTA.

It is expected that a camp-meeting will be held in Dakota, Sept. 16-21, unless it is found necessary to change the time in order to secure the requisite help.

## SPECIAL NOTICE.

At present date, the time of the running of trains moving east over the St. Johnsbury and Lake Champlain R. R., formerly called Portland and Ogdensburg, the connection with B. and L. trains at Cambridge Junction, and those coming down the Missisquoi at Sheldon, are unfavorable for those who wish to connect at these points, for our camp-meeting.

Trains leave Sheldon at 7:04 A. M. and 2:51 P. M., and Cambridge Junction at 7:48 A. M. and 3:45 P. M. The morning train from Burlington up to Cambridge connects at the Junction with the 7:48 train reaching Morrisville at 8:25 in the morning.

Now, all south of Burlington wishing to pass over the Burlington and Lamotte R. R. to connect at Cambridge Junction in the morning, should be in Burlington the night before, as the morning trains are not in time to make connection in Burlington. But there is a train which comes up the B. & L. near night, after the arrival of Southern and Eastern trains, by which connection is made at Cambridge Junction with a train which by special arrangements made with the superintendent of the road will leave passengers at Morrisville Sept. 1 and 2, at 10 in the evening.

All will see that the morning train is far preferable to this. Returning home from camp-meeting, connections will be better.

Those coming up the Conn. and Pass. Rivers R. R. will change cars at St. Johnsbury, and reach Morrisville at noon, or in the evening.

Those who come by stage from Waterbury and Stowe, and return, will doubtless receive reduction of fare on returning. The stage arrives at M. at noon and in the evening.

Teams will be in readiness to convey passengers and baggage to the ground. Passengers by rail will stop at the depot.  
A. S. HUTCHINS.  
Aug. 19.

## THE HORNELLSVILLE CAMP-MEETING.

We wish to call the attention of the brethren and sisters of the New York and Pennsylvania Conferences, to the following important points concerning this meeting:—

1. There has never been a time in the history of our work when we as a people were in greater need of the benefits to be derived from such a meeting than the present. With too many, the cares of life and the temptation to worldliness have had a tendency to draw away the mind from the solemn truths which the Lord has given, by which to prepare a people for the second advent of Christ, and in many cases, coldness and indifference have come in when there should have been life and activity. In fact, we are, to a great extent, asleep to the important interests of the work of God, and lacking in that vital godliness which must be possessed by those who would make a success of the Lord's work. We all greatly need the spiritual refreshing which may be enjoyed by those who will come to this meeting with the earnest desire and determination to return to the Lord with full purpose of heart, so that they may obtain his special blessing. That there exists such a desire on the part of many, we have evidence from the general expression

of such feeling on the part of nearly all with whom we have conversed.

Shall not this sentiment become so general among us, that the Lord shall give us his blessing in special measure, and make this the most profitable meeting ever held in our State? I believe that this may be the case. We are to be favored again this year with the presence and labors of the chosen servants of God, and if we shall make the necessary effort to attend this meeting, and come with an earnest determination to be profited by the instruction that will be given, we may receive a rich blessing from God. For the reason that we are so needy of help, this meeting ought to be more largely attended than any other ever held in the State.

2. One point worthy of especial attention, is the date of the commencement of the meeting. Owing to the fact that there are two Conferences to be held, together with all the usual business incident to such meetings, it has been decided to have the meeting commence Tuesday, Sept. 7, instead of Thursday, the 9th. This will give more time for religious and devotional exercises, the importance of which has been felt at our previous camp-meetings. The tickets on all roads will be good to come on Monday, and all should make calculations, as far as possible, to be on the ground Monday night. All who order tents in season will find them pitched and ready for occupancy at that date. Delegates, especially, should be on the ground at that time, without fail.

3. We have never received such favors in reduction of fare, and other accommodations, as this year. The New York, Lake Erie, & Western R. R., on whose line the meeting is held, have given, not only very favorable reduction of fare from all stations from which our people come, but have also granted free passes over the road to ministers who come from abroad, and carry all our freight, including our large and small tents, free of charge. They also propose to run special trains on Sunday, to bring the people from a distance, each way. A special train from Hornellsville to the ground is to be run at such hours as we desire, during the entire meeting. Connecting lines have also granted special favors by way of reduction of fare. Such reduction is given over the Utica, Ithaca, & Elmira, the Buffalo, New York, & Philadelphia, and the Rome, Watertown, & Ogdensburg roads, and the same favor is expected of the Delaware & Hudson Canal Co. R. R. Those coming over the B., N. Y., & P. R. R., will buy regular tickets to Olean, and will receive a certificate from the Secretary on the ground, which will entitle them to return at one-third fare. Those coming over the R., W., & O. R. R. will buy excursion tickets to Syracuse and return. Those coming on the U., I., & E. R. R. will buy excursion tickets to Elmira and return. From all points on the N. Y., L. E., & W. R. R., ask for excursion tickets to Hornellsville camp-meeting. All living on this line will be notified by circular letter, of the rates from different points.

