

# 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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### CANST THOU BY SEARCHING FIND OUT GOD?

THOUGHT plumed her wings of heavenly birth,  
And sought through all the fields of earth  
The footsteps of her God.  
She scanned its surface bright and fair,  
And searched the viewless tides of air,  
And farthest ways untrod.

She passed the sunbeam in its flight,  
And smote the azure plains of light,  
With never-tiring wing;  
She kept her course from star to star,  
And searched the universe afar,  
But sought her God in vain.

Then back she came to earth again,  
With mournful heart and lowly mien,  
Oppressed by sad despair;  
To her, cast down by sore unrest,  
A voice ariseth sweet and blest,  
"Lo, God is everywhere!"

She hears the voice, she lifts her eyes,  
And lo! beneath the bended skies  
Sees everywhere his power;  
The sunshine speaketh from above,  
It speaks a benison of love,  
And God himself is there!

—Christian Advocate.

## The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom. PREACH THE WORD."—2 Tim. 4:1, 2.

### THE WAR IN EGYPT.

[Synopsis of a sermon preached in St. John's Episcopal Church, Cincinnati, by Rev. J. S. Jenckes, Sunday morning, July 30.\*]

TEXT: "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. 16:12.

THE text, taken from the book of Revelation, suggests a subject which is now of thrilling interest to the whole civilized world, as well as to many millions of people whom we do not rate as civilized. And this subject, if you please, is the "Eastern Question."

This question involves the social, the political, and the religious interests of all the great powers of Europe, if not also the very autonomy and existence of some of them. And although, fortunately for us, five thousand miles of ocean lie between ourselves and the seething caldron of European political complications, still there is no other question of such present vital concern to at least the commercial interests of the United States as this Turko-Egyptian, or "Eastern Question."

\* This discourse is lucid and comprehensive, bringing out some important views in connection with the subject presented. It is one of many utterances, from pulpits of the very highest rank, upon this all-engrossing subject. The whole religious world is stirred. The hour is pregnant with solemnity and grandeur. Let every one watch the progress of events, ready at any moment for the opening splendors of the day of the Lord.

tion." Else why is it that in the very face of, perhaps, the most bountiful wheat crop we have ever had, the high price of wheat is maintained, aye, more than maintained, at Chicago?

In order to understand clearly the full nature of the great interest which surrounds this subject, and which is likely to surround it for several years to come, it will be necessary to take a hasty review of the history of Egypt and of Turkey.

From the year 622 of the Christian era dates the Mohammedan system of chronology—the year in which Mohammed left the city of Mecca and removed to Medina, from which place his remarkable career of conquest began. His successors extended still farther the dominions whose standard was the Crescent, until they became in the eighth century more extensive than even the Roman empire in its palmiest days. This was the empire of Arabia, whose emperors, called caliphs (signifying both the spiritual and temporal successors of the prophet), reigned through different dynasties for nine hundred years.

They were a gallant, accomplished, and powerful people, great in war, great in arts and sciences, and great in learning. Their architectural remains are still wonders of beauty and symmetry; their astronomers, physicians, poets, orators, and philosophers were distinguished; their language, in which the Koran is written, is a marvel of strength and polish, and of capability of expressing the most abstruse thoughts, the most exalted sentiments, with the greatest possible force, coupled with the most delicate discrimination of meaning. In this respect it greatly resembles the Greek. And these Arabs are the people who, after their astonishing vigor and military success, and after their extravagant grandeur and voluptuousness of living, and after their degeneracy and decay—the old, old story, you will perceive—were overrun and vanquished by the wretched Turks in the thirteenth to the sixteenth century. These are the people who are the ancestors of Arabi Pasha, who, through the lines of their caliphs, traces his pedigree away back to Joktan, who was a son of Shem, who was the eldest son of Noah!

Is it any wonder that the late dispatches inform us that Arabi looks down upon his Turkish masters with infinite derision and scorn, as an inferior race? For the Turks were a tribe of foreign barbarians, who swept down from the cold tablelands of Central Asia, precisely as the Goths and Vandals, at an earlier day, swept down upon the Roman empire and destroyed it, and crushing easily the degenerate ranks of the now effeminate Arabs, conquered their country, and made it their own. The invaders eliminated all the good and strong features of the Arabic policy derived from the teachings of Mohammed, such as (1) the maintenance of municipal liberty, (2) the practice of direct taxation, and (3) freedom of commerce. And they retained all the horrible and repulsive features of those teachings, which were (1) the intolerant propagation of their religious faith at the point of the sword, (2) the fanatical persecution of all who might differ with them in belief, and (3) a blind fatalism, which taught them that they would live until the time came for them to die, whether exposed to great danger in battle or not; and to these may be added (4) a firm belief in a sensual, material paradise, to which, if they were killed

in battle, they were instantly transported, without the intervention of either a purgatory or an intermediate state.

The chief of this rude tribe, Othman I., was the founder of the Turkish, called from him the Ottoman empire. His successors swallowed up pretty much all the countries which the Arabs had once conquered, and appropriated to themselves the spiritual title of caliph, which their emperor, the Sultan, still enjoys at Constantinople.

Egypt was conquered by them in 1517, and has ever since been governed by a viceroy, now called khedive, who is tributary to the "Sublime Porte"—this being the self-styled name of the Ottoman Government—so called from the grand gate of the Sultan's palace, where he has, or used to have, justice administered; for it is a very long time since any justice was administered there.

The Turkish Government has for many years been extravagantly administered. When the French Empress Eugenie visited Constantinople in 1869, on her way to attend the opening of the Suez canal, the Sultan, out of compliment to her Majesty, spent millions of francs to build a macadamized road for many miles over a swamp simply to show the Empress some natural curiosity, as a lake or a grotto; and this, although but a single trip was to be made over the road, and it would be of no earthly use to anybody forever afterward.

This and other extravagances have brought the Sultan and the Government deeply into debt. Over a hundred millions of pounds, or \$500,000,000 worth of Turkish bonds, are owned in London. Now Egypt, as a tributary of Turkey, has long paid her a large annual tribute. And this tribute, instead of being at present paid directly to Turkey, is paid by Egypt, through pressure brought to bear by the English Government, directly into the Bank of England, to apply as interest upon these five hundred millions of Turkish bonds.

Moreover, in 1873, the Sultan, for prudential reasons, enlarged the Khedive's powers, and granted him a quasi-autonomy in the administration of the internal affairs of that country. This enabled the then Khedive, Said Pasha, to borrow money on his personal account, and to hypothecate Egyptian productions, actual and prospective, and Egyptian credit as security for the same.

Said made good use of his opportunities, until he piled up a debt over half as large as that owed by Turkey to English capitalists. And Turkey herself owes nearly as much more to Frenchmen and Austrians, and anybody else whom she can possibly borrow from. I have not had opportunity to get the present gross amount of all this indebtedness of Turkey and Egypt to the European powers; but eight years ago it was about \$1,133,000,000! And the interest upon almost all of it is from six to nine per cent! And their annual expenditures are steadily and increasingly larger than their receipts, and they are bankrupt already, both of them, if they were put in liquidation.

Now their English and French creditors succeeded lately in persuading their respective governments to exert themselves for the protection of their interests which are represented by these bonds, and a joint English and French Commission was quartered upon the Egyptian people,

with the consent—reluctant, no doubt—of both the Khedive and the Sultan.

These Commissioners, as good, shrewd business men, are looking out smartly after their employers' interests. They see that the annual tribute due from Egypt to the Sublime Porte is promptly paid, as the interest accrues, into the Bank of England. They have gotten rid of the extravagant old Khedive, who contracted the indebtedness through the profligacy of his life, and the lavishness of his personal expenditures, and they have secured his young son Tewfik in the succession. They have the absolute handling of all the revenues of Egypt, taking especial care that as much of it as possible is applied to the interest of the indebtedness. They have large salaries for this service, and also numerous assistants, who are not Egyptians, nominally to help them; but Arabi says they are helping them, with large pay and no work, to eat out the substance of the country and the people, like a swarm of Egyptian locusts. This foreign occupation has become intolerable to the native population, and they are striving vigorously to throw it off, and are using for their battle-cry the sentiment, "Egyptians shall rule Egypt," while holding in reserve another still more terrible watchword for their future rallying, and 'tis this: "Allah achbar! God is great, and Mohammed is his prophet!" and when this refrain shall begin to resound through the mountain gorges and over the arid plains of the Turkish dominions, as it now seems more than probable it soon will, it will arouse to frenzied action more than one hundred and three millions and a half of bigoted, ignorant, superstitious Mohammedans.

The reports come to us that the late events at Alexandria have suspended this joint Anglo-French arrangement for the collection and payment of this interest. And these two countries are naturally interested in re-establishing the arrangement and in maintaining Tewfik's authority, and are, accordingly, working to that end. In their efforts they do not seem to have the entire sympathy of the other powers.

Italy and Germany seem to desire the success of Arabi Pasha, and the establishment of an independent national government in Egypt. While Russia and Austria are anxious to see Turkey interfere, by sending an army to Egypt, and becoming inextricably involved in the conflict, to her inevitable destruction, so that they may step in and administer upon her estate and partition her territory. Was there ever such a witch's caldron?

And to add to the gravity, difficulty, and danger of the situation, we are advised that this is the thirteenth hundred year of the Mohammedan calendar, and that it will close on the twelfth day of next November, and that a very old Moslem prophecy positively predicts that El Mehdi, their Messiah, will publicly proclaim himself upon that day. We are assured that this mysterious personage has already made his appearance in the country of Soudan, lying to the south of Egypt; that he has fought a battle with, and gained a victory over, opponents who would have barred the progress to his manifest destiny; that he is approaching, gradually but surely, the center of Mohammedan influence, where, by lifting up the standard of the prophet and declaring himself as his successor, he can rally many millions of fanatical followers to do his righteous bidding, and again send fire and sword into the rebellious ranks of infidel heretics and "Christian dogs."

The liability is great that when Admiral Seymour, on the morning of the 11th inst., gave orders to "let loose the dogs of war" upon the defenses of Alexandria, he not only furnished Arabi Pasha with an excellent pretext for rallying some five millions of people around the standard of national rights and self-government, but he also incurred the grave responsibility and risked the great danger which would inevitably arise to the whole of Europe from this exasperated and reckless Arabi's invoking the sympathy and aid of more than a hundred millions of fanatical Mohammedans, thus precipitating a terrible and possibly a general religious war. And what is,

what has ever been, what ever can be, so fearful, so calamitous, as a religious war?

All wars are bad, very bad. And yet they have often seemed to be necessary. Our Saviour says: "It must needs be that offenses come; but woe to that man by whom the offense cometh!" "He that taketh up the sword shall perish by the sword." Such a conflict as that which is now threatened would be, in the end, terrible indeed.

There are short-sighted people who think that a general foreign war would be of great advantage to this country; that business would be very active; that we could feed them with our surplus breadstuffs, and furnish them with munitions of war, and control the carrying trade of the world; and so we see that when war is threatened, prices are advanced. But such a war would necessarily be very destructive of life, and of treasure, and of all kinds of property, and the aggregate amount of the world's wealth would be greatly diminished. It would also inflate values, and conduce to excessive speculation, and be very damaging and demoralizing, in many ways; and for many reasons such a result would be greatly deprecated.

But before closing I desire to refer to a class of people, whether in this country or in the Old World, whose feelings and sympathies are stirred to their utmost depths by the prospect of a general European war, with this momentous "Turkish question" for its moving cause; and these are the students of prophecy.

There are over a hundred authors who have published more than two hundred volumes within the past twenty years, all of them, or almost all, tending to show that the lines of prophecy converge to a point of time very near to these days in which we are now living.

## Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

## TREASURE FOR THE LAST DAYS.

BY ELD. R. F. COTTRELL.

SELFISHNESS, covetousness, greed of gain, and the heaping up of treasure, are noted in prophecy as characteristic of the last days. We see these predictions verified at the present time. Men are insatiable. They can never have enough; and as it is with those who have accumulated millions, so it is with those of less means. The sin of covetousness is not confined to the wealthy; but the poor are subject to it, wishing to rise in some other way than by industry and economy. Many professed believers in Christ are as eager in the pursuit of riches as worldlings; and even those who profess to believe that the end of all things is at hand, drink of the same spirit, and are liable to become drunken with the "cares of this life," notwithstanding the repeated and emphatic admonition of Christ to watch, lest the day of the Lord come upon them as a snare.

This anxiety and strife for worldly wealth was never consistent with the profession of Christianity; then how emphatically inconsistent it is in these last days! This is the cause of astonishment. Says the testimony, "Ye have laid up your treasure in the last days." (New Version.)

Anxiety to accumulate beyond a competency is folly. Says an apostle, "We brought nothing into this world, and it is certain that we can carry nothing out." In the parable it is said to the rich man, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Who shall possess what we leave in the world? "Who knoweth whether he shall be a wise man or a fool?" Eccl. 2:19.

The folly of straining every nerve and muscle, and depriving one's self of needful rest to accu-

mulate property, may be illustrated by what my father once told me concerning blue jays. He said that they had acquisitiveness enough to work very diligently to gather corn or beechnuts, and go and drop their precious store through some small crack in a hollow tree, where it would be utterly impossible for them ever to reach it. When any one should come near the spot where their treasure was hid, they would manifest, by their cries, great fear of being robbed of that which was out of their reach, and as impossible for them to use as it is for a rich man to use his hoarded wealth. Some little mouse might creep through the crevice and enjoy the store laid up with such labor and care; but no profit could come to the laborer. It is much better to lay up treasure where it is safe.

The scramble after the "uncertainty of riches," viewed from the standpoint of worldly wisdom might be amusing; but when we consider that eternal life and enduring treasure are being lost in the senseless chase, it is terrible.

## FOUNDATION WORK.

BY ELD. J. H. COOK.

"THEREFORE whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." Matt. 7:24, 25.

No minister of the gospel can overestimate the importance of being thorough in giving instructions, especially when laying the foundation on which to build up a church. "Warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. 1:28. In building, we readily see the importance of having a solid foundation, that the structure may stand. If the foundation be faulty, it affects unfavorably the whole building. No one would want it, though the building itself might be ever so desirable, as it would be liable to fall in a storm.

The foundation principles of our faith should be laid sure. Some points of our faith expose us to the assaults of Satan more than others, namely, the Sabbath, the testimonies, and the health reform. Of course the Sabbath, being a leading doctrine, is made very prominent in our sermons. This is as it should be. And, as we should expect, those who embrace the Sabbath after careful thought, canvassing every point, are prepared to hold on to it, and defend it against every assault. But it is not so with the testimonies and the health reform. Often they are given only a passing notice, and the interested ones are told that these things are no test of fellowship; hence they come to the conclusion that they are not important. The minister has passed them by lightly. Satan steps in with his opposition, and finds ready access, and ere we are aware, minds are poisoned against the Bible teaching on these points. The minister did not design to leave things in this shape, but simply to pass them till another time, or leave them for some one that should follow him. And when some one else comes around, he finds, to his surprise and sorrow, that what appeared to be a good work at first, was largely lost for lack of a solid foundation. But can it not still be laid? Usually not. The people say, "We did not hear that kind of preaching at first. The minister drank tea or coffee, or ate pork with us, and surely we have not heard any smarter preacher than he."

Now what shall we do? We do not want to say that such persons do not properly represent Seventh-day Adventists; for it would be said, Why do you give them license? Here we are at our wit's end; but the difficulty is not removed. We labor, pray, and try to hold up the truth and the former minister; but if the truth prevails, the minister sinks. If you cannot be successful in converting them fully on these points, the former minister maintains his standing with his influence on the side of error. We cannot wonder when they say, "You preach one thing

her minister comes along and preaches something else. Every one has a doctrine." It appears to me that if all our ministers had seen as much of this sad work as I have, they would leave a company till they were thoroughly instructed on all these points. I have sometimes thought that if companies thus left had never known the truth, there would be more hope for them than in this partially instructed condition. I write thus at this time for the benefit of our ministers. The tents are in new fields, and most of those laboring with them are new men at the work. Brethren, be thorough in your instructions. You are engaged in a great work. Much depends on laying a good foundation. You are doing work for eternity. Do not neglect your work, if you have an interest, till you have thoroughly canvassed these points. Be a man in the Master's vineyard who needs to be ashamed. So instruct your converts that they may be your epistles, known and read of all men. So build that when the storms come, your work will stand, and your brethren will be able to give a reason for their faith with meekness and fear.

#### TO THE MODERN ATHEIST OF THE PLATFORM.

I know thee well,—thy covert smirk  
Of self-conceit, and self-applause,—  
Thy tongue, that like a pointless dirk  
Stabs blindly at the Eternal Cause.

Thy sarcasm, free of force or smart,  
As Harlequin's jest!—more dull than death;  
Thy logic, from Truth's Titan heart  
Hurled in one heave of scornful breath!

Thy zeal, by every tawdry sham  
Of outworn heathen dreams enticed,—  
Tolerance of Juggernaut, or Brahm,—  
Damnation to the creed of Christ!

I know thee well,—thou whited wall,  
Veneered with many a tinselled lie,—  
Braggart of freedom, yet the thrall  
Of foulest thoughts, outspawned to die!

The blandness of thy mien I know,  
When most thine ambushed hatreds flame  
To taint with swiftly poisonous blow  
The splendor of some star-like fame!

Thy greed, but loosely masked in grace  
Of specious plea, or dazzling plan,—  
Love of the boundless human race,  
Scorn of the single, suffering Man!

Fool! in thine own esteem so large,  
So learned,—thou art an insect thing,  
To whom its tiny empire's marge  
Seems broad as boundaries of a king!

Perchance, some soul of angel birth,  
Leaving beyond the bourne of bliss,  
May mark thee, wriggling here on earth,  
And wonder, "What strange mite is this?"

But soon his keen, seraphic eyes  
Shall pierce thy nature, where it squirms,  
And view beneath thy frail disguise  
The vilest of earth's wingless worms!

—Paul Hamilton Hayne, in *S. S. Times*.

#### DR. ABBOTT AND CONDITIONAL IMMORTALITY.

ONE of the most important events that have recently transpired in the theological world is an editorial in a late number of the *Christian Union*, in which Dr. Lyman Abbott, the well known author of that paper, announces his belief in the inability of the doctrines of conditional immortality and the destruction of the wicked. Although the article is long, our readers will doubtless be glad to read it entire, together with a letter which called it out.

In your various articles concerning the teaching of the Scriptures with regard to future punishment, I notice that you always declare that they do not teach that there shall be an eternal punishment, and, therefore, that all men will become, finally, holy and happy. Your reiterated assertion, therefore, is that the Scriptures do not teach Universalism. The more I read these wonderful writings, the more I am amazed at your earnest and oft-repeated declarations. May I therefore ask you to explain two passages: 'And I, if I be lifted up, will draw all

men unto me.' 'And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'

"For my part, I do not need these and similar passages to convince me that God punishes his children in order to improve them, and therefore the end—improvement, holiness—will finally be attained. The Master taught that God is our Father. If he is our Father, he will not make punishment endless. The Master gave us the parable of the Prodigal Son. Its teaching is that punishment, at last, will cause the sinner to 'come to himself,' and that then he will go to the Father, and the Father will receive him. I stand with Stopford Brooke. He says: 'If there is endless punishment, then there is no Heavenly Father.' I stand with James Freeman Clarke. He says the parable of the Prodigal Son sufficiently explains the question of punishment. And when I read 'Salvator Mundi,' written by the Rev. Samuel Cox, an English Trinitarian Congregationalist, then I wonder how you, or any one else, can say that the Scriptures do not teach the final holiness and happiness of all men. A 'master in Israel,' you have pondered this question deeply. Many times before I have been prompted to address you in order to express my amazement at your conclusion. Your recent editorial on Andover has added power to my impulse. Under its influence I send you these fraternal words. Cordially yours,

"HENRY BLANCHARD,  
"Pastor of Shawmut Universalist Church.  
"Boston, Mass."

"This fraternal letter I welcome with the same cordiality with which it was sent. We are both students of the same mystery, disciples in the same school, and may well help one another toward a larger light. I have no desire to conceal my convictions on this subject, nor even my doubts and questionings.

"The problem of the future is approached by men of every school who are sure what God will do, who even assert with assurance what he must do. To me it is shrouded with mystery; I approach it with awe; I cannot assert what God will do, still less what he ought to do; I understand too little this awful mystery of sin. What it is, what its nature, whence its origin, what is the ever-shifting line which separates between crime and disease, what almighty love can do for the deliberately, persistently wicked; what all-wise justice must do for the protection of the innocent; what possibilities of redemption there are in any human soul; what reserves of mercy in God's omnipotent love; what awful power there is in the human soul to reject all love, even the love of the Almighty; what limits there are to the power of love, even the omnipotent love of God—all this I know not, and not knowing, I cannot dogmatize; I cannot be sure; I look out into the great unknown future with beating heart in silence, and I fear and hope and wonder.

"1. Many Christians regard the Bible as a clear and comprehensive revelation concerning God and divine government, which contains the whole truth concerning him and his purposes, so that, humbly studied and heartily believed, it will furnish a complete science of God and divine things. I do not so understand the Bible. It appears to me to be simply a book of practical directions for godly living in this present life. It tells enough about God to draw out the heart in love toward him; enough about his will to enable us to show our love by our obedience; enough about the future to furnish motives of hope and fear to re-enforce the larger motive of love. We sail upon an ocean whose further bounds are far beyond our sight. The Bible gives every soul a course to sail by; follow this course, it says, and you will reach harbor; follow any other, and you will come to shipwreck. But what that harbor is, and what possibilities of rescue at the last from shipwreck there may be, it tells not. The wise father neither promises nor threatens; he leaves his children to understand that obedience brings happiness, disobedience suffering. God governs his children as a wise father; and to all our questionings,

'What pay for doing right?' 'What penalty for doing wrong?' keeps a silence that is more eloquent than speech. The Bible contains no clear revelation respecting the nature of either eternal life or eternal death. It discloses nothing to curiosity. We can gather from its intimations some probable conclusions; but every kind of dogmatism respecting the eternal future is unscriptural. Not until the church furnishes a prophet who can foretell the rewards of virtue or the penalties of sin which God will award to a single individual next year, shall I accept the foretellings of its would-be prophets concerning the rewards and penalties which he will award at the further end of eternity.

"2. The Scriptures, especially the New Testament, do, however, contain intimations addressed to both fear and hope; the one seems to me to awaken well grounded fear of a hopeless doom; the other, well-grounded hope of a perfected redemption.

"It is impossible within the compass of a newspaper article to group the words of Christ and his apostles which foreshadow the awful fact that sin is sometimes incorrigible; that it is within the power of the human will to set at defiance the divine love; that a human will, set to do evil, can resist all the gracious influences of a divine will seeking to save the soul from its own undoing. If I were a John Calvin Calvinist I should be a Universalist. If I believed that it is in the power of God to coerce a virtuous choice from a free moral agent, I should be sure that he would. A study of life and a study of Scripture both forbid. God influences, but does not compel; he entreats, but does not coerce; he knocks at the heart, but will not break in; he will have children, not slaves; love, not obedience; and love is not compelled and cannot be. If he is a Father he will receive every child that love can draw and sorrow can drive to him; but he will not go after the fugitive with blood-hounds, and bring him back in chains. This seems to me to be the teaching of the New Testament especially the teaching of Christ himself. He is not a Master come to capture by force men who have no choice; he is a friend come to capture by persuasions men who have a fatal power to resist, and whose resistance is soul-suicide, eternal death. This terrible fact—man's power of resistance to all gracious influences—seems to me to underlie all Christ's life and teachings, his arguments, entreaties, persuasions; his incarnation, his tears, his nights of prayer, his Gethsemane agony, his breaking heart, his tragic death, his descent into Hades in merciful quest of the lost, his resurrection, his perpetual intercession, his ever-living presence with his church. All this would be meaningless unless man is in a true sense the arbiter of his own destiny, and God is pleading before him to enter into life eternal. The terrible possibility of a hopeless fate gives pathos to the sorrowful tones of the Pleader's voice. It appears in his explicit declaration that the wicked go away into eternal punishment; that they are left at last in the outer darkness; that they are cast into the fire of Gehenna; that they lose their own soul; that they may sin a sin which shall not be forgiven, neither in this world nor in the world to come. It reappears in reiterated type and metaphor. They are guests arriving too late for the marriage feast and are shut out, and the feast goes on without them; they are chaff to be burned with fire, useless fish to be cast away, fruitless trees to be hewn down and burned to ashes, bankrupts consigned to perpetual imprisonment, rebels slain before the throne of their king. So terrible is this death-doom that any maiming, though it were as the cutting off of the right hand and the plucking out of the right eye, is to be preferred. If I turn to the epistles, their language seems to me scarcely less explicit; the wicked are without God, and therefore without hope; their sentence is death, their end destruction, their punishment everlasting destruction from the presence of the Lord. I am not unaware of the interpretations which Universalist scholars give to these and kindred words of awful warning. I could per-



haps accept explanations of isolated verses. But I am sure my correspondent will not understand me as impugning the honesty of other Biblical students when I say that I could not with honesty accept the authority of Christ's teachings for myself and still preach 'an eternal hope.' The possibility of incorrigible sin, the hopeless doom of the incorrigible sinner, appear to me to be as clearly taught by Christ as words can teach them.

"3. But if the New Testament warnings may well awaken fear in every sinner lest his sin become incorrigible, its prophecies give to every Christian good ground of hope in a final, perfect redemption. They foretell a kingdom of Christ to which all the kingdoms of this earth shall belong; an hour when every knee shall bow and every tongue shall confess Jesus Christ to be Lord, to the glory of God the Father; a reconciliation of all things unto the Redeemer, whether upon the earth or in the heavens; a millennial glory in which his kingdom will come and his will be done on earth as in Heaven; a new song unto Him that sitteth upon the throne and unto the Lamb forever, sung by every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them. In the New Testament picture of this hour of triumph I see no shadow of scowling faces, of angered and unrepentant rebels; in the New Testament echo of this song of the redeemed I hear no interrupting of wail or wrath from any far-off prison-house of despair. After the last enemy is destroyed, shall sin, worst of all enemies, still live, and work his ruin eternally? When God hath put all enemies under Christ's feet, shall this worst of all enemies still rule in triumph over some remote, reserved corner of creation? I cannot, will not, dogmatize; but I can and do believe that God is always better than his promises, and that these promises of the perfect accord of all God's creatures in him and with him mean not less but more than they seem to us to mean. I cannot, will not, dogmatize; but I can hope. The more I study my Bible the more unscriptural seems to me the conception of endless sin; the nearer I come into fellowship with God my Father, my Saviour, my Comforter, the more intolerable grows the thought of it to me. And I thank God for the good hope in his word, which permits me to look forward to and haste toward the day when this terrible tragedy of sin and pain will come to an end.

"4. If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom of love, I must believe in the annihilation of the incorrigibly wicked. Yes, that would be the logical conclusion. If I thought that logic were a glass which reveals the secrets of eternity, I should believe in this as the final doom of unrepented sin. As it is, I can only say that I think this a probable doctrine, more probable by far than the doctrine of endless sin and suffering. There are phrases in Christ's teaching which give some color to that terrible dogma; but more often those quoted in support of it are misquoted or misinterpreted. Fire is generally in the Bible an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are thrown into unquenchable fire, not to be tortured, but to be destroyed. The hell-fire of the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem to destroy the offal of the city; here was the worm that dieth not and the fire that is not quenched; emblems of destruction, not of torment. Except two, or at most three, passages in the gospels and a few enigmatical symbols in that most enigmatical book, the Revelation of St. John, I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal and must put on immortality, that only he can put it on who becomes through Christ a partaker of the divine nature, and so an inheritor of Him 'who only hath immortality,' that eternal life is life eternal, and eternal death is death eternal, and everlasting

destruction is destruction without remedy or hope of restoration—this is the most natural, as it is the simplest reading of the New Testament."

Dr. Abbott wrote to Addison P. Foster, "a conservative but broad-minded theologian" of Jersey City, N. J., asking his opinion of the above editorial. From Mr. Foster's reply the following is taken, as illustrating the change taking place in popular sentiments toward those who believe in conditional immortality:—

"The arguments for conditional immortality are so many and so strong that, while they do not convince me, I must respect the man whom they do convince. And I can do this the more easily because I am more and more satisfied that the view is quite compatible with what we consider an evangelical faith. The test of an evangelical position seems to me to lie in its practical working. The point of church-fellowship is in the question whether we can work together. Two forces which are fighting for opposite results, or results which run counter to one another, are not in fellowship; nor are two forces which, though they may have the same aim, adopt methods which necessarily would neutralize one another. I cannot fellowship in church relationships, though most heartily as a brother Christian, with a Restorationist, because he must believe in his secret heart, as I do not, that it is no serious matter if a man fails to repent in this life—he will hereafter; nor with a Unitarian, because he denies the efficacy of the one remedy I have to propose for sin; viz., the blood of Christ. But I can fellowship, as I have already publicly said, with one who believes in conditional immortality. We both believe in a dreadful and irretrievable penalty for sin, and may work shoulder to shoulder in preaching Christ as its only escape."

#### THE OBSERVANCES OF MODERN ORTHODOX ISRAELITES.

BY MRS. M. E. STEWARD.

##### THE SABBATH.

THE Jews cease all work and worldly business an hour before sunset Friday afternoon. The males repair to the synagogues, where the daily afternoon service is first read, followed by "very beautiful and appropriate hymns, sung by the reader and congregation alternately. Then the Sabbatical evening service is read and sung." The females in the meantime make especial preparations at home for the following day, covering the tables with clean linen, and placing on the one at which they sit to eat a lamp with seven branches, denoting the seven days of the week. "When the mistress of the house lights the lamps, she offers this prayer: 'Blessed art thou, O Lord our God, King of the universe, who has sanctified us with his commandment, and commanded us to light the lights of the Sabbath.'" They place two loaves of bread baked on Friday on one of the tables, as an emblem of the manna which fell in double portion on that day of the week. After prayers in the synagogues, the fathers, returning home, are welcomed more heartily than usual. The parents then bless their children. "If persons are ever so old, they will never omit to crave the parents' blessing every Friday evening and Saturday morning. After the ceremony of blessing, they wash their hands. After washing, they lift up their hands, and say, 'Lift up your hands in holiness, and bless the Lord.'" There are three services on the Sabbath,—morning, afternoon, and evening, in which especial mention of the law is made, and portions of it are read.

On their return at night, a wax candle, or lamp, is lighted, and held by a child. The father then takes a glass of wine and a box of spices; after a prayer, all of the family smell the spices and taste the wine. This ceremony, called Habbadda, is to separate the Sabbath from the other days of the week. (May we not suppose it is an emblem of the incense that in the temple ministration was burnt every evening, and also of the drink-offerings, in which wine was offered with the sacrifices?)

##### THE PASSOVER.

This feast commences on the fifteenth day of the month Abib, as formerly, and continues with the Jews who live in and near Jerusalem seven days, and with all others eight days. The Sabbath preceding the passover is called the *great Sabbath*. On this Sabbath the rabbi of the synagogue explains definitely the method of serving the passover. During the passover no leaven is allowed in their dwellings. All leaven that can be found in any shape in the house is burnt, together with the vessel containing it, on the day before the passover. During this festival, no vessels are to be used that had any leaven in them. To purge out all trace of leaven, all kitchen chairs, tables, boards, etc., are thoroughly washed.

Unleavened cakes are made a few days before the passover, a sufficient amount to last through the feast. "The cakes are commonly round, thin, and full of little holes; and in general they consist of flour and water only; but the more wealthy and dainty Jews enrich them with eggs and sugar. On the fourteenth day of the month the first-born son of each family is required to fast in remembrance of the protection enjoyed by the first-born of Israel, when God smote the first-born of the Egyptians.

"In the evening of the fourteenth day of the month, the men assemble in the synagogue, usher in the festival by prayers, etc. It is customary for every Jew to honor this festival with an exhibition of the most sumptuous furniture he can afford. The table is covered with a clean linen cloth, on which are placed several plates and dishes. On one is laid the shank bone of a shoulder of lamb, and an egg; on another, the cakes, carefully wrapped in two napkins; on a third, some lettuce, chervil, parsley, celery, succory, or horse radish. These are their bitter herbs. Near the salad is placed a crucet of vinegar and some salt and water. They have also a dish representing the bricks required to be made by their forefathers in Egypt. This is a thick paste composed of apples, almonds, figs, and figs, dressed in wine and seasoned with cinnamon. Every Jew who can afford wine provides some.

"The family being seated, the master of the house pronounces grace." After which follow various ceremonies emblematic of the services of their forefathers. "Then the plate containing the cakes being lifted up by the hands of the whole company, they unite in rehearsing: 'This is the bread of poverty and affliction which our fathers did eat in Egypt. Whosoever hungereth let him come and eat. Whosoever needs, let him come and eat of the paschal lamb. This year we are here; the next, God willing, we shall be in Canaan. This year we are servants; the next, if God will, we shall be free, children of the family, and lords.'

Instead of the paschal lamb, the Jews eat unleavened bread with the bitter herbs, and some of the thick paste made to represent the bricks. Then follows a plentiful supper. Every one is required to drink four glasses of wine commemorating some great blessing enjoyed by their ancestors. With the last one some passages of Scripture are repeated, imprecating the divine vengeance on the heathen, and on all the enemies of Israel.

The same course of ceremonies is repeated the second night. The Jews believe this to be as acceptable in the presence of the Lord as the actual offering of the passover. The first two and the last two days of this feast are observed with great solemnity and pomp, and with peculiar services in the synagogues; the intermediate ones are like ordinary days, with the exception of unnecessary work. The festival is concluded with the Habbadda, omitting the spices.

##### THE PENTECOST.

This festival now includes two days, which are observed with strictness and special service in the synagogues. "In some countries it is customary to adorn the synagogues and houses with flowers and odoriferous herbs. The

Ruth is read, because the circumstances it takes place at the time of harvest. At this time, too, the Jews tell us the law was delivered at Mt. Sinai, and therefore that portion of Scripture which declares the delivery of the decalogue solemnly read. The six hundred and thirteen precepts said to comprehend the whole law, are formally recited. The morning service of the second day is concluded with prayers for the . . . On the evening of the second day, the festival is terminated by the ceremony of *Maalla*."

#### FEAST OF TRUMPETS.

This is celebrated on the first day of the seventh month. The Jews reckon all ordinary time from it, as the new year from creation; from the month Abib the time of all feasts and fasts is computed. "For a month before the feast of trumpets, each day after morning service in the synagogue the ram's horn is sounded. . . . A common idea is that this is to awaken the people of God toward them. About a week before the feast, the Jews assemble every morning in the synagogue at three or four o'clock for prayer. The prayers and confessions are very touching, calling upon God to pardon them whatever they may have done amiss during the year that is past, and entreating for spiritual and temporal blessings in the year to come. The day previous to the feast, they go to the synagogue at two o'clock in the morning, again making confession of sin, and reminding God of his covenant with Abraham.

On the morning of the feast of trumpets, after assembling in the synagogue, they again make the confession of their sins, and entreat mercy and forgiveness. The general expectation is that at this season, in which the original creation was accomplished, the re-creation will take place; that the Jews shall be restored to their land, and the peaceful reign of Messiah commence. Much of the service of the day has direct reference to this subject.

The trumpet [ram's horn] is sounded three times by a devout man. The first sound is called *Shofar*, or the kingdom, and is accompanied by an invocation to God to reign over the whole creation in the fullness of his glory. The second sound is called *Zechron*, or remembrance; this is to remind God of his promises to Abraham, Isaac, and Jacob, and to entreat him to remember their posterity with mercy. The third sound is called *Shophar*, or the trumpet; this is to call to remembrance the time when God gave them the law from Mt. Sinai at the sound of a trumpet, and to invoke him to hasten the time when the great trumpet shall be blown, and they shall all come to worship the Lord in the holy mount of Jerusalem. Isa. 27. may just remind my readers of a striking coincidence in the use of this symbol in the book of Revelation; that when the last trumpet is sounded, it is announced that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11:15.—*Jenks' History of the Jews*.

#### PRAYER.

SOME one has well said that "prayer is the bow, the promise is the arrow; faith is the hand which draws the bow, and sends the arrow with the heart's message to Heaven!" The bow without the arrow is of no use; and the arrow without the bow is of little worth; and both, without the strength of the hand, to no purpose. Neither the promise without prayer, nor prayer without the promise, nor both without faith, avail the Christian anything. That which was said of the Israelites, "They could not enter in because of unbelief," may be said of many of our prayers; they cannot enter Heaven, because they are not put up in faith.

Never was a sincere prayer offered which was not heard and answered. It may not have been answered in our way nor in our time, but in God's own way and time. Surely when the child earnestly pleads with its father, its entreaties will be heard and answered. But the superior wisdom of the parent may see that the *wants* of the

child are not its *needs*. Hence he grants the request, not according to the child's ignorance, but as his better judgment dictates. So, therefore, because of our own shortsightedness, we should earnestly pray, "Not my will, but thine be done."—*Selected*.

#### WAS CHRIST RAISED UPON FIRST-DAY?

BY NID. WM. COVERT.

MARK says the Sabbath was past when the women came to the sepulcher to anoint Jesus. Mark 16:1. But does not the statement in Matt. 28:1-8 prove that the resurrection transpired on the Sabbath? I think not. It is not stated that the *resurrection* occurred on the Sabbath.

Mark, Luke, and John state that it was upon the first day of the week when they came to anoint Jesus. All that is necessary to harmonize the four statements in regard to the day of the week upon which the event occurred is to translate the first word of Matt. 28:1 by after instead of by "in the end of." Thus easily are the passages harmonized by this rendering, which is sustained by good authority.\* But if this method be rejected, then follows the impossible task of harmonizing the other three accounts with the assumed meaning of the phrase, "in the end of the Sabbath," of Matt. 28:1. Let us see what it would take to do this. In Mark 16:1, *when* must be changed to *while*, and *past* to *continuing*. In the second verse, "Early in the morning of the first day" must give place to "late in the evening of the last day," and the ninth verse must be mutilated in a similar way. Passing on to Luke, we must blot out the last half of verse 56, chapter 23, and put the twenty-fourth chapter to the same torture as that endured by Mark 16, with the additional infliction of changing *same* to *next* in the thirteenth verse and *third* to *fourth* in verse 21. When this is accomplished we must arrange the twentieth chapter of John to harmonize with our new versions in Mark and Luke; and by this time we would have little faith left in the record at all.

If the twenty-eighth chapter of Matthew teaches that the Saviour rose upon the Sabbath, it also proves that those women who proposed to anoint his body knew that he was raised upon the Sabbath. And if they knew this, and were not insane, then it is further evident that they would not go to the tomb the next morning to anoint him. Therefore, the arrangement proposed above is necessary to defend these women against the charge of insanity.

But we are told that if Christ was crucified on the sixth day and raised on the following first day, he did not fulfill his own predictions relating to the subject; as he was to be "three days and three nights in the heart of the earth." To fulfill this prediction according to the understanding of those to whom he was talking, it was not necessary that he should lie in the grave seventy-two hours. The statement of the priests and Pharisees, who demanded a watch to prevent the disciples from stealing him away (Matt. 27:63), is proof of this. They would certainly desire the watch to remain on guard until the expiration of the time indicated in the prediction; yet they only requested a watch "until the third day."

John was one who heard the Master's teachings, and we will let him tell us how much time it takes to constitute a period reaching from a given point to the "third day." "They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour." (Margin, two hours before night.) John 1:39. This is the first day of the series; in verse 43 we have the second: "The day following Jesus would go forth into Galilee;" and in Chap. 2:1 is found the third: "And the third day there was a marriage in Cana of Galilee." There cannot possibly be more than *one* entire day and

\* In this passage, "in the end of" is translated from the Greek adverb *opse*, the usual meaning of which is, *late*. Robinson says, "With a genitive [as in the present case], at the end of, at the close of, after." Matt. 28:1, at the end of the Sabbath, i. e., after the Sabbath, the Sabbath being now ended." With this interpretation agree the Emphatic Diaglott, the translations of Sawyer and Wakefield, together with the commentaries of Bloomfield, Lange, Scott, Barnes, and others.

two parts of days included in the period cited above. Again, Acts 27:17-19, "fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship."

Not only do we find this manner of expression well understood and in common use among the followers of Christ, but we have the example of the Lord himself in Ex. 19:10, 11,—"To-day and to-morrow and the third day." All this agrees with the idea of the crucifixion of our Saviour on the sixth day, the Sabbath on the next day, and the first day of the week the "third day," or resurrection day.

Taking this view of the subject, we are not under the necessity of misconstruing the testimony of those two disciples, who, on their way to Emmaus on the first day of the week, testified that this is the third day since these things were done. A positive proof that the Saviour indicated the "day after to-morrow" in speaking of the third day is found in Luke 13:31-33: "Go ye, and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following." Although the Scripture does not refer to the time Christ would lie in the grave or remain dead, yet it clearly shows us how much time is indicated when he spoke of an event occurring the third day from a given point. The defense of the Sabbath is in no way strengthened by trying to maintain that Christ arose on the Sabbath.

—The desert rose, though never seen by man,  
Is nurtured with a care divinely good;  
The ocean gem, though 'neath the rolling main,  
Is ever brilliant in the eyes of God.

Think not thy work and worth are all unknown,  
Because no partial penmen paint thy praise;  
Man may not see nor mind, but God will own  
Thy worth and work, thy thoughts and words and ways.

#### FILL YOUR OWN PLACE.

EACH man, each woman, is fitted for a certain place; each being in his place, the whole is harmonious, like a grand army with its generals, its colonels, captains, and corporals, its musicians, and its private soldiers.

The power of the army is in its discipline; so is it with the power of society; but in civilized society the individual is mainly responsible. There is, indeed, an eternal law that finally reduces every atom to its proper level; but there is no human court-martial for members of society who persist in getting out of their places. If a private insists upon being a colonel, nobody can hinder his donning a uniform and making a fool of himself, and causing endless trouble to others. Fill your own place, and fill it well. Concentrate your force upon that which you are doing. If these principles could form the groundwork of every child's education, how much waste of power could be prevented! As it is, men and women are eternally struggling for something beyond their reach. To strive ever for a higher condition is, as we all know, laudable; but a higher condition is attained best and surest, by filling well the place, however low, in which one may find himself. "Be thou faithful over a few things, and I will make thee ruler over many things." The philosophy of this saying is apparent to him who looks below the surface. The soul that successfully cultivates patience, and fortitude, and cheerfulness, within the limits of narrow, disagreeable circumstances, has thereby become so strong and self-reliant, that the "many things" of power and opportunity cannot hurt him. Fill your own place.—*Mrs. M. F. Butts, in Christian at Work*.

—Revelation means uncovering; and we shall understand the Bible better if we think of it not as the uncovering, but as the *history* of God's uncovering himself to man.—*J. Dawson*.

## The Family Circle.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

### AN ANSWERED PRAYER.

"Oh, give me a message of quiet,  
I asked in my morning prayer;  
For the turbulent trouble within me  
Is more than my heart can bear.  
Around there is strife and discord,  
And the storms that do not cease,  
And the whirl of the world is on me—  
Thou only canst give me peace."

I opened the old, old Bible,  
And looked at a page of psalms,  
Till the wintry sea of my trouble  
Was soothed by its summer-calms;  
For the words that have helped so many,  
And that ages have made more dear,  
Seemed new, in their power to comfort,  
As they brought me my word of cheer.

They did not find it easy—  
Those writers of long ago—  
To live in this world of sorrow,  
And its lights and shades to know;  
They often were sad and weary,  
Their hearts were sore afraid,  
But they knew in whom they trusted,  
And they were not quite dismayed.

Like music of solemn singing  
Their words came down to me:  
"The Lord is slow to anger,  
And of mercy, great is he;  
Each generation praiseth  
His works of long renown;  
The Lord upholdeth all that fall,  
And raiseth the bowed down."

That gave me the strength I wanted!  
I knew that the Lord was nigh;  
All that was making me sorry  
Would be better by and by;  
I had but to wait in patience,  
And keep at my Father's side,  
And nothing would really hurt me,  
Whatever might betide.

I found that when he gives quiet,  
No other can trouble make;  
Pardon and perfect safety  
Lie in the path I take;  
So, stronger to carry the burden,  
I met my day of care;  
For my heart was lightened and joyous  
With the peace of an answered prayer.

—Marianne Farningham.

### IN HIS OWN WAY.

THERE was a hushed chamber in Mr. Clauson's house; such a chamber as most of us have entered at some time in our lives; where the footsteps fall lightly, and the few words spoken are whispered ones. It seemed enough of sorrow that the little darling of the household, four-year-old Willie, should lie there before the eyes of the parents, so cold and still; yet that was not the only trouble oppressing them, although at present it far outweighed all others.

Mr. Clauson's affairs had been steadily growing worse and worse for many months, until he found it impossible to pay any longer the bills of interest arising from the mortgage on his pleasant homestead, which had been his father's before him, and was "bound by a thousand ties to his heart." And now this bitter affliction had come, as if to test to the utmost the strength and faith of these children in God. But Robert Clauson's faith never wavered for a moment.

The evening before the funeral, as Mr. Clauson and his wife were sadly recounting the recent events, Mrs. Clauson remarked in a broken voice,

"Hard, isn't it, Robert, that so soon upon becoming childless we must also become homeless? A note came from Mr. Liscomb yesterday, saying the mortgage had been foreclosed, and a sale would take place early next week."

The husband's reply came readily enough,  
"Never mind; I've done my very best, Jennie, and—"

"It may not be my way;  
It may not be thy way;  
And yet in his own way,  
The Lord will provide."

I must leave all in his hands."

Oh, blessed trust of the children of God!

Later in the evening Mr. Clauson took his hat, then paused before his wife, as if what he would say was of so painful a nature as to be hard of utterance; at length he said in a tremulous tone,

"It is getting late, Jennie, and I'm going around to Darkling's. I told him I would do what I could to make expenses light as possible. You know, it is one of our painful necessities, Jennie, wife!"

And she knew he was going himself, poor man, for a little casket.

Lawyer Liscomb was on the high road to great prosperity. His wife was a devoted Christian, and Mr. Liscomb was a professor of religion, but the cares of this life and the deceitfulness of riches had indeed choked the word, until his life had become unfruitful and even barren of anything like godliness. His loving little wife remonstrated on more than one occasion at what seemed to her unwarrantable measures on his part, where a question of worldly greed and a kindly showing of humanity were concerned; but although a kind husband and doting father, there was at such times a certain pursing of the lips, as he would reply with firmness that he was perhaps the best judge of how business matters should be conducted, which had finally silenced good little Mrs. Liscomb effectually; that is, had silenced her in the presence of her husband, but she only went the oftener to her closet, and begged the Father in Heaven to show him the errors which were fast mastering him, overcoming his better nature, and crushing the piety out of his life. And this afternoon, happening into her husband's office for a moment, she had seen a written advertisement lying on the table ready to be sent to the daily paper, stating that early the next week the fine estate of Robert Clauson would be sold at auction.

"Oh, how can he?" she said to herself, "and his only little boy lying dead, to be buried to-morrow?"

What could she do? Jennie Clauson and she had been school-mates. Mr. Liscomb was not at the office, so she walked home alone, wishing she could say something to induce him to reconsider the matter; but that evening the lawyer was particularly silent and hurried. He sat writing until rather late in the evening, then said he must go out awhile, as he had an errand to attend to.

Soon as he had gone his wife went up stairs, and with a troubled heart besought God in his own way to provide for her dear husband a way of escape from his own increasing selfishness and utter want of feeling for others. What had seemed her way of trying to open his eyes had only resulted in disappointment and failure.

It was a dark, damp night, and a heavy fog made objects at but a short distance from the street-lamps hardly discernible. Lawyer Liscomb was passing rapidly through a by-street on his way home from the office of the daily paper, when suddenly, on turning a corner, he collided violently with another man, a man who with bent head and downward gaze, was carrying a something dark and long. It would be impossible to tell how it happened; no one can ever tell how such things happen, but in the eager effort which the other man made to save himself from falling on the slippery pavement, the object which he was carrying suddenly became transferred to the outstretched arms of Lawyer Liscomb, and looking down he saw at once by the light of the lamp on the corner, that he was holding—a casket—and he noticed, too, on the instant, that it was one just about large enough for his Willie!

A cold, weird feeling of superstition, almost of horror, ran over him as he said sharply,

"Here, man, take back this uncanny thing, and be more careful another time."

The next instant he added in another tone,

"Ah, Clauson, is it you? I am sorry for you. There, don't say a word; it was all my fault. I beg your pardon."

As soon as Lawyer Liscomb re-entered his library that night, his wife wondered what had come over him; and at bed-time she wondered still more, for he hung about Willie's crib, kissing

the child again and again, until the little fellow, as if instinctively, kissed him back; then he broke out in an impulsive tone, startling his wife with its fierce accent,

"What should I do, if that little boy could kiss me back!"

After a while he said, softly,

"Wife, I sha'n't foreclose on Clauson at present; he's in trouble you know."

"Oh, I'm so thankful!" was the response.

"And I'm going to help Clauson up hill again if I can. He's a royal good fellow, and has a good wife, too."

"Yes; and they are members of the same church we are," was the significant reply.

Early next morning, before breakfast, Lawyer Liscomb slipped out on an errand to the office of the daily paper, and that night, after the funeral, a note was handed to Robert Clauson, informing him that the foreclosure on his property was definitely postponed.

No one else knew why it was that Mr. Liscomb all at once resumed his old place in the church and in the prayer-meeting; nor why was that he showed at the same time such friendly interest in the affairs of Robert Clauson, who was soon really well on his way up hill again. His happy little wife only knew that somehow in his own way the Lord had touched her husband; but he knew well what a searching wholesome lesson had been borne in upon his innermost soul by being obliged involuntarily to hold for a moment in his fatherly arms that little casket.

And so, with his limitless range of resource the good Father, who makes his sun to shine alike on the just and the unjust, had by one master-stroke of divine power spoken in his own way to both his children, blessing and confirming the faith of the one, and calling back to allegiance the wandering feet of the other. *Golden Rule.*

### SECRET OF A TRUE LIFE.

DR. ARNOLD, of Rugby, gives, in one of his letters, an account of a saintly sister. For twenty years, through disease, she was confined to a kind of crib, unable to change her position. "And yet," said Dr. Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the power of love and of a sound mind. Intense love, almost to annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughts about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child, but of herself, save as regarded her improvement in all goodness, wholly thoughtless, enjoying everything lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth, the fullness of the promise, and preserved through the valley of the shadow of death from all fear of impatience, and from every cloud of impairment, reason which might mar the beauty of Christ's glorious work."

Such a life was true and beautiful. But its radiance never cheered this world by chance. A sunny patience, a bright-hearted self-forgetfulness, a sweet and winning interest in the little things of family intercourse, the divine lustre of a Christian peace, are not fortuitous weeds carelessly flowering out of the life-garden. It is the internal which makes the external. It is the force residing in the atoms which shapes the pyramid. It is the beautiful soul which forms the crystal of the beautiful life without.

"Be what thou seemest; live thy creed;  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's steps be thine.

"Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light."

—N. Y. Observer.

—All our afflictions are Christ's refinings; and the purer the gold, the hotter will be the fire.



## Special Mention.

"Can ye not discern the signs of the times?"—Matt. 16:3.

### THE FUTURE OF RUSSIA.

THIS Turko-Egyptian embroilment is backed by history which must be understood in order to comprehend the significance of events and acts. Russia has not for one day taken her eye from Sophia and the Bosphorus. She means one day to have Constantinople for her winter capital. Nature has decreed it. The edict is published in the physical geography of Europe and Asia. Courts and capitals and diplomats may postpone the realization of that splendid dream for one decade or five. The Cossack stretches his imperial arm from the Baltic Sea across Asia to China, and from the Arctic Ocean down to Afghanistan, and almost to the shores of the Persian Gulf. Three hundred years ago he was as much of a barbarian in Europe as the Apache or Seminole is in America to-day. A half-dozen years ago the rattle of his artillery made half of Europe tremble with apprehension, and the Great Powers caught their breath lest he should break their balance of power forever by throwing his sword into the scale. He belongs to a virile and conquering race. The centuries are his allies. Francis Joseph is an old man, sitting on a throne made of mosaic, whose bits he holds together by his weight. Frederick William is tottering on the verge of the grave, and Bismark is an invalid. The head of Germany that endures them both with a sullen determination to be free. Great Britain has read the handwriting on her palace wall. If Russian statesmanship shall prove equal to the opportunity, he would be bold indeed who should challenge the prediction that the next Emperor of Russia will celebrate his coronation under the dome of St. Sophia.—*N. Y. Star.*

### THE NATIONAL RELIEF.

It is a significant fact—its significance can scarcely be overrated—that the moment it is known that the United States Congress has adjourned a feeling of relief pervades the public mind. Whether it finds expression in words or not (and in some cases it is very freely expressed), every one seems to rejoice that the men who have been chosen to look after the interests of the country in the national legislature have gone home. The same is true of many of the State legislatures, and eminently true of the legislature of the State of New York. It is not at all difficult to account for this, and the explanation is one which ought to arouse public inquiry as to what it is incumbent upon the people to do in the premises. Whether the impression is correct or not, the impression is almost universal that a large number of the men who are now elected to Congress and to the State legislatures are corrupt politicians, who have obtained official place, not from any patriotic motives, but that they may promote their own selfish purposes. It is not to secure the salaries that they seek office. Salaries have come to be regarded as a mere trifle in comparison with the opportunity which official position affords, especially in the legislative department, for making fortunes. The public money is dealt with, not as a public trust, to be appropriated only for the public good and under constitutional limitations, but to secure the largest amount of patronage, and to bring the largest amount of benefit, either to the individual or to his immediate constituents and friends. This was notably the case with the River and Harbor Bill recently passed in both houses of Congress over the veto and protest of the President, who pronounced it an unconstitutional distribution of the money of the people. A large portion of these eighteen millions of dollars was voted by the representatives of the people and the States merely to prepare the way for their re-election to Congress. There is little satisfaction in the thought that

the public money would be still more freely squandered were not the eyes of the people, and especially of the argus-eyed public press, upon our representatives. It is a painful fact that there are many men in Congress, and in the legislatures, who seem to have no regard for constitutional obligations or the interests of the nation, and who are always ready to make what are called jobs for themselves and their friends. Party spirit and party interests too have become powerful to sanction measures which are utterly opposed to the interests of the people at large.

The foregoing is from the *New York Observer* of Aug. 17. After speaking thus pointedly of the corruption in political circles, the *Observer* proceeds to prescribe the remedy,—the election of honest men to places of public trust. There are many good and upright men in our country; but with the large element of the vicious, the ignorant, and those not in sympathy with America or her institutions, that go to make up the voting class, they will have an herculean task if they attempt to wrest the country from the control of political demagogues.

### A WEAPON IN THE WAR.

In popular conversation the Dervishes are classified as *howling, and dancing or whirling* Dervishes. The howling Dervishes are for the most part Egyptians. The whirling Dervishes are for the most part Persians and Turks. These howling Dervishes are numerous in Egypt, where they exert no inconsiderable authority over the populace. This authority is exclusively a religious influence and power. The veneration which the Moslem portion of Egypt has for these Dervishes, the quick and strong susceptibility of this population to extreme religious emotions as awakened and maintained by these Dervishes, and the mesmeric control which the Dervishes exercise over these otherwise uncontrollable emotions, all constitute no insignificant factor in the present Egyptian complications, no inferior weapon in the present war. There exists a remarkably parallel case in Peter the Hermit. What he was to the numbers who constituted, and the spirit that animated the First Crusade, that, generally in a greater degree, is every Dervish to Moslem population and Moslem spirit with reference to a crusade against the Christian and liberal civilization of the West. Lord Macaulay, in a characteristic speech in the House of Commons in defense of the ministry of Lord Melbourne, proves what beneficent, as well as admits what evil, effects may be secured by means of agitation, and in so doing shows what almost unlimited power agitation may in time come to command, and from agitation what vast results may in time ensue. And while agitation may differ vastly in its moral character and physical effects, still its power in either case, good or bad, is unquestionable, and unquestionably great. This is precisely what these Dervishes are—agitators. Professedly and devotedly they are agitators, religious agitators. As such they wield a power which the western mind more frequently underestimates than overestimates. It is so with reference to the present situation in Egypt. The persons and parts of these Dervishes in this war drama are leading and fully sustained.

The power of Arabi, the leader of the rebellion, is a dependent power—dependent upon the decisions and instructions of the council of Oolama, and upon the offices of the Dervishes, who, upon the authority and in support of the authority of these decisions and instructions, arouse the multitude to the defense of Islam, and fire them with such furious fanaticism and unwonted bravery as to court death rather than to conclude a peace in the least compromising to their exclusive principles. It was the famous Ali Pasha, not many years since Prime Minister of the Ottoman empire, who said to an English official, "What we want is rather an increase in fanaticism than a diminution of it." And as with Ali Pasha then, so it is now on the part of many of like faith with him, what they so say they are in the

habit of meaning, and of doing their best to bring about. In bringing about this increase in fanaticism, in rousing this spirit of Islamic revival, already a great extant fact, it is readily seen how the Dervishes,—Dervishes of all orders and sects,—act a most important part. Sunnes or Sheahs, natives or exotics, Egyptians or Persians, they are, above all, members of the one great Moslem family, its religionists, its agitators, its pervading potent spirits. It is useless to deny, and perilous not to take into account, this element, and these characters who sustain such a relation to it. It is a positive, powerful element in the present conflict, a weapon of war which, suspiciously concealed or publicly wielded, is held by many, many hands, from the blue waters of the Bosphorus to the white sands of Mecca.—*J. G. Lansing, in Harper's Magazine.*

### AN UNUSUAL AURORAL DISPLAY.

The *Scientific American* of Aug. 19 publishes two articles concerning a superb exhibition of auroral light that occurred on the 4th instant,—one describing it as seen among the hills of Connecticut, and the other as seen in Indiana. In the former it is thus described:—

The display commenced about nine o'clock, when the whole northern sky was illuminated with a light of surpassing softness, singularly colorless and serene in aspect, like the breaking of the dawn on a summer morning, or the silvery light that attends the rising of the summer full moon. The quiet phase was of short duration. The arch of white light widened and broadened, encroaching on the east and west, and touching the south with delicately penciled rays. The coloring took on bluish and greenish tints. Streams of light darted from the north, north-west, and north-east, reaching to the zenith, and dimming the luster of the bright stars, upon whose domains they ruthlessly intruded. Two brilliant streamers met above Arcturus, surrounding the ruddy star with a transitory corona; others threw their ethereal beams over the Great Dipper, the Polar Star, and Cassiopea, immersing them in a hazy light. The lesser stars ceased to shine amid the all-pervading glow, and a portion of the Milky Way, grandly defined in the earlier evening, was completely hidden from view.

The scene changed with every glance to the heavens. The streamers dissolved, new ones took their places, waves of brightness undulated over the sky, celestial banners were unfurled, and squares and triangles mingled in the celestial architecture, the varied forms making their rapid course over the sky. The most brilliant features of the display were witnessed about ten o'clock, when the light was like that of the sun in high localities, which sometimes irradiates part of the landscape while the rest is left in shadow. Three meteors fell, one of which was as large as a star of the first magnitude, and as it exploded, left behind a train of crimson light. Otherwise the aurora was almost colorless, being white, slightly tinged with blue and green.

The cause of these auroral outbursts is a question of universal interest. The sun is now passing through the maximum period of sun spots and a condition of great disturbance agitates his fiery mass. It is generally believed that sun spots and aurora bear to each other the relation of cause and effect. No human being has ever yet found out why a storm in the sun is followed by a display of auroral light in our atmosphere. Nothing in modern astronomy is more desired than a solution of the mysterious relation existing between the sun and his family of worlds. For, doubtless, when our skies are illumined with auroral light, every planet in the system responds to the same all-pervading power. No one knows how many centuries of observation must pass before the key is found to solve the mystery. But, in some unexpected hour, light will break forth from the darkness, and the secret of the sun's physical structure will be comprehended.

—Omission of good is a commission of evil.

# The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 29, 1882.

URIAH SMITH, - - Editor.  
J. N. ANDREWS, J. H. WAGGONER,  
CORRESPONDING EDITORS.

## SABBATON AGAIN.

"THE SABBATH; ITS ORIGIN, NATURE, AND PERPETUITY," a small pamphlet by Eld. T. J. Wheat, pastor of the M. E. Church of Kirksville, Mo., and editor of *Church and Home*, is so far above the average tract upon this subject in point of courtesy and truthfulness that we take pleasure in making honorable mention of the work and in stating a few of its leading propositions.

1. The Sabbath was instituted and observed before the giving of the law.

2. Our Saviour kept the Sabbath according to the original design.

3. Christ never abrogated the moral law.

With these propositions we are in full accord; and to many sentiments we can add a hearty amen; such as, "the idea that Christ abrogated the moral law is more foundationless than the baseless fabric of a vision."

From the following statements, however, we are compelled to dissent: "As he [Christ], by his inspired apostles, called our first day of the week *Sabbaton*, it comes clothed with all its original authority." "The man who would translate Matt. 28:1 in any other way than 'The Sabbath day,' would be reckless of his reputation."

Dr. Wallis is quoted as saying upon Acts 13:42, "The next Sabbath is the Sabbath between, or the intermediate Sabbath. Now, what can be that intermediate Sabbath but the Christian Sabbath on the first day of the week?" and the writer adds, "*Sabbaton*, in this quotation, is in the second declension and in the singular. [As though it could be in any other declension, or as though either of these facts had anything to do with the question.] Hence here is a 'thus saith the Lord' for calling our first day of the week 'The Sabbath day.'"

We lean back from an examination of Parkhurst, and Robinson, and Greenfield, and Liddell & Scott—every one of whom says that *Sabbaton* is used by metonymy to denote a week, or the time between two Sabbaths, two citing Matt. 28:1 as an illustration of this use—and we wonder.

We turn to the versions of Sawyer, Wakefield, Alford, The American Bible Union, and finally to the authorized version and its late revision, and, finding them all so "reckless of their reputation" as to translate *eis mian Sabbatone* "toward the first day of the week," the wonder increases. But we suspend judgment until, having consulted Olshausen, and Lange, and Whitby, and Henry, and Calvin, and Scott, and Clarke, and Barnes, and finding them all either openly advocating the common rendering of Matt. 28:1, or by their silence showing that they accept it, we venture to speak out, and say that we wonder if our brother fully realizes whom he has involved in his charge of "recklessness of reputation." Here are fifteen of the most noted names in Biblical lore, to say nothing of the committees of learned men who translated the authorized version, and have so lately given us the revised version; and, as we think the matter calmly over, we cannot help wondering who takes the greater risk.

But again, will our brother please turn, in his Greek Testament, to Luke 18:12, and listen to the complacent statement of the Pharisee, "I fast twice in the week" (*dis tou Sabbatou*); and will he further apply to this passage the reasoning which

brought him such triumphant results from Acts 13:42? If so, we shall have the following: *Sabbaton*, in this quotation, is in the second declension and in the singular. Hence, here is a 'thus saith the—Pharisee' for believing that he fasted twice on the Sabbath!

We trust our friend will see his error upon this point, and correct it.

## A FRAUD EXPOSED.

A LETTER by Chas. S. Bryant of St. Paul, Minn., originally addressed to the editor of the *Popular Science Monthly*, and published in that journal several months ago, has been going the rounds of the papers, and unsettling the minds of some.

This writer, by a new and original application of what he is pleased to call the "truerule of the Hebrew uses in case of concrete numerals," reduced the age of Adam from 930 years to the more nearly modern figures of 139, and dealt with the ages of the other patriarchs after the same manner. All this was done so positively and, seemingly, with such an array of argument, that doubtless many were deceived.

Desiring to obtain an authoritative opinion of this remarkable letter for the benefit of the readers of the REVIEW in general, and of a certain correspondent in particular, the article was sent to W. R. Harper, Professor of Hebrew in the Baptist Union Theological Seminary, Morgan Park, Chicago, and Manager of the American Institute of Hebrew. The following is his reply:—

ELDER URIAH SMITH;

Dear Brother,—

The article referred to has already been called to my attention several times. I can only say in reference to it; (1.) That subsequent numbers of the *Popular Science Monthly* contained replies to this article, and that it would only be fair if those papers which published the article would also publish the reply. (2.) That no more false conception of Hebrew syntax could be penned than that which lies at the foundation of the article. The writer shows himself to be lamentably ignorant of the most common principles of the language. A more brazen, unreliable, unscholarly statement could not well be imagined. It is so absurd as to be unworthy of a reply.

Yours truly,

W. R. HARPER,

Baptist Union Theological Seminary, Chicago, Ill.

## THE EUROPEAN MISSION.

LEAVING Germany Aug. 1, we arrived at Bâle the 3d, and remained there over the Sabbath. A few brethren came in from abroad, and the day was spent in religious services, and in trying to draw near to God. Bro. Andrews is very feeble in health. The French paper for the month of August was prepared with as much difficulty on his part as any previous number since it was first published. Much of the time since his return to Europe, after the death of Mary, his life has seemed to be preserved much as was the bush which Moses saw burning and which was not consumed. Although a deadly disease has for a long time been preying on his system, God has for some reason preserved his life until the present; but unless by his miraculous power the Lord condescends to restore him to health, it seems evident that our dear brother cannot remain long with us.

Our meeting was in some respects one of interest. Most of the brethren in Switzerland seem to realize the necessity of arousing to the importance of the work, and are trying to put away their wrongs and seek God. A willingness is manifested on the part of some to take hold anew in the work, but the mission needs assistance which they are not able to give. Bro. Andrews has been confined to his bed more than half of the time for a long period in the past; and whether it pleases God to spare his life or not, it is evident that some

humble, God-fearing young man, who can preach the word, and attend to the business interests of the mission, should be connected with it. Plans should be laid to enlarge the work. So far as *Les Signes des Temps* is concerned, it has done a noble work; but public and personal labor should be connected with its distribution. Many have embraced the Sabbath and become subscribers for the paper, who have never been visited by any of our people. Others have become deeply interested. This has been learned from letters received. Up to July 1, 1882, one hundred and eighty thousand copies had been printed, and with the exception of a few numbers which have been reserved for the purpose of making up complete sets, all have been sent out. There is good reason to believe that could a proper person be found to take charge of the financial interests of the mission, thus relieving Bro. Andrews of this burden, and also to follow up the interest awakened by *Les Signes*, a sufficient income would be received in Europe to meet the present running expenses of the paper. The same amount of funds now sent from America to sustain this part of the mission could then be used to start a German paper, which would visit thousands of homes monthly.

The person selected to assist Bro. Andrews should be a young man with a wife united with him in the work, and possessing an aptness for the French language. They should be individuals who are of some value in America, who cannot be spared as well as not. If they are of no account there, they will be of no account here. They should be persons who will come for life. The experience gained by those from America who are connected with the mission at the present time, qualifies them to render valuable assistance to any such persons. The mission has been started. A good foundation has been laid. To fail now in supplying proper help to carry forward the mission, would not only be unwise, but a criminal neglect of duty to the cause of God. If God has been in the mission thus far, he would have proper means taken for sustaining it. Money is wanted for this and other European missions, but the proper persons to assist in the work are indispensable.

Reliable men and women are wanted in the cause of God at the present time; not merely those who are willing to give their means, but those who will give *themselves*. Such missionaries are needed everywhere. Not those who, when difficulties arise, or the battle waxes fierce, will flee the field, but those whose hearts are so imbued with the love of Christ and the spirit of present truth that they will not count their lives dear unto themselves. The cause demands those who will consider it a privilege to wear out in the service of our divine Lord and Master. There are fierce conflicts before us, and tried men are wanted,—men who have gained an experience beyond that of Peter when he drew his sword and cut off an ear of the high priest's servant in defense of his Master; but persons who like Peter after his conversion, can be crucified, feeling unworthy to suffer as his Lord suffered; those to whom the following words will apply: "And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Rev. 2:3. We believe that there are such individuals connected with the cause of God. Some have died at their post, and others may fall in like manner. We long to see many who will, as the work advances, more fully develop this character. The triumph of the truth has already been determined. Those who triumph with it, will be those who will not love their lives unto death.

S. N. HASKELL.

—Truly, high words do not make a man holy; and just, but a virtuous life maketh him dear to God.—*Thomas à Kempis*.



### THE OHIO CAMP-MEETING.

THIS camp-meeting was held at Delaware, and lasted ten days, closing Aug. 9. Eld Stone and myself did not reach the ground till the meeting was about half through. We found it in good progress; perhaps two hundred and fifty of our people were present. It was located on the fair-ground, and was quite a pleasant encampment. There was plenty of good shade, and the weather was favorable. Eld. A. O. Burrill was visiting in the State, and labored earnestly in the camp-meeting to help the young, about twenty of whom started for the first time to serve the Lord. He also took part in the preaching exercises, with good acceptance. The meetings were spiritual, and there seemed to be a good degree of tenderness upon the hearts of the people. Much of this we attribute to the influence of the recent testimony to the church, which had been received and read upon the ground. I was much encouraged to see the interest manifested in this. One hundred copies were sent to the ground, and more were called for.

