

Adventist 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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NOTHING LOST.

NEVER a word is said
But it trembles in the air,
And the truant voice has sped
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eyes,
But like flashes of the sun
They signal to the skies;
And up above, the angels read
How we have helped the sorer need.

Never a day is given,
But it tones the after years,
And it carries up to Heaven
Its sunshine or its tears;
While the to-morrows stand and wait,
The silent mutes by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far away.
—Henry Burton.

Our Contributors.

THE PUNISHMENT OF THE WICKED.

BY ELD. R. F. COTTRELL.

THE destiny of all men, both the righteous and the wicked, will be decided by the Judgment. Men will be judged before they are rewarded or punished. It is not reasonable nor Scriptural that one shall enjoy the bliss of Heaven and another endure a hell of fiery torment for years and centuries before they have been judged worthy of either. And it is a fact expressly revealed that God "hath appointed a day in the which he will judge the world in righteousness;" and that day was still in the future four thousand years this side of the creation. (Acts 17:31.)

Rewards and punishments are not received in the present life. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "Sentence against an evil work is not executed speedily." Eccl. 8:11. God "hath not dealt with us after our sins, nor rewarded us according to our iniquities." Ps. 103:10. But his justice demands that he shall do so at some time. He waits long with the sinner, not willing that any shall perish, but that all should come to repentance. "But the day of the Lord will come,"—and it will be "the day of judgment and perdition of ungodly men." 2 Pet. 3:7-10. The first definition of perdition is "entire loss; utter destruction; ruin."—Webster.

The righteous are chastened in the present life, for their correction and salvation. "As many as I love, I rebuke and chasten; be zealous

therefore, and repent." Rev. 3:19. The Lord chastens every son whom he receives. Heb. 12:5-8. Frequently the wicked prosper in this world, while the righteous suffer. (See Ps. 73:1-14.) Why should this be so? It is explained only by the fact that a day of righteous retribution is coming, when each will be rewarded according as his works have been. Rev. 22:12. The Judgment is a time of final settlement, in which the evils and seeming wrongs of the present life will be explained, and the justice of God vindicated. To this Judgment the wicked are reserved, instead of being punished at once. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. 2:9.

The punishment to which they are reserved is final, and not reformatory. Present chastenings are for discipline, correction, reformation. They may seem severe and grievous, but they are always mingled with mercy. But a day of wrath "without mixture" is coming. Rev. 14:10. Such wrath cannot be intended for reformation. No mortal can survive it. The impenitent sinner, the one who despises the riches of God's goodness and forbearance, as exhibited in the great plan of salvation through Christ, is treasuring up to himself "wrath against the day of wrath, and revelation of the righteous judgment of God." See Rom. 2:3-10. To this day of wrath the wicked are reserved. "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job. 21:29, 30.

Whence shall they be brought forth?—From their graves. "Marvel not at this; for the hour is coming; in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. As a condemned murderer is brought forth from prison to execution, so will the wicked be brought forth from the prison-house of death to the execution of the punishment decreed by the Judgment.

It is important to bear in mind that final rewards are the results of the decisions of the Judgment; and consequently that the time of rewards and retributions is after that event. The place of the final reward of the righteous and punishment of the wicked, is also clearly revealed in the Scriptures. Whenever the self-styled Orthodox have been demanded where that hell of eternal torment, into which the wicked fall at death, is located, they have been unable to give any definite answer. At the present time, faith in that hell is losing ground. It is understood that leaders of the public mind have abolished it. Well, we can hardly deny them the right to destroy that which their own fancies, or those of their fathers, have created. Let it go. But the Gehenna of the Scriptures will be realized when it is reached. The time is still future, and the place is the earth. Here both classes are to reach their final destiny. The earth was intended for the inheritance of righteous men; the righteous shall inherit it, and dwell in it forever. Here sin has reigned, and here shall it be extinguished. Sinners are not to be transported to some other province of the universe to defile it, and to continue in sin to eternity; but on the very bat-

tle-ground of their conflict with their Creator and Redeemer they shall perish.

"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. How shall each be recompensed in the earth?—"The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. Said Jesus, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This is in perfect harmony with the testimony of the Holy Spirit given through David: "For evil-doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Ps. 37:9-11. To be is to exist. The time will come when the wicked shall not exist. Search diligently for his place of abode, and it cannot be found. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." v. 20.

No sophistry nor mysticism is needed in explanation of these scriptures. All that is demanded is to believe what they plainly say, without anything to show that the language is to be taken in any other than the literal sense. Nothing but the bare assumption without a word of Scripture proof that man is immortal by nature, creates the necessity of disbelieving what they so plainly affirm.

The wicked are reserved to the day of Judgment to be punished; and the earth is reserved to fire against that day. It is the day of perdition, utter destruction of ungodly men. Referring to the flood in Noah's day, an apostle says, "The world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:6, 7. If water in this text means water, by what rule of interpretation does fire mean anything but fire? Again he says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." v. 10. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." v. 13.

The present atmospheric heavens are to pass away; the elements of earth are to be melted by fire. In this lake of fire ungodly men perish. But beyond this, the heavens and earth are to be renewed, and none but the righteous will dwell therein.

—Truth, when it is won, is the possession of the whole nature. By the action of the whole nature only can it be gained. The king must go with his counselors at his side and his army at his back, or he makes no conquest. The intellect must be surrounded by the richness of the affections, and backed by the power of the will, or it attains no perfect truth.—Phillips Brooks.

—As every thread of gold is valuable, so is every minute of time.

THE TEMPEST.

BY L. D. SANTEE.

THERE'S a hush before the tempest,
But that hush is the hush of fear,
And the heart of the world is troubled,
For the day of the Lord is near.
I hear the beat of the tide of time,
And resistless its throbbings be,
And its wavelets dash with a rhythm sublime
On the shores of eternity.

The winds are held by the angels
Till the sealing work is done;
Till the Father's name in their foreheads
Is received by the waiting ones;
Till the truth has been preached for a witness
To the nations that sit in the dark;
Till the lilies of peace have all faded,
And enforced is the enemy's mark.

The sun in the shining heavens
Grew strangely dark at noon,
While the world with white faces looked upward,
For they thought 'twas the day of doom.
The moon in her peaceful pathway
Assumed the color of blood,
Fit type of a carnage unmeasured,
And the wine-press' angry flood!

The lights in the darkened azure
Fell in a rain of fire,
Presaging another fearful storm,
Jehovah's day of ire,
When from the startled nations
The agonized prayer shall arise
To be hid in the gloom of earth's caverns,
From Him that is seen in the skies.

The world to that day is hastening,
While the wicked grow worse and worse;
Darkly the heavens lower,
And the earth is devoured by the curse;
Soon will the Judge in the heavens
Utter their final doom;
But to the nations forgiven,
"Children of mine, come home."

Alas for the guilty nations,
Pursuing their downward way!
How will their hearts sink in terror,
And fail in that coming day!
Then wrath without relenting,
Shall fill up the coming years;
No space then for repenting,
Though carefully sought with tears.

MORE OF CHRIST.

BY ELD. D. M. GANRIGHT.

THAT the Lord Jesus Christ is the beginning and ending of the Old Testament as well as the New, all sects of Christians readily agree in theory; but when you come to their actual teachings, faith, and practice, many put Christ in the back-ground and their pet dogmas in the front. Some do it because they do not really love Christ; others, unintentionally, because their attention has been fixed on some other Bible truth. Theoretically, their faith in Jesus is all sound, but practically they think, talk, and preach almost wholly about something else.

Seventh-day Adventists have been charged with denying Christ, and holding to salvation through the law. This we truthfully deny; yet as the burden of our work has necessarily been upon the prophecies, the nature of man, the law, etc., it is a fact that we have many times made these things more prominent than Christ. As we have had to dwell upon the Judgment, the doom of the wicked, the day of wrath, the seven last plagues, the corruption of the nominal churches and of the world, the claims of God's law, and the like, we have been led to think and preach much upon the severe side of religion, until, in many cases, the love of God for sinners, his compassion, and pardon through Christ, the privilege of every believer to have joy and peace in God, and other hopeful and cheerful truths of religion, have in a measure been overlooked. Especially has this been the case with our young preachers, who have gone out able to preach little else than the argumentative part of our faith. Many churches have been raised up without hearing a single practical sermon. Then they have been left only to be visited at long intervals. Even then the sermons are largely doctrinal, or they are on the tithing system, temperance, the missionary work, or some other important branch of the cause. So that about all they really know of the tender, hopeful side of religion they have learned somewhere else.

Perhaps in the past, to a certain extent, this has been unavoidable; but there must be a change soon, or we shall meet with great loss. There is coming to be a large class among us who have grown up in the teaching and belief of the present truth. They have heard the argument until it does not affect them spiritually. They believe it, but that is all. Their hearts have never been touched by the love of Christ. This is what they need. This fact is coming to be largely felt by all our people and by our ministers. We shall do well to pay attention to this, and feed the flock with what it most needs.

Among our old churches there is not the same necessity for presenting doctrine that there once was, for they are now familiar with it and established in it. In new fields, of course, it is different. But we can easily fall into error on the other hand, as most of the churches have, by ignoring doctrine almost wholly and teaching only the love of God. What we want is a whole gospel, and this we have in the third angel's message. "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. Brethren, let us mix the two well together.

LEFT THE SHIP AND THEIR FATHER.

BY ELD. A. S. HUTCHINS.

EARLY in the ministry of Jesus, as Simon Peter and Andrew his brother were casting their net upon the Sea of Galilee for a draught of fishes, their attention was arrested by the melodious voice of the great Teacher: "Follow me, and I will make you fishers of men." Prompted by the spirit of sacrifice and obedience, the divine mandate they obey: "And straightway they left their nets, and followed him."

A little further on was found a father accompanied by his two sons, James and John, who were mending their nets. They too were honored with a call to follow Jesus. "And immediately they left the ship and their father, and followed him."

As the avocation of these men could not have been very lucrative, and as no great capital in stock was required, it might be thought that their sacrifice in this direction was necessarily small. Be this as it may, they left their means of a livelihood; they left all. They left it immediately to follow Jesus; and in so doing, though they left but boats and nets, they sacrificed more than many have been willing to sacrifice since for an identification as disciples of Jesus.

This choice to leave earthly interests and friends to follow the humble Nazarene, was sealed by lives of suffering, hardship, and toil, and finally by martyrdom for Him whom they loved.

With this life of cheerful sacrifice and suffering, the proclamation of the gospel of the Son of God opens. How then should it close? What should be the attitude of those to whom the Master has said under the last message, "Go ye also into the vineyard"? Is not the inducement suspended before the faithful minister, adequate to move the heart to obedience? Let us read again the golden promise: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

Millions and millions of martyrs have, by their blood and ashes, borne testimony to the reality of the blessed hope. "Tortured, not accepting deliverance, that they might obtain a better resurrection."

But the world's Redeemer is not here to walk and talk with men, and audibly call them to the ministry, as once he did; and still they are called, they are sent. "And how shall they preach, except they be sent?"

God moves upon the heart by the Spirit's power. In some measure he portrays the blessedness of suffering with Christ, that we may also reign with him. In some degree the unspeakable bliss of those who shall be saved through the agency of the faithful minister passes before him, and in some measure he anticipates the priceless boon of entering into the joy of the

Lord, when the ransomed ones are gathered home.

One may struggle with temptations, with embarrassments, and against home attractions, and suggestions of friends, but are not the inducements to obedience far above, and superior to, all of these?

