

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 54.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 7, 1879.

NUMBER 7.

The Review & Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President.
M. J. CHAPMAN, Secretary, H. W. KELLOGG, Treasurer.

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

Address, Review & Herald, Battle Creek, Mich.

A PRAYER.

ETERNAL, infinite, all-wise,
And ever-present Lord!
We bow before thy "great white throne,"
And call thee, Father, God!
Jehovah, King! we know thy power,
We feel thy tender love!
We hunger for the manna sweet
That cometh from above!

O God, the paths of earth are rough,
Our feet are bleeding, sore;
We yearn for rest at thy "right hand,"
And "joys for evermore!"
But, Lord, between us and that home
Lie conflicts over sin;
Sustained by thine almighty arm,
The battle we shall win!

Our hearts are faint and trembling oft;
The way seems weary, long;
Our strength is weakness, but in thee
Is strength eternal, strong.
O fill us now with peace divine,
And soften and subdue
These hearts of stone, until they throb
With love and joy anew!

The toil, the pain, the weariness
Will soon be ever o'er;
In future days unrest will flee,
And sorrow come no more.
This earth will brighten, ne'er to fade,
With one long summer day;
O hasten, Sun that never sets,
And melt the mists away!

We ask these favors in One Name—
A Name that's "all in all!"
Through Christ we bow and plead and pray,
O hear us as we call!
The "coming and the end" are near;
O save us even then!
And thine the glory and the power
Forever, Lord. Amen.

ELIZA H. MORTON.

Our Contributors.

THE THEOLOGICAL DRIFT.

BY ELDER W. H. LITTLEJOHN.

THE phenomenon of tides, though remarkable in its character, is not without its analogies in the religious world. In the one case the tendency up to a certain period of time is all in one direction, and then for a like period in the other; so that the flood is continually bearing upon its surface all sorts of floating material, first heaping them in masses upon the eastern, and then bearing them back to pile them in other masses upon the western shores of the great oceans.

Thus, also, in the history of the church, the trend of ideas is first in one direction, and then in the other. Action and reaction has been the order of the ages, so that one generation is in danger of counteracting the labors of another, and returning back again either to the same opinions which were once held and afterward rejected, or of going to extremes in the advocacy of views which formerly had been condemned as dangerous errors. Like the pendulum of the clock, theorists are continually passing and repassing the central point of truth.

Perhaps we cannot find, just at present, a better illustration of this idea than is presented in the history of thought on the question of man's nature and destiny. The middle ages were occupied in elaborating and enforcing the most extravagant views of hell, its duration, and its terrible infliction of suffering. For ages the terrors of its punishment furnished many with the staple from which was manufactured the argument to induce men to obey God. Later on in history we find that while the extravagance of the

mediæval views was somewhat abated, the doctrine of an eternal hell was still presented to the sinner as a motive to obedience. Such an idea has figured very largely in all the Calvinistic teachings, even down to the first quarter of our own century. From that time, however, there has been a rapid change in public sentiment. The pulpit has been speaking with less and less certainty of sound each year upon this great question, until within the last decade it has become manifest to all that a change of tactics has been adopted. The instances in which, at present, a resort is made to the old terrors for the purpose of impressing the impenitent, have become extremely rare. This fact had become so manifest that Phinney, who was a radical of the old-school theory upon this subject, was constrained to publish in the papers of the country an article calling the attention to the modern departure, and deploring this marked change in the teaching of the pulpit.

This remonstrance, however, fell powerless. The revolution was too nearly complete to be stayed. Nay, more; the allusion to the change seemed to precipitate it by acknowledging the fact of its existence. Steadily and rapidly the old landmarks are being removed, and the new order of things is being entered upon. In the transit, former issues have been lost sight of. It is not now a contest for the old hell with its billows of fire and its myriads of the damned, doomed to be consigned bodily for eternal ages to its fiery flames; but it is simply a struggle for the defense of a modified conception of the idea of punishment. In that idea is found neither a local hell nor everlasting torment, except as it will be realized in remorse of conscience eternal in its duration. But even this extremely diluted form of opinion cannot pass unchallenged. The intellectual pendulum in its reaction is passing on to the other extreme. Radicalism in the one direction is, as ever, the parent of radicalism in the other. The minds of men tortured by, and utterly disgusted with, the unreasonable and terrific teachings of the doctors of divinity on the subject of future punishment, have been unable to eliminate from those teachings that which was erroneous, retaining that which was true. They boldly question now the correctness of these teachers even in the matter of the eternal duration of punishment, as modified to suit the modern theories of greater lenity.

Such men as Henry Ward Beecher and Prof. Swing of this country, and Canon Farrar of England, men who are schooled in the matter of feeling the popular pulse—perceiving that the revolution was fairly inaugurated and could not be stayed—have taken the forefront and become the champions in the great movement of modern reaction, which now has become inevitable. With them are hundreds of others of considerable prominence, who have perceived the certainty of the revolution and have hastened to become leaders in the popular revolt. By a single leap, apparently, they have passed over the old ground of faith in the remediless condition and eternal suffering of the damned, over the intermediate position of unending remorse, to the opinion that probably—if not certainly—eternity will furnish opportunity for the repentance and redemption of those who have rejected salvation here. So strong is the hold which this argument has taken upon the popular sentiment of the country, that already numerous religious bodies have deliberately decided that it is not illegitimate for orthodox Christian ministers to hold privately this modern heterodox view, provided, only, that they shall not proclaim it from the desk. In the interest of such an opinion, and its fearless advocacy, are arrayed several papers of the type of the *Independent*.

What the outcome of this affair will be, the patient student of the history of religious doctrines is only too well aware. It has been well said that revolutions never go backward. As in the political so in the theological world. The tide having swept everything for ages in the direction of the rugged

rocks of interminable agony, is now sweeping back again toward the shores of final restorationism. He alone will be able to stay this terrible drift, who, from His throne in Heaven, can control not only the tides of the natural but also those of the spiritual world. If God shall not come to the rescue, the consequence will be incalculable damage to the cause of truth. No system of religion ever devised can bear, without injury, the strain of such terrible extravagances of teaching on the part of its ministers. The thinking men of the world are certain to come to the conclusion that individuals whose religious sentiments can from time to time experience such radical changes, cannot be safe leaders of the public mind. If they would stop here, their conclusions would not be so erroneous. Unfortunately, however, this would not be characteristic of human nature. The danger is that the contempt that they hold for the individuals whose weakness has been thus clearly manifested, will attach itself to the book of God from which they have claimed to draw their doctrinal opinions. If this should be the case, then we have before us an era of the most terrible infidelity which the world has ever witnessed.

Relief from past mistakes can never be found in the restoration teaching of the present. If that doctrine is true, then the Bible is false. It speaks with no doubtful tone upon that subject. If in the world to come there is to be forgiveness and final redemption, then the book which we call the Bible gives a sound upon doctrinal subjects altogether too uncertain to be of any value to the world as a shaper of opinion respecting the future state. Candid men will readily perceive this fact, and they will inevitably reject either the men who teach it and the Bible along with them, or else they will repudiate the doctrine, and cling to the Bible, finding therein authority for some view which shall avoid on the one hand the unreasonable doctrine of an unending hell, and on the other, the possibility of future restoration on the part of the sinner to the favor of God. This being true, the question now arises, Is there any intermediate position at the present time, which is defensible and sufficiently developed to meet the exigencies of the case? We believe there is.

While the great masses of mankind are rushing past the central point of the true faith to the extreme position of the false one, there are a few who are pausing right where they can plant their feet upon doctrine which is both scriptural and reasonable. While Mr. Beecher and his friends are throwing themselves into the arms of Universalism or restorationism, as an escape from the horrors of eternal conscious misery, there are springing up in all parts of the world devoted Christian souls who believe that they can find in the Bible evidence that man is not naturally immortal, and that immortality is alone the gift of God. In this view they discover both a scriptural and a reasonable solution of this whole question.

To him who is careful in observing the changes of the hour, the rapid development of this class of theorists is a matter of profoundest interest. Among them will be found certain whole denominations of Christians; such, for example, as Seventh-day Adventists, and, generally speaking, first-day Adventists. In the orthodox churches, also, there are thousands of members who are adopting these sentiments, and their numbers are rapidly increasing. So obvious is the fact, that it can hardly have escaped the attention of the casual observer. Scarcely a newspaper reaches us at the present time—which is in the habit of giving the publications of the week—wherein we cannot find a notice of some new work on the subject; or an article either advocating or attacking this conception of the soul.

In England, such men as R. W. Dale, Dobney, and others,—men of both piety and great learning,—are courageously advocating these sentiments. In Europe, too, this opinion is being received with considerable favor.

In fine, it presents at present an array of talent and a mass of publications so vast in quantity, and so pointed in argument and forcible in illustration, that it must become an important factor in the solution of the most weighty problem which has been presented to the Christian church for ages.

Whether looked upon from the natural or the theological standpoint, the advocates of this theory seem fully to be masters of the situation. When discussing the question of Scripture teaching on this subject, they all insist upon a literal interpretation of its sayings, when such an interpretation is not rendered impossible by the nature of the text or context. Instead of resorting to metaphor and figure as an easy method of removing obstacles in the way of a given opinion, they employ this method of explanation in cases where it is manifestly the only true one. In the study of the Bible they attach to the terms life and death the same signification which belongs to them in common parlance, as well as in the sacred writings generally, instead of following the practice of many modern theologians who are compelled, in order to support their doctrine of the soul's unending life, to employ the former as signifying happiness, and the latter as signifying misery.

In other words, when the school of interpreters under consideration find God declaring that "the soul that sinneth it shall die" (Eze. 18:4), they understand him to mean relatively the same as he did when addressing individuals in the use of similar language. Again, when they read that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23), they are constrained to believe that he who yields himself a servant to sin will be rewarded—not with an interminable existence in misery—but by the cessation of that existence in death; and on the other hand they decide that he who becomes a servant of Christ will receive for his services an extension of his life throughout the eternal ages. Once more, when they ascertain that eternal life is to be given to those who by patient continuance in well doing seek for it (Rom. 2:5-7), they feel that it is safe to conclude that the eternal life promised means a life which shall never end, and that as those only who seek for it are to obtain the same, it is certain that they never possessed it naturally; else there would have been no need of their seeking for it. Furthermore, when they learn that it is declared in so many words that God "only hath immortality, dwelling in the light which no man can approach unto" (1 Tim. 6:15, 16), they feel assured that it cannot be true that immortality is inherent in all men.

In fine, when they discover that in no one of the more than seventeen hundred instances in which the soul is mentioned in the Bible, either in the use of that term or its equivalent terms, God has ever said in so many words that it was immortal or that it could never die, they infer that such a remarkable omission could never have occurred were it true that unending life could be predicated of the soul.

Again, passing from the domain of Scripture to that of reason, they are not only unable to find satisfactory proof that man has a deathless spirit, but they are, on the contrary, able to overwhelm their adversaries with most conclusive arguments from that source in confirmation of the Scripture teachings that unending life, if possessed at all, must come through a beneficent grant of the great Creator. All the analogies of nature, in their hands, conspire in teaching that death without the resurrection would necessarily close forever the existence of mortals. Every proof to the contrary which their adversaries are able to draw from the physical world is demolished by them as readily as is the cob-house of the school-boy by the advancing foot of the one in whose pathway it stands.

For thousands of years the arcana of nature has been searched without avail as with a lighted candle in an effort to discover testimony in favor of the article of faith which is

passing in review. The nearest approximation to it is confessedly found in the transmutation of the caterpillar into the butterfly, the periodic return of spring with its annual presentation of revived vegetable life, etc., etc. But instead of substantiating the theory which they are cited to sustain, it is perceived by these men that the very paucity in numbers in these analogies, as well as their extremely inconclusive teachings, furnish presumptive evidence of the falsity of a doctrine which is able to offer so little in its own support by way of rewarding those who have searched so long and so faithfully. Challenging the whole array, they meet it with a logic as irreversible in its effects as was the "tekell" traced by an angelic hand on the walls of the royal palace, upon him who, when weighed in the balances of the sanctuary, was found wanting. Why, say they, there is no parallelism whatever in the cases. Man, when he enters the grave, does not present a case of suspended animation; but he is hopelessly dead, as evidenced by decay and decomposition; whereas the caterpillar is simply transformed into the butterfly by a natural process in one of the stages of his development, after which,—in common with all insect life,—he ceases to be altogether.

The following, from the pen of Mr. J. H. Pettengill, throws so much light upon the process by which the butterfly is brought into existence that I have thought best to give it a place here:—

"And as for the larvæ that pass through the chrysalis state into a higher life as winged insects, they must preserve the germ of their future life unimpaired while in their first stage, or the butterfly within them is not developed. They die after fulfilling their career as grubs or larvæ, and come short forever of that aerial lepidopterous state for which nature has designed them, and into which those of their species that are fit are admitted. Naturalists tell us that every larva of this class, as the caterpillar, for instance, carries within itself while in its grub state, an embryo butterfly or psyche (*psyche*, as it is called in Greek)—the very word the Scriptures use for the human soul—possessing all the organs of the butterfly in an undeveloped state, in addition to its own proper organism, and that this embryo butterfly or *psyche* hidden within the grub, is peculiarly liable to the attacks of little winged insects called ichneumon flies, which prey upon its substance and destroy its life, and that, too, without any apparent injury to the grub. It fulfills its larva life and goes into the chrysalis state, and, like all other grubs of its kind, wraps itself in its cocoon or winding-sheet, in the anticipation of a higher life to come. But it rises not with its fellow to another life in the air as a winged butterfly, for the embryo *psyche* (soul) within was destroyed while a crawling grub. It only goes into corruption and perishes forever. This butterfly life is reserved for those only of its species that were prepared for it, and died in a well-founded hope of the life to come.

"Here is the doctrine of conditional immortality typified in nature as clearly as possible. The parallel is perfect, and if this does not foretoken and teach what we believe, the Scriptures declare, concerning the destruction of the *psyche*, or soul, within man by sin while yet in this world, and his consequent forfeiture of that higher angelic life in the world to come, which is reserved for the righteous alone, then it is impossible for nature to teach us anything by analogy."