On Sabbath morning, the appeal to our people was read in the early morning meeting. This made a solemn, serious impression upon the hearts of all present. The services during the day were good; the Spirit of God affected many hearts, and tears were seen in many eyes. On Sunday we had a good attendance from the city. Nearly one thousand must have been present in the afternoon to hear the temperance lecture of Dr. J. H. Kellogg. He talked to them upwards of two hours on the effects of alcohol and tobacco upon the human system. His lecture was full of most interesting facts, and was illustrated by his new series of charts, which show the effect of these poisons upon the stomach, brain, lungs, and liver, and also upon the nerves and blood corpuscles. The large audience listened with close attention till the close. It was a very able lecture.

Quite a number of persons not of our people expressed sorrow that the meeting was to close that day. They had become interested in the sermons, and felt they were benefited spiritually. We think an excellent impression was left upon the people of Delaware as the result of this camp-meeting, and that the attendance another year would be much larger than this. It was larger the second Sunday than the first. Eld. John White, the brother of our lamented pioneer, Eld. James White, was present at quite a number of our meetings. He seemed very cordial, and manifested considerable interest in our work. He offered a most appropriate and excellent prayer at our morning service the last Sabbath of the meeting. In some respects he reminded us quite forcibly of the one who served so faithfully in this cause. He expressed several times the hope that our people would not lose the simplicity and humility of our early days as other churches had done—a most sensible thought; and it would be well for us to remember this point, and be upon our guard. We felt some interest to ascertain the result of the canvassing work in this State, and found that four hundred copies of "Thoughts on Daniel and the Revelation" had been sold here the last few months. This is quite a good start, since this branch of the work is new and the canvassers all inexperienced. If all our Conferences had done as well, a large number would already have been sold. This work has had many difficulties to contend with. Some have tried to canvass and became discouraged. But we feel very certain it will be a success. Eld. G. G. Rupert was placed by the Conference in special charge of the canvassing work in the State for the coming year. He had considerable experience in canvassing before he embraced the truth. We trust it will be pressed earnestly, and many volumes containing

God's precious light for this time will be disposed of.

As we stated, this meeting was held ten days, commencing Friday and closing Sunday. This was the first time they had tried this plan in the State; and from some inquiry we think the result the same as in several Conferences. The old plan of commencing Wednesday or Thursday and closing Tuesday morning is preferable. It might be different if all could be persuaded to come at the beginning and stay till the close; but this as yet cannot be attained. Some stay, some do not. Sunday is a bad day to close a meeting. The crowd is on the ground, and a solemn impression is not left upon the mind. The time of baptism is not good. The same result was seen here as at Saginaw, Mich., when the baptism was attempted Sunday p. m. A great crowd of rough youngsters were on hand to make fun; and things were so unpleasant the baptism was postponed till next morning. If those managing had waited and summoned the police, it might have been better. But such things can easily be avoided by having our meetings close on Monday, and the influence on our people is much better. If our people will come promptly Wednesday and stay till Tuesday morning, we have time to attend to our business and perform much spiritual labor; and with all present from the beginning to the close, every one is properly instructed. Next year I think Ohio will not have a ten-days' meeting.

On the whole, this camp-meeting was a success. The brethren went to their homes with their hearts stirred up to greater earnestness. May God help them to carry out their good resolutions.

GEO. I. BUTLER.

### THE HILLSDALE CAMP-MEETING.

THE fair-ground on which this meeting was held is a very beautiful spot, located in the suburbs of one of the finest towns in Southern Michigan, and is everything that could be desired for the comfort and convenience of such a gathering. Many thought it altogether the best camp-ground we have ever had in the State.

The attendance was very gratifying. Our churches in that section being small and much scattered, we had supposed only a few of our people would attend; but besides our brethren from Southern Michigan, some were present from Ohio and Indiana, and the census revealed the actual attendance of our own people to be nearly four hundred. Quite a number of the citizens of the town were in daily attendance, and on Sunday it was estimated that there were twenty-five hundred people present.

The order on the ground was excellent, which speaks well for this community. Not the slightest disturbance occurred during the entire meeting, and at the proper hour Sunday night the large crowd dispersed as orderly as an ordinary congregation from a regular service in church.

One feature of the meeting was very marked, and that was the promptness of our people to respond to each bell calling them to the large tent. When the first bell for service rang, the congregation gathered immediately, and at the ringing of the second bell all were ready to join in the opening hymn. This is as it should be. In some way I have been led to believe that the Lord loves to have his people prompt in his service, even in what may seem to be little things. I am also persuaded that duties thus discharged are more easily performed, and in the end one will feel better satisfied as he reviews his life-work.

The preaching, except on Sunday, was closely practical, and calculated to arouse all to a realization of duty, in view of the fast-approaching Judgment. The responses offered in the social meet-

ings indicated that on the part of many there was an appreciation of the truth, and an earnest desire to live for God.

On the Sabbath, fifty-one came forward for prayers, their ages ranging from twelve to thirty. The most of them, however, were youth. The moistened eye, the trembling voice, and the earnest requests to be remembered in prayer, showed, on the part of many, real sorrow for sin. We trust the vows made that day will ever be remembered by that company of mourners. Twenty-seven were baptized by Bro. Lamson in the race near the camp-ground.

The Sabbath-school held at nine o'clock Sabbath morning exceeded all expectation. Everything passed off harmoniously, and the lessons were almost absolutely perfect. Quite a goodly number of the citizens of town were present and seemed much interested in the exercises. To show the deep interest manifested by some not of our faith, I will notice one incident that occurred. A political convention was in session in the city. A delegate from a neighboring town came upon the ground in season to witness the Sabbath-school exercises. He became so interested that he thought he would remain to the preaching, which immediately followed. After the forenoon service, he was reminded that his business in town that day was to attend a political convention. "Well," said he, "let the convention go. I am going to stay here and listen to this preaching."

The camp broke up Monday morning, after holding a parting meeting in the large tent. At this meeting vows were exchanged which, if faithfully lived out, will give a new impetus to the work in Southern Michigan, and make it a fruitful field of labor. Brethren, the Hillsdale camp-meeting, to which some of you looked forward with so much anxiety only a little while ago, is now past, and its record has been made in the books above. Its results, however, will be fully known by us only when the world's great record book shall have been opened before the great Judge. Will it then be seen that the meeting was a permanent benefit to us?—Not unless we fulfill the vows we there made, and seek God earnestly every day for the help all must have to successfully oppose the evil influences which surround us.

In just a little while, like our good camp-meeting, our life-work will be closed up, and our record made. Let us all be faithful till the Master comes.

J. O. CORLISS.

### CANVASSERS FOR MICHIGAN.

DURING the coming fall and winter there should be an army of canvassers in Michigan for "Thoughts on Daniel and the Revelation." There are doubtless many young men in the State whom God could use in this branch of his work. Such should now be laying plans to engage in it in the early autumn. Please read Testimony No. 29, p. 8, and onward.

The ministers laboring in the several sections of the State can do much, if they will, toward interesting worthy persons in this noble enterprise. Let each minister look over his field of labor, and if there are any to be found who would be proper persons for such work, let them be urged to attend the camp-meeting to be held at Lansing. At that meeting the canvassing work will receive attention, and probably a class of instruction will be formed for those who wish to engage in it. Who will work for the Master?

MICH. CONF. COM.

—Good temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.

## PENNSYLVANIA CAMP-MEETING.

As this is the last issue of the REVIEW that will reach our people before the commencement of this meeting, I desire to say a few words respecting it.

We have already called the attention of our brethren and sisters to the importance of their making a special effort to attend this first camp-meeting held wholly in this Conference. We expect to see a more general representation of our brethren and sisters than we have ever had at any previous meeting. We earnestly urge, dear brethren and sisters, that you will let no trifling excuse keep you away from the privileges of this important meeting. We ask that you will read again the articles by sister White and Bro. Butler in REVIEW No. 33, and then that you will act in accordance with their suggestions in your preparations for the meeting, and plan for coming in season and remaining until the meeting is over.

The New York, Lake Erie and Western Road, the Buffalo, New York and Philadelphia, the Dunkirk, Allegheny Valley and Pittsburg, the Rochester and Pittsburg (formerly Rochester and State Line), and the Allegheny Central Railroad, all grant reduction of fare to those attending the meeting. It is expected that the New York, Pennsylvania and Ohio Road will also extend the same favor, though they have not yet been heard from. It will be necessary to buy excursion tickets for Olean and return *only* on the New York, Lake Erie and Western. On all the other roads, pay full fare coming, and you will receive a certificate on the ground, for reduction on the return. The Dunkirk, Allegheny Valley and Pittsburg Road return all passengers free over their road on our certificates.

The fair-ground where the meeting is held, is situated on the Olean, Bradford and Warner Road about one mile from the town. The trains of this road stop at the ground. Their trains leave the depot of the Buffalo, New York and Philadelphia Road at Olean, so all passengers by that road or the Allegheny Central simply change cars to the Olean, Bradford and Warren Road for the camp-ground.

Those coming on the N. Y., L. E. and W. will take the street cars to the Buffalo, New York and Philadelphia depot, and thence the railroad to the ground. Baggage from the Erie depot will be transferred by teams directly to the ground. All mail sent to Olean, and marked "camp-ground," will be delivered on the ground.

B. L. WHITNEY.

## THE CAMP-MEETING AT HILLSDALE, MICH.

By Wednesday evening, the first day of the meeting, the brethren were quite largely on the ground, to take part in the services, and by Sabbath the number had increased to three hundred or over. Several hundred of the citizens of Hillsdale were usually present at the evening meetings, and quite a number during each day. On the Sabbath a multitude of those not of our faith were in attendance. Many expressed their delight at the uniform good order and perfect lessons of the Sabbath-school. The school was in the immediate charge of Eld. J. O. Corliss, who was ably seconded by teachers selected from the various schools represented. The review of classes was especially satisfactory, and was a source of great encouragement to all lovers of Sabbath-school work. As is usual, this school was held at 9 A. M.

The preaching services on the Sabbath were of a revival character, and were very impressive, as was evinced by the deep earnestness and feeling that pervaded the whole congregation. In the afternoon about fifty came forward to seek the Lord, a large share of them for the first time. The testimony which nearly every one bore was

to the point, and often exquisitely touching in its simplicity and fervor. Eld. D. M. Canright preached at the Sabbath P. M. service, and led the conference meeting of those who came forward for prayers.

Twenty-eight were baptized, on Sunday, in the presence of thousands of people. Not an unpleasant word nor laugh was heard, and nothing occurred to mar the sacredness of the scene. The extreme courtesy of the people of Hillsdale and vicinity calls for the deepest feelings of praise to God and of gratitude to them. There were four services held on Sunday. In the morning Eld. Canright spoke on our peculiar faith. In the afternoon and evening Eld. J. O. Corliss spoke on the covenants and law and the Eastern question. In each meeting the audience was eager to catch every word, and much good was done. Our people, from necessity, but most cheerfully, gave up the seats in and about the tent to those who were strangers to our faith. The attendance at the temperance lecture by Eld. W. C. Gage was the largest of all. The ministers of the place, the W. C. T. U., and the multitude, thronged together to the tent, and in it and around it, and in carriages stretching far away, the people eagerly listened.

To all *outward appearance*, the Southern Michigan camp-meeting has been a success. There has been no friction, the ministers have worked in harmony, not even a mistake in all the arrangements is yet apparent. With scarcely any effort the expenses were fully met, and there is quite a large surplus still on hand. We attribute this result largely to the hearty co-operation of the members of the Michigan Conference Committee, and their presence through all the meeting; also to the earnest, faithful words of our president while with us. The preaching was mainly practical. Eld. Fargo spoke once, Eld. Gage twice, the writer three times, Eld. Canright four times, and Bro. Corliss five times, besides much other labor. We hope and expect this meeting will open a new era for the cause in Southern Michigan. The camp-meeting committee, one and all, are deserving of praise for so nearly anticipating every need.

May God keep those faithful who have enjoyed so great a privilege. D. H. LAMSON.

## REDUCED FARE TO THE NEBRASKA CAMP-MEETING.

ARRANGEMENTS have been made for round-trip tickets on the Union Pacific and the B. and M. Railroad to Columbus at one and a quarter fare. The U. P. company will instruct their agents to sell to all who apply within dates including the camp-meeting as far west as Kerney and south to Hastings, and on branch roads, including North Loup, Albion, and Norfolk. The B. and M. company will sell from any point in the State, but require that a certificate be furnished to each person known to the Conference to be actually desirous to attend the camp-meeting. All coming over this road should bear this in mind, and write at once for certificates to Eld. Geo. B. Starr, Friend, Neb., giving the name in full of each person desiring reduced fare, and the point at which you will purchase tickets. The certificate will be forwarded at once, free. Persons coming over this road from any part of the State, make connection at Lincoln with the Columbus train, arriving at Columbus at 8:30 P. M. CONF. COM.

## MISSOURI CAMP-MEETING.

## REDUCED FARE.

ALL railroads centering in Sedalia will sell return tickets at one-third rate to all who pay full fare to the meeting, by obtaining a certificate of the Conference secretary. This includes the road running through the western tier of counties, Nevada, Lamar, and Carthage.

The meeting will be held in the park about one mile west of the city. Let all who can, bring family tents. A few tents can be rented at the following rates: 9x9, \$1.50; 12x12 and 12x14, \$2.25; 12x16, \$2.50. Apply at once to Rufus Low, Sedalia, Mo. There are plenty of good buildings convenient for lodging and other purposes, which will be free for those who have no tents. There are also stalls for horses. Feed and provision will be furnished at reasonable rates. Street cars are run between the park and the city. Cots can be rented to sleep on for fifty cents each, if desired.

Come, brethren and sisters, all of you who possibly can. Do not begin to excuse yourself about the farm, stock, and merchandise. You cannot afford to lose the influence of this meeting. Bring blankets and bedding. Bring your family, and unconverted friends. Bring the Spirit of God in your heart, and make this meeting a lasting spiritual benefit. J. G. WOOD.

## NOTICE TO MICHIGAN MINISTERS.

On account of the great amount of business to be transacted at the approaching Conference, it will be necessary to make all needed preparation; so that the time given to devotional meetings may not be interfered with. All, therefore, who have been in the employ of the Michigan Conference the past year, are requested to send their reports of labor to me at Greenville by Sept. 22, or to Lansing by Sept. 25. The other members of the Conference Committee are requested to be at Lansing Monday, Sept. 25.

The following-named brethren have been appointed camp-meeting committee: J. F. Carman, Leander Graves, Alex. Carpenter, Wm. Potter, and George H. Randall.

J. FARGO, Pres. Mich. Conf.

## VISIT TO PARKVILLE, MICH.

AFTER having been confined at home most of the time for more than two years by a terrible ulcer on my foot, and having been healed of this infirmity through the goodness of God, I thought I would visit my old friends and brethren in Parkville once more. Accordingly, with our team, I left Battle Creek, July 27, accompanied by my wife. After driving about thirty-five miles, we arrived at Bro. John Langdon's, where we found a cheerful family, their only son and wife having recently returned from the far West, now with a full purpose to walk in all the commandments of God with their dear parents. The 28th I rode several miles. Had an interesting visit with a family I had never met with before.

Our meeting at the house of worship in Parkville was very interesting. They have a Sabbath-school of over twenty members. Frank Langdon is superintendent. About twenty-three years since, the first time I visited this church, Frank was a babe in his mother's arms. There is great joy when children walk in the truth. We visited six families and staid the last night with a very friendly family who are keeping the Sabbath, but do not belong to the church. May this dear family make thorough work to prepare for the kingdom of God. Should I have strength, and duty call, how gladly would I meet with brethren in other churches once more before I go hence.

J. BYINGTON.

Battle Creek, Aug. 24.

—For still in mutual sufferance lies  
The secret of true living;  
Love scarce is love that never knows  
The sweetness of forgiving.—J. G. Whittier.

—The power to do great things generally arises from the willingness to do small things.

THERE REMAINETH A REST.

Poor, tolling brother or sister, weighed down  
With the cares of a busy life,  
You need not wait till your life is done,  
For the end of this cruel strife;

For the rest that remaineth is reached by those  
Who believe and love their Lord;  
Who cast their burdens at his feet,  
And lean upon his word.

There is rest in leaning, and rest in love;  
There is rest in looking up;  
Though the feet grow weary, the whole head sick,  
There is rest in "the blessed hope."

We plan and struggle and toil for earth,  
With selfish burdens prest;  
But when we have ceased from our own works, then,  
Ah, then we have found our rest.

We have come to one Sabbath; we take of grace  
The victory Christ has won;  
Weary worker, believe, the blessing receive,  
And Heaven and rest are begun.

—Mrs. Helen E. Brown, in *Congregationalist*.

# 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.

## NEBRASKA.

*Exeter.*—We spent nearly eight weeks with the tent at this place. Five persons have commenced the observance of the Sabbath. It seemed a very hard place to reach the people, but we hope to see more fruit in after days, and to rejoice with the angels over each of those who have repented and turned to God.

Commenced meetings at Friendville, Saline Co., last night (Aug. 18), with a good attendance.

GEO. B. STARR.  
H. SHULTZ.

## VERMONT.

*Orange, Barre, etc.*—The interest here is increasing. The papers speak favorably of the meetings. The *Montpelier Argus*, speaking of the meetings held one week ago last Sunday, says, "Seven towns were represented." As many were out last Sunday. Last Sabbath, the day appointed for prayer and fasting, God drew especially near to us at the tent. Two persons started in the service of Christ, and another decided character resolved to keep all the commandments. Others are obeying, who live within a few miles of the ground to be occupied by our camp-meeting.

Aug. 22.

D. T. BOURDEAU.  
R. S. OWEN.  
G. W. PAGE.

## MINNESOTA.

*Byron, Aug. 18.*—Began a course of lectures three miles from this place about four weeks ago, and have had good congregations most of the time. Now, in harvest, we have meetings only on Sabbath and Sunday, but will resume the lectures as soon as the busy time is over. Many are convinced that we have the truth, and we hope for some fruit of our labors here. Last Sabbath, three souls were buried with their Lord in baptism. Last Sunday the Baptist minister preached against the Sabbath. We reviewed him Monday evening. This is the ninth sermon that has been preached here against the truth. Pray for the success of this work.

A. M. JOHNSON.  
J. JACOBSON.

## INDIANA.

*Fowler, Aug. 21.*—We pitched our tent in this place last Wednesday. This is a town of about fifteen hundred inhabitants, and all seem to be eagerly reaching for the dimes. Have delivered five discourses, with a fair hearing. Last night about three hundred were present. We need much grace. Brethren, pray for us.

J. M. REES.  
VICTOR THOMPSON.

*Jonesborough, Aug. 21.*—We are now entering the third week of our labors here. The interest is exceptionally good, and steadily increasing. We

have presented the Sabbath question in part, and instead of decreasing our attendance and interest thereby, we observed that the interest was profound to know whether the first or seventh day of the week was the Sabbath of the Lord. One evening we requested all who believed that the seventh day is the Sabbath of the Lord, and who felt under obligations to keep it, to rise to their feet, and thirty or more responded. Including the sales of "Thoughts on Daniel and the Revelation," our book sales amount to \$90.00 to date; donations, \$9.00. Our first Sabbath meeting was attended by forty persons, who nearly all took part in the services. Pray in faith for the work here.

A. W. BARTLETT.  
J. P. HENDERSON.

## OHIO.

*Corsica and Pine Grove.*—I had the pleasure of spending one week, Aug. 3–10, with these churches, after an absence of nearly three years. A few have given up the truth, but I was happy to find nearly all growing in grace and in knowledge of the truth. Sold about \$12 worth of books. These companies pledged \$640, some of which was paid in, toward the publishing house, and intend to do more.

I attended the camp-meeting at Delaware, and can testify that it was a profitable meeting. It appears to me that our people in Ohio have reason to be of good courage, and press forward in this good work; for we are surely nearing the eternal shores.

South Lancaster, Mass., Aug. 22.

A. O. BURRILL.

## TEXAS.

*Prairieville, Kaufman Co.*—I held meetings here until four days before the camp-meeting, which commenced July 21. I left twenty-five keeping the commandments, but was obliged to leave without effecting any organization whatever. I shall therefore return as soon as possible. Dear brethren and sisters, let us be faithful, and the Lord will bless our labors with an abundant harvest. Remember me in your prayers.

A. W. JENSEN.

*Stony, Denton Co., Aug. 21.*—From the camp-meeting we came to this place, stopping at Dallas, and over one Sabbath at Denton. Found the friends at the latter place holding on to the truth, and trying to learn more of it, although strong efforts are made with some to turn them away. All were kind in assisting us in starting with the tent at this place, which is fourteen miles west of Denton.

We commenced meetings Aug. 12. Have given nine discourses; and although the neighborhood is but thinly settled, and the weather has been unfavorable, yet there has been an increasing interest, with an average attendance of seventy-five or eighty.

The Baptists and Methodists have been holding protracted meetings on either side of us, a few miles away, and there is now talk of starting one in this neighborhood. This may affect our interest; but we try to realize that the work is the Lord's, and believe all things will work for its advancement, if only we are faithful. Some acknowledge the truth.

We were gratified and encouraged by the attendance, upon Sunday last, of some of the friends from Denton.

E. W. WHITNEY.  
JOHN WILSON.

## MAINE.

*Aroostook Co.*—We closed our tent-meeting here Aug. 13, with a discourse from Acts 28:24. As it was in Paul's day, so it is now; but unbelief did not invalidate the truth then, nor does it now. God's word remains the same, unchangeable throughout all ages. From the first, a secret opposition was brought to bear against our meetings, and the keep-away argument was used by many. Of course they will use the best argument they have to stop the progress of the work, and keep souls from embracing the truth.

Our meetings on Sundays have been very well attended, the congregations ranging from fifty to two hundred and fifty. Many have taken tracts and books home with them to read. Some good souls have embraced the truth, and some confess that we are right on the Sabbath question; but how many will have the moral courage to come

out and obey God by keeping his commandments yet remains to be seen. Some who have said they did not believe the Bible was divinely inspired, acknowledge that according to the Scriptures we have the truth, and one person said that he was astonished that every one that believed the Bible was not a Seventh-day Adventist.

We found homes and friends here, for which we felt thankful. We have received invitations to go and hold meetings in different places. May God help those who have heard the solemn warning of the third angel's message, to obey, and not put it off until the light becomes darkness.

Aug. 17. J. B. GOODRICH.  
S. H. WHITNEY.

## DAKOTA.

*Parker, Aug. 20.*—The Lord is still moving upon the hearts of our German-Russian friends here. Those who have embraced the truth desire now to unite fully with us, and will be organized when Eld. O. A. Olsen comes here. Twenty are keeping the Sabbath, and quite a number more will commence this week; others are seriously investigating. None of these are addicted to the use of liquors and tobacco, and all have considerable experience in practical Christianity. Several of them will make laborers for the Lord; in fact, they have done considerable in the cause already. As this is such a busy time, most of my work consists in visiting, but on the Sabbath we have meetings nearly all day; we have also started a Sabbath-school.

As I leave here for a short time, I hope to be remembered in the prayers of my brethren and sisters; but above all, remember the interests of the cause of God here, that nothing may injure its progress.

I feel that the present work is already too great for my strength, although I do not follow up more than one-fourth of the interest created. May God arouse us as a people, and especially may the last Testimony from his servant be heeded, and the true advent spirit be kindled anew in our hearts. We need it very much, as a people. How can so many among us be worse than idle, while people are everywhere starving for the bread of life? Oh for a faith that would enable us to grasp the great promises of the near future! May we not make the perishing things of this world—its pride and pleasure—our idols. Pray for me, that I may always be so humble that God can use me as an instrument in his hand to spread the truth.

R. CONRAD.

## OWA.

*Bloomfield, Davis Co., Aug. 16.*—Meetings continue with a fair interest, though the attendance is not as large as we had hoped to see in a place of this size. A few who have just begun to come, manifest considerable interest, and a desire to hear on subjects already presented. We shall probably remain for some time, and repeat the arguments on the Sabbath especially. Several confess the truth, and one lady kept last Sabbath. We hope to see a few embrace the truth from this effort. Bro. Chandler of Mt. Pleasant is canvassing the town for "Thoughts on Daniel and the Revelation." Bro. Washburn goes home to-day, to prepare for the Western camp-meeting.

IRA J. HANKINS.  
R. A. HART.

*Grinnell, Aug. 21.*—We closed meetings in Lynnville the evening of the 13th. The opposition there was entirely of the nature that cannot be replied to, the church-members improving their time in circulating falsehoods about us, and the ministers in collecting their followers on the street and talking about our positions, of which they were entirely ignorant. However, our efforts there made many warm friends for the truth, and we left five good souls endeavoring to keep all of God's commandments. The five included Prof. Beard, principal of the Lynnville Academy, and his wife, who took their stand for the truth of God, although they expected it would cost him his position.

We began meetings in Grinnell the evening of the 18th. Have held three services, which have been well attended. Last night, our new fifty-foot tent, although seated to its fullest capacity, would not nearly accommodate the audience. At the close of the services, besides the sale of tracts, \$4.26 was left on the stand to help defray our ex-



penses. This morning a gentleman unloaded a load of coal back of our tent, and then drove away, with the cheering remark that it was a donation from the coal company.

The three papers published in this place have each given us friendly notices, and offered to print our programmes. In addition to this, we have placed a "Tent Bulletin" in the most public place in town, where our subjects will be daily announced.

The people here are mostly from New England. They are characterized by pride and aristocracy, but not so much by narrow prejudice. The Congregationalists have the largest and finest church building in Iowa in this place, and also a denominational college. The terrible storm of June 17 destroyed their college buildings and scores of their finest residences, and cast an air of seriousness over the people. It certainly was enough to remind them forcibly of the uncertainty of worldly riches, and even of human life. We hope the way is thus open for a good work here. Pray for us, that we may consecrate ourselves anew to God, and devote every energy of our being to the solemn message of the third angel.

L. T. NICOLA.  
GEO. E. FIFIELD.

#### MICHIGAN.

*Tent No. 6, Sherman, Wexford Co., Aug. 15.*—We commenced meetings here Aug. 7. Have given seven discourses. The weather has been very unfavorable much of the time; yet our forty-foot tent has usually been well filled, and sometimes it has been difficult for all to obtain seats. We have had good order and good attention thus far; and we hope for the blessing of God upon this effort. Our hearers are first-class citizens, and some seem deeply interested. We have received many calls, also invitations to visit; and the people have been mindful of our temporal wants, and supplied them liberally. We have distributed several hundred pages of tracts, which have been eagerly received. We are of good courage, and have faith to believe that some here will decide to be obedient to all the commandments. Brethren, pray for us. R. C. HORTON.

*Memphis, Aug. 23.*—By request, I was with Brn. Daniels and Randall during their three-days' meeting at Hazelton, Aug. 18-20. The Lord is working wonderfully for the people there. A large number have given their hearts to God. These embrace the more intelligent part of the community.

The Lord favored us with his presence during these meetings. At the social meeting Sabbath A. M., ninety-three testimonies were borne in forty minutes. Eleven persons were baptized on Sunday, making eighty-three who have been baptized since these meetings began. Nearly all of these are new converts to the faith. Others will go forward soon. All have pledged themselves to abstain from the use of tobacco, tea, coffee, and pork, and all the sisters have signed a pledge to avoid superfluities in dress, and wear only that which the Bible will sanction. Brn. Griggs and Guilford were with us, and assisted in the meeting.

The brethren at Memphis are of good courage. They have their meeting-house nearly repaired, making it an inviting place in which to worship God. They have an excellent Sabbath-school. There are no trials among them.

H. M. KENYON.

*Elwell, Aug. 23.*—We held our first tent-meeting in this place Aug. 6. It is a small village four miles west of Alma. The weather has been very unfavorable, it having rained nearly every day since we came; yet we have had meetings quite regularly. Our congregations range from one hundred and fifty to three hundred. The people are unusually friendly, and their hospitality unlimited. We have spoken twice on the subject of the Sabbath. Many are interested, and we have reason to hope for success here.

Last Friday we labored in the harvest field, helping a man put up his oats so he could attend our Sabbath meeting. In the afternoon social meeting, he, his wife, and son made a start to keep the Sabbath. On Sunday this man stacked oats all day.

We organized a Sabbath-school the first Sabbath we were here. Last Sabbath there were sixty in attendance, and every one took part. Through the school we have gained the good will

of the children, and through the children we are reaching the parents. The two ministers of the place preached their farewell sermons in the tent last Sabbath eve and Sunday forenoon, and have gone away for the summer, leaving us alone, with the good will of the people. Pray for us.

W. C. WALES.  
D. W. REAVIS.

*Judd's Corners, Shiawassee Co., Aug. 21.*—Since our report of last week, we have had many things to encourage us, and have felt much of the Spirit of God with us in our meetings, especially in our three-days' meeting; and, as a result, nine more precious souls have decided to keep all the commandments of God and the faith of Jesus, that they may have a right to life's fair tree, and may enter in through the gates into the city. Seven of the number went forward in baptism yesterday, and others will be baptized next Sabbath. Yesterday we baptized eleven in all, and this morning three more, two of whom were new converts. The third was a sister who had long been in the truth, but had never been baptized since embracing it; and, coming to feel that she had been a transgressor of the law, and therefore a sinner, since her baptism, she could lose no time until she should be buried with Christ.

Eighty of our brethren from the different churches in this district came to attend our three-days' meeting with us, and we can safely say that all enjoyed it very much. The melting influence of the Spirit was felt among us, and we were not only drawn nearer to God, but nearer to one another in love. This was a meeting long to be remembered, on account of the presence of God with us. Feeling that something should be done to bring our people back to simplicity of dress, we presented the subject before this people, and all the sisters, both young and old, pledged themselves to refrain from the wearing of gold, pearls, diamonds, and artificial flowers, and to dress neatly and plainly, according to the plain testimony of God's word. They not only pledged themselves to do this, but at once carried their pledge into execution by removing gold, artificials, frills, and ruffles; and already we feel that the Lord is drawing nearer to us.

We have organized them into a society known as the Hazelton Ladies' Dress Reform Society, with a membership of about fifty; and since, a number who were not present at our first meeting have signed the pledge and become members of the society. At our meeting yesterday, one sister obtained over forty subscribers from among the sisters of the other churches.

A sister from each of the churches represented was appointed to circulate the pledge among her sisters, and thus help on the work of reform in our district. We have also organized a temperance society, with about eighty signers to the teetotal pledge. So the good work goes on, and is not yet done; for others are deciding, and we shall hold on to God, and pray that their hearts may be melted and inclined to obey the truth.

Brethren, praise the Lord for his love to mankind.

Have sold \$16 worth of Bibles and hymn-books during the week, also two copies of "Thoughts on Daniel and the Revelation."

E. P. DANIELS.  
G. H. RANDALL.

#### VISIT TO SWITZERLAND AND GERMANY.

THE visit of Eld. S. N. Haskell to Switzerland and Germany, short as it was, has been a joy and a blessing to our friends. He arrived at Bâle, Switzerland, with Bro. and sister Gardner, June 13, from which place he visited the friends in that country, before going to Sweden and Norway.

Our dear brother arrived in this country July 27, and left the 31st. As it was my privilege to serve as interpreter both in Switzerland and in this country, I can say that his words of instruction and encouragement have done good, and have won for him many friends. While we feel grateful to our American brethren for sending to us this faithful laborer, we also feel that we are more closely united to them. We would gladly have had him remain with us longer, that we might receive further instruction. Our sincere prayers and good wishes follow him; and may the Lord bless him still.

J. ERTZENBERGER.  
*Solingen, Prussia, Aug. 31.*

—A man cannot do good or evil to others without doing good or evil to himself.

## Our Tract Societies.

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

#### RETROSPECTION.

"Thou shalt remember all the way which the Lord thy God led thee." Deut. 8: 2.

"Cast not away, therefore, your confidence, which hath great recompense of reward." Heb. 10: 35.

He was better to me than all my hopes,  
He was better than all my fears;  
He made a road of my broken works,  
And a rainbow of my tears.  
The billows that guarded my sea-girt path  
But carried my Lord on their crest;  
When I dwell on the days of my wilderness march,  
I can lean on his love for the rest.

He emptied my hands of my treasured store,  
And his covenant love revealed;  
There was not a wound in my aching heart  
But the balm of his breath had healed.  
Oh! tender and true was the chastening sore,  
In wisdom that taught and tried,  
Till the soul that he sought was trusting in him,  
And nothing on earth beside.

He guided by paths that I could not see,  
By ways that I had not known—  
The crooked was straight, and the rough made plain,  
As I followed the Lord alone.  
I praise him still for the pleasant palms,  
And the water-springs by the way;  
For the glowing pillar of flame by night,  
And the sheltering cloud by day.

There is light for me on the trackless wild,  
As the wonders of old I trace,  
When the God of the whole earth went before  
To search me a resting-place.  
Has he changed for me? Nay, he changes not;  
He will bring me by some new way,  
Through fire and flood, and each crafty foe,  
As safely as yesterday.

And if to the warfare he calls me forth,  
He buckles my armor on;  
He greets me with smiles and a word of cheer  
For battles his sword hath won.  
He wipes my brow as I droop and faint,  
He blesses my hand to toil;  
Faithful is he as he washes my feet  
From the trace of each earthly soil.

Never a watch on the dreariest halt  
But some promise of love endears;  
I read from the past that my future shall be  
Far better than all my fears.  
Like the golden-pot of the wilderness' bread,  
Laid up with the blossoming rod,  
All safe in the ark with the law of the Lord  
Is the covenant care of my God.

—Selected.

#### SOW BESIDE ALL WATERS.

BY ELDER C. O. TAYLOR.

I AM more than ever satisfied that we are to "cast our bread upon the waters," and "sow beside all waters;" that we are to be true and faithful in the work of the Lord, whether we see immediate fruit or not, whether the way be rough or smooth, whether there be sunshine or clouds. We are working for Him who has said, Go, and stop not till you have reached the ends of the earth. He has not so clearly told us what would be our reward here, unless we accept of Paul's reward (Acts 9:16); and many, I fear, would not be willing to do this: but in the near future there is no mistaking the reward; it is life, eternal life.

I have known a lady in the South for several years. I visited her in the winter of '79 and '80. In the summer of 1880 I passed several months near her home, and saw her frequently. I have tried in all proper ways to draw her out on some points of our faith. I have had a regular correspondence with her for five years, and at different times have tried to learn her feelings; but I do not now recall a single expression favorable to our views. I have been sure to talk in her presence when I could find those who would converse. Now, three times during the last year she has asked me to send reading to some of her friends. Query: How did they come to know about our faith, and wish to read?

—Nothing but the blood of Christ can wash out the foul stains of my life, and that will do it. As sure as sin is death, Christ is life.—Thomas Adam.

## ONE HUNDRED WANTED.

BY ELID. G. G. RUPERT.

MEN and women of good address, and those that realize to some degree the importance of the work, are needed to canvass in Ohio for "Thoughts on Daniel and the Revelation." Now is the best time in the year for this work. Already there have been sold in this State nearly four hundred of these books, and the Lord has blessed in an especial manner those who engaged in selling them.

We should have at least one canvasser for our publications in every church; and the brethren of the churches should encourage and pray for their success. The Spirit of God has spoken especially in reference to this work in the following language: "Not one-twentieth part is done that should be done in spreading the truth." Many of our people are dying spiritually for lack of work in the cause of God. If there are not at least two thousand books sold in this State between now and April 1, it will not be for lack of talent, means, or people to buy, but for lack of consecration to God and a real belief in the things we profess.

There are plenty who would engage in the work if everything would be smooth and pleasant; but these are not the kind we want. We want those that will endure hardness as good soldiers. I devoted seven years of my life to the work of an agent. I met all kinds of people, and had everything to endure that an agent does now. I did that for money. Is not eternal life of far more value?

There are many of our people to-day selling things of far less value than our publications. You never hear them complain what a cross it is. I must conclude that it is because there is more money in it.

All who will engage in this good work will please correspond with me, and any information I can give will be given cheerfully.

East Norwalk, Ohio.

## A GOOD BOOK FOR CANVASSERS TO READ.

[I WOULD heartily recommend the little work, "Five Years among the Alleghanies," to each of my fellow-canvassers. In this is found the varied and interesting experiences of a devoted laborer for the American Tract Society. Below I give a part of Chap. 2. T. H. GIBBS.]

"In the evening I reached the hospitable home of the Rev. Mr. J— in the village of T—. It had been arranged that his house should be my headquarters, and I shall never forget the nights I spent with him and his devoted companion. Had it not been for their wise Christian counsel and earnest prayers, my faith and courage would have yielded when I came to look on my field of labor.

"My new work to be done among strangers in the bustle of business and worldly excitement, seemed to be too formidable an undertaking. All nations seemed to be represented, scores intoxicated and blaspheming God's holy name. And what added to the difficulty was that my books did not come to hand for three days, leaving me that time to magnify mole hills into mountains of difficulties. But this delay was the most important part of my training. These were days of most earnest searching of heart, while such passages of Scripture as Luke 9:26 were constantly ringing in my ears. On the evening of the third day the box of books came. I had engaged a Methodist class-leader to go with me the first day, but the sight of the box of books made me tremble; and so great was the dread of beginning the work that evening, that I resolved that if God did not give me strength by the next morning, I would start home and give it up. The night was spent without sleep. I can truly say I was in an agony till four o'clock in the morning, then in a moment of time all my fears were gone, and I longed for the morning to come that I might begin my work.

"By 8 A. M., with my basket filled with good books and tracts, I called on Mr. S., who was to accompany me. In a few moments we entered the first house. They were Germans, very irreligious. We talked and prayed with them, and sold them some books. They seemed pleased with the visit, and thanked us for it.

"The next house we entered wore the brand of intemperance. The husband was sitting by the fire with a sore hand and red eyes. We preached to him righteousness, temperance, and a judgment to come, till he trembled, and wept like a child.

He promised to drink no more, joined a temperance society that night, became a church-going man, provided for his family, and, as far as I know, has turned out well. During the day we visited twenty-seven families, talked and prayed with all of them, and distributed nearly \$10.00 worth of books. Many shed tears while we talked with them of Christ and salvation, and promised to attend to the one thing needful. Mr. S., my fellow-laborer, was so stirred in soul with the day's work, that he said he must let his business stand and go the next day.

"The next morning we started full of hope and zeal. We met with some of the most degraded and wicked people that I had ever seen. Some listened with attention, while others treated us with contempt.

"Late in the evening, while we were visiting a row of board shanties occupied by coal diggers, I was told not to enter into one of the shanties; that the man was almost a giant in size and strength, and a very dangerous man; that he was a terror to the neighborhood, and had beaten his wife very badly the day before. I replied that there was the more need of seeing him, and I would go in. My friend would not even come to the door for fear of him.

"The shanty was sixteen feet square, no floor but the earth, neither chair nor bed, except a bundle of straw in one corner. He was seated on a large block of coal at one side of the fire, and his wife on another block at the other side; while the children were lying on the ground playing between them. The face of the woman bore testimony of the beating she had received the day before. He was one of the most fiendish looking men I ever saw. He was of enormous size, was clothed in rags, and did not appear as if he had been washed for months. He was as black as coal dust could make him. I must confess it required all the courage I could summon to speak to him. I approached him, and extending my hand said to him, 'I have come to supply you with some good books to comfort you and point you to Heaven. Have you a Bible?' 'No,' said he. 'Can you read?' 'Yes, a little.' 'Do you fear Jesus Christ?' 'I fear not, sir.' I then urged him by everything sacred to attend to his soul's salvation without delay. That death, Judgment, and eternity were hastening on, and pictured to him as well as I could the fearful consequences of dying in our sins. The tears ran down his blackened cheeks till the coal-dust was washed away below his eyes. I gave him a book and prayed with him. He begged me to call again, and said, 'You are the first man that ever spoke to me about my soul.'

"During this day we visited twenty-one families, and had religious conversation and prayer with each of them. Mr. S. had become so deeply interested that he said he must go another day. The next day we visited the coal diggers' boarding-house, said to be the wickedest den found in the whole district. I will not attempt to describe the character. We entered late in the evening, as this was the only time we could find the men in. The house was kept by an old woman and her sons, who worked in the mines, and were notorious for their profanity. When we entered the house, several men were playing cards; others were lying on benches about the room in various stages of intoxication. My co-laborer was a small, timid man, and seemed somewhat alarmed. I introduced my errand by proposing to sell them some good books, which they even declined to look at. I then commenced a general exhortation, which had no more effect than pouring water on a rock. I then called on my friend to pray, as it was his turn, and we had agreed to pray in turns. This he did with great fervor, and was responded to by the men with vulgar songs and such other behavior as I never witnessed before or since. At the close of the prayer I turned to the old woman and told her I was astonished at the mercy of God, that he permitted such a family to live, and portrayed the awful consequences of her meeting her household in hell. I drew every alarming picture I could from the Bible or the resources of my mind.

"After some time the old woman began to weep, and she promised to attend the mission chapel the next Sabbath. After supplying them with a copy of Baxter's Call and a number of suitable tracts, we left them. The next Sabbath the old lady was at the chapel. A series of meetings began that day, and before its close, as my friend informed me, the old woman and one of her sons

professed religion. One day we entered a room where a man was lying sick. We introduced the subject of religion to him. He ground his teeth with rage, and swore he did not want to hear anything on the subject. I then began to inquire about his complaints, and to prescribe some simple remedies, and he soon became calm. After some time I remarked that afflictions did not come by chance, neither did troubles spring out of the ground, but they were all sent of God for some wise purpose. 'Do you think so?' said he. 'Yes,' said I, 'and for our good.' He then listened attentively, and shed tears. Though he was very poor, yet he bought a book. I prayed with him and left him, but not without many thanks and entreaties to come and see him as often as we could. This closed the work of three days, in which time we had visited eighty-five families. These were the most interesting days I had ever spent.

"By the next morning I found my voice almost gone, and my limbs trembling. The excitement of the work and the intensity of feeling had prostrated me before I was aware of it. After a day or two of rest, I resumed my labors for three weeks, when I went home a few days. I then returned to the same place and spent a month in visiting new families and re-visiting old ones. I shall never forget the cordial shake of the hand that I got almost every day, when I would meet some one in the house or on the street whom I had before conversed with, and supplied with a book or tract.

"Special services had been held in several churches, and quite a number had professed religion. One minister told me he had taken into his church forty, many dating their first religious impressions from reading the tracts or books I had sold or given them. Others referred to our visits as the means of their awakening."

Reader, go and do likewise.

## MISSOURI TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	17	5	...	...	...	...	...	352	38	...	\$ 8 50
2	16	6	...	...	...	...	...	716	298	...	8 00
3	37	10	...	...	...	...	...	2988	316	...	33 40
4	30	27	15	17	11	...	...	7668	166	13	6 25
5	13	...	...	...	...	...	...	...	...	...	1 25
6	12	...	...	...	...	...	...	...	...	...	...
7	13	10	...	...	19	11	...	1023	194	...	2 00
TOTAL	138	58	15	19	35	41	...	12747	1012	13	\$ 49 40

NOTE.—Received on membership and donations, \$22.65; on sales, \$8.70; on periodicals, \$18.05. The local society at Union Point failed to report.

SARAH CLARKE, Sec.

## TEXAS TRACT SOCIETY.

THE Texas Tract and Missionary Society held its fifth annual session at Waxahachie, July 21–31, in connection with the camp-meeting. The first meeting was called at 11 A. M., July 21, and was opened with singing; and prayer by the President, Eld. R. M. Kilgore. The reading of the minutes of the last annual session was waived.

The President was authorized to appoint the usual committees, and named the following: On Nominations, D. Carpenter, J. F. Bahler, and W. J. Kerr; on Resolutions, E. W. Whitney, John Wilson, and Elijah Taylor.

Adjourned to call of Chair.

SECOND MEETING, JULY 24, 10:30 A. M.—The Committee on Nominations reported, recommending the following-named persons as officers of the Tract Society for the ensuing year: For President, R. M. Kilgore; Vice-president, E. W. Whitney; Secretary and Treasurer, Kittie McKisick. Directors: Dist. No. 1, Daniel Carpenter; No. 2, H. C. Chrisman; No. 3, E. W. Whitney. It was voted that the report be accepted by considering each name separately.

Adjourned to call of Chair.

THIRD MEETING, JULY 25, 9 A. M.—Opened with singing. Prayer by Eld. E. W. Whitney.

After remarks by Eld. Whitney, urging objections to holding the offices of Vice-president and Director on account of not being permanently

located in the State, and showing the necessity of having those who are, gain an experience in the work, the report of the Committee on Nominations was referred to them for reconsideration, and the following names were substituted for that of Eld. Whitney: For Vice-president, John Wilson; for Director of Dist. No. 3, John Brady. The names of the candidates were then considered separately, and each nominee elected.

Adjourned to call of Chair.

FOURTH MEETING, JULY 30, 9 A. M.—Opening prayer by Bro. J. F. Bahler.

The Committee on Resolutions reported as follows:—

Whereas, A large amount of good has been accomplished by our missionary workers in remailing the Signs and tracts, and we regard this an important feature in the proclamation of the last warning to the world; therefore—

1. *Resolved*, That we earnestly beseech our people everywhere to take a deep and undivided interest in this matter, and prepare the way for the living preacher by sending the Signs into localities where meetings will be held in the near future.

2. *Resolved*, That we urge our ministers and missionary workers to circulate the Testimonies and Spirit of Prophecy to the utmost of their ability, and lend these books to their reading friends; and if any worthy poor be found in our Conference, that such be furnished with a complete set of these volumes, either by donation from the church to which they belong, or at the expense of the Tract Society.

Whereas, The colporteur has met with general success in other States, and as "Thoughts on Daniel and the Revelation" has been prepared especially for canvassing; therefore—

3. *Resolved*, That such steps be taken as will secure success in this important branch of the cause among the different nationalities in our State.

Each resolution was considered separately, spoken to by Elds. Whitney, Kilgore, Jenson, and others, and adopted.

*Voted*, That the selection of colporters be placed in the hands of the President and directors.

*Voted*, That each local society procure a rubber stamp for the purpose of placing on the papers mailed the words, "Specimen copy," or some other expression to indicate that the papers are free.

*Voted*, That the rules be suspended for discussion of the General Expense Account.

After discussion, it was voted that the apportionment of the general expenses to the several districts be left with the directors.

The President then introduced the subject of moving the State depository from Dallas to Peoria. After remarks from several, it was voted that a deputy to attend to the depository be appointed by the President and Secretary.

Adjourned *sine die*. R. M. KILGORE, Pres.

KITTIE MCKISICK, Sec.

## News of the Week.

SUNDAY, AUG. 20.—The Utah Commission arrived at Salt Lake yesterday, and was formally received. The Mormons have raised \$10,000 as a retainer for a law firm, to fight the new law on a Constitutional basis.

—The National Board of Health has been informed that cholera is raging at Yokohama, Japan, there having been 1,017 deaths since July 24.

—Mr. Long, the American Consul at Alexandria, was attacked by about forty native Egyptians this morning. After resolutely defending himself for a short time, he was rescued by some English soldiers, and the ringleaders of the mob captured. They asserted that the attack was made with intent to kill.

MONDAY, AUG. 21.—The striking coal miners in the Pittsburgh district, Pa., after lying idle nearly five months, resumed work to-day at the figures then rejected.

—There are many deaths from small-pox at Cape Town, South Africa.

TUESDAY, AUG. 22.—At St. Mary's Convent of Notre Dame, in Milwaukee, 52 young ladies assumed the white veil.

—Eye-witnesses to the murder of the Joyce family have identified 10 of the persons in custody as connected with the tragedy.

—Four masked men robbed a stage near Globe, A. T., killed the express messenger, rifled the safe, and relieved the five passengers of all their valuables. They secured about \$10,000.

WEDNESDAY, AUG. 23.—A picnic was held at Ogden's Grove, Chicago, to raise money for a monument to John Brown. His widow came from California, to be present on the occasion. Owing to bad management, the affair

proved to be nearly a failure; but a second reception, under more favorable auspices, is soon to be held.

—A project is on foot in London for placing a bust of Henry W. Longfellow in Westminster Abbey.

—The English spinners are in a despondent State. Recent takings of stock by some companies show that no profits have been made.

—Two thousand and three hundred armed Bosnian refugees have been compelled to leave Montenegro because of the discontinuance of relief.

THURSDAY, AUG. 24.—The yellow fever is increasing at Brownsville, Texas; 62 new cases are reported to-day.

—In Hungary, 35 women have been convicted of poisoning their husbands, and others are on trial for the same offense.

—A serious explosion occurred to-day in the railway-elevator building at Buffalo, N. Y., by which the roof was blown off and the building fired. The loss on property is estimated at \$410,000; 7 lives were lost.

FRIDAY, AUG. 25.—Heavy rains in Western Texas have resulted in a serious rise of the Concho River. In the towns of San Angela and Ben Ficklin many buildings have been demolished, and the inhabitants have been compelled to take refuge on the hill-tops.

—A fresh outbreak of the outrages on Jews is reported from the interior of Poland.

—The Khedive has ordered the authorities to obey General Wolsley implicitly. English troops had taken possession of the Suez canal, occupying Port Said and Ismailia. General Wolsley has explained his intentions to Count de Lesseps, who expresses himself as satisfied. In unimportant engagements that occurred early in the week between British troops and those of Arabi, the latter were defeated and driven from their position. On the 24th, there was an engagement at Magfar between 10,000 Egyptian troops and 2,000 English, in which the latter were routed. The next day, the British attacked Arabi's forces at Mobella, with similar results. Turkey has not yet signed the war convention, but Prince Bismarck has advised her to do so, if she would thwart the designs of Russia.

### MISCELLANEOUS.

—Both houses of the British Parliament have adjourned to Oct. 24.

—Philadelphia is making extensive preparations for the bi-centennial celebration in October next of the landing of William Penn.

—It is said that 30,000 spiritualists will assemble at their coming annual convention at Neshaminy Falls, Pa., which shows that the delusion is not dead yet.

—Extensive forest fires are raging in Massachusetts. The flames are a mile wide, and the inhabitants despair of subduing them.

—The yellow-fever scourge is prevailing in Panama, Aspinwall, Peru, and Texas; and early in August a brig entered Boston Harbor with two cases on board. The ship was promptly quarantined.

—On the 18th inst., the Post-Office Department at Washington received notice that the mails throughout Texas are being quarantined on account of the prevalence of yellow fever.

—Consul George Gifford, at La Rochelle, France, reports to the Department of State that impure and unhealthy brandy is now the only kind shipped from France to the United States.

—Several skirmishes recently occurred between the Chilians and Peruvians, the former being generally victorious. Seventy-five Chilians who were attacked by two thousand Peruvians, refused to surrender, and were all killed.

—The Joyce family, consisting of four persons, suspected of having given information to the government respecting the murder of two bailiffs, were assassinated near Corgin, County Galway, Ireland, Thursday evening, Aug. 17, by a party of men.

—Continuous inclement weather in Iceland has retarded vegetation so seriously that the people have been compelled to kill stock which they could not support, and a famine is imminent. Measles is also spreading throughout the island.

—Shocking deeds are daily being committed by the Apache Indians in the State of Sonora, Mexico. The murders perpetrated are almost innumerable, and the women who fall into their hands are invariably outraged and then butchered.

—The Methodist pastors of York, Pa., have declined to countenance camp-meetings. Of their five published reasons we give the 4th and 5th, as follows: "5. These camp-meetings tend to break down the Sabbath [Sunday] by making it a 'play-day.' 5. The final battle on the Sabbath question is to be fought with the railway corporations."

—The *Christian Weekly* says that England's object in the present Egyptian war is to maintain the empire of the seas, which will soon involve the empire of the land. While the struggle is ostensibly for the Suez Canal, it is in reality "for the rule of the waves, and the control of a safe and short way to the Indies and the Eastern seas," with their rich, extensive, and varied commerce.

—The recently-formed French Cabinet is the 19th since the downfall of the empire, less than 12 years ago, and it is believed the present Cabinet will be short-lived. It is composed of men who are characterized as "safe respectabilities." The new Premier, M. Duclerc, is not expected to have any foreign policy of his own, but to pursue the peace policy of the Chambers. The real leaders in France are opposed to this policy, and they may re-ignite the old national spirit.