Consider again the promise of Jesus as recorded in Matt. 19: 29. Locked in heavenly vision, the prophet Isaiah was dumb with silence; but one of the seraphims, being caused to fly and touch his mouth with a "live coal" "from off the altar," could bear to him the comforting message: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged." Now he hears the voice of the Lord, "Whom shall I send, and who will go for us?" From the man brought into this sacred nearness to his Maker, the responsive answer is, "Here am I; send me." Isa. 6: 6-8.

The trials of the apostle were not so great but that he gave utterance to the following words: "And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

On the calling and duties of the minister of the gospel, the following remarks of the pious Dr. Adam Clarke are worthy of consideration:—

"To be a genuine preacher of the gospel, a man must, 1. Be chosen of God to the work. 2. He must be placed in the true *Vine*,—united to Christ by faith. 3. He must not think to lead an idle life, but to labor. 4. He must not wait till work be brought to him, but he must go and seek it. 5. He must labor so as to bring forth fruit, *i. e.*, to get souls converted to the Lord. 6. He must refer all his fruit to God, who gave him the power to labor, and blessed him in his work. 7. He must take care to water what he has planted, that his fruit may remain, that the souls whom he has gathered in be not scattered from the flock. 8. He must continue instant in prayer, that his labors may be accompanied with the presence and blessing of God. 9. He must consider Jesus Christ as the great mediator between God and man, proclaim his salvation, and pray in his name."

CONSCIENCE AND FEELING AS A GUIDE.

BY ELD. D. T. BOURDEAU.

ARE conscience and feeling always a safe and sufficient guide? Any candid, unbiased person who will look at this question in the light of Scripture, reason, and experience, must answer it negatively, notwithstanding a growing tendency on the part of many to go by feeling and conscience, utterly disregarding the plain teachings of Holy Writ, to which their course is often in direct opposition. If conscience and feeling were always a safe and sufficient guide in matters of religious faith and practice, there would be no necessity for a divine revelation, and God would not have given us the Bible. He does not deal in superfluities. He gave us a revelation, because he knew we needed it to enlighten and govern our consciences and mold our feelings.

A safe and infallible guide, or rule of conduct, cannot contradict itself; but feeling and conscience do contradict themselves. They lead some heathens to cast themselves under the car of Juggernaut, and others to look upon such an act with abhorrence. They lead some professors of Christianity to attach great importance to certain religious practices, while others discard the same practices as dangerous.

Who will say that the poor Hindu who decides to be crushed by the ponderous car of Juggernaut has not deep and pungent feelings, or that he is devoid of conscience? But is he right? Are his feelings and conscience a safe criterion?

Freeman, of Pocasset, Mass., was in a certain sense conscientious, and no doubt had deep feeling, when he committed the atrocious crime of murdering his little daughter, under the pretense of following the example of Abraham. But we all say that his conscience was perverted, and he greatly erred in suffering his feelings and impres-

sions to usurp the throne of reason, mold his conscience, and lead him to commit a terrible crime.

Feeling leads the drunkard to go to the intoxicating cup, till he is bereft of reason, and degrades himself beneath the brute beasts.

I hold in my hand a brass medal on which are stamped these words: "O Marie, conçue sans péché, priez pour nous qui avons recours à vous: O Mary, conceived without sin, pray for us who have recourse to thee." This medal was presented to me twenty-five years ago, by an intelligent Catholic lady, with the urgent request that I should wear it. She believed that it would have virtue to make me a good Roman Catholic. And to inspire in me faith in the virtue of this medal, she related the following anecdote:—

"There was once a widow who had an only son, who left home, went to the States, and was persuaded to embrace the Protestant faith. After awhile he returned home. His mother did all she could to have him return to the Catholic Church; but all her efforts were ineffectual, until, with deep emotion, and by the spirit of inspiration, she took a similar medal, and opening her son's mouth, dropped it in. He threw it up; but it had the desired effect upon him; it made him a Roman Catholic, or [to use her own words], led him to do his religion as formerly."

This she told me with deep feeling, tears falling freely. I could not help respecting her honesty, conscientiousness, and good intentions; but all this did not satisfy my mind that she was right. My conscience and feeling did not agree with hers. I wanted Bible evidence.

It would always be safe to follow conscience and feeling, had they never been perverted by sin. Now it is safe to follow them only so far as they agree with the Bible, which God has given us to regulate our naturally perverse natures, and bring them into harmony with his righteous will.

There is a change in man's feelings and conscience at conversion. This is the first great step toward bringing the feelings into harmony with the will of God; the conscience receives more light, and is quickened and strengthened for the right, so that it reproves for sins upon which it was once silent, and condemns in thunder tones sins against which it once spoke but faintly; and a plainer copy of the law of God is written on the heart and in the conscience. But are we to believe that the Christian should undergo no further changes in his conscience and feelings? Who will dare take this position? No one who has advanced in the Christian life. As greater light shines upon our characters, and we see more of the will of God and more of our defects, we feel deeply over sins that we did not see when we were converted, and our conscience condemns us for those sins as it did for other sins at that time.

Although the word *feeling* is so often used in our times in a manner to make one think that feeling should be the criterion *par excellence* in matters of religious faith and practice, yet this word occurs but twice in the English Bible (Eph. 4:19; Heb. 4:15); and in neither of these instances are we taught or commanded to go by feeling, or to follow feeling. Nor is conscience set forth in the Bible as a safe guide under all circumstances. We read not only of "a good conscience," "a pure conscience," "a conscience void of offense," but also of "an evil conscience," a conscience that "is defiled," of a conscience that is "seared," or hardened, of a conscience that is "weak," and of one that needs to be purged from "dead works," etc. (Acts 23:1; 24:6; 1 Tim. 1:5, 19; 3:9; Heb. 10:22; Titus 1:15; 1 Tim. 4:2; 1 Cor. 8:12; Heb. 9:14.) Now if we were to follow conscience in all these cases, we should certainly pursue a zigzag course in forming character.

How evident it is that our belief, education, and lives mold our consciences and feelings. And how easy it is to harden the heart or conscience through "unbelief," "the deceitfulness of sin," and by not walking in the light of truth when it shines on our pathway. It is in this way that that state is reached styled by the

apostle "past feeling" (Eph. 4:19); *i. e.*, unfeeling as to doing right and shunning wrong, but possessing feeling, intensified, hellish feeling, to commit sin with greediness. The subject is well illustrated by the adaptation of the ear to the rumbling of the cars, or to the loud noise of a saw-mill. At first, the noise distracts, and it is difficult to sleep; but gradually we become accustomed to it, until we can sleep soundly on the cars while they are jostling over rough roads, or by a gang of saws in motion.

We would not despise conscience as a faculty that God has implanted in man. Let it be respected, even in the sinner, because of the *faint* copy of God's holy law that is seen in it. Let its feeble light in the sinner be made use of to turn him into the paths of righteousness. But let the light of divine truth be made to shine in it more and more, and let it be educated and sanctified. Let the law of God be written in it more distinctly, that it may be a more faithful monitor. Nor would we discard sanctified feeling; feeling that agrees with the word of God, that results from obedience to God, and goes with, and is strengthened by, the blessings of the Spirit of God. An increase of this feeling is evidence of advancement in Christian experience. What we protest against is making conscience and feeling an independent and infallible guide, and following them to the neglect of the word of God and in opposition to it. Whenever feeling and conscience are opposed to the Bible, they may be safely pronounced evil, however much men may praise and exalt them.

It is very selfish and dangerous to put feeling in the front, and reach out after good feeling, even the blessings of the Spirit, regardless of the relations we sustain to the word of God. It is like a man who hires out to another for a given period, and asks pay before he has complied with the conditions,—done the work. It is despising God's authority that runs through his word, grieving the Spirit of truth, dethroning reason by putting impressions in its stead, and opening a wide door for fanaticism, and for Satan to come in with his deceptions.

(To be continued.)

SUSPENSION OF JUDGMENT.

BY A. SMITH.

THE versatile nature of fallen man has ever furnished the devil with a fruitful field in which to exercise his hellish art, by openly opposing the work of God in the redemption of our race, or by covertly counterfeiting that work. Waiving, for brevity's sake, the consideration of past examples in the history of the church, it must be apparent to the student of prophecy that the present age furnishes manifestations of fictions invented for this purpose that would, if possible, "deceive the very elect."

When the second coming of Christ is announced to the world, there are not wanting counter-movements, ranging from the *almost correct*, to the most hideously deformed, theological chimeras, that the unwary may be ensnared and taken, and the people generally disgusted with the entire subject. But, happily, no array of open hostility or of sophistry can deceive the elect. There are men and women who can discern the marvelous beauty of divine truth amid the accumulated errors of the last days, and will yield to its transforming power till they are finally made pure as "the golden wedge of Ophir."

At times, the forces of truth and error are so nearly balanced, or, rather, apparently blended, that it is, for the time being, difficult to decide between the moral status of their respective advocates, and suspension of judgment is the only wise alternative. Never was there a more truthful expression than that of an unclean spirit, when he addressed Christ as "the holy one of God" (Mark 1:24); or that of the damsel who declared of the apostles, "These men are the servants of the most high God, which show unto us the way of salvation." Acts 16:17. Yet we are not to judge of the character of the devil by one of these asseverations, nor of the religion of the maid by the other.

Perhaps language was never more beautifully framed or more eloquently spoken than in the eulogy of Robert Ingersoll over the grave of his deceased brother; yet its utterances, when compared with the inspiring hope of the Christian, have been likened to "the beauty of a corpse." But while Ingersoll openly opposes the gospel of Christ, its professed advocates may speak from the desk, with equal eloquence and circumspection, in its defense. Yet it is impossible to judge concerning the moral character of the preacher by that one discourse, or of the piety of his audience by their responsive exclamations.

A man of the world may be as benevolent as any Christian, and yet be utterly lacking in many other graces that constitute a holy character. We are not, therefore, to judge of his moral standing by this peculiar trait alone.

When the claims of God's truth,—truth exactly adapted to the times in which we live,—are urged as possessing vital importance to the hearer, it often occurs that both ministers and people who had ably defended and supported some points held in common by all, do not hesitate to use opprobrious language against both its system and its advocates. If the cloven hoof is not outgrown, or the fumes of brimstone are not eradicated by the transforming power of the truth, they will, under some circumstances, distinctly appear, and the "remnant" will thus be able to distinguish between truth and error, between him that serveth God, and him that serveth him not.

WHERE WAS THE SABBATH SANCTIFIED?

BY N. J. BOWERS.

CERTAINLY not at Mt. Sinai; for when the Lord proclaimed the law it was already hallowed, or sanctified. Ex. 20:11. So we must go further back. Was it sanctified at about the time the manna began to fall? No. Moses said on the sixth day, "To-morrow is the rest of the *holy* Sabbath unto the Lord." Ex. 16:23. So it was *holy, i. e., hallowed, or sanctified, then*. We must go still further back. Was it when Israel came out of Egypt? No text so teaches, and back we must go still further; nor can we stop short of the gates of Paradise. The Lord told the people (Ex. 20:11) that in six days he "made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." We here find the origin of the Sabbath. It was in Eden. The Sabbath antedates the birth of kings and of nations. The dews of Paradise, and not manna, fell on the first Sabbath.

Jesus said (Mark 2:27), "The Sabbath was made for man." The Sabbath and man were both "made." The first was made for the second, and it is highly reasonable to conclude that the Sabbath was made as soon as man needed it. Man needed it as soon as he was made. The object of the Sabbath is to keep God in mind, and certainly man always needed to do this.

Syllogism: Man needed, as soon as he was made, to remember God.

The Sabbath is for this purpose,—to keep God in mind. (Ex. 31:13, 17; Deut. 5:15.)

Therefore, man had the Sabbath as soon as he was made.

WHO ARE THE OVERCOMERS?

BY MARSHALL ENOCH.

"To him that overcometh will I grant to sit with me in my throne." Rev. 3:21. Who are these favored ones, and what do they overcome? Satan? Yes; and more than Satan. The greatest enemy we have is self. If we overcome self, we shall overcome Satan. The devil can have no power over the man that brings himself into subjection to the will of God. Then if we overcome all our evil propensities, and keep them in subjection, the promise is that we shall sit on the throne of Christ. I understand that Paul had the same thing in mind when he said, "I keep under my body, and bring it into subjection."

1 Cor. 9:27. Paul, then, did not believe that God had taken away his natural inclinations, as some at the present time believe.

Then the promise is not to the one that loses these natural evil traits of character, but to the one that overcomes them. To overcome a nation is not to destroy it, but to bring it under subjection. It may have cost a desperate struggle, and it may require on the part of the conquerors a close watch, lest the conquered nation rise again, prepare for the conflict, and regain its freedom. So it is with us. Even after we have gained the victory over our evil passions, we need to be ever on our watch, lest these natural desires, or carnal enemies, instigated by Satan, rise up and overcome us, and we lose the exalted privilege offered us by the blessed Jesus.

It is impossible for Satan to overcome the faithful, watchful, and prayerful child of God. "Hast not thou made an hedge about him?" says Satan in speaking of Job. Chap. 1:10. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. "By the grace of God I am what I am," says Paul. 1 Cor. 15:10. He could say this after his terrible conflict with "the motions [margin, passions] of sin" that was in his members. Rom. 7:5. After he had overcome these carnal desires, or passions, and had become a converted man (born again), he says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh [evil desires], but after the Spirit." Rom. 8:1.

David's experience was similar to Paul's. (Compare Ps. 39 with Rom. 7, and Ps. 40 with Rom. 8.) David testifies, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." After becoming established on the rock,—Christ,—a "new song" was in his mouth. He could sing the praises of God. What a change in David! What a difference between Paul's feelings as expressed in the seventh of Romans and in the eighth!

A brother who had been brought from the horrible miry pit of backsliding once said that after his peace was made with God, everything around him looked different. The trees and flowers were brighter and more beautiful. His brethren and sisters seemed more agreeable. But the change was in himself. How much better we must appear to our Father in Heaven, when all our passions are kept under subjection, and we are no longer under condemnation!

Oh for a conversion that will reach down deep into our hearts; that will remove all the rubbish; that will cleanse and purify our sin-stained characters; that will lay hold of the promise of the faithful and true Witness until probationary hours shall close!

"To him that overcometh." Thank God, it is our privilege to overcome. Yes; it is our high and exalted privilege to lay hold on the promises of God, and claim them as ours. May God help us to be faithful, and, Jacob-like, lay hold on his promises, and cling by faith to the strong arm that is able to save to the utmost bounds of human necessity; that reaches from Heaven to earth, and saves with an everlasting salvation. May we overcome all our evil propensities, and keep them in subjection; be crowned at last, and sit with Christ on his throne.

MORE ABOUT NOVEL READING.

BY MRS. B. A. WILSON.

ON reading the article in REVIEW of June 7, headed, "Is Novel-Reading always Harmful?" a few thoughts were suggested in connection with my own experience. I have read works of fiction more or less until within the last six years, and I consider novel-reading, in one sense, as intoxicating as the wine-cup; and in many cases the habit is as hard to break away from. Novel-reading unfits one for anything of a spiritual nature. If a professed follower of Jesus loves to read such works, it is very doubtful whether he has been converted from the error of his ways. Whatever unfits us for close communion with

the Master, and makes us dread his appearing when he shall come to reward every man according as his work shall be,—whatever would bar our entrance into the New Jerusalem,—must be harmful in the extreme. We read: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." This seems to me to be the true character of novel-writers and novel-readers. God will not accept of anything less than a whole-hearted service. We cannot serve God and mammon. We cannot set apart one-half of our heart to obey the truth, and with the other half treasure up falsehood. Let us who are mothers train up our children in the way they should go, both by precept and example, not teaching them that they should not lie, and then spending our evenings reading aloud some popular falsehood to them. Let us practice as well as teach.

THE DESTINY OF THE IMPENITENT.

THERE seems to be a growing disbelief in the eternal conscious misery of the lost. Very many ministers are abandoning that hoary error. Some take a bold stand, and for preaching their honest sentiments, backed by the word of God, are brought before councils. In some cases they are even disfellowshipped for their "heterodox and dangerous" doctrines. Others, while admitting that they hold such views, hesitate to commit themselves. One of the former class, not long since awakened considerable excitement in one of our large cities by a series of sermons disproving the doctrine of eternal conscious torment. In an interview with a *Tribune* reporter, he gave the following cogent reasons for his faith:—

I hold the view commonly called "conditional immortality," *i. e.*, that eternal life exists only in union with Jesus Christ. The argument will be from reason and Scripture.

I. *Reason.*—1. There is a difference between right and wrong, believers and sinners. They ought to be viewed differently by God, and treated accordingly.

2. It is evident that in the present state of things, vice is not always punished, nor virtue always rewarded. Hence a rectification is to be looked for,—a time of retribution.

3. In what will that retribution consist? I answer: In such punishment as shall be just and right, ending with extinction. Eternal torment is not just. It is excessive, and a just God cannot inflict it. Moreover, eternal torment implies eternal sinning, and eternal sinning involves a defeat of God. It would make the devil as powerful as God, and virtually says there are two Gods, one of evil and one of good.

4. All existing life in plants and animals shows that all such life has *possibilities*, but the attainment of those possibilities does not always follow. All blossoms are possible fruits, but only some come to fruition. All eggs are possible animals, but only some attain their destiny. So all men are possible immortals, but some fail to reach immortality.

5. We cannot by reason prove man immortal; the best we can do is to prove that he is *capable* of immortality.

II. *Revelation.*—But reason cannot prove much one way or the other. God knows what is before us, and has told us all we need to know. Hence we are to look to the Bible for satisfactory information.

1. The Bible uniformly promises life only to the righteous. "This is life eternal to know the only true God and Jesus." "He that hath the Son hath life." "He that believeth on the Son hath life." "The wages of sin is death; but the gift of God is eternal life," etc., etc.

2. The doom of the wicked is "destruction," "perdition," "everlasting death," the "second death" "to be burned up," "to be as though they had not been," "to vanish," etc.

No deviation from these distinctions can be found anywhere in the Bible. Some texts, however, need attention.

Matt. 25:46: "These shall go away into everlasting punishment, but the righteous into life eternal." Here "punishment" is shown to be just as long as "life," *i. e.*, eternal, but the punishment is destruction, which is complete, entire, final, and without remedy.

If it be objected that destruction is not punishment, I answer that the Bible says it is. "They shall be punished with everlasting destruction from the presence of the Lord."

If it be objected again that destruction cannot be properly called everlasting, I answer, The Bible calls it so. "They shall be punished with everlasting destruction."

Mark 9:42: "Unquenchable fire." This means fire which cannot be put out till it does its work. (See Isa. 34:10; Jer. 17:27; Eze. 20:47; Rev. 14:10.) "Smoke going up forever." This refers to some punishment upon the beast before the Judgment day, and means total destruction.

Rev. 20:12, and the following verses, portray judgment. All who are not admitted to life are burned up, ended, destroyed. No sin is left anywhere in God's universe. God becomes all in all.

If it be objected that the soul cannot be destroyed, I answer: "Fear Him which is able to destroy both soul and body in hell."

This is a brief and very bold statement, but a diligent student of the Bible who compares text with text, will readily see that from the day death was threatened to the sinning Adam, the Bible is uniform in presenting the truth. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." John 2:36.

I think that the notion of the necessary immortality of souls came into the church from paganism, through Neo-Platonism, in the third century.

LOOKING DOWN THE CHIMNEY.

It is said of a man who looked down his neighbor's chimney to see what he was cooking for supper, not only did he not find out, but was nearly blinded by the smoke. When you hear men say, "I have watched those who profess so much religion, and I don't see that they are any better than those who do not make such a high profession," depend upon it they have got some smoke in their eyes, and those whose eyes are full of smoke cannot see very clearly. Denominational smoke is about the most blinding smoke we know of, and prevents the gospel from taking hold of the masses more than any other agency. Were we to sit down by our neighbor's fire occasionally, instead of looking down his chimney, we should see many good points in his character that smoke will surely obscure.—*Olive Branch.*

ALONE WITH OURSELVES.

THE machinery in a large factory was working badly, yet the superintendent could not tell what was the matter. He went from shaft to shaft, from wheel to wheel, from pinion to pinion. He consulted with the operatives in each department. He tightened screws, he shortened belts, he oiled bearings. But all in vain. At 12 o'clock he said to his men, "I am going to overhaul this machinery; your wages will go on as usual, but you need not come back until I whistle for you." They went away. He stopped the engine, locked the doors, and then, alone in the silence, began to examine every part of the factory. An hour has passed. It is time to begin work, a hundred men are idle, and under pay, but no matter; he must find out what the trouble is, and stop it. He keeps the engine still and the doors fast until he has finished his examination. He finds a defect where he least expected it, where he might not have discovered it until it had proved fatal. One of the massive foundation stones had settled, and thrown everything out of plumb, and of course slightly out of gear,

This defect was promptly remedied, and then all worked well again. Those were costly hours to the owner of the factory, and yet they were profitable. By being along with the machinery, the superintendent saved it from rack and ruin.

Our hearts are like that factory. They are complicated; they are very liable to get out of order. It is not easy to discover what is the matter, amid the hurry and bustle of life, with the steam up, and our fellow-men around us. We must take time to examine our hearts. We must go alone, enter our closets, and shut the door. There, in consecrated quietness, we must "think ourselves over." We shall find, no doubt, a defect where we least expected it; a pressure of insidious temptation upon some corner-stone that we thought immovable. A sadly neglected duty in our day is self-examination.—*Dr. Babb.*

GOING ON STILL.

SOMETIMES a snatch of Scripture history, or even a single line of personal narrative, will suggest an important spiritual truth. In reading the narrative of that most extraordinary emigrant, the patriarch Abraham, we alight upon this brief line in the twelfth chapter of Genesis: "Abram journeyed, *going on still* toward the south." He had encamped under the shadow of Gerizim and built an altar there. He had pitched his tent at Bethel, and made an altar to smoke with his burnt-offerings. But the designated spot was still ahead, and no rich pasturage or attractive camping-ground must stop him by the way. He must be "going on still."

Here is a motto for every Christian who reads this paragraph. The Christian life is a journey,—a migration from a state of sin toward God, and finally into heaven. As the ancient patriarch made a clean break from the idolatrous land of Ur, with no thought of ever going back there, so genuine conversion is a clean break from old habits and sinful practices. The cleaner the break-off, the more thorough is the conversion, and the more successful will the after-life be. Lingering Lot is a type of a certain class of church-members. Resolute Abraham, with his face set like a flint toward Canaan, is a type of the only church-membership worth having.

There are too many professors who make no real progress in divine things. What they were when they united with Christ's flock, they are to-day; if there be any change, it is in the order of their first ardor and good resolutions. But they do not grow. They belong to that regiment which "marks time" by an incessant swing of pious formalities, but never marches. Much less does it win battles for the Lord. It is a pitiable sight to watch the poor Sisyphus as he rolls his stone of repentance up the hill, and as constantly lets it roll back again down the hill of transgression. Life is a lamentable round of sinning and sorrowing for it, with no progress either in happiness or holiness. He works at the pumps to keep afloat, instead of stopping the leak and making sail heavenward. Working at the pump of formal prayer and monotonous confession, while self-indulgence lets sin in at every seam, is not a "pressing on toward the prize" of God's high calling.

What merchant on Broadway would ever make a single dime by locking up his whole capital in an iron safe? He must use it with quick purchase and sale, with a constant eye to an increase. Converting grace is a Christian's original capital, with a promise of more if he uses faithfully what he has. He really grows richer by investments of grace in godly working and godly living; he increases by expenditure. The widow's jar of oil—in the beautiful Scripture story—would have remained only a single gallon or so if she had not left it standing. But as soon as she began to *pour it out*, it increased until it filled a whole row of jars. I commend this illustration to all those church-members who have no more oil of grace in their hearts and lives than they had several years ago—and what they have is getting rancid. Whereas if they had begun to pour out, not only in prayer, but in sympathy,

and active benevolence, and self-sacrifice, their original gift of grace would have swelled to the proportions of a rich, useful, and effective character. This is really what the apostle meant by growing in grace. The talent tied up in a napkin never grows. Some professing Christians are not quite sure what has become of the napkin.

There are a few things which are essential to a believer's progress. He must, in the first place, be dissatisfied with his present attainments, and steadily pushing toward a higher, stronger, godlier character. Abraham was not satisfied to settle down in either Damascus or Shechem; he was "going on still." As soon as a Christian loses a thirst for more of Bible knowledge, and more of Christ's love in his heart, and more of the joys of active service, he ceases to make progress. He can no more stand still than the angels did on Jacob's ladder. If he does not ascend, he will drop back. The only sure preventive of backsliding is to be "going on still," by constant steps—and by steady steps, not by fitful leaps. The actual fact is that thousands of church-members spend much of their existence in a wretched backsliding, with the vain hope that an occasional "revival" may enable them to make up lost ground. So went not Abraham on his way toward Canaan, when he was seeking "a city which hath foundations."

The believer who would make sure progress in holiness must not be stopped by set-backs, or discouraged by break-downs. God has a way sometimes of lifting us up by putting us down, and of helping us on by throwing us back in sharp processes of discipline. God often empties us in order to fill us with more of his fullness. John never got so near to Heaven as when, for Christ's sake, he was banished to lonely Patmos. Let us leave the ordering of the journey to God, as Abraham did; only let us be "going on still" in the path which he shall open.—*Dr. T. L. Cuyler, in N. Y. Evangelist.*

THE INFALLIBLE SIGN.

THERE is one mark of Christian character, which, above every other, cannot be mistaken, and that is the true spirit of Christ, which the true Christian will always manifest. A religion that does not change a man's spirit, and bring it into harmony with the Spirit of Christ, is worthless. It matters not what profession a man may make, or what position he may occupy, or what duties he may perform, unless he have the Spirit of Christ, he is none of his. Judged by this rule, which the inspired apostle has given us, we fear many professing Christians would be found wanting. Instead of the spirit of meekness, gentleness, humility, forbearance, and love, manifested by Christ, they are imperious, proud, and selfish, full of envy, jealousy, hatred, and strife. Instead of self-renunciation, there is constant self-assertion. Instead of seeking the honor of the Master, they are constantly seeking their own glory. And yet such persons, filled with the spirit of the world, vainly imagine that they are Christians. Nothing can be a greater delusion than this. True religion gives a man a new heart and a right spirit. It stamps on his nature the image of the heavenly. It makes him a new creature in Christ Jesus. It sweetens his temper, it inspires his heart, and brings every thought into obedience to the law of Christ.—*Methodist Recorder.*

CHEERFULNESS.

CHEERFULNESS is a cardinal virtue, and one of the principal ingredients of happiness, the best of medicines. All religion that habitually wears a long face, and moves only in a cloud of death-like solemnity, is extraneous to true piety. The disciple of Jesus has much to make him sad, but far more to make him happy. "Sorrows, yet always rejoicing," is Paul's brief but forcible summary of the Christian's state of mind. That the All-Father is pleased to have his children so cheerful, I have no doubt. All happiness is in the mind alone; the heart gives expression to the features. We should cultivate the art of

cheerfulness in severe trials. That vessel is of little worth that cannot outstride the storm. Gloom thickens sorrow, but a smile drives away trouble. It should be our chief delight to offer acceptable praise to Heaven, but there can be no giving of thanks that will meet the divine favor that is not rendered with a willing and cheerful heart. There is no credit in manifesting a sweet temper when the stream of life runs smoothly. That faith is of little worth that cannot look above perplexities up to the shining courts of Heaven, and say, "Thy will be done;" I will trust thee. Contentment is the twin sister of cheerfulness. Faith is her father, and Love is her mother. Hope is her brother, and to make all happy around her is her mission. I would not be forever looking through a microscope to discover a neighbor's darkness, but rather looking through a telescope to behold the joys of Heaven. There is nothing that will reproduce itself so surely and so quickly as a healthy smile and a loving word, unless it be a frown and a scold.

There is no key so adept in unlocking human hearts as cheerfulness coupled with kindness. Try it, and prove me. Virtue never wears a frown. Look up, and me. Remember, "a merry heart doeth good like a medicine; but a broken spirit drieth the bones."—*Selected.*

CONTINUE IN PRAYER.

A TREE does not always drop its fruits at the first shake you give it. Shake it again, man; give it another shake! And sometimes, when the tree is loaded, and is pretty firm in the earth, you have to shake it to and fro, and at last you plant your feet, and get hold of it, and shake it with might and main, till you strain every muscle and sinew to get the fruit down. And that is the way to pray. Shake the tree of life until the mercy drops into your lap. Christ loves men to beg hard. You cannot be too importunate. That which might be disagreeable to your fellow-creatures when you beg of them will be agreeable to Christ. Oh, get ye to your chambers; get ye to your chambers, ye that have not found Christ! To your bed-sides, to your little closets, and "seek the Lord while he may be found; call ye upon him while he is near!" May the Spirit of God constrain you to continue in prayer.—*Selected.*

HEAVENLY HARMONY.

IT seems to me the trials and temptations of this life are all making us fit for the life to come—building up a character for eternity. You have been in a piano manufactory; did you ever go there for the sake of music? Go in to the tuning-room, and you will say, "My dear sir, this is a dreadful place to be in; I cannot bear it; I thought you made music here." They say, "No, we do not produce music here; we make the instruments and tune them here, and in the process much discord is forthcoming." Such is the church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is easily perceptible; but it is all necessary to prepare us for the everlasting harmonies up yonder.—*Spurgeon.*

—The believer's is a superhuman life. The sources of his strength and consolation are not in the country in which he sojourns, but in the higher lands beyond. He lives in God, and thus experiences perennial joy, even when earthly springs are dry, or are turned to bitterness.

—A devout thought, a pious desire, a holy purpose, is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to an humble servant of God, than to have been flattered by a whole generation.—*Dr. Cumming.*

—Truth revealed to any, carries with it an immovable persuasion of conscience that it ought to be published and spoken to others.—*Owen.*

The Family Circle.

SOMETIME.

SOMETIME, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how, what seemed reproof was love most true.

And if sometime, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all its doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies, pure and white, unfold;
We must not tear the close shut leaves apart—
Time will reveal the fragrant heart of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest—
Where we shall clearly know and understand;
I think that we will say, "God knows the best."

THE LEADING HAND.

DEACON BAKER laid down his religious weekly, raised his "specs" until they rested on the top of his shiny bald head, grasped firmly the arms of his chair, and looked meditatively into the fire. Whenever Deacon Baker assumed that position, and said he had something to say, we knew it would be worth hearing.

The Deacon's household was a primitive one; in it many of the old customs were preserved. There were old-fashioned chairs, settles, fire-places, and occupations. There were clothes for every day, and Sabbath garments—the latter, laid away during the week, folded and perfumed, made one think there might be a religion in dress. There was a Sabbath observance that made one feel that there still remained—

"A day of rest and beauty,
A day of peace and love."

There was nothing stilted nor forced, and we boys, who had been sent up from the city to get exercise and health on the farm, took in the simple piety that abounded there as we did the sunlight and the healthful air of the hills.

Father had been there before us, and he often said he owed much of his success in life to the wholesome teachings of the good Deacon,—teachings that came, as come spring-time and autumn, in their course.

There was the opening of a furrow here, the dropping of a seed there, and at length a reaping of good resolves and purposes that astonished even ourselves; for we hardly knew whence they came.

My brother Ben was quicker in perception than myself, and he always said the Deacon was of the same sort as other people, and that away back he possessed the same frailties and failings; only he had mastered them,—compelled them to yield.

"I have heard people in prayer-meetings," said Ben, "tell about being 'monuments of God's saving grace,' 'brands plucked from the burning,' and all that; I don't put the Deacon in that line, but I am certain that at some time, and in some place, he has gone wrong."

I always tried to make out why Ben could think so, and I always ended as I began,—in wonder. On the evening of which I write, it all came out.

"I have just read a little circumstance," continued the Deacon, "that puts me back a matter of fifty years. You can read for yourself what I allude to; but what I am going to tell you has never been in print.

"Fifty years ago, come April, I was fourteen years old—I remember the day, and more particularly the night, as 't were an hour since. I see my old home as 't were before me now,—the sloping roof, the big flat stone at the door, the maple trees, the orchard, the well-sweep; I see the shadows they cast, for the moon was up; I see myself standing in the road and looking back; I hear the words I said—they have always sounded in my ears more or less, coming back from the past as the echo from the hills: 'The world is wide,' I said, 'and I mean to try it; I will go where I can do as I like, where I can be my own master.'

"Poor fool that I was! I left a pleasant home, a dear mother and a good father—ran away. My only

stock in life was a defiant will and a purpose to do as I pleased. I had rebelled because my father insisted on my obeying him without question. I found other things wide besides the world. I found there was a great distance between the starting out and the getting to; that a poor boy with a bundle, and a good place with kindness and pay in it, were out of sight of each other, as is our country on the one side, and China on the other. I found it was one thing to plan what I would do, and another to do it.

"I have often heard people say that I was good because I was born so; but this is a mistake. I am not one of the sort who call themselves 'vile worms of the dust;' I trust I have attained to some measure of grace, and I have got it by hard discipline. I would like to tell all my life from fourteen to seventeen, but there is no time to-night; there is a particular circumstance I want to dwell on.

"I can't say I had no principle at seventeen years old; but I can say the good in me was about all covered up. I have often thought of myself then as a piece of ground run over with weeds. My plans were how to deceive my employers, how to get the most of the least, and to get square with the world, because I had set myself against it. My mother had forgiven me for running away and had gone to her rest; my father had brought home a new wife, who had no call for me, and there seemed no hand to hold me back. And this is what struck me so forcibly in that piece in the paper, that there is a leading hand of Providence; that it is ever stretched out and above us; that its grip is often loose,—that it lets one go and go, as it were; but at last it reaches out and snatches one back, as I would snatch you from the edge of the falls,—and flings him upon a height.

"I was seventeen years old when the Hand reached me. I had about touched bottom; I had contemplated, but, thank God, not committed crime. I had planned with two companions to rob my employer. We had engaged passage on an East Indian man to sail at break of day; when the robbery would be discovered we would be on the high seas. In those days there was no telegraph to get ahead of us, and we had no fear of being caught. I was to remain in the store, secreted among some old boxes; at a certain hour I was to let in my companions, and together we would do the desperate deed. Well do I remember that night; it was dark, and outside it was still; inside there was noise enough. I could hear my heart beat like taps on the door; the blood forced into my head with a whizzing sound; there were strange, unnatural whispers in my ears, and I heard the clanking of chains and the opening and closing of prison doors. My own breath became painfully audible, and was fanned back into my face like a hot flame. I could endure darkness no longer; I crept out from the boxes; I groped about until I found a candle; I lit it, and seeing a piece of writing paper, I took it up and read it. It seemed to me then like the hand-writing on the wall. Sometime I will show it to you; I have it laid away. This is what was written:—

"It may be thou art on the verge of ruin; if so, turn back; from a sinful purpose it is never too late to retreat. The path of evil thou hast well trodden; forsake it; disused, the grass will grow upon it; thou wilt perceive it no more."

"Some would say it was chance which laid that paper in my way; I tell you, boys, it was the hand of Providence; it grasped me and flung me clean out of my wicked ways. I kept guard in that store all night; my comrades, seeing the light, thought I was caught, and would tell on them, and so they shipped in the East Indian man, and in the morning were far away. With my bad surroundings gone, I began a new life.

"I have heard it is said, 'The sins of youth become the smarts of old age.' That may all be; but the sting is taken out of my smart; I have bound up my bad days like a book fastened with clasps, and I hold that what God has forgiven, man may forget. But that little piece in the paper brought it all back to my mind clear as noonday."

"Deacon Baker," said brother Ben, grasping the old man's hand, "I knew it,—I knew you had fought with temptation, and conquered."

"O boys, I often think of those days at home before I ran away. I can never make out what possessed me to do as I did, and turn my back on those that loved me. I tell you it's an awful thing to go out in the world from the home that has held you so long and so tenderly, without a leave-taking and a God bless you.

"Boys," said the Deacon, when he bade us good-night; "I hope you will never have to be pulled back with the force I was, and never forget there is above you a leading Hand."

SWEARING.

Or all bad habits, it would be difficult to name one that has less reason or provocation in it than that of using profane and vulgar language. When coolly viewed, the act of one human being calling violently on his Maker to deliver over his fellow-man to condemnation is wicked in the extreme; it is a vain and irreverent use of his Maker's name, and it is the expression of a hateful and infernal wish. But leaving the wickedness of the habit out of the account, it is useless and irrational. It brings no pleasure, nor comfort, nor relief. No swearer is ever the wiser, richer, or happier for his curses. He cannot inflict the evil he invokes. He may curse his enemy for a lifetime, without turning one hair of his enemy's head white or black by the process. The language furnishes all the words and terms needed to give strength and vigor to expression, without resorting to oaths and curses. All the words needed to express indignation and wrath even are to be found in it. An oath does not give strength or emphasis to the truthful man's yea; and all the oaths and maledictions that can be imagined cannot give an atom of strength to the liar's nay.

Swearing is chiefly a habit. For the foul volleys of oaths and curses that the habitual swearer pours out in ordinary conversation, or on slight provocations, there is no shadow of excuse. They are a shame to himself, and a disgust to his acquaintances. Some men are such slaves to the vicious habit that they swear without knowing it; they converse in a dialect of oaths. They would be disgusted themselves if they could see one of their simple conversations taken down in short-hand and put in print, with coarse oaths bristling all along the line of their remarks. Profanity and vulgarity do not always go together, but they are apt to. The swearer is in danger of becoming vulgar, and the vulgar man is almost invariably a swearer. When both habits meet in the same individual, they make him intensely offensive to all pure-minded people. It is imagined by some that an occasional oath or a little vulgarity gives spice and flavor to conversation; but if it does, it is a very offensive flavor. There is nothing more charming than chaste and simple language, and it is worth any young man's while to cultivate the habit of using it. An oath would not be considered a flavor to the conversation of a modest and beautiful maiden; neither can it be justly held to add to the spirit or piquancy of the conversation of a man.

CORRECT SPEECH.

NOTHING bespeaks a true lady or gentleman more than the use of correct language, pure, clean speech. Cultivate, my young friends, good English in every-day conversation. It is strange how easily and almost unconsciously one slides into a careless, slipshod way of talking, even when the rules of grammar are quite familiar. It is not uncommon to find people learned in all the rules of syntax who apply them to the art of writing, yet habitually talk incorrectly.

Early culture, and association with refined persons, are quite essential to give purity to speech; but if one has unfortunately been deprived of these, he should continually watch his words till he gets in the habit of using correct English; for nothing so unmistakably marks one with vulgarity, no matter how elegant is the outside covering, as shabby, low-born speech.

The young people belonging to several families in a certain neighborhood entered into an agreement to pay a small forfeit every time any of them made use of certain vulgarisms in speech that had become a habit with them. Old and young, large and small, soon became interested and entered into the compact. All had fallen into the habit, for false syntax is contagious, and spreads through whole communities when it once breaks out, and one of its worst phases is that people become affected by it without knowing it.

The treasury, the contents of which, by the way, was given to charitable purposes, for a time was pretty full. Each one was a self-appointed monitor. The plan caused considerable amusement, but what is better, completely cured the bad habit. I doubt if in that circle the words "ain't," or "won't," or "have got," or "done" for "did," are ever heard. And their conversation is seldom embellished with "you know," "now a," "I tell you what," "of course," and the like, or with high sounding superlatives where only the moderate positives have any meaning.

I would recommend to my young friends who are daily associating together, the formation of such a club as I have been describing. It is a marvellous corrector of false syntax, and the rules might extend to other bad habits, and so be constituted a reform club.

TEMPERANCE AT HOME.

BY CHAS. C. LEWIS.

WOMAN wields a mighty influence for good or evil. No power on earth is more potent to purify and elevate, none more mighty to degrade. Wielding such an influence, how great is woman's responsibility! She may either win men to Heaven, or drag them down to perdition. She becomes either the instrument of God, or the ally of Satan.

Among all the questions of to-day, not the least is her influence felt upon that of temperance. By her tender love she draws men from the slough of intemperance; by her alluring temptations she plunges them headlong into ruin.

But the bright side of the picture is before us as we write. See woman as a saviour! Behold her as with all the constancy of a woman's love she follows the object of her affection into the lowest depths of human degradation, and with tearful but joyous triumph, bears him aloft to a life of temperance and purity.

Look at those noble women who, taking their lives in their hand, went among the grog-shops and rum holes of our cities, and with the profanity of the bar-room mingled the prayer of faith.

"Fanaticism," you say, "disgraceful fanaticism!" Fanatical, possibly; but was not this better than stupid indifference? And has it not been useful in arousing thought upon the subject?

But it is not in temperance crusades nor at the ballot-box that woman will find her greatest field of usefulness as a temperance worker. A holier, though perhaps not so noted a calling is hers.

As a maiden, what an influence for temperance she might exert! Said a party of young ladies to their companions upon the occasion of a leap-year ride and picnic, "Here is a box of cigars; enjoy yourselves."

Shame! Shame! Thrice shame upon such conduct. Such maidens *deserve* to have,

"Puddles in the corners swelling into one,
Forming lakes and rivers, drying in the sun."

In noble contrast to this was the example of a true maiden, who, waiting for her marriage ceremony to take place, and discovering that the would-be bridegroom had broken his solemn promise never to touch liquor again, astonished the assembled guests by bravely declaring, "I'll never marry you, sir," and kept her word in spite of the expostulations of her friends and the entreaties of her lover.

What a grand temperance lesson was that! Would to God there were more such maidens!

We come now to the most sacredly important part of our subject, that of the mother as a temperance worker; and we risk nothing in the assertion that this is the most important matter connected with the temperance question. When we consider that the appetite for stimulants is largely the result of cultivation; that the mother has it in her power to develop in the child a natural appetite for unstimulating foods, or a morbid craving for foods highly seasoned and stimulating; and that through her well-meaning ignorance the seeds of intemperance are often sown in earliest infancy,—the force of the foregoing remark will be appreciated. It is a sad fact that during the first few months of their existence, thousands of infants are under the influence of stimulants a large part of the time—and this while the fond mother ignorantly supposes she is benefiting her child.

Beginning life under such circumstances, is it any wonder that thousands of our young men, and young women too, should become drunkards? It is but the legitimate fruit of seeds sown in earliest infancy.

Here is woman's most important field for temperance work. Let those who are informed with regard to these matters enlighten the ignorant. Let the warning message continue to go forth that the kitchen has become the nursery to the bar-room. Let the principles of true health reform, together with the knowledge of hygienic cooking, be instilled into the minds of the rising generation. Let the publications which give information upon these important matters be scattered like the leaves of autumn.

From her position and influence, woman is best fitted to perform this work; and, thank God, some noble examples indicate that she will not be slow to do her duty.

To stand at the bottom of the drunkard's ladder, and attempt to save men from making the last wild plunge, is indeed a grand, a noble work, e'en though it be, alas too often! without avail; but a thousand times easier, ten thousand times more fruitful, will be efforts put forth at the top, to turn aside young and willing feet into paths of purity and temperance.

Then with unwavering faith in God, and earnest

prayer for divine aid, let our sisters, young and old, enter upon their high calling, and do noble work for righteousness, temperance, and the judgment to come.

The Sabbath School.

"Feed my Lambs." John 21:15.

EXPLAIN IT.

BY VESTA J. OLSEN.

WE recently saw a little girl crying bitterly because she could not get her Sabbath-school lesson. While trying to assist her, we found there were terms used in the lesson which she did not understand. For instance, when asked "why the Dead Sea rises no higher, since large quantities of water are poured into it daily," the child stumbled over the word *evaporates*, having no correct idea of its pronunciation or meaning. A few words explaining the process of evaporation made the matter plain, and fixed the answer more firmly in her mind than if she had not met the difficulty.

Another little girl in the "infant class" said she knew all her lesson but the first question. That was concerning a great battle. The little child, unable to read, did not know what a *battle* was. When this was explained, the lesson was perfectly recited. Words that may seem very simple and easily understood by the parent or teacher may seem very hard and difficult to the child. Then do not be afraid of explaining too much. Encourage the children to become familiar with the facts and ideas of the lesson, rather than to merely memorize the answers as given in the lesson sheet. Our Bible lessons are too precious to be understood as possibly. By careful questioning, ascertain that the child understands the lesson and has made the ideas his own before you leave him. Then do not allow the time to go to waste in your class. Keep the attention of the children. If there is not enough in your lesson for the day to occupy all the time, review the past lesson, or ask general questions; but don't leave the little ones to whisper or look idly around the room with nothing to engage the attention.

By study and prayer the teacher will find his mind full of matter of interest, and the time too short rather than too long. This one hour is too precious to let a minute run to waste; and if we wish to keep up the interest in our class, or create one where it does not exist, let us be thorough in explanation, and improve all the time given us.

RELIGION BY PROXY.

If the country is ever to reach the high moral condition which every good citizen must hope for, it will be achieved principally through the thorough moral training of the child at home. Is there as much of this training as there ought to be, or as much as there used to be? On the contrary, do not Christian parents depend largely upon the Sabbath-school and the village school for the moral education of their children? If they do, they commit a grievous error. And yet there are indications that parents are not doing by their children as they ought, and one evidence is to be found in the fact that the duty of reading a few verses of Scripture in the public schools is dwelt upon as the all-important condition essential to the education of children in religion. Not that we would have this practice discontinued, but we would not have it too strongly emphasized or depended upon. . . . We have an idea that Christian parents who lead their children in the paths of religion at home, and give them church and Sabbath-school privileges regularly, will not be obliged to depend upon the district school for supplying their little ones with religion. That is a poorly conducted Christian home which looks to the district school, with the monotonous, hurried reading by the newly appointed school-teacher of a few Bible verses, to instill a healthy, pulsating religion in the hearts and lives of the little ones.

Just as there seems to be an idea prevalent that all you have to do to make a Christian nation is to pass an Act of Congress printing the name of God in the Constitution of the country, so the idea seems to be gaining force that by reading a little Scripture in the public school and learning the Sabbath-school lesson the little ones can be brought up in the path they should go. Not at all. Religion must be put into the children's life by the faithful daily teaching of the parents by precept and example, or the chances are slight that the seed will even so much as sprout. The army of the self-indulgents is growing; and, what is worse, that army is being recruited from the ranks of the indifferent, who not having been trained up in the way they should go, have never learned to walk in it. Bible-reading in the public school is good, and the Sabbath-school is good; but the parents who depend upon these for the education of their children omit a solemn duty and incur a fearful risk. You can no more religiously educate your children by the public school and Sabbath-school to the neglect of home agencies, than you can do your good deeds by proxy, or trust some one to offer the prayers which you are too lazy and too faithless to offer yourself.—*Christian at Work.*

Our Basket.

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

- Better one word in time than two afterward.
- The conditions of success are three,—work, concentration, fitness.
- They that do nothing are in the readiest way to do that which is more than nothing.
- The power to do great things generally arises from the willingness to do small things.
- God made the world to be trampled upon. Let us seek to keep it where he put it,—beneath our feet.
- A sinner's time is wasted if he does not repent. A saint's time is wasted if his heart does not grow in grace.
- Strong in the goodness of his cause, with his back to the throne of God and his foot on the rock of truth, a man can stand against the world.—*Guthrie.*
- I would rather have a church with ten men in it right with God, than a church with five hundred in it at whom the world laughs in its sleeves.—*George Whitefield.*
- Hannah More says that there is one single fact that one may oppose to all the wit and argument of infidelity, that no man ever repented of Christianity on his death-bed.
- Outward attacks and troubles rather fix than unsettle the Christian, as tempests from without only serve to root the oak firmer; while an inward canker will gradually rot and decay.
- "I tell you," said a non-thinker, who fancied himself a free-thinker, "the idea that there is a God has never come into my head." "Ah! precisely like my dog. But there is this difference, he doesn't go around howling about it."
- Self-ease is pain; the only rest is labor for a worthy end, A toil that gains with what it yields, That scatters to its own increase, And hears, while sowing outward fields, The harvest-song of inward peace.
- Like too many sweets for the stomach, flattery ruins the digestion, and spoils the taste for plainer and more wholesome food. No one accustomed to it can take even exhortation with a good grace, while rebuke is an impertinence to be received as an insult and rejected as a falsehood.
- The Religious Telescope* asks, "Who economizes for Christ's sake? Who practices economy because Christ was an economist, with whatever power he possessed? Who looks to the closest economy in the expenditure of time, labor, and money, because to do so is to render the highest glory and service to the Lord Jesus? Do you, reader?"

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 28, 1881.

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

THE WISCONSIN CAMP-MEETING.

ACCOMPANIED by Mrs. W., we left the Iowa campground the 14th, and rested for the night at the home of Elder Pegg, of Marshalltown. We had arranged with Bro. Wire, of Hampton, that Mrs. W. should speak to the people of his place on the subject of Christian Temperance in the evening of the 15th. We returned to Marshalltown the 16th, and the morning of the 17th found us at Chicago. At 6:30 P. M. of sixth-day we reached Neenah, the place of the Wisconsin camp-meeting.

Elders Butler and Haskell had passed on, and were on the ground forty-eight hours before us, and had spoken to the people, and assisted in the business of the Conference. The Sabbath was drawing on, and soon the people were called to the stand by the ringing of the bell. Mrs. W. took the stand, and spoke with freedom. It was evident that the brethren were hungering and thirsting for the bread and water of life. This service closed with tender feelings on the minds and hearts of the brethren.

Sabbath morning the prayer-meeting was good, and the weather seemed favorable; but as we commenced to speak, the rain came down upon the tent, making it difficult for the congregation to hear. But by speaking slowly, and as distinctly as possible, we were able to interest all. The subject was the practical lessons of Matt. 18. We had evidence that the discourse was timely.

In the afternoon Mrs. W. spoke to the large congregation. The rain had ceased, and the circumstances were favorable for a successful service. The word spoken reached the minds and hearts of the people, and at the close of the discourse, more than one-half of the large audience came forward for prayers. A social service followed, at which many bore testimony with deep feeling. It was said to be the most important move of the kind ever known at a Wisconsin camp-meeting. Elder Butler spoke in the evening.

First-day morning was devoted to business. At 11 A. M. we spoke to the people, presenting Christ as the world's only Saviour. The interest to hear was good, and the attention unsurpassed. Speaking on the Sabbath, while the rain was falling on the canvas, and the consequent dampness, we feared hoarseness; but the sunshine of first-day morning, and the attention of the audience, raised us above all physical embarrassments, and we greatly enjoyed presenting Christ before the people.

Mrs. W. was so very feeble from her intense labors Sabbath afternoon, that she hesitated in her own mind to attempt to speak. The crowd came pouring in, and when the hour had fully come she took the stand, and spoke with marked clearness and force upon the subject of Christian Temperance. Many tears were shed by intelligent ladies and gentlemen as they listened to the speaker, probably for the first time. To the praise of God we record the fact that his especial sustaining hand has been with Mrs. W. from the time she decided to attend the Western camp-meetings, on her return from the Spring Arbor camp-meeting. Elder Haskell spoke in the evening.

We were never received by the brethren in Wisconsin, ministers and people, more heartily than at this camp-meeting. And Elders Butler and Haskell, who had the general supervision of the cause in the State, gave us all the freedom and work we could wish and do. The ministers of the Conference took the blank note and receipt books with the design of soliciting stock for the Michigan Publishing Association, and they also, with many others, took hold of the work of

selling the series of books, entitled, *The Home Circle*. All the Wisconsin ministers design to deal directly with the REVIEW Office.

There was a large representation of our Scandinavian people on the ground. It was said that there were more than one hundred Norwegian, Danish, and Swedish brethren present. Meetings in their language were held in a forty-foot tent each day at times when there were no services in the large tent. Elders Olsen and Johnson spoke to them, and Mrs. W. and the writer addressed them, Elder Olsen acting as interpreter. This labor was fully appreciated by our Scandinavian brethren. The wants of this people were favorably considered in the business meeting of the Conference, and the opinion prevailed that young men of these nationalities entering the ministry, should speak in their native tongues. We urged some reasons why they should labor in the Scandinavian cause.

1. Educated in their mother tongue, and understanding the customs and the feelings of their own people, they can do the work which must be done for the Danes, Norwegians, and Swedes to much better advantage than to educate Americans to do it.

2. There are many Scandinavians in our country who can be reached by the message better here than in the old country, had they remained. And the religious freedom of our country, together with the remunerative inducements which we as a nation hold out for honest labor, is inducing a wonderful tide of emigration from Northern Europe to the great Northwest. We need missionaries to meet them, on their arrival, with our publications, and scores of Scandinavian preachers to meet the wants of this rapidly increasing population in the several States.

3. The circulation of our publications in Denmark, Sweden, and Norway, and the labors of our preachers there, will convict thousands in these countries who will find it so difficult to observe the Sabbath in Europe that they will come to our country, where labor will pay better than in Europe, and where the conscientious, God-fearing Christian can find greater freedom. We suggest that the Lord at his coming will find more of the Scandinavian people waiting for him in this country than in Europe.

4. Taking this view of the subject, we hardly need to speak of the comparative importance of the cause among the Scandinavian people in this country and in Europe. Both are important. But the amount of labor needed in this country in the circulation of our publications, and in speaking to the simple, humble people of these nationalities, can hardly be computed.

Second-day we spoke on the subject of baptism, after which nineteen were baptized by Elder Decker, and eighteen by the writer, in the beautiful lake that bordered the campground. In the evening we spoke to a large and attentive audience upon the position and duties of the Christian ministry, on the ordination of Elder Nielsen, a Dane. Elders Decker and Jasper-son united in the laying on of hands. And thus closed the best camp-meeting ever held in Wisconsin by S. D. Adventists. J. W.

OUR MINISTERS.

God has called our ministers to a great and holy work. Christ is their head and leader. In their labors in his absence, they are his ambassadors. Christ came directly to the people. And it is the privilege of his ministers to be God's freemen, and let nothing separate them from their Lord, or come between them and the people. The design of organization was not to belittle the Christian ministry in the eyes of the people, and take from it the freedom, authority, and privileges bestowed upon this holy calling by our Lord and Master.

There have ever been selfish men in the ministry, who have cared more for the fleece than for the flock. As a safeguard against this evil, that it should not obtain among us, our system of dispensing means in the treasury for the support of the ministry by audit-

ing committees was brought into existence. In his relation to his Conference, and in his labors in and for his Conference, the minister is one of the parties in the contract. And God does not require him to leave the matter of his support wholly to an auditing committee appointed by the Conference. And no auditing committee that respects the position and importance of the Christian ministry, and has a tender regard for the men who forsake all to save souls, will sit in judgment upon the accounts of the ministers of their Conference without giving them a voice in the matter.

It may be embarrassing for the unselfish minister to come before the committee and state his case. But to remove this embarrassment, and at the same time give the minister a voice in the settlement, we advise, and have advised for several years in the past, that members of the committee be appointed to confer with each minister separately and alone, and report the condition and wants of each minister to the Auditing Board. With the facts in each case before the men appointed to settle with the ministers, justice may be done to each.

The Lord has closely connected his ministers with the people, especially those who are brought to a saving knowledge of Christ through their labors. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." Mark 10:29, 30.

These precious words of our Lord express great sacrifices. They express also great rewards in this life, and in that which is to come. The true minister of Christ, in a certain sense, must forsake all,—home, relatives, and all earthly endearments,—for the sake of Christ and his gospel; and yet he is to have these blessings in a hundred-fold in this life, and eternal life in the world to come.

No one can for a moment suppose that our Lord has here promised his ministers a hundred houses, a hundred farms, a hundred children, and a hundred mothers, in the most literal sense. He offers no impossibilities. Christ means that those who for his sake, for the sake of poor sinners, and for the gospel's sake, deprive themselves of the comforts and the endearments of home, will find in the field of their labors those converted by the truth and power of the gospel, who will give them sympathy, comfort, and support, similar to that which they would find at their own dear home.

They go out and leave one home, and in their pilgrim life find one hundred homes, bearing a resemblance to their own precious home, as nearly as the circumstances will admit. The minister should be instructed by these precious words of our Lord, and understand the privileges Heaven freely gives him. And the members of the church should also be instructed by these words, and understand their duty to the minister. In caring for Christ's ambassador, they care for Christ. What a privilege!

As our auditing committees have dealt closely with our ministers, and as other influences have been brought to bear to bind burdens upon them while wading through poverty, a hundred fathers, mothers, brothers, sisters, children, have longed to break over our system, and minister directly to these servants of Christ. Changes in the administration of our system of supporting our ministers is the only hope of the perpetuity of the system.

Christ has closely connected ministers and people. And what he has connected, let no man put asunder. Efforts to do this will break down our system, which is good in itself, and the people will come directly to our ministers, and minister to their wants. When the funds in a State treasury are low, raise them, instead of cutting down the pay of the poor ministers to meet the stingy amount in the treasury.

There are a hundred young men of talent who would enter the ministry, were it not for the narrow, op-

pressive manner of dealing with our ministers. The world holds out many inducements, and young men are taken out of our hands, and some of them are lost to the cause altogether.

The press is a mighty lever. Our publications are one of the arms of our strength, the ministry is the other. From the very nature of our message, but little can be done by our ministers without our publications. With the publications alone, nothing could be accomplished in building up the church without the ministry. Let both have their proper places. And there is no class of persons who can circulate our tracts as efficiently, as wisely, and as well, as our ministers. The good time is coming when all our ministers will take our tracts, pamphlets, and books directly from the REVIEW Office, and circulate them to those who become interested by hearing the word from their lips.

J. W.

THE PUBLISHING ASSOCIATION.

No other institution of the kind in our country has such a record as the Seventh-day Adventist Publishing Association located at Battle Creek, Michigan. No one has lost a dollar by depositing at the REVIEW Office. And we can here record, to the honor and praise of God, that a share taken in the Association which cost the holder the small sum of \$10, is now doing work for the Lord to the amount of \$46.

There are 2,000 S. D. Adventists who should take each one share in the Association, 1,000 who should take two shares, 400 who should take five shares, 200 who should take ten shares, and 100 who should take twenty or more shares, making in all the sum of not less than \$100,000. The time to raise this amount can be extended to January, 1883. The larger amount can be paid in installments. In no way can our people help the ministry, and encourage young men to enter the field as colporters and ministers, as directly and as well as in raising the REVIEW Office above embarrassment. Those who have money on deposit at the REVIEW Office can appropriate it for stock as they are able and desire to do. And there is no place this side of Heaven as safe for deposits as the REVIEW Office. Now is the time to work for the Lord with a liberal hand.

None need to wait for our preachers to solicit stock. Send in your pledges, and the cash when convenient.

J. W.

THE NEW VERSION.

WHAT THEY SAY OF IT.

We have watched with some interest the incessant, and apparently inexhaustible flood of comments upon the revised version of the New Testament, which has been pouring forth from the principal presses of the land since the day when this version was put into the hands of the public. Many of these comments have borne a neutral tint, being so expressed as not to express much of anything, but a few of them are of such a remarkable character as to justify at least a passing mention.

The Rev. Robert Collyer is pleased that the translators have weakened on the subject of eternal torment. He puts it in these words:—

“That ugly word ‘damnation’ is left out of the new version entirely, and gives place to condemnation. There is a clear gain also in the new version touching the last fastness of terror and dismay, hell and its everlasting torments. It has seemed clear to me that where any sentence can be made to prove eternal doom and eternal fire, that sentence should certainly not be taken as a word of God. I think that our new translators have dealt with these passages too timidly. Still they make the margin often read ‘for ages of ages’ where the text reads ‘forever and ever,’ and that is in harmony with the best scholarship, which insists that age and age enduring should always be used instead of everlasting and forever. They have not shown quite this spirit, however, in dealing with the word ‘hell,’ which has gathered in the course of time such a fearful meaning. I think they should simply have left it out in the twenty

places in which it occurs, and printed the original word in every instance,—‘Hades,’ ‘Gehenna,’ or ‘Tartarus,’ and left us to make out the meaning each man for himself.”

And the result of the course here recommended respecting “hades,” “gehenna,” and “tartarus,” it is not difficult to foresee. The average reader would at once drift into this conclusion: “If the doctors do not know what these words mean, how am I to know?” and they would soon come to mean nothing or anything, according to the fancy of the individual.

Whether it is this partial surrender of one of the great doctrines of the modern theological structure which has aroused the wrath of Dr. Talmage or not, we cannot say. But we know he flies upon the revision in his usual dramatic style. According to the N. Y. Tribune of June 6, he preached on the new version, June 5, to one of the largest congregations ever assembled in the Brooklyn Tabernacle. He denounced the “new revision as a mutilation and a profanation.” He spoke of the 2,000,000 copies sold in two days as not indicating the interest which the people take in the new version, but as an indication of the jealousy with which people are disposed to guard the old version. “They wanted to know,” he said, “what these men had been doing with their favorite for these ten years.” From the abstract of his discourse we will take the space to quote only this:—

“The church and the world have the famous revision before them. We are asked for our verdict. There are many who do not want to oppose ecclesiastical rings, for each denomination has such a ring, and there is as much bossism in the church of God as in the world, and monopoly would rule the kingdom of Christ if it could, as it rules the money market and legislatures of the world. Nine hundred and ninety-nine out of every thousand regret in the depths of their souls that the revision has been attempted, and look upon it as a desecration, a profanation, a mutilation, and a religious outrage. I am willing to take it as a commentary, and to stand it respectfully on my bookshelf behind other human opinions of the word of God; but to put it upon my private stand, or in my family room, or on my pulpit as a substitute for King James’ translation, I never will! I put my hand on the old book, and take the oath of allegiance, so help me God! [Loud applause.] I am glad to know that Lord Shaftesbury, and the Archbishop of York, and many other strong men on the other side of the sea, are anti-revisionists. But supported by high authority or no authority, I here and now take my stand. [Applause.] These fifty men, after ten years’ tinkering with the word of God, announce that they have not found a new doctrine. If it had been found that the translation was teaching any false idea of God, or of the soul, or of the future, I would say, By all means give us a new revision, and put forth immediate and mighty effort for the organized obliteration of the old translation. The world cannot afford to have wrong notions of God and the soul and eternity. This revision of 1881 is a depreciation of the 300 million copies of the Bible, out in the world and doing their work. It assails the magnificent liturgy of the Episcopal Church, and makes all her prayer books vast inaccuracies. It makes the inscriptions on the graves of your dead untrue; it reflects upon the old family Bible, and to the initiated leaves nothing certain save the record of marriages, births, and deaths. If this new version succeed, for the next few years you will have to watch your children’s offering of the Lord’s Prayer, and jerk them up short before they run over the evil one into an uninspired doxology. [Laughter.] It is an out-and-out war against all the religious literature of the age.”

But more serious than this mere criticism upon the revision, is the occasion it seems to have given some professedly religious teachers of high standing to publicly deny the inspiration of the Bible itself. Among these are two names well known to the public as ministers of wide-spread renown,—M. J. Savage and James Freeman Clarke.

According to the Boston Herald, Mr. Savage, in a recent sermon on the revision, took occasion to say that the New Testament was not a book, but simply a collection of twenty-seven short treatises, written by nobody knows whom, and nobody knows when, and nobody knows where, and nobody knows how. Could the most blatant infidel ask anything more in this direction?

Speaking of the authorship of the book, Mr. Savage is reported as follows:—

“The popular claim of the orthodox church is that it was written or inspired by God himself; but this we know nothing about, and the preacher said he did not believe the New Testament was inspired in any way. Of the four gospels, no man living knows or has any way of finding out who the author was, although they appear to be a compilation edited by one man; and so of St. John’s Gospel; no one knows the author, although it appears to be almost completely the work of one man. No one knows who wrote Acts; of the fourteen epistles given forth by Paul, probably four or five were not his, while the writer of first Peter did not write the second; and so of the epistles of John, the second and third not being written by the author of the first; the epistles of James and Jude are in doubt, and the Apocalypse, or Revelation, was probably written by the apostle John.”

“But suppose we did know the authors,” Mr. S. continued, “what does it matter?” “Suppose John wrote the portion attributed to him, . . . we cannot be bound, after nineteen centuries have passed, to the opinion of one man.” “When was the New Testament written?” he asks; and the answer he gives is, “We do not know.” “Have we all the books, letters, or treatises that were written? No, we have not near the half.” Again: “Are we sure we have these books as written by the authors? We are able to answer this inquiry in the negative.”

After thus giving up the New Testament as fully as the most ungodly skepticism could desire, we are surprised to hear him say as much even as this: “The writings contained in it [the N. T.] are no better than those of the best men of to-day.” If what he says is true, they are not half so good. We might quote much more of the same sort, but we have no desire to further sicken the souls of the lovers of God’s word.

Mr. James Freeman Clarke takes substantially the same ground, though he takes care not to express his sentiments in so odious a manner. He says:—

“The second result [of the revision] will be that it will put an end to the idolatry of the letter of the Bible; the theory of verbal inspiration must henceforth be abandoned.” “The Bible will cease to be the great master henceforth.”

A new translation, of course, gives no occasion for the utterance of such sentiments as these; and the efforts of these men to attribute such results to the revision only shows that they were waiting for an opportunity to give expression to the infidelity which was in their hearts. What can be expected but that infidelity, and consequent irreligion, will prevail in the church as well as out of it, when such sentiments are taught from the pulpits of the so-called temples of the Lord? If we have not in this an instance of men “stealing the livery of Heaven to serve the devil in,” and an illustration of “wolves in sheep’s clothing,” where shall we find it?

The majority of those who speak of the revised version recommend that it be immediately adopted in place of the common version. This will doubtless be accomplished in time, Mr. Talmage and his 999 out of every 1,000, notwithstanding. The strongest recommendation that is given to it is, that it has departed so little from the old version. And this is perhaps its chief virtue. Roman Catholics have a saying about the Episcopal Church, the eldest daughter of the old mother, that “it is the least deformed because it is the least reformed.” So the new version will be held by many to be acceptable in proportion as it has followed the version which has so long been the accepted Bible of all Protestants.

—The Golden Rule was not a new departure, an advanced step from the law and the prophets. Said Jesus, “This is the law and the prophets.” It was founded upon, and in perfect harmony with, all previous moral teaching.

R. F. C.

—So long as we do not harbor evil thoughts, they are not sin; but if we keep them in our minds, and make them our own, they will certainly become sin.

CHRIST'S APPEAL.

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Rev. 3:20.

I AM standing outside thy door to-night,
Seeking thy heart to win;
The world for a while has withdrawn its light—
Wilt thou open and let me in?
I have traveled far on a lonely road,
In sorrow and agony;
I have borne sin's heavy, crushing load,
All, all for the sake of thee!

I am standing to plead with thee to-night,
While the dews of evening fall;
O'er the moaning and surging waves of life,
Dost thou hear my yearning call?
I would free thy soul from the chains of earth,
From its care, its sorrow, its sin;
I would give thee joy for its hollow mirth—
Wilt thou open and let me in?

From the glorious heights of Heaven I came,
To seek thee, and to save;
But the world, it gave me a cross of shame,
And a lonely, borrowed grave.
I left my radiant home above,
All for the sake of thee;
I have died to prove my deep, deep love—
Wilt thou open the door to me?

Thou hast wandered far in the paths of sin,
Thou art weary, and sad, and lone;
But my blood can cleanse, and my love can win;
May I make thy heart my own?
The world it has given thee care and pain,
Often famine and misery;
I offer thee treasures of priceless gain—
Wilt thou open the door to me?

—Helps by the Way.

Progress of the Cause.

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

THE ALMA CAMP-MEETING.

THIS meeting was held June 15-20 on the old camp-ground at Alma, Mich. Most of the time the weather was fine, and neither too warm nor too cold. About thirty tents were pitched on the ground, and these were crowded to their utmost capacity. Sabbath and Sunday many came with teams, so that there were, perhaps, four hundred of our people on the ground. Sunday there was an immense crowd, more than could be seated in our mammoth tent, or get near enough to hear. Yet all was quiet and orderly.

The preaching was done by Brn. Burrill, Kellogg, Stone, and the writer, while J. E. White spoke in the interest of the Sabbath-school, and Prof. Ramsey for our College. Each meeting began and closed promptly at the time appointed, and the nature of each service was distinctly understood beforehand; the result was that all the meetings were attended by nearly every one on the ground. Our social meetings were most excellent. The preaching was divided between doctrinal and practical, as it always should be; it was of an encouraging, hopeful nature, and so greatly cheered the hearts of the people. Sabbath forenoon, about thirty came forward to seek the Lord. In the afternoon the same work was continued, and about seventy-five came forward, nearly every one of whom spoke. They were mostly those who had never made a profession, or those who had wholly backslidden. We do not like to see our best and most faithful people come forward to the anxious seat year after year. If under close preaching they feel that they are not as near the Lord as they ought to be,—and it is very proper to feel so,—then let them seek God in secret, around the family altar, and in the prayer-meetings; but to take their place year after year among backsliders and sinners seems to us a reproach on the grace of God. Hence this class were not invited to come forward, but only those who did not know the Lord, or had grievously departed from him. Among these were several cases of special interest to us, which greatly rejoiced us all.

Sunday afternoon we went to the river a few rods from the camp, where, in the presence of an immense concourse of people crowding every available inch of ground on the high banks far up and down the river, we baptized nineteen. All was orderly, quiet, and beautiful,—a holy vision long to be remembered.

Monday morning, at five o'clock, all gathered in the tent for our parting meeting. After appropriate remarks, the holy sacrament of the Lord's supper was administered to the believers present. Then followed a spirited social meeting, three or four often being up at once. The expression of all was gratitude to God and joy of heart for this most excellent camp meeting. There were seven ministers present, including the

President of the Conference, Eld. Fargo. All worked together in perfect harmony of purpose, plans, and feeling. We gathered new strength and courage to go out and labor alone. I shall long remember this meeting as one of the pleasantest spots in my life.
D. M. CANRIGHT.

UPPER COLUMBIA CAMP-MEETING.

THIS annual gathering of S. D. Adventists is past, and still onward we press to meet the urgent demands of this important age. Pausing a little to recount some of our Master's recent favors, we record the following:—

The time chosen (June 1-7) was favorable to secure the attendance of many of our friends. We had moonlight, no very bad weather, some bright days, and excellent order throughout the term of encampment.

Our situation was quite desirable. Dayton Park has become somewhat popular as a resort for the young city of D. It is well supplied with water and shade, and is near the center of the town. Twenty-eight family tents and one covered wagon, besides the large pavilion, provision and book stands, and permanent park-meeting appointments, were on the ground. The proprietor leased us the site cheap, treated us well, and reciprocated our thanks at the close of the exercises.

God's providence favored us with needed aid; and it has been evident that Elds. Waggoner and Van Horn broke the bread of life to many hungry souls. On Sabbath afternoon a goodly number occupied mourners' seats, and asked for prayers, several thus taking their first step in the public course of Christ's followers. On Sunday and Monday, fourteen were immersed in the beautiful waters of the Touchet (*Tou-shay*).

The business meetings were conducted with harmony and dispatch; and this left more time and a better frame of mind for the revival effort.

Finally, the fruits of the entire labor wrought, as already appearing, are good. Prejudice has been overcome, in part by the canvassing of the place before the meeting, by Sister M. O. Beck and others. Every member present was ready to thank God for the good meeting. We have courage to pray the Lord to bless the U. C. Conference.
G. W. COLCORD.

INDIANA.

Frankton.—Spent June 3 to 5 with the Frankton church, speaking four times. There is still some interest here. The Sabbath-school is proving a decided success. I believe there will soon be additions to this church. I left these dear friends greatly encouraged.
M. G. HUFFMAN.

Angola, Steuben Co., June 20.—We have held six meetings here in the tent, with congregations ranging from seventy-five to two hundred. There is much prejudice, and an effort is made to keep the people away; yet some attend regularly, and pay good attention. Brethren, pray for us.
W. W. SHARP.
VICTOR THOMPSON.

Greensboro, June 20.—I held meetings here June 18, 19, according to appointment in the REVIEW. The funeral discourse of Bro. Jesse B. Johnson, who died Dec. 3, 1880, was preached Sunday, the 19th. The subject dwelt upon was the gospel hope. The attendance was good, and the subject was well received.

At this place there is much bitter prejudice against the truth on the part of professed Christians, and some are discouraged on account of it. There are many infidels here who are more friendly to the truth than members of churches. Yet if the commandment-keepers will look to the Lord, and obey him in all the ordinances, as well as in the requirements of the moral code, the cause of truth will prosper in this vicinity.
WM. COVERT.

MICHIGAN.

Tent No. 4.—We have our tent pitched in a beautiful oak grove in the quiet village of Paw Paw, Van Buren Co. This is a town of about two thousand inhabitants. Last Sabbath afternoon we had a wind and rain storm which broke the iron guys, and let in one side of our tent. We bought ropes to supply the place of the broken guys, and were ready for meeting in the evening. Our congregations are not large, but are composed of intelligent people, who listen attentively to the word spoken. We hope for the blessing of God upon our work, that some good may be accomplished.
H. M. KENYON.
June 24.
R. C. HORTON.

OHIO.

Shelby.—The weather has been rainy since we came here. It seems that the foreign element prevails. There is but little interest thus far, and the attendance is small. If we do not see more favorable indications soon, we shall probably pitch our tent elsewhere.

H. A. ST. JOHN.
A. M. MANN.

VERMONT.

Jericho and Underhill.—Met with the friends at these places, Sabbath, June 18. We had a good Sabbath-school; and this was followed by a lively social meeting lasting about an hour and a half, in which all but two took part.
C. K. DRURY.

June 20.

MINNESOTA.

Wells, June 20.—We are still continuing our meetings. Have canvassed the prophecies and the Sabbath quite fully, and still our congregations are increasing. Last Sunday we had a baptism, and although it was quite rainy, twelve or thirteen teams went with us to the water, a distance of two miles. In the evening the house was crowded. We earnestly desire the prayers of God's people.
W. B. HILL.

KANSAS.

Timber Hill and Ward.—Since camp-meeting, I have visited the churches at Timber Hill and Ward. We enjoyed good meetings with them, and left them much encouraged. To-morrow we visit the South Mound church, and next Monday go to Grenola, to hold a tent-meeting in connection with Bro. Hill. We especially request all brethren who can do so to come and spend the Sabbath with us during our tent-meeting.
L. D. SANTEE.

IOWA.

Ayr, Ringgold Co.—Held meetings with the church near this place, Sabbath and first-day, June 18, 19. One was baptized, and an elder and a deacon were elected, and ordained to their respective offices.

Sabbath meetings and Sabbath-school are held regularly. Some of the neighbors are favorably considering the truth. The brethren are anxious to have more meetings in this vicinity. We think this a good field for fall and winter labor.
A. W. H. MILLARD.
C. A. WASHBURN.

Des Moines, June 24.—I have now been in this city about three weeks, but on account of our camp-meeting, have worked only a little over a week. I have visited 40 families, sold \$1.00 worth of tracts, and received 14 subscriptions for the *Stimme*, 1 for *Tidende*, and 1 for the French paper. One German family and a young man have resolved to heed the third angel's message. As they are situated at present, it is quite a trial of faith to do so, but the words of the psalmist, "I have not seen the righteous forsaken, nor his seed begging bread," will forever hold true. The family have traveled over 14,000 miles to find the truth, and although they have been deceived several times, have now found the precious gem.

Some of the German ministers are beginning to labor against our papers; but, as it always happens, others will thus hear of us who otherwise would not, and will begin to investigate.

Pray for me, and for the cause of God among the Germans of this State.
R. CONRADI.

NEW YORK.

Edwards, St. Lawrence Co.—We pitched our tent here the 16th; have held three meetings. The weather has been cold and rainy, still we have had a good attendance, and those present listened attentively to the word spoken. We hope to be so humble that the Lord may work through us to the salvation of souls.
June 21.
H. H. WILCOX.
J. E. ROBINSON.

Tent No. 2, Orwell.—Commenced meetings at this place evening after the Sabbath, June 11. Although the weather has been cold, disagreeable, and rainy, our attendance has been good, the congregations ranging from seventy-five to one hundred. The people are quite friendly, ministering to our wants and visiting us at our tent. But little reading matter has been taken thus far. The prophecies are generally pleasing. We reach the Sabbath question next week. We de-

sire to be remembered in the prayers of our brethren and sisters. The work is the Lord's, and we desire to draw our help from him.

M. C. WILCOX.
T. M. LANE.

Potterville, Warren Co., Tent No. 4.—We pitched our tent at this place June 16, and commenced meetings the evening of the 18th. Have held three meetings, with good attendance and apparently good interest. The brethren and sisters of the Chester church have taken hold nobly to assist, both by personal effort and with their means. This is a source of great encouragement to us.

Pray for us that we may be faithful, and that the Lord may abundantly bless our labors.

E. W. WHITNEY.
E. M. PLUMB.

PENNSYLVANIA AND NEW YORK.

LEFT home May 18, to visit the few Sabbath-keepers at Scott Center and Melrose, Pa. Spent a few days on the way in visiting scattered brethren, and held a very encouraging meeting with the friends at Lincklaen Center, N. Y., Sabbath, May 21.

Held one meeting at Scott Center, and four at Melrose. The visit seemed timely indeed, and the friends were strengthened and encouraged. Sunday, May 29, three were baptized. These persons embraced the truth three years ago last winter, and although meeting opposition and enjoying no privilege of meeting with others of like faith, they seem to grow firm and to love the truth more and more.

At these places, there seems to be on the part of some from the outside a real interest to hear and understand the truth. May the few faithful ones be encouraged by seeing others take hold with them.

From Melrose I went to join Bro. Brown in meetings held at Middle Grove and North Creek, N. Y. These meetings were indeed precious seasons to all who were present. At the latter place, Bro. Plumb joined me to engage in our summer's labor with the tent.

North Creek, June 15. E. W. WHITNEY.

MAINE.

Denmark, Milton, and Woodstock.—Left home the 3d inst., to visit the brethren in Denmark, Milton, and Woodstock. The brethren at Denmark all seemed to be of good courage. I had the privilege there of attending one meeting of the Conference held by the Congregationalists. In a sermon preached by Mr. Hague, he stated that the membership of the churches of that Conference had fallen off in ten years from 1162 in 1870 down to 838 in 1880.

At Milton, we had some of the best meetings I have ever attended. We commenced meetings there Friday evening, June 10. Held, in all, seven. Three were baptized, making five that I have baptized there this spring. The brethren raised means enough, