

# An American Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### CHRIST'S PASSION.

BELOVED Jesus, what law hast thou broken  
That such harsh judgment o'er thee should be spoken?  
What is thy guilt? For what crimes apprehended?  
Wherein offended?

Why art thou scourged, thy brow with sharp thorns crowned;  
Smitten, insulted, by thy friends disowned;  
With vinegar and gall thy parched lips plied;  
Scorned, crucified?

Do I not know the cause of all these torments?  
Oh, yes! my guilt hath stained thy holy garments.  
Lord Jesus, I this fearful suffering merit,  
Yet thou dost bear it.

Thou kindest Shepherd, so thy flock to cherish  
That not the weakest lamb should stray and perish.  
To pay his servant's debt the Master suffers,  
His dear life offers.

Yes; he, the Holy One, and Just, committed,  
Condemned; and man, frail, guilty man, acquitted;  
Who long defied his law, him he reclaimeth,  
In death redeemeth.

O priceless love, and measureless! The Giver  
Of life, a martyr he, us to deliver  
From wrath; and on the cross e'en interceding  
With wounds all bleeding.

Eternal One, great King of light and glory!  
How can I rightly spread the wondrous story  
Of sacrifice so pure, that mortals even,  
May enter Heaven?

I cannot grasp it; reason is too feeble  
To comprehend a love which made thee able,  
For mortals thus to suffer every anguish,  
Death's sting to vanquish.

Lord, I am all unworthy, sore distressed  
With grief, yet is my heart no more oppressed  
With sinful lust; from this will I endeavor  
To keep me ever.

But even this is not within my power,  
Thy cross must be before me every hour;  
Without the guidance of thy Holy Spirit,  
I naught can merit.

Unto thy glory I would bring as offering  
My all;—no cross, no trial, toil, suffering,  
Not death itself can tempt me now to leave thee,  
Or willing grieve thee.

And yet I must be still thy heavy debtor,  
How gladly would I come unto thee fitter;  
Naught but thy grace and mercy can protect me,  
Thou'lt not reject me.

Lord Jesus, when I reach thy kingdom holy,  
And stand before thee crowned, my heart then truly  
Shall praise the boundless love which hath received me,  
Yea, died to save me

—Johann Herrmann, 1630.

### Our Contributors.

#### CHURCH AND STATE.

WE give this week the concluding portion of "An American Citizen's" address to the Hon. Felix R. Brunot. Of the Sunday movement he says:—

The success of this enterprise would destroy the public faith in the validity and truthfulness of the Scriptures relative to one of the oldest and most important institutions, acknowledged by the Association to have been designed to be observed and enjoyed by all the human family. A discussion of this subject, in all its aspects and bearings, may be confidently expected at no distant day. The Association must not only possess the knowledge that the sacredness of the Sabbath, affixed to that institution by Jehovah himself, has been transferred by him to the first day, so as to render that day, designated in the fourth command as a working day, a Sabbath, with all the sanctity attached to the original Sabbath, and the original Sabbath divested of the sanctity which it had at first by Jehovah himself, so as to become a common working and business day; but they must be able to show this so clearly that the people cannot fail to see it, or they will be regarded as "corrupters of the word of God," rather than as reformers. Claiming to be religious reformers, and to believe in divine revelation, they must not hope to prove the first day the Sabbath by a command which enjoins the hallowing of the seventh, and asserts it to be the Sabbath of Jehovah. Too much knowledge of the Scriptures is possessed by the people to be thus deceived. They will pity and scorn all those who attempt it, whatever their position in society, and however great their numbers; and though they may apply flattering titles to one another till the alphabet is exhausted, they will fail to convince the people of the truth of their theory while they oppose the Bible. They will find the contest unequal in the controversial fight before them. They will find their best Damascus blades hacked into saws and wrested from them, when crossed by the sword of the Spirit, which is the word of God, *wielded by living faith.* "If God [and his word] be for us, who shall be against us?"

It may be regarded as fortunate for the country and favorable to the best interests of society that this question is precipitated on the nation at this time. People fancy they are free. An organization of high respectability has arisen, and introduced itself under the imposing claim of a reformatory combination. They have published their plans and methods of operation, and told the world what they intend to do. They possess eminent and lofty talents, and occupy influential and exalted positions. Their officers, numbering one hundred and seventy, are distributed through nearly or quite all the States, Territories, and Districts of the United States, and embrace doctors of divinity numbering ninety-nine, of law nineteen, presidents of colleges, seminaries, divinity schools, judges of United States and State courts, editors, generals of the United States army, professors, ex-governors and lieutenant-governors, mayors, chaplains, members of Congress, etc., representing every class and phase of American society, with an immensely numerous constituency, all pledged to prove their enterprise not only feasible and necessary to the public weal, but Scriptural, and suggested by the condition of morals and religion.

This organization, pledged to the support of existing Sunday laws, must be considered able to prove the first day to be the Sabbath by divine authority, if that is possible to be done; and if they fail, and fail they must—it being as im-

possible to prove such assumption from the Bible as to construct a double-track railroad from the earth to the moon—then, if they possess the honesty which is an essential quality in true reformers, we shall see this great array of talent, piety, and influence on the side of truth, and supporting the claims of the Sabbath of the fourth command. The world will be benefited, and Jehovah honored. If they fail to sustain the claims of the first day to be the "holy day" of Jehovah, and still pursue their practice of keeping it under pretense of its being such, they will be looked on as insincere, unworthy the places they fill, and despised by those they have sought to convert to their theory. They have boldly presented the issue to the American people that the first day is the "holy Sabbath," instead of the original day sanctified by Jehovah; now let them sustain their position by the exhibition of divine statute, or abandon their claims and practice. To assume that they are right because others before them have so held, is as unsatisfactory as for a Mormon to attempt to sustain polygamy, because Nicholas, one of the first deacons in the Christian church, is reported to have taught the community of wives; and to procure the enactment of a law in favor of the first day, and in default of being able to sustain its claim by Scripture proof, wield that law persecutingly against sincere Sabbath-keepers, is as preposterous as for Mohammedans to present the false miracles of their pretended prophet, and if argument fails, bring the sword to induce the required faith in that fallacious and abominable system. To procure the constitutional recognition of the first day as holy time, and establish by constitutional law the creed of the Association for the nation, would be followed by dire consequences. To change our free Constitution for a sectarian document, though claiming to be Christian, would dissatisfy all except the favored sect, and might be followed by scenes as revolting as those predicted by the French poet, relating to the devastating strife in that country:—

"In this seat of peace, tumultuous wars  
Shall, kin with kin, and kind with kind, confound;  
... Disorder, horror, fear, and mutiny shall here inhabit,  
And this land be called the field 'Aceldama,'  
And of dead men's skulls."

Having lived under a free Constitution, the people will not yield assent to one which discriminates in favor of sects, and establishes caste, favoring some sects, and placing at a disadvantage and crushing all others, "right or wrong." It is useless to inquire, "Are the good men engaged in procuring a religious amendment to the Constitution capable of persecuting others for opinions' sake?" Are they "dogs" that they "should do this thing?" The good Puritans could do it, when they had power. In one of the colonies they had a law, by which, if a person was found "robbing orchards" (*i. e.*, taking fruit on Sunday), he should be punished for the first offense by having "one of his ears cut off." For the second offense, he should lose his other ear, and for the third offense, he should "suffer death." Since the formation of our national government, it is believed, Connecticut has not punished any one so summarily, or claimed to hold in force such cruel laws. She has been distanced in zeal for Sunday by the State erected mainly by Wm. Penn and his friends. For more than eighty years, Pennsylvania has had a law in force against a respectable class of her citizens

who keep the true Sabbath and would work on Sunday "according to the commandment;" and she enforces the law, which can hardly be obeyed without disobeying it. If the Sunday-breaker is arrested at all, he must be taken within three days after committing the "offense." He cannot be arrested after the fourth day of the week, Wednesday. If sentenced to prison that day, he must unavoidably work both Sabbath day and first-day; for to hold him in prison more than six days would make somebody liable for false imprisonment, and might starve him "on bread and water only," as the law runs; and if he were not "kept at hard labor" for the full term of "six days," the law would be unsatisfied, and the jailor would be culpable. I repeat, What a law! What an illustration of Christian civilization! If such a state of things can exist in the State with the constitutional rod held over her head, what may be expected of her when free to do as she will!

It is safe to predict that Pennsylvania has imprisoned her last man who conscientiously keeps the Sabbath and works first-day, for that alleged offense. The next arrest (if there is another), the case will go up to the Supreme Court of the United States, and the unconstitutionality of the State law will be settled. The expense of such testing will not be a tithe of the amount wrung indirectly from these people each year. A gentleman, a friend of religious equality, and an officer in one of the banks in Harrisburg, last winter had the curiosity to know the amount indirectly wrung from these peoples in the last eighty-two years, reckoning one dollar a day for one-fifth of their number (a very moderate estimate) each week while the State law has prohibited labor on a day they feel bound in duty to work, and with compound interest, he found the aggregated amount to exceed two hundred millions of dollars.

To this law, the State Legislature (perhaps representing the Association's views fully) has clung with strange tenacity for many years; but though legislators should continue recreant to duty, though courts disgrace their ermine, though ministers of the sanctuary array themselves on the side of oppression, though the judgment of the wise should be subverted, *the great Author of the Sabbath lives*; and in his own good time will rise and "plead his own cause," and send headlong all wicked counsels. Meanwhile, law-makers who allow unconstitutional laws to remain on the statute book, under their oath to support the Constitution of the country and that of the State; judges who forget the dignity of the high places they fill, and descend to the level of pitifoggers; divines who sacrifice truth to party and sectarian interests, "having men's persons in admiration because of advantage," would be more suitable occupants of an asylum than of the halls of legislation, the forum, the bench, or the divinity chair.

Will "reformers" of the American nation stand up and say it is a step in reformation to secure a constitutional recognition of the first day as the nation's Sabbath, when the command of Jehovah, which they admit to be imperative on all men, makes it the duty of all to use it as a working and business day? Will they say it is the holy "Sabbath," when God says no such thing, but repeatedly and clearly asserts the contrary? Will they, in the presence of senates, in the high places of the earth, in the sanctuary of Jehovah, in the presence and in behalf of listening millions, call the first day of the week "the holy and sanctified Sabbath of the Lord," *shamelessly confronting the Holy Ghost respecting matter of fact*, and offering the greatest insult to Jehovah by indirectly hurling the charge of falsehood in his face? The sin of Ananias and Sapphira may well be regarded as a peccadillo in comparison with such effrontery in this age of light. Is this inconsiderately and ignorantly done? Remember Uzzah, who, though not a priest, concerned for the safety of the ark of God, put forth his hand and touched it, and met his death on the spot! The sin of ignorance always required an atonement, while those who sinned presumptuously were doomed to suffer condignly,

no atonement for their offenses being admissible under either law or gospel.

The people will look at these efforts claiming to be reformatory; and if the pretensions of the Association are not fully sustained or humbly recanted, they will render a verdict to the effect that, *instead* of being reformers, they are innovators, deceivers, self-seekers, and enemies to God and the right! As Israel was directed beforehand to build an altar in Canaan "of whole stones," for, according to God's decision, to "lift up a tool of iron on it" would be "to pollute it," so the great chart of religious freedom must remain unpolluted by sectarian touch and modeling, or forever cease to be the palladium of religious rights. If it seems mysterious that truth has so long appeared in the persons of its defenders, clad in sackcloth, for reasons inscrutable to human minds, let it be remembered that God himself is the exponent of his own administration, and in due time will make everything plain, both to friends and mockers. If the Constitution is to be amended in the interest of sects calling themselves Christians, for the purpose of enforcing obedience to their practices, which cannot be sustained by the Bible; if instead of fining and imprisoning only, for obeying God's commands to secularize the first day of the week, they proceed to extremities, as has been done in England and elsewhere, punishing such alleged offenses with death; if all the horrid enginery of persecution is to be put in requisition, and the post of honor to die is first assigned to observers of the Sabbath; if professed disciples of the "meek and lowly One," who grasp after his power, must succeed and initiate such summary proceedings by divesting the Constitution of its best provisions, and sacrificing all who will not comply with their notions, till the demon is sated with martyr blood,—it is desirable that the intended victims of this anti-Christian spirit bear themselves nobly, and "glorify God in the fires." The crown of the martyr might be preferable to the chains of the slave. May the humble, heroic firmness necessary to meet the ordeal be vouchsafed, and Jehovah and truth honored in the result.

These are not the creations of a distempered fancy, but clear foreshadowings of probable occurrences, if the sheet anchor of equality of religious rights is lost. It is safe to affirm that there is not a sect now existing in the United States to whom the advantage asked for could be safely given. While the successors of the pilgrims have every right under the Constitution, why do they demand the power to force by law all dissenters to do as they do, right or wrong? and most evidently wrong in the matter of the Sabbath. If they say they would not persecute with the advantage sought, let them abandon their efforts to obtain power to persecute, and thus avoid the temptation to do so. The persons more immediately interested would be glad to see your position more fully explained and defended, and none more so, or more willing to be convinced, if in error, than "an American citizen."

#### THE CHRISTIAN SABBATH.

CONSIDERABLE discussion having taken place in the columns of *The Church Union* with regard to the observance of Sunday, or the first day of the week, as the Sabbath, in place of the seventh day, a few extracts from an interesting sermon on the subject recently preached by the Rev. H. P. Mendes, a Jewish divine, will not be out of place here. Mr. Mendes said:—

There are few among the Christian laity and few among the Jewish who are acquainted with the origin and history of the Christian Sabbath. Aided by a prominent Christian minister, who kindly furnished me authorities on the subject, I have for months past studied it, and will place before you part of the result. I am conscious that all I have to say upon it is new to you, and I fear new to the immense majority of the Christian laity. I say I fear, for I think that were the subject better known, there would be an expression of Christian opinion as loud and as fierce as any of those whose echoes ring through

history from the day when Luther raised his voice against indulgences down to our era.

We are naturally curious to trace the transfer of the seventh-day or Jewish Sabbath to the first or Sunday-Sabbath of the Christians. We know that the Nazarene himself kept the seventh-day Sabbath. We know that the apostles kept the seventh-day; we know the Nazarene declared that he came not to destroy the law, but to fulfill it; and that not one jot or tittle of the law should pass away. When, then, did he authorize the abolition of that most emphasized and oft-repeated command of the law,—the sanctification of the seventh-day Sabbath? Ridgely, one of the authorities to which I was referred, says, "This is an over-curious inquiry," and gives no certain information; but such an answer will not suffice for us in these days. And how could the Nazarene consistently abolish it, or give directions for its abolition, when he declared that he came not to destroy the law? And how could the apostles, fathers of the church, or any Christians, call themselves Christians, or followers of Christ, when they act in direct opposition to his sentiments by making pass away what is more than a "jot or tittle of the law"?

I find six texts usually adduced as evidence of, or reasons for, the institution of the first day, or Sunday Sabbath. But Christian opinion even is not unanimous upon them; and certainly they do seem, to say the least, most insufficient. The first text states that the Nazarene appeared to his disciples "the same day at evening, being the first day of the week;" that is, on what is now popularly known as Sunday evening. This is taken to afford grounds for a sanctification of the Sunday Sabbath. But the veriest tyro knows that the Nazarene, the apostles, all the Jews then, as all the Jews do now, reckoned the day from the evening before; hence, our Sabbath commences on what is commonly styled Friday evening. Sunday evening, therefore, when the Nazarene is said to have appeared to his disciples, belongs to and forms part of Monday. Evidently if his reappearance is the ground for the sanctification of the Christian Sabbath, they should keep Monday and not Sunday. Moreover, there is no evidence to show that this meeting with the disciples was held for the purpose of instituting a new Sabbath day. If any such importance was to be attached to it, would Matthew have been silent about the whole affair, as he is? Would not all the apostles have noted it?

The second text states that he again appeared eight days afterward. This is open to the same criticism as the other.

The third text is Acts 2:1: "And when the day of Pentecost was fully come, they were all with one accord in one place." This text is supposed by the Christians to be another proof of the institution of the Sunday Sabbath, but they are not even certain whether Pentecost was on Sunday or not in that year. One of the authorities to which I was referred states that the day of Pentecost was always on the first day of the week. We know, but the Christian laity do not, that such a statement is absurd and false, but I give it you as a sample of their authorities. So absurd is this text that Paley passes it in silence.

The fourth text is Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." We know, but the Christian laity do not, that the phrase "breaking bread" means the taking of an ordinary meal. Calvin knew this, and gave it as his opinion. There is no evidence to show that this meeting was held on the first day of the week because it was the first day. Paul preached at any opportunity.

The fifth text is 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, . . . that there be no gatherings when I come." Milton rejects this as grounds for the institution of the Sunday Sabbath, remarking that the apostle enjoins not the celebration of the day, but that on the first day of the week each should lay by something for the poor, thus

the amount would be ready for the speaker when he came.

The last text is Rev. 1:10: "I was in the Spirit on the Lord's day." What is the day honored by such a title? The answer, outside of the book referred to, is not to be met with, I learn, till about the year 170, or seventy years after the book was written, and occurs in a letter from Dionysius, Bishop of Corinth, to the Bishop of Rome. It does not appear either in the epistles of Clement and Barnabas, nor in the writings of Ignatius, Polycarp, Justin Martyr, and other great authorities. Tertullian uses it about the year 200. But how does the text authorize the institution of the Sunday Sabbath?

Mr. Mendes continued: To sum up, there is not a single instance in the New Testament that Sunday, in the time of the apostles, was specially used as a prayer day, and as Ridgely declares, "We do not find that the seventh-day Sabbath was abolished by positive law." The New Testament speaks continually of the Sabbath of the Jews, or seventh-day Sabbath, but never of its abolition and the institution of the Sunday Sabbath.

The earliest proofs of Sunday's observance as a stated day of public prayer and religious instruction are in the letter of Pliny to Trajan in the year 100, and the apology of Justin, written between 139 and 150. In the year 321 Constantine, Emperor of Rome, prohibited all except agricultural work on Sunday. Leo I., of Constantinople, forbade even that. Bishop Taylor "affirms without qualification that the primitive church kept both the Sabbath and the Sunday until the time of the Laodicean Council (364), and almost in everything made them equal, and therefore did not esteem the Sunday to be substituted in place of the obliterated Sabbath, but a feast celebrated by great reason and perpetual consent, without precept or necessary heavenly injunction."—*Church Union*.

NOTE.—Pliny speaks only of "a stated day," without telling us what day. To say that that must have been Sunday is simply begging the question. Neither does Justin speak of Sunday to convey the least idea that any sacredness attached to it.—Ed. REVIEW.

### SELF-CULTURE AND GOD'S.

SOMETIMES there is a way of self-culture attempted in the name of religion, which is not in any proper sense religious, having no element of faith in it, and expecting no uplifting help from gracious inspirations. The self-culture is what a man may do upon himself; mending his defects, correcting his mistakes, chastening his faults, tempering his passions, putting himself into the charities he has learned from Christ, perhaps, to admire, finishing himself in the graces that have won his approval or commanded his respect. But the work is a far more hopeless one than he imagines, and is almost sure to result, even visibly, in more affectations of character than are likely to be much approved. Besides, it holds him to a continual self-contemplation which is selfish, and keeps him all the while filing and polishing on his nature by his will; which is, in fact, the most wearisome possible, or rather impossible, kind of self-attention. The old faults conquered, too, will be coming back on him just when he is conquering another set. And, turning round to fight them off, he will find the whole swarm loose upon him again; till, finally, getting worried, and vexed, and soured, and discouraged, he virtually, though perhaps not consciously, gives over his whole undertaking. Oh, if he could have gone up to Christ, or to God, in a true faith-culture, and let his faults fall off as blasted flowers fall off the trees, dislodged by the life principle in them, his beautiful thought of finishing a character would have been how easily put forward—without a care, too, and in the sweetest liberty! No man finishes a character who does not go above himself, and take the culture of God's own Spirit; by that, growing out a character from within which cannot be manipulated inwardly from without. If there is any good gift that cometh from above, and cannot be made below, it is character.—*Dr. Bushnell*.

### TIRED.

BY ELIZA H. MORTON.

How oft the limbs grow weak, the cheeks turn pale,  
The temples throb with pain, the spirits fail!

How oft the weary feet long for repose,  
How oft the lips cry out, God only knows!

Each soul a portion has of grief and care;  
To all a task is given to do and bear.

Though "heart and flesh do fail," the One above  
Will strength impart, and show his tender love.

And though the body sink into the grave,  
All worn with toil and woe, Jesus will save.

In resurrection morn the saints will rise,  
With songs, and joy, and bliss, and glad surprise.

O peace divine! Draw near, O welcome guest!  
Ye tired eyes, look up; in Christ there's rest.  
*Battle Creek, Mich.*

### EDIFY ONE ANOTHER.

BY ELD. A. S. BUTCHINS.

THE word *edify*, with its derivatives, is repeatedly used by Paul in his letters to the churches. To the Thessalonians he wrote, exhorting, "Wherefore comfort yourselves together, and edify one another, even as also ye do." 1 Thess. 5:11. And to the church at Rome he writes thus: "Let us therefore follow after the things which make for peace, and things where-with one may edify another." Rom. 14:19. And again: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." Rom. 15:1, 2.

"Seek that ye may excel to the edifying of the church." "Let all things be done unto edifying." "But we do all things, dearly beloved, for your edifying." Beautiful mottoes to be engraven upon the heart of every commandment-keeper, more precious than "apples of gold in pictures of silver"!

And what is edification? "This word signifies a building up. Hence we call a building an edifice. Applied to spiritual things, it signifies the improving, adorning, and comforting of the mind; and a Christian may be said to be edified when he is encouraged and animated in the ways and works of the Lord. The means to promote our own edification are, prayer, self-examination, reading the Scriptures, hearing the gospel, meditation, attendance on all appointed ordinances. To edify others there should be love, spiritual conversation, benevolent exertions, and uniformity of conduct."

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body," gifts were given to men when Christ ascended up on high. Authority, power, were given to the great apostle for edification, and not for destruction. (Eph. 4:12; 2 Cor. 13:10.) For this purpose men are sent forth to proclaim the gospel, elders and under officers are set in the church, while the laity are called to their posts of duty with this object in view. When each one, and all of these, faithfully and lovingly discharge their respective duties, peace and prosperity will adorn the church of God, and souls will be brought into its embrace. "Knowledge puffeth up, but charity [i. e., love] edifieth."

Actuated by the principle of love to God and man, men who have, by the Holy Spirit, been made overseers of the flock of God, meet their charge from Sabbath to Sabbath, and time to time, with happy hearts and words of good cheer. Their prayers, exhortations, counsels, and admonitions breathe life and animation into the meeting, begetting, or awakening, a kindred feeling in the hearts of others.

With such leaders and such to be led, they need "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together

and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

### "SPARE THY PEOPLE, LORD!"

BY ELD. E. F. COTTRELL.

THE Lord will hear this prayer, a prayer of his own inditing. Is it not time to make this petition with earnestness and faith? "We feel assured that an important crisis in our cause is at hand. Great trials and also glorious victories are before us." I know not how these words may sound to others, but to me they seem prophetic. I believe that the time is at hand for "the fall and the rising of many in Israel." Warning after warning has been given. Some are heeding these, and are striving for a perfect consecration, and to have their hearts fully in the work of the Lord, deeply imbued with the love of the truth, and with the love of precious souls who may be saved through their faithfulness. Others seem careless. They have slipped out at the back door, are resting from the work, and feel quite at ease. Perhaps they are waiting to see how the cause succeeds, secretly hoping it will come to naught, unless a great revolution takes place in harmony with their own rebellious views and feelings. But the work will move on, and unless they soon move in the way of repentance and confession, they will be left behind forever.

There is an individual work to be done. The solemn inquiry is, Who shall stand? Who shall fall? Lord, is it I? My brethren and friends, let us see to this matter at once. I am trying to do so for myself. I have come far short of duty; and I want to confess my way out into the light. I hope still to have the prayers of those who are permitted to come near to the Lord. By faith and prayer and the performance of duty, we may draw near. The Lord is good; he is not a respecter of persons. "Draw nigh to God, and he will draw nigh to you." How precious the assurance. The promise cannot fail. While, then, as individuals, we draw near, our prayer shall be for others, "Spare thy people, O Lord, and give not thy heritage to reproach."

### PECULIARITIES OF CERTAIN PROPHECIES.—No. 1.

BY ELD. D. T. BOURDEAU.

I WOULD call attention to some of the peculiarities of certain prophecies, especially those which, to a certain extent, have a twofold application. One object in doing this is to remove the objection so often urged against our application of prophecies which especially concern us: "You must be incorrect in saying that such prophecies are fulfilled in our times, or will be fulfilled in the future; for they certainly have met their accomplishment in the history of the past."

THE PROMISES OF LAND MADE TO THE FATHERS.

The promises to Abraham: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Chap. 17:8. The promise to Isaac: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father," etc. Chap. 26:3. The promise to Jacob: "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." Chap. 28:13.



That these promises embraced the land of Canaan is evident, not only from their phraseology, but also from such scriptures as the following:—

"Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob." Deut. 9:5. "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, . . . which the Lord sware unto your fathers to give unto them and to their seed." Chap. 11:8, 9. "Look down from thy holy habitation, from Heaven, and bless thy people, Israel, and the land which thou hast given us, as thou swarest unto our fathers." Chap. 26:15. "And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers." Judges 2:1.

But should we conclude that the promises under consideration related simply to the temporal possession of the land of Canaan? We think not. Paul says that the promise made to Abraham was "that he should be the heir of the world" (Rom. 4:13); but he received "none inheritance" during his lifetime, "no, not so much as to set his foot on; yet he [God] promised that he would give it [the land] to him for a possession." Acts 7:5. Paul teaches further that "to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Therefore the promises could not be fully accomplished till Christ should come. Nay, they could not meet their full accomplishment before the resurrection of the dead; for Paul, vindicating these promises before small and great, before the Gentiles as well as before the Jews, shows conclusively that they involve the resurrection of the dead. The dead must be raised before they are fully accomplished. (See Acts 23:6; 24:15; 26:6-8.) He also teaches positively that the descendants of Abraham, who possessed the land of Canaan, "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Heb. 11:12-14.

How, then, can the promises made to the fathers be harmonized with the various scriptures relating to their fulfillment, except by giving them a twofold application? Who cannot see that they had a typical fulfillment in the possession of the land of Canaan by the Hebrew people, and will meet their final and full accomplishment when the saints of all ages shall inherit the earth in its renewed and glorified state? (Matt. 5:5; Dan. 7:22, 27; 2 Pet. 3:13.) The pious Hebrews, understanding this, would not be narrowed down in their minds to their temporal reward in Canaan; but realized that they were pilgrims in a strange land, and looked forward to their full reward in the new earth. And converted Gentiles, as well as converted Jews, living this side of Christ, have a special interest in the promises made to the fathers, knowing that, as children of Abraham in the gospel sense (Gal. 3:26), they are to inherit them in the immortal state.

#### THE PROPHECY OF NAHUM.

The subject of this prophecy is "the burden of Nineveh." Nah. 1:1. It is a solemn prediction of the destruction of that great and populous city; yet in its very introduction, the mind of the reader is carried forward to the final overthrow of all the wicked in the burning day, when the mountains shall quake, and rocks shall fall, at the presence of the Lord. (Verses 5-7.) Evidently, the destruction of Nineveh is here made to prefigure the final "indignation" of the Lord upon all nations, in the day of "the fierceness of his anger," when the cities of the nations shall fall. (Rev. 16:19.)

Continuing his subject, Nahum clearly de-

scribes the railroad cars in the day of God's "preparation:" "The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared." Chap. 2:3-5.

Even admitting that this scripture was typically fulfilled in connection with the destruction of ancient Nineveh, it must meet its full accomplishment just prior to the day of wrath. Surely no kind of ancient chariots can answer the description here given as fully as the railroad cars.

#### MAY WOMEN PUBLICLY LABOR IN THE CAUSE OF CHRIST?

BY N. J. BOWERS.

SOME think not, because Paul says, "Let your women keep silence in the churches;" and, "It is a shame for women to speak in the church." 1 Cor. 14:34, 35. Standing alone, and severed from their connections and other related scriptures, these statements seem to justify such conclusion; but we must not forget to bring into the investigation what the author of the language has elsewhere said directly or indirectly touching the matter of Christian teaching and Christian labor, and also what the Bible elsewhere instructs us in regard to the question.

1. In the past ages of inspired history, women have had important parts to act in spiritual matters. Miriam, sister of Moses, was a prophetess, about 1500 B. C. (Ex. 15:20, 21.) See Micah 6:3, 4, where we learn that this woman held an equal position with Moses and Aaron as leader of Israel.

2. Deborah, about B. C. 1300 (Judges 4:4-10), was a prophetess. She taught the people by divine wisdom. She was a judge in Israel. The people "came up to her for judgment." No man ever occupied a higher position. In chap. 5:7 she calls herself "a mother in Israel."

3. Ruth, about B. C. 1312, and Esther, about B. C. 518, acted such important parts as servants of God that the record of their lives forms a part of the Sacred Canon, and each separate record bears the name of the actor.

4. Huldah, in the time of Josiah, B. C. 624, was a prophetess in Israel. Hilkiah and others went and "communed with her." 2 Kings 22:14-20.

5. Anna, a prophetess, at the first advent of Christ, coming into the temple on one occasion, "gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Luke 2:36-38. Here we have an instance of public teaching by a woman.

6. The great prophecy of Joel, as quoted and applied by Peter, has its fulfillment in the gospel dispensation. (Joel 2:28-32; Acts 2:16-21.) "Your sons and your daughters shall prophesy," says verse 17. "Daughters" as well as "sons" are to prophesy. Paul tells us that "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14:3. Then the Christian woman has the divine right to speak to men in an edifying and comforting manner. Does any one suppose the apostle would give directions contrary to, and in direct conflict with, the exalted privileges and offices conferred by this prophecy on the "daughters" and the "handmaidens"?

7. "Philip the evangelist" had four daughters which did prophesy. (Acts 21:8, 9.) This was twenty-seven years after Peter's discourse at Pentecost. Paul and his company found four "daughters" up at Cæsarea, on the Mediterranean coast, fifty miles north-west of Jerusalem, who were exercising the gift of Christian teaching, and we do not read of his rebuking them for using it. This was A. D. 60, one year after he told the women of Corinth to keep quiet.

8. Paul, in Rom. 16, A. D. 60, mentions Phebe,

as "a servant of the church which is at Cenchrea" (verses 1, 2; she was a deaconess (original) according to Andrews); Priscilla, a helper "in Christ Jesus" (verse 3); "Tryphena and Tryphosa, who labor in the Lord" (verse 12), and "the beloved Persis, which labored much in the Lord."—*Id.* *All women.* We read further of Priscilla in Acts 18:26, that she with her husband expounded to the "eloquent" and "mighty" (verse 24) Apollos "the way of God more perfectly." Here we have a learned teacher instructed in the things of God more fully by a woman. This was in A. D. 55. This devoted servant had been thus helping in the gospel for five years. She was one of the apostle's faithful "helpers."

9. Paul speaks of certain Christian women as those "which labored with me in the gospel," and as "fellow-laborers whose names are in the book of life." He ranks them with brother Clement. (Phil. 4:3.) These were hardly silent in the churches.

10. In 1 Cor. 11:4, the apostle is giving directions how the men should appear while praying and prophesying in the church or congregation. (Verse 18.) In verse 5 he tells how the women should appear while doing the same. Here praying and prophesying belong to the women no less than to the men. In chap. 14:3, he tells us that to prophesy is to speak "to edification, and exhortation, and comfort." Then the woman has the right, as we said, to edify, exhort, and comfort, the same as the man.

11. Paul in 1 Cor. 14:23, 24 speaks of "the whole church" coming together, and *all* speaking with tongues, and *all* prophesying. Did the whole church consist of men only, or of men and women? Surely of both. Then the women spoke and exhorted as well as the men. The apostle never found fault with this.

12. But what does Paul mean by saying, "Let your women keep silence in the churches"? From the facts noted above, we may know to a certainty what he does *not* mean. He does not mean that women should take no part in the public services of the Lord's house. That would conflict with his own direction in 1 Cor. 11:5. He told the brethren to covet (desire) the best gifts (chap. 12:31), and to covet the gift of prophecy. (Chap. 14:39.) Women along with the men prophesied, as we have seen. (1 Cor. 11:4, 5.) And this means to publicly edify, as we have also shown. The apostle further says, "I would that ye all spake with tongues, but rather that ye prophesied." (Chap. 14:5.) "Ye all;" all the church; "the whole church." Verse 23. Then Paul desired that the entire church should speak and admonish, sisters and all. "He does not mean to forbid any kind of public exercise by which edification, exhortation, and comfort is given to the church." Paul must not be arrayed against Paul; nor must his direction be so understood as to shut off from individual exercise, or out of the church, the gift of prophecy in the majority of believers. So the language in question can have no reference to the public exercises of prayer, testimony, exhortation, and expounding of the word, on the part of women.

13. "Paul is correcting wrongs and irregularities that existed in the Corinthian church." There were times in which it was out of order for the men, even, to speak. (1 Cor. 14:27, 28.) Then there were occasions on which they were to "keep silence in the church," on which the man was to "speak to himself, and to God." This was of course not general. So in the case of the sisters. Both prohibitions had a special application only. That disorders were injuring and imperiling the church at Corinth, is evident. (See 1 Corinthians, chapters 1, 5, 6, and 11.) "Now it appears from the fourteenth chapter that when they were assembled in meeting, the women threw everything into confusion by talking among themselves, and acting with such indecorum as to be a matter of shame to them; so that what the apostle says to the women in such a church as this, and in such a state of things, is not to be taken as directions to all Christian women in other churches and in other times when

and where such disorders do not exist."—*Andreas*.

14. It was not permitted women to speak, because "they are commanded to be under obedience, as also saith the law." "This shows that the kind of speaking Paul does not permit is that which shows that the speaker is not under obedience." The Bible shows that woman occupies in one sense a subordinate position to man. She has a sphere, and she cannot with propriety go out of it. She cannot go beyond the circle which nature and propriety have drawn about her. Neither can man go out of his, and invade hers. (1 Cor. 11:8; 1 Tim. 2:13, 14.) Leadership and authority are man's. (Gen. 3:16.) Though woman's place is subordinate, it is not degrading. Every action on the part of the woman which takes her beyond her station, out of the circle which is exclusively hers, and carries her over into the place assigned to the man alone, is disorderly, and not to be allowed. And so says Paul (1 Tim. 2:12), "But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." The apostle may have reference to this in 1 Cor. 14:34.

"Let them ask their husbands at home." Verse 35. On this point, Dr. Clarke says: "It is evident from the context that the apostle refers here to asking questions, and what we call dictating in the assemblies. It was permitted to any man to ask questions, to object, altercation, attempt to refute, etc., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian church; he orders them to keep silence; and if they wished to learn anything, let them inquire of their husbands at home, because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, etc. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, she was not to obey that influence; on the contrary, she was to obey it; and the apostle lays down directions in chap. 11 for regulating her personal appearance when thus employed. All that the apostle opposes here is their questioning, finding fault, disputing, etc., in the Christian church, as the Jewish men were permitted to do in their synagogues, together with their attempts to usurp any authority over the man, by setting up their judgment in opposition to them; for the apostle has in view, especially, acts of disobedience, arrogance, etc., of which no woman would be guilty who was under the influence of the Spirit of God."

He further says on the words, "it is a shame for women to speak in the church," "The apostle refers to irregular conduct, such conduct as proved that they were not under obedience." That some such irregularity as this was what the apostle was combating at Corinth, is evident. It was a local trouble. Then there is nothing in Paul's prohibition in 1 Cor. 14:34, 35, that would silence the public testimony and teaching of a humble and faithful woman.

LIVING A LIE.

BY J. R. CALKINS.

A MAN said to me, "So you keep Saturday for Sunday, do you?"

Said I, "No, sir; I do not."

"What! do n't you keep Saturday?"

"Yes, in one sense."

"What do you keep it for, then?"

"Because it is the seventh day."

"No, it is n't the seventh day."

"Well," said I, "you are a singular man. Everybody admits that; even the Methodists admit that it is the seventh day."

"Well," he replied, "I would n't believe them under oath."

Another man said, "I don't like to see you keeping two Sundays in one week; it doesn't pay."

"Why," said I, "I do n't keep two Sundays in one week, nor one Sunday."

The fact is, many people who know that Saturday is the Sabbath, do n't like to have it called

the Sabbath; it condemns them. If we would only let them call it "your Sunday," their consciences would rest easier. And so two or three denominations, having found that they are keeping the wrong day, rather than to take up the cross, try to ease their consciences by calling Sunday "the Sabbath" or "Lord's day," with as much assurance as the old pope ever put on.

We often wonder how those early fathers could urge such spurious articles as Barnabas' epistle, and many other of the same kind, as proof that their lie was the truth; but we see the same spirit and actions at the present day. One minister says, "Of course Saturday is the Sabbath; but suppose I should go to preaching it, how many of my congregation would stay with me?" and so he continues to preach and act what he knows is not true. And probably there are hundreds all over the land who belong to the same class.

TO-MORROW.

I HAVE nothing to do with to-morrow,  
My Saviour will make that his care;  
Should he fill it with trouble or sorrow,  
He will help me to suffer and bear.

I have nothing to do with to-morrow;  
Its burdens, then, why should I share?  
Its grace and its strength I can't borrow;  
Then why should I borrow its care?  
—Orphan's Friend.

NEW PERSONAL ERAS.

BY J. A. OPPY.

It matters not what our experience may have been when we were Methodists, Baptists, Presbyterians, etc., when the lamp of present truth shines upon our pathway a *new personal era* dawns upon us—yea, floods us; and if hitherto in the divine life we have stood upon foothill elevations, and rejoiced, we now stand upon the grand summit of God's sublime old Rocky Range of eternal truth, whose silent, majestic, sunlit towers will stand forever, as mighty pillars upholding the universal government of our God. Here we stand, and shout aloud and swing the palm of victory; not that we are yet victors, but "faith is the substance of things hoped for, the evidence of things not seen." O how the soul claps its wings of fire, and longs to be away!

Yes; God's word is indeed a lamp unto our feet, and a light unto our pathway. (Ps. 119:105.) O precious "lamp," shine on through the tedious night. Thou art more than a lamp; thou art a wonderful "headlight," shining in advance of the car of salvation, with its cargo of human freight, along the railway of divine truth, over into the eternal state, bringing "life and immortality to light." It is the wonderful era of doctrines that brings about this rich experience. Without the doctrine of the Sabbath, the sleep of the dead, the sinner's fate, the resurrection, the saint's rest, the millennium, etc., we could not have the experience. This is the *new era*, but it is *personal*, not *general*. This is the "Golden Age," but it comes to only a few,—believers in Christ, or those who have the "commandments of God and the faith of Jesus."

CIRCUMSTANTIAL EVIDENCE.

REV. MR. CHRISTOPHER once called on an aged class-leader, and after having prayer with the family, said,—

"Brother, how is it you have been a church-member so long, and yet are not a converted man?"

"Are you my judge?"

"I know you by your fruits. You have no family worship."

"Do you know that I have no family worship?"

"Yes, I know it."

"Well, it is true; but I would like to know who told you."

"No one told me, but I know that had you

been in the habit of having family worship, that cat would not have jumped out of the window, frightened, as it did, when we knelt to pray."

The test was true in that case. The brother confessed that he had omitted family worship because he did not wish to hinder his workmen. He was touched with the reproof and immediately set up an altar, and years afterward testified that he had found it profitable, even financially, to acknowledge God in the house. Since he had made his religion real in his daily life, his workmen had become more industrious and faithful.

So we come back to the truth of the old statement, "Prayer and provender hinder no man's journey."—*Selected*.

THE SABBATH ATMOSPHERE.

How restful to care-burdened men and women is the memory of Sabbaths in childhood! In the broad, still country, a different and more heavenly atmosphere seemed to rest upon the peaceful earth when the Lord's day dawned. The notes of the church bell, rolling over the hills, were as sweet voices calling to the better land. A trifle reckless you might have been during the week, but the Sabbath made you feel that life was a solemn thing. The restraining influences of that blessed day forbade you to forget that after life comes death, and after death the Judgment, and after Judgment Heaven or hell forevermore. Sermons, and exhortations, and Bible lessons may have faded from memory, but the recollection of that old-time Sabbath atmosphere comes over you now and then with a solemn grace, to soften the heart and to make eternal things seem real. You acknowledge that you could not afford to lose out of your religious experience the memories and the influences of those holy Sabbath days. Is it not well, then, for you to see that your children enjoy, as far as is possible, a like gracious influence?

There has been a great change in the Sabbath atmosphere. The noise of railroad whistles, thundering trains, tinkling car bells, and rumbling pleasure carriages, breaks the quiet. Our boys cannot feel the solemn hush of holy time as we knew it in our boyhood. Nor is the air of disquiet kept outside our homes, as in former times. The daily paper finds its way regularly into very many Christian families, bringing its atmosphere of worldly business, care, pleasure, frivolity. The conversation is no more elevated than upon other days. It runs along the same dreary channel of household worries, business anxieties, neighborhood gossip. The late breakfast, the trivial talk, debase the sacred day at its fresh beginning, and later church-going and Sabbath-school study cannot redeem it to noble and holy thoughts. It is a bad air for the growth of spiritual graces, even in mature minds; it is killing to the spiritual longings of fresh, young souls. We need not wonder that the piety developed in such an atmosphere lacks depth, serenity, and aspiration. Feeling the evil deeply, as many do, they are at a loss how to counteract it. But certainly a Christian man should not allow the spiritual life of the household to be smothered without making an effort to secure a better Sabbath atmosphere. Among the points of practical helpfulness, we may suggest, in the first place, that the concluding hours of the previous day should be made a resting time. Secure a good rest and sleep, so that you may wake on the holy day, not jaded out, but refreshed. Keep the newspaper out of the house, and the secular news out of your thoughts. Elevate the conversation above the common level of everyday talk. Take ample time for family worship, and add the song of praise to the Scripture reading and prayer. Avoid hurry, which is sure to bring worry, in dressing and journeying to church. Let the feeling possess your soul that God's day is for God's worship, God's word, and God's work, and you need God's help. In short, be "in the Spirit on the Lord's day." So shall its atmosphere breathe of Heaven, and be a reminder and foretaste of the ever-lasting rest which remains for the people of God.—*S. S. World*.

## The Family Circle.

### LIFE PICTURES.

DEEPER and darker within the room  
Fell the shadow of coming night,  
And over a picture half cut in wood  
An engraver bent in the waning light.

"It has grown so dark that I cannot see,"  
He said, as he laid his tools away.

"Line after line, it is wearisome work,  
And I have accomplished but little to-day.

"I wonder if any who look at this—  
The picture the artist carefully drew—  
Will think how each little line must be cut  
In wood, with a hand that is firm and true.

"I thought to-day, as I slowly worked,  
How much the picture that I have made  
Is like the life that we lead each day;  
Side by side fall the light and shade,

"And each line is like a single day,  
And many and many a one it takes;  
And yet it is not one line alone  
That the beauty and strength of the picture makes,

"Neither one day, nor a noble deed,  
But the little things that its patience takes  
To bear, and to do, and to understand.  
And surely every beautiful picture must

"Awaken in some of the many who see  
A longing or thought that is earnest and true,  
And that helps them to braver and stronger be.  
And so with life-pictures it is, I think;

"But 'tis harder, far harder, to make them pure  
In life than in wood, for in every life  
There is much to bear and much to endure.  
But our Father, the Artist above, he sees

"Us working below, all our struggles and strife,  
And he gave to us Jesus, his Son, for a plan  
To guide us in making our picture of life.  
And if we do our best, though many a line

"May be wavering, broken, or perhaps incomplete,  
Yet I think he will tenderly smile on us when  
Life's picture is finished, and laid at his feet."  
—Harper's Weekly.

### THE ENGINEER'S STORY.

THE "Gold Leaf" Express was waiting the usual half-hour at P., in order to connect with the northern mail.

While my party were regaling themselves on muddy coffee in the little restaurant near by, I gladly availed myself of the opportunity to indulge in a brisk walk up and down the long depot platform after my wearisome ride from Cleveland.

While enjoying the grateful exercise, I could not help noticing the huge, shapely locomotive as it stood with its bright cylinder, dome, whistle, and the polished letters "Jupiter" on its jacket, glistening in the sun of that pleasant November day.

The engineer, a stoutly built, gray-haired man, was "oiling" and making everything ready for the onward trip. The kindly expression of his face as he glanced up at me when I paused a moment, admiring the shining brass of the cylinders, which was polished to the last degree of brilliancy, encouraged me to accost him with the common-place remark,—

"You have run an engine a good many years, sir, I presume."

"Long enough to have learned the trade pretty thoroughly," he replied, rather curtly. But I was not to be easily rebuffed; for I meant to assure him that mine was not a mere passing curiosity, and I went on, "You have a splendid machine, and it is beautifully taken care of, as such an engine deserves to be. It is a Roger, I see, with an improved Bissed truck. Do you like it?"

"It's the best six-wheeler that was ever run," replied the engineer, his face now kindling with surprised pleasure; "and as for the trucks, nothing could be better, it seems to me. But I don't often see a lady who knows a Roger from a Danforth, or a Hickley, or any other build, for that matter."

"I read the *Journal*," I said, "and sometimes write for it. My only brother used to be a locomotive engineer, and having a natural bent toward mechanics myself, I always enjoy seeing a nice machine, and have a genuine regard for its controlling spirit, the driver. Then, I always feel an additional sense of security on board, when I know the engine is run by a member of the temperance society. I see you are one."

"It is really one of the best and most useful organizations in the country," said he, the lines of his manly, handsome face still further softening as he mechanically put his hand up to a badge-pin fastened

to his neck-tie; "I was one of the first on this road to join it."

After a few explanations, which elicited the fact that he had been personally acquainted with my brother, he grew quite communicative.

"I have run on this road twenty-five years," said he; "first as a fireman; then they set me up to drive a switch engine. I went from that to a gravel train, from that to freight, and now I have the best machine and the best 'run' on the road. The 'Gold-Leaf Express' they call it along the line; the sleeping cars, the Pullman palace cars, the tender, and my cab are all so elaborately painted and gilded."

"I was noticing how they were all glistening in this bright sunlight," I said. "I suppose from the fact of your many promotions on the road, you have met with uninterrupted good luck, based, of course, on your conscientious carefulness."

"I have never met with an accident that was attended with serious results, thank God," he replied, not in the brawling tone of an oath, but reverently; "and I think that one reason of it comes from the fact that I always carry my Bible in the cab. Do you see it up there?" and he pointed up to the prettily upholstered cab, where, just in front of the engineer's seat, between the steam gauge and the look-out window, on a bracket-like device, a small Bible was held open where the eyes of this Christian engineer could fall upon its pages at any moment.

"I have read the good book through several times at home," continued he, "and by having it placed here in this manner before me, I have been able to commit many passages to memory. Sometimes it has been a wonderful comfort to me; once in particular, the strength as well as comfort I derived from one glance at a passage on the open page was astonishing."

"How was that?" I asked, greatly interested.

"Well, madam, it is something I seldom speak of," he said, handing up his oil-can to the fireman, and wiping his hands on a bunch of cotton waste, "but I don't mind telling you now."

"I was running on the lower end of the road at the time, and my train was an 'express passenger' which came out of the city before nightfall, usually with a dozen or so heavily loaded coaches. Perhaps you remember, if you have been over the road much, where the track crosses the — river, which, you know, is the inlet to the harbor. Being a port of considerable importance, of course provision has to be made for the shipping to pass above.

"There was a man stationed at this post to signal to the approaching trains whether the bridge was open or not. Yes, it was a dangerous place (the means to avert danger there are better now), but after I had run over the bridge twice a day for eighteen months or more and had always found everything all right, I came to look upon that point the same as I did upon any other piece of the road.

"My express was a fast train always, and on the night of which I am speaking, I was a little behind time, and so running somewhat faster than usual in order to make up. As I approached the bridge, I looked for the signal, as it was second-nature for me to do. The flag-man gave the customary all-right signal, as usual, on a rock at a curve of the track leading around to the river.

"I had no more time than barely to notice that the man was a new hand in the place of 'Lame Jim,' whom I had without a single exception always found at that post, before we came in full view of the bridge. To my horror it was wide open, and a gulf of nearly fifty feet in depth was yawning before me and my ponderous train.

"I glanced up to my open Bible, and my eyes fell on the words, 'I will never leave thee nor forsake thee.' The benumbing sense of utter helplessness that for the instant had pervaded both soul and body, as it were, all vanished now, and I became as calm as you see me at this moment.

"You know, madam, that the duties of a locomotive engineer are such that oftentimes he has to decide (it may be only a mere movement of his hand, or the kind of a look he gives his fireman), in such a terrible exigency especially, in the shortest conceivable space of time. In this instance I had no time to consider, and if I had, I suppose I should have done exactly as I did: whistle for brakes (it was before air-brakes came into use) and reverse my engine.

"The fireman did not need to be told to do his best upon the tender brakes, as he rapidly tightened them up with the whole swinging force of his large body. It was a clean, dry track, everything in good condition, and I think never a train with like facilities was brought to a stand-still on shorter notice.

"Just as we came to a dead halt, the point of the cow-catcher overlapped the frightful chasm! Had

the impelling force of that long passenger train carried us a few feet farther on, there would have been the worst railroad catastrophe that ever happened in America, and my name would surely have swelled the list of the drowned and mangled ones.

"As it was, the escape never got into the papers at all. The bridge was swung into place so quickly, and we were under way so soon after the customary stop at the draw, that I suppose very few of the passengers ever knew of the threatening peril. We were miles away before the reaction came to me as I sat trembling on my seat with the full, apprehending sense of our escape tiding through my brain.

"The flag-man? oh, yes, he was drunk. You see there had been a new superintendent chosen, and he had commenced business by turning off some of the old employes and putting in new ones. Poor, faithful, 'Lame Jim' had been discharged, and this fellow installed in his place. He was celebrating his appointment to this responsible post over a jug of rum which was found afterward in the little signal house near by.

"Jim was re-instated next day, but the Company was so chagrined over the unwarrantable action on the part of the superintendent, that the matter was kept as close as possible. I went to the office the next morning and resigned my position; I couldn't bear to run over that end of the road again. They would not let me off the road, but gave me this train on this end of the route,—the 'Gold-Leaf Express.'

"No, I don't suppose I have quite got over the shock to my nerves; for frequently, when I go to bed more tired than usual, I wake with a start from a sort of far-off dream of that eventful nightfall trip, the uncertain light, the still, shimmering water, and the white, scared face of my fireman. My hair was as black as a coal then; in three months it became as gray as you see it now.

"Yes'm, that's the northern mail coming; oh, you're welcome, although it's a story I'm not fond of telling."

### DO YOUR BEST.

A GENTLEMAN once said to his physician, "I should think, doctor, that at night you would feel so worried over the work of the day that you would not be able to sleep."

"My head hardly touches the pillow till I fall asleep," replied the physician. "I made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstances, and so doing I am not troubled by any misgivings."

A good rule for us all to follow. Too many are disposed to say, "No matter how I do this work now; next time I'll do better." The practice is as bad as the reasoning, "No matter how I learn this lesson in the primary class; when I get into a higher department, then I'll study." As well might the mother in knitting a stocking say, "No matter how the top is done; even if I do drop a stitch now, and then, I'll do better when I get farther along." What kind of a stocking would that be?

As well might the builder say, "I don't care how I make the foundation of this house; anything will do here; wait till I get to the top, then I'll do good work."

Said Sir Joshua Reynolds once to Dr. Samuel Johnson, "Pray tell me, sir, by what means you have attained such extraordinary accuracy and flow of language in the expression of your ideas?"

"I laid it down as a fixed rule," replied the doctor, "to do my best on every occasion, and in every company to impart what I know in the most forcible language I can put it."

—Men send their ships, the eager things!  
To try their luck at sea,  
But none can tell by note or count  
How many there may be.  
One turneth east, another south—  
They never come again;  
And then we know they must have sunk,  
But neither how nor when.

God sends his happy birds abroad—  
"They're less than ships," say we;  
No moment passes but he knows  
How many there should be.  
One buildeth high, another low,  
With just a bird's light care—  
If only one, perchance, doth fall,  
God knoweth when and where.

—One of the most effectual ways of pleasing and of making one's self loved, is to be cheerful; joy softens more hearts than tears.



HOW MRS. GRAY USED HER WEALTH.

WHEN the Grays came to live in Bromfield, everybody expected to see them join the most fashionable church in the place, and great was the universal surprise when they united with a poor struggling church, just built and not yet wholly paid for, in the suburbs. To be sure, it was much nearer their beautiful home than any other; but, surely, that need not have been sufficient reason for choosing it as a permanent place of worship, when they had such a fine carriage and so many horses.

No; the people were right here, if nowhere else. Mrs. Gray's reason was this, and as it furnishes the keynote to all her actions we will explain it in full.

She knew of that unpaid debt lying like an incubus on the young congregation, and she wished to help pay it; she knew how many poor people attended that little church, and she wished to help them; and she very well knew that in no way could she accomplish these Christlike ends as well as by becoming one of them, identified with them as a member of the very same "household of faith."

When, therefore, the family were all settled in their new and handsome home, Mrs. Gray sought out the young pastor, and by kindly, delicately-worded inquiries, ascertained the names of those people in his congregation who stood in need of help, in order that she might, in so far as she should be able, seek them out and personally cheer and assist them.

"All this," it may be said, "many do." Very true. But Mrs. Gray went much further than this in her efforts to use her wealth for the glory of God. Instead of buying whatever was needed day by day to "keep" the house of the most fashionable trades-people, instead of patronizing all the fine stores for which Bromfield was justly famous, she sought out poor struggling young merchants, grocers, milliners, mantua-makers, and almost "made" some of them by her kind patronage. Of course, in some cases, she was obliged to incur greater expense, take "ten times the trouble," and put up with much inconvenience; but as she did all for the Master, she had his reward. Others often followed where she led, and many a worthy person whom she found utterly disheartened, many a one whom she discovered struggling along the thorny path of life, bowed down beneath a heavy burden, did Mrs. Gray raise to a condition of comparative plenty.

How many words of tender sympathy she uttered, who could count? To how many desolate homes she carried cheer, to how many darkened lives she brought light and beauty, to how many weary souls rest and peace, God only knew. Her handsome carriage was seen upon every pleasant day at the door of some poor dwelling, in order that some poor sufferer, otherwise doomed to a prison-life between four walls, might have a good long, invigorating draught of the blessed fresh air.

Mrs. Gray, in one word, lived for Christ in living for others; and the beauty of her life consisted in the fact that she did all for Him who had done so much for her. He gave his life for her. She in return gave her life for him, and in that "world which sets this right" shall the assembled millions of the universe hear her approved by Him who has watched and blessed, even as he has accepted, all this self-sacrifice.—*Ruth Argyle, in Christian Weekly.*

STRENGTH OF CHARACTER.

STRENGTH of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, to its existence—strong feelings and strong command over them. Now it is here we make a great mistake: we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed and his own way in all things—we call him a strong man. The truth is, that is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we ever see a man receive a flagrant insult and only grow a little pale and quietly reply? That is a man spiritually strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who with strong passions remains chaste; he who, keenly sensitive, with manly powers of indignation in him, can be provoked and yet restrain himself and forgive—these are the strong men, the spiritual heroes.—*Christian at Work,*

Sabbath School Department.

"Feed my Lambs." John 21:15.

KANSAS SABBATH-SCHOOL ASSOCIATION.

THE fourth annual session of the Kansas Sabbath-school Association was held at Wakarusa, the first meeting being called May 19, at four o'clock P. M. Delegates representing seventeen schools were present. The meeting was opened with prayer.

On motion, it was voted that the President be authorized to appoint the usual committees.

Marshall Enoch, T. H. Gibbs, and Oscar Hill were appointed members of the Committee on Nominations, and G. H. Rogers, W. D. Curtis, and Eld. J. Lamont, of the Committee on Resolutions.

Adjourned to call of Chair.

SECOND MEETING, MAY 22, 5 P. M.—Prayer by T. H. Gibbs. The minutes of the last meeting were read and approved.

The Committee on Nominations submitted their report, recommending as follows: For President, T. H. Gibbs, Williamsburg, Franklin Co., Kan.; Secretary and Treasurer, Mrs. Clara A. Gibbs, Williamsburg, Franklin Co., Kan.; Executive Committee, T. H. Gibbs, R. F. Barton, Fort Scott, Kan., Oscar Hill, Grenola, Elk Co., Kan. These nominations were voted on separately, and each nominee was elected.

The Committee on Resolutions reported, recommending greater uniformity in the use of song books and school and class records, the more general adoption of the Sabbath collection, and that officers and teachers make an effort to procure and study Bible commentaries and dictionaries, and other aids in Sabbath-school work.

These recommendations of the committee, embodied in a series of resolutions submitted by them, were unanimously adopted by the Association.

On motion, adjourned sine die.

W. E. DAWSON Pres.

ADA A. DAWSON, Sec.

THE TEACHER'S AIM.

If a teacher hopes for true success in his work, he must take time for consideration. He should fix upon certain definite ends to be accomplished, and then keep them steadily before him.

We will now consider some of the aims that every one should have distinctly in view.

1. *Regularity of attendance.*—You say this is not the teacher's work, but the superintendent's. It is the superintendent's duty in general to secure the regular attendance of the school; it is the teacher's duty in particular to secure this attendance of his class; and if the teacher neglects his duty in this regard, I doubt the ability of the superintendent to secure the object. It is through the teachers largely that the superintendent expects to obtain this result. The ways to bring this about are many, and the teacher must be governed by circumstances. A few things in my experience I have always found effective.

First, to make such thorough preparation that I was enabled to impart the lesson to the class in a clear, concise, and lively manner, thus keeping them busy, giving them no time for getting worried. They obtained a lively impression of what was being taught, and it was highly satisfactory and gratifying to them. I would send them from the recitation bench as soon as it was at all practicable. Pupils under such circumstances all look forward to the recitation with pleasure, and are on hand promptly. In the second place, those that are absent should be noted; and during the week should, if possible, be visited by the teacher. The third way of securing regular attendance, but by no means the least important, is to see the parents and obtain their co-operation.

2. *Preparation of the lesson.*—This the teacher should aim to secure from every scholar. I have often been asked the best means of getting the pupils to study their lesson. I have always given

it as my opinion that very much depends upon the teacher in securing this result. The recitation bench is the test of study; it is also the cause. The skilled disciplinarian of the week-day school may secure perfect order in his school-room; he may have the eyes of all his pupils riveted upon their books, but still this is not proof that they are studying their lessons. It is only at the recitation bench that he is able to know whether they have studied or not; and, therefore, here is the place to exercise such means as will secure study. This principle holds good in Sabbath-schools, and if the scholars fail to study, let the teacher take much of the blame upon himself. The exact *modus operandi* of securing this study I do not now undertake to give. This, however, must be aimed at, and there should be an earnest perseverance in this aim. Here is a field for your inventive genius.

3. *Maintaining order.*—The burden of maintaining order does not rest on the superintendent alone. It is a joint responsibility. Each teacher ought to hold himself responsible for the order of his own class. Nearly all that may be said of the superintendent's duties in this regard will apply with equal force to the teacher. The teacher, however, comes into closer and more immediate contact with individuals. His is a hand-to-hand contest, and he will soon find that either he or his scholars must rule. Govern mildly and quietly, but firmly. Remember that the power to govern children does not come by delegation. A strong will and a persuasive manner are two essential elements in maintaining order.

4. *Aim to teach something definite.*—I mean by this that you should have in your mind well-defined points and important facts pertaining to the lesson that you purpose getting before your class. None of your "random" work; but facts gleaned for a definite purpose, and applied with expectations of certain results. Let it be remembered that talking is not necessarily teaching. Having recitations is not necessarily teaching. Teaching is making some one know what he did not know before. Teaching always implies learning something definite, which goes to make up the knowledge of the one taught. Always ask yourself this question when recitation is over: Have my pupils gone away with a distinct, positive addition to their Scriptural knowledge?—*Parents' and Teachers' Monthly.*

Our Baskat.

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

—All the truth which God has spoken to man came from Heaven; but the doctrines which some preach instead of the gospel were manufactured on earth.

—The greatest fool of all fools is one who thinks that he can go to Heaven upon his own plan. The next greatest is one who thinks that it does not require any plan at all.

—Bishop Whipple recently remarked, "As the grave grows nearer, my theology is growing strangely simple, and it begins and ends with Christ as the only refuge for the lost."

—Not by hurry,  
Not by worry,  
Is life's duty done;  
Application,  
Concentration,  
On we'll swiftly run.

—It is not necessary to be happy about everything. It is only necessary to do right, and to know that God is doing everything right with us. He will take care of our happiness.

—"My Sunday-school teacher has never visited me," has been repeated in our ears very many times in the past. Teachers, this is all wrong. No scholar, old or young, in your class, ought to be able to say it.

—When a gentleman lately presented a Bible to a prisoner under sentence of death, he exclaimed, "O sir, if I had had this book, and studied it, I should never have committed this crime of which I am convicted."

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 14, 1881.

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

## THE IOWA CAMP-MEETING.

WE reached the State Fair Grounds at Des Moines, Iowa, where this meeting is being held, Thursday afternoon, June 9. The location is everything that could be desired, and the brethren find every convenience provided to their hand, so that they are not put to any expense in fitting it for the meetings.

After a two days' rain, the weather is now fair and pleasant, and there is every prospect that it will continue so through the remainder of the meeting. About twenty-five tents are up, but some that were brought are not pitched, so many buildings are found convenient for living and lodging.

There are between five and six hundred brethren and sisters present, and their cordial greetings show that brotherly love continues, and that they appreciate the privilege of meeting together.

Eld. Butler, the president of the Conference, has wisely aimed to have the business matters of the Conference, especially the routine work, attended to at the commencement of the meeting, so as to leave all the brethren at liberty to give their undivided attention to their spiritual interests before the meeting shall close. Hence at this early stage of the meeting, the more important business matters of the Conference are well disposed of. The brethren seem to have a mind to work, and we are confident that the interest will increase to the end. Thus far, three discourses have been given, one each by Elds. Farnsworth, Hollenbeck, and the writer, to attentive listeners.

U. S.

Des Moines Camp-ground, June 10.

## CUT OFF UPON THY PEOPLE.

"SEVENTY weeks," said the angel to Daniel, "are cut off upon thy people, and upon thy holy city." Dan. 9:24. These weeks were cut off from the 2300 days, and constituted that portion of those days which was allotted to that people, to finish their work, and complete the original purpose of their separation from all other nations. Now, whatever view one may take in regard to the relation of Dan. 9 to Dan. 8, and the connection between the seventy weeks and 2300 days, it is certain that the seventy weeks have ended. We are not aware that this fact has ever been denied, and do not think any one will venture to deny it.

We therefore ask the attention of the reader to the significance of this phrase "determined," or cut off, "upon thy people and upon thy holy city." And we ask it in view of the claim put forth so confidently by some that the Jews as a people are to be restored to Palestine, be converted to Christianity, and as a nation, because they are the literal seed, occupy a high position in the economy of grace hereafter.

Some period of time, as Daniel's prophecy asserts, was cut off upon the Jewish people. That period of time has ended. And since that point, how does their position in the divine plan differ from what it was before? There must be some difference, or it was simply childishness to say that that period was cut off upon them. It certainly signifies that while the seventy weeks continued, they would occupy a position different from that which they would at any time occupy after that period ended. They are now scattered among all nations, under evident marks of divine displeasure. But if they are to be restored, and raised to the highest pinnacle of influence and glory among the nations, as some contend, where is the sense, nay, where is the truth, of Gabriel's declaration to Daniel that seventy weeks were cut off upon them? The claim of anything in the way of restoration and favor

to them as a people, beyond the termination of the seventy weeks, completely nullifies the declaration that seventy weeks were cut off upon them. A moment's thought is sufficient to make this clear to any mind.

If the angel had said, The first part of the 2300 days, and a long period after their termination, is allotted to your people, the case would have been different; and then some claim for favor to them as a people hereafter, might have been raised. But nothing of the kind is said. The long period of 2300 days is measured off in the prophecy. At their close the work called the cleansing of the sanctuary was to take place. When that is finished, probation closes, and the plan of salvation is fully wrought out and completed. But seventy weeks, the first part of the 2300 days, were cut off upon the Jews, or allotted to them. When those weeks expire, is anything more to be done with the Jews as a nation? Have they any longer a pre-eminence as the literal seed? Not by any means, if that prophecy signifies anything. All such distinctions were then cast aside. Christ now stands forth as the great central figure, the alpha and omega of the plan of salvation; and all nations, be they in Europe, Asia, Africa, or America, be they Mongolian or Caucasian, Jew or Gentile, sustain the same relation to him. By faith they are admitted into the covenant of his mercy. By disbelief they are rejected. And there is no law, present or prospective, to compel the Jew to believe any more than the Gentile, nor any more in the future than in the past.

This prophecy of Daniel lies like an adamant wall directly across the path of this Jewish-restoration theory; and they who are permitting this view to govern their application of other prophecies, are following an *ignis fatuus*, which is sure to mislead, if it does not ruin them.

## TAKE THEM ALL.

A WORD FROM ONE WHO HAS TRIED IT.

BRO. H. H. STEVENSON writes from California respecting his experience in taking our different papers, as follows:—

"I used to think I could not afford to take but one paper, and also that it was not necessary to have more than one of our papers, as I could get all the spiritual help out of one that I needed. But after four months trial, I find out my mistake. I now think I can afford to take both *Signs* and *REVIEW*, and I know I need them both. I subscribed for *Good Health* and the *Youth's Instructor* some six or eight months ago, feeling that I could not afford in justice to myself to take them, and that I did not need them particularly; but now I can't get along without them, and I find I can afford to take them, and the *REVIEW* also. I realize now how much I have lost during the six years I have been trying to walk in the light, by not having the aid, counsel, advice, and assistance of the *REVIEW* to help me along; and I intend in the future to avail myself of all possible assistance to help me live out present truth and keep the commandments of God.

"I hope every family of Sabbath-keepers,—yes, every man or woman who professes to love the truth,—may realize their need of the *REVIEW* and *Signs* both, and I know the papers both need our assistance. We are all able to take them, if we will only do it. No one in good health is so poor but he can pay for the papers, if he will only make up his mind to do it. Come, brother, sister, send in your subscriptions, and you will soon realize your need of these valuable papers, if you do not now. If you can't send a year's subscription at once, then send six months' or three months', and while helping the cause in this way, you will get a blessing yourselves."

## ANOTHER "CAMPAIGN DOCUMENT."

HITHERTO, but little has been said by temperance lecturers against the use of malt-drink,—beer, ale, etc.—their time having been taken up in battling against the use of stronger and more deadly drinks. But from an event which took place a few days ago

in Canton, Ohio, beer is coming to the front as an insidious life-taker.

A young man at the bar, with a glass of beer at his lips, fell over, limp and helpless, and in a few moments died. An examination of the stomach showed it to be full of beer, in which floated particles of undigested meat. It was decided that his death was caused by excessive generation of carbonic acid gas, which caused paralysis of the heart. Let those who think beer a harmless drink take warning.

J. O. C.

## A NEW CREATURE.

"THEREFORE if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Hundreds of times this text has been quoted to prove that the ancient law of God, the old moral code of ten commandments, has been abolished by Jesus Christ. But read the text. The whole thing affirmed is suspended upon an if. *If* any man be in Christ. Well, suppose he is not in Christ, is the law abolished in that case? It speaks individually, if *any man*. Is the law abolished to one man and not to another? Is the Christian excused from obedience to the ancient law of God, while other men are still under obligation to keep it?

What is the new creature of the text? Is it a new law given by Jesus Christ to supersede the old? No; it is the man who is in Christ. *He* is a new creature. He has died to sin; and that means that he should live no longer in it. "How shall we, that are dead to sin, live any longer therein?" Rom. 6:2. "Sin is the transgression of the law." Not to live in sin, is to obey the law. Our text begins with a *therefore*; it is a conclusion drawn from an argument going before it. The argument is this: Christ "died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Verse 15. To live unto themselves is evidently what the same apostle calls living after the flesh; "for if ye live after the flesh, ye shall die." Rom. 8:13. The works of the flesh are transgressions of the law of God. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

The law, then, still stands good against all these things. Sin is still the transgression of that ancient law of God. The change from old to new is all in the individual who is in Christ. His old manner of life—living to himself, living after the flesh, living in sin—has passed away, and he is living a new life, a life of obedience. He has died to self and sin. The old man has been put to death. This is signified by being buried in baptism. Says the apostle, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:5, 6.

There is no change in the law of God, nor in the great plan of salvation, when a person comes into Christ. The change is in the individual. His old life of sin is discontinued, so that he should no longer "serve sin." Having obtained pardon for the past, he is now under grace. "What then?" says the apostle, "shall we sin [transgress the law] because we are not under the law, but under grace? God forbid! Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:15, 16.

The person who is truly in Christ is a new creature. He has renounced his old life of sin and unbelief, which was leading him down to death, and has chosen a life of obedience to the law of righteousness. He has left his former sinful course, and yielded himself



to serve God instead of serving sin. He is a new creature; old things with him have passed away; all things have become new. He has become a servant to God, whose law he had formerly transgressed, which made him a sinner. Does this text prove the law of God abolished? Antinomians quote it for that purpose, because they have no better proof.

R. F. COTTRELL.

SYNOPSIS.—No. 7.

WHO WROTE THE NEW TESTAMENT?

1. We have received it from our forefathers, with their unanimous consent, as being the writings of the apostles.
2. An unbroken line of authors, from our time back to the days of the apostles themselves, quote these books as the writings of the apostles.
3. All authors contemporary with the apostles or immediately succeeding them, have ascribed these writings to them.
4. The books of the New Testament were never ascribed to any writers except the disciples of Jesus.
5. No one else ever claimed the authorship of them.
6. Most of the books bear the signatures of the writers.
7. The peculiar language and style of the New Testament is just that which must have been used by the apostles in that age, and by no others in no other age.

a. The New Testament was written in Hebraic Greek, as spoken and written in Palestine in the first century, and nowhere else, and ceased to be a living language about A. D. 70, when Jerusalem was destroyed.

HAS THE LANGUAGE OF THE NEW TESTAMENT BEEN CHANGED?

1. Each translation was obtained from the original Greek and Hebrew text.
2. The books of the New Testament could not have been changed during the lives of their authors.
3. They could not be corrupted while the original writings, with the names of the apostles signed to them, remained.
- a. Peter, bishop of Alexandria, referred to them as existing in the fourth century.
4. As soon as they were written, they were cherished as sacred writings by all the church.
- a. They were copied and carried into distant countries.
- b. They were daily read in families, expounded in religious assemblies, quoted by writers, attacked by enemies, misconstrued by heretics, and scrutinized by Christians.

c. Commentaries were written on them; catalogues of the authentic books were carefully made and circulated to prevent forgeries.

5. The books of the New Testament were early read in all the congregations of Christians.
- a. They were recognized as Scripture. 2 Pet. 3:16.
6. Agreement of the numerous quotations from the New Testament by the early fathers.
- a. All quoted but about twenty-six verses.
7. The agreement of different versions.
- a. Syriac version, called Peshito, made before the close of the first century, and in general use.

b. Not known in Europe till the sixteenth century, and when compared with our Greek Testament, was almost an exact version.

c. Other early versions now brought to light confirm the same fact.

8. The different Christian sects would guard one another from changing the Scriptures.
- a. Even during the days of the apostles, different sects and factions of Christians began to spring up.
- b. So it is now; and all receive the Scriptures as authority.
9. If Christians had attempted to alter the Scriptures, their heathen enemies would immediately have exposed them.

10. The Jews, the bitter enemies of Christ, would have detected any such corruption.

11. Copies of the Greek and Catholic Scriptures agree.

12. The wonderful agreement of more than a thousand ancient manuscripts, demonstrates that no important change has been made in the wording of the New Testament.

13. "Over 50,000 various readings of the New Testament!" shouts the infidel.

- a. No important variation of meaning.
- b. The worst manuscript extant, if it were our only copy, would not change or pervert a single doctrine or precept.

H. A. ST. JOHN.

AN EXHORTATION.

How easy it is to backslide, but how difficult to return! It is easy to fall in with the spirit of the world; but to get rid of that spirit requires strong and persistent efforts. Without strong faith, these necessary efforts will not be made. What can be done when unbelief has taken the place of faith? How sad a thing it is, to let a stubborn, rebellious heart steal away our faith! Without faith, we are powerless.

But there is help in God. We may so seek God that we may obtain the necessary help. We may have a hold from above, a connection with Heaven, that will give us the victory. This must be sought by earnest, agonizing prayer.

Who of us will thus seek the Lord? It seems evident that a crisis is upon us. Eternal interests are at stake. The unalterable decisions of the final Judgment are just before us. We have not been led to our present position by cunningly devised fables, but by the sure word of prophecy. And the fulfillment of the closing line of prophecy relating to the work of the church, assures us that we are far advanced in the third angel's message, the last special call of the gospel, the most solemn and fearful warning ever announced to mankind since the days of Noah.

Now shall we let worldliness and self-will bind us in fetters of unbelief? or shall we humble ourselves and seek God for strength to prepare us for the trial of our faith which is before us? Wisdom says, Crucify self and seek God to-day. My brother, my sister, the promises of God are for us. We may have the promised help. God is not a respecter of persons. Salvation is for you and me, if we will strive for it in the appointed way. The Lord is still gracious. His arm is not shortened that he cannot save. He still bears that love for humanity that brought his Son from Heaven to earth, to be a sacrifice for sins. Shall his love to us be in vain? Shall we willfully reject the calls of his mercy, or carelessly lose our last opportunity to secure eternal life, through love of self and of the world? Forbid it, Heaven!

The cause of God will move on, and some will be prepared for translation, whether I shall be of the number or not. I rejoice in this, that there will be an innumerable host that will have washed their robes, and made them white in the blood of the Lamb. The hope of being one of that company is precious. God help us to wash our robes. R. F. COTTRELL.

THE REVISED GREEK TESTAMENT.

The Greek text used in the revision of the New Testament is thus spoken of in *Harper's Weekly* of June 19:—

The first question that came before the revisers of the received version of the New Testament was the Greek text to be adopted as the basis of their labors. They decided to confine their attention to those passages only in which the variety of readings in the original affects the English translation; and to enable scholars to test this portion of their work, without a resort to many diverse editions, the universities of Oxford and Cambridge published simultaneously editions of the full Greek text, embodying all the readings adopted by the revisers. Of these editions the *London Saturday Review* says: "The method followed in the Cambridge book, edited by Dr. Scrivener, seems

to us to show these variations more distinctly than that adopted by Archdeacon Palmer in the Oxford book, and the type of the former is larger. But the Clarendon Press volume is beautifully printed; though this again is eclipsed by the exquisite edition of Dr. Westcott's and Dr. Hort's Greek text, issued by the Pitt Press on the same 17th of May—a day to be much remembered by Biblical critics. This last work, formed exclusively on documentary evidence, without reference to any printed text, has been long expected by scholars. It is probably the most important contribution to Biblical learning in our generation. The revisers, it is understood, had the advantage of consulting it during the progress of their work." American Biblical scholars will be glad to learn that an edition of this valuable work of Drs. Westcott and Hort will soon be issued from the press of Harper & Brothers.

THE EARTHQUAKE AT SCIO.

T. L. CUYLER, D. D., is now traveling in Europe and the orient. In his last letter to the *Christian at Work*, dated Constantinople, May 16, he speaks as follows of his visit to Scio, which early in April was the scene of a terrific series of earthquakes:—

"On Friday morning at daylight we were off the ill-fated island of Scio—or 'Chios,' as it is called in the Acts of the Apostles. Our captain kindly consented to land for an hour, in order to allow the passengers to examine the ruins of the recent terrible earthquake. Certainly no place has been the scene of such calamities during this century as the historic island of Chio. In 1822 the Turks brutally massacred or carried into bondage forty thousand of its inhabitants. Only a handful were left. As soon as the island had become re-populated and revived, an earthquake overthrew a large portion of its chief city. A few weeks ago came the third great calamity, which has excited such deep sympathy over the civilized world.

"The city of Scio lies close to the sea, at the base of a steep range of volcanic mountains. As we drew up into the harbor, we could see, from the ship's deck, the desolation on the shore, extending even to the half-dozen neighboring villages. Arriving at the wharf, such a scene of havoc and of horror presented itself as I have never beheld! The market-place or square near the landing was covered with tents, in which the relief committees and some of the surviving citizens were quartered. I saw two persons dressing themselves who had slept during the night on a pile of lumber. We walked through several streets that were heaped up with ruins to the depth of six feet! Every house on both sides was a mass of mingled walls, rooms, and roofs, thrown into the wildest confusion; pieces of furniture were still protruding from beneath chamber floors, and rafters were thrust out from the depths of cellars. Not a living creature was visible in a whole block that two months ago teemed with happy occupants. One minaret of a mosque was standing, while the buildings beside it were hurled into ruin. As far as I could judge, about half of the city is destroyed—or so shattered that a large expenditure will be required to restore the buildings. Large numbers of dead bodies still lie buried under the debris. How or why poor Scio is to be rebuilt, I cannot conceive. It would seem to be the height of hazardous folly to attempt to perpetuate a town which has suffered such calamities, and is exposed to a repetition of earthquakes in all time to come."

—The world is the great tempter, but at the same time it is the great monitor. It stimulates our pride by its pomp and show, its fleeting honors and prizes; it goads men to the race, and inspires them with covetousness and rapacity; but on the other hand, it is the great memento and evidence of its own vanity and of the emptiness of everything it offers to us. It is the great saddener, the great warner, the great prophet.—*Canon Mozley.*

—The way out of any difficulty is not to worry, nor lose faith in God or man. Keep good natured, and push on in the line of conscientious duty. Soon the feet will touch hard bottom; and the opposite shore is not far away, or hard to reach.

—Flee in your troubles to Jesus Christ. The experience of upwards of thirty years enables me to say: "No man ever had so kind a friend as he, or so good a Master. View him, not at a distance, but as a prop, a stay, and a comforter ever at hand, and he will requite your confidence by blessings illimitable."

## SEEKING THE WANDERERS.

[The following lines were suggested by a deep sense of gratitude for the care of God, while returning, through mud and rain, half sick, on foot, and alone, from missionary labor that led me some distance from home. S. O. JAMES.]

O LAMB of God, to me so dear,  
What can I do to serve thee?  
To haste some prodigal's return,  
O gracious Master nerve me!

In ther the wanderer finds a home  
Till every storm is over;  
O, may I help some sinner dear  
That shelter to discover!

O sinner, hear his gracious word,  
And prove his wondrous power;  
Now is the accepted time, to-day!  
To-day 't is mercy's hour.

He saves the soul from every sin,  
At last from every evil;  
Believe, and triumph over all,—  
The world, the flesh, the devil.

Though rough the way, I feel his arm  
About, below, above me;  
My precious Lord, my heart is won;  
Can I do aught but love thee?

O, wilt thou seal me for thine own—  
From doubt and fear relieve me,  
Make up each loss, sweeten each cross,  
And to thy Heaven receive me?

## 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.

## OHIO.

*Clyde.*—Sabbath, June 4, was with the church in Clyde. Some new hearers were present. In the evening, I went, in company with Bro. Jas. Rowe, about six miles from Green Springs, and spoke twice. Bro. Rupert and Saxby have been engaged in this place for a short time. They are hopeful of some fruit.

This week I join Bro. Mann with the tent at Shelby. My address will be Shelby, Richland Co., Ohio. H. A. ST. JOHN.

June 6, 1881.

## DAKOTA.

*Allentown, June 6.*—Was with this company over Sabbath and Sunday last. Held four meetings. Two more families took their stand with us. They subscribed for clubs of the *Signs* and *Instructor*. Obtained one new subscriber for the *Review*. All seem to have a mind to work. One brother seventy-three years of age, who has used tobacco over fifty years, abandoned the use of the filthy weed last Christmas, and is now free. Would that some younger men would do likewise. D. T. BIGGS.

## MICHIGAN.

*Clyde, Casco, and Grand Junction.*—After our good tent-meeting at Monterey, May 28, 29, we held meetings with the brethren at Clyde and Casco, Allegan Co. Three were baptized. Three united with the church at Clyde.

A church of seven members was organized at Grand Junction, Van Buren Co.; others will unite with them soon. An elder and deacon were appointed. Quite a number have embraced the truth here the past winter through the labors of Bro. R. C. Horton.

We expect to pitch our tent at Paw Paw as soon as the weather will admit. H. M. KENYON.  
Allegan, June 8. CHARLES JONES.

*Arcadia, Newark, and Mt. Pleasant.*—Sabbath and Sunday, May 15, 16, met with the friends in Arcadia and Newark. Eld. Burrill was with us, and organized a church of fourteen members, comprising the Newark class, and what remains of the Arcadia class. They will keep up separate Sabbath-schools and meetings for the present, except on quarterly occasions, when they will unite.

Spent nearly two weeks with the Mt. Pleasant church. The most of the members are trying to live out the whole truth, but a few have apostatized. They have commenced their church building, and the few upon whom the burden rests, work with a hearty good will.

The Seville church has disbanded on account of removals. Their elder has moved West, and the few who remain have united with the Alma church. Was sorry to see this church go down; but if the members are faithful where their lot is cast, they may be the

means of gathering precious souls into the garner of the Lord, and the time and labor spent in getting the truth before them, will not have been spent in vain.

Matherton, June 7.

L. A. KELLOGG.

## NEBRASKA.

*Dayton, Raeville, and Akron.*—I visited the company lately started at Dayton, and found them growing. Some are faithful through bitter opposition. May God bless them all. Four were baptized.

Had a good all-day meeting at Raeville, and we enjoyed the blessing of God.

A brother and sister from the Albion church have moved to Akron (15 miles into the country), and by steadily persevering and working through appearances were most unfavorable, they now have a Sabbath-school of sixteen members, and three are keeping the Sabbath with them. GEO. B. STARR.

Nebraska City, June 3.

## VIRGINIA.

*Frederick Co.*—From May 11 to 22, I held meetings at the Lamp's school-house, and visited from house to house in the vicinity. Sold \$2.50 worth of books, and gave away quite a large number of *Instructors* and *Signs*. I also sold and gave away some tracts. Received one subscriber for the *Review*. I leave at this place, and at another school-house three miles from this place, fourteen Sabbath-keepers; but they are so scattered that we cannot organize a Sabbath-school among them. We hope this can be done soon, however, as we think there are others who will embrace the truth if these brethren and sisters live near to God, and let their light shine to those around them. On my way home I preached twice at Coalmine. The truth was well received by the few here, and they desired me to visit them again.

GEO. A. STILLWELL.

## IOWA.

*Odebolt, June 5.*—Since my last report, May 8, I visited 216 families. Besides filling several orders for books, I have obtained for the *Signs* 9 yearly and 4 trial subscribers, and the renewal of one old subscriber; new subscribers for *Advent Harolds*, 1; *Instructor*, 3; *Good Health*, 2; *Stimme der Wahrheit*, 1. One subscriber for the Swedish paper renewed his subscription, one for the *Instructor*, and three for the *Stimme*.

I visited Sac City, where were several Sabbath-keepers. No laborer had been there for about two years. One had become much discouraged, and partly given up the race; but we trust the discouraged one will again take hold of the faith, and walk with God's people. Here I obtained four renewals for the *Review*. The sisters of this church remember to lay aside the Lord's portion. Two of them had \$15 ready to put into the Lord's treasury. May the prayers of the people of God go up for the lonely ones.

JAMES SAWYER.

*Birmingham, June 1, 1881.*—Met with this company May 28 and 29, for the purpose of organizing a church. The brethren from Douds were present. As a few of their members had apostatized, and others had moved away, thus leaving their numbers few and scattered, they now desired to unite with the company in Birmingham, and hold their meetings there. Accordingly the two companies were united in church fellowship, to be known hereafter as the Birmingham church. By this action, seven members were added to the eleven previously organized at Douds, two by vote, and five by baptism. Two were disfellowshipped, leaving a total membership of sixteen. Church officers were elected and an elder was ordained. There are several others keeping the Sabbath in B., who should unite with the church. There is also a good outside interest. We look forward with a good degree of hope to the time when others, "almost persuaded," shall be willing to follow their convictions of truth and duty. May God bless this church, and may the same harmony and love that now exists among its members be preserved unto the coming of the great Shepherd. C. A. WASHBURN.

IRA J. HANKINS.

## KENTUCKY.

*Elizabethtown.*—The quarterly meeting for Dist. No. 1 was held near Elizabethtown, May 27 and 28. The attendance at this meeting was very good, and the outside attendance unusually large. The meetings were interesting and good from the beginning. The preaching was altogether of a practical

nature. On Sunday evening two were baptized. On account of the scarcity of ministerial help, and so much unfinished work among the churches and scattered members that should be attended to, it was decided not to run the tent during this season. I will spend my time mostly in visiting the different places where I have labored, and in doing what I can by the help of the Lord. If the General Conference cannot supply Tennessee with ministerial aid, it was thought best by the leading brethren here that I should visit that State this summer, if possible for me to do so. Pray for the cause here. S. OSBORN.

Shepherdsville, Ky., June 2, 1881.

## MINNESOTA.

*Byron, June 6.*—I have labored in this vicinity for some time. Last winter, when Bro. J. C. Jorgensen and myself came to this place, we found the Danish people almost destitute of Bibles. We encouraged them to read the word of God, and also obtained some subscribers to *Advent Tidende*. I have since labored here from time to time, and the Lord has helped me to present his truth before this people. I have sold eight Bibles, and I trust they are read by candid, thinking people. Eight or nine copies of *Advent Tidende* are taken, and I expect good will result from their perusal. There is one family and a young man besides, keeping the Sabbath here. Another Sabbath-keeping family has lived here eleven years, proving faithful under very discouraging circumstances. Others have almost decided to serve Israel's God by keeping his rejected Sabbath. Since I came here, I have spoken thirteen times, visited some, and sold tracts; and I leave the result to the dear Redeemer. Remember us in your prayers. C. NELSON.

*Labor among the Churches.*—Since my last report, I have visited the churches at Granite Falls, Gilchrist, Lake Johanna, and Artichoke. Have spoken forty-three times, not to the brethren only, but wherever there was a desire to hear. The Lord has blessed our labors. Five have been added to these churches, two by baptism, and three by vote. Others have commenced to seek God, and obey his commandments. Thirty-two members have been added to the tract society, and the sum of \$15 was given in donations. The Lord works for his people, but the enemy is also at work. But, thank God, through Jesus we can have strength to overcome.

On the day appointed for fasting and prayer, I was at Lake Johanna. It was a good day for us, and I trust that good results will be seen in many respects among the people of God.

Last Sabbath and Sunday I was about nine miles east of Herman, Granite Co., where I found five Swedes who had commenced keeping the Sabbath from reading. I gave them what instruction I could, and they were glad to hear preaching on present truth. They wish to be connected with God's commandment-keeping people.

I came to Murdock yesterday, the 6th inst., and last evening held a meeting at a place about ten miles distant. Shall hold more meetings during the week; and next Sabbath, the Lord willing, I shall be at New London, where some desire to hear the truth.

Pray for me, and for the cause of God among the Scandinavians of this State. L. JOHNSON.

*Anawauk, May 30.*—After an absence from this place of a few weeks, we returned about the middle of this month, and found the company of Sabbath-keepers here all holding on, and the interest on the increase. The Sabbath-school is proving a decided success, and the Thursday evening prayer-meetings are seasons of great interest and profit to the community, as they are regularly attended by quite a number not of our faith. There seems to be a willingness on the part of the brethren and sisters to adopt all points of our faith and practice.

Feeling that the time had come for a more thorough organization, and as we had not spoken on the subject of baptism, we arranged for a meeting on Sunday, the 22d, in a beautiful grove on the banks of the Cannon River, just where it emerges from Saber Lake. The attendance from the surrounding country was good, and some manifested a deep interest. We endeavored to show from the Bible the steps necessary to be taken in leaving a life of sin and commencing a life of obedience. After the sermon, seven willing candidates followed their Lord in the solemn ordinance of baptism. The presence of the Lord was felt, and the occasion was enjoyed by all.

At the close of our meeting on Sabbath, the 28th, the congregation went to the river, and while the rain was pouring down, five earnest souls were buried in

baptism. We have organized a church of eighteen members. They have voted to adopt the tithing system, and have made good advancement in the matter of health reform. The ordinances were celebrated, which was an occasion of solemn interest. There are four or five more that we hope will soon unite with the church. The outside interest is good. Quite a number of the brethren are making arrangements to attend the camp-meeting. Oh, for a stronger faith, and a closer walk with God! Brethren, pray for us, and for this new church, that they may run the race with patience.

D. C. BURCH.  
E. A. CURTIS.

**MAINE.**

Clinton, Portland, Crotch Island, and Richmond.—I met with the brethren and sisters at Clinton, May 25. It was thought best to finish up a hall to hold their meetings in, which will cost about \$25, aside from seating. Some over \$25 was pledged for that purpose, and a committee chosen. They need it very much, as they have been obliged to hold their meetings the most of the time in private houses.

May 28, 29, I was with the church in Portland. Brn. R. S. Webber and S. J. Hersum were present. Our meetings were good, also the Sabbath-school.

May 31 to June 2, I met with the church on Crotch Island. I spoke twice; baptized eight. One was received into the church, three subscribed for the REVIEW, and ten copies of the *Instructor* were ordered for the Sabbath-school. May God bless our dear brethren and sisters upon the islands of the sea.

On the 2d of June, I returned to the city of Portland, and baptized two in the afternoon. I praise God for some rays of light that seem to shine upon the cause in Portland.

June 4 and 5, I was here with the church in Richmond. The weather has been unfavorable, and but few come out to meeting. They have decided to take five copies of the *Signs* to use in the missionary work. There are some living springs in Richmond yet, and hearts which are interested in the work of the third angel's message.

No providence preventing, Bro. Hersum will go to Aroostook county to labor this season. Eld. R. S. Webber and myself will go with the 50-foot tent in this part of the State.

J. B. GOODRICH.

Richmond, June 5.

**INDIANA.**

Northfield.—Since my last report I have been laboring among several of our churches. The churches throughout the entire Conference are in a much better condition than they were one year ago. Union and harmony exist, and the blessing of the Lord seems to attend them. Sabbath, May 21, in connection with Brn. Henderson and Thompson, I visited a company of Sabbath-keepers who have recently embraced the truth at Northfield, Boone Co. Bro. Thompson visited the place last fall, an entire stranger, and procured a meeting-house and commenced labor. The people soon became interested, and several decided to obey. Then opposition arose, and Eld. Sharp went to aid Bro. T. They continued meetings until the house was closed against them. Since then Bro. T. has followed up the work as faithfully as he could under the circumstances, and the Lord has blessed. As the result of the effort, we found seven converted to the truth. They are well instructed in the truth. We enjoyed five excellent meetings with them. We had the pleasure of baptizing four of them Sabbath afternoon. Each family takes the REVIEW, and they have commenced to pay s. u. to the support of the Conference. They hold regular meetings, have organized a Sabbath-school, and are taking ten copies of the *Instructor*.

June 1, Eld. Bartlett and the writer pitched a tent at Kewanna, Fulton Co. We have given five discourses thus far. Our congregations have increased from the first. We are not able to determine what the interest will be as yet.

S. H. LANE.

Kewanna, Ind., June 6.

**ALABAMA.**

Bladen Springs, June 3.—The month of May, just passed, has been one of but little apparent growth to the cause of truth in this section, and yet there is no cause for discouragement.

The first Sabbath I was with church No. 1. On Sunday I spoke on what constitutes Babylon and its fall. The subject was well received, and was new to some.

The second Sabbath I was in Washington Co. The Lord gave us an excellent meeting on the Sabbath. At 5 p. m. he came very near to us. His sweet, melt-

ing Spirit came on all. The next day the meeting was very large. It was said to be the largest gathering ever known in these parts. It had been given out that Eld. B. [Methodist] would give his views on the Sabbath question, and I would reply. The people came for miles around. One man came who had not been to a religious meeting for sixteen years. Eld. B. advocated the seventh part of time, and that during the gospel dispensation it was the first day, using the Scriptures and arguments generally used. He occupied one hour and a half. I replied, using as much time. We each did our best, leaving the decision of the question with the people. Everything passed off pleasantly,—no bad spirit on the part of the speaker, nor among the people. They were requested not to talk at the close of the meeting, but to hear candidly and carefully. Bro. B. has always shown a good spirit toward us, and has often attended our meetings. He gave his view by my request. As well as I can learn, the meeting created a new interest to hear our views of the Bible. When the man who had not attended meetings for sixteen years was asked why he had not, he said, "I could not learn anything. They told me nothing new. When I go to preaching, I want to hear things new as well as old." He thought he should come the next time we had meetings there.

The third Sabbath I was in a new place, thirteen miles from Bladen. On Sunday the house would not hold the people, so we occupied the shade of some oak trees. The attention was good. I left another appointment. I learn that some are anxious to hear more from the chart.

The fourth Sabbath I was with church No. 2. Some were there to hear on first-day who had never heard an Adventist preach, and expressed their intention to come again.

I labor cheerfully, knowing it is not in vain, and that the reward for faithful labor will soon be given. To God be all the praise for the progress of his own cause and work.

C. O. TAYLOR.

**KANSAS H. AND T. SOCIETY.**

ACCORDING to appointment, this society held the first meeting of the third annual session in connection with the camp-meeting at Wakarusa, May 23, at 12 m., 1881. Meeting called to order by the President, Eld. Sharp. After the usual opening exercises, the minutes were read and approved.

The Committee on Nominations reported as follows: For President, Eld. Smith Sharp, of Ottawa; Secretary and Treasurer, Lettie A. Miller, of Topeka. Moved and carried that the nominees be considered separately. Eld. R. F. Barton, of Fort Scott, was elected President, and Lettie A. Miller, Secretary and Treasurer. The President appointed Mrs. M. E. Symms and Mrs. Mary L. Williams to solicit signers to the pledges.

Eld. Geo. I. Butler delivered an earnest and interesting address on the importance of the temperance work, and the necessity of taking hold of it intelligently.

Meeting adjourned to call of Chair.

SECOND MEETING, MAY 23, 5 P. M.—The minutes of the previous meeting were read and approved. The canvassers reported eight full members and twelve pledge members.

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

Whereas, Our meetings are held in an auspicious hour, when the temperance laws of our State are established on a legal basis, and

Whereas, We have labored earnestly for the accomplishment of this object, and stand to-day with the sunlight of victory upon our foreheads; therefore,

Resolved, That we humbly express our gratitude to God for the success which has attended our efforts in the past, and pledge ourselves to this good work for the future, to labor for the good of humanity and the health of those who are dear to us, recognizing that eternal vigilance is the price of liberty.

Resolved, That we hereby express our cordial co-operation, and promise a hearty support to those who are in authority, in enforcing the temperance law and prosecuting those who violate it.

Resolved, That we express our kind feelings toward those who have closed their business at a sacrifice, in obedience to the temperance law, when the business was in conflict with said law.

L. D. SANTEE,  
D. T. SHIREMAN, } Com.  
T. L. HOEN,

The society voted that the substance of these resolutions be sent to temperance papers and papers favorable to temperance.

A few brief and stirring remarks were made by Elds. Butler, Cook, Santee, and others.

On motion, the Society adjourned *sine die*.

R. F. BARTON, Pres.

LETTIE A. MILLER, Sec.

**Our Tract Societies.**

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

**SOWING AND REAPING.**

Sow with a generous hand,  
Pauze not for toil or pain;  
Weary not through the heat of summer,  
Weary not through the cold, spring rain;  
But wait till the autumn comes  
For the sheaves of golden grain.

Scatter the seed, and fear not,  
A table will be spread;  
What matter if you are too weary  
To eat your hard-earned bread!  
Sow while the earth is broken,  
For the hungry must be fed.

Sow while the seeds are lying  
In the moist earth's bosom deep,  
And your warm tears fall upon it,—  
They will stir in their quiet sleep,  
And the green blades rise the quicker,  
Perchance, for the tears you weep.

Then sow; for the hours are fleeting,  
And the seed must fall to-day;  
And care not what hands shall reap it,  
Or if you have passed away,  
Before the waving cornfields  
Shall gladden the sunny day.

Sow, and look onward, upward,  
Where the starry light appears,—  
Where, in spite of the coward's doubting,  
Or your own heart's doubts and fears,  
You shall reap in joy the harvest  
You have sown to-day in tears.

—Adelaide Proctor.

**A SOUTH AFRICAN MISSIONARY.**

JOHANNES THEODORUS VANDERKEMP, the son of a worthy and excellent minister of the Dutch Church in Rotterdam, was born in 1748. His early progress in literary acquirements was such as to evince extraordinary strength of mind. Having completed his studies, he entered the army, and during sixteen years' service, became distinguished as a military man. He then began the study and practice of medicine, in which he was also successful. After some time he retired to Dort, Zealand, with the design of spending the remainder of his life in literary pursuits and rural amusements.

Thus far he had been an infidel in the fullest sense of the word; but about this time an event occurred which revealed to him the utter worthlessness of these principles to sustain one in the hour of death and affliction. While sailing upon the river with his wife and daughter, the boat was upset by a sudden storm, and they were drowned. After having been carried down the river nearly a mile, he was picked up by the crew of a vessel which had been driven from its moorings. This affliction and providential escape was instrumental in producing a radical change in Dr. Vanderkemp. He at once made a profession of religion. Some time after this, his mind was deeply affected by an address to the friends of religion in Germany, issued by the London Missionary Society, and he immediately resolved to devote his services to the heathen. Accordingly, in the month of December, 1798, in company with several others, who through his influence had become interested in the same enterprise, he sailed for the Cape of Good Hope, in a transport vessel, bound for New South Wales with convicts. So desperate and abandoned were these criminals that an attempt to search the hold of the vessel for armed men proved ineffectual; but the missionaries, although acquainted with these circumstances, and having been warned of their danger by the captain, determined to enter the apartment of the convicts, in order to converse with them. Indeed, it was for this purpose that they chose not to avail themselves of other and better accommodations while seeking their field of labor. Fearlessly, yet with great kindness, they approached the unhappy objects of their self-sacrificing love, and with hearts full of tenderness, explained to them the plan of salvation. It soon became apparent that the word thus spoken was not without effect, even upon these hardened criminals, who began to hold prayer-meetings each week among themselves.

A putrid and pestilential fever breaking out among them, the missionaries, completely absorbed in the hope of proving instrumental in the salvation of some of the wretched sufferers, and regardless of their own danger, redoubled their efforts in behalf of the sick and dying. Thirty-four of the prisoners fell victims to the disease, and some of them died in hope.

The faith of the missionaries was also to be tried in



another manner. A violent storm arose, and notwithstanding the constant labor at the pumps, the water continued to increase in the ship. One of the missionaries who before going on board the vessel, remarked to his friends that he would joyfully embark even though he knew that it would founder, was asked how he felt. He replied, "The ship may sink, but the foundation on which my soul rests is immovable, and can never fail." Finally, as death was staring them in the face, a remedy for the difficulty was providentially discovered, and the ardent prayers of the missionaries were succeeded by grateful thanksgiving. Of the trials and sufferings endured by these missionaries, we will speak hereafter.

M. L. H.

### AGENTS WANTED.

BY J. CLARK.

THE devil is ingenious, active, and enterprising, in devising means to corrupt mankind. One of the latest of his enterprises is a work lately issued from the press, "The Adventures of the James and Younger Brother's," notorious outlaws, who for fifteen years baffled detectives, sheriffs, constables, etc. This work has an immense sale. And how clearly does it prove the true character of the public mind, and its vitiated taste, when these stories are read with avidity,—stories of mail and bank robbers, horse thieves, men of violence and blood, who could blow out the brains of a bank officer for the bills in his safe, and coolly shoot down the detective who pursued them; who in time of war could place twelve or fifteen helpless prisoners in range, and blindfold and bind them, so that a single ball would kill them all, and then, taking deliberate aim, at once destroy them! Are such men to be admired for their talent and skill in doing the work of Satan? These men have operated for fifteen years in twenty different States and Territories. A part of them are now serving out a long term of years in the State's prison; others, if living, are refugees from justice.

When we see the world so flooded with wicked and vile trash, it is a comfort to know that some are engaged in circulating everywhere reading matter of an opposite character. And just at this time, when the world is about entering upon its era of dissolution, and the end of all things is close at hand, we rejoice that means are used to inform such as desire a pure and Scriptural literature. Our tract societies are a means in the hands of God of very extensive usefulness. Before these societies were formed, great pains were taken to circulate tracts, periodicals, etc., but it was not done systematically, and consequently much of our well-meant toil was unfruitful; but organized action is doing wonders in spreading the light.

When Washington was placed at the head of the United States army, he found it a body of raw undisciplined troops; but he did not rest till order and military discipline were established. This consumed time and caused some expense, but the event proved that it was indispensable. Some complained of delay, but had such people the control, the cause of liberty would have been lost.

It has been proved that in organized action there is far greater power than in the irregular and crude methods peculiar to sudden and short-lived projects, which expire of themselves. When good men organize to carry out a noble design, we all admire such well-regulated effort, especially if it is characterized by zeal, wisdom, energy, perseverance, moderation, and self-sacrifice. And what can be more commendable than for those who know that the end draws near, and that a special preparation is needed to meet the coming emergency, to unite in one grand effort to enlighten the world as to its approaching doom?

Seventh-day Adventist tract societies are calling for workers, and some are entering the field. Agents are wanted to help in this noble enterprise. Some can aid with their means; some, by their personal labors; and all, by their prayers. At this time we may not stop to find fault with the machinery of the society. It is easy to criticise, but not so easy to build. Let us cease to find fault and murmur, and go to work. Certainly there is plenty to do. Satan's agents are awake and enterprising. Shall we sleep while the enemy is awake and vigilant? God wants agents to counteract the work of Satan's agents.

### NEW ENGLAND TRACT SOCIETY.

THE quarterly meeting of the New England Tract Society was held according to appointment, at Danvers, Mass., June 4, 5. Although the friends throughout the Conference had been left in a state of doubt and uncertainty with regard to a general meeting at

this place, on account of previous disappointment, the companies of Cornish, New Ipswich, and Amherst, N. H., South Lancaster, Ipswich, Haverhill, Rowley, Newburyport, and Boston, Mass., and some parts of Rhode Island, were represented. Elds. Haskell, Robinson, and Sanborn were present, and gave five discourses, besides the business meetings of the society, a meeting of the V. M. Society, and a temperance lecture.

On Sunday two business meetings of the tract society were held, conducted in the usual manner. The report of labor for the quarter ending April 1, which appeared in REVIEW No. 18, was read. The remarks of the President were not only interesting, but well calculated to inspire the missionary workers with courage as they listened to some account of the progress of the truth through the humblest instrumentalities.

The Vice-president presented the following resolutions, which, after some deliberation, were adopted:—

*Whereas*, Since our last quarterly meeting, in the good providence of God we have been permitted to see more immediate results from our missionary efforts than hitherto; therefore,

*Resolved*, That we will not slacken our efforts until the truth shall culminate in the loud cry of this message, and the work shall be completed.

*Whereas*, We believe it to be the duty of all S. D. Adventists to be readers of the REVIEW and *Good Health*; therefore,

*Resolved*, That we urge the importance of every family's subscribing for these periodicals; and we further recommend that each church put forth special efforts to see that this is carried out.

*Whereas*, Our annual gatherings in camp-meetings are of the utmost importance to our people, and

*Whereas*, The time usually devoted to these meetings is so limited; therefore,

*Resolved*, That we recommend that our camp-meeting for this year be continued two weeks.

*Whereas*, The condition of our churches, and the cause generally in the New England Conference, demand judicious ministerial labor, and

*Whereas*, We believe the testimony of Sr. White would be a source of general encouragement and reviving among our people; therefore,

*Resolved*, That we invite Bro. and Sr. White to visit different parts of this Conference among our principal churches, as soon as the providence of God permits.

The spirit of union and love seemed to prevail at this meeting, and the cordial hospitality of the Danvers friends will strengthen the bond between them and their sister churches; and may this harmony continue until they shall unite in nobler worship in the kingdom of God.

Upon motion, the meeting adjourned *sine die*.

ELIZA THAYER, Sec. S. N. HASKELL, Pres.

### KANSAS TRACT SOCIETY.

THE seventh annual session of this society was held at Wakarusa, commencing May 19, 1881. The first meeting was opened with prayer by Eld. Cook. The Secretary being absent, Bro. M. Euoch was elected Secretary *pro tem*.

*On motion*, the Chair was empowered to appoint the usual committees, and the following were appointed: On Nominations, Oscar Hill, R. F. Barton, and S. N. Ayers; On Resolutions, J. Lamont, G. H. Rogers, and L. D. Santee.

Adjourned to call of Chair.

SECOND MEETING, MAY 22.—Prayer by Eld. Lamont. The minutes of the last meeting were read and approved.