Nature, likewise, simply suspends the operations of growth while the atmospheric conditions are unfavorable to the same. When spring with its warming sunshine and moistening showers invites the dormant though not dead roots, into another effort, they readily respond by shooting forth a vigorous growth of vegetable life. If, say they, our friends would show us a solitary instance in which a creature or a plant once dead, absolutely and unqualifiedly, has by any natural process been metamorphosed either into the physical form or spiritual essence of some other living entity, which truly represents the continuation of its own life in another form—whether tangible or intangible—then we would concede that they had made out a probable case; but until then we attach no importance to their inductions except as a proof of the hopeless nature of their cause. To such a conclusion, also, we think candid men are together with them rapidly coming. Many of the greatest scientists of the present hour are, it must be conceded, drifting farther and farther from the conviction that man, either in his own organization or in his surroundings, is able to find any evidence for believing that one, who by looking back for a few decades of years is able to see the limit of his existence in the past, should presume that he—as an excep-

tion to all created things—has by virtue of his creation been made equal to God in the sense that he can never die. As this view of the subject shall be more and more generally received, mankind will be better prepared for the glorious announcement in the word of God that Christ has brought life and immortality to light through the gospel; for so long as they are instructed that they have by nature an indefeatable title to unending being, they will never exert themselves to obtain the same, and never more than half believe that the wicked are to spend the eternal ages in irremediable woe.

With the acceptance of this doctrine also, all difficulty in the matter of justifying God in the creation of man, is forever disposed of. No longer will the infidel imputation of cruelty upon a being of infinite capacity for having created a race, nine-tenths of whom are destined during the eternal ages to perpetual anguish in the fiery billows of hell, have power or significance. If man is not immortal *per se*, then it is easy to conceive how, on the one hand, God can be just and the justifier of him who believeth on Jesus; and, on the other hand, how he could first resurrect, and then with perfect propriety punish, by fire or otherwise, those who have rejected offered light, and then allow them to become as though they had not been. This is so, first, because when God has renewed this earth and filled it with the millions of the redeemed to live therein in perpetual bliss, then he will have proved the wisdom of the creative act which brought it into existence by evident results, whose beneficence eternity alone will be able to reveal; secondly, because He who created has both the right and the power to resurrect; thirdly, because it is manifestly His prerogative by the visitation of reasonable punishment after the resurrection to restrain retroactively the sins of men in this life, provided that punishment is not extreme or unreasonable in its character; fourthly, because God has the undoubted right first to make man subject to death, and subsequently to make it possible for him through obedience to live forever.

But these propositions being true, as suggested above, then the Christian, with the Bible in his hand and the book of nature open before him, without fear of successful refutation, can enter the schools of modern philosophy, and, as Paul did of old, mightily convince men that Jesus is the Christ, and that in him is offered a plan of salvation, which is logically sound and every way equal to the mighty task of saving sinful man.

Once satisfy mankind that Jesus entered the world in order to save its inhabitants from the doom of actual and eternal death, and that he offers to them everlasting life as a free gift in consideration of their acceptance of him through obedience to his will, and you have brought to bear upon them a power which will move them almost irresistibly in the direction of the greatest boon of which the human heart can cherish a hope. All their former repugnance to the reputed methods of the Deity for the redemption of man will be gone; and while they see combined in him both justice and love, they will yearn with an unutterable desire for that unending existence which was of such priceless value in the eyes of the Messiah that he was willing to die on the cross in order that man might not perish, but have everlasting life.

THE WEEK.

It appears, from the Bible, that for the welfare of the human race God arranged the period of seven days, called one week. He recognized this period in giving the manna in the wilderness, during the forty years' sojourn of his people, by providing a double portion on the sixth day, and withholding the supply on each seventh day. He also recognized this period of seven days in a most decisive manner in giving the Sabbath law. See Ex. 20.

We are informed by Luke that the followers of Christ rested on the Sabbath "according to the commandment." Chap. 23:56. Now, if this was not the Sabbath that God gave to Adam, how could it be that they rested according to the commandment, which requires that the very day be observed upon which Jehovah himself rested? The fourth commandment was given soon after the commencement of the fall of man, and it would certainly have been unreasonable for God to allow a change in the day, and yet command that the true day be so strictly observed.

It is almost beneath one's notice to attempt to refute so wicked and reckless a position as that the straightforward account given by Moses is incorrect; and to say that the count of the days of the week as given in the New Testament conflicts with Genesis or Exodus of the Old Testament is childish, if not blasphemous. To adopt the system of Dr. Akers

is at once to discard the Bible history of the Sabbath; and the more intelligent and conscientious advocates of the Sunday Sabbath hesitate to use his arguments, while others use them only as a last resort. Verily Sunday must have urgent need of support, if it must resort to such a prop as Dr. Akers offers. If his position were correct, what confidence could one place in Bible history? I have almost imagined that Dr. Akers had a comical turn of mind, and being perhaps somewhat wanting in reverence, had tried to invent as great an absurdity as possible, and written it in ecclesiastical style to experiment on the credulity of the professed Christian public, and to see how great an error they would accept in order to prop up the Sunday institution.

J. CLARKE.

"SUNDAY-BREAKERS;" WHO ARE THEY?

"WHERE there is no law, there is no transgression;" so to apply the name Sunday-breaker to those who do not keep that day as a Sabbath, is altogether out of place. Yet the term is a very common one, one that we have been familiar with since our earliest recollections, and we do not like to give it up; and while the name will not apply to those who do not keep it as a rest day, we think there is a people who are *truly* Sunday-breakers, and that in direct transgression of a known commandment.

Some may be surprised that we apply this name to those who are the observers of the seventh day of the week; but we read, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Here is a duty enjoined upon every one, not to keep a Sabbath, but to lay by in store as God hath prospered him. The commandment is plain. How many of us are there who are careful, week by week, to obey its teaching? and how can we help classing those who do not among the "Sunday-breakers."

G. B. S.

OPENING THE PRISON DOORS.

Few spectacles are sadder or furnish occasion for greater discouragement than the prostitution of fine abilities to serve an ignoble purpose; and we meet with such at every turn. Presidents and governors, judges and legislators, clergy and laity—men of high position and holding places of trust—are constantly proving unfaithful to those trusts; and when these men hold public positions the offense is all the greater, and the wound the deeper. The last one to put himself on record as an offender against the moral sentiment of the community is the present governor of New York—the Hon. Lucius Robinson; nor is it his first offense, but one of a series of which good men of both parties have grown so weary. And these are the facts:—

A year ago the governor shocked the community by granting a pardon to John Cosgrove, Richard Eustace, and Thomas P. Doyle, after their conviction for repeated violations of the excise law. Their conviction cost months of work on the part of the Society for the Prevention of Crime, aided by an overworked district-attorney. But no: these men must be set free, and our readers will recall the indignant protest that went up from the public press, and they will recall the defense that the governor felt obliged to put forth over the signature of his son, and they will not have forgotten how specious and puerile that defense was; nor will they soon forget it.

A few months since, one Jacob Berry was convicted of keeping a disorderly and indecent place of amusement. What the indecencies were, our modest types would refuse to tell. But we may say that orgies were nightly held in his "house;" that the worst form of vice known was perpetrated in this public place; that young men—and not from the lowest walks in life—were here trained in this school of debauchery, and that precisely the phases of lechery which Nero and his courtesans delighted in were flashed forth from the garish glare of gas-lights, not even being covered with the veil of obscurity. After—as Dr. Howard Crosby tells us—fifteen months of unceasing effort on the part of District-Attorney Bell, who conducted the prosecution with public spirit and professional skill, this wretch Berry was convicted in the Court of Sessions by a jury and sentenced to eight months' imprisonment and to pay a fine of \$150—the only fault being that the sentence was absurdly light in proportion to the real offense. Berry appealed his case to the Supreme Court. After careful consideration, the Court affirmed the proceedings of the Sessions. Berry's counsel then carried his case to the Court of Appeals, which unanimously confirmed the verdict

and ordered the sentence to be carried out. And now the governor acts his part: he puts away what the Court of Sessions did, and what the Supreme Court and our highest Appellate Court affirmed, and opening the prison doors, sets Berry free, remitting even the paltry fine of \$150, which Berry is abundantly able to pay!

But the governor, as if anticipating the indignation of the people, comes before them—in that familiar attitude in which he should be photographed—with a bundle of apologies under his arm, which are none the less his that they are put forth anonymously. And such apologies! Let us enumerate them:—

[1] "It was a first offense." So is that of Chastine Cox and many other murderers; and which, morally speaking, is the worse—the killing of a body or the wholesale destruction of souls? [2] "The papers and petitions in behalf of Berry were numerous and strong." The signatures numbered, we learn, 150. Why didn't they number thousands?—for the brothels and hells of this city would have promptly supplied them. And note a touching thing! [3] the owner of the "opera-house" [2], to whom Berry paid his rent, joins in the request for his release, and certifies that after he was arrested Berry stopped his orgies. How kind in Berry to have stopped under the circumstances! [4] "The jury recommended Berry to mercy, and expected mercy would have been shown." Indeed! The law provides for a year's imprisonment and a fine of \$250. The Court awards neither the one nor the other, but the jury thought mercy would be shown! Why didn't they supply the mercy themselves, and acquit the poor fellow on the spot? [5] Berry "is an orderly and well-behaved man of excellent character." A keeper of a bawdy house—of an infamous house of unspeakable indecencies—such an one an "excellent character"! Certificates of good character seem to be so abundant that after this no one ought to be without one. They are indispensable in every family! But [6] "Berry lost \$10,000";—poor Berry! He lost part of the gains from his infamies in the costs incurred in his unsuccessful appeals to the Courts. Why should n't he be released, and why should n't the legislature repay him this amount? [7] "Berry's mother is prostrated, and will die of a broken heart if not released." Governor Robinson, how many mothers' hearts have been broken by the conduct of erring sons? Nay, how many mothers' hearts have been broken by the ruin of their sons' souls at such places as Berry's "Opera House"? Governor Robinson, other mothers besides Berry's mother are dying of broken hearts, as countless thousands have died before them—hearts broken by the loss of their sons' souls in just such dens of infamy as Berry's! Finally the governor quotes a non-committal letter from District-Attorney Phelps, who, however, neither raises objection nor asks for Berry's release. But the worst thing in the governor's apology is the long extract, quoted in justification of his course, from the letter of one who, although nominally a judge, has not sat on the bench for five months, who is utterly incapacitated for the discharge of any judicial duties, as the governor assuredly knows;—and he must know more concerning which a decent kindness compels silence. Why was that name allowed to be printed to a justification of the governor's action? Why did not the governor procure some certificates from Bloomingdale?

Here we rest. The task has not been a pleasant one;—we had rather say a good word for the governor any day than utter a reproachful syllable;—but if we have shown our readers how utterly unjustifiable the governor's course is, how he has wronged the moral sense of the community, how he has prostituted justice, the work will not be without a measure of compensation. Few men have finer abilities than Governor Robinson; none have entered the gubernatorial office with better reputation; and shall we not say that, with all the good service which he has rendered, and which we gladly recognize, few have ever left the office, as Governor Robinson will leave it, accompanied by a greater measure of reproach?

It is not Berry's case only, nor Cosgrove's, nor Eustace's, nor Doyle's, nor the giving away the people's money to Roman Catholic sectarian institutions, nor vetoing the Tramp Act;—it is the constant and repeated pandering to the worst elements in his party by one who can have no personal sympathy with them, by one who knew better and who could have done better, but did not,—it is this which has forfeited Governor Robinson the regard of good men, irrespective of party; it is this which would make his elevation to the gubernatorial office a second time—which, however, we do not anticipate—nothing less than a calamity.—*Christian at Work.*

"WHOM, THEN, CAN WE TRUST?"

If thy heart hath sorrow tasted,
And thine early hopes have flown;
If thy life with grief is wasted,
And thou hast no gladness known;
If the friend whom thou hast cherished
Coldly turns from thee away;
If his promised love hath perished,
As the brightest flowers decay;
If thy bright, thy golden treasure,
Distant flies on hidden wings;
If no hope of future pleasure
Round thy darkened pathway springs;
If the clouds are gathering o'er thee,
And the night all starless seems;
If thou hast no light before thee,
Save these sad, unloving dreams,—
Turn thy thoughts to One above thee!
Trust in Him whose power can save!
Jesus Christ, I know, will love thee,
He will quell this darksome wave.
Think not now of earthly sorrow,—
Weep no more when loves decay;—
Know there is a brighter morrow,
Where no love will fade away.
Oh, then, trust! No more be fearing!
Trust in Him whose name is love;
Then the future will be cheering,
For there's joy for thee above.

—Selected.

"A FLANK CHARGE."

A BITTER opposer not long ago made what he thought was a heavy charge on our left flank, supposing we were wholly unprepared for it. But we have a mighty pivot gun with us, and when it is turned against such foes they do not long stand the fire. This pivot gun is the Bible. The opposer made a charge with the artillery of Lucifer under King Saul. He rushed with fury at our position on immortality while we were on another subject. But his guns not having been used for years (as he had not preached for so long) were too rusty to work well, and his ammunition burst his own guns, killed his men, and wounded himself.

To show that the ancient Hebrews believed in the conscious existence of spirits after death, he took the following position, it being the only one he took which is not commonly used:—

King Saul requested the woman of Endor to call up the spirit of Samuel. I do not say that Samuel actually came; but this I do declare: that the record here (1 Sam. 28) shows positively that Saul, and consequently all the Hebrews, believed that disembodied spirits existed, and could come back and converse with us. Would he call for Samuel if he did not believe Samuel was alive somewhere? He would not; therefore he believed that Samuel's spirit was conscious although his body was dead.

