

# 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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ELDER JAMES WHITE, *President.*

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#### TAKE COURAGE.

Tune, "Lovely Rose."

HAIL! fellow-pilgrim stranger,  
Going home;  
Amid earth's toil and danger  
Travel on,  
Your journey's end is near;  
Though the way be rough and stormy,  
There is nothing that can harm you,  
So never fear.

While in this desert dreary,  
Looking home,  
You oft feel sad and weary,  
Waiting one,  
Take courage and look up;  
For to those who are on duty  
Will the King appear in beauty,  
Our blessed hope!

O, dry those tears of sadness,  
Weeping one,  
Your grief will turn to gladness  
Very soon;  
For Jesus soon will come,  
Then our joy will know no measure,  
For the grave shall yield her treasure,  
And all go home!

R. F. C.

### Our Contributors.

#### A WORKING CHURCH.

BY MRS. E. G. WHITE.

MINISTERS should impress upon the people for whom they labor the importance of individual effort. No church can flourish unless its members are workers. The people must lift where the minister lifts, thus seconding his efforts and helping him bear his burdens, and then he will not be overworked and become discouraged. There is no influence that can be brought to bear on a church that will be enduring unless the people shall move intelligently, from principle, to do all they can to forward the work. The individual members of the church should feel a responsibility resting upon them to overcome their own defects of character, and by doing this they encourage others to overcome. Those who profess to be Christians should arouse themselves, and take up their neglected duties; for the salvation of their own souls depends upon their individual efforts. Said the Prince of life, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "Agonize," says the margin. There are vastly more seekers than strivers. Tame, half-hearted efforts will not insure success. There must be determined, persevering, untiring effort, proportionate to the value of eternal life, the object of our pursuit. We cannot trust to another to win the crown for us; we must individually fight the battles of the Lord. The minister cannot save the people. He can be a channel through which

God will impart light and knowledge; but after that light is given he cannot make the people walk in the light. Christ could not do this. It is left for those who have the light to appropriate the light, and in their turn let it shine forth in bright rays upon the pathway of others.

True Christians will represent Christ in deportment and in character. They will sanctify themselves through obedience to the truth, that the people they would save may be influenced by their Christ-like character, and see a beauty and harmony in the truth. Preachers and people will effect more for Christ by humble, devoted, and virtuous lives, than can be done by preaching where a godly example is wanting. Many, I fear, will not have zeal and earnestness to seek God for themselves, and know for themselves that Christ is formed in them the hope of glory. If they have the heart work, they can, if any man ask them, give a reason of the hope that is within them with meekness and fear. With meekness, because Jesus died for them as sinners that they might have eternal life; with meekness, because there is no virtue or goodness in them. They are dependent upon Christ every moment for this great salvation. With fear, lest they fail to represent their faith, which to them is so precious, in such a manner as to convince unbelievers that they have the truth. The meekness of wisdom will be seen in their deportment. They have the evidence that they are built upon the sure foundation, and will stand amid the perils of the last days. They purify their souls through the truth to unfeigned love of the brethren. The fire of affliction may kindle upon them, and although the removal of imperfections from their characters may be to them a severe process, yet they will endure the test and trial so essential to their eternal good.

We are not, as Christians, doing one-twentieth part that we might do in winning souls to Christ. There is a world to be warned, and every sincere Christian will be a guide and an example to others in faithfulness, in cross-bearing, in prompt and vigorous action, in unswerving fidelity to the cause of truth, and in sacrifices and labors to promote the cause of God. This is a great work. To meet the standard of God, men must be growing Christians, having root in themselves. Many are separated from God by wicked works, and need the help that growing Christians can give them by a holy life and godly example. When clouds and darkness overshadow us, we are inclined to seek for human sympathy; we do not take our burdens to Jesus; we do not exercise living faith in his promises. There is not a close searching of our own hearts to see if there is not some darling sin cherished, some idol that needs to be cast down in order to give Christ the entire heart's affections.

Said Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The promises contained in the word of God are exceedingly precious. The word of life, carefully and prayerfully studied, and practically obeyed, will thoroughly furnish us unto all good works. Ministers and people must learn to look to men less and to God more. He can save to the utmost all who put their trust in him. When power and grace in unlimited supply await our demand, why do we neglect to come in living faith for the things God knows we need, and that he longs to bestow upon us if we will only ask him in faith?

Enoch lived in a corrupt age, when moral power was very weak. Pollution was teeming all around him; yet he walked with God. He educated his mind to devotion,—to think on things that were pure and holy; and his conversation was upon holy and divine things. He was made a companion of God. He walked with him, and received his counsel. He had to contend with the same temptations that we do. The society surrounding him was no more friendly to righteousness than is the society surrounding us at the present time. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he was unsullied with the prevailing sins of the age in which he lived. And so may we remain as pure and uncorrupted as did the faithful Enoch. He was a representative of the saints living amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, those who are alive and remain, who are faithful, will be translated to Heaven. They will be removed from a sinful and corrupt world to the pure joys of Heaven.

The course of God's people should be upward and onward to victory. One is with us, even the Captain of our salvation, who has said for our encouragement, "Lo! I am with you always, even unto the end of the world." "Be of good cheer. I have overcome the world." He will lead us on to certain victory. What God promises, he is able at any time to perform. And the work he gives his people to do, he is able to accomplish by them. If we live a life of perfect obedience, his promises will be fulfilled to us.

God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this, but every disciple of Christ. Their conversation should be heavenly. And while they enjoy communion with God, they will wish to have intercourse with their fellowmen, in order to express by their words and acts the love of God which animates their hearts. In this way will they be lights in the world, and the light transmitted through them will not go out, or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light.

The Spirit, wisdom, and goodness of God, as revealed in his word, should be exemplified by the disciples of Christ. God's requirements of his people are in accordance with the grace and truth given them. All his righteous demands must be fully met. Accountable beings must walk in the light that shines upon them. If they fail to do this, their light becomes darkness, and the degree of darkness is according to the abundance of light possessed.

It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, that has not been cherished, and which they have neglected, or refused to be led by, will condemn them. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon his people; but the light will not save them, unless they consent to be saved by it.

God calls upon his people to act. Will they awake? Will every one who professes godliness seek to put away every wrong, confess to God every secret sin, and afflict the soul before him?

Will they, with great humility, investigate the motives of every action, and know that the eye of God reads all,—searches out every hidden thing? Let the work be thorough, the consecration to God be entire. He calls for a full surrender of all that we have and are. Ministers and people need a new conversion,—a transformation of the mind,—without which we are not savorers of life unto life, but of death unto death. Great privileges belong to the people of God. Great light has been given them, that they may attain to their high calling in Christ Jesus; yet they are not what God would have them to be, and what he designs they should be.

## IN MEMORIAM.

ON THE DEATH OF ELDER JAMES WHITE.

BY MRS. L. D. A. STUTTLE.

FAREWELL, farewell! Life's weary day is ended,  
The strange vicissitudes of life are past;  
Fold ye his hands across his quiet bosom,  
He sleeps at last.

His work is done! Those lips so cold and silent  
Have often spoken words of love and cheer;  
He rests in hope; then dry, with words of courage,  
The falling tear.

Why should we weep, when those we love and cherish  
Are taken from our arms and laid to rest?  
Why should we weep? Though fondest hopes may perish,  
God knoweth best.

We may not know the darksome path before us;  
The Guiding Hand above we may not see;  
Yet through the misty way of life, dear Father,  
We'll trust in thee.

We may not know why we are tried and stricken,  
Why to our lips is pressed the cup of woe;  
Why sorrowing hearts are filled with grief and anguish,  
We may not know.

But this we know that in the glorious morning,  
When sin and death forever shall be o'er,  
Then we may meet the loved from whom we've parted,  
To weep no more.

Oh, glorious day! when at the voice of Jesus,  
'Mid shouts of joy immortal tongues shall sing,  
'Where is thy victory, O thou realm of darkness?  
'Where is thy sting?'

Vernon, Mich., Aug. 14.

## THE DEATH OF ELDER JAMES WHITE.

BY ETHAN LANPHEAR.

WHILE perusing my New York morning paper, my eyes chanced to observe a short note headed, "Death of Eld. James White." In a moment my thoughts turned to Battle Creek, and the mental inquiry was, Does it mean our dear brother, James White, of that place? And then I read further: "DETROIT, Aug. 8.—Eld. James White, the founder of the sect of 'Seventh-day Adventists,' and President of their Publishing Association and of the College at Battle Creek in this State, died at that place, of malarial fever, on Saturday, at the age of sixty years. He was a direct descendant of Peregrine White, the first white child born among the Pilgrim Fathers." This made the matter plain that our dear brother had passed away, and we were overcome with grief, and for a little time took our couch for meditation.

We had perused the REVIEW from week to week, but had not learned that he was sick. In the issue of July 26, we read with interest his article under the heading, "Words of Comfort," and his report of labor at the "Charlotte Tent-Meeting," without the least thought that he was then doing his last earth-work. But thus it seems to have been. His sickness was short. We found the paper, and again read the articles; and though sad, we found comfort in the words of gospel hope penned by our deceased brother. To his church and family, we commend these last published lines of his, for your consolation. Let these words of comfort, like the words of the apostle to the church at Thessalonica and their Christian relatives, be ours under our bereavement in the death of our dear brother and fellow-laborer.

We feel sometimes that Providence is against us; but God's ways are not our ways, and we

must be reconciled, though the secret of his dealings is past our finding out. Though our brother had only reached his three-score years, his work had been marvelous in the sight of men. In his short life had originated the denomination now so widely known as Seventh-day Adventists, numbering thousands of members in this country and in Europe; with its large publishing interests, spreading the truth in many languages throughout nearly the whole world; having a college of large capacity, and one of the best health institutions in America. No other denomination in this country has seemed to carry with it greater moral and religious power, or to have so rapid a growth as this. Bro. White and his wife were at the head of this people, and have passed through poverty, sickness, and discouragements of nearly every kind; yet through the blessing of God, strength and courage were given them to pursue the course marked out for them; and they have lived to see the work of the Lord prosper through their labors; to see the gospel of the second advent of Christ, and the Bible Sabbath promulgated by this people as they are not by any other denomination now existing. In fact, but few late reformers have accomplished so much in so short a time as Bro. White; and few that started so unpopular, have become so popular among the more honest people of the world.

We feel that it is a great calamity for the church and the world to lose such a man; but God knows best. And while he has been called to rest from his labors, may his mantle fall upon some Elishas that shall go forth to finish the work he so nobly began. Our brother's course is ended, and he now rests, awaiting the trump of God which shall call him forth to meet our Saviour at his second appearing, and reap his reward as heir of God and joint heir with Jesus Christ. Then, brethren in Christ, while we mourn the loss we have sustained, let us not sorrow as others who have no hope.

It has been my privilege to be familiar with the progress of S. D. Adventists from the commencement of the Advent movement, having read their publications from nearly their first issue; and the names of their leading men have become familiar to me, though I have not been personally acquainted with many of them until within a few years. Eld. J. N. Andrews made us a visit, accompanied by Bro. Wheeler, while he was in New York previous to embarking on his European mission; and we as a family greatly enjoyed this privilege. But the poor man seemed then almost worn out, and had we heard that he was gone, we should not have been so surprised as we are now to learn of Bro. White's decease. But so is the wisdom of God; and may his goodness be extended to Bro. Andrews; and if it is his will, may he live to accomplish a great work in the cause that the Lord has allowed him to labor in so long and so nobly. May the blessing of God's favor ever rest upon him.

Eld. White, accompanied by Bro. Canright, made us a visit last winter while on business in New York, stopping over Sabbath and until the second day of the week following. That visit was of such a character that it cannot easily be effaced from memory. Bro. Canright was very busy preparing an article for publication; but Bro. White was at liberty, and he assured that that leisure was freely devoted to setting forth the doctrines of the Bible and of men; while his experience and labors for the interest of the people and the cause of God were largely the theme of conversation. His whole soul seemed to be wrapped up in the interests of the cause of God. He then hoped to make arrangements for lifting the indebtedness of the denomination in all its departments, that no embarrassment should hinder the prosperity and progress of the work. One of his greatest causes of anxiety seemed to be the fear that he should lose his usefulness as he advanced in age. His visit and our correspondence resulted in a good degree of brotherly love and friendship, and his last communication inviting us to visit him at Battle Creek will ever be remembered with pleasure. Though our visits are ended on earth, I hope to be prepared

to meet him in the first resurrection, when Christ shall come to receive his own to himself. May the blessing of God attend his bereaved widow and children; and may the comforting Spirit ever guide her in her affliction, and in the work that is left for her to do, is the prayer of an unworthy servant of our blessed Lord.

Plainfield, N. J., Aug. 9.

## THAT COMMA.

BY ELDER R. M. KILGORE.

WHO invented it? Is its origin divine? Does it occupy its place in our good Bible by authority from Heaven? If so, it is sacrilege for any one to meddle with it. It must be let alone. As the comma now stands, the popular doctrine of the immortality of the soul, and the immediate ascent to Heaven of those who die believing in Jesus, has a strong support in the reply which Christ made to the dying thief on the cross, "Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23:43.

But the position that comma occupies makes this reply to the thief inconsistent with the statement which Christ made to Mary after his resurrection, three days after his conversation with the thief, that he had not, up to that time, ascended to his Father. John 20:17. If any one, with a view to bring about a harmony between the two statements made by Christ, should attempt to remove that comma, and place it after the word *day*, he is immediately impeached as tampering with the word of God, and the cry is raised, "Hands off. Let the comma alone. You must not add too, or take from, the word of God." Then the comment of Dr. Adam Clarke on this passage is defiantly thrust in his face as sufficient to settle the controversy. He says: "This saying of our Lord is justly considered as a strong proof of the immateriality of the soul; and it is no wonder that those who have embraced the contrary opinion should endeavor to explain away this meaning. In order to do this, a comma is placed after *seemeron*, *to-day*, and then our Lord is supposed to have meant, 'Thou shalt be with me after the resurrection; I tell thee this, *to-day*.' I am sorry to find men of great learning and abilities attempting to support this most feeble and worthless criticism. Such support a good cause cannot need; and, in my opinion, even a bad cause must be discredited by it."

When "men of great learning and abilities" are arrayed on both sides of any controverted subject, as they are here in regard to the proper position of that comma, it becomes our duty to decide for ourselves according to the weight of evidence, and to take our stand on that side which maintains a harmony in the utterances of Christ.

But when did the comma come into use? The history of its origin determines its character, whether human or divine. We have not heard of any one who has claimed that it existed prior to the fourth century. J. S. Hart, in his "Manual of Composition and Rhetoric," says: "The points now used in writing were unknown to the ancients. Aristophanes, a grammarian of Alexandria about two and a half years before the Christian era, introduced some of the marks now used in punctuation. But the points did not come into common use until the time of Aldus Manutius, a learned printer of Venice, who reduced the matter to a system about the year 1500, and, by the extreme beauty and accuracy of his editions, gave it general currency."—p. 21. See also *Quackenbos' Rhetoric*, p. 81.

The Bible was not divided into chapters until about the middle of the thirteenth century, and the New Testament was not divided into verses as it now is until about the middle of the sixteenth century. The present form of our Bible, or what we call King James' translation, is the result of various revisions and changes in the chapters, division into verses, and improvements in punctuation, made between the years 1525 and 1611. Thus it has been read for two hundred and seventy years. Formerly it was read without chapters, verses, capitals, punctuation, or even spaces to separate one word from another.

It is also manifest that those who punctuated the Bible were not inspired men, and were not even governed by an unerring rule in the science of punctuation, as will be seen by a careful comparison of the points in those portions of the Bible which are repeated almost word for word by the same author, or in quotations by other writers. Let the reader compare 1 Chron. 16:8-21 with Ps. 105:1-14; 2 Kings 19 with Isa. 37; Ps. 8:4-6 with Heb. 2:6-8; and Isa. 61:1, 2 with Luke 4:18, 19, and he will conclude that the punctuation is human.

Dr. Adam Clarke, who so severely criticises those who would change the comma in Luke 23:43, decides himself that the comma is not always placed where it ought to be. In his comment on Rom. 7:8, he says: "I think the pointing, both in this and in the 11th verse, to be wrong; the comma should be after *occasion*, and not after *commandment*."

The points make the words convey the sentiment of those who punctuate; and the views of those who punctuated the Bible are expressed by the manner in which it is divided into sentences and phrases in pointing; but change the points and the meaning is reversed. The following will illustrate:—

"Every person in the land  
Has twenty nails on each hand;  
Five and twenty on hands and feet;  
This is true without deceit."

But it takes a change in the punctuation to make it true, and the meaning plain. Thus:—

"Every person in the land  
Has twenty nails; on each hand  
Five; and twenty on hands and feet;  
This is true without deceit."

### "THEY MAKE THE SABBATH THEIR HOBBY."

BY ELD. D. T. BOURDEAU.

As it remains to be shown that we attach more importance to the Sabbath than God does in his word, this charge is, to say the least, premature. When it comes from those who know better, and accompanied, as it usually is, with such statements as, "It is about all they preach; all they require men to do is to keep the Sabbath; they omit repentance, conversion," etc., it is no more nor less than calumny used for effect, to prejudice and mislead the uninformed.

It is a fact that a large proportion of those keeping the Sabbath under the preaching of the third angel's message were either sinners or avowed infidels before they received the Sabbath and its kindred truths. Now that they are converted, they love their dear Saviour, love the law of God, love to pray and testify to the truth, feel the worth of souls for whom Christ died, and are trying to honor God in laboring for their salvation, and by preparing for the coming of the Redeemer.

The Sabbath is preached as one of the truths that have been covered under the rubbish of tradition, and that must be brought to light and receive the attention that its importance demands, in the great reformatory movement before the coming of the Son of man. Rev. 14:9-14. It is preached in connection with the commandments of God and the faith or gospel of Jesus. How can the gospel be preached, and yet repentance and conversion left out? How can men repent without a knowledge of sin? And is it not a gospel declaration that "by the law is the knowledge of sin?" Rom. 3:20. Does not the infallible word say positively that "the law of the Lord is perfect, converting the soul?" Ps. 19:7. How can we tell whether a man is converted, or changed, unless we compare his life with the eternal standard of right? And men are held accountable for the light that shines on their pathway.

As it requires self-denial to embrace the Sabbath, and as self-denial is essential in conversion, the Sabbath is among the important truths that the Spirit of God uses in converting men.

The cry of "hobby" has been raised against every reformatory movement, because the heart, unsubdued by grace, is averse to self-denial. Of course, a charitable margin is left for honest peo-

ple who have been prejudiced by false reports. But is there not, in the matter of the Sabbath, great danger of treating God and his authority with contempt? Is there not danger of profaning and abasing him among the people (Eze. 22:26), by treating as matters of trivial importance his example in resting on the Sabbath, and his act of blessing and sanctifying that day? Is there not danger in disregarding one of the ten precepts spoken in a voice that shook the earth,—precepts so sacred that for their violation the Son of God suffered and died?

Better, far better, to search for truth, and to cherish self-denial, and a tenderness of conscience that will lead us to tremble at God's word.

### HAVE FAITH IN GOD.

BY J. F. BALLENGER.

To those of our brethren and sisters whose faith may at times grow weak, and to all who have discouragements come upon them, I would say, Take a retrospective view, feel after the foundations upon which your hopes of the fulfillment of God's promises rest. It cannot fail to strengthen your faith and give you courage to renew the conflict, believing that "in a little while He that shall come will come, and will not tarry."

God in his infinite mercy has spoken to us through the gift of prophecy in the several testimonies to his remnant people. In these testimonies we have just the instruction we need. Our dangers and duties are clearly pointed out. Our true condition is shown in the message to the Laodicean church. The testimonies point the way out of that condition, and show us how we may become warm in the service of the Master, and all aglow with the love of God and love for perishing souls around us. Oh, how we ought to prize the words of our Lord, lay them to heart, and improve upon them.

I would recommend to all our brethren and sisters, and all others into whose hands it may fall, the little tract entitled, "The Sufferings of Christ." A frequent reading of this tract would give us clearer views of the atonement and of the value of the sacrifice made for fallen man. Here we are brought by faith to walk side by side with our divine Lord as he goes from place to place doing good, healing the sick, and relieving the distressed. We behold him alone in the mountain as the curtain of night falls around him, pleading with his Father for strength until his locks are wet with the dews of the morning. Oh, what an example for poor fallen man! Then we are brought to the garden of suffering. What a scene is here introduced to our view! Nothing short of the pen of inspiration could so vividly describe the agonies of that hour. Never before did I see so clearly the reason why our Lord uttered those tearful words, "If it be possible, let this cup pass." But when I realize the fact that all Heaven recedes from his view, that not one ray of light from the Father or the angels penetrates the gloom of that trying hour, that his disciples are asleep, and not a friend either in Heaven or on earth to whom he can go for one word of encouragement, the bloody sweat dripping from his face, I wonder not that he cries out in his agony, "Father, if it be possible, let this cup pass." But, thank God, he couples with that prayer these submissive words, "Nevertheless, not my will, but thine, be done."

The Saviour of mankind is betrayed into the hands of wicked men. We follow him to Caiaphas, the high priest, thence to Pilate's hall. We see him as he is shamefully abused, scourged, crowned with thorns, and led to the fatal spot. How graphically is the scene described upon which hangs the destiny of the world! We need often to contemplate these events in our Lord's life, in which the wondrous love of the Father is seen for a lost and ruined world.

We now call attention to our yearly gatherings as a great source of strength and encouragement to our people. At these meetings plans are laid and measures adopted to advance the cause we love. All our brethren and sisters need the help and timely warnings of our more efficient laborers present at these meetings, and

these brethren need your prayers, your counsel, and advice. Every brother and sister should make sacrifice, if need be, to attend our camp-meetings. Come, brethren, praying that the God of Israel will revive his work among us. We may lose some of our strong men, on whom we thought the burden of the work rested, yet God lives and reigns. He has abundant means to carry forward his work, and it will ere long triumph gloriously. Then we say, "Have faith in God."

### THE SILENCE OF LOVE.

"Rest in [margin, Be silent to] the Lord." Ps. 37:7.

AN invalid was left alone one evening for a little while. After many days of acute pain, there was a lull. "Now," she thought, "I shall be able to pray a little." But she was too wearied out and exhausted for this; feeling that utter weakness of mind and body which cannot be realized without actual experience, when the very lips shrink from the exertion of a whisper, and it seems too much effort of thought to shape even unspoken words. Only one whisper came: "Lord Jesus, I am so tired!" She prayed no more; she could not frame a petition that, as she could not speak to him, he would speak to her. But the Lord Jesus knew all the rest; he knew how she had waited for and wanted the sweet conscious communion with him, the literal talking to him and telling him all that was in her heart; and he knew that, although a quiet and comparatively painless hour had come, she was "so tired" that she could not think. Very tenderly did He who knows how to speak a word in season to the weary, choose a message in reply to that little whisper: "Be silent to the Lord!" It came like a mother's "hush" to one whom his mother comforteth. It was quite enough, as every Spirit-given word is; and that acquiescent silence was filled with perfect peace. Only real friends understand silence. With a passing guest or ceremonial acquaintance, you feel under an obligation to talk; you make an effort to entertain them as a matter of courtesy; you may be tired or weak, but no matter, you feel you must exert yourself. But with a very dear and intimate friend sitting by you, there is no feeling of the kind. To be sure, you may talk if you feel able, pouring out all sorts of confidence, relieved and refreshed by the interchange of thoughts and sympathies. But if you are very tired, you know you do not need to say a word. You are perfectly understood, and you know it. You can enjoy the mere fact of your friend's presence, and find that that does you more good than conversation. The sense of that present and sympathetic affection rests you more than any words. And your friend takes it as the highest proof of your friendship and confidence, and probably never loves you so vividly as in these still moments. No matter that twilight is falling, and that you cannot see each other's faces, the presence and the silence are full of brightness and eloquence, and you feel that they are enough.

Even so we may be silent to the Lord, just because we know he loves us so really and understands us so thoroughly. There is no need, when very weary, bodily or mentally, or both, to force ourselves to entertain him, so to speak; to go through a sort of duty-work of a certain form of uttered words or arranged thoughts. That might be, if he were only to us as a wayfaring man that turneth aside to tarry for a night, but not with the beloved and gracious One who has come in to abide with us, and is always there! If this is his relation to us, there is no fear but that there will be, at other times, plenty of intercourse; but now, when we are "so tired," we may just be silent to him instead of speaking to him.

This is one of the expressions which are exclusively used concerning the things of God. There is no such thing as being silent to any one else. Silent *with* a mortal friend, but never silent to any but the Immortal One. Though it has its earthly analogy, it is not identically the same. For none but our Lord can interpret the unseen pulsings of that which to human ken is *only* silence. He hears the music they are measuring out before him. He takes the countenance of that

hush at its full value of golden love. He sees the soul's attitude of devotion and faith through the shadows which hide it from itself.

Sometimes he takes the opportunity of our silence to speak himself. He answers it "with good words and comfortable words." And do we not know that one such word from him is more than anything else,—worth ten-thousand-fold all the weariness or exhaustion of pain which brought us to be silent?

But sometimes he answers silence with silence. What then? Are we to conclude that he is gone away, or is not thinking about us, forgetting to be gracious? We are judging him as he would not judge us. He did not put such an interpretation on our silence; then why should we on his? Let us take his interpretation of it; surely we should believe what he himself asserts! "He will be silent in his love" (Zeph. 3:17, margin). Can any words be more beautiful! It is as if he, even he, who made man's mouth, had made no words which could express his exceeding great love, and therefore he could only expand it in the silence which lies above and below and beyond all language. When we have said, as very likely we have often done, "Why art thou silent unto me, O Lord?" why did we not take his own exquisite answer, and trust the love that was veiled in silence? For whenever we can say, "Truly my soul waiteth upon [Heb., is silent to] God," we may rest assured that any apparent waiting on his part is only "that he may be gracious unto thee."

We may be sure he has many things to say to us, when he sees that we can bear them. But till his time to speak is come, let our silence of trust respond to his silence of love.—*Frances Ridley Havergal, in Sunday Magazine.*

#### REDEEMED.

A CHRISTIAN gentleman was one day walking through a slave mart, when his eye fell upon a young woman exposed for sale. She was born in slavery, and had but faint conceptions what freedom meant. Prompted by a generous impulse, the gentleman inquired the sum demanded for her release, and on being told, promptly paid it; and when the papers were made out, he placed them in her hands, and told her that she was at liberty to go where she pleased as she was now free. The poor girl looked at her benefactor in amazement. She could not fully comprehend his meaning; but when he turned to leave her, after telling her what she must do when he was gone, it began to dawn upon her what freedom was. In the first rapture of her sudden joy she cried: "I will follow him; I will follow him; I will serve him all my days." When remonstrated with by those standing near, she exclaimed all the more earnestly: "He redeemed me! He redeemed me! He redeemed me!" When in subsequent years strangers visited her kind benefactor's home, and noted her loving service to her new-found master, and asked why she was so eager with unbidden service, her unvarying answer was: "He redeemed me! He redeemed me! He redeemed me!"

It is a question which every Christian disciple should constantly ask himself, "What is the motive which prompts me to love and serve Christ? Is it because of some blessing which I have received, or because thereby I hope to escape the penalty of sin—eternal remorse?" If we are loving disciples, there can be but one answer to all our questionings, and that is, because he hath redeemed me. The evangelical prophet of the Old Testament, looking down seven hundred years, cries: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The same thought seems to have been burning in the heart of the apostle Peter when he wrote: "Ye were redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ."

Our redemption was not accomplished in the same manner in which the slave girl was ransomed. We were dead in trespasses and sin; condemned to suffer the penalty of a broken law.

There was no way of escape until Christ gave himself to purchase our redemption. We were redeemed, "not with silver and gold," but by the precious blood of the Sinless One. It was not sympathy, or philanthropy, or compassion merely, that prompted this wondrous sacrifice. It was love. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "Greater love hath no man than this, that a man lay down his life for his friends." If a friend makes a sacrifice in our behalf how our hearts warm toward him; and if his name is spoken in our presence our whole being thrills with love and gratitude. How much more ought our hearts to burn within us from very love to the Saviour when we remember what he so willingly endured to ransom our souls! We can never fathom this love, nor comprehend the scheme of redemption; but we can live day by day for Christ, and render him that loving service which will show to the world how fully we appreciate the love of Him who hath wrought redemption for us. The closer the soul walks with God in Christ, the fuller will be its joy and the more complete its life.

"Nearer, still nearer, Lord, my God,  
I long to walk with thee;  
To know more fully Him I know,  
My prayer, my joy shall be;  
To live more like a ransomed child,  
Till Christ himself I see."

—*G. M. Howe, in Messiah's Herald.*

#### ENCOURAGED.

I HAD been talking with my friend one day of the value of human sympathy as a means of encouragement in well-doing, and of comfort in down-heartedness. In the course of our talk, I admitted that I had lately been "discouraged, because of the way," and in need of some kindly lift over the rough places of the road.

My friend asked if I had ever noticed in the history of the Judges, how God had recognized this need of outside help, and had acted in accordance with it, in dealing with Gideon, the leader of Israel. The full meaning of the story, with its pictorial eastern setting, had never before opened to me; and as, perhaps, there may be others to whom the thought may be new, I will give an outline of it.

At a critical juncture in the national history of Israel, the Lord appeared to Gideon, commissioning him to an attack on the hosts of Midian. "Arise, get thee down unto the host, for I have delivered it into thine hand." After the charge, the Lord adds, in evident recognition of the possible faint-heartedness of the man: "But if thou fear to go down to the host, go thou with Phurah thy servant down to the host, and thou shalt hear what they say; and afterward shall thine hand be strengthened to go."

See what tender consideration for Gideon's fears! No upbraiding or rebuke, but an actual provision to meet his weakness. Truly, God does "not break the bruised reed, nor quench the smoking flax."

Gideon avails himself of the gracious permit. Down to the armed myriads of "the Midianites, the Amalekites, and the children of the East," who "lay along the valley like grasshoppers for multitude," pass Gideon and his servant, stopping, by divine guidance, on the outskirts of the enemy. "And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered, and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel; for into his hand God hath delivered Midian and all the host."

Only think, dear reader, of the providence that not only had sent such a dream at this particular time, but had so ordered all, that the soldier should be actually telling his dream, and learning its significance, just at the time when Gideon and his servant were on hand to hear! A little sooner, or a moment later, it would not have availed.

Now mark the result: At once Gideon's courage is nerved anew for the battle; he feels the energy of hope, the strength that comes from knowing that others believe in his cause. "And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshiped and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian." Thus, out of this strange incident sprang the triumphant war-cry, "The sword of the Lord and of Gideon;" and Gideon's "three hundred conquered."—*M. K. A. Stone, in S. S. Times.*

#### IMPERFECT RELIGION.

VERY much of the religion of the day is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice,—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection, deliverance, and for the Lord's return. It is a second-rate religion, a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior, but with an aching heart, a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doing. It is a feeble religion, lacking the sinews and bones of harder times, very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence there is no liberty of service; for the question of personal acceptance is still an unsettled thing; there is a working for pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a movement in the way of his commands, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*Horatius Bonar, D. D.*

#### "REMINDE ME OF THE KING."

LA FONTAINE, chaplain of the Prussian army, once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by a major of the regiment with the words:

"Well, sir! I think you made use of the prerogatives of your office to give me some very sharp hits, yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer, "but I had no intention of being either personal or sharp."

"Well, it is of no use," said the major, "I have a hasty temper, and I cannot help it, and I cannot control it. It is impossible."

And still adhering to this opinion, after some further conversation he went his way.

The next Sabbath La Fontaine preached upon self-deception, and the vain excuses which men are wont to make.

"Why," said he, "a man will declare that it is impossible for him to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could but would control himself entirely. And yet he dares to say that the continual presence of the King of kings and Lord of lords imposes upon him neither restraint nor fear!"

The next day his friend, the major, again accosted him,

"You were right yesterday, chaplain," he said humbly. "Hereafter whenever you see me in danger of falling, remind me of the King!"—*Sel.*

## A PRAYER.

BY MRS. BIRTHE M. NELSEN.

JESUS, gentle Saviour,  
Hear me as I pray;  
Take my sin and sorrow;  
Take my guilt away.  
Make me pure and holy,  
More and more like thee;  
In the hour of trial  
Be thou near to me.

I am weak and sinful,  
Failing every day;  
O how much I need thee,  
Teach me how to pray.  
Teach me in my weakness  
How I may be strong;  
Keep me, O my Saviour,  
Ever from the wrong.

Burt Co., Neb.

## REST.

BY MARSHALL ENOCH.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

REST! precious thought! When the weary man comes home from his toil, worn and fatigued with the labors of the day, how sweet rest is to him! So it is with the sinner. After a life of toil, trials, and perplexities, what rest he finds as he lays his burden at the feet of Jesus!

As the Christian pursues his voyage wearily, and feels at times as if his boat would sink; when the waves dash against his fragile bark, and he begins to feel his danger, he, like the disciples of old on the stormy Sea of Galilee, cries to the Master for help, and the faithful Master stretches forth his hand and says, "Peace, be still." O, then, what a calm! what peace he realizes! what rest! what confidence he has in the divine Lord! How much strength he gains by this weak effort.

But how many there are who, while struggling on go from day to day, and from year to year, carry this burden. They are like a certain individual who while traveling, and carrying a heavy burden, was overtaken and asked to ride. He was very grateful for the ride, but he still carried the burden. When asked why he did not lay it down, he replied, "You have been so kind to let me ride that I will carry it myself." They travel on from day to day, and carry this burden that so weighs them down and impedes their progress in the divine life.

Why, I ask of these weary ones, do you carry this burden so long? Do you not know that it will finally bear you down and discourage you? Why not lay it down at the feet of Jesus? He says, "Come." Do you ask when? Now. "Now is the accepted time." Do not put it off till tomorrow. The morrow does not belong to you. "Sufficient unto the day is the evil thereof." You will have enough to contend with tomorrow, if you live till then; you cannot afford to carry that burden any longer. Jesus says, "Come unto me." Yes, go to him. Go now, and tell him all about it. Tell him you have carried this burden long enough; it has weighed you down; you are tired of it; you need rest, and you long for it. Plead with him. Stay till he hears you, till he helps you. "He can save to the uttermost." Remember this as you plead with him. Tell him you do believe. Your faith may be tried a little while, but be importunate. Do as Jacob did,—stay till he blesses you. Will he do it? Certainly he will. He says, "I will give you rest."

You say you have only his word. Only his word! What more do you want? Was not that all Jairus had. (Mark 5: 22-43.) "Only believe." Did Jairus believe? Yes. What then? His request was granted, and his daughter was made whole, and once more restored to him. What rest he experienced in trusting in Jesus! His cares and anxieties were calmed by the Master. "Jesus Christ the same yesterday and to-day and forever." Then why not trust Jesus as did Jairus? As true as his daughter was raised from the dead, so true is it that Jesus will give us rest. He will bear our burdens, because he says he will.

Then, poor weary soul, carry your burden no

longer. Take it to Jesus, and lay it at his feet. Only believe, and you shall find rest to your souls. The happiness and satisfaction this rest affords is known only to the child of God. Come to Jesus now, just now. He will help you, comfort, strengthen, and relieve you.

"Take my yoke upon you, and learn of me." Learn what? "I am meek and lowly." "Meek: not easily provoked or irritated; . . . submissive to the divine will."—*Webster*. O, to be like Jesus,—lowly, not high; not elevated in place; humble. Yes; let us learn of Jesus, and then we can have rest. We may be in this condition. We must be. Jesus is anxious for us to be. Oh to be fed from the Master's table from day to day, finish our course with joy, and then obtain the immortal crown.

## SCRIPTURE THOUGHTS.—NO. 5.

BY MRS. M. E. STEWARD.

THE CHRISTIAN ARMOR. EPH. 6: 14-17.

VERSE 14: "Stand therefore, having your loins girt about with truth." The girdle was made of leather, cotton, or linen, and sometimes of silk, embroidered. It passed several times around the body, and was used for carrying money, inkhorns, etc. Soldiers suspended their swords from it. The girdle confined the loose, flowing robes of the Orientals when they worked, ran, or engaged in battle, and it also kept the pieces of armor in place. "This was so essential to a warrior that among the Greeks, to gird came to be a general name for putting on armor. To gird and to arm are synonymous terms in Scripture."—*Paaton*.

The Christian is to be girt with truth. If the girdle is so important a piece of the soldier's armor, truth is no less so to the Christian,—a truthful belief, and a truthful life. "Thou desirest truth [sincerity] in the inward parts;" Ps. 51: 6; and "sound doctrine," 2 John 9; and these when girt tightly about him will inspire him with moral strength and courage.\* "The Hebrews, like the modern Persians, when undertaking extraordinary muscular exercise, girt about them leather thongs so tight that it is dangerous, nay, mortal, for them to stoop."—*Bloomfield*. So if we stoop from the truth, spiritual death will be the result.