The Committee on Nominations reported as follows: For President, Smith Sharp, Ottawa, Kan.; Secretary and Treasurer, Nannie J. Kilgore, Ottawa; Directors: Dist. No. 1, J. B. Carpenter, Bull's City, Osborne Co.; No. 2, J. W. Bagby, Clifton, Washington Co.; No. 3, T. H. Wakeman, Palermo, Doniphan Co.; No. 4, Wm. M. Dail, Osawkee, Jefferson Co.; No. 5, John Gibbs, Williamsburg, Franklin Co.; No. 6, A. G. Miller, Topeka; No. 8, J. V. Mack, Coopersburg, Rice Co.; No. 9, H. C. Main, Edgcomb, Butler Co.; No. 10, Oscar Hill, Grenola, Elk Co.; No. 11, A. W. Cone, Uniontown, Bourbon Co.; No. 12, Robert Aiken, Parsons, Labette Co. The nominations were considered separately, and each nominee was elected.

It appearing that the committee had made no nomination for Vice-President, Eld. J. Lamont was, on motion, re-elected to that office. Eld. Lamont tendered his resignation, which was accepted, and Bro. T. H. Gibbs, of Williamsburg, Franklin Co., was elected to that office.

It was voted that the territory heretofore constituting Dist. No. 7, be attached to, and form part of, Dist. No. 6.

A highly encouraging financial report was presented by the Secretary. This report shows that the debt of the society has been reduced \$700 since last November.

*On motion*, the society adjourned.

ADA A. DAWSON, Sec. SMITH SHARP, Pres.

### DROP SELF.

ONE of the most difficult lessons which Christ had to teach his disciples, and one in which he seemed to fail utterly, was that of personal humility. In the very last year of his ministry, James and John came to him with a request for personal distinction at his hands: "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." The rest of the disciples were very indignant at this, probably because they thought their title to such honor equally good. At the house in Capernaum he asked them, "What was it that ye disputed among yourselves by the way? But they held their peace, for by the way they had disputed among themselves who should be greatest." Even at the last supper, "there was also a strife among them, which of them should be accounted the greatest." Then followed the washing of the disciples' feet, a menial service upon the part of their Master, to teach them that the badge of distinction among his followers consisted in knowing how to be, for his sake, the servant of all.

Is this not an important lesson for the servants of Jesus to learn, in this our day? As workers in his vineyard, are we not too often desirous for personal distinction, and too forgetful that "the servant is not greater than his Lord;" and does not the cause of God suffer frequently because of our desire for place and praise? Can we bear to have another credited with the good we have been trying to do? Do we, in honor, prefer one another?

Dear brethren, do we often find bitterness creeping into our hearts because we have not been consulted about the affairs of the church, or some charitable enterprise, as we think we ought to have been; and do we sometimes sulk about it, and let our love for some good cause grow cold, because our claims to place and preference have not been recognized? Let us beware; that is not the spirit of the lowly Master, and "if any man have not the Spirit of Christ, he is none of his." Dear sisters, do you feel offended sometimes because public praise is awarded to another, when it should have been given to you? and do you find yourself loving the praise of the world more than the praise of God? Ask the dear Lord to take away from you that which is a snare to your feet, and which may become destructive to your real usefulness.

Let us drop ourselves, in this work for Christ. We shall be really useful in just such proportion as we can lay aside our individual feelings and preferences, and become lost in a desire to do work for him only. How often the writer has felt the promptings of this human ambition, which says, "Build something for yourself; leave a work which shall glorify you; plant yourself somewhere in the memories of men;" and how much prayer and consecration is necessary, again and again, to say to Satan, "Get thee behind me." It is one of the devil's most insidious devices to draw us away from the real work in hand, and leave us to die by the wayside, while thinking of our own importance in the work God has committed to our care. A celebrated artist said to us one day, "My ambition is to leave some work of art after me which shall perpetuate my name among men." Such is not the aim of God's children. Our reward is not here, and we must not undertake to locate it this side of the eternal world.

Are we ministers in the pulpit; are we engaged in some one of the benevolent enterprises of the city or the State; are we office-bearers in the church; are we gifted in speech or prayer; have we one or five talents in any particular line of work; let us drop out the "I" in all our efforts, and let us think of Him "who made himself of no reputation, and took upon him the form of a servant;" who "humbled himself, and became obedient unto death, even the death of the cross." Let us drop self.—*Our Work at Home*.

### RELIGION AND SUCCESS.

YOUNG men in business and who are Christians, should set apart a regular portion of time for religious work. Many could give two or three hours a week aside from the Sabbath if they would. They should consecrate their time to the Lord, as well as everything else. This is the great lack. Business success, pleasure, social standing and all kindred things, gained at the expense of time that should be given to the Lord's work, will be dearly earned, and a snare to the soul.

Twenty-five or fifty young men, in a town of five or ten thousand inhabitants, banded together, and giving their time and service heartily to the Lord, not for a few weeks or months, but constantly, would be a saving and educating influence, whose power would be felt and blessed. Young man, make your name on the church register mean something. Consecrate your time sacredly to the Lord. Allow no other ordinary engagement to interfere.—*Watchman.*

—Under the influence of the mighty friendship of Jesus, every form of sin has been conquered; suffering and anguish have been met with martyr-like patience; poverty has been borne with courage and hope, insult with meekness, bereavement with a smile, care and toil with a song, and sacrifice with open arms. It has armed weakness with strength, despair with hope, and indolence with energy. By it, noble-souled men and delicate-fibered women have joyfully suffered the loss of all things, that they might lay claim to this Friend of friends. Ah, blessed friendship! Blessed Lord Jesus!—*Mrs. H. H. S. Thompson, in Interior.*

SPECIAL MENTION.

THE INQUISITION NOT DEAD.

THE Rome correspondent of the New York *Observer* thinks the Inquisition is not a thing of the past. What was said in a previous article on Monte Vecchio, the oldest of the Inquisition prisons, which was abandoned two hundred years ago, was supposed by another correspondent to apply to all Inquisitions; and the mistake called out the following, in a letter from the Eternal City, dated May 12:—

As to the existence of the Inquisition even now, no liberal Roman doubts it, although it has no longer the power to burn and torture and imprison. Only the presence of the Italian government renders it harmless. But tokens of its existence are given now and then by the prohibition of new books. They are put "in the Index"—that Index which must now contain the noblest and best of Italian thought for centuries. Padre Curci, also, a Jesuit of liberal opinions, was a year or two ago banished from the Order. When the Roman Republic was established in 1849, the Palace of the Inquisition was converted into homes for the poor, first being exposed to the public for a few days. It was proposed to raze it to the ground and erect a column of infamy on the spot, but the idea of using it for the poor prevailed. But when the French replaced Pius IX. on the papal throne, the Inquisition took possession of that palace again, and it returned to its original use. After that fearful revelation of its secrets, the Jesuits did not presume to torture as they had done, but they did keep prisoners there "in duro carcere." The liberals, whom they persecuted and imprisoned instead of heretics and Jews, were kept in another prison,—that of San Michele,—but this was also the work of the Jesuits and of their tool, the Holy Inquisition. Many liberals, still comparatively young men, now live in Rome who were imprisoned there for years. Only the entrance of the Italian government into Rome in 1870 opened the prison doors, and also let into the gates of the city that noble army of Italian exiles who had been wandering in strange cities and in foreign lands.

Volumes could be written on this subject, and those who wish to inform themselves in regard to it can read a book which, I think, has been translated into English—"Papal Rome," by the Rev. Luigi de Sanctis. Professor Timothy Dwight's book on the "Roman Republic of 1849" also gives many interesting details. Of this there is no doubt, that wherever the Jesuits go, there will be the Inquisition in one form or another. Far from being dead two hundred years ago, it still lives, and would display all its fierceness even in New York if it had the power.

A VOLCANIC LAKE.

M. DE LESSEPS is credited with describing on his return to Europe, a singular geological phenomenon. In the Republic of San Salvador there is a lake called Ilopango, and in January, after a few premonitory shocks of earthquake, three craters suddenly opened in the middle of the lake, and belched forth immense volumes of steam, dust, and fiery cinders. By-and-by the three vents merged into one, and an islet of "tuff" and lava uprose above the surface of the waters.

Attempts were made to approach this young volcanic island, but the feat was found impossible, owing to the boiling of the water, and the showers of dust and clouds of vapor enveloping it. The new volcano long continued to vomit forth great quantities of steam and virulent gases. All the fishes of the lake were parboiled, amid the bodies of innumerable dead shell-fish and aquatic animals. It is a significant fact that the outburst was preceded by an exceptional rise in the level of the lake, owing to the rains. This appears to be the first instance on record of a volcano bursting up through the waters of an inland lake; but sub-marine volcanoes breaking out in the ocean bed are no very rare phenomena.—*Selected.*

—A meeting of no little interest and importance will be held at Panama in September next in a convention of the republics of South America to devise a common system of federation. There are nine of these republics in all,—Venezuela, Colombia, Ecuador, Peru, Bolivia, Chili, Uruguay, Paraguay, and the Argentine Confederation,—each organized upon a federative system somewhat resembling our own. While the population of each is largely Indian, the governing power is wholly in the hands of the whites, and it is unlikely that any opposition will be offered to the action they may take. A confederation of all the republics would extend from the Isthmus to Patagonia, and embrace a country rich in the products necessary to the building up of an immense commerce. With the solution of the Isthmian problem, either by the Ead's ship railway or by canal, this commerce will, in the nature of things, float to our very doors. Whether it will stop there, or be diverted to other channels, depends largely upon the encouragement and support we lend to the development of our South American trade, and to friendly relations with all the States.—*Interior.*

—Captain J. B. Ead's Tehuantepec ship-railway scheme comes to the surface again in a recent grant by the Mexican authorities of all the concessions asked for its successful prosecution. By this scheme ships with their full cargoes are to be transported overland from ocean to ocean. The route is the most northerly of the three contemplated; the length of the proposed road is 112 miles, the highest point is only 770 feet above the sea level, and the time and cost of construction will, it is expected, be less than that of the other enterprises projected. Capt. Eads asks that this country shall become a partner with Mexico in the scheme, by guaranteeing the payment of six per cent interest on \$50,000,000 of its bonds. Should Congress refuse, he will doubtless carry his grant to England, and see what can be done there, and, in the event of failure, will build the road by private enterprise. The Mexican government appears to have entered heartily into the scheme, and considerable work has already been done on the route.—*Interior.*

—The flower of the bassia tree, which grows in India, has curious properties. It presents no remarkable features at the time of its opening; but after a few days, when the fructification has been accomplished, the petals begin to swell, and become fleshy. After a while the corolla falls to the ground, charged with saccharine matter, leaving the pistil on the tree to grow into an excellent fruit. The corolla itself has also acquired the properties of an edible fruit, and is attractive to insects, beasts, and men. Numbers of people come from considerable distances to gather the fallen flowers. They dry them, and eat them, either in the natural state or cooked, and make of them a regular article of merchandise. A liquor is distilled from them which has a dreadful odor, and produces worse effects than other alcoholic drinks.

—The month of May will be remembered for having brought to these shores the largest number of prospective citizens from the Old World ever recorded. Every steamer came loaded with passengers. Day after day, Castle Garden swarmed with immigrants. They came by hundreds and thousands, 3,000, 4,000, 5,000 a day, and one day 6,321 landed at this gateway to the New World. The record for the month shows that 76,652 passengers were received by the Commissioners of Immigration, more than the total number that arrived in 1877, which was 63,855, and nearly equaling that of 1878, which was 79,801, and 21,569 more than in May, 1880. During the first five months of this year, 181,948 immigrants have landed here, or 46,612 more than during the corresponding period of 1880. We welcome all, if they come to be honest, industrious, loyal, and law-abiding.—*Christian Weekly.*

—Dr. Titus Coan, the venerable Sandwich Islands missionary, writes to the *Southern Workman*, March 1, that the great volcano, Mauna Loa, had then been in active eruption since Nov. 5. "The fiery deluge," he says, "has occupied our great forest jungle, for three months, covering thousands of acres, killing 10,000 trees, consuming the jungle, filling up pits, ravines, and caverns, licking up all the water in its way, and opening a pathway through the forest, as if to fall upon our town of Hilo." Later dates state that the flow of lava stopped when within seven miles of Hilo.

UNHEEDED PSALMS.

God hath his solitudes, unpeopled yet,  
Save by the peaceful life of bird and flower,  
Where, since the world's foundation, he hath set  
The hiding of his power.

Year after year his rains make fresh and green  
Lone wastes of prairies, where, as daylight goes,  
Legions of bright-hued blossoms, all unseen  
Their carven petals close.

Year after year unnumbered forest leaves  
Expand and darken to their perfect prime;  
Each smallest growth its destiny achieves  
In His appointed time.

Amid the strong recesses of the hills,  
Fixed by His word, immutable and calm,  
The murmuring river all the silence fills  
With its unheeded psalm.

From deep to deep the floods lift up their voice  
Because His hand hath measured them of old;  
The far out-goings of the morn rejoice  
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,  
That wanders homeless through the summer skies,  
Is reckoned in His purposes, and forms  
One of His argosies.

Where the perpetual mountains patient wait,  
Girded with purity, before His throne,  
Keeping from age to age inviolate  
Their everlasting crown;

Where the long-gathering waves of ocean break  
With ceaseless music o'er untrodden strands,  
From isles that day by day in silence wake,  
From earth's remotest lands,

The anthem of His praise shall uttered be;  
All works created on His name shall call,  
And laud and bless His holy name, for He  
Hath pleasure in them all.

—*Selected.*

SELF-SACRIFICE.

SELF-SACRIFICE is at the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted, for the love we bear to our Master, and in imitation of him, is the ideal of Christianity; for it is the religion of Him whose life and death were self-sacrifice. If we are to follow, we must, like him, bear a cross.

It has been so from the beginning. Call the dead roll of the world's worthies—its prophets, apostles, martyrs and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, the helpless. Has not the measure of their goodness been that of self-denial? They have suffered, that others might suffer less; they have died for the truth that others might live; they have defended human rights by enduring unspeakable wrongs. Love, like the fabled bird, pierces his own bosom to feed his loved ones. Is not Heaven itself to be reached through death? The Blessed One entered not into his glory until he had been crucified.—*J. D. Geikie, in Church and Home.*

"BREAD OF LIFE."

JEWISH literature was exceedingly familiar with the symbolism which represented by "eating" an entire acceptance and incorporation of the truth, and by "bread" a spiritual doctrine. Even the mere pictorial genius of the Hebrew language gave the clue to the right interpreta-

tion. Those who heard Christ in the synagogue of Capernaum must almost involuntarily have recalled similar expressions of their own prophets; and since the discourse was avowedly parabolic, since Jesus had expressly excluded all sensual and Judaic fancies, it is quite clear that much of their failure to comprehend him rose not from the understanding, but from the will. His saying was hard and incredible only to the incredulous. For if bread be the type of all earthly sustenance, then the "bread of Heaven" may well express all spiritual sustenance, all that involves and supports eternal life. Now the lesson which he wished to teach them was this, that eternal life is in the Son of God. They, therefore, that would have eternal life, must partake of the bread of Heaven, or, to use the other and deeper image, must eat the flesh and drink the blood of the Son of man. They must feed on him in their hearts by faith. They might accept or reject the truth which he was revealing to their consciences, but there could be no possible excuse for their pretended incapacity to understand its meaning.—*Canon Farrar.*

## Notes of News.

—Texas is to have a French colony.  
 —Last month Spain reduced her national debt \$2,200,000.  
 —Scranton, Pa., is partially flooded by the rise of the Lackawanna.  
 —On the 9th inst., eight Turkish villages were devastated by an earthquake.  
 —And now Germany wishes to bring the free city of Bremen into the Zollverein.  
 —Southern Russia is still in a disturbed condition. Several incendiary fires are reported.  
 —Explorers in Palestine claim to have discovered Kadesh, the sacred city of the Hittites.  
 —Four districts of Kieff, a province in Southern Russia, have been placed under martial law.  
 —An apparently inexhaustible quarry of lithographic stone has been discovered at Saverton, Mo.  
 —The journalists of Paris propose to erect a monument to the veteran poet-journalist, Victor Hugo.  
 —The sugar crop on the island of Trinidad has been greatly injured by long-continued dry weather.  
 —The village of Bradley, in Hampshire, England, was almost totally destroyed by fire on the 8th inst.  
 —A Buffalo rag-picker, who was living in squalid poverty, was found to have \$4,000 in his possession.  
 —The last of the exiled French Communists have returned to their native land from New Caledonia.  
 —Turkey has yielded the ceded territory to Greece, and a force of 7,000 men has been sent to take possession.  
 —There is a report that several missionaries and their wives have been murdered by the savage natives of New Guinea.  
 —The persons accused of the murder of the Turkish Sultan, Abdul Aziz, have been handed over to the Ministry of Justice.  
 —The French believe that the Tunisian Bedouins have completely submitted, and that all hostilities are at an end in that province.  
 —A single highwayman stopped the Fredericksburg, Texas, stage recently, and robbed the five passengers, and rifled the mail.  
 —It is considered probable that the foreign grain crop will be short, and the demand for American cereals proportionately large.  
 —A telegram from Vienna states that the European powers are conferring to secure the complete neutrality of the Panama canal.  
 —Eight men belonging to a French telegraphic construction corps in Algiers have fallen victims to the vindictiveness of the Arabs.  
 —It is stated that all the gold in circulation throughout the world could be put into a cellar twenty-four feet square and sixteen feet deep.  
 —Hayti was visited by an earthquake on the 7th ult. Torrents of rain fell at the time, several landslips occurred, and many cattle were killed.  
 —The Russian treaty with Merv provides for the presence of a Russian resident, and the development of the railroad and canal systems of the country.  
 —The British government has been informed that the Fenians propose to fire various public edifices in English cities. Chester, in particular, is threatened.  
 —The record of the week for Ireland is a record of riots, arrests, evictions, and disasters. The most serious of the riots occurred at Cork on the 9th inst.  
 —Severe frosts, injuring crops and vegetables, are reported from the vicinity of Paisley, Ont., and Barnet, Vt. Ice formed in the vicinity of St. John, N. B.  
 —The centennial anniversary of the birth of George

Stephenson, the inventor of the locomotive engine, was celebrated throughout England, on Thursday, the 9th inst.

—Fourteen of the Baptist churches of California have withdrawn from the Baptist Convention of that State, and organized a new one. They will not fellowship the Kallechs.

—As though Russia had not already enough on her hands, she is now sending arms and officers to Bulgaria, to aid Alexander in promoting absolutism in that country.

—The French Senate has rejected the Scrutin de Liste Bill. As this was Gambetta's own measure, it is rumored that he will now resign the presidency of the Chamber of Deputies.

—May 27 was the thirty-seventh anniversary of the demonstration in a public manner of the utility of the telegraph. The message sent was transmitted between Washington and Baltimore.

—A severe storm of hail and wind raged in parts of Dakota and Iowa on the afternoon of June 6. Besides the damage done, which was considerable, one person was killed, and others seriously injured.

—The Hamburg Chamber of Commerce think the conditions of their entry into the Zollverein will not entirely annul their freedom, and will aid in the development of their trans-Atlantic wholesale trade.

—Late dispatches state that three of the anti-Jewish rioters at Kieff, Russia, have been sentenced to twenty, ten, and six years' penal servitude respectively, and two have been sentenced to Siberian exile.

—The wife of a well-known Chicago artist has brought a suit against a saloon-keeper for \$25,000 damages for ruining her husband's professional prospects, and injuring his health, by supplying him with whisky.

—The electric railway recently opened in the vicinity of Berlin has proved so satisfactory that another is projected, to run to another district of the suburbs. The cost of construction is about \$60,000 per mile.

—A severe storm accompanied with rain and hail passed over the Solomon Valley, Kan., June 9. Besides the houses and barns demolished, and other damage done in its track, five or six persons lost their lives.

—Since July 1, 1879, there has been a total gain to the country in gold coin and bullion of \$234,000,000, of which \$35,000,000 was added to the treasury, \$59,000,000 to the banks, and \$140,000,000 to the active circulation.

—June 1, Mr. J. H. Marr, chief clerk to the Postmaster-General's first assistant, completed the fiftieth year of his service, during which time he has enjoyed the confidence and esteem of twenty-two different Postmasters-General.

—Secretary Lincoln inherits some of his father's good sense, if we may judge from his order forbidding the use of tobacco by the army cadets at West Point. The cadets at the Naval Academy at Annapolis have received a similar order.

—The S. S. executive committee recommend that June 19 be observed as a day of united prayer for Sunday-schools throughout the world, and especially for the International Convention to be held at Toronto, Canada, during that week.

—Hamburg, one of the Hanse towns, the others being Bremen and Lubeck, is one of the greatest commercial centers in Europe. It has an area of 157 square miles, and a population of over 400,000. Its recent admission into the Zollverein, or German Customs League, is a link in the chain of centralized imperialism.

—Governor Churchill, of Arkansas, proposes to put Perry county, in that State, under martial law, and to send thither two regiments of the State militia. The immediate cause of this action is, that the county is afflicted with a band of desperadoes, who are doing pretty much as they please, regardless of law or authority.

—The Catholic press claim that there is a gain in the Catholic over the State schools in Belgium. In the province of Antwerp they have 76,615 children and infants in their schools. In the province of Limbourg they have in all 26,831, against 7,526 in the State schools. The Jesuits have in Belgium twelve colleges, in which there were 5,106 students at the beginning of the school year.

—Not long ago, Archbishop Croke delivered an impassioned address in favor of the Land League, and bitterly denouncing the landlords. Later, Bishop Nulty has delivered an address, condemning the methods of the Land League, and deprecating agitation against the payment of rent. And now the pope has spoken. He is displeased at the interference of the Catholic clergy in the land agitation in Ireland.

—The *Observer* of June 9 publishes a letter from a native of Mauritius, giving an interesting account of the opening of a college at Antananarivo, the capital of Madagascar, Jan. 18, 1881. The arrangements are said to be equal to those of any similar institution of the kind in England. Work in the college will commence immediately. This institution is a gratifying evidence of the success of the missionaries in that distant island.

—A novel form of landlordism has been introduced into Iowa. A company of English capitalists have purchased 10,000 acres of land, divided it into farms of 160 acres each, and established upon it a colony of tenants from England. Each 160 acres is let, as a rule, to one tenant, who provides labor and machinery, paying rent for wheat lands in kind, on the half-share system, and for corn lands at about \$2 per acre. The tenant's own

labor, with one assistant, usually a son, is enough, except at harvest time, to cultivate 160 acres, if divided between wheat and Indian corn. Over every forty farms, or thereabouts, is placed a steward, who is responsible directly to the company.

—An educational institution was recently opened at Leon, in Nicaragua. On the auspicious occasion, an address was given by one of the professors, in which, while claiming Christianity as the basis of all education, he enforced the necessity of free speech and the absolute freedom of conscience. The forty or fifty Jesuit fathers in the city at once denounced the speaker and another professor as free-thinkers, and roused the indignation of the people against them. The bishop was appealed to, but he supported the professors, and was promptly denounced as a heretic. A violent mob was aroused, and the troops were called out to suppress it. The government took steps to suppress disorders, the first of which was the expulsion of the Jesuits from the republic.

## Obituary Notices.

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

SHULTZ.—Died, near Topeka, Kan., May 14, 1881, Richard Shultz, in the twentieth year of his age. He was a member of the Richland church, and at the last meeting that he attended he expressed a determination to make a greater effort to be a faithful Christian. Funeral discourse to a large congregation, from Eccl. 11:9. SMITH SHARP.

TOLBURST.—Died of consumption, in Cleveland, Ohio, May 30, 1881, our son, Charles F. Tolhurst, in the twenty-fifth year of his age. He was ill three years, and during this time he decided to preach, should his life be spared. During the six months that he was confined to his room, he expressed the most childlike submission to the will of God, humbling himself and exalting God and dwelling much on his power. We wait the morn of the resurrection, and mourn not without hope. Funeral sermon by Eld. King, Baptist minister. L. C. TOLBURST.

ROUSE.—Died at his residence in Columbia, Van Buren Co., Mich., June 4, 1881, Jordon Rouse, in the eighty-first year of his age. Bro. Rouse embraced present truth last winter, having formerly belonged with the M. E. Church. He possessed a remarkably strong mind for one of his age, and though a colored man, was much respected by all who knew him. He had used tobacco more than sixty years; but when the truth reached his heart, he meekly laid it aside, and now awaits the overcomer's reward. Funeral services by the writer, from 2 Sam. 14:14.

R. C. HORTON.

CADY.—Died in Granville, Vt., May 9, 1881, of pleuropneumonia, after an illness of five days, Sister Mary Cady, in the fifty-ninth year of her age. An aged father and five children mourn her loss. The father and four of the children are members of the same church that Sister C. was. She had observed the Sabbath of the fourth commandment some twelve years. Personal efforts, with the use of her hard-earned means, for the advancement of the truth, attested to her desire for the salvation of souls. The summons of friends to her dying bed was sudden and unexpected. Her family, the church of which she had been a member from its organization, and a large and sympathizing circle of acquaintances will miss our sister. 'T is well that she lived a life which constrains many to bear the tribute of respect to her memory that "a Christian has fallen."

A. S. HUTCHINS.

WRIGHT.—Died of whooping-cough, at Cleveland, Minn., April 23, our dear little son, Edmund Alvin, aged 4 months and 12 days. We have laid him by the side of a little brother and two little sisters to rest. It has been hard to part with these dear ones, but we hope to meet them again when the Lifegiver comes. E. A. AND M. L. WRIGHT.

—Refrain thy voice from weeping,  
 Thine eyes from tears restrain;  
 Thy child is in God's keeping,  
 Though in yon graveyard lain.  
 Soon comes the glorious meeting  
 Of saved ones round the throne;  
 And there, your loved one greeting,  
 You will possess your own.

\* \*

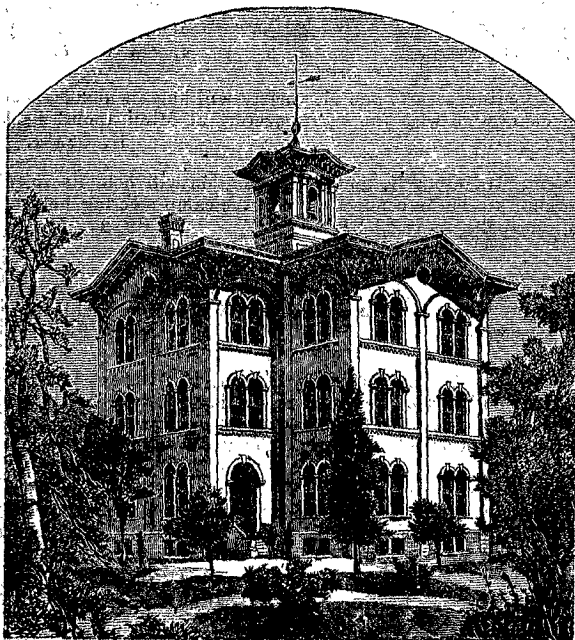
TOMPKINS.—Died of consumption, in Lowell, Mass., May 21, 1881, Emma, wife of James E. Tompkins, aged 23 years and 7 months. She was led to embrace present truth when young, her mother being a Sabbath-keeper; but about four years ago she became discouraged, and gave up. She married and moved to Lowell, where she died; but before her death she returned to the keeping of the commandments, and found Jesus precious to her soul. I give in full the last lines written by her own hand to a sister in Norridge-wood, May 13, 1881:—

"DEAR FRIEND: Believe me, I am honest-hearted. God only knows how much I suffer. I suppose my life is nearly ended; and if I am brought to N., receive my dead body as that of one whom the Lord has forgiven. If possible, I want Eld. G. to preach the sermon. I am ready to die, it being God's will. I am helpless, I am so weak; but God has given me strength to write this. Write to me. Yours, hoping to meet when Jesus comes,  
 EMMA TOMPKINS."

Her request was granted. She was brought to N., and the funeral services were held here May 24, at 10 A. M. Discourse by the writer, from Rev. 21: 4. May God bless the afflicted friends, and may they at last meet where there will be no more death. J. B. GOODRICH.



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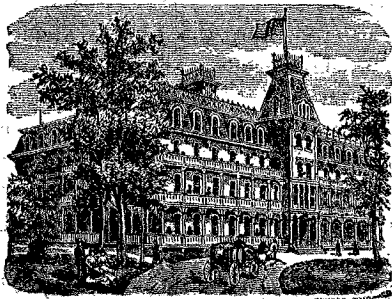
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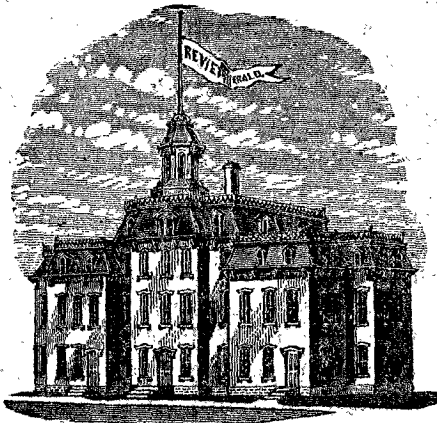
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## The Review and Herald.

Battle Creek, Mich., Tuesday, June 14, 1881.

### CAMP-MEETINGS.

MICHIGAN, Alma,	June 15-20
WISCONSIN, Neenah,	" 15-21
MINNESOTA, Minneapolis,	" 23-28
DAKOTA, Parker,	June 30 to July 5

On Thursday, June 7, Eld. Smith left town to attend the Iowa camp-meeting; and on the following Thursday, Eld. and Mrs. White and Eld. Haskell left for the same place.

### SABBATH AGITATION.

No doubt the readers of the REVIEW are glad to have the attention of the people called to the important subject of the Bible Sabbath; they will therefore read with interest the article in another column on "The Christian Sabbath." As will be seen from the credit, it is republished from the *Church Union*; hence the readers of that paper received so much Sabbath truth through a medium which cannot be accused of prejudice in favor of the seventh day.

The same issue contained the annexed paragraph, calling for a "text" to prove that Sunday is the Sabbath in this dispensation. Why should not the people demand positive Bible proof, when they are taught that it is their duty to keep Sunday? Surely they have a right to a "thus saith the Lord" for a practice that they are taught in the name of the Lord, and for which they must answer in the Judgment. Although the following paragraph is evidently the expression of a dissatisfied correspondent, it was published without note or comment, probably because they had given the best on the subject that they had to offer:—

"The answer to my question for positive authority or proof on the first day of the week being called the Lord's day in the Bible, was not satisfactory. I did not ask for an argument, but for a text. Why do those whose cry is, 'Thus saith the Lord,' forever fly to the argument? If any man knows of a *command* to commune every first day, or to call the first day the Lord's day, let him produce it, but please do not launch out into an argument."

### HOW FAR MAY I GO?

How far may I go in disregard of the laws of health, in the indulgence of appetite, in following the fashionable follies of the world in dress, festivities, and amusements?

Such questions, though not expressed in words, seem to occupy the thoughts of many of the professed followers of the humble, meek, and lowly Redeemer. They seem disposed to approach as nearly as possible to the practices of the vain world, and yet not forfeit their claim to Christianity.

Now those who have the disposition of mind to bend from the true course of the Christian, to conform to the forbidden customs of the world, may class themselves with worldlings, until this disposition is brought into subjection, and the mind is transformed. "Be not conformed to this world; but be ye transformed by the renewing of your mind." Till this transformation takes place, we may as well count ourselves with the world, for our heart and treasure are there. If our thoughts and conversation are of the world, our interest is there, and there we belong.

All are tempted in some way to sin; but through Christ we may get the victory over the world, the flesh, and the devil. Let us not, then, desire to see how near we may go to ruin's brink, and yet escape; but rather how near we can approach to the mind and life of Him who was "holy, harmless, undefiled, and separate from sinners." Let us "come out from among them, and be separate." On this condition the Lord promises to receive us. R. F. COTTRELL.

### CHANGE OF LOCATION.

AFTER the location of the Dakota camp-ground had been decided upon, word was received from a member of the Conference Committee that a desirable ground could be had on the farm of Bro. E. O. Burgess, near Parker, with an earnest request that it be used. It was therefore decided to use it for the following reasons:—

1. The meeting has been held at Sioux Falls two years.
2. At the time, so near the "Fourth," there is a prospect of a better attendance and interest from outside at Parker.
3. The ground is a very good one, and will answer the purpose well.
4. It is more centrally located, and convenient of access, being on the direct line of the Milwaukee road, two and one-half miles from town. The road runs through the grove; and if we can get the trains to stop at the ground, as we hope to, the accommodations in this respect will be perfect. If trains do not stop, teams will be at the depot to meet those who come on the cars.

Again we urge all our brethren to attend the camp-meeting. The postponement of a week takes away the last vestige of a reasonable excuse, in regard to time, to stay away, and great loss will be sustained by those who fail to attend. S. B. WHITNEY.

### TO DAKOTA CONFERENCE DELEGATES.

I WISH to call attention to the suggestion of Bro. Butler in relation to delegates being on the ground to transact business on the Wednesday before the meeting. This meets my mind precisely, and I earnestly hope our delegates may carry this out. Let us give up the week to the service of the Lord, and the interests of our meeting, and make it the best we ever held. Let as many others come at that time as wish to, and let all come at the beginning of the meeting with the purpose of remaining till it closes. S. B. WHITNEY, *Pres.*

—Love Him that first loved you, and while you sink into his arms, and surrender all to him, with a joyful, absolute self-renunciation, let this confiding love swell and abound, till every figment of distrust shall be swept away. For against every challenge, in time or eternity, this may be your rejoinder: "He that spared not his own Son, but delivered him up for us all; how shall he not, with him, also freely give us all things!"—*J. W. Alexander.*

—Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.—*W. M. Taylor, D. D.*

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

—We very readily appreciate virtue in others, but the appreciation is hardly ever strong enough to make us imitate it.

### Appointments.

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

THE next annual session of the Dakota Conference, Tract Society, and S. S. and H. and T. Associations of S. D. Adventists, will be held in connection with the camp-meeting at Sioux Falls, June 23-28.

A general quarterly meeting for the quarter ending April 30, 1881, may also be expected at the same time. Will all librarians and district secretaries make their reports accordingly; and let delegates for the Conference be properly elected and qualified in every church. S. B. WHITNEY, *Pres.*

THE Minnesota Conference of S. D. Adventists will hold its next annual session at the camp-meeting at Minneapolis, June 23-28.

We expect to see every church represented by delegates furnished with credentials.

Let all companies of Sabbath-keepers not fully organized send a representative. H. GRANT, *Pres.*

THE fourth annual session of the Minnesota Sabbath-school Association will be held in connection with the camp-meeting at Minneapolis, June 23-28. Let each school elect delegates and provide them with credentials. Blanks will be sent by the State Secretary. J. FULTON, *Pres.*

THE Minnesota T. and M. Society will hold its next session in connection with the camp-meeting at Minneapolis, held June 23-28. H. GRANT.

THE Minnesota H. and T. Association will hold its third annual session in connection with the camp-meeting held at Minneapolis, June 23-28. H. GRANT, *Pres.*

TOPSKA, Kan., June 17, at 8 P. M., and 18 at 11 A. M. and 3 P. M. Would be glad to see the friends from Richland at this meeting. SMITH SHARP.

THERE will be no quarterly meeting in Dist. No. 1, N. Y. Librarians, please be prompt in sending your reports to the secretary. I hope to be able to be at Lancaster the second Sabbath and first-day in July, to examine the reports. R. F. COTTRELL.

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