4. Tents can be rented this season cheaper than ever before; and as we have no freight to pay on them, the expense in this direction will be much lessened. The price for renting tents will be as follows: 16x24, \$4.50; 17x17, \$2.60; 9x12, \$1.70, which is extremely low. At these prices, all ought to be well supplied. If any have failed to order, or wish to increase, let them write me at Rome, N. Y., at once, and I will see that they are supplied. If there are scattered ones who cannot afford to rent a tent, let them not stay away on this account, as provision will be made for such.

Considering all these favorable circumstances, we feel sure that all who do not improve this favorable opportunity for attending this meeting will make a great mistake. If you have not thought of attending, or have made up your mind you would not come, reconsider this decision and come. All, mail sent to Hornellsville, N. Y., and marked "Belknap's Park" will be delivered promptly on the ground. The usual supply of straw, provisions, etc., will be furnished on the ground.  
B. L. WHITNEY.

Aug. 20.

## Appointments.

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

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

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

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

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

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

TOLEDO, Ohio, Wednesday and Thursday evenings, Aug. 25, 26.

Lyons, Fulton Co., Sabbath and Sunday, Aug. 28, 29, where Bro. Bigalow may appoint.  
Preaching Sabbath at 11 A. M. and 1:30 P. M.; Sunday, at 11 A. M. and 8 P. M.  
D. M. CANRIGHT

THE third annual session of the New York Sabbath-school Association will be held at Hornellsville, N. Y., Sept. 7-15, in connection with the camp-meeting and Conference. Let every school choose delegates at once. Each school is entitled to one delegate, two if it has ten members, and an additional delegate for each additional ten members.  
M. H. BROWN, Pres. N. Y. S. S. A.

THE State quarterly meeting for Colorado will be held at Boulder, Sept. 25, 26. We request every church and class in the State to choose one or more of their number as delegates to this meeting, as we wish to consider the present wants of the cause here, and also the matter of future labor in this State. We also wish to meet as many of our people as can possibly attend.

Ample provision will be made to entertain all who may come. Meeting will commence Friday evening.  
E. R. JONES.

A GENERAL meeting will be held in the tent at Fort Howard, Wis., Sept. 4, 5. We would invite friends from Sturgeon Bay, Fish Creek, Clay Banks, Little River, Neenah, and others who can, to meet with us. It will be necessary to come prepared to care for yourselves, as the work here is new. Come to work for the Lord and his cause.  
O. A. OLSEN.  
A. W. BARTLETT.

## Publishers' Department.

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

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

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

THE post-office address of Eld. E. R. Jones is, Tent, Corner Stout and 23d Sts., Denver, Col.

MARCUS ADAMS, Half Rock, Mercer Co., Mo., wishes the address of Mr. Leslie Travis, as soon as practicable.

FOUND on the Alma camp-ground, a light shawl, which the owner can have by addressing A. O. Burrill, Alma, Gratiot Co., Mich.

F. D. SNYDER, Pittsford, Mich., wishes to employ a first-class cooper immediately, to make barrels. None but a Sabbath-keeper need apply. Address as above.

P. C. VANDOLAH, Kingsville, Johnson Co., Mo., wishes to cultivate a farm on shares, or to work for a Sabbath-keeper, in Kansas or Missouri. Address as above.

WANTED.—Employment among Sabbath-keepers, by a young man 18 years of age. A situation where he can learn a good trade is preferred. Address, Chas. F. Parmele, Mackinaw, Tazewell Co., Ill.

WANTED.—I would like to correspond with some brother desiring employment, who is a good singer, a fair reader and penman, and one who understands farming. Address, W. H. Littlejohn, Allegan, Mich.

WANTED AT ONCE.—Two strong young men to score tamarack railroad ties. Will give employment six or seven months, at good wages. None but Sabbath-keepers, who have had some experience at chopping or tie-making, need apply. Address, A. Hollenbeck, Brownston, McLeod Co., Minn.

## Cash Rec'd on Account.

J F Bahler \$50.00, T M Steward 3.00, Ill Conf Fund per Sanitarium 6.00, A O Burrill 10.40, Am H and T association Allegan 1.25, Iowa T and M Society per A Bowen 56.90.

## Mich. Conf. Fund.

Jackson per E P Giles \$80.00, Bushnell, tithe, per A O Burrill 77.00, Newton per James Stiles 16.71, Shelby per E B Lane 23.00, John Leland per E B Lane 5.80.

## Mich. T. & M. Society.

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Two friends, thank-offering, each 1.00, A friend to the cause thank-offering 1.00, A friend 1.00.

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## Gen. T. & M. Society.—Life Members.

Mrs E A Turner \$2.00, Mrs L S Shear 2.00.

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