"Having on the breastplate of righteousness." "It was a half corslet, defending the breast, but leaving the back exposed to the enemy." So God provides no armor for the back of the Christian, but expects him always to face the foe. Soldiers' breastplates "were made of brass or iron or other metals which were sometimes so admirably hardened as to resist the greatest force." "The scales of brass which composed the breastplate of the ancient warrior often reflected the light so as to dazzle the eyes of his antagonist, and strike him with terror." So the wicked are in heart afraid of a holy person, one who has the "breastplate of righteousness."

Verse 15: "And your feet shod with the preparation of the gospel of peace." "The soldier is wont to wear greaves of brass, or a sort of strong boots, to guard his feet and legs against briars and thorns, the iron spikes which the enemy scatters in his way, and the sharp-pointed stones which retard his march." "The feet were protected with shoes of stout, well-prepared leather, plated or spiked on the sole, to prevent the combatant from slipping." This is a fit illustration of what the gospel promises will do for us. If we take hold of them expecting an immortal inheritance, our feet will not slip through an undue attachment to this world. Notice, this is a "gospel of peace." There is peace within, though there may be fightings without, and this peaceful temper often disarms opposers. "A soft answer turneth away wrath." Prov. 15: 1.

Verse 16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "Above all," i. e., over all, "as the shield (oval in shape, 4 ft. long by 2½ ft. broad) covered the rest of the armor." "Fiery darts:" "Small, slender *spicula* of cane

thrown from a very weak bow, to set wooden buildings, walls, or tents on fire."—*Bloomfield*. "Missiles with burning flax, etc., were used."—*Doddridge*. "Violent temptations, by which the soul is set on fire of hell, are the darts Satan shoots at us." He tries to inflame our anger, pride, sensual desires, covetousness, etc. James says, "The tongue is a fire, a world of iniquity; . . . and it is set on fire of hell." Oh, the "fiery darts" such a tongue will send against the righteous! but they cannot penetrate the shield of faith. When assailed by that wicked one who fell from Heaven, Luke 10: 18, how appropriate for faith to call on Heaven for succor! It brings the good angels into conflict with the evil ones for us; and our faith, through the help of these ministering spirits (Heb 1: 14), quenches all "fiery darts."

Verse 17: "Take the helmet of salvation." The helmet was made of brass or iron, and was worn to defend the head, which is the "seat of the mind," "the capital of the body." Is the hope of salvation of so much consequence as to be elevated to this high honor? How important, then, that we never yield to despondency! "That well-grounded hope of eternal life, which is attended with ineffable satisfaction, shall guard against fear of danger, enable it patiently to endure every hardship, and fortify it against the most furious and threatening attacks of Satan and all his confederates. Such adversaries this solid hope is not less calculated to strike with dismay than was the helmet of an ancient warrior, in the day of battle, his mortal foes, by its dazzling brightness, its horrific devices of gorgons and chimeras, and its nodding plumes, which overlooked the dreadful cone."—*Paaton*.

"The sword of the Spirit, which is the word of God" (so called because it was indited by the Spirit). Jesus used this sword when he met temptation with, "It is written." Divine authority tempered and sharpened this weapon, so that it is "sharper than any two-edged sword." Heb. 4: 12. "Allusion is rightly recognized here to priests cutting the victim down to the back-bone so as to search every bone and part, that all might be found pure before the sacrifice." The word of God, when applied, will divide "asunder soul and spirit." "It will make a proud soul humble, a perverse spirit meek and obedient. Those sinful habits that are become as it were in a manner one with it, are cut off by this sword. It divides between the joints and marrow, the most secret, close, and intimate parts of the body; this sword can cut off the lusts of the flesh, as well as the lusts of the mind, and make men willing to undergo the sharpest operation to mortify sin." Such a sword as this must be an important part of the armor.

—Thank God for trials. They discipline our hearts, test our faith, and intensify our love. Those Christians who dwell continually in the "Beulah Land" of experience are not the only ones who are known for their depth of piety and breadth of personal experience. All sunshine is just as unwholesome for a Christian heart as it is for a plant or flower. We need the swaying of the wind, the occasional storm, and the dashing rain to try, strengthen, and discipline our weak and wavering hearts. Hot-house plants often grow very slender and weak until they are transplanted to where they are exposed to the severity of the stormy blast. As followers of the meek and lowly Master, we must remember there were other experiences besides the mount of transfiguration through which he passed. He was a man of sorrows, and acquainted with grief. He was tempted, tried, and persecuted, and shall the servant be above his Master? All things are to work together for good to him who loves the Lord. Let us, therefore, be content if our cup be mixed with joy, sorrow, and trial. Like gold that is tried in the fire, we shall shine in the by-and-by as stars in the diadem of our Master whom we served. Blessed is the man who endureth temptation.

—This world, with all its poverty, does not need almsgiving so much as it needs pure hearts and honest lives.

\* A tightened girdle was thought to increase the power of endurance.

## The Family Circle.

### LOOK UP.

"ALAS!" a weary flower-bell sighed,  
 "How sadly are the flower-hearts tried;  
 What rapture it would be to drink  
 Of sunshine, or to see the brink  
 Of some bright brook. I hear a song  
 Of yonder lily borne along—  
 The lily swaying where it weaves  
 Its white cups round amid its leaves—  
 It thanks the Hand that gave it power  
 To weave its petals hour by hour;  
 I hear the rushes where they sway  
 With thankful murmurs day by day;  
 There comes a song of ripened sheaves;  
 But I, all hidden in the leaves,  
 I have no song, I have no light,  
 My world is dark, my day is night;  
 I cannot lift a song of thanks;  
 Why should I sing?"

"The reedy banks,  
 The lily, and the ripened sheaves,"  
 A voice replied amid the leaves,  
 "Forget the ills they cannot mend;  
 They quiver in the wind, or bend  
 Beneath the blaze of scorching day.  
 Forget thy ills as well as they.  
 Look down. Beneath thy silent bells  
 A brook its babbling story tells;  
 The bright moss, cheery down below,  
 Is laughing in the summer glow;  
 Above, the sun, with crimson train  
 Dyes all the leaves in crimson stain.  
 Look up. Beyond thyself look out."

The flower-bell turned to look about,  
 And saw the glory of the day,  
 The brook that bubbled on its way,  
 The moss-cups laughing at its feet,  
 Then, quivering with its joy complete,  
 A low song, breathing no despair,  
 Came murmuring on the fragrant air;  
 Came mingling with the worship low,  
 The song of flower-cups down below,  
 The worship of the trodden weeds,  
 The low, sweet worship of the reeds.

—George Klinge, in *Christian Union*.

### THORN-PRICKS.

"OH, the little thorn-pricks! how they do hurt!" wrote a friend, in a letter recently received. It set me to thinking, and resulted in this lay-sermon,—of which, dear readers, let each of us take our own share—you and I, as well as other folks—without waiting to have it set apart for us; in such matters self-appropriation is always best, and however much we may take, no one will accuse us of selfishness or greediness.

Roses, I believe, always have some thorns, and I never yet have read or heard of any method of reducing their number, except, on occasion, by means of knife or scissors.

I wonder if the parallel holds good in our daily lives—our home lives, I mean. From the sprays of social intercourse extended to outsiders, and especially strangers whose good opinion we covet, we quite often clip the thorns; but our own families or households, our familiar friends and intimate acquaintances, have to put up with them as best they can. Some really excellent people actually do not know what it is to be charitable, or even polite, in the home-circle; they keep the at-home side of their natures in perpetual *dishabille*—which, however free and easy they may find it, is anything but charming in the eyes of others.

To illustrate: what is the use of everlastingly snubbing those who can't avoid you, just because you have the chance and they submit with more or less meekness? What if you do know the weakness of the speaker, that taunting reply had far better be suppressed,—and better still never have framed itself in your mind. Suppose you are so unfortunately constituted as to see (or suspect) the worst side of everybody? at least make an effort to forget it, and to see the best. Dwell more on the fact that *every one has some good qualities*, than that "nobody is perfect." Try to think well of those whom you know intimately, and do not persist in liking people less as soon as your footing becomes familiar. Look for beauty and sweetness into the heart of the rose, instead of critically and scornfully eyeing the outer leaves that have somehow got blighted. Remember how the frost blackened your garden last fall,

and rejoice that things are as well as they are. Once in a while be heartily pleased with something, and don't be afraid to say that you are. If a gift is made you, don't rob the giver of the pleasure of seeing you pleased, even if the value is small and you (characteristically) fancy he rates it too highly. Do not chill loving hearts by contact with the coldest side of your nature, and give rebuffs to hide your pleasure in their advances. You need not expect to be loved, and sought after, and appreciated,—as you know in your heart you long to be, though you would never admit it,—if you invariably present the chestnut with the burr tight-closed.

Dear house-mother, we know the work is hard, and would gladly make it easier if we could; but don't scowl over it as if you had never heard of, or had no hopes of a share in, the "rest that remaineth." Scold less, and pray stop grumbling and making disparaging remarks. Try praising husband, children, servants, boarders, and dependents, even though you think they do not always deserve it, and perhaps are a little vain already. It ought not to be a grievous offense that they like to have you think well of them; and if you occasionally commend, the word of censure (gently spoken), when really needed, might be better received. Uniformly speak in pleasant tones, even to cat and dog, and see if they will not give you less ground of annoyance. Root out the unworthy pride you take in not being able to think very well of anybody or anything. Try to become thoroughly imbued with that "charity" which "thinketh no evil," even though it exist; and should it be part of God's plan for your life that you "suffer long," do it pleasantly. Grim silence, though accompanied by kindly deeds, is not the highest form of Christian forbearance; it too much resembles the clouds that shut out the sun's rays, yet bring no rain. Get God's peace in your heart, his love on your tongue, and let your face shine with the light which comes of living in the sunshine of his smile, and—to return to the old simile—the "thorn-pricks" will be fewer for yourself, as well as for others. Do not let small jealousies creep into your heart; they are mean and despicable, unworthy that better nature which you so persistently try to hide. Strive rather to rise above them, and always to live out and show out the best that is in you. It is safe work; for there is always a yet better to the Christian's best; and by God's grace and your own unremitting effort, and by these only, you may hope to attain it.

Be generous to your wife, husband; no hireling would serve you for so little, or, serving, serve you half as well. It must be a serious "thorn-prick" to have to beg for every dollar, and then perhaps to be denied! Chide her not, if, loving money less than you do, she parts with it more freely, so long as it is not spent in frivolous extravagance. Do not blame her needlessly, or when she has done her best to please. Such words are not "thorn-pricks," but *stabs*, which make the heart bleed and her tears blur the record of your good deeds!

As for the faults of others, you have enough of your own to grieve and worry over, so let theirs slide; of course they are "thorn-pricks," but they are the ones for which you are *not* responsible. By shifting and sleight of hand you can, though of feeble frame, lift a far heavier weight than a stronger person who raises it by main force. And there are two ways of handling thistles,—one far pleasanter than the other; apply the principle to the people whose faults bristle out all over them. Bear in mind that thorn-pricks may often be avoided, even though thorns abound. Do not make the mistake of throwing yourself against them, nor of grasping them roughly should you find yourself already wounded; you will only hurt yourself the more.

If other people's rudeness tries you, think: "Perhaps they know no better," and feel charitably sorry for them, not for yourself. (Lack of early advantages has much to do with the brusqueness of later life.) If they do mean it, worse still, and they are more to be pitied! Return good for evil, always, and ever in the pleasantest and most unconscious way. Make excuses for

them (and really believe the excuses you make), whatever shape the "thorn-pricks" take.

Should circumstances and things inanimate prove prickly, possess your soul in patience. Our "treasure is in earthen vessels, that the excellency of the power may be of God, and not of us." Nothing happens to the Christian; everything is either sent or permitted by his Heavenly Father,—can only last till he forbids,—and "all things work together for good to them that love God." Let us not fail of this future good through too great anxiety to get rid of present evil; but strive daily so to live that "these light afflictions, which are but for a moment, may work for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

H. A. S.

### OBEYING A KINDLY IMPULSE.

"ONE day in early winter a few years since," said the Scotch dominie, "I glanced out of my study at the sound of wheels rattling loudly over the frozen ground, and caught a glimpse of a pair of stout, handsome grey horses attached to a heavy red market-wagon. At that instant a basket was jolted out of the vehicle and rolled along the street for some distance after the rapidly driven team. Following the impulse that quickly crossed my thoughts, prompting me to immediately recover and subsequently to endeavor to restore the basket to its owner, I laid down my pen, put on my hat and shawl, ran out and picked up the article. It was a common, round, oak-splint basket of the half-bushel size, and upon its handle was plainly and neatly written the name, 'Timothy Chester.'

"Who is 'Timothy Chester?' I queried. 'The name is quite new to me, but this is a good, strong basket, and I will go at once and carry it down to the grocery store on the corner, where the owner will be quite likely to find his missing property.'

"As I walked briskly along, for it was a cool morning, I met a young man in a light buggy driving furiously. Just as he came opposite me, he called out to an acquaintance on the other side of the street, 'Tim Chester has just fallen from the top of the new brick block, and I am going for a doctor.'

"'Tim Chester?' said I to myself, as I again looked at the handle of the basket I was carrying. Yes, there was the name, and no mistake. 'A curious coincidence,' thought I, as I hurried down the street. As I approached the corner grocery, the market-man was on the point of jumping into his red wagon after a brief stop there.

"'I'm greatly obliged to you, sir, for bringing that basket along,' said he. 'I didn't miss it from my load until I saw it just now in your hand. I borrowed it last night to carry home some cranberries that I bought, down near the meadows of the woman who lives next door to this new family that has recently moved in. Chester is the name. Tim Chester is one of the masons who are at work on the new block, and his wife is an industrious, neat, chipper little woman.'

"'That man is dead, or nearly dead,' said I. 'He fell from the top of that very block not ten minutes ago.'

"At the marketman's hurried invitation, I took a seat in his wagon. He whipped up his horses, and we arrived at the little white cottage on the banks of the sluggish river just as the mangled heap of flesh and bones, which, in the person of a strong, healthy man, had gone out two short hours before, was brought home.

"The poor wife was almost beside herself with grief, and it was some time before I had an opportunity to speak to her. After a while I went to her side, as she was moaning with her young babe in her arms. As soon as she heard my voice, she took her clean check apron from her swollen eyes, and looking up at me with a piti-

ful attempt at a smile, she said, 'Do you not know me, cousin Laurie?'

"I was astonished to hear in that place the old childish diminutive. It was some moments before I could be made to believe that the poor, stricken woman was my own cousin Jenny, whom I had not seen since we used to meet as children at Christmas-tide at our dear grandfather's on the braes near Ben Lomond in bonnie Scotland. In the years that had slipped away since those peaceful, happy days, we had lost sight of each other entirely, and neither of us knew that the other was in America.

"Had I not followed that first kindly impulse which prompted me to pick up and restore to its owner that lost basket, an article of little worth, to be sure, I should have missed the blessed privilege of ministering to my bereaved and needy cousin and her family of helpless children in their great distress, and of eventually leading her to the Saviour, whom she had so long neglected to confess before the world. In the seclusion of my study, or on my pastoral visits, had I heard of this poor man's shocking death, the name would have signified nothing to me; and as the sorely stricken family lived in another parish, the poor wife would have been left to the cold and scanty charity of strangers."

As the good dominie rose to take his leave, after a very pleasant call at my house, he said, turning to my husband, "Kindly impulses are Heaven-sent, sir. Never disobey them, however trivial they may seem at first."—*Mrs. Annie A. Preston.*

#### CRUEL PARENTS.

PARENTS often wonder how their children have learned evil. They say that they have only taught them what is good, and yet faults grow in them, and they turn out badly. They forget that their children's eyes and ears are always greedy; that their thoughts are always busy; and that they begin by taking their elders as models from which to copy. Ah! fathers and mothers, think you that your boys and girls only attend to you during the few minutes, now and then, in which you give them good advice in words? They watch you, they listen to you. They think over your words and what you do; they know whether you follow yourselves the counsels you give them. They can tell if you are surly and passionate, or slothful, or selfish, or anything else that you warn them not to be, and perhaps punish them for being. They know if you live without prayer, and as if the God you talk to them about had nothing to do with grown-up people. What good is it to be careful to teach them good, and not to teach them evil by precept, if all the while your example makes your words seem to them nonsense, and leads them wrong. You love your children, whom God loves and has given to your care. You toil for them, and would face any trial to save them from worldly harm. At the same time, if you are not godly, so far as you are not faithful and consistent, you are, by the power of the love and respect they have for you, hindering God's work in them, and handing them over to God's foe and theirs.—*Selected.*

#### FINDING ONE'S PLACE.

A GOOD many people spend all their life hunting for a place in this world that they were intended to fill. They never settle down to anything with any sort of restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would have free scope, and where they could make a very bright record. But in their present position they cannot do much of anything, and there is little use to try. Their life is a humdrum and a prosy outline, and they can accomplish nothing really worthy and beautiful. So they go on discontented with their own lot and sighing for another; and while they sigh the years glide away, and soon they will come to the end,

to find that they have missed every opportunity of doing anything worthy of a human being in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace if we only had eyes to see its splendor. There is no duty that comes to our hand but brings us the possibility of kingly service.—*Anon.*

### Educational.

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

#### PERSONAL.

We had the pleasure of greeting Prof. S. Brownberger a few days since, as he passed through Battle Creek on his way to Northern Michigan, which he designs to make his home for the present. He will locate at a point near Cheboygan. His friends will be glad to learn that a marked improvement in his health appears as the result of his summer's vacation and recreation. He thinks that outdoor labor in cultivating the soil, for at least one or two seasons, will be necessary to establish his health sufficiently to enable him to return to his favorite occupation of teaching. Since his retirement from the College last June, his family have been residing in Ohio. His infant son being there taken very sick, it was thought that a change of location to Northern Michigan might be a means of his recovery. We regret to learn that it was too late, and the little one died on the passage. Bro. S. and family have our sympathy in their new affliction, and our heartfelt desires that he may soon be able to resume work in the school-room.

Prof. C. W. Stone has been visiting relatives in Kansas the past few weeks. He is now turning his steps Battle-Creek-ward, and will be here in season for the opening of the Commercial Department at the beginning of the College year, August 30.

Prof. C. C. Ramsey retires from the College for a time in order to better prepare himself for his labors by attending some one of the older and more thoroughly equipped colleges in the East. He does not leave before the middle of September, and has been employing his vacation in giving private instruction in mathematics to several classes who have remained, and who are thus stealing a march toward the completion of their course of study in this place.

#### WISDOM.

"WISDOM is the principal thing; therefore get wisdom; and with all thy getting get understanding." Prov. 4:7. Again: "He that getteth wisdom loveth his own soul." Prov. 19:8. The same teacher, in Eccl. 8:1, says, "A man's wisdom maketh his face to shine;" and yet in Prov. 23:4, we are told to cease from our own wisdom; "for the wisdom of this world is foolishness with God." 1 Cor. 3:19. How, then, shall we obtain true wisdom? The apostle James tells us: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. True wisdom consists in subordination to the will of God. (Read 1 Cor. 1:23-31; also Chap. 2.) John says, "Here is wisdom. Let him that hath understanding count the number of the beast." Rev. 13:18. So wisdom and understanding go together, as the Wise Man and John in the Revelation both teach. And the rich reward of the wise is mentioned in Dan. 12:3.

Let us contrast wisdom and folly. The fool goes headlong on his course. He understands nothing, questions nothing, and mistakes everything; he is like a man who walks about in darkness, and is sure to lose his way. The wise man sees and observes all that is around him, and about him, and before him. He looks well to the right hand and to the left, examines into the causes and consequences of things, reflects

upon every incident, inquires upon every fairly questionable subject, and to the best of his abilities and opportunities examines everything, digests everything; and by the aid of the knowledge thus acquired, he determines what course he may most advantageously pursue. The wise man has sensibilities, and feelings, and perceptions, and desires, and exalted pleasures, which the fool can never know. His eyes are in his head; he sees all earthly things in their true light and their degree of importance, and by exercise of that living faith which is the glorious privilege of rational and mortal beings, he sees things that are far above this earth, on which to rest the chief desires of his soul. The fool talks incessantly, though he has nothing to say worth hearing, like the water-wheel that moves most rapidly when the stone is empty.

There should be no dominion over the conscience but that of truth and reason; no imperative guide but the *Infallible Word of God.*

D. F. E.

### Our Basket.

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

—Freedom from, is too often confounded with freedom in, Christ.—*Van Osterzee.*

—A weak mind is like a microscope, which magnifies trifling things, but cannot receive great ones.

—There are many men whose tongues might govern multitudes if they could govern their tongues.

—What is light and comfort to God's people is often darkness and terror to those who do not love him.

—Advice is cheap and plenty, and if the people would take half that is given they would be as wise as Solomon.

—A comparison of observations with a number of brethren leads us to the conclusion that prayer-meetings are not as usual as they ought to be, and that Christian talk meetings are superabundant.—*Baptist Weekly.*

—Put the new church-members to work, and train them for service from the start. Both their usefulness and safety depend on it. The pastor cannot better employ his time than in doing this thing.—*Nashville Christian Advocate.*

—It is easy to say, "Know thyself," but who is to introduce you? Most people go through life without making the advantageous acquaintance in question; and if a friend takes the liberty of introducing you to yourself, you hate him forever.

—Beware of too sublime a sense  
Of your own worth and consequence,  
The man who deems himself too great,  
And his importance of such weight  
That all around, in all that's done,  
Must move and act for him alone,  
Will learn in school of tribulation  
The folly of his expectation.

—*Cowper.*

—Christmas time is a season of giving; but it is by no means the season that shows whether or not one is truly selfish. Almost everybody gives gifts at Christmas time. One is ashamed not to give then. Most persons, indeed, especially in "good society," have to give more holiday presents than they want to give. They give to keep up their good name—their name for generosity—among their friends and neighbors; or they give to get a new hold on some whom they have selfishly neglected all the rest of the year. There is, therefore, a danger to be guarded against, of putting the enforced or customary giving at Christmas time into the place of unselfish giving and doing, just as we too often put Sunday religious observances into the place of personal religion for all the week through. The giving is all right, just as far as it goes; but it does not go far enough; and it is neither a proof of, nor a substitute for, real unselfishness and true generosity.

## The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 23, 1881.

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

### PERSONAL.

We know all our readers will be looking to this number for further intelligence concerning sister White, especially as to her condition of health and her plans for the future. We are happy to say that for a few days past she has gained strength quite rapidly, and her state of health is more favorable than we had hardly dared to hope it would be at the time of this writing.

She met with the church Sabbath afternoon, Aug. 20, and spoke for fifty minutes with great clearness of mind and strength of voice. After this she remained to the social meeting which followed, of over thirty minutes' duration; and the effort has not seemed to affect her health unfavorably.

Her theme was the lesson we are to learn from the recent experience through which we have passed. The uncertainty of life is the thought first pressed upon us, as we consider the two laborers who were so suddenly stricken down on that eventful Sabbath, Aug. 6. Are we also ready, so that, should our summons come, we should fall at our post? We should also consider what manner of persons we ought to be while we live, what record we are making in view of the test of the Judgment, which, whether we live or die, is soon to pass upon all our cases.

The speaker's mind then turned to those blessed exhortations of the apostles in reference to the relation which the members of the body of Christ should sustain one to another, and their bearing, words, and actions toward one another. We were pointed to such passages as these: "Be at peace among yourselves;" "be kindly affectioned one toward another;" "be kind;" "be courteous;" "speak the same thing;" "be perfectly joined together in the same mind and in the same judgment;" "speak not evil one of another;" "live in peace, and the God of love and peace shall be with you."

She dwelt upon these heavenly graces in glowing terms. What a church would that be in which all these could be found in perfect exercise! That would be a church with which the Spirit of Christ would delight to dwell in abundant measure. We know that no one felt like resisting the powerful appeal; and we trust that many will let it make a marked and happy change in their lives. A feeling seemed to pervade the audience that the place was holy ground.

Sr. W. addressed a few appropriate and impressive words of consolation to sister E. B. Lane, who was present. She also gratefully acknowledged the many acts of kindness and tokens of sympathy manifested toward her in this hour of affliction by the brethren and sisters here.

A very large congregation was present, which operated somewhat against the life of the social meeting; but some testimonies were borne which it was good to hear.

Sister White desired to meet the people to say a few words to them, as she designed to leave the place almost immediately, and this would be the last opportunity she would have for some time, if ever, of addressing them. Hence this effort, for which the church feel very grateful.

She started, in company with sisters M. K. and E. White, and others, Monday, Aug. 22, for Colorado, there to spend a few weeks on her way to the Pacific coast.

### INDIA AND AMERICA.

JAS. L. PHILLIPS, M. D., writes from Midnapore, India, in the *Independent* of Aug. 18, 1881, on "American Ideas in India." Referring to the fact

that twenty years ago, a friendly allusion to the United States was rarely seen in the British-Indian newspapers, he says that a great change has now taken place in this respect, and in proof cites the fact that *The Friend of India* quoted largely from President Garfield's inaugural address, with abundance of commendatory comments. In the concluding paragraph of his article he uses these words:—

"As never before, the eyes of the world, even in these far-off ends of the earth, are fixed upon the American Republic. Her extraordinary growth, the rapid ingress of strangers from all Europe in quest of home and happiness, and her unbounded resources—material, mental, and religious—make her the thoughtful study of the race, and the praise of many nations."

What a providential field in which to rear the banner of that closing message which is to prepare a people for the coming of the Son of man! And how appropriate that such a nation as our own is thus shown to be, should be a prominent subject of prophecy!

### FUEL FOR THE FINAL FLAMES.

A BLACKSMITH in Titusville, Pa., spading in his garden in the month of June of the present year, noticed that little pools of crude petroleum formed in the cavities made by the spade. He dug a pit four feet deep, and soon dipped out five barrels of oil of excellent quality. He has put down other pits and dug a trench around his garden, and his grounds are yielding one hundred barrels a day.

The same process was speedily followed in adjoining gardens and yards, with the same result in almost every instance. There is no diminution of the supply, and all the property along Oil Creek between Washington and Franklin Sts. has been leased for the purpose of being developed on a large scale.

How has it come about that oil, usually found only by boring to a great depth, is now found on the surface? On this point the *Journal of Science*, of August, 1881, says:—

"There are many theories in regard to this unheard-of presence of petroleum in large quantities so near the surface. One is, that the oil is the leakage of tanks and pipe lines, which has sunk into the earth until it reached the gravelly deposit in which it is now found in pools. Another is, that this deposit has been forced up from the true petroleum sand stratum by some unknown agency, and caught and retained in the stratum where it now lies."

The theory last stated would seem to be the correct one; and we would add to this a query: Why is it that petroleum and other inflammable substances, the discovery of which in any considerable quantities is a comparatively recent event, are being thus forced to the surface by some "unknown agency"? The writer quoted says that this is an unheard-of thing. Is it not that the Lord is preparing the fuel for the burning day, when he shall be revealed in flaming fire? The prophet speaks of a time when the dust shall become brimstone, and the streams burning pitch. To the people who lived when the prophet wrote, it was, no doubt, a wondrous mystery how this could be. To us it is not. A land petroleum-soaked, and streams bearing upon their surface the inflammable liquid, would, if ignited, present to the eye of the beholder a literal fulfillment of the prophet's words. Is not this "unknown agency," then, simply some force used by divine Providence to bring to a proper position, by forcing it to the surface, that combustible material which is to act its part in the fiery ordeal before us? How vast a quantity of this there may be, or over how large a part of the earth's surface distributed, we know not. It doubtless exists where now least suspected. And if it is to be one of the agencies employed in the work referred to, it will be found where its presence is needed, and that, too, in suitable quantities.

—Half the ills we hoard in our hearts are ills because we hoard them.—*Barry Cornwall.*

### THE FOUNDATION OF GOD STANDETH SURE.

THE great apostle to the Gentiles says: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The human heart loves something solid upon which to fasten. It loves to dwell upon the everlasting mountain, standing immovable upon its base, and the firm rock, around which the furious current or ocean waves are forced to turn. In religious matters especially this principle of *sureness* is desirable. It is not a pleasant thought to feel that we are leaning upon a broken reed, and are at any time liable to be rudely awakened, and find we have trusted to some vain support. It would be a very sad experience indeed to feel that we had risked our all for this world and the world to come, and were mistaken at last. The child of God need never have this experience over which to lament. The worldling surely will.

The foundation of God, which is laid for man's salvation, is Jesus Christ, as revealed to us in the writings of prophets and apostles. He is the "chief corner-stone," the "foundation," than which no "other can be laid;" that "Rock" upon which he will build his church, and the gates of hell cannot prevail against it. The plan of salvation was laid by him and the Father. It all centers in him. He superintends it all, and has from the time this plan was necessary. His death made man's salvation possible. His life from the dead was a full triumph over him that had the power of death, that is the devil. It has shown that final victory is certain, and the full plan will be consummated. He is in Heaven above, and all power in Heaven and earth is in his hands; and the completion of the work is only a question of time. We have now reached the last link in the chain, the closing message. It is too late in the day now to talk of any doubt about the work being finished. As with the prophecy of Nebuchadnezzar's great image, after every part has been perfectly fulfilled excepting the last point, it is too late to talk of uncertainty now.

In every age God has had a work marked with certain peculiar characteristics, and there are other features which are alike in all ages. One general plan of salvation has prevailed all the while, embracing repentance for sin, belief in a Saviour who was to come or who had come, and a life of obedience to principles of righteousness, *i. e.*, the law of God. These principles have never changed, and never will while sin is in the world. All must accept them. But there are other special manifestations of light which are given at special times, when men have lost sight of God. These are necessary to the success of the great plan, because of peculiar complications and backslidings caused by Satan. The light given by Noah, the sojourn and deliverance in Egypt, the return from Babylon, the preparation for Christ's first advent, the work of Christ and the apostles, and some of the Protestant reformations, are illustrations of the principle indicated. These movements were ordained of God, and must be made to save true religion from being lost to the earth. God's true people have ever been found connected with these movements. They have all started in such a small, insignificant manner that the masses have not been willing to accept them, because of the cross of being unlike the majority. Accepting them has seemed at first to bring sure ruin for this world. The instrumentalities that God has made use of have seemed utterly insufficient to accomplish the work undertaken, and would have been but for God's special help. But with that help, success was certain.

What a job Noah undertook. How terribly discouraging his work must have seemed to him and his family, and how ridiculous to the world in general! He was to warn the race of men, preach a flood, when one had never been heard of, and build a great ship, the like of which had never been seen. The results were small,—only one family saved; they were certain, nevertheless.

The mission of Moses is another case in point. From

his first step in killing the Egyptian, and wandering in the desert forty years, a poor, forsaken man, and then returning to lead a nation of slaves from under the most powerful empire of that time, to deliver them from bondage without sword or spear, how utterly unreasonable this undertaking looked! But it was accomplished. Then when they had become free in the desert, but had not entered Palestine, a land full of fortresses and armed men, their task was hardly commenced. There seemed little prospect of success, indeed.

So of John the Baptist, a poor, lone man, starting out to preach a reform when all mankind were in darkness and corruption; what hope could he have had?

Little less discouraging was the work of the apostles. Twelve illiterate men, poor and with little influence, to plant a new religion! The conquerors of earth start out with powerful armies, and may have success in overcoming whole countries. But none of their work has been nearly as enduring in its influence upon mankind as that accomplished by the weak agencies I have mentioned. God puts his hand to the weakest agencies, and lo, success springs forth from weakness. His plan has moved right forward in spite of bloodshed, human power, persecution, and death. Agencies spring forth where least expected. He often works most powerfully when things look the darkest. How dark it must have seemed when Noah had preached one hundred and twenty years, and the flood had not come! How little the ground of hope, when Israel had wandered forty years, and yet had not entered Canaan; when Moses was taken from them, their great leader, who towered high above them all, and the one to whom God had talked face to face was stricken down in death. How his counsel must have been desired, and his presence missed. And now they were to take a man of so much less ability, untried as a leader. It must have been to them a sad stroke; yet it was upon the eve of final victory that they had this dark experience.

How sad was the death of John the Baptist, the great prophet foretold for ages. And when Christ was put to death as a malefactor, and his disciples had to preach the gospel of a dead man, who died as a criminal at that, how hopeless must have seemed the prospect. When James and Stephen were put to death, and Peter and Paul imprisoned, what discouragement must have entered the souls of the believing ones; yet the God-ordained movement for the spread of the gospel marched right on; the plan of salvation was being wrought out; God's work did not stop.

Other calamities still harder to bear have occurred. Aaron made an idol for God's people to worship, and he was the high priest. Saul, the king of Israel, who was anointed by the direction of God himself, became a tyrant and a murderer at heart; and yet was permitted to reign forty years, doing his utmost at times to destroy the Lord's anointed. David became an adulterer and a murderer, though occupying the highest position in the nation. But he truly repented, and yet reigned on. Solomon became a tyrant, with a harem of one thousand women, and went into idolatry. Manasseh sacrificed to idols in the temple itself. Judas denied his Lord, and sold him for thirty pieces of silver; yet he was one of the apostles chosen by the Lord himself. Peter lied and swore. Ananias and Sapphira lied unto the Lord. False brethren caused Paul great sadness, and some of them were ministers. A sad picture indeed of man's weakness and depravity. Not one of these things was pleasing to God, and their course is no justification whatever for sin in us; yet these things have occurred in connection with God's work, and oftentimes in connection with his special work. What trials they must have caused his true people at the time, and how it must have seemed that these things would almost ruin the cause and destroy religion from the world. But they did not. The foundation of God standeth sure. The cause has moved right on. The cause of God seems to be full of vitality. It is not easily destroyed. Satan has been

at work at it with hosts of wicked helpers nearly six thousand years, and still it is going on. Good and holy men, leaders in the work have died, but the work did not stop. We have been called to mourn the loss of leading men. Our loss was great. Our hearts have been sad. We have looked about, and not known how their place could be filled; yet the work will not stop, because God is at the helm, and the ship is his. We want living faith in God and his work.

Our leader is in Heaven, superintending all. He sees the little sparrows which fall; the hairs of our head he numbers. His eye is over all. He has put his hand to the work, and it will surely go forward. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

GEO. I. BUTLER.

### OUR COMMON BEREAVEMENT.

THERE has no event transpired in connection with the cause of present truth which has caused such a shock to S. D. Adventists as the death of our much esteemed Bro. White. Having been the man, who, in the providence of God, was called to lead out in this work, one who always acted an important part, held prominent positions, one, also, who had so often been healed from dangerous illnesses in answer to prayer, we had almost come to believe that the man whose life was so interwoven with the work of God, would live to witness the second coming of Christ, especially as we believe that event very near. His sickness and death also came in the midst of health, and with the fullest expectation on his part, and that of others, that his public labors were still to continue. Under these circumstances, the news of his death has created a sensation which cannot be described.

As I was away from home, the telegram announcing his sickness and death did not reach me until the first of the week following, while at Washington, N. H. I had just retired to rest, but arose and returned to the room where the family of Bro. C. K. Farnsworth were sitting, and here we sat in comparative silence not less than half an hour. We felt deeply, and could but exclaim, "There is a lesson in this providence."

It was in January, 1872, that I first held official relation with Eld. White, and since that time, with the exception of one year, I have been one of the General Conference Committee, of which he has been most of the time the president. I have therefore been brought into intimate connection with him. This has given me an opportunity to become thoroughly acquainted with him in his business relations pertaining to the cause of God. When I consider his sound judgment in almost every emergency, his tenderness of heart, and nobility of soul manifested toward the erring, and even toward those who had abused him, whenever he saw evidences of their repentance, and his love for what he believed to be right, I can truly say, *A father in Israel has fallen.* And while he rests, the cause, as well as many individuals, will realize the want of his foresight and fatherly counsel.

I never realized how strong was my attachment to Bro. White until since his death. God can carry forward his work without him; but it is certain he has ever filled a place which, as yet, no other man has given evidence of his call to fill. Although he is seen no more among us, his memory will ever live, and be cherished in the hearts of those who have been associated with him in this cause. But his career is ended. Grave responsibilities will in consequence fall upon some, and lessons of importance can be learned by all. It should teach us to so faithfully perform the duties of each day that, should our career instantly close, or that of those with whom we are associated, we would be pleased to meet in the Judgment the influence of the words and acts of which our lives are made up.

S. N. HASKELL.

### CHRISTIAN PERFECTION NOT INFALLIBILITY.

THE Scriptures represent it possible for men to be perfect. "Mark the perfect man, and behold the upright; for the end of that man is peace." Ps. 37: 37. "Hast thou considered my servant Job, a perfect and an upright man, one that feareth God, and escheweth evil?" Job 1: 8. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1: 6. These are divine testimonials to human perfection. This perfection is not only possible, but it is required. Said Jesus, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. 5: 48.

But this perfection is not infallibility. It is not to be taken, when spoken of men, in an absolute sense, as when attributed to God. All men are fallible. God only is infallible. Men of the best and purest motives may err in judgment. It is not so with God. He is perfect in motive and infallible in judgment. If we look for men in this mortal state that are beyond the possibility of mistakes and errors, we shall look in vain.

The perfect man of the land of Uz, after his severe trial, said, "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth." "I abhor myself, and repent in dust and ashes." The perfect man had a new conversion, and was probably a better man than before.

Human perfection may be illustrated by earthly things in a state of progress. The blade of corn, when it first appears above the ground, may be perfect, in the sense that it is just what it was designed to be at that stage of development, while it is not the perfect corn fully ripe. So the perfect man is in a state of trial and progression, while in this mortal life. "Now we see through a glass darkly." "We know in part." "But when that which is perfect is come, then that which is in part shall be done away." "I know in part; but then shall I know, even as also I am known." 1 Cor. 13. R. F. COTTELL.

### THE NEBRASKA CAMP-MEETING.

THE time and place of holding this meeting were discussed at the last session of our Conference; and in both particulars we are favored with our "first choice."

We expect that Bro. Butler, president of the General Conference, and others, will be with us. Bro. Butler's connection with this work and his experience in it, will, we trust, enable him to give the instruction and admonition we so much need.

A more solemn and important period than that in which we are living never dawned upon man. Many will fall; yet "it may be ye shall be hid in the day of the Lord's anger." Thank God for the possibility!

To all who can consistently come, let me say, Come to this meeting, and "let us reason together" in reference to meeting the wants of the cause. I would urge you to come in season. Be on the ground with your tent pitched, ready for the first meeting on Wednesday evening. Do not remain away because you cannot come until the "eleventh hour," but strive to come at the "first hour."

At most, we shall enjoy but few more of these annual gatherings; and then the work winds up, the decree goes forth, and we enter upon the fruit of our labors.

The business meetings will be held first, so be sure to have your delegates on hand, that your wishes may be known and respected.

Finally, come with the Spirit of God in your hearts, and strive to get more of this good Spirit, and a better understanding of the duties resting upon you.

CHAS. L. BOYD.

—I would rather have a church with few men in it with God, than a church with five hundred in it at whom the world laughs in its sleeve.—George Whitefield.

## THE COMING ONE.

BY P. ALDERMAN.

THE Lord is coming! O the blissful thought!  
Not to the manger-cradle as of yore,  
To walk the dew-wet paths of Palestine,  
And teach and pray as when he came before.  
There'll be no mocking throng as when they bound  
The Sinless One of sad Gethsemane;  
But when he comes in majesty of Heaven,  
The guilty sinner from his face will flee.

Fair Prince of peace, thy promise we believe,  
To come again and take us to thy home.  
There we shall see the mansions thou hast made—  
No more to weep, no more from thee to roam.  
Dear Lord, anoint our eyes that we may see  
The work that yet remains for us to do.  
Our willing feet would walk the narrow way;  
Our joy shall be to do thy will below.

Thy will! O how unlike the will of man!  
Thy yoke, so easy—man's so hard to wear!  
Thy grace supply, and make us patiently  
Await a few more days of toil and care,—  
A little more refining of the gold,  
The Master cannot see his image there;  
Welcome the furnace heat; the dross consume,  
And purify and make my soul most fair.

## 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.

## REPORT FROM BALE, SWITZERLAND.

It is quite difficult to correctly state our circumstances at the present time. When my last report was written, I hoped to be able, when I should write again, to speak of very decided changes with regard to my health. But though a very considerable period has elapsed, I am not able to speak of much improvement. We have experienced the blessing of God during all this time, and have witnessed his merciful interposition in a great number of instances. The visit of Bro. and Sr. Loughborough was timely, and was the occasion of much encouragement to us. It was evident that God heard the prayers of his people at that time. But there soon came upon me burdens which greatly taxed my strength, and I have had to struggle with feebleness and pain the most of the time since. First, I had severe pain in my left lung; then it passed into my left shoulder and arm, making the arm almost powerless, and wholly depriving me of refreshing sleep.

I am obliged to leave all business and all correspondence to others, and I refrain almost entirely from reading. But in all these discouragements the hand of God has appeared in our behalf. I have not been taken out of the fire, but I have been sustained in it. In this respect there has certainly been a signal answer to prayer in my case. The disease has not been taken away from me, but it has not had power to destroy me. I have seen others in like circumstances go down quickly to the grave, but God has not suffered me thus to go down.

There has never been a time in the past when so much labor was necessary in the preparation of articles for our journal as at the present time. There are many adversaries, and they are very active, and much labor is requisite in order to meet them. After we have finished and mailed a number of our journal, I find myself greatly prostrated, and perhaps for two weeks can do nothing by way of preparing any articles for the next number; yet I know that several difficult articles must be written, and that I must at least read the pages of the next number as they are made up. Sometimes I suffer intensely during this delay from the terrible power of the tempter, the thought being pressed upon me that I shall not be able to go any further in the work. But by the time that my articles are especially wanted by the printer, the Spirit of God comes upon me, and I am able to prepare them. And so I can testify that God is infinitely good, that his truth is precious, and that his work is dearer to me than life.

The most painful thought with me, with respect to death, is that I cannot feel that my work is done. But I must yield my will without reserve to the will of God. It may be better for his work that I should die than that I should live. I know not how this is, but I must trust it to him. Sometimes it seems very clear to me that his purpose in my sickness is not yet accomplished, and that when that purpose is accomplished, then I shall be restored to health; and that I must have patience and trust God till the hour for his interposition shall arrive. God is raising us up friends by means of our journal, and we are approach-

ing the time when we can sustain our paper and our mission without asking anything from the treasury at Battle Creek. We know that that treasury is embarrassed, and if we cannot contribute to its aid we will do everything in our power to avoid taxing it further. We have no misgiving with regard to the final success of the work in this mission, if we can only be true to God in our present conflict.

Bale, Aug. 5, 1881.

J. N. ANDREWS.

## CANADA CAMP-MEETING.

LEAVING Michigan Aug. 9, we arrived at Magog, P. Q., Thursday evening, Aug. 11. Found about one hundred Sabbath-keepers on the ground where the camp-meeting has been held twice before. Brn. D. T. and A. C. Bourdeau were present, and had already held some meetings. Bro. and Sr. White were confidently expected at this meeting, and many did not learn of his sudden death until they arrived on the ground; hence the news caused a feeling of deep sadness. Sabbath afternoon Bro. A. C. Bourdeau conducted a memorial service appropriate to the occasion.

A few attended from without. On Sunday we had a large attendance, as the railroad ran an excursion train to the ground. The citizens treated us with the greatest respect, affording us every accommodation. The best of order prevailed throughout. Our social meetings were excellent, the time being all taken up with intelligent testimonies. On Sabbath, twenty-four, mostly young people, came forward to seek the Lord. All but one or two of these spoke feelingly. An outsider said to me, "I have heard that you only seek to make proselytes from other people, but never convert souls to Christ. What I have seen to-day is sufficient to refute this story."

On Sunday fifteen were baptized in the beautiful lake close by. Probably about one thousand persons witnessed the scene. As the Conference is young and small, the business did not require much time. All seemed of good courage. As the funds were very small, far from sufficient to support the two preachers laboring here, a contribution was taken up to assist them. In a few minutes \$180 dollars was pledged. One hundred of this was immediately paid down, nearly every person, even outsiders, giving something. All seemed to be greatly pleased with what was done. Every friend of the cause in this small Conference should do his utmost toward supporting the work among them. These ministers cannot be supported unless this is done.

Five intelligent persons embraced the Sabbath at this meeting. A brother of that noble man, Henry Wilson, long a Senator and once the Vice-President of the United States, came from a distance with his wife, and remained through the meetings. He was much pleased with them. After hearing all that Eld. Grant could say against the Sabbath, he now says he is satisfied that we have the truth on that subject, and that he must keep the Sabbath.

There are excellent people in this province, and we see no reason why this is not a good field of labor. The Brn. Bourdeau have labored hard to start the work, but it will be easier hereafter. We met a cordial welcome from our brethren, and enjoyed our visit very much. Eld. C. P. Dow, president of the First-day Adventist Conference, welcomed us to his home, and treated us in a very brotherly manner.

D. M. CANRIGHT.

## NEW YORK.

Pike, Wyoming Co., Aug. 15.—The testing truths of the third angel's message are before the people here. Some have decided to obey. We have good reason to look for many more. Four ministers are using the stay-away argument. They, however, commenced too late to hold those who commenced coming. The interest is deepening. To the Lord be all the honor.

F. PEABODY.

E. RUSSELL.

Tent No. 1, Darien Center, Genesee Co., Aug. 15.—The interest here is excellent, and there seems to be good ground of hope that some fruit will appear as the result. We have spoken three times on the Sabbath question, without any decrease of interest. The whole community is aroused, and it is often remarked by the people that there never was such a religious interest here before. All classes attend, and our temporal wants are generously supplied.

Pray for us and the people, that success may crown our efforts here.

M. H. BROWN.

G. D. BALLOU.

Redfield, Aug. 16.—We have been trying to present the truth here for nearly four weeks. Considering the busy time of the year and other hindering causes, we have had a fair hearing. Two discourses were preached against our views on the immortality question on Sunday by the Methodist minister. We reviewed him the following evening before a large and attentive audience, and are fully convinced that unprejudiced people agree with us. The opposers of the truth are trying to injure us by keeping the people away, but we hope and pray that the honest in heart may receive the truth, and that much good may be accomplished.

We are now presenting the Sabbath question. The truth is good.

T. M. LANE.

M. C. WILCOX.

## VIRGINIA.

Marlborough.—I came to this place July 26, and held meetings with good interest to Aug. 10. The congregations averaged one hundred and fifty. The people seemed anxious to hear, as many false reports had been circulated about us as a people. The prejudice gave way to some extent. We organized a little Sabbath-school of six members, and several more will join soon. We humbly ask an interest in the prayers of all God's people for the cause in Virginia.

GEO. A. STILLWELL.

## INDIANA.

Sheridan, Aug. 15.—Have held meetings here one week, the people turning out *en masse*.

At the solicitation of some of the best citizens of the place, our tent and services were freely offered in behalf of the temperance reform. One mass meeting has been held, and we are to have another to-night. We never before so fully enjoyed the sympathy and esteem of the very best citizens of the community.

Pray that the Spirit of the Lord may abundantly water the seed we are sowing.

WM. COVERT.

J. P. HENDERSON.

Fulton, Fulton Co.—Our meetings here have been in progress for three weeks. Our congregations have ranged from one to five hundred. The best of attention is given. We have sold \$7.00 worth of books. We have given the Sabbath question, and held our first Sabbath meeting. Five have already embraced the truth, and the prospect for others so doing is very encouraging. Several took part in the social meeting.

Those who have lately embraced the truth at Kewanee are still firm. They are anxious to attend the camp-meeting, and thus learn more of our people and work.

S. H. LANE.

A. W. BARTLETT.

Hudson, Aug. 15.—We are still having a fair hearing, notwithstanding the prejudice and opposition. Last Sabbath we held our first Sabbath meeting, with twenty-five adults present. Several took part in the meeting. Some are keeping the Sabbath.

Yesterday we listened to a discourse against our views on the prophecies, sanctuary, and Sabbath, by the U. B. minister. In the afternoon we reviewed it with good effect before a tent well filled with hearers. They are talking of sending for a man to come and debate with us.

Quite a number are very friendly, and manifest this feeling by substantial tokens. We hope to leave some here who will keep the light shining.

W. W. SHARP.

V. THOMPSON.

## IOWA.

Algona, Kossuth Co.—We pitched our tent in this place and commenced meetings Aug. 4. We have given nine discourses to good audiences. The people are very kind to us, and see that our wants are provided for. We hope while their hearts are opened to supply our wants, the truth of God may find a lodging place and bring forth fruit.

We desire the prayers of our brethren, that we may take a course that will be pleasing to the Lord, and bring souls into the truth.

J. S. HART.

J. H. DURLAND.

## MASSACHUSETTS.

Brimfield.—The interest here continues good. We have now given eleven discourses, being at present in the midst of the Sabbath question. The ministers are gone on a vacation, and we are supplying their places as best we can. The people are very friendly and at-

tentive to our wants. All the food we need is brought in from day to day.

Last Sabbath I spent at South Hadley, where our tent was first pitched this season. Those who embraced the Sabbath were all holding on, and rejoicing in the truth. Bro. Sanborn, Bro. Bedee, and myself will probably remain here for some weeks yet. Pray for the cause here. D. A. ROBINSON.

#### KENTUCKY.

*Buffalo, La Rue Co., Aug. 15.*—We commenced meetings at the Green Brier school-house Aug. 5, and have given two discourses each day. We have canvassed the prophecies of Daniel and John, and have given two discourses on the Sabbath and first day of the week. Five have signed the covenant, among whom is a sister eighty years of age, who has never belonged to any church. The Lord has blessed his truth to us and the people. May he continue to bless here and in all the wide field.

R. M. J. POUND.  
R. G. GARRETT.

#### NEBRASKA.

*Grand Island, Hall Co.*—Four more embraced the truth here before we left, making a company of ten. We have secured the use of the United Brethren church, for regular meetings. A Sabbath-school has been organized, and Tuesday evening prayer-meetings appointed. Five subscribed for our papers, and all of the company have them to read.

We commenced meetings at Hastings, Adams Co., Friday, the 12th. The interest is good. Sunday night, more were present than we could seat.

GEO. B. STARR.  
C. P. BOLLMAN.

*Beaver City, Aug. 10.*—Our grove-meeting near this place was well attended. The most of the Sabbath-keepers in this vicinity were present, and we were glad to meet with friends from Kansas. The outside attendance and interest, both from the town and the country, were good. Notwithstanding the rush of labor, the tent was well filled on the Sabbath. For a time, clouds seemed to shut us away from the light we so much desired; but our meetings grew better until the close.

Five were baptized in the stream on whose banks our tent was pitched. CHAS. L. BOYD.

#### MICHIGAN.

*North Star, Gratiot Co., Aug. 15.*—Commenced meetings here, the 11th, with a congregation of about one hundred and fifty. Have held six meetings. Our congregations have increased from the first. Last evening (Sunday) the tent was full, and many were around the tent that could not find seats. Our tent will seat three hundred comfortably. We are in a farming district, on four corners. The people are intelligent and very kind. There are a good many skeptics and Spiritualists here; but they seem deeply interested in the prophecies. The Lord comes near, while presenting his truth. But we need much wisdom from on high, to do our work aright.

We are trying to so relate ourselves to the Lord that he can guide us aright at all times. The friends in Washington are firm. Pray for the cause here.

Our address is North Star, Gratiot Co., Mich.

L. A. KELLOGG.

#### WISCONSIN.

*Clintonville, Aug. 18.*—Our meetings continue here, with increasing interest. Last Sabbath and Sunday the faith of our German friends who have embraced the truth was tried to the utmost. Their minister, hearing that they had begun to keep the Sabbath, came in haste to show them their mistake. Finding that he could not move them, he telegraphed for another minister from North Freedom to come and help him. They then united their efforts to make it appear that Sunday was the Sabbath; but as the Sabbath-keepers would be satisfied with nothing but Bible proof, the ministers were obliged to leave with their task unaccomplished. They all remain firm but one, and we trust he may see his mistake after further investigation.

Our last Sabbath meeting was the best we have had. After meeting, seven were baptized. There are now eight persons who have begun to keep the Sabbath besides those who were baptized. Others are becoming interested, and we hope for a good work to be accomplished.

A. D. OLSEN.  
J. J. SMITH.

#### REDUCTION OF FARE TO THE HORNELLSVILLE CAMP-MEETING.

We are glad to announce that we have been able again this year to secure the very favorable rates we have heretofore had for those attending this meeting; and we give below directions whereby the reduction may be secured from the different lines which have granted us this favor.

The New York, Lake Erie, and Western Railroad (formerly the Erie), on whose line the meeting is held, give reduced rates at all points from which our people will be likely to come. Ask for camp-meeting tickets to Hornellsville and return. These tickets will be good from Sept. 8-20 inclusive. The rate will be the same as last year.

The New York, Pennsylvania, and Ohio Railroad (formerly Atlantic and Great Western), the Buffalo, New York and Philadelphia Railroad, and probably the Dunkirk, Allegany Valley, and Pittsburg Road will also give reduction. On these roads you will purchase regular tickets to the meeting, and receive a certificate on the camp-ground by which you secure reduction on return.

The Delaware and Hudson Canal Co. Railroad issue tickets at greatly reduced rates from Westport and Saratoga to Hornellsville and return. Ask for camp-meeting tickets. If there are those at other points on their line who desire to attend, special rates will be named for their stations, if they will apply to me at once.

The Utica, Ithaca, and Elmira Railroad grant the low rate of last year from Canastota to Elmira and return, and this rate applies to all stations as far west as Ithaca. Buy tickets to Elmira and return; then purchase at Elmira for Hornellsville. It is expected that the same rate will be secured from Syracuse as last year, though this has not as yet been definitely arranged.

Reduction will also be given on the Rome, Watertown, and Ogdensburg Railroad, from all stations from which ten or more attend.

Certainly these favorable rates ought to induce a large attendance of our people from all parts of the Conference. Be sure to send in your orders for tents in season, and order enough for the accommodation of yourself and friends.

B. L. WHITNEY.

#### OUR POSITION AND WORK.

"ORDER is Heaven's first law." This saying has gained wide acceptance, because order is so essential in the estimation of all that all could see that Heaven would not be Heaven without it. It is but the complement to a declaration coming from Heaven itself: "God is not the author of confusion." But with this truth before their eyes, some of the professed "children of the light" are not as wise as the men of this world. We do not write to offer praise or blame to any, but a consideration of important truths may always be made profitable to those who have to deliberate and counsel for the work of God in the earth.

It has been a reason of great reproach to the cause of the advent doctrine that so much confusion and disorder have existed among the believers in the advent near. But when we look at their circumstances, we feel to pity rather than to blame. Coming out of the various churches where their testimony was rejected, and where they could not enjoy "the blessed hope" and enjoy church fellowship at the same time, they feared *organization* as evil and oppressive in its nature. And as most of them brought some of their denominational preferences with them, it was only by a compromise—often by dropping the strictness even of healthy discipline—that they were able to unite as a body. Also, leaving the wealthy churches with their costly houses of worship, too many of them the temples of fashion and of mammon, and being subjected to the necessity of meeting in private houses or in groves, many lost their respect for good order and system. Some became restless and could not bear restraint. Freedom was scarcely distinguished from anarchy; their idea of Christian liberty was that of unrestrained individualism, where each was a law unto himself; where each could preach his own views without a question, however crude and fanatical they might be, and yet, however much they were worthy of pity, under their circumstances, those coming after them can scarcely escape blame for perpetuating this state of things.

Those who early embraced the third angel's message were mostly trained under these influences, and subject to such feelings. But God, who ever has a care for the honor of his truth, soon moved the hearts of those whom he had called to lead in this work to plead for order, and system, and organization. Reform in this respect was not easy to effect, for many good brethren had sincere scruples against every form of organization;

some believers rejected it entirely, thinking that to organize a church or Conference, and to maintain discipline, was to endanger their salvation and to subject themselves to the plagues of Babylon, according to Rev. 18. They chose to remain in *confusion* for fear of going into *Babylon*!

But truth triumphed, and order was established. Churches were organized, and elders and deacons were chosen and ordained, and clerks elected. State Conferences were formed, composed of delegates from the churches; and a General Conference was formed of delegates from the State Conferences. Of the latter, the President and two associates were constituted an Executive Committee, having the oversight of all below them, and especially of all mission fields and missionary work. And so well have these several organizations served their purposes that scarcely ever has a case of appeal gone up to a Conference.

System was also adopted in regard to raising funds to carry on the work, called by our people "systematic benevolence," but properly, *systematic beneficence*, thus avoiding the fashionable but highly objectionable methods of church parties, fairs, and festivals. This has been turned into the channel of tithing, as taught in the Scriptures.

Now all this has received the unqualified condemnation of many Adventists who do not accept the third angel's message, known as "First-day Adventists;" and yet the more thoughtful among them have often expressed regret that they were not able to adopt the same methods and secure the same order and system in their work.

But we soon found that all this was not enough to secure the most efficiency in our work. A two-fold lack was encountered. Our preachers were very few, and most of them were undisciplined in regard to the best methods of presenting the truth. Therefore means must be devised to increase the force of laborers, and to increase the efficiency of our ministers. To meet these wants, tract and missionary societies were formed whereby to enlist the services of all our members, as far as possible, in the work of carrying forth the message. And a school was established, denominational in one sense, but not in its educational facilities, where our young people, and others, could obtain literary qualifications for the ministry, and also receive instruction in Biblical knowledge.

Both these instrumentalities have been eminently successful. By these means the light of present truth is spread a hundred-fold in extent beyond what it would now be without them. We believe that the organization of our missionary societies is as nearly complete as may be. Fears have been expressed, and with good reason, that some might lose sight of the spiritual part of the work by attention only to the organic or mechanical; but the same danger exists in regard to all religious observances. The power may be sacrificed to the form in prayer and praise; the minister may lose the spirit of the truth in studying the best methods of presenting it. But that the power is sometimes sacrificed to the form is no good reason why the form should be rejected. That a minister sometimes loses the spirit in studying the best methods of presenting the word of God, is no reason why the best method should not be studied and adopted. Because individuals have made mistakes, we may not therefore reject the means and methods they have devised, for mistakes have been made in everything connected with the work of God. Mistakes have been made in both our publishing houses, but we shall not give up our publishing work on that account. It is not always a matter for blame that mistakes are made; the great fault is in repeating the same mistake when it is discovered and made manifest.

We deplore the existence of formalism; we also fear fanaticism. The former is indicated by the form without the power; the latter is an effort to manifest the power without the form—it is rejecting order and system, and following impressions, and moving by feelings or impulses. This invariably leads to anarchy and confusion.

There are always found some who choose to work *in their own way* rather than in that way adopted by the body and sanctioned by the authority of our General Conference. But invariably theirs has proved not to be the best way. If they give to the cause, it is not "systematic," or by tithing, but according to their *feelings*; and their feelings being variable, their service is spasmodic, guided by no certain standard, and therefore inefficient.

At a late missionary meeting in Oakland one point in this subject was considered quite thoroughly. One person reported work in the cause, but without regard to the rules adopted by the society; perhaps feeling more free to labor as the mind should lead for the time. But it was decided that this was not only *not the best way*, but, *not a good way*. For, if all followed this

plan, or acted thus without a plan, the work would be poorly done, and it could not be known what is being done. Some parts of the city would be utterly neglected, while others might be visited so often or by so many that the people would think the workers intrusive, and thus a prejudice be created. The city is districted by the society and canvassers appointed for each district; and it was decided that all ought to act in concert, and each who works have a certain work assigned to him. Work out of order may prove worse than no work at all.

We have had the same fact demonstrated to us in the work of the ministry. Our largest Conferences have found it advisable to district their territory, and to assign a certain minister to a certain district and to let him consider that his field. In it he is to see that the churches are in working order, and that all branches of the work are kept in progress. This is according to the same idea of increasing the efficiency of the ministers by complete order and system. And how is it that all this can be carried out? It is because both our ministers and people acknowledge the authority of those whom they have thought worthy to fill the offices in their Conferences, and especially of the General Conference, which is acknowledged as the highest earthly authority among us. As long as this is the case, we may hope to prosper; when this ceases to be the case, we cannot prosper; for "God is not the author of confusion," and no good cause will ever prosper in the midst of confusion, for the blessing of God cannot then attend it.

A writer in a First-day Adventist paper recently said: "There has been too much individualism, or a desire to be head, manifested by certain ones who have a very high appreciation of their own ability. . . . a spirit of jealousy among the would-be leaders, which has created discord and confusion among the churches."

We do not copy this for the purpose of contrasting our position with theirs, but to "point a moral," and as a warning, that we may avoid the sands on which others have stranded.

In the *Bible Banner* of July 21, 1881, the editor comments upon the late Adventist "Ecumenical Council" held at Foreston, Ill., and points out, in well-timed remarks, the causes of failure among them. He says:—

"After 1843, the preachers of the Evangelical Advent class entered into an arrangement to study together for mutual improvement, and to-day, though few, they have a ministry who are a power in the world of intellectual and spiritual thought. So the S. S. D. Adventists have done, and they do not wait for the foreign nations to come here to preach what they believe to be the truth to them, as seemed to be the ambition at Foreston; they send their missionaries and tracts and papers to their homes in the to their work across the ocean."

In the same paper we find a short article which we cannot refrain from publishing as an encouragement to our tract-society workers, hoping that this "wise activity" may characterize them yet more and more:—

#### "A GOOD EXAMPLE OF WISE ACTIVITY."

"The Seventh-day Adventists are thoroughly organized for pushing their notions before the world. They have their tract and missionary society in every church, and are pledged to pay one-tenth of their income to scatter their publications and help their preachers to take the field.

"Besides this, they individually send their papers to as many persons as they can. To get names they use the correspondence of other papers. Then when they have sent a paper they follow it with a postal card, quietly and genteelly asking people to pass them around and ask for more.

"The following is one of their cards, sent to one of our subscribers:—

"St. A., K— Co., ILL., June 20, 1881.

"Dear Friend: I send you by to-day's mail a copy of *The Signs of the Times*—a prophetic paper—thinking it might be of interest to you. Please read it carefully, and let me know how you like it. I will send you more numbers to read, if you desire them. After reading them carefully, please hand to some friend to read. See Prov. 9:9. Very respectfully,  
"B. R. N.—"

"Now these people's hearts are in their work. We do not sympathize in the least with the peculiar prophetic views which they hold, nor with their claims to gifts and visions, or their devoted attachment to seventh-day keeping. But we do admire their wise and energetic way of extending the knowledge of what they believe, and wish our association and subscribers could be aroused to emulate them."

Such work as this, carried on, not only in all this country, but in every land where the English language is spoken, and in several other languages, could never be accomplished by so small a denomination without

thorough organization,—without a mutual interest and co-operation on the part of all the members of the body. The *N. Y. Independent*, among its notices of missionary work last winter, said that the S. D. Adventists have a better statistical knowledge of the work done in their missions than any other denomination. This is as it should be. A wise general will understand the condition of the work in the whole field; if he does not, there will, as a matter of course, be weak, unprotected points, at the mercy of the enemy. We consider it a proof of the efficiency of our missionary organization that no part of the field within our ability to reach is neglected; or if a part is neglected, that fact is easily known, so that the neglect may be remedied.

As we feel that the days of our active service in the field are past, we turn with increased interest and anxiety toward those upon whom the burden rests. Most of our life has been spent in the field of battle for the truth. In 1855, while on a visit to Michigan, we were requested by Brn. J. P. Kellogg, Cyrenius Smith, and D. R. Palmer to run the tent for the remainder of that season. Our answer was that if we could keep it in one place as long as we wished, we would do so. When asked how long that would be, our reply was, Not less than four weeks. To this they could not consent, as the tent had never remained in one place longer than for a two-day's meeting. And when pointed to the fact that no appreciable fruit remained of the meetings so held, they were still unwilling, as the contemplated departure from all precedent was so great. But as circumstances would prevent the use of the tent if we did not take it, consent was finally given, and we pitched the tent in Parma, where it remained five weeks; and although the weather was very unfavorable, the meeting proved successful, and its influence is still felt upon the cause in the labors of those who then embraced the truth. It proved also to be the inauguration of a new system of tent labor. From that time forward for twenty years most of our summers were spent in tent labor, and it was not until 1878 that we decided never to hold another tent-meeting, but to leave that work to younger hands. We are aware of our infirmities, increasing with our age; we believe that the days of our efficiency as a preacher are in the past,—at least to labor as we were used to labor during the years of our ministry. Now we have no higher ambition than to stay up the hands and to strengthen the hearts of those who are striving to extend the knowledge of this precious truth. We can bring them good tidings, and encourage them with words of cheer. We entered upon the work when not only laborers, but friends, were few; and we have often proved the faithfulness of our God to support his people while engaged in his service. He has led in this work—he will lead in it to the end; and we shall rejoice in his glory as we now rejoice in his grace, if we hold fast that which we have, that no man take our crown.—*J. H. Waggoner, in Signs of the Times.*

#### TO THE BRETHREN IN KENTUCKY.

As the time of our camp-meeting is drawing near, I wish to say a few words of exhortation to you, dear brethren. Let us all begin now to get ready for the meeting. I need not urge those who are alive to their duty, but those who are a little indifferent, and love the world more than the cause of God or their own souls. Oh! let me entreat you to examine your hearts carefully in the light of present truth, and awake from your slumbers.

If you are in financial trouble, attending this meeting will give you time to reflect upon the cause, and may suggest a remedy, by the aid of the good Spirit of God through his servants who may be sent to our help. If you are absorbed in the world, this will be the place to find relief from its cares for a time. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. If in trial and discouragement, here is the place to get your spiritual strength renewed. If lukewarm, here is the place to learn to appreciate the necessity of buying the gold that is tried in the fire, and of anointing your eyes with eye-salve that you may see. Rev. 3:18. The ones who are indifferent about going are especially the ones who should go. They need the benefit of these meetings above all others. Come, all, and bring your friends and interested neighbors. Come to work. Come, as far as possible, with your hearts full of the love of God and a desire for the salvation of fallen man.

We would like to have all working members, and not drones. Time is short, and we can only have the privilege of a few more meetings of this kind. Come

prepared to take care of yourselves as far as you can, but do not stay away if unable to do this. The tract society, Sabbath-school, and all other departments of the cause will receive attention. Let all the officers and members be ready with their reports and tithes.

We hope and expect Eld. G. I. Butler will visit us at that time. Let us prepare to receive his counsel and instruction. The place appointed for the meeting is at Bro. D. W. Barr's, 5½ miles from Elizabethtown, the nearest R. R. depot. Teams will be in attendance to carry all who may come by rail Tuesday and Wednesday, Oct. 4, 5. We expect to get a reduction of fare on the railroad. For this purpose we want to know how many expect to come that way. Let all such, both in Tennessee and Kentucky, address me at Shepherdsville, Bullitt Co., Ky., at once.

Fresh bread in any quantity can be obtained for the meeting at Elizabethtown for four cents a pound.

S. OSBORN, Pres.

#### TO THE SABBATH-SCHOOLS OF NEW YORK.

OUR coming camp-meeting at Hornellsville, Sept. 9-19, will be a large meeting, and will be one of importance to the S. S. work in our State, for several reasons.

1. We shall have the benefit of associated work and counsel with the S. S. workers of the Pennsylvania Conference, which can but be profitable if wisely improved.

2. Our meeting continuing over two Sabbaths will give more time for counsel and instruction, and more thorough and practical work than could be reached by a one week's meeting. We hope this advantage will be appreciated by all.

3. We shall use our best endeavors to have good help, and such instruction as our Sabbath-schools are now in need of.

Under these circumstances, we shall be much disappointed if our S. S. workers do not avail themselves of the privileges of the Hornellsville camp-meeting.

All should bring their *Instructors*, Song Anchors, and Lesson Books. *Instructors* will be furnished with the lesson for Sept. 17. The lessons in the Lesson Books for the first Sabbath of the meeting (Sept. 10) will be as follows: In No. 1, Lesson 17; In No. 2, Lesson 84; In No. 3, Lesson 13.

We hope all our brethren and sisters will take hold and manifest such an interest in the S. S. work and lessons themselves, that the children will be inspired with a love and zeal for the work. Come, brethren and sisters, the time for labor and sacrifice in this cause is short. Let us not sleep as do others, but let us work while the day lasts. M. H. BROWN.

#### WHY IT IS EASY TO DOUBT.

I HAVE just finished reading "Modern Doubt and Christian Belief," by Theodore Christlieb, D. D. In it are many excellent things in favor of our good old Bible and our Christian hope. Remarking upon the readiness with which many adopt principles of unbelief he says:—

"Unbelief appeals mainly to the intellect, and lays no restraint on the waywardness of the heart. It flatters one of the favorite inclinations of the natural man to embrace and cherish doubt as to his own responsibility to any spiritual power placed above him. The first note of interrogation found in the Bible follows a doubt-injecting word of the demon serpent to our first parents: 'Hath God said?' and then came the flattering announcement which modern philosophy is so ready to repeat: 'Ye shall be as gods;' of which the present improved version runs thus: 'Ye are yourselves God;' that absolute Being whom you once thought to be above you is in you and of you—your own spirit. What a welcome word to an unquiet conscience! There is no more eternity or Judgment to come! How charming to the earthly mind of the votary of pleasure is the announcement that this world is everything, and the future nothing!" p. 27.

Reader, if you are among the doubters, may not this be the root of your unbelief? Think of it carefully. D. M. CANRIGHT.

—The fruits of righteousness are not merely isolated excellences; the development of Christian life includes every element of our being, and develops in our intellectual, our moral, and our physical nature, excellences which only come through the power of the gospel and the grace of our Lord Jesus Christ.—*Christian.*

Our Tract Societies.

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

UNCALLED, BUT CHOSEN.

BY F. E. BELDEN.

WHILE veiled was the face of the mornin  
In curtains of purple and gray,  
Ere crimson the east was adorning  
To herald the coming of day,  
I saw one in youth who stood waiting  
And hoping to hear her Lord say:  
"Go labor with zeal unabating;  
This mission upon you I lay."

I saw that the loving Lord passed her  
And chose other toilers, a few;  
One pitying glance he but cast her  
Who longed for some duty to do.  
I saw the great tear-drops were falling,  
And heard her in bitterness cry:  
"I hoped to be worthy His calling,  
But he has passed silently by!"

The sun in the heavens rose higher  
And ushered the noon-day of life;  
Again did the Master pass by her,  
And others he called to the strife.  
She spoke to the ones of his choosing:  
"Be true in his service, and strong!  
If I am not fit for his using,  
I'll cheer those who are with a song."

She prayed: "Lord, thou knowest I love thee,  
But oh for some burden to bear!  
That I may with joy look above me  
When others thy glory do share—  
Some work that is mighty and holy  
In lands that are darkened by sin;  
But if my commission be lowly,  
O teach me, Lord, how to begin!"

He knew, blessed Heavenly Master,  
Her task was already begun,  
And they who would fain labor faster  
Were they who should hear the "well done."  
But nothing he spake; and in sorrow  
She waited and longed for his word,  
Still hoping to hear on the morrow  
His calling, as others had heard.

With tenderest accents of sweetness  
To Christ all the straying she led,  
And from her soul's full, rich completeness,  
Dealt morsels of heavenly bread.  
Not idle her waiting and weeping,  
Though little indeed seemed her part,  
To glean while the others were reaping,  
Or speak to some poor fainting heart.

\* \* \* \* \*

The sun to his rest was returning,  
But snowy-haired age lingered still  
To breathe a last prayer,—ever yearning  
To know and to do her Lord's will.  
But when weary waiting was ended,  
And blown was the fluttering breath,  
I saw that bright angels attended  
Her soul through the portals of death.

And when the dread judgment-call sounded  
The summons so awful and grand,  
When millions were dumb and confounded,  
And few in his presence could stand;  
All trembling, she waited in sadness  
To hear the last, fearful command,  
But, oh golden moment of gladness!  
He crowned her with his own right hand!

She cried: "O, how can I be chosen?  
My Lord, I've been useless to thee:  
So cold in thy service, and frozen,  
So idle! O, how can it be?"  
Then answered the Ruler of Heaven:  
"The things that seem smallest are great;  
This mission unto you was given:  
To do little duties, and wait."

San Marcial, New Mexico, June, 1881.

BRIEF EXTRACTS.

TAKEN FROM A V. M. SECRETARY'S RECORD FOR THE MONTH OF JULY.

JULY 13. Meeting opened with singing, and a season of prayer. After the minutes of the last meeting, the letters received during the week were read. One gentleman writing from New York City to acknowledge the receipt of *Good Health* adds: "I think it a very useful and interesting periodical, one that every household needs and ought to have." The secretary of the Mutual Improvement Bible Society—a company of young men in Brooklyn, N. Y., who meet every Wednesday evening for the purpose of studying the word of God for themselves—expresses his appreciation of the *Signs* and tracts sent him, and offers to introduce them to branch societies as they are organ-

ized. A gentleman in Georgia, to whom some papers have been sent, writes that he indorses our doctrine as that of the Bible. He is now keeping the Sabbath. Testimonials were received from several reading rooms where the *Signs* were promised a cordial reception, showing that public sentiment is growing favorable to the investigation of Bible doctrines.

A member said he had not been aware how fast the work was going,—that the world was becoming so honeycombed with our publications, and he hoped that those present would be found doing the work of God when he should come.

July 20. Opening exercises as usual. Twelve letters and cards were read at this meeting, coming from New York, Pennsylvania, Ohio, Kentucky, Louisiana, Missouri, Nebraska, Michigan, Quebec, Ontario, and the island of Hayti. Only one would prefer not to receive the paper longer. Others are very much interested, and ready to distribute reading matter to those around them. Two who are pastors or superintendents of Sunday-schools are introducing the *Signs* to their schools, and no doubt the honest in heart will receive the truth. A teacher is very much pleased with the *Youth's Instructor*, and will call the attention of her friends to this little sheet.

Several spoke of the encouragement which they derived from these letters. They considered them an evidence that the Lord was giving his blessing, and that the work was going silently forward.

One who was present told of a brother and his wife who have a remarkable faculty of gaining an interest where they labor, and the secret of their success seems to be that they spend much time upon their knees, imploring the guidance and blessing of Heaven. A member mentioned that he had recently found a citizen quite willing to read, who a few years ago was set against the truth. The society was exhorted to awake to a sense of the high privilege it enjoyed in being permitted to act a part in spreading the last message of mercy.

July 27. One noticeable feature of the correspondence this evening was the fact that more than half of the writers are actually joining in the work by circulating the *Signs* themselves.

Some instances were related where people had, in ways little expected, been attracted to the truth and to the institutions connected with our people. A letter was read from an absent sister, requesting prayers for an unconverted friend. This led a brother to impress upon the meeting the fact that sending out reading matter is not the only duty devolving on V. M. societies; that every such request as this is a sacred trust committed to them; that though they may be small and unknown, yet their prayers may reach the throne of grace, and call down the blessing of Heaven; and that all should pray as well as work.

"Pray, and work will be completer;  
Work, and prayer will be the sweeter;  
Love, and prayer and work the fleetest  
Will ascend on high."

M. L. H.

FATHER KNOWS.

"JOHNNY, don't you think you have got as much as you can carry?" said Frank to his brother who was standing with open arms receiving the bundles from his father's hand. "You've got more than you can carry now."

"Never mind," answered Johnny, "my father knows how much I can carry."

How many of us older children have learned this lesson of trust in our Father? How often in our weakness we say, "This is more than I can bear," never thinking that "Father knows how much we can carry;" that he knows what burdens and trials are best calculated to develop within us strong, healthful characters; just how much disappointment, suffering, heartache, and grief are necessary to remove the dross from our natures, and cause the gold to appear. We do not realize that the great Refiner is ever watching, and will not suffer "too intense a heat" to injure the precious metal; that not one temptation is allowed to cross our path but is essential to the growth of some neglected virtue; that there is not one vexation in the ceaseless round of every-day worries but is placed there by a Father who would see patience, meekness, and forbearance unfolding in his children; that there is not one "day of anguish or night of pain" but is sent to make some spiritual muscles stronger and firmer; that not one affliction is permitted but is meant to teach a lesson of love and trust, and Father knows how much we can carry.

Have all our cherished hopes been dashed to the ground? Father knows that we should not build our hopes in this changing world. Do we feel crushed to earth by the burdens and responsibilities laid upon

us? Father knows how much we can bear. Has the "palsied hand" of sickness removed us from the busy ranks when we fain would be in the thickest of the fight? Father knows how we can best serve him, whether by bravely fighting or by calmly waiting till he bids us engage in the strife once more. Have the friends most cherished proved false in our time of need? Father knows that One who will never forsake is seeking to win our best affections. Are our loved ones straying far from the path of truth and right? Father knows that we need a lesson in faith and importunity. Has the grave taken from us those with whom we fondly hoped to tread the sunny path of life, leaving the way a dark and stormy one wherein no ray of light is seen? Father knows that there is a bright and morning Star to cheer all who seek shelter from the storm in the Rock of Ages, and he would have us guided by this heavenly light.

He has assured us that no good thing shall be withheld from those that walk uprightly, that all things work together for good to them that love God, and that his grace is sufficient for us. He has told us that as a father pities his children, so the Lord pities them that fear him; that he keeps his people as the apple of his eye; that he will never leave nor forsake them.

Then why should we murmur and repine, since Father knows? How the burdens of life would be lightened, its woes sweetened, its sorrows lessened, and its griefs removed, could we from the heart say like little Johnny, "Father knows how much I can carry!"

J. T.

ON GIVING.

BY JOSEPH CLARKE.

It is a fact that few realize the duty and pleasure of imparting happiness to others, by means of kind words and deeds. More real happiness is felt in relieving the wants of the needy, than in all the pleasure derived from selfish pursuits. Very true is the little song commencing thus:—

"Little deeds of kindness,  
Little words of love,  
Make this earth an eden,  
Like the Heaven above."

Those who contribute to establish such institutions as the Bible House, New York, and the American Tract Society, and to found colleges, asylums, and other charitable institutions for the benefit of the human family, are the happiest men alive. You can almost point them out wherever you may meet them, whether on the steamboat or passenger car. But the man whose dimes are only for himself and his family is contracted, both in appearance and in general deportment. No genial light is upon his countenance; no heavenly mildness in his eye; no inspired words fall from his lips. His eye may sparkle with delight as he presents his check at the bank, but it is a selfish twinkle, such as your dog Rover shows when you toss him his accustomed cake and pork. Not so the man who gives his thousands and tens of thousands for the benefit of his fellow-men.

Look at and admire the man who has spent his life to push on the wheels of reform. He is noble in appearance, although he may be growing old. His charities make him eternally youthful. But the selfish man will be wrecked on unknown shores, unpitied in his last sorrows; he will be forgotten, and his name be thoroughly erased from the Book of Life, that highest record of nobility and honest fame. Permit me to copy a few sentences from "Testimony No. 29," page 126:—

"The majority of professed Christians part with their means with great reluctance. Many of them do not give one-twentieth of their income to God, and many give far less than that; while there is a large class who rob God of the little tithe, and others who will give only a tithe. If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied ten-fold, and thus the channel between God and man would be kept open. The followers of Christ should not wait for thrilling missionary appeals to arouse them to action. If spiritually awake, they would hear in the income of every week, whether much or little, the voice of God and conscience with authority demanding the tithes and offerings due the Lord."

Now, dear reader, let us make the experiment, one and all, and see if the Lord will not give us a blessing so great that we can hardly receive it.

—Slumber not in the tents of your fathers. The world is advancing. Advance with it.—*Mazzini.*

ILLINOIS TRACT SOCIETY.

REPORT FOR QUARTER ENDING JULY 1.

Table with 11 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

\* Individuals. Note.—Received on membership and donations, \$64.49; on sales, \$24.45; on periodicals, \$119.00; on reserve fund, \$20.00; on other funds, \$6.30; total, \$234.24.

LIZZIE S. CAMPBELL, Sec.

NEW ENGLAND TRACT SOCIETY.

REPORT FOR QUARTER ENDING JULY 1.

Table with 11 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

Note.—Received on membership and donations, \$104.63; on sales, \$65.63; on periodicals, \$395.70; on reserve fund, \$12.00; on other funds, \$177.88; total, \$755.84.

ELIZA THAYER, Sec.

NEW YORK TRACT SOCIETY.

REPORT FOR QUARTER ENDING AUGUST 15.

Table with 11 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

\* Membership diminished 5. † Individuals. Note.—Received on membership and donations, \$77.61; on sales, \$191.47; on periodicals, 228.35; on tent fund, \$42.70; on Dime Tabernacle, 50; on reserve fund, \$14.00; donations to Pub. Association, \$5.00; total \$559.63. The local societies of Adams Center, Buck's Bridge, Fine, Mannsville, Pulaski, and West Pierreport failed to report.

ADDIE S. BOWEN, Sec.

Notes of News.

—The electric light promises to supersede oil in the lighthouses. —Tunis has been divided into two districts, with a French governor for each. —In 1880 there were 32,101,909 acres of land under cultivation in Great Britain. —The total debt of Turkey, principal and unpaid interest, amounts to £246,329,000. —Yellow fever is raging in the French colony of Senegal, on the west coast of Africa. —England and France have not succeeded as yet in forming a commercial treaty. —On the 13th inst., 1,461 immigrants landed in New York. The total for the week was 7,505. —The centennial ceremonies at Yorktown, Va., will commence Oct. 13, and continue to the 18th.

—A wealthy Jewish synagogue in New York has decided to hold its services on Sunday hereafter.

—The total value of the exports of the United States for the first seven months of 1881 was \$82,708,977.

—A marshal in Braidwood, Ill., has been arrested for beating a prisoner so severely as to cause his death.

—In Texas 2,000 miles of railroad are now under contract, and 6,000 more are in immediate contemplation.

—The city of Mexico is to have a national bank, under the management of representatives of the Franco-Egyptian Bank.

—A distinguished Alpine traveler and two guides were recently overwhelmed by an avalanche while ascending Mount Rosa.

—Near Tusculumbia, Ala., three negroes went to sleep on the railroad track, and a train killed two and severely injured the third.

—Mr. Moody intends to sail for England shortly, and will probably remain abroad several years, engaged in evangelistic labor.

—The Chicago House of Correction has this year earned \$40,000 by the labor system. The money goes into the city treasury.

—Late dispatches from Tunis say that the whole country is in a state of panic, arising from excesses committed by roving bands of Arabs.

—On the 16th inst., three herders were attacked by Indians in a pass near Amargo, Col. Two of them were killed, and the other escaped.

—At Pultava, in Southern Russia, troops engaged in quelling anti-Jewish riots were set upon by a mob. A fight ensued, with some loss of life.

—Since the beginning of the present year, 3,110 miles of railroad have been built in the United States. This is the largest mileage for the same period since 1872.

—It is rumored that the Chilians have suffered a disastrous defeat at Pisco, 42 leagues south of Lima, and that of the Chilian force of 400 men only 26 escaped.

—One of the Greek brigands who captured Colonel Suter last April, has been arrested near Athens. He had in his possession 11,000 francs. He was the chief of the band.

—In Western Africa, within the last forty years, 120 missionaries have fallen at their posts; but the value of their labors is seen in the 30,000 converts to Christianity in that region.

—The annual consumption of pine in making matches is 300,000 cubic feet; in the manufacture of lasts, and the handles of small tools, 500,000 cords of birch, beech, and maple timber are used.

—An insurrection broke out at Munnipoor, in one of the Indian kingdoms tributary to the British empire; and the Maharajah quelled it by executing 17 and imprisoning 300 of his subjects.

—There were 35,000 pieces of baggage reported lost or stolen on English railways last year; and now the railroad men are considering the introduction of the American system of checking baggage.

—A railroad driven by hydraulic pressure is one of the latest novelties. It is used to transport invalids from the valley of Cauterets, a little French village, to the hot sulphur springs on the mountains above.

—Tucson, Arizona, has been cut off from the East by wash-outs on the line of the Southern Pacific Railroad. In some places bridges have been washed away, and the country is three or four feet under water.

—The London Times accuses Parnell of continuing the land agitation in the hope of keeping up the flow of funds from Irish-Americans, upon which some of the Land Leaguers, both in and out of Parliament, are living.

—A scheme has been proposed to the German Government to unite Alsace with Baden, and make the Grand Duke of Baden the first king. Lorraine is to be united with the province of Rhineland, and become a part of Prussia.

—A dastardly attempt was made on the 15th inst. at San Antonio, Texas, to wreck an excursion train carrying 550 persons, old and young. Ties had been placed across the rails, which the engine threw from the track as it came along.

—This is a singular statement which we find in a recent number of the Christian Weekly: "There is a great quickening in religious matters in India. All sects are affected by it, and Brahmins, Hindoos, and Mohammedans are on the qui vive for great and important events."

—The Assistant Commissioner of Education, attached to the Chinese Legation at Washington, states that the Chinese youths were removed from Hartford, not through any fear of their being Americanized, but because the Chinese government wishes to avail itself of their services.

—The English, Italian, and Spanish governments have united in demanding indemnity from the Bey of Tunis for injury done their respective subjects during the siege of Sfax, and have a mutual understanding in the matter, regardless of the Bey's professions of inability to accomplish anything.

—A volcano has broken out in Indian Territory. On the 9th inst., a mountain 20 miles east of Mount Idaho sent forth a column of fire and smoke several hun-

dred feet in height, accompanied with trembling of the earth which was distinctly felt at a distance of 75 miles from the mountain.

—The Independent says: "A Hebrew paper asserts that in the 'Reform' congregations, 'four-fifths violate the most essential laws of Judaism, and a large proportion do not think it worth while to circumcise their sons.' If that is the case, there will be a very rapid defection from even the Jewish name."

—Minister Foster writes to the State Department at Washington that the wheat crop in Russia is likely to be one of the largest ever raised in that empire, and that the export promises to be much greater than usual. In some districts farmers think the yield sufficiently large to supply them with bread for four years to come.

—A Sheffield, England, firm are making steel-faced plates for covering the hulls of men-of-war. Experiments made recently on behalf of the French and English governments show the superiority of steel-faced plates. While iron plates are cracked by the force of collision, the steel plates show no damage more severe than a dent. The new French ships are being protected by steel plates.

—A writer in Nature states that the small birds that are unable to fly the 350 miles across the Mediterranean Sea are carried over on the backs of cranes. When the first cold weather comes, the cranes fly low, making a peculiar cry. Little birds of every species fly up to them, while the twittering of those already settled may be distinctly heard. But for this provision, many species of small birds would become extinct.

—If Mr. Charles Bradlaugh had been content to take his seat in Parliament like other people, instead of trying to air his atheism, he would have got along with less grief, and perhaps with no erysipelas at all. He was elected from Northampton, and refused to take the oath in the prescribed form, ending up with "so help me God," on the ground that he did not believe in God. Of course he was excluded. Then he made up his mind that he was not so very particular after all, and offered to take the oath, but the courts held that, having declared the oath not to be binding on his conscience, it could not be administered to him, and his seat was declared vacant. He was then re-elected from the same borough of Northampton and presented himself for admission, but was excluded for the time, Mr. Gladstone intimating, however, that as soon as the proper opportunity came he would introduce a bill to remove his disability. Mr. Bradlaugh concluded not to wait, and upon attempting to force his way into the House was landed all in a heap in the Palace yard. He got some bruises in the scrimmage, and erysipelas set in, and that is how matters stand at present with Mr. Bradlaugh.—Inter-Ocean, Aug. 19.

Obituary Notices.

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

LACY.—Died of cholera infantum, Aug. 1, 1881, at Tuscola, Mich., Marcus C., son of A. D. and R. Lacy, aged 9 months and 17 days. Discourse by Eld. P. Forbes, Baptist. J. M. PALMER.

PACKARD.—Died in Wright, Mich., Aug. 6, my wife, Catherine L. Packard, aged 58 years. She embraced the Advent faith about twenty-three years ago, under the labors of Eld. J. B. Frisbie, and remained firm in the faith to the end. Funeral discourse by Eld. Archer, Episcopal Methodist minister. H. N. PACKARD.

FULTON.—Died of consumption, at Lake City, Minn., Aug. 4, 1881, Anna M. Fulton, wife of Eld. Samuel Fulton. Sister Fulton embraced the doctrines peculiar to the Seventh-day Adventists about six years ago, under the labors of Eld. John Fulton. With her husband, she labored publicly as a speaker, until prevented by sickness. During the last year of her life the hand of disease was upon her, but she suffered with Christian fortitude and resignation, and died in hope of a part in the first resurrection. A husband, two children, and many near and dear friends mourn her loss. Funeral discourse by the writer, from Rev. 14: 13. A. MEAD.

HARRIS.—Fell asleep in Jesus, June 9, 1881, our dear mother, Lucy Harris, in the seventy-fifth year of her age. For thirty years mother kept the Sabbath, and watched and waited for the coming of the Saviour. She loved the truth, and always rejoiced in its prosperity; and many were the prayers she offered for the worn servants of God, as well as for the cause in general. She was confined to her room only two days before her death, but through the weeks of feebleness she expressed perfect willingness to abide God's will. Through all her Christian life she ever manifested a meek, gentle, and forgiving spirit, and was a bright example of Christian love and fortitude. Funeral discourse by the pastor of the M. E. church. E. M. PEBBLES.

NEWCOMB.—Died in Thetford, Orange Co., Vt., March 23, 1881, my dear mother, Diadama Newcomb, wife of Levi Newcomb, aged 76 years. In her early life, mother was a member of the Methodist church, but twenty years ago her attention was called to the Bible Sabbath by reading the Review and other publications, and she kept the Sabbath from that time. She never heard an Adventist sermon, as no preacher has ever visited that part of the State, and for many years she was closely confined at home by ill health; but she was a constant reader of the Review, and prized its weekly visits. She died as she had lived, a calm, consistent Christian. She selected as the text for her funeral discourse Ps. 42: 11. Services at her home, conducted by a Methodist minister. W. E. NEWCOMB.

ELD. E. B. LANE.

A SKETCH OF HIS LIFE AND LABORS, HIS SICKNESS AND DEATH.

THE subject of this sketch was born in the township of Bedford, Calhoun Co., Mich., June 21, 1840. He died Aug. 6, 1881, and was therefore at the time of his death forty-one years, one month, and fifteen days of age. His father died when he was but eight years of age, and four years later his mother married Richard Godsmark; and Bro. and Sr. Godsmark are still living on the old farm seven miles north of Battle Creek, Mich.

From an early age Eld. Lane was religiously inclined, but on one occasion while listening to a discourse on the eternal suffering of the ungodly, his heart became suddenly hardened, and he drifted into skepticism. The speaker stated that if every blade of grass, every leaf upon the trees, every drop of water in the stream, all the sand upon the sea-shore, and every star in the sky, were numbered, and each star, each grain of sand, each leaf, and each blade represented millions of ages, and were all multiplied into each other, it would be but the beginning of that boundless age of woe. On returning from the meeting he passed by a pit of sand, and gathering up a handful, began counting the grains one by one. It was an interminable task, as he apparently made no progress. He threw down the handful in despair; and declared such a God a tyrant, and a being he could not love. Many a night his pillow was wet with tears; for he felt that in all probability some of his friends were in that terrible condition of suffering. Every joy of youth was embittered, and every pleasure insipid. This state of mind continued about a year.

When he was thirteen years of age, Eld James White and wife came to Bedford, and held some meetings. While listening to sister White as she portrayed the glories of the kingdom of God, and the matchless love of a crucified Redeemer, his heart was melted, and he yielded to the claims of the gospel. The family also embraced the truth. Eld. Lane received a liberal education, and for several years before his marriage taught school in the townships of Emmett, Penfield, and Bedford.

In 1865 he united in marriage with Miss Ellen S. Edmonds of Washtenaw Co., Mich., with whom he became acquainted while attending the State Normal School at Ypsilanti. After marriage he settled on a small farm in Bedford township, expecting to follow this vocation through life. But this was not to be. As he would take up the REVIEW AND HERALD, his heart would be touched by the earnest appeals and pressing calls for help in the work of the ministry. He was often so burdened that he would leave his work in the field, communicate his feelings to his wife, and together they would bow down and pray to God that if this feeling was not from him it might be removed, but that if it was of God, the way might be clear for him to go forth to the harvest for the Master. With this thought in his mind, he advertised his little farm for sale; and in less than one week, the opportunity came to sell. With his usual carefulness and conscientiousness, he would not yet decide till he had consulted his brethren especially Bro. and Sr. White, in whose judgment he had the utmost confidence. They encouraged him to follow his convictions, and a license was immediately given him. In connection with Eld. A. O. Burrill he began his public labors in the winter of 1868. Both were engaged in the work for the first time, and both had the same impressions of duty. They toiled faithfully, and under very trying circumstances, and not without results, for quite a number embraced the truth.

Eld. Lane labored two seasons in Michigan with marked success, and then went to the State of Indiana, which was at that time but a mission, containing only a little handful of believers in the faith he cherished. While here he was joined by his brother, Eld. S. H.

Lane, now president of the Indiana Conference. Bro. Lane found Indiana but a mission; he left it a self-sustaining Conference.

One or two circumstances transpiring in this State will show his abnegation of self, and the spirit of sacrifice for the good of the cause which he ever manifested. While meeting the most determined opposition to the truth, news came that his only child was dying. He was obliged to stand against the tide, preached a sermon in defense of his faith, and started on horseback on a journey of sixteen miles, to arrive five minutes after his lovely babe had breathed its last. On another occasion, when his wife was seriously ill with typhoid fever, he did not leave the work of preaching, although he had the entire care of her through her protracted sickness.

In 1872, Bro. Lane attended an ordinance meeting in Pottsville, Mich., and feeling drawn out for the young, he began a revival meeting, which was followed by a course of lectures. At the close, about forty persons united with the church by baptism. This was the beginning of his revival work, in which he has been eminently successful. The two succeeding seasons were spent with the writer of this sketch in tent-meetings at Almont, Holly, and Armada, resulting in the establishment of two churches.

At this time, feeling the need of a better training in the Hebrew and Greek languages, he attended the S. D. Baptist college in Milton, Wis., as our own college had not then been brought into existence. While attending school in Wisconsin, he labored among our churches as he was able, to the acceptance of the people.

Soon after leaving college, he went to the State of Ohio. His usual success followed, and a large church was raised up at Bowling Green. Many embraced the truth, and at the close of the meetings fifty-five persons had been baptized by him in the Maumee River. While here he had a severe attack of diphtheria, and sent for his wife. She, as he recovered, began to assist him by opening the meetings, and speaking when he was not able. The climate of this part of Ohio proved malarious, and himself and family suffered much from ague. It was therefore thought best that he should labor near the sea-coast, and he was appointed to go to New England. An excellent interest was broken up here by poor health, and under the most discouraging circumstances he labored a year without his usual success.

Having previously spent some weeks in Tennessee, his mind became burdened for the South; and with some means laid by for emergencies of this kind, he decided, for the benefit of his health, and for the love he had for the cause at large, to open up a mission in the State of Virginia. In the winter of 1876, in company with Eld. J. O. Corliss, he commenced labor in that State, where there was not known to be a single Sabbath-keeping Adventist. Bro. Lane found here the relatives of some old friends in Indiana, who embraced the truth with great joy, one of whom, Bro. Henry Rife, is faithfully preaching the truth at the present time. When called back to Michigan, there were, as a result of two years' labor amidst much opposition and many difficulties, more than a hundred precious souls rejoicing in the present truth.

He has since labored in Michigan, in many of our churches, with good success. The tract and missionary work has been his especial delight. He located at Coopersville, near Wright, two years ago. This church has lost a beloved pastor; and the village of Coopersville, as expressed by many, one of her most worthy citizens.

At the time of his death he was holding a series of meetings in Camden, Hillsdale Co., with the writer of this article. His wife was also engaged in a series of meetings near their home. Eld. Lane had been suffering for some years, especially in the late summer and fall, from a chronic difficulty of the bowels. This trouble appeared afresh about Aug. 1, accompanied at times with quite a perceptible fever, though not at-

tended with much inconvenience. On Monday, Aug. 1, he went into the country, and remained about two days, being tenderly cared for by friends. He returned to the tent much refreshed, and apparently better.

On Tuesday evening we had a praise-meeting, in which Bro. Lane took an active part, although he lay down to rest upon a couch a little while during the meeting. He went after meeting to Ransom, with the friends from there, to rest a little, intending to return Sabbath to our morning meeting. He went from the tent feeling quite well and happy, with the thought that he would return with recuperated energies for the truly great interest at Camden. But this was not to be. We looked anxiously for him, but he did not come, and just as the prayer was offered at the beginning of the service, a messenger came announcing his death. It was a sudden shock, and a great cry arose from all in the tent. Upon inquiry it was found that until two hours before his death his attending physician thought he would surely rally, though he had suffered much and was extremely weak. He thought himself, and often said, that he should not die; that the Lord had more for him to do. He was not very sick till Friday night, Aug. 5, but he lived only till Sabbath morning at 9 o'clock. He was absolutely uncomplaining, and peacefully passed away without a struggle.

The immediate cause of his death was an acute inflammation of the stomach and bowels. He was urged quite strongly by the kind friends where he was, as also by the physician, Dr. Bates, to telegraph to his wife; but he said she was engaged in a series of meetings, and he did not wish to alarm or disturb her. Such was his abnegation of self. He finally consented to send the message, and the physician was preparing to write at his dictation, when he said, "Let me rest a little, and then I have something to tell you." These were his last words. His body was taken during the night of that day and the morning of Aug. 7, to his friends in Battle Creek, and the funeral service was held in the Tabernacle at that place. The address was made by the writer under very trying circumstances from the words of our Saviour recorded in John 14:27. His precious mother was present, also his honored step-father, two brothers, three sisters, his bereaved wife and two children, and other relatives and friends. He was buried in sight of his school-day home in the shadow of the church where he learned his first lessons from the word of God, and friends who had known him long could drop a sympathizing tear. His grave was decorated with flowers and evergreens, as we laid him away to sleep a little while. "Blessed sleep! from which none ever wake to weep."

No form of expression is adequate to describe the force of this great affliction to his many friends in Camden. A sadness and gloom seemed to settle upon all hearts. All are mourners, and the tears yet flow as they talk of him and his work of love. May all those to whom he has been bound by the tender bonds of brotherhood remember to meet him in the kingdom of God. Here we shall see his face and hear his voice no more; but his exhortations and admonitions may we never forget.

"By-and-by we shall meet him;  
By-and-by we shall greet him,"

D. H. LAMSON.

CHICAGO & GRAND TRUNK R'Y.

WESTWARD.		STATIONS.	EASTWARD.	
Night Express.	Mail and Express.		Mail and Express.	Night Express.
7.00 p.m.	7.00 a.m.	De..Port Huron..Ar	10.30 p.m.	10.35 a.m.
8.42 "	8.35 "	.....Lapeer.....	8.42 "	9.18 "
9.24 "	9.30 "	.....Flint.....	8.00 "	8.35 "
10.05 "	10.12 "	.....Durand.....	7.00 "	7.27 "
11.15 "	11.35 "	.....Lansing.....	5.40 "	6.05 "
11.50 "	12.15 p.m.	.....Charlotte.....	5.05 "	5.25 "
12.45 a.m.	1.10 "	a } Battle Creek { d	4.05 "	4.20 "
12.50 "	1.30 "	d } " " " " { a	3.45 "	4.10 "
1.45 "	2.20 "	.....Vicksburg.....	2.47 "	3.14 "
1.55 "	2.35 "	.....Schoolcraft.....	2.35 "	3.00 "
2.45 "	3.22 "	.....Cassopolis.....	1.47 "	2.06 "
3.37 "	4.09 "	.....South Bend.....	1.01 "	1.17 "
4.31 "	4.55 "	.....Stillwell.....	12.15 a.m.	12.35 p.m.
5.07 "	5.25 "	.....Haskells.....	11.44 "	11.47 "
5.25 "	5.42 "	.....Valparaiso.....	11.30 "	11.30 "
8.00 "	8.00 "	Ar...Chicago...De	9.15 "	9.15 "

Taking effect Sunday, August 23, 1881.

# The Review and Herald.

Battle Creek, Mich., Tuesday, August 23, 1881.

## THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

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

The *Walkerton Visitor*, Walkerton, Ind., Aug. 17, 1881, contains the announcement that arrangements are being made by the S. D. Adventists of that place to erect a house of worship.

We notice in the last number of the *Narragansett* (R. I.) *Weekly* that Eld. N. V. Hull, editor of the *Sabbath Recorder*, is very seriously indisposed, with not much probability of his recovery. Meanwhile, Eld. Burdick takes his place on the *Recorder*.

A very cordial invitation has been sent by Bro. G. I. Butler to sister White, and her son W. C. White, to attend the remaining camp-meetings of the season. But she does not deem it prudent to undertake such a task, and hence has left for Colorado and the Pacific coast, as noticed elsewhere.

Last year was a remarkable one for railway progress in this country, 7,174 miles being added to the 86,497 miles in operation at the beginning of 1880. This raises the number of miles in operation in 1881 to the enormous total of 93,671, which is equivalent to a line of railroad nearly four times around the world.

Students on arriving at Battle Creek should inquire for Prof. C. W. Stone, Prof. E. B. Miller, or Mrs. Aurora B. Lockwood, who will gladly assist them in selecting boarding places or rooms. Prof. Stone will be found during school hours at Business College Hall, one door south of the REVIEW AND HERALD press room, and at other times at his home, 80 Champion St.

Will some of our correspondents tell us why they do not remember the standing rule of this Office, that anonymous communications receive no attention? An inquiry comes in from Wisconsin concerning the efficacy of a great "Discovery," a sure cure for catarrh. Had we the writer's address, a postal would inform him that in our view of the matter the circular shows its author to be utterly ignorant of the nature of the disease, and that this remedy, like patent medicines in general, is only another decoy set up by an ignoramus, a charlatan, and a quack, by means of which he may reap a golden harvest from a gullible public.

### TO CHURCH CLERKS.

HENRY RANDALL WAITE, of Pelham Manor, N. Y., agent for the collecting of Statistics of Religious Organizations for the United States tenth census, wishes to obtain a complete list of the S. D. Adventist churches. If any of the clerks of our churches have not received from him a schedule on which to make returns, please notify him at once, and he will send you a blank to be filled out with such information as he wishes to obtain. We especially request each one to attend to this matter promptly, that our denomination may be represented as accurately as possible.

### INDIANA CAMP-MEETING.

We have just secured grounds at Marion, Grant Co., for our State camp-meeting, which will be held, no providence preventing, Sept. 21-27.

We hope to see a general rally at this meeting from all parts of the State. It is now none too early to begin preparations to attend. We shall immediately correspond with the officers of the three railway companies whose roads center in Marion, to obtain reduction of rates if possible. If secured, due notice will be given in REVIEW. Further particulars soon.

S. H. LANE.

### TO THE PENNSYLVANIA S. S. ASSOCIATION.

We are very desirous to use the time allotted us during the session of camp-meeting to the very best advantage for the promotion of the interest of our Sabbath-school work. To this end we invite our schools throughout the entire Association to consider what is most needed in their local work, and instruct delegates to present such questions in our public sessions as will call out discussion upon subjects where instruction is desired.

Also we request all our brethren and sisters to come prepared to take part in our Sabbath-school exercises. The regular lesson of the week will be recited.

It will be well for the little ones to bring their Lesson Books, as their lessons will be assigned them at the commencement of the meeting.

D. B. OVIATT.

### ATTENTION, ILLINOIS.

THE Indiana, Bloomington, and Western Railway will sell round-trip tickets to Bloomington at the rate of two cents per mile from Champaign, Peoria, and intermediate stations, to all who wish to attend our camp-meeting. The Illinois Central will give those living on the "Chicago Branch" excursion rates from any point south, to Champaign, or from any point north, to Paxton or Lisbon City. They will also stop their trains at our camp-grounds Aug. 30 and Sept. 6.

R. F. ANDREWS.

### TENTS! TENTS! TENTS!

HAVING carefully sought the best place to purchase, I would call the attention of Nebraska brethren to the following prices:—

Size.	Machine Made.			Hand Made.	
	Wall.	8 Oz.	10 Oz.	8 Oz.	10 Oz.
10x12	3½	\$12 75	\$15 25	\$14 30	\$17 25
12x12	4	14 50	17 75	0	19 50
12x14	4	16 20	19 75	18 25	21 75
14x14	4	18 85	23 25	21 00	25 30
14x16	4	21 50	26 25	23 75	28 50

To our Conference a reduction of 20 per cent is offered on the above low prices, the benefit of which will go to the tent and camp-meeting fund. Any wishing to order through me, will please let me know at once, and you may expect to find your tents pitched at Columbus, on the camp-ground, Sept. 21, all ready to receive you; at which time you can pay for the tent. Address, ELDER CHAS. L. BOYD, *Nebraska City, Neb.*

### Appointments.

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

THE annual sessions of the New York and Pennsylvania Conferences will be held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 9-19, 1881. All delegates should, if possible, be present Sept. 9, as it is desired to organize the Conferences at this early date in the meeting. It is earnestly requested that all our churches, as far as possible, represent themselves by delegates; and for this purpose business meetings should be held in each church immediately. Church clerks should see that delegates are furnished with

proper credentials, and that the reports are filled out and furnished to delegates, or sent to the Conference secretary, in case the church is not represented by delegate. We trust these officers will be prompt in the discharge of this duty, so that we may have full statistics of the present standing of our churches.

B. L. WHITNEY, *Pres. N. Y. and Pa. Conferences.*

THE New York S. S. Association will hold its regular annual session in connection with the Hornellsville camp-meeting Sept. 9-19, 1881. Superintendents will have credentials for delegates sent to them at once. Those superintendents who fail to receive them by September 1, should write to Mrs. N. J. Walsworth, Syracuse, N. Y. (No. 2 Cherry St.), and they will be supplied. Every school should be fully represented at that important meeting. Each school of ten or less is entitled to one delegate besides its superintendent, and an additional delegate for each additional ten members.

M. H. BROWN, *Pres.*

THE third annual session of the Pennsylvania Sabbath-school Association will be held in connection with the camp-meeting at Hornellsville, N. Y., Sept. 9-19.

Let each school elect delegates, and provide them with credentials. Blanks will be sent by the State secretary.

D. B. OVIATT.

QUARTERLY meeting for Dist. No. 6 at Greenville, Mich., Sept. 17. T. and M. meeting at 7 in the evening. It is to be hoped that there will be an earnest effort made by all to attend.

F. HOWE.

ORD, Neb.,	Aug. 20, 21.
Halifax, "	" 27, 18.
Dayton, "	Sept. 3, 4.
Raeville, "	" 10, 11.
Albion, "	" 17, 18.

The co-operation of the people of God and the aid of the Spirit are most earnestly desired at these meetings. There will be opportunity for baptism at each place. Meetings to commence Friday evening.

CHAS. L. BOYD.

THE third annual session of the Nebraska H. and T. Association will be held in connection with the camp-meeting at Columbus, Sept. 21-27, at which time we hope to submit a full report of the condition of the society, membership, finances, etc. The various club secretaries are requested to report to the State secretary, C. P. Bollman, at Albion, Neb., before Sept. 15, giving number of members in club, number added during the year, also the names of all members not previously reported, stating what pledge they have signed. Annual dues should be collected and reported, with any membership fees remaining in the hands of solicitors and club secretaries.

G. B. STARR, *Pres.*

I WILL meet with the church at Davis City, Iowa, Sept. 8 and 4, and also with the church in Ringgold county Sept. 10 and 11. We desire a good attendance of our brethren, sisters, and friends.

A. W. H. MILLARD.

## 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.

### Books Sent by Express.

A S Hutchins \$32.85, J P Henderson 22.28, J P Henderson 14.06.

### Books Sent by Freight.

S N Haskell \$115.00, R F Andrews 124.56, S N Haskell 63.60, S B Whitney 18.35.

### Cash Rec'd on Account.

Pa T & M Society per O P Galloway \$37 00, Ind Conf Fund per S H Lane 170.00, Ind T & M Society per S H L 30.13, Pa T & M Society per Mrs D C Phillips 75.00.

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

C S Briggs \$20 00, Mary Briggs 20.00, G W Anglebarger 10.00, J Carroll Clark 10.00, Rachel Brown 10.00, John M Kutz (donation) trespass-offering 4.75.

### Gen. Conf. Fund.

E J Bump \$33.50, John M Kutz 2.25, Ohio Conf tithe per J B Gregory 326.09.

### Mich. Conf. Fund.

Kalamazoo per Wm Martin \$16.00, Dimondale per D Houghtaling 8.44, Colon per W H Hafer 7.00, Sand Lake per Time Potter 4.00, Alaideon, Mrs E H Kynette 3.55, Bunker Hill per G P Bailey 20.25.

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

G N Ford (interest) 80 cts, F R Dunlap \$10.00, E J Bane 10.00, Alex Gleason 10.00, M L Spring 5.00, L LaDow 5.00, Rachel A Shane 10.00, W S Boone 5.00, B B Francis 25.00, Lizzie J Borden 10.00, Jane Means 10.00.

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

E J Bump donation \$25.00.

### European Mission.

A sister in Illinois \$3.00, C S Fox (widow's mite) 5.00.

### French Signs.

John M Kutz \$1.00.

### English Mission.

John M Kutz \$1.00.

### Swedish Mission.

John M Kutz \$1.00.