To people who have always believed in the immortality of the soul this may seem like a strong position. But they can no more sustain it, when the Bible is brought against them, than the soldier can stand against the discharge of the cannon. Now let a few texts from the word of God open fire upon this position. 1. The Lord had forsaken Saul, and would not answer any of his requests. 1 Sam. 18:12; 28:6. 2. Saul had given up the faith that he professed when he was in good standing among his Hebrew brethren. Before this he "had put away those that had familiar spirits," etc., but now he said to his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." 1 Sam. 28:3-7. 3. These spirits, to which Saul in his fallen state resorted, were not accepted by the people of God as spirits of the dead, and they did not believe in them; for they did not allow them in their midst. Deut. 18:10, 11. They were evidently the spirits of devils to which the Gentiles did sacrifice. The Gentiles thought they were the spirits of the dead, but God's people said they were devils. See Num. 25:1-3; Ps. 106:28-37; 1 Cor. 10:20.

Saul inquired of these spirits because the Lord would not answer him. This in itself is sufficient to show that God's people did not believe in these spirits. When men forsake God, and God forsakes them, they are then certainly led by Satan. This was the case with King Saul. His only hope of getting information, as he wished, was in these spirits, for God would not answer him. He had before denounced them as wicked spirits, as God commanded him; but now he left the commandment of the Lord, he left the truth,—went contrary to the belief of the ancient Hebrews, and inquired of these spirits. And for this sin, with others, he died. 1 Chron. 10:13, 14.

"But does not the record say that Saul called for Samuel, and that Samuel came? Would the record say so if that spirit was a devil, and not Samuel?" Saul called for Samuel the same as I would ask a spiritualist to call up George Washington to-day, if I should resort to a medium; and in giving an account of it any one would say that George Washington came; for that is what

the medium would call the spirit, if any came. It would not be because I or the historian believed it was George Washington, but only because spiritualists regarded it as such. Speaking in their language it would be George Washington. That is the way the Bible calls that spirit Samuel. This must be true, because the Bible says positively that the dead know not anything; that their love, envy, hatred, and memory are perished; and that in the place where the dead go there is no work, device, wisdom, nor knowledge. Eccl. 9:5-10; Ps. 6:4, 5; 146:4.

It is plain that Samuel could not come from a place like this except by a resurrection from the dead; and certainly God, who had commanded that a person with a familiar spirit should not live among his people, and who forsook Saul because of his sins, and would not answer him at all, would not bring up good old Samuel by that witch to converse with wicked King Saul.

G. V. KILGORE.

DIED OF NEGLECT.

I ONCE read a notice of the death of a prayer-meeting, in substance as follows:—

Died, in Laodicea, the prayer-meeting, aged one year. The health of this meeting was poor during most of the year, and its life was at times despaired of; but anxious friends kept it alive, and occasionally it would so revive as to give them hope of its recovery. Discouragement, however, at last prevailed, and the prayer-meeting is dead. It died from neglect. Not a Christian was present when it died. Over forty are living within a mile of it, and not one was there. Had two or three only been there, its life might have been saved; for where two or three are agreed as touching anything they shall ask, it shall be done. Two-thirds of the forty might have been there, had they been so disposed; but they were not, and the prayer-meeting died.

It is to be feared that the health of many a prayer-meeting is injured from neglect on the part of those who should attend. Are we not apt to excuse ourselves from going to prayer-meeting, with the plea that we are too tired, or that the weather is stormy, or too hot or too cold; when if we could get a dollar by going the same distance, and remaining the same length of time, we would make quite an effort to go. We should remember the injunction of the apostle: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

But, says one, the prayer-meetings are so dull that I cannot become interested in them. Well, do we do anything to make them interesting? or do we sit indifferently while others carry the burden of the meeting? When Christians meet together in a social capacity, they should observe system and order in the exercises. When properly conducted, the prayer-meeting will surely prove a source of great blessing. There Christians should meet, not to criticise each other, to preach sermons, make cold, formal prayers, or deliver long, dry exhortations; but to seek God, to draw nearer the throne, where they can commune with him who is above the mercy-seat, to speak comforting words to each other, and to pray with and for one another. Thus may the prayer-meeting become one of the dearest places on earth.

S. S. MOONEY.

NEVER.

NEVER exaggerate.
NEVER betray a confidence.
NEVER leave home with unkind words.
NEVER laugh at the misfortunes of others.
NEVER give a present hoping for one in return.
NEVER speak much of your own performances.
NEVER fail to be punctual at the time appointed.
NEVER make yourself the hero of your own story.
NEVER fail to give a polite answer to a civil question.
NEVER question a servant or child about family matters.
NEVER refer to a gift you have made or a favor you have rendered.
NEVER associate with bad company. Have good company or none.
NEVER look over the shoulder of another who is reading or writing.
NEVER appear to notice a scar, deformity, or defect of any one present.
NEVER arrest the attention of an acquaintance by a touch. Speak to him.
NEVER punish your child for a fault to which you are addicted yourself.
NEVER call a new acquaintance by the christian name, unless requested to do so.

Never lend an article you have borrowed, unless you have permission to do so.

Never forget that if you are faithful in a few things, you may be ruler over many.

Never exhibit too great familiarity with a new acquaintance; you may give offense.

Never fail to offer the best and easiest seat in the room to an invalid, an elderly person, or a lady.

Never send your guest, who is accustomed to a warm room, off to a cold, damp spare bed, to sleep.

Never enter a room filled with people without a slight bow to the general company when first entering.

Never accept of favors or hospitalities without rendering an exchange of civilities when opportunity offers.

Never fail to answer an invitation, either personally or by letter, within a week after the invitation is received.

Never borrow money and neglect to pay. If you do, you will soon be known as a person of no business integrity.

Never write to another asking for information, or a favor of any kind, without inclosing a postage stamp for the reply.

Never fail to say kind and encouraging words to those whom you meet in distress. Your kindness may lift them out of their despair.

Never refuse to receive an apology. You may not receive friendship, but courtesy will require, when an apology is offered, that you accept it.

Never examine the cards in the card-basket. While they may be exposed in the drawing-room, you are not expected to turn them over unless invited to do so.

COURAGE AND TRUST.

[THE following fable, with its interpretation, is commended to the attention of those who seem to think that no one can do any good, outside of their opinions or creed, and who would prevent the honest-hearted from drawing consolation and truth from the pure stream,—the Bible,—as if no others had any right to that universal fountain of the water of life. M. E. CORNELL.]

THE LAMB, THE WOLF, AND THE DOG—A FABLE.—A little lamb once left its mother, and went down the mountain to drink at a stream which ran below. At the same moment a wolf came out of the neighboring wood, and faced the lamb on the opposite bank.

"What right have you to drink here?" quoth the wolf; "Don't you know this stream belongs to me?" "Am I doing wrong?" asked the innocent lamb. "I thought the stream was free to all."

"Don't stand there lying," said the wolf, pretending to be very angry.

"I do not tell a lie," answered the little lamb: "I was very thirsty when I came down the mountain, and I am sorry to have offended you by drinking of the stream."

"Your sorrow won't prevent me from killing you," replied the wolf; "so prepare yourself to die?"

"I have no preparation to make," said the lamb. "All my life has been as innocent as the flowers in the meadows."

"So, then," said the wolf, "you will make a dainty meal for me," and he jumped over the stream, whilst the lamb lifted up its eyes to heaven, and stood ready to be sacrificed.

At this instant, the faithful sheep dog came bounding down the mountain and confronted the wolf.

"How now, old rascal?" quoth he. "Do you seek to kill one of my master's stray lambs, by pretending to own the stream wherein he has slaked his thirst? This is one of your old tricks, which you must now answer for without loss of time."

"Pardon me," quoth the wolf, crouching with a vulpine smile. "I meant the little lamb no harm; I merely wanted to try his courage."

"Try thine own courage against mine, then," answered the brave dog; and with that he fell upon the cowardly wolf and tore him to pieces.

The little lamb uttered sorrowful cries, like the wailing of an orphan in some alien world, and then with the dog walked up the mountain to the fold.

INTERPRETATION.

"Dear to Heaven is innocence;
Ever ready its defense.
There are angels evermore,
At the threshold of God's door;
Swift to fly, and strong to do
Justice, all the wide world through.
Thou art safe in self-possession.
Innocence needs no confession.
Guilt lies only in transgression.
Fear not, therefore, though there be
No sign of ready help for thee;
But in thy peril and distress,
Trust the Master, questionless."

THE MORMON PERIL.

IN one of his preludes last winter, Joseph Cook spoke as follows of the danger of the admission of Utah as a State:—

"Place before Mormonism the broad shield of State rights, and very possibly the defense will be vulnerable only by the bayonet. Utah once admitted to the Union will govern herself, and her peculiar institutions will be out of the reach of Congress. Polygamy imitates slavery in seeking to intrench itself behind the fateful bulwark of State rights. Of course the clamor is becoming very loud for the admission of Utah, since she now has 130,000 people, and Nevada was admitted with 40,000. That historic political party which denounced slavery and polygamy as twin relics of barbarism, and cut the former of these cancers off the breast of America by the long, deep plunges of the sword through five years of civil war, is no longer in power in Congress. In the exigencies of political strife a time may easily arrive when the prize of two senators and several representatives will induce the dominant party at Washington to admit Utah with polygamy. The agent of that territory is authorized to give the vote of Utah to the party which admits her with her peculiar institutions. Mormonism possessed of State rights and defying American law is the blackest threat in the low, lurid vapor which lies behind Pike's Peak in the sunset. Beyond the Mormon cloud the Chinese question spreads itself across the deepest Western sky, as a dull, thunderous, copper haze. So distant, however, are the lightnings that peer fitfully at the East from over the stern shoulders of the Sierras and the Rocky Mountains, that we hear little of the local thunders, and dream that both the black and the copper cloud will dissolve soon, and without storms. In precisely this indifference of ours to these distant threats lie their chief dangers."

SOUND ARGUMENT. (?)

"Wor you know 'bout de Sabbuf?" said an aged colored man to whose notice I brought the Sabbath of the fourth commandment. "Chrishians kep' de firs' day ob de week hundreds ob years; 'sides, wen I was a slave I planted some caun on Sunday in de middle ob massar's farm, den some hogs done gone destroyed it all; so eber sense I tink de Sunday is de Sabbuf."

Perhaps the publishers of Edwards' "Sabbath Manual" would like this item for that work. A. SMITH.

Our Basket.

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

—A LITTLE leak will sink a big ship.

—LET a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.

—THAT only can with propriety be styled refinement which, by strengthening the intellect, purifies the manners.

—EVENTS are not determined by the wheel of fortune, which is blind, but by the wheels of Providence, which are full of eyes.

—TEMPERANCE and labor are the two best physicians of man; labor sharpens the appetite, and temperance prevents his excess.

—A HOLY life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.

—MEASURE Christianity by the teachings of the Saviour, and not by the shortsighted, selfish practices of a few of his unworthy followers.

—LET us carefully observe those good qualities wherein our enemies excel us, and endeavor to excel them by avoiding what is faulty and imitating what is excellent in them.

—LEISURE is time for doing something useful. This leisure the diligent man will obtain, but the lazy man never; so that, as Poor Richard says, a life of leisure and a life of laziness are two different things.

—THE famous old Dr. John Brown, who was of old the minister at Haddington, England, was in the habit of talking to his divinity students in a way which might wisely be followed by some of the professors of the present time. He would say to them, "Young gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for grace, ye must always pray for it; but if ye have na brought the common sense with ye, ye may go aboot your business."

The Review & Herald.

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

BATTLE CREEK, MICH., AUG. 7, 1879.

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

FIRST MICHIGAN CAMP-MEETING.

THE first camp-meeting in Michigan for the season of 1879, was held according to appointment at Eaton Rapids, July 31 to Aug. 4. It was our privilege to be present till Monday morning, Aug. 4, up to which point we bring this report. The meeting closed on the morning of Aug. 5.

The location was a pleasant one in the outskirts of the village of Eaton Rapids. Thirty-three tents were pitched, and about three hundred Sabbath-keepers were present. This was a larger attendance than was expected, which was encouraging. Ten ministers were on the ground. Most of the preaching was done by Elders Canright, Littlejohn, and the writer. The interests of the Sabbath-school, College, T. and M. work, and the temperance movement were well looked after by W. C. White, S. Brownsberger, Dr. J. H. Kellogg, and G. H. Bell.

An encouraging interest was manifested in all these departments. The Sabbath-school, on Sabbath morning, conducted by W. C. White, was a very interesting occasion. Two hundred and fifty enrolled themselves in the various classes.

On the part of nearly all there was manifested a disposition to enter heartily into the temperance movement. Many pledges, all teetotal, were obtained, though we cannot give the exact number, as we left before the canvass was completed.

On Sabbath afternoon, one hundred came forward for prayers. Seventy-four of these bore testimonies which showed that their feelings were deeply enlisted in the work. On Sunday there were about two thousand people present. In the afternoon, fifty-five of those who came forward the previous day were baptized by Elds. Jones and Miller, in the Grand River, which was but a short distance from the camp-ground. By actual count, there were one hundred teams, and over fifteen hundred persons by the water side.

Considering that this was but one of the three camp-meetings to be held in Michigan this season, it was both in numbers and the interest manifested by the people, a very gratifying success. Further particulars concerning some of the important branches of the work considered, may be given by others hereafter.

NEHEMIAH'S REGARD FOR SUNDAY.

In the "Picture Lesson Paper" of Feb. 9, 1879, issued by the great Methodist publishers, Nelson & Phillips, N. Y., and Hitchcock and Walden, Cincinnati, we find the following instance of unaccountable thoughtlessness or unpardonable dishonesty.

One page of said paper is called the "Berean Leaflet." It is devoted to studies in the "Old Testament." Its title is, "The Keeping of the Sabbath; or, The Holy Day." Its "golden text" is, "Remember the Sabbath day to keep it holy. Ex. 20:8." It has a picture of Nehemiah standing up and protesting against the course of those who are bearing wheat, grapes, and oil into Jerusalem on the Sabbath day.

After presenting these texts and facts, which belong to the true Sabbath and to that alone, the paper launches out in behalf of the pagan, and papal Sunday in the following style:—

- "1. Which day of the week is called God's day?—Sunday.
- "2. What is it for?—For rest and worship.
- "3. Rest from what?—From labor.
- "4. Whom are we to worship?—God.
- "5. What is the fourth commandment?—'Remember the Sabbath-day,' etc.
- "6. What is said about work?—Thou shalt do no work.
- "7. Who came to Jerusalem?—Nehemiah.
- "8. What did he find?—People working on Sunday.
- "9. What law were they breaking?—God's law.
- "10. What did Nehemiah tell them?—That they were doing wrong.
- "11. What did he do?—Stopped it.
- "12. What is wrong doing?—Sin.
- "13. To what does it lead?—Suffering.

"14. What is the only safe way?—To keep God's word."

In the foregoing quotation we have put two of the answers in italics. In the original all the answers are in bold-face type, which makes them more prominent still.

Now if the writer of the questions and answers given above had any knowledge whatever of his subject, he knew that Sunday is never called "God's day" in all the Bible. He knew that the Sabbath day of the fourth commandment is not Sunday, and that the fourth commandment has nothing to do with Sunday as a day of rest, and cannot be made to sustain it, till it is changed so as to read "first day" instead of "seventh day." And he knew that Nehemiah cared nothing about people working on Sunday. He worked himself that day. It was the sin of working on the Sabbath, against which he protested.

This is just parallel to a statement by Dr. Justin Edwards. In his Sabbath Manual, p. 216, respecting Pompey, he says:—

"Pompey, the Roman general, . . . when besieging Jerusalem, would not attack them on the Sabbath; but spent the day in constructing his works, and preparing to attack them on Monday." Thus he would have us think that Sunday was the Sabbath in the time of Pompey, 63 years before Christ.

Is it possible that men can be educated into such ignorance of God's word? And what do theologians think to accomplish by such reckless statements? Do they not know that even the dullest scholars will in time discover the fraud, and then a reaction is sure to follow?

We see plainly enough that the assertions which these men make are just the evidence that Sunday needs. That is, if Sunday is to be sustained as the Sabbath, it must be called somewhere in the Bible, God's day; there must be some law for it; and it must appear that some honor has been paid to it by those who have been commissioned of God to write his word. But none of these proofs exist in reference to Sunday; and to pretend that they do, is both a futile attempt, and a confession of weakness.

QUITE A CHANGE.

PRESIDENT Grevy, of France, recently presented the scarlet berettas to two newly created cardinals. Accompanying the presentation, he made the following significant address:—

"Messieurs Le Cardinal: I am indebted to the functions conferred upon me by my country for the honor of handing to you the insignia of the high dignity which your talents and your virtues have merited, and with which the Supreme Pontiff has crowned your long episcopacy. I am happy to have been able, on behalf of the civil power, to have had a share in your elevation. You invoke the constitutional authority of the President of the Republic in favor of the rights of the church. Be fully reassured in that respect; those rights are in no danger—they are under the protection of the laws, and the Government, if it does not place the RIGHTS OF THE CHURCH ABOVE THE RIGHTS OF THE STATE, feels deep solicitude for the protection of both."

On this *The Christian at Work* remarks:—

"The President immediately afterward entertained the Cardinals and their suite at breakfast. Quite a change all this from the time when popes released whole peoples from their allegiance to their Sovereigns, and a Supreme Pontiff declared it to be his duty and prerogative 'to pull down the pride of kings.' After all, the world does move!"

This is indeed "quite a change," and "the world does move." For the prophecy declared that there should be "quite a change" in the condition of that anti-Christian papal power when they should take away its dominion to consume and destroy it unto the end; and the "world moves" undeviatingly and irresistibly toward the complete fulfillment of all the declarations of prophecy.

THE GREEK CHURCH.

THIS is the State church of Russia. Its distinctive history begins with the great schism between the East and West in the 9th century. It was called the Greek church, in distinction from the Roman Catholic church of the West, because the Eastern Roman empire was then called the Greek empire. It differs very little from the Roman Catholic church, the chief difference being that its head is the czar of Russia, instead of the pope of Rome. Like the Catholic church it is in a fearfully fallen condition. The word of God is neglected and disused. The priests are profligates, drunkards, and gamblers; and the people are taxed to support them. The strongest fetters are thrown around religious inquiry, by making membership in the

Greek Church compulsory upon all those who are born in it. The result naturally enough is the baldest and most intolerant form of atheism in religious matters, and Nihilism in political. This, it is said, explains the spread of this nihilistic movement so largely among the educated classes and even the nobility. "It is not the uprising of a mob howling for bread, but a revolt of the human mind against superstition and oppression."

AMERICA ABROAD.

It appears from the following item clipped from the *New York Sun*, that fifteen inventions originating in America, and these to be counted among the great inventions of the age, have been adopted all over the world. We doubt if the world is so largely indebted to any other nation for helps in the line of its modern civilization and progress. These triumphs of American genius reveal the secret of the rapid advancement of this nation, which caused John to say as he viewed it, that it was "coming up." :—

"An English journal frankly gives credit to American genius for at least fifteen inventions and discoveries, which, it says, have been adopted all over the world. These triumphs of American genius are thus enumerated: First, the cotton gin; second, the planing machine; third, the grass mower and grain reaper; fourth, the rotary printing press; fifth, navigation by steam; sixth, hot air or caloric engine; seventh, the sewing machine; eighth, the india rubber industry; ninth, the machine manufacture of horseshoes; tenth, the sand blast for carving; eleventh, the gauge lathe; twelfth, the grain elevator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the electro-magnet and its practical application; fifteenth, the composing machine for printers.

"It is not often that American achievements in this direction receive due credit from such a source."

WHICH LEADS?

THE following account of the Krupp Gun Works we find in the *Boston Herald* of July 6. Can there be found an establishment devoted to the arts of peace, laid out on so gigantic a scale as this? It is a significant comment on the political state of the world, that such establishments are called into being by the demands of war.

KRUPP'S GUN WORKS.

The Krupp Gun Works of Germany are of immense dimensions. One of the establishments employs 8500 workmen, and contains 298 boilers and engines, which, combined, have 11,000 horse power, and operate 77 trip-hammers, varying in weight from 200 to 100,000 pounds each. Since 1877, 15,000 cannon have been turned out; 300 are made on an average every month. Daily 18,000 tons of coal and coke are consumed, and 21,000 gas jets are in use. A railroad track, with 24 locomotives and 700 trucks, is in operation within the works, and between them and the nearest railway station. The establishment has 24 telegraph stations, and eight fire engines for protection against conflagration. In the mines connected with these works there are 5300 workmen. Iron ore the company gets from its own lands in the north of Spain to the extent of 200,000 tons annually, which five steamers that it owns convey to the factories. The company has built 3278 tenements for its employes, in which 16,200 persons live. The grain used in the bakeries which supply these people with bread is bought by agents of the company in large quantities, chiefly in Odessa, the Russian grain port. Four common schools and an industrial school for girls and women provide the elementary instruction needed by this city of factory hands.

PUNGENT PARAGRAPHS.

THE following paragraphs we take from the *Record and Evangelist* (Disciple paper) Oskaloosa, Iowa, July 17, 1879. It must be supposed that they were written to set forth the condition of that church:—

—A word picture! Meeting-house on the open prairie—not a shade tree within a mile—house dilapidated—windows broken—door unhinged—seats but slabs from the saw-mill—no Sunday-school—no prayer-meeting—members worth \$400,000—write "Ichabod" on the broken door, and leave it to its fate!

—A preacher, hitherto widely and favorably known, a man of eloquence and power in the pulpit, and of a pure and harmless life among his fellowmen, now lives in a cabin in the wilds of Arkansas,—driven there, as he thinks, by the wickedness of the last congregation he preached for! It is a fearful thing to crush out the spirit of a sensitive Christian. That congregation will have to face that heart-broken preacher in the day of Judgment.

—One thing is certain:—there must be a general awakening among the disciples of Jesus, or

much will be lost! This awakening must come soon, or it will be too late! Our sins and indifference *swell* to Heaven, and God will not much longer forbear!

—Oh! for a Nathan, or a Bourdeloue, to cry out day and night against the sins of the people of God! Robbing God by day and serving Satan day and night. Will the Lord have mercy on this wicked generation!

—Christ cleansed the temple in his day, and his church needs cleansing now. The covetous, prayerless, worldly, licentious professors must be cast overboard, to save the ship from sinking! God save the church!

NOTE FROM ELDER ANDREWS.

My strength is slowly returning. I can sit up half an hour each forenoon and afternoon, but am not yet able to resume my journey to Bale.

I have greatly regretted the necessity of keeping my bed, when the work before me is so very urgent. I have had much time for self-examination and prayer; I have also reflected much upon our experience in Europe, and upon the work that must be done to give the people warning of the Judgment, and the necessary preparation for that event. If it should please God to restore my strength, I hope to use it wisely to his glory.

When I left Battle Creek, I was mistaken with respect to my state of health. Had I known my real situation, I should not have thought it prudent to set out for Europe. But my duties in America seemed to be accomplished, and I had an intense desire to return to my former field of labor. It seemed to me that my health was considerably improved, so I ventured to start. But the duties I attempted to perform on my way to New York City, completely exhausted my strength; and then, when it was too late to change the arrangements, I found that my strength was not adequate for the journey before me.

I see God's great mercy in sparing me till I reached this place, and I hope when I leave here, to be better fitted for his work than I have ever been before. J. N. ANDREWS.

Southampton, July 17, 1879.

ONE HUNDRED DOLLARS LOST!

YES, so a brother said to me the other day. He had one hundred dollars to spare, which he could loan somewhere for a year. He knew that they needed it at the Review Office, that the Sanitarium needed it, and that the College wanted to hire money; but one of his neighbors wanted it, and he would pay a little higher interest; so he let him have it, although we had advised him to send it to one of our institutions. When the year was up the man failed, and the lender lost principal and interest. With a long sigh he said to me, "Bro. Canright, I have been very unfortunate; I have lost one hundred dollars." Of course I pitied him; and not so very much, either.

This is only one case. Here is another brother with a long face, who tells me he has lost three hundred dollars. He had a nice place to make a little speculation, and get ten per cent interest; good promises, of course. The time is up, and now he would like to take one hundred dollars for his three hundred, and throw in the interest too. Poor fellow! But why did he not take our advice, and loan this money to one of our institutions?

And here is another man that I know of. He put several hundred dollars into the bank. He did not get so very high interest; but then it was handy, and he did not know about these institutions at Battle Creek, how safe they were. Now the bank has failed and his money is gone. All right, we said, let it go.

Everywhere I travel I find just such cases as this. Not only a half-dozen or a score, but plenty of them. I know of more than fifteen hundred dollars lost in Ohio during the last year in this way.

Now we ask the brethren this question: Who has ever lost a dollar loaned to one of our institutions at Battle Creek? Who has ever failed to receive his money when he wanted it? Not a man. For nearly a quarter of a century brethren and sisters have been loaning their money here on interest or without interest, and not an individual of them has ever lost a dollar. Their money has always been ready when they wanted it.

Come, brethren and sisters, act reasonably in this matter. When you have a few spare dollars remember that here is the place to put them. If you can loan the money without interest, you should do so, or at a low rate, at least; for it is in the cause of God, in which you should have as deep an interest as others. No person is making a dollar on the income of these

institutions. It belongs to you as much as to us. It will be an accommodation to the cause if you can loan your money here, provided you do not ask a high rate of interest; or better still, if you can loan it without any.

D. M. CANRIGHT.

"AS IT WAS."

WHEN man dies, the dust returns "to the earth as it was," i. e. before man was created. This is true of the righteous and the wicked. And the spirit also returns to its source, "unto God who gave it." The spirit is then as it was. It is in the hand of God who gave it. If it was a conscious entity before God gave it to our first parents, it doubtless is after it returns. This is true also of all men, whether righteous or wicked, the spirit returns to God who gave it.

A friend says, "The spirit is with God after death." And again, "The spirit is with God, which must be taken in the same sense of Heaven, God's visible presence." He speaks of man without distinction of character, as does the Scripture quoted; and he infers that if the spirit is with God, "an active, conscious being, it would be conscious also."

Very well; but what does this prove? If it proves the point designed, it proves the salvation of all men at death. The pure in heart shall see God, and without holiness no man shall see him. Matt. 5:8; Heb. 12:14; and in God's "presence is fullness of joy," and "pleasures for evermore." Ps. 16:11.

R. F. COTTELL.

UGHT TO BE ASHAMED.

It is a bad cause that has to summon to its support a false argument. Numerous opponents of the Sabbath make a miserable attempt to associate the name of Jesus with themselves in their contempt for the fourth commandment. They say that Jesus broke the Sabbath. Of whom do they learn this? Of those who sought to kill Jesus. The Jews accused Jesus of breaking the Sabbath. Now, if this accusation is true, it will appear in the record that Jesus had done something upon the Sabbath that was contrary to the fourth commandment, the law for the Sabbath. What had he done? He had healed the sick.

On one Sabbath when he was teaching in one of the synagogues, he healed a woman who had been a cripple for eighteen years. Luke 13:10-17. The minister, who was present at the time, was very indignant; and he told his people that there were "six days in which men ought to work," thus accusing Jesus of working unlawfully upon the Sabbath. Then this minister with much "bogus sanctification" applied the "stay away" argument to his people, directing them not to come to Christ to be healed on the Sabbath day. "The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed."

The minister, among the rest, was ashamed. He had made a very foolish attack upon the truth; and when Jesus in his cutting reply had shown him that he had done no more than the Jews themselves considered lawful, unless they placed themselves in the ridiculous light of regarding an ox or an ass as better than a woman, he was ashamed. He ought to have been ashamed.

What, then, shall be said of the latter day hypocrite, who re-iterates the cry of that ancient hypocrite, and upon the same grounds says that Christ broke the Sabbath? If he can make the statement and read the Lord's answer, and feel no shame, then he must be set down as being among those who the apostle says are past feeling, and as having less sense than those blind Jews who opposed Christ. He ought to be ashamed.

C. W. STONE.

THE COMMANDMENTS.