—The Patent Office at Washington has just extended its official wing over one of the most remarkable discoveries of the present century. The invention simply consists of an arrangement whereby the rays of the sun are reflected from any number of mirrors upon a common focus. Happening to direct the light from two ordinary looking glasses upon the same surface, he noticed that the resultant heat was about doubled. He proceeded with his experiments, and succeeded in reducing wood to ashes and metal to a liquid state by simply concentrating upon them the reflected light of the sun from twenty small mirrors with flat surfaces.

—The Sunday-Sabbath agitation is progressing, and the conflict waxes hotter and hotter. The Sabbath question is a prominent theme before the public, and the press teems with facts and arguments having a bearing upon it. The *Western Christian Advocate* thus states its view of the importance of the contest: "Whether we are to have in America a Sunday that shall be a rest-day and a day for worship, is a question that will have to be answered in the affirmative within a decade, perhaps within half that time, or not so answered within a century. A struggle is now going on, and whichever side wins the day, wins it for a long time."

—Edith Holman Hunt, a relative of the celebrated artist, Holman Hunt, writes to the *London Times* from Jerusalem, calling attention to the exposed and helpless condition of the Christians residing in that city. She says that "Jerusalem is the center of fanaticism for all the peoples of the world; and should the long-threatened storm burst, the Christian inhabitants there will be among the first to feel it." They are shut off from the nearest coast by 36 miles of difficult road. As all nations are represented in Jerusalem, she thinks it would be only taking a safe and necessary precaution, were each government to station a frigate at Jaffa, as a means of refuge, while affairs are in the present hazardous condition. At present, the only retreat is the convents, and these would ill hold out against such an outbreak as would take place if the banner of the prophet were at last unfurled in earnest.

## Obituary Notices.

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

GARDNER.—Died of quick consumption, at her home near Sloucmville, R. I., Addie Gardner, wife of Wm. P. Gardner, aged twenty-four years, eleven months, and twenty-five days. She was baptized at the Groveland camp-meeting about five years ago, and became a member of the church at Curtis Corners. She was a great sufferer for some time before her death, but endured with meekness and patience, and died in full confidence of having part in the first resurrection. The writer spoke words of comfort to the large company of mourners and sympathizing neighbors at her funeral, from 2 Cor. 1: 3, 4.

I. SANBORN.

MILES.—Diana E. Miles, of Hardwick, Vt., died of consumption Aug. 14, 1882, aged forty-five years. Sister Miles had been for many years an observer of the Sabbath, and a believer in present truth. During her long illness she never uttered a word of complaint, but the "patience of the saints" was manifested. She leaves a companion and six children to mourn her absence from the family; yet they sorrow as those who have hope, knowing that if they are true to God, and heed the counsel of wife and mother, the family circle, now broken, will be united in the kingdom of God. Remarks at the funeral by the writer.

GEO. W. PAGE.

PARMELE.—Died of disease of the throat and stomach, at Mackinaw, Ill., July 26, 1882, our dear grandpa, Seth Parmele, aged eighty-six years. He was born in Vermont in 1796. He entered the war of 1812 at the age of sixteen, and served till its close. In 1834 he moved to Tazewell Co., Ill., with his family, where he lived till his death. He stood at the head of a family of thirteen children. In his youth he united with the M. E. Church, and has since lived a Christian. Five years ago, when Elds. Bliss and Merritt pitched their tent in our place, he formed their acquaintance; but being very feeble, and too-deaf to hear the lectures well, he did not attend them. Still he advised father and mother to attend the meetings, telling them that those men understood the Bible, and were preaching truth. Father and mother had never united with any church, although they were Bible readers. As a result of grandpa's advice, they are now, with nine of their eleven children, members of the S. D. A. church at Mackinaw. Although grandpa did not keep the Sabbath, we believe that had his sight been good enough to read or his hearing to hear, he would not have hesitated to keep all of God's commandments. We feel sure he sleeps in Jesus, and will stand among the redeemed when Christ comes.

A. A. PARMELE.



## STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

**History of the Sabbath and First Day of the Week** for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.25

**The Sanctuary and the 2300 Days of Dan. 8:14.** By Eld. U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 852 pp. \$1.00

**Thoughts on Daniel**, critical and practical. By Eld. U. Smith. An exposition of the book of Daniel, verse by verse. 416 pp. \$1.25

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**Life of Wm. Miller**, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

**Life of Elder Joseph Bates**, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

**Life Sketches of Elder James, and Mrs. E. G. White.** The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. With fine steel portraits of both. \$1.25

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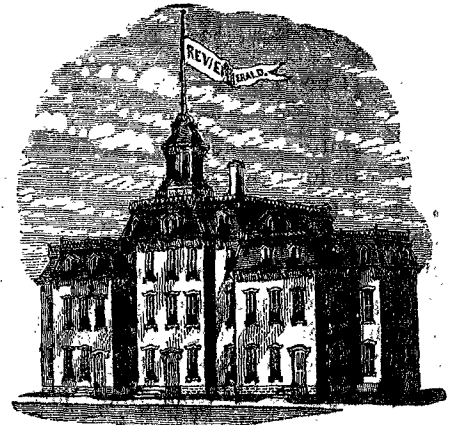
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Pacific Express.	Day Express.	Mail.			Mail.	Atlantic Express.	Night Express.
7.25 pm	7.30 am	5.00 am	De. Port Huron. Ar.	10.40 pm	6.00 am	10.35 am	
8.57	9.10	6.45	.....Lapeer.....	8.57	4.26	9.10	
9.40	9.45	7.30	.....Flint.....	8.15	3.50	8.35	
10.15	10.21	8.35	.....Durand.....	7.15	8.07	7.19	
11.36	11.40	9.58	.....Lansing.....	5.40	1.47	5.50	
12.30 am	12.17 pm	10.40	.....Charlotte.....	5.05	1.04	5.07	
1.25	1.10	11.30	a Battle Creek { d	4.05	12.01 pm	4.05	
1.30	1.30	11.50	a Battle Creek { a	4.00	11.50	4.00	
2.21+	2.22	12.45 pm	.....Vicksburg.....	3.10	10.59	3.10	
2.33	2.33	1.00	.....Schoolcraft.....	2.57	10.48+	2.57	
3.23	3.22	1.55	.....Cassopolis.....	1.55	10.00+	2.05+	
4.07	4.08	2.42	.....South Bend.....	1.07	9.17	1.12	
4.55+	.....	3.27	.....Stillwell.....	12.16 am	.....	12.20 pm	
5.28	.....	4.00	.....Haskells.....	11.45	.....	11.40+	
5.50	5.40	4.23	.....Valparaiso.....	11.30	7.45	11.21	
8.00	7.45	6.35	Ar. Chicago...De	8.50	5.15	9.00	

+ Stops only on signal. Where no time is given, train does not stop. \* All Trains are run by Chicago time.

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Night Exp.	Attn. Exp.	N. Y. Exp.	Day Exp.	Mails.		STATIONS.					
				P. M.	P. M.	St.	Day Exp.	Attn. Exp.	P. M.	P. M.	P. M.
A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	Ar.	A. M.	A. M.	A. M.	P. M.	P. M.
8.00	3.35	11.40	6.30	6.15		- Detroit, - Dep.	7.00	9.35	4.00	8.00	9.50
9.00	12.40	9.28	4.05	3.05		..... Jackson.....	10.20	12.15	7.02	11.05	12.45
3.20	11.08	8.13	2.15	1.03		- Battle Creek, -	12.19	1.55	8.32	12.47	2.07
2.30	10.25	7.37	1.38	12.12		- Kalamazoo, -	1.13	2.36	9.18	1.35	2.47
11.53	7.28	5.30	11.13	9.03		- Michigan City, -	4.23	5.13	12.12	5.03	5.23
9.10	5.15	3.30	9.00	6.45		Dep. - Chicago. - Ar.	6.50	7.40	2.50	7.30	8.30
P. M.	P. M.	P. M.	A. M.	A. M.		P. M.	P. M.	P. M.	A. M.	A. M.	A. M.
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# The Review and Herald.

Battle Creek, Mich., August 29, 1882.

## REMAINING CAMP-MEETINGS FOR 1882.

VERMONT, Montpelier,	Aug. 31 to Sept. 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 5-12.
WISCONSIN, New London,	" 6-11.
MISSOURI, Sedalia,	" 14-19.
NEW YORK, Union Square,	" 20-26.
NEBRASKA, Columbus,	" 20-26.
CANADA, Magog, P. Q.,	" 6-12.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
KANSAS, Moline,	Oct. 5-16.
INDIANA, Marion,	" 2-9.
KENTUCKY, Custar,	" 4-10.
TENNESSEE, ———,	" 12-17.
ALABAMA, Choctaw Co.,	Oct. 18 to 24.

The editor of the REVIEW, in response to an urgent call for help from the Pacific coast, left Battle Creek for Oakland, Cal., Tuesday, Aug. 15. The Sunday question in California is becoming prominent as a political issue, and it is deemed a most fitting time for a thorough canvass of the State, with a view to urge upon the people the claims of the down-trodden Sabbath. Bro. Smith will be greatly missed from this Office, but we cheerfully submit to the deprivation, in the belief that our loss will be a great gain to the cause on the coast. Our readers will not, however, be deprived of his editorials, which will be forwarded by mail, and we trust that due leniency will be exercised toward any short-comings that may be noticed in the general make-up of our beloved paper.

W. C. G.

E. O. H. will find quite a full explanation of Rev. 5:10 in "Thoughts on Revelation," p. 109. The final clause of the passage doubtless refers to man's dominion over the earth, to which he shall be restored as before the fall.

A. A. J. will find a complete exposition of Gen. 49:10 in Dr. Clarke's Commentary, to which he doubtless has access.

## CAMP-MEETING HELP.

ELD. E. W. FARNSWORTH will attend the Illinois camp-meeting with Eld. J. O. Corliss. He will be with me at the Missouri and Nebraska meetings also, if there is no preventing Providence. Hope there will be a general turnout at all these important gatherings.

GEO. I. BUTLER.

## BOOKS, BOOKS, BOOKS!

We again call attention to this most important subject. We fear the different Conferences will not realize the importance of having the camp-meetings properly supplied. Each should have a large assortment on hand. Our people before they come should prepare to buy books. We expect to talk about the importance of our reading matter, and do all we can to create an interest on this subject. We must shake off our lethargy and circulate our reading matter. *It can be done.* Some are waking up a little. Iowa sold \$900.00 worth at her camp-meeting. Ohio at the meeting just closed sold about \$200 worth at retail, and might have sold more of some kinds if she had had them. The president of the tract society said they had sold out nearly all they had on the ground. We want our people to heed the light the Lord is giving us on this subject.

The present work for us as a people is to circulate our reading matter. Let us wake up out of the deep sleep we have been in for the past year or two on this subject. We again call on our brethren to see that their Conferences are well

supplied with books and tracts at our camp-meetings. Have them in a prominent place. Pitch a forty-foot tent, and devote it to the books. Have them spread out on the tables where the people can see them. Cover them with rubber cloth when it rains. Call the people's attention to them, and act like live men.

GEO. I. BUTLER.

## MINISTERIAL HELP AT CAMP-MEETINGS.

IN answer to inquiries by letter I will speak again on this subject. I expect to attend meetings in Vermont, Pennsylvania, Missouri, Nebraska, and Michigan, and if nothing prevents more than is now apparent, may attend in Indiana, Kentucky, Tennessee, and Alabama. But I cannot now speak positively of these last mentioned. Eld. Stone will be with me at the Eastern meetings. Some one in the West will go with me to those in that section. Eld. J. O. Corliss will attend the meeting in Illinois with other help, as Eld. Smith has gone to the Pacific coast. We hope Eld. Haskell may return from Europe in season to attend the Michigan meeting and also others. But we are not prepared to speak with certainty on this point. We greatly wish sister White could be at the Michigan meeting and also others. But she has not encouraged us to hope for it very strongly. We shall do the best we can to have good help at all these meetings, and we trust there will be a general attendance of our people.

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

## REDUCTION OF FARE FOR THE NEW YORK CAMP-MEETING.

THE Rome, Watertown and Ogdensburg Road will grant free return to all attending the Union Square camp-meeting. Buy regular tickets coming, and the return will be provided for on the ground.

The Delaware and Hudson Canal Co. Road will also grant reduction to those coming over their road. Pay full fare coming, and you will receive a certificate on the ground which will secure return tickets at one cent per mile. The Adirondac Railroad will also doubtless grant reduction.

B. L. WHITNEY.

## TO OUR BRETHREN IN MICHIGAN.

If you have not already received blanks for ordering Testimony No. 31, you will soon; and every brother or sister who receives a blank, should canvass the church in which he or she lives at once, and send in the orders as soon as possible. No family of Seventh-day Adventists can afford to do without at least one copy of this valuable work. The instruction given therein, if followed, will greatly help in the work of overcoming. The Spirit of the Lord has spoken to us once more, and we ought to take heed.

J. FARGO, Pres. Mich. Conf.

## WHICH IS TRUE?

"Not one jot or tittle of the law that was given to Israel four hundred and thirty years after the covenant was made with Abraham, shall remain in force, but all the commandments of Christ will."

—Human testimony.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

—Divine testimony.

Do these testimonies agree? If not, which shall we believe?

The law "given to Israel" was not something newly gotten up four hundred and thirty years after the call of Abraham; for God said concerning him, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

R. F. C.

## Appointments.

THE fourth annual session of the Pennsylvania Conference will be held in connection with the camp-meeting at Olean, N. Y., Sept. 5-12, 1882.

We request our churches to represent themselves by delegates, who should be provided with the proper annual reports to be furnished by the church clerks. We particularly request all clerks to see that these annual reports are made out at once, and furnished to the delegates who shall be chosen.

The delegates should be on the ground by Tuesday evening, Sept. 5, when it is designed to organize the Conference.

B. L. WHITNEY, } Penn.  
J. W. RAYMOND, } Conf.  
D. B. OVIATT, } Com.

THE fourth annual meeting of the Pennsylvania Tract and Missionary Society will be held at Olean, N. Y., Sept. 5-12, 1882. All the officers of the society are particularly requested to be present.

B. L. WHITNEY, Pres.

THE fourth annual session of the Nebraska Sabbath-school Association, will be held at Columbus, Sept. 20-26. Let every school see that the proper number of delegates are elected, have their credentials, and are present at the first meeting, at 4 P. M., Sept. 21.

CHAS. L. BOYD, Pres. Neb. S. S. Assn.

Will meet with the company at Cameron, McCook Co., D. T., Sept. 2, 3. First meeting, sixth-day night.

D. T. BIGGS.

No providence preventing, I will meet with the church at Spring Arbor, Mich., Sept. 2, 3.

D. H. LAMSON.

JEFFERSON, Mich., Sept. 2, 3.

M. S. BURNHAM.

No preventing providence, I will meet with churches in Iowa as follows:—

Albany,	Sept. 16, 17
Sumner,	" 23, 24
Waukon,	Sept. 30, Oct. 1
Lansing,	Oct. 7, 8
West Union,	" 14, 15

Meetings in each place to begin Friday night. There will be opportunity for baptism. Will have a good supply of bound books. Will try to consider all matters relating to the interest of the cause.

H. NICOLA.

THE next annual session of the Conference of the Province of Quebec will be held in connection with the camp-meeting at Magog, Sept. 6-12, 1882; also the usual annual meetings of the Quebec Tract and Missionary Society and the Quebec Health and Temperance Association. Brethren, let us be in readiness for these meetings, and earnestly pray that God may lead in our deliberations.

A. C. BOURDEAU, Pres.

## Publishers' Department.

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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.

THE address of Lizzie Hornby, secretary of the Iowa T. and M. Society, will be Brainard, Crow Wing Co., Minn., until further notice.

THE address of Mary Helleson, secretary of the Dakota T. and M. Society, will also be Brainard, Crow Wing Co., Minn., until further notice.

A REQUEST.—As cold weather approaches I intend to remove to some warmer climate for the benefit of my health—may perhaps go to Florida. Therefore, any friend—especially any residing in the South—having information that would be of service to me, will confer a favor by addressing me at Addison, Vt. Would be pleased to find a home in some family of lonely Sabbath-keepers residing in the South, if any are located in a favorable place, and invite any such to correspond with me. I expect to be accompanied by a young man of some ability as a preacher, who will be able to hold meetings occasionally.

CHARLES P. WHITFORD.

Books Sent by Freight.—Mrs E P Farnsworth \$14.25, B L Whitney 57.26.

Books Sent by Express.—R C Horton \$16.31, D A Wellman 6.87, W Ward 7.20.

Cash Rec'd on Account.—Neb T & M Society per S E White \$175.00, Pa T & M Society per O P Galloway \$4.05, O A Olsen 17.00, B C V M Society per W C Sisley 71.87, T H Gibbs 50.10, E G Olsen 20c, A C Bourdeau 10.00.

Shares in S. D. A. P. Association.—Mrs S P Flack \$10.00, Mrs Mary Davis 20.00, Mrs A M Dunlap 10.00.

Donations to S. D. A. P. Association.—Jennie Bloom 50c, Jacob Petre 50c, Fannie Van Fossen 50c, Emma Haynes \$1.00, Elenor Connine 50c.

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Mich. T. & M. Society.—Dist 3 per A E Goodrich \$3.00, Dist 9 per Martha Harning 50c, Dist 10 per Carrie E Day 17.52.

Mich. C. M. Fund.—Eaton Rapids per J O Corliss 50c.

Mich. San. Charity Fund.—Eaton Rapids per J O C \$1.00.

Mich. Col. Ec. Fund.—Eaton Rapids per J O C 50.

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