THE following extract from Dr. Horatius Bonar's work, entitled "The Land of Promise," is fraught with deep meaning; it contains a thread of truth, and teaches a lesson often overlooked by careless readers. In describing an interview with a Samaritan priest, he speaks of an ancient scroll, which he was permitted to examine, and says: "I asked him to unroll it at the place which contains the commandments. I looked for the tenth, and in its place I read,

'Thou shalt worship the Lord thy God on mount Gerizim.' Ingenious devices of men, bent on bringing the word of God into conformity with their own systems and laws! The Latin needs to erase a commandment from the divine statute book; but in order to achieve this without being caught in the act of felony, he splits the tenth into two, while he blots out the second that the number may still stand ten in his breviary. The Samaritan needs to add a commandment; and that he may do so without making eleven, he joins the first and second! He forms a Bible to suit himself, leaving out or inserting as much as may be convenient,—true representative of the 'foolish people that dwell in Shechem' whom the son of Sirach refused to count a nation."

The writer might have added that the same power that divided the tenth commandment, changed the fourth; and men still have "ingenious devices" and still strive to "bring the word of God into conformity with their own systems and laws." The prophet Isaiah speaks of the Gentiles who revere God's ancient Sabbath, and promises them a "name better than of sons and daughters," even an "everlasting name that shall not be cut off." We conclude from this that those who refuse to "walk in the old paths" will not be counted as a nation when the Lord God gathereth his people.

ELIZA H. MORTON.

Allen's Corner, Me.

SUGGESTIONS TO THE MINISTERS OF THE MINNESOTA CONFERENCE.

WHEN Eld. Haskell visited our State last winter, plans were laid to bring up the several branches of the work into proper condition. The Conference was divided into districts, and over each of these a minister was placed to whom was given the oversight of the work.

At our late camp-meeting the matter was reconsidered; and as changes were made, we wish to lay more fully before you the work you are expected to do. As the churches will be anxious to know to which district they belong and to whom they may apply for help, we will state the arrangements that were made.

Eld. N. Battin has charge of the first district, composed of the following churches: Dodge Center, New Haven, Greenwood Prairie, Pleasant Grove, Grand Meadow, and Otranto.

Eld. W. B. Hill is in charge of the second district, comprising Mansfield, Wells, Blue Earth City, Mankato, Tenhassen, Milford, and the company at Graham Lake.

Eld. L. H. Ellis is in charge of the third district, comprising Medford, Kenyon, Dundas, and Cleveland.

Eld. H. W. Babcock has charge of the fourth district, comprising Hutchinson, Round Grove, New Auburn, Home, and Lower Sioux Agency.

The fifth district, being large, Elders D. P. Curtis and A. Mead were assigned to that field. We recommend that Eld. Curtis take charge of Dassel, Maple Plain, Monticello, and Oak Springs; Eld. Mead, Irving, Kingston, Fair Haven, and Sauk Rapids.

Eld. Geo. M. Dimmick has charge of the sixth district, comprising Grove Lake, West Union, Round Prairie, Sauk Center, Lake Ellen, Joy, and Wrightstown.

Eld. S. Fulton has charge of the seventh district, composed of the eight churches in Wisconsin belonging to the Minnesota Conference, and Lake City in Minnesota.

We expect Eld. O. A. Olsen of Wisconsin to labor with us after October 1. He will take charge of the Scandinavian work while he remains in this Conference.

The testimonies show us that the tithing system is a sacred duty, of binding obligation. We urge the ministers to make a special effort in the interests of this important part of the work, not only that the cause may not suffer from want of means, but that the brethren by not appropriating to their own use that which is the Lord's, may secure the blessings promised in Mal. 3:10, 11. It is evident that the circulation of our reading matter is one of the greatest means we have of spreading the truth. Only about one-third of our church-members are actively engaged in this work. As this is a field in which all can labor, we wish you to see that all become members of the T. and M. society, and pay the added one-third, so that this branch of the work may not be hindered, and that the brethren may cherish that true spirit of sacrifice that will call down the blessing of Heaven.

We are sorry to see a lack of spirituality with many of our brethren, especially on the part of our young people. Special efforts should be put forth in their behalf. In no other way can

they be reached so easily as in our Sabbath-schools. See that schools are organized in every church, and that maps and other things that are necessary to make the schools interesting are secured. If more time were devoted to Sabbath-school exercises, and less to preaching, better results might follow.

In laboring with the churches, each family should be visited, and inquiry should be made as to the spiritual condition of old and young. In giving the general oversight of the churches to these ministers we do not wish the local elders to feel that their responsibilities are lessened. Their position as leader of all meetings is the same as before, only as the minister in charge may make appointments to do a special work, and in no case is it expected that ministers will usurp the place of the leader, or assume any of the duties belonging to him.

We hold these ministers responsible for the success of the work in their districts, and shall expect them to report to the president of the Conference at least once each month.

Seek a close connection with Heaven; go to work in earnest, and God will abundantly bless your efforts.

HARRISON GRANT, } Conf.
WM. H. HALL, } Com.
CALVIN KELSEY, }

Kingston, July 24, 1879.

A LESSON FROM THE NINEVITES.

As we reflect upon the prophecy respecting the great city of Nineveh, the course of action of this people when the message concerning its overthrow was proclaimed, and the long-suffering of the Lord toward them, an important lesson may be learned.

1. The city. This was the metropolis of ancient Assyria. It had stood some fifteen hundred years, and was long the mistress of the East. It was about sixty miles in circumference. The walls of this city were one hundred feet high, and so broad that three chariots could drive abreast on them. Upon them were fifteen hundred towers, each two hundred feet high.

Thus securely fortified, why should this people fear? No doubt they often reasoned within themselves, We dwell safely, and there is no occasion of fear. Indeed, a prophecy had come down to them from their fathers, that their city could not be taken until the river should become their enemy.

2. The warning given. God pitied this wicked people in their blindness and hardness of heart. To Jonah he said: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

"Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown."

This was not a familiar sound; it was new and unheard of before. The preacher came not from their schools of learning. He was a stranger and alone. He had no Bible in his hand to prove his message from; no prophecy to spread out before them which could be proved true by an overwhelming amount of evidence flashing and burning before them. Again, the message was a very unwelcome one. "Yet forty days, and Nineveh shall be overthrown." Let such a declaration be borne to one of our cities, under similar circumstances, at the present day, and no doubt the preacher would be counted as a madman.

3. The reception of the message, and the effect produced on the people. The faith of the Ninevites was one of the most remarkable on record. In the threatened overthrow of Nineveh there were no conditions specified, yet the people understood well that they might exist in the mind of a merciful God.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Here faith and works united, which proved the salvation of the city.

Of this fast it has been said: "Never was there one so general, so deep, and so effectual. Men and women, old and young, high and low, and even cattle themselves, all kept such a fast as the total abstinence from food implies." There was something more than fasting. The proclamation of the king was: "But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" This was a move in the right direction, one of which Heaven could approve.

4. God's mercy to the people. He has declared: "At what instant I shall speak concern-

ing a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them." Hence, his mercy and long-suffering here. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not."

The overthrow of the city was delayed about one hundred and fifty years. But divine love and pity leave not this people now. In the most solemn and stirring manner are they warned by the prophet Nahum, of their final destruction and utter blotting out; following which, we have no record of repentance on their part. One hundred years fly away, when the cup of "the bloody city, full of lies and robbery," was filled to overflowing; and what will soon be true of all the nations and cities of earth, was true of great Nineveh, notwithstanding her pride and power, her magnificence and boasted fortifications,—she was no more. The prophecy was fulfilled, "The gates of the river shall be opened, and the palace shall be dissolved."

5. Practical instructions from the history of Nineveh. Said the Saviour to his hearers: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

And, again, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Men can see how this declaration may be true of past generations; but how will it be with this generation? Has God given us light sufficient to condemn us if we reject it?

From the childhood of many of us, the sound of the coming of Christ "at the doors" has been heard, sustained by unmistakable evidences. The commandments of God for years have been proclaimed. His downtrodden Sabbath is being restored. The preparation of heart to meet the Lord has been preached thousands of times. Many of us have heard it, and these solemn warnings have sunk deep into our hearts. We have had precept upon precept; line upon line. And will not God hold us responsible for these truths?

Perhaps we may decide with respect to men of this world. We may see why they should call to reeling mountains and hurling rocks: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." We may understand why nominal Christians who oppose the proclamation of the third angel's message, who reject the light of God's word and trample it under their feet, should come up to the Judgment deceived and hear the awful words from the lips of the Judge, "Depart from me, ye that work iniquity." But are we aware of the doom that awaits those who apostatize from present truth? Will they be favored above other men? Can they turn away from the truth and settle down into unbelief and infidelity, and yet escape the judgments which hang over the impenitent?

My soul trembles as I reflect upon the amount of light, the harmonious truths of the Bible which have been presented to our minds, and urged upon our consciences; and which have been by us acknowledged and received as binding and important to salvation. What must be our condemnation if we sink with so much light beaming upon us?

Will not the men who from one sermon were moved to prayer and fasting, to robe themselves in sackcloth, to sit in ashes, and to repent of their sins, arise in Judgment against such? But there are those who will not draw back unto perdition; but who will "believe to the saving of the soul." May we be of the number, and enter into the joy of our Lord.

A. S. HUTCHINS.

NOT READ ENOUGH.

ELD. P. R. RUSSELL (Baptist) writes in *Messiah's Herald* of July 2, 1879:—

"I think I may affirm, as a historical fact also, that not in a single church gathered among the Gentiles, and made up largely of converts of this class, in the primitive days, was the seventh-day Sabbath observed. I have found no such case in my reading."

The trouble with this man is, he has not read enough. He has evidently read only on one side of the question. If he will take the trouble to read Andrew's History of the Sabbath, he will never honestly make such a statement as the above again.

SPEAK THOU THE TRUTH.

SPEAK thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine of pretense,
Let others bask their day.

Face thou the fact—though safer seem
In shelter to abide:
We were not made to sit and dream—
The safe must first be tried

Where God has set his thorns about,
Cry not, "The way is plain;"
His path within, for those without,
Is paved with toil and pain.

One fragment of his blessed word
Into thy spirit burned,
Is better than the whole, half heard,
And by thine interest turned.

Show thou the light. If conscience gleam,
Set not thy bushel down;
The smallest speck may throw its beam
O'er hamlet, tower, and town.

Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume not thou to teach

Hold on, hold on—thou hast the Rock;
Thy foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand.

While each wild gust the mist will clear,
We now see darkly through;
And justified at last appear
The true, in him that's true.

—Selected.

Progress of the Cause.

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

MAINE.

Burnham.—Some good souls have accepted the truth here, and still we hope for others. As usual, the enemy is trying to destroy all that he can. May God save the honest.

August 1. J. B. GOODRICH.
CHAS. STRATTON.

IOWA.

Conway, July 28.—We think the interest is better now than at any time previous. Last evening our tent was filled. Some are investigating, and acknowledge that we have the truth. We hope for good results. We are now in the midst of the Sabbath question, with an attentive congregation. Pray for us.

C. A. WASHBURN.
A. W. H. MILLARD.

INDIANA.

Silver Lake, Tent No. 1, July 29.—The attendance does not vary much. When we presented the Sabbath question, some stopped coming to the meetings; but several are interested, and are inclined to accept the truth. This arouses secret opposition. Our expenses are more than doubly met by donations. We have faith to hope for fruit here. Bro. S. Rogers has come to help me in Bro. Lane's absence.

W. W. SHARP.

WISCONSIN.

Monticello, Tent No. 5, July 24.—We have held six meetings in the tent at this place. The attendance is good. The people are kind, and our temporal wants are well supplied. We hope the meetings will result in good.

N. M. JORDON.
A. FULLER.

Sturgeon Bay, Tent No. 1, July 28.—We pitched our tent in this place July 23, and commenced meetings the next evening. Sturgeon Bay has a population of eight or nine hundred. It is the county seat of Door Co. We have now held five meetings. Congregations range from 75 to 150.

O. A. OLSEN.
E. G. OLSEN.

Elkhorn, July 31, Tent No. 3.—The interest seems to be on the increase. We have not fully canvassed the Sabbath question, yet have spoken on the subject sufficiently to set the people to thinking. We are visiting among them and trying to persuade them to accept the truth. Pray for us.

C. W. OLDS.
E. M. CRANDALL.

Excelsior, Tent No. 2.—This is to be the last week of our meetings here; when it closes, we shall have been here six weeks. Notwithstanding the very busy season, the attendance has been quite good. People have seemed interested, prejudice has been removed, and conviction fastened upon many hearts. Still but three have begun the observance of the Sabbath thus far. We trust that others will yet embrace the truth. Brethren from Baraboo and Kilbourn have met with us several times on the Sabbath. Some who were keeping the Sab-

bath before we came here have been strengthened, and we think that Sabbath meetings can be arranged and sustained. We go from here to New Lisbon, where we expect to commence meetings about Aug. 7.

G. C. TENNEY.
J. J. SMITH.

Neillsville, Tent No. 8, July 30.—We have given in all twenty-eight discourses. Have met with some opposition. A Presbyterian minister tried the stay-away argument; but finding that he could accomplish nothing in this way, he assailed our position on the Sabbath question and the sleep of the dead, in a two hours' discourse. He succeeded in disgusting many with his views, and confirmed our brethren in the faith. We had liberty in reviewing him.

The M. E. presiding elder next came on with a volley of abuse and assertions, and concluded by saying, "Here Adventism explodes." We took notes, and announced a review. Bro. Decker being in the vicinity, we requested him to review the discourse, which he did to the satisfaction of all. The next day twelve were baptized by Bro. Decker. There are six others who are keeping the Sabbath. We hope for a few more in this place. We move our tent to a new field next week. Our address will then be Maple Works, Clarke Co., Wis.

T. B. SNOW.
C. HOLMES.

MICHIGAN.

Millington, Tent No. 2, July 28.—Commenced meetings in this place last Sabbath eve, it being the first S. D. A. sermon ever delivered in this town. Many were prompted from curiosity to attend. It is evident that a favorable impression was made, as our congregations have increased. Last night the tent was literally packed, while many remained outside.

R. J. LAWRENCE.
WM. OSTRANDER.

Fremont Center, July 31.—There are five Sabbath-keepers at Fremont Center, and by urgent request we commenced a tent-meeting there July 5. Our congregations were small from the first, and since introducing the Sabbath question the few have diminished so that we are not justified in continuing longer. We found a strong element of first-day Adventism about here, while the churches seem to hold the doctrines in utter contempt. Unless we see some more encouraging features, we shall soon close the meetings.

E. B. LANE.
E. S. LANE.
M. S. BURNHAM.

Sheridan, Stanton, and Sidney.—Since my last report I have met with the brethren at each of these places. We had an excellent meeting at Sheridan. I fear, however, that not all is being done in the Sabbath-school work that should be. At Stanton, two more have embraced the Sabbath. At Sidney, brethren came in from surrounding churches, and we had an interesting meeting. After the forenoon service, we repaired to a neighboring mill-pond, where three were buried with their Lord in baptism.

ORLANDO SOULE.

Section 6.—I have recently spent nearly three weeks in the counties of Macomb and Lapeer. Five were baptized at Memphis. There are eight faithful sisters at Dryden. Their elder has lately moved away, yet they have regular Sabbath meetings. The testimonies of these sisters in our social meeting were characterized with hope and good cheer. At Imlay City our meeting was held in a private house. Brethren and sisters were present from Webster and Almont. The meeting was a good one. It was encouraging to me to meet at this meeting some who embraced the truth as the result of my first public labors in the cause seven years ago, and to find them firm in the faith. Promises were made at the quarterly meeting for this district, which, if carried out, will relieve them from their present debt to the tract society, and prepare them to labor more successfully in the missionary work.

H. M. KENYON.

July 25.

KANSAS.

Grove City, July 22.—The interest in our meetings seems to be on the increase. We have introduced the Sabbath question, and several persons already express themselves convinced that the seventh day is the Sabbath. Our basket meeting last Sunday was well attended, considering the threatening aspect of the weather.

July 29.—An opposition sermon in the tent, at 3 P. M. last first-day, by a minister who had an appointment in a school-house near by, has served a good purpose by letting the people see the weakness of the Sunday Sabbath.

The donations of the people are sufficient to cover the running expenses of the tent.

J. JAMONT.
OSCAR HILL.

Canola, Bloomfield and Harrisonville.—Since reporting last I have visited these three churches. At Canola they are doing quite well in keeping the different enterprises moving.

One was baptized. At Bloomfield, difficulties have existed for years. We held several meetings trying to effect a reconciliation, but failed. It was finally voted to disband the church, and we organized a new one, consisting of twelve members. We have had an interesting meeting at Harrisonville. Three were baptized yesterday, and there are several in the community deeply interested. A number of Swedes reside here, who are almost persuaded to accept the truth. They requested me to try to get a man that could talk to them in their own language to come and hold meetings; and I accordingly make this public request that some one who can speak this language come as soon as consistent. Other places near here need such help.

SMITH SHARP.

OHIO.

Leesburg.—The Sabbath-school in this place numbers twenty-seven. All were present. Donations amounted to \$1.20, never having been less than 50 cts. The interest was quite good, and lessons to correspond. Ten copies of the *Instructor* are used to induce children to attend the school. The recitations will be by synopsis hereafter. Song Anchors were purchased, and arrangements made for a singing class for the children one evening in each week.

D. W. REAVIS.

Appleton, July 28.—We are now in the midst of a good interest to hear. People come from a radius of fifteen miles to attend the meetings. Last night the tent was full, and many had to remain outside. We have been canvassing the Sabbath question for nearly two weeks. The people acknowledge that "these things are so," yet there is a manifest slowness to move out, a few only having decided to keep all the commandments. Have no opposition, ministers wisely remaining quiet. We feel the need of a more thorough consecration to the work in which we are engaged, that the Lord may display his mighty power here.

A. O. BURRILL.

Liberty Center, July 28.—We took down our tent last Thursday, and moved it six miles north into the country, where we pitched again, and commenced meetings Friday night. Congregations are good. Between three and four hundred attended our Sunday evening meeting. Since Bro. Canright's report a few more have joined the church in Liberty Center, and three new ones have commenced to keep the Sabbath. The interest is such in this vicinity that we have thought best to divide our force for a short time, Bro. Bigelow and Hoffer going four miles west to hold a series of meetings in the Christian union church. Arrangements for building a meeting-house are progressing finely.

O. F. GULLFORD.

KENTUCKY.

Slick Rock, July 28.—I adjourned meetings here to attend the quarterly meeting at Powder Mills, July 19, 20. This meeting, though in a measure successful, showed hardly as much of the melting influence of the Spirit of God as usual. I feel satisfied that the main cause of this was a failure of the members to be on time. This fact materially affected the interests of the Sabbath-school.

Our meetings here in the tent have been well attended, but the people are slow to obey. Three are keeping the Sabbath, and persecution is beginning to rage against them in the form of ridicule, which seems to be a powerful argument.

S. OSBORN.

ILLINOIS.

Tamaroa, July 25.—I began meetings here July 11, in the Baptist church. After I had spoken once on the Sabbath question the doors were closed against us. I spoke a few times in a hired hall and visited considerably; and as the result, ten have promised to keep the Sabbath, among whom are two ministers. To the Lord be all the praise.

C. H. FOSTER.

Webber Grove and Keenuille.—We have just closed a three weeks' effort in the vicinity of these two churches. Held three grove meetings, each continuing two days. We are encouraged by what we have seen. Our friends appear to be growing stronger in the faith. Nearly all vowed to pay the tithe. As we visited one family we observed that the Lord had wonderfully blessed them in temporal things. They had vowed to tithe all they raised this year; God heard it, and fulfilled Mal. 3:10 to a good degree. We assisted in three Sabbath schools, and tried to help the brethren and sisters to improve their methods of conducting them. Baptized two.

July 30.

DENNIS MORRISON.
G. W. COLCORD.

Bloomington, July 30.—We have now given thirteen discourses to increasing congregations. The people ask questions quite freely. They hand them in on slips of paper, to be answered the next evening. This adds much to the interest of the meeting. The papers give quite favorable reports of our meetings, especially the *Daily Leader*. It has twice devoted nearly a column to our main arguments on the

law and Sabbath. Quite a number are already convinced of the truthfulness of our position on the Sabbath.

We earnestly pray that we may have wisdom to prosecute this work to divine acceptance.

R. F. ANDREWS.
R. VICKERY.

NEW YORK.

Ogdensburg, Tent No. 1, July 26.—Nine adults have embraced the truth. To-day we organized a Sabbath-school and Bible-class, consisting of twenty-two members. Bro. Frank A. Hall renders efficient service as tent-master. Bro. Benj. Holmes, of Glenwood, is a zealous helper in missionary work. The interest here is just in its commencement. Our hope is in God.

CHAS. B. REYNOLDS.

Grieg and Watson.—Our tent-meetings in the village of Grieg, which continued about four weeks, did not prove as much of a success as we desired; yet we trust the Judgment will show that some good was accomplished by our efforts. A few became interested in the truth; and our young church at Otter Creek was strengthened in the faith. But the influence of designing opponents who would not face us in public kept us from having a large attendance of church-members from other denominations.

We pitched our tent in Watson, July 23. We are pleasantly located about five miles east of Lowville. Have preached six times to good congregations of interested listeners. Bro. and sister H. G. Williams (with their organ) are with us to take the lead in singing. This adds much to the interest.

July 28.

JACOB WILBUR.
H. H. WILCOX.

NEBRASKA.

Central City, July 27.—We commenced tent-meetings here June 27. There has been a good interest from the first. Some have attended from the country, notwithstanding the rains and hurry of harvest. When we had given three discourses on the Sabbath, the Baptist minister of this place asked the privilege of speaking in the tent upon the same subject. We granted his request, and reviewed him the following evening. His discourse did the cause much good, as it showed the weakness of their position.

Our meetings have been interrupted by the wet weather. We have had two Sabbath meetings, with a good attendance. Twenty-nine discourses have been given. Eight have commenced to keep the Sabbath, and others, who are convinced of the truth, we think will obey. We have closed our tent-meetings, and will follow up the interest by visiting and holding meetings in the school-house.

DANIEL NETTLETON.
GEO. S. RICHARD.

MISSOURI.

Kingston, July 28.—Another week has passed, and we are now in the midst of the Sabbath question. Yesterday (Sunday) the attendance was good, and in the evening, the largest yet. The people are stirred up to talk about the advent and Sabbath doctrines, although religion here is at a low ebb. They listen attentively, but care to read but very little on the subject. Still we hope that some will receive the truth. As we labor on, we greatly desire the blessing of God to aid us in our endeavors to impress the truth upon the hearts of the people.

J. H. ROGERS.
N. W. ALLEE.

Kirksville.—Since camp-meeting I have returned to the northeastern part of the State to resume labor in the cause, where the third angel's message has scarcely been heard of. I came here with some misgivings, but already there are manifestations of the power of God's truth. One family have already decided to keep the Sabbath, although they will have to resign their present means of subsistence.

I will notice briefly the circumstances which led them to accept the truth. I had employed a boy to saw some wood; but as Friday afternoon came, I informed him that we did no work the day following, nor after sunset that day. Accordingly he went home, returning Sunday morning to ask for books to read on the subject of the Sabbath, as his uncle with whom he was living desired them. The books were read, and the next Sunday more were sent for. After another week, his uncle came to converse with me, when I found that the publications, with the blessing of God, had already convinced him of the truth, and his mind was fully made up to keep the Sabbath.

I find that some at Bible Grove have become discouraged and given up the truth; but I think they will wheel into line when they find that they are not abandoned, as they had come to feel that they were.

H. WREN.

TENNESSEE.

Edgefield Junction, July 22.—We left our field of labor in Henry Co., July 14. Bro. J. H. Dortch brought us more than a hundred miles in a covered wagon over rough roads. One needs to travel in Tennessee to fully understand the term, "rough roads." Reached

this place, July 18. Found the tent already pitched; and our hearts were cheered by seeing the brethren and sisters coming in from various directions until the largest number of Sabbath-keepers ever convened in Tennessee was present. Our quarterly meeting commenced that evening. Up to Sunday evening five discourses were given. Two interesting sessions of the Sabbath-school were held, all the schools having learned the same lesson. Business and social meetings filled up the rest of the available time. A good interest was manifested in the tithing system, and some very interesting testimonies were given by those who had adopted it and proved the Lord true to his promise.

Sunday P. M., six followed their Lord in baptism. Three were added to the Edgefield Junction church. The Cross Plains church was organized. At the closing meeting Monday morning Brn. Yates and Dorch were ordained as local elders of their respective churches. The Spirit of the Lord was present, and a determined settling into the work was manifested. On account of the increasing outside interest we continue meetings every night in the tent, which stands only a few steps from the railroad station, where the voice of Bro. E. B. Lane eight years ago gave the first sound of the third angel's message that was heard in Tennessee.

We could not return and continue our labors in Henry Co. on account of yellow fever.

July 28. We have continued our meetings here in the tent one week since the close of the quarterly meeting. Two more were baptized yesterday, making eight in all since our quarterly meeting commenced, and four have been added to this church. We thank the Lord for these omens of good. G. K. OWEN.

TEXAS.

Norman Hill, Tent No. 3, July 29.—We shall hold no more meetings at present during the week, on account of the decrease in interest since the presentation of the Sabbath question. Five have taken a firm stand for the truth, one of whom was a confirmed infidel.

I shall remain here until our camp-meeting, holding meetings on Sabbaths and Sundays, and during the week shall visit and solicit subscribers for our periodicals. I have obtained eight subscribers for the *Tidende*; two for the *Harold*; and one for the *Review*. Have sold four Bibles, and \$7.75 worth of our books and tracts. Bro. Chas. Wilson and wife, from Cleburne, came here and assisted me for a few days, which help I highly prize. Bro. Edward Swaden is still with me, rendering efficient service. God is our refuge; in him we trust, and to him do we look for help and strength for the future. A. W. JENSON.

Savoy, Tent No. 1, July 21.—We closed our meetings here last evening. The tent was filled. At our Sabbath-school more than a hundred were present. Our social meeting was very interesting and profitable, a large number taking part, some for the first time. The Spirit of the Lord was in our midst. Quite a number of our friends from Denison were present, which added much to the interest of the meeting, and was a great source of encouragement to me. The effort of our brethren to attend meetings where a new interest is being raised is commendable, and often a source of help. On account of the extreme scarcity of money, we have sold but few books. Have obtained three subscribers for the *Review*, and thirteen for the weekly *Instructor*. There are now more than twenty who are keeping the Sabbath, all heads of families. R. M. KILGORE.

Savoy Debate.—This began the 14th inst., and closed the 18th, two sessions being held each day. Nothing new from the other side was presented. On the subject of the Sunday, although the question read, Do the Scriptures teach, etc., Elder Horn had to resurrect Barnabas and Justin Martyr, and call up Prof. Hackett, to testify that the first-day was the Lord's day, thus yielding the point at issue. On the immortality question his principal argument was based on the following: The idea of immortality in this life could not be conceived by man, yet all men at the present time have the idea, and the heathen from antiquity had the same; therefore some higher power, like God, must have revealed it. From these suppositions it is concluded that we have a soul and spirit that does not die; thus adopting St. Augustine's rule: when any doctrine of the church cannot be traced to its foundation, or starting point, it must have come from the apostles. I admitted that the idea was now very generally accepted; that the aborigines of modern times and the heathen of more ancient times believed it; that the idea of immortality in this life could not have been conceived of by man; and that it had been revealed: but added that it was quite unfortunate for my opponent, and the theory which he was trying to sustain and bolster up, that its author—he who had “revealed” the idea, “Thou shalt not surely die,”—did not possess at that time a reputable character. John 8: 44. By telling this first lie he caused our first parents to sin, thus bringing death,—“he was a murderer from the beginning.” Satan as prime engineer laid out the road; heathenism did the grading; by papal corruptions the leveling was done, and the bridges and connections were made; while spiritualism comes to the rescue in these last

days, lays the track, puts on the rolling stock, and invites the world to get on board.

Elder Horn on this question simply pandered to the prejudices of the people, by glibly repeating inferential passages, repeatedly referring to the rich man and Lazarus as his stronghold; but he abandoned the thief on the cross. On the punishment question Elder Horn admitted that *Aion* was sometimes limited in its meaning. He therefore abandoned Rev. 14: 11; and 20: 10; but built his whole fabric on Matt. 25: 46. I admitted all he claimed on this text so far as the duration of the punishment was concerned; but remonstrated on the authenticity of his dictionary. According to his rendering, life meant happiness; death, eternal life in misery; punishment, torment; fire did not mean real fire, it was only a figure when applied to the wicked; everlasting destruction, simply banishment. All the threatenings of the Old Testament were local, and referred to the temporal judgments which fell on the Jews; and, with him, to be judged by the law was equivalent to being justified by the law. A mere reference to, or a simple reading of, some of the plainest and most pointed texts which I had produced was all that he deemed necessary to rebut them. Sophistry and ridicule were his main fort. We gained many friends, and lost none who had taken a stand on the truth prior to the debate; but these were strengthened and established in the faith. R. M. KILGORE.

THE GERMAN PAPER.

WHAT THEY SAY OF IT.

The following are samples of the welcome greetings with which this new paper is being met in all parts of the country:—

Extract from a letter from Bro. J. Vogt, Whiteside Co., Ill.

Seeing in the *Review* of July 3, 1879, that a German paper is issued at the Office, I cannot refrain from praying that the Lord may bless the work, and that a hundred fold may be gathered among our dear German nation here in America, as well as in Germany. I request you to send the *Stimme der Wahrheit* to the following persons until 1880, and I will pay for the same. (A list of ten names follows.)

Bro. A. E. Stutzman writes from Indiana:—

I have received copies of the *Voice of Truth*, in German, and am highly pleased with the appearance of the paper. I am satisfied that it is a rare treat for the German people. We presented it in our V. M. society last evening, and succeeded in raising a club of twelve. We expect to increase this list within a week, and then send it to you. We shall do all we can to extend its circulation.

Sister K. C. Hoenes writes from Wisconsin:—

My heart was made glad when I heard the good news in the *Review* of last week, that a German paper is to be issued. I am thankful to the Lord that “the hour has come to strike.” I have a work to do now among my own dear country people. I trust in the Lord that through the *Stimme der Wahrheit* the truth may enter many hearts.

Bro. Wm. Saunders writes from Wisconsin:—

Seeing a notice in the last *Review* of the issue of the first number of the *Stimme der Wahrheit*, I ventured to take the responsibility of placing the matter before the brethren at the quarterly meeting; and as a result, obtained eleven names of brethren and friends who wish to read it.

A DEFINITE PROMISE.

At a missionary meeting, Miss Haswell, the Burman missionary, told how she came to enter the gospel work. It was not because her father was a missionary; for the remembrance of the loneliness and deprivations she had experienced in childhood in Burmah, caused an aversion toward that life. After her school education in America, she returned to her home in Maulmain, rather to be with and assist her mother than to become a missionary. At the time of her return cholera was raging. One of the native preachers died, and his daughter was very sick. She was abandoned by the native women, and Miss Haswell herself went to take care of her.

“Do you think I shall die?” asked the sick girl.

“I hope not,” replied Miss Haswell; “but if that should be the will of God, are you afraid to die?”

“Oh, yes! I am afraid; it is all dark.”

The responsibility of her position forced itself upon her, and she sought to direct the thoughts of the girl to the assurances of God's word.

“If I should make you a promise, a definite promise, would you not believe it?” said Miss Haswell.

“Yes, indeed, I would.”

“The great God, the true God, has made a definite promise that he will forgive our sins, for the sake of his Son who died for us. Will you not believe him?”

The poor girl at once believed, and quiet came into her soul, which deepened during the talks they had together. And when, the next day, the young girl died in her arms, peacefully trusting in Jesus through her instructions, she knew the joys of the missionary's life, and found them sweeter and greater than its trials. From that time she devoted herself to this work.

This idea of resting upon a definite promise of God is the true idea of faith. Faith is not a

dreamy, indefinite ecstasy; it is believing what God has said. “Faith cometh by hearing, and hearing by the word of God.”

When Miss Haswell started her mission-school she had many discouragements. At one time, before she received any regular support, when her food and money for herself and the ten girls she was trying to educate were entirely gone, she called the girls together in the morning, told them the facts, reminded them that our heavenly Father hears and answers prayer; and resting on a definite promise, they there prayed together for daily bread, as only those pray who are in actual want. In the afternoon, a Burmese woman came, bringing fifty rupees,—twenty-five dollars,—as a gift. Her husband, who was a Christian, had died some time before, leaving directions that if a certain debt were ever paid the amount should be given to the teacher. It had been paid that day. Miss Haswell called the children together again, and after repeating the story, they gave thanks to Him who was ever afterward, to those Burmese girls, the true hearer and answerer of prayer.

Let us learn the blessedness of resting upon the definite promises of God. They are many, and great, and precious; and they cover all our needs. Let us embrace them with all our hearts, and be followers of them who through faith and patience inherit the promises.

“Oh, for a faith that will not shrink,
Though pressed by many a foe!
That will not tremble on the brink
Of any earthly woe!”

“A faith that shines more bright and clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.”

EXCUSED AT LAST.—It is a very solemn thought that God will excuse you if you want to be excused. He does not wish to do it, but he will do it. “As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.” Look at the Jewish nation. They wanted to be excused from the feast. They despised the grace of God and trampled it under foot, and look at them to-day! Yes, it is easy enough to say, “I pray thee, have me excused,” but by and by God may take you at your word, and say, “Yes, I will excuse you.” And in that last world, while others who have accepted the invitation sit down to the marriage supper of the Lamb, amid shouts and hallelujahs in Heaven, you will be crying in the company of the lost, “The harvest is past; the summer is ended, and I am not saved.”—Moody.

AMONG the discoveries made by Colonel Rawlinson, in the excavations of Babylon, was Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs sketched by himself, with his name under it. He mentioned in it his having been ill; and while he was delirious, he thought he had been put to graze like the beasts of the field. Is not this a wonderful corroboration of Scripture? Rawlinson also found a pot of preserves in an excellent state, and gave some to Queen Victoria to taste. How little Nebuchadnezzar's cook dreamed when making them that twenty-five centuries after, the Queen of England would eat some of the identical preserves that figured at his master's table.—*National Repository*.

PROF. McGarvey says of Solomon's Pools near Jerusalem, “For immersing, they are just the thing. They all have stone steps reaching down to the bottom, on which you could immerse nicely when the water is at any stage, by placing your candidate on the step below you; and when the water is low, the benches made by the natural ledges of rock on the sloping bottom would be the chosen place.” One of these pools covers six acres.

THE END OF VICIOUS AMUSEMENTS.

Go forth, O people, to your lawful amusements. God means you to be happy. But when there are so many sources of innocent pleasure, why tamper with anything that is dangerous and polluting? Why stop our ears to a heaven full of songsters, to listen to the hiss of a dragon? Why turn back from the mountain side, all a-bloom with wild flowers and a-dash with the nimble torrents, and with blistered feet attempt to climb the hot sides of the Cotopaxi? The day comes when men who have exerted evil influence upon their fellows will be brought to Judgment. Scene: The last day. Stage: The rocking earth. Enter: Dukes, Lords, Kings, Beggars, Clowns. No sword; no tinsel; no crown. For footlights, the kindling flames of a world; for orchestra, the trumpets that wake the dead; for gallery, the clouds filled with angel spectators; for applause, the clapping floods of the sea; for curtain, the heavens rolled together as a scroll; for tragedy, the doom of the destroyed; for the last scene of the fifth act, the tramp of nations across the stage,—some to the right, others to the left,—these shall go away into everlasting punishment, but those into life eternal.—*Talmage*.

Do nothing to-day that you would be likely to repent of to-morrow.

“WORLDLINGS are eager to find access to what are called ‘the higher circles’. For this they study, labor, make haste to be rich, indulge in flatteries, do ignoble homage. But after they gain access, what then? It is but vanity and vexation of spirit. ‘The fashion of the world passeth away;’ the gilded scene is but for a moment; the highest circles disappear like the fleeting visions of the night. But look at the higher circle to which saints are admitted! Here is the portraiture given by the apostle: ‘But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.’”—*Zion's Herald*.

Notes of News.

—CORK, Ireland, now has the American potato bug.

—LONDON, July 30.—Turkey is still arming the Greek frontier.

—IN renaming the streets of Paris, one of them will be named in memory of President Lincoln.

—ENGLAND has for a year been bolstering up the sultan of Morocco for a conflict with Spain.

—ON account of the state of the crops in France, 40,000 soldiers are to be furloughed August 31.

—A LARGE portion of the wall of the East India docks, at Blackwell, England, fell July 29; damage \$500,000.

—TWENTY British officers and 400 men died of cholera on the return march from the Afghan campaign, while only about 100 men were killed in action.

—THE Siberian plague has appeared among the animals of the Nova Ladogar district of Russia. The loss by this plague in 1877 was 212,768 cattle and 23,630 horses.

—ST. PETERSBURG, July 26.—The Minister of the Interior reports 3,501 fires during June, causing damage to the amount of over 12,000,000 roubles; 508 of the fires were incendiary.

—DISPATCHES received July 30 state that for two days a terrific fire has raged at Orta Keni, on the Bosphorus. The Jewish quarter has been destroyed, and hundreds of families are encamped on the roads.

—A DISASTROUS flood affected various portions of Pennsylvania July 26. The destruction of property in the oil regions was great, and many of the coal mines were flooded. The losses of property at Petrolia were roughly estimated at \$200,000. Many of the people lost all their effects, and are left in a state of destitution.

—A SMALL pleasure steamer on Lake Gogauac, Battle Creek, was burned Thursday morning, July 31, together with the boat-house and the residence of the engineer, whose wife and two of his children were so badly burned and injured as to result in their death. The two remaining children narrowly escaped, one of them being seriously burned.

—THE Zulu war seems to be drawing to a close as a military campaign, though it may degenerate into a chronic guerilla warfare. A pitched battle has been fought at Ulundi between 5,000 British soldiers and 15,000 or 20,000 Zulus, on ground of Cetwayo's own choosing, in which the Zulu army was defeated, with loss variously estimated at from 800 to 1,500. Sir Garnet Wolseley telegraphs his belief that the war is over, and that he does not want any more men or supplies at present.

Obituary Notices.

“Blessed are the dead which die in the Lord, from hence forth” Rev. 14: 13.

SAUNDERS.—Died, in Roulette, Potter Co., Pa., July 28, 1879, Morris J., only son of J. G. and M. L. Saunders, aged twelve years and five days. The circumstances of his death were painful, and were as follows: He was assisting in loading hay in the field, and in attempting to recover the lines, which had fallen upon the whiffletree, he was thrown under the wagon, dragged several rods by the lines, to which he clung, and run over by both the forward and hinder wheel, dislocating his neck, causing instant death. I was engaged in tent labor at Potter Brook, where I received the sad intelligence at midnight, and hastened home, arriving a few hours before his burial. Funeral discourse by Eld. Rose, Baptist, from Jer. 31: 15-17. It is a sad bereavement, especially to his mother, as he was beginning to be of great help in his absence from home. Pray for us, that sustaining grace may be given. J. G. SAUNDERS.

BLAKE.—Died, at Galway, Saratoga Co., N. Y., July 6, 1879, our beloved daughter, Alice L. Blake, in the nineteenth year of her age. She gave her heart to the Lord last September, and has since lived a consistent Christian life. She leaves a husband, parents, four brothers, and one sister, besides a large circle of relatives and friends, to mourn her loss. W. N., AND E. PARKER.

FARRAR.—Died, July 20, 1879, of congestive chills, near Lakeview, Mich., Florence Farrar, aged 4 years, 9 months, and 15 days. Her parents embraced the truth under the labors of Bro. A. O. Burrill, two years ago this summer. They are comforted with the blessed hope that our dear Saviour is soon to come, when their little Florence will be returned to their embrace. Remarks by the writer, from Jer. 31: 15-17. G. H. GILBERT.

DURHAM.—Fell asleep in Jesus, July 25, 1879, sister Elizabeth Durham, wife of Bro. W. Durham, near Russellville, St. Lawrence Co., N. Y. Her death has cast a gloom over the whole neighborhood, for she was much esteemed and greatly beloved by family, church, and neighbors. She died of measles, four days from time of attack. Funeral discourse, by request of deceased, from Rev. 14: 13. CHAS. B. REYNOLDS.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Aug. 7, 1879.

THE CAMP-MEETINGS.

OUR stay in Colorado will be brief this season. God has blessed us with a good degree of health, and we feel like responding to as many of the calls for us to attend the camp-meetings as possible. Already we have labored hard in six camp-meetings, reaching far into the intense heat of summer. We have nothing to do with arranging the camp meetings, and make no pledges, excepting to attend the Massachusetts camp-meeting in the absence of Eld. Haskell in California. JAMES WHITE.

Boulder, Col., Aug. 1, 1879.

REMAINING CAMP-MEETINGS FOR 1879.

CANADA, Magog, P. Q.,	Aug. 21-26.
MASSACHUSETTS, Ballard Vale, Aug. 27-Sept. 2.	
INDIANA, No. 2,	
MAINE, Waterville,	Sept. 4-9.
VERMONT, Essex Junction,	" 11-16.
ILLINOIS, Bloomington,	Aug. 27-Sept. 2.
MICHIGAN, No. 2, Vassar,	Sept. 4-8.
" No. 3, near Ionia,	" 17-21.
NEBRASKA, Seward,	" "
CALIFORNIA, No. 1, Fresno City, Aug. 28-Sept. 2.	
" " 2, Healdsburg,	Sept. 18-23.

Some are inquiring why reports of State T. and M. meetings which they have written do not appear in the Review. We would say that we are holding them till the reports of the State quarterly meetings are mostly in, when they will be published in the regular quarterly Supplement. We expect a few reports which are behind will be sent in so that it can be issued immediately.

How OLD IS THE CHURCH OF ENGLAND?—It is reported that in a speech in the British House of Lords, recently, on the right of a man to marry his deceased wife's sister, the Bishop of London contended that the prohibition rested on "a law of God," and added that it was also "a law of the church," and that on this subject "the Church of England has held these peculiar notions for upwards of 1,800 years!"

DO THEY MEAN IT?

In the "International Sabbath-school Lessons" (Lesson for June 22, 1879,) as presented in *The Illustrated Christian Weekly*, this paragraph occurs:—

"The Judgment day is not far off. The neglecters and blasphemers of God will then sink to their own place, while the faithful ones are gathered into God's Heaven as his peculiar treasure. On one side God's eternal wrath, and on the other God's eternal love, will be manifested; for, as a God of holiness, he must have both."

By the "Judgment day" we cannot suppose is meant in this instance the day of death, but the day appointed in which God will judge the world by Jesus Christ, as so clearly taught in the Scriptures. Do the publishers of these lessons mean to teach that this day, involving the second coming of Christ, is at hand? If so, they are so far Adventists, and should not oppose our work in this direction.

NOT OF US.

We wish to say, to correct any misapprehension that may exist on the part of some, that J. G. and C. M. Starbuck, now of St. Johns, Mich., are not recognized by the Michigan Conference as public S. D. Adventist laborers. They are not in the employ of the Conference, and are not laboring with our sanction.

MICH. CONF. COM.

NOTICE.

1. We hereby earnestly request every church clerk and treasurer in Illinois to bring or send their s. B. account books, church records, etc., to the Bloomington camp-meeting. The Conference will examine them; then instructions will be given whereby they may be more properly kept in the future.

2. The same request is hereby made to all our tract officers. We may not have time to conduct an "institute"; but we hope to be catechised, instructed, and greatly benefited by aid to be sent us by the General Conference.

3. All come, not merely to bring the books, but to receive the oral instructions. G. W. COLCORD.

TO NEBRASKA CHURCH OFFICERS.

THE church secretaries and treasurers are earnestly requested to send in their reports so they will reach me as early as Sept. 1. This will give me time to make out my report by the time of our camp-meeting. Let there be no failure on the part of any one to do so.

Address, G. S. RICHARD, Conf. Sec.
Pleasant Home, York Co., Neb.

ILLINOIS EXCURSIONISTS.

WE now hope to be able to furnish certificates, entitling those coming from west of Freeport, north of Gilman, north of Effingham, and south of Centralia, to join the three excursions at those points by paying one and one-fifth fares for the round trip from their homes to place of joining the excursions. But I must have the names soon! Say that you want a certificate; and that you will pay, go or not go; then you will secure a seat in car to the Bloomington camp-meeting. G. W. COLCORD.

THIRD MICHIGAN CAMP-MEETING.

THIS meeting will be held in the vicinity of Ionia or Lyons, Sept. 17-21. It is especially designed for the brethren in the counties of Ionia, Montcalm, Mecosta, Isabella, Gratiot, Ottawa, Muskegon, Newago, and Kent. The above counties embrace Section 4 and a part of Section 3. A cordial invitation is extended to all others. The location may seem to be somewhat aside, but the railroads center at these places, and it will be more convenient than any other point in this section. Elds. Canright, Lane, and others will be at this meeting. We shall look for a general rally of our people in the above-named counties. Special attention will be given to the Sabbath-school and T. and M. work. Brethren, begin at once to get ready to attend this meeting. MICH. CONF. COMMITTEE.

CAMP-MEETINGS IN KENTUCKY AND TENNESSEE.

WE think our brethren in Kentucky and Tennessee should each hold a camp-meeting this fall, about the first of October. If the brethren will arrange with us for the appointments, we will attend them at that time. They should be located where all the scattered brethren and sisters in each of these States can attend. Will Bro. Osborn, of Kentucky, and Bro. Owen, of Tennessee, state particulars, so that we can make the appointment? D. M. CANRIGHT.

BE EXPLICIT.

1. WHEN you report to the secretary of the Conference, do not say simply how much money you have remitted to the State Conference treasurer, but state *when* you remitted. If you have sent money away at different times through the quarter, give date of each remittance as well as amount.

2. If you wish a passage to the Bloomington camp-meeting in one of our chartered coaches, say so definitely; and not say, "You may expect about twenty from our church"! Give your name, and say you will go, or you will pay if you do not go. If this is not done soon, you may lose the chance of getting reduced rates. Names are coming in rapidly, at present; and soon, I judge, the "quota" will be filled. Write to Du Quoin. G. W. COLCORD.

N. E. CAMP-MEETING.

DEAR BRETHREN AND SISTERS OF New England: The time appointed for our camp-meeting, Aug. 27 to Sept. 2, will soon be here. Shall our camp-meeting this year be a success? The Conference and camp-meeting committees are doing, and will do, all in their power to make the meeting the best ever held in this Conference. Will you co-operate with them? Let every S. D. Adventist in New England do his part to make it such.

1. Make up your mind to attend the meeting *yourself*. Make a sacrifice to do it if need be. Come at the commencement and remain until the close. These meetings can be made a great blessing to us all. We need to improve upon every means of grace God has given us, to prepare for the time of trouble which is just before us.

2. Take time between now and the meeting for self-examination, and as far as possible put away your sins.

3. Meditate upon the fearful condition of those who are treading under foot the law of God.

4. Then come to the meeting to labor. What a field of usefulness opens up to us at the camp-

meeting! In how many ways we might do good! A friendly word spoken, an act of kindness done, a tract given away,—how much can be accomplished in this way eternity alone will reveal. The time has fully come for more earnest effort in the work of God.

Bring your children with you. This may be the time and place when God will answer your prayers in their behalf. It is designed to have a session of the Sabbath School on the ground, and we want to see all the children there ready to take part. In short, come, earnestly seeking the blessing of God, and you will certainly receive it. But if you come with a spirit to visit, you will find yourselves farther from God at the close of the meeting than when it commenced, and very likely hinder those who otherwise might become interested. Once more, be mindful of the wants of others. Let all who can, bring extra supplies, so that they may be prepared to entertain those who may not be provided for. G. F. HAINES.

OHIO CAMP-MEETING EXPENSES.

As has been noticed before, we have decided this year to request each brother and sister who camps on the ground to pay fifty cents to defray the necessary expenses of the meeting. And as this will not be enough, we invite every brother and sister throughout the Conference who does not attend, to pay seventy-five cents for the purpose. Several have cheerfully paid in that amount to us already. We therefore request all our brethren who do not design to attend the meeting, to pay seventy-five cents to their s. B. treasurer on or before Sunday, August 17; and we request each treasurer to see the brethren and invite them to pay this amount. It can be sent by the delegate who comes to the meeting. We are sure that every lover of the cause will be willing to contribute this small amount. If the money thus raised is more than sufficient to meet the expenses of the meeting, we will apply the balance on our tent fund. D. M. CANRIGHT.

Appointments.

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

MAINE CAMP-MEETING.

THIS meeting will be held Sept. 4-9, at Waterville, on the same ground that was occupied last year. A reduction of one-half fare will be granted on the M. C. R. R., as usual. Ample provisions will be made for both man and beast. Eld. Geo. I. Butler and other able speakers will be present. Let every Sabbath-keeper in Maine come. All of us need the strength and encouragement which can be derived from attending this meeting. Let us come to seek God, and work for the salvation of perishing souls. We invite Bro. and Sr. White to attend if consistent with duty. COMMITTEE.

MAINE STATE CONFERENCE.

THE next annual session of the Maine State Conference will be held upon the camp-ground at Waterville, Sept. 3, 1879, at 4 P. M. Let all the delegates be upon the ground to attend the first meeting of the Conference. Those churches that have been organized this year, also unorganized bodies of Sabbath-keepers, should be represented in this session. J. B. GOODRICH, Pres.

CAMP-MEETING FOR QUEBEC.

It is decided that our camp-meeting will be held at Magog, P. Q., Aug. 21-26. We shall spare no pains in trying to make this meeting a success. Let us all pray that God may meet with us. Cannot a goodly number of the brethren in northern Vermont come, and bring their tents with them? A. C. BOURDEAU.

NEW ENGLAND CAMP-MEETING.

THIS meeting will be held on the same ground we had last year, at Ballard Vale, Mass. The time is Aug. 27 to Sept. 2. It is hoped there will be a general rally of all S. D. Adventists in this Conference at this meeting. Eld. Geo. I. Butler is expected to attend, also other efficient help. Provision for man and beast on the ground as usual. Any who desire to rent tents should immediately correspond with Eld. D. A. Robinson, South Lancaster, Mass. CAMP-MEETING COMMITTEE.

OHIO STATE CONFERENCE.

THE next annual session of the Ohio Seventh-day Adventist Conference will be held in connection with the camp-meeting at Spring Mills, Ohio, Aug. 21-25. The first meeting will be held at 5 P. M., Thursday, Aug. 21. Every church, as far as possible, should send at least one delegate, with any particulars concerning the church. Each new church should send a request to be taken into the Conference. D. M. CANRIGHT, }
O. MEARS, }
H. H. VAN CAMP, } Conf. Com.

THE next annual session of the Ohio Tract and Missionary Society will be held in connection with the camp-meeting at Spring Mills, Aug. 21-25. The first meeting will be held on Friday, Aug. 22, at 9 A. M. The usual business of the annual meeting will be taken up. D. M. CANRIGHT, Pres.
J. B. GREGORY, Sec.

THE first annual session of the Ohio S. S. Association will be held in connection with the camp-meeting at Spring Mills, Ohio, Aug. 21-25. The first meeting will be held at 9 A. M., Aug. 24. The usual business of the annual meeting will be transacted. D. M. CANRIGHT, Pres.
E. H. GATES, Sec.

ILLINOIS CAMP-MEETING.

THE Illinois State camp-meeting will be held at Bloomington, McLean Co., Aug. 27 to Sept. 2, 1879, on a large inclosed lot near the center of the city. Let there be a grand turnout at this annual convocation of the Seventh-day Adventists of Illinois. It is expected that Eld. Canright will attend this meeting. Excursion trains will probably run from Freeport, Gilman, and Effingham.

G. W. COLCORD, } Illinois
R. F. ANDREWS, } Conference
Geo. FOREMAN, } Committee.

ILLINOIS CONFERENCE.

THE ninth annual meeting of the Illinois Conference will be held in connection with the camp-meeting, Aug. 27 to Sept. 2, 1879, for the election of officers and to transact such other business as may come before the meeting. Every church and every body of believers not fully organized, should be represented at this meeting, either by delegate or by letter stating numbers, condition, and wants. CONFERENCE COMMITTEE.

ILLINOIS T. AND M. SOCIETY.

THE next annual meeting of the Illinois T. and M. Society will be held on the camp-ground, Aug. 27 to Sept. 2, 1879. There are points of great interest to the society to be considered at this meeting; and it is expected that all members present will manifest due zeal in the transaction of this part of our work. COM.

LAPEER, Mich., Sabbath, Aug. 16.
H. M. KENYON.

CENTERVILLE, Kan., Aug. 23, 24.
Mt. Vernon, " " 30, 31.
SMITH SHARP.

HAMPTON, Franklin Co., Iowa, Aug. 10, 11.
Fonda, Pocahontas " " 16, 17.
Sac City, Sac " " 23, 24.
Ogden, Boone " " 30, 31.
Hook's Point, Hamilton Co., Sept. 6, 7.

We wish to see all our scattered brethren and sisters, who live within a reasonable distance of these places, at the meetings. Would be glad if our Danish brethren and sisters of West Dayton would meet with us at Hook's Point. These meetings will all begin Friday evening, at the commencement of the Sabbath, and if necessary we will continue them over Monday and Tuesday. Let us have a good attendance. E. W. FARNSWORTH.

Publishers' Department.

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

"The Pocasset Tragedy."—We have issued a tract refuting the idea that the Seventh-day Adventist faith is in any degree responsible for the fanaticism which led to the Freeman murder, and designed to free our cause from unjust odium. Send in your orders for the work, and scatter it freely. Price, 3 cts. \$1.50 per hundred.

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Mich. T. & M. Society.

Dist 1 per C S Veeder \$16.00, Dist 2 per L A B 87.64, Dist 5 per J S Wicks 50.00, Dist 8 per Andrew Graham 5.00, Dist 8 per D Wilkinson 4.50, Bancroft church 1.76.

Mich. Conf. Fund.

Ransom per M B Miller \$20.80, Sheridan per C D Jones 22.00, Leighton per W H Littlejohn 16.00, Coral (Geo C Fisher 2.00, Mrs Quail 1.00), Alaiadon per Daniel Hale 40.00, Jefferson per J Iden 31.80, Green per John R Snyder 6.00, Ida Counterman (donation) 50c, Ransom 20.80, Bancroft 5 29, Emma Rollins, s B, 2.10.

S. D. A. E. Society.

W D Russell \$10.00, Betsey Landon, donation, 100.00.

Swedish Mission.

John Adams \$5.00.

English Mission.

J B Vaughn \$25.34, J S Hart 50.00, Esther Smith 100.00, J H Morrison 10.00, J C Watt 5.00, Louisa Filer 4.00, Mrs J T Freeman 1.00, A Hamilton 12.50.

European Mission.

S M Holly \$50.00, R A Hart 50 0, Helen E Cowles 15.00, Ella C Auten 5.00, Louis Scheppeler per P Gros 15.00, J M Avery 15.00, M S Avery 5.00.

Danish Mission.

Mine Sorensen \$1.00, C R Christianson 10.00, Angie Gotfredson 70c, J A Ross 1.50, A friend 14.00.

Gen. T. & M. Society.—Donations.

James Moore tithe \$3.00, E Poling (thank-offering) 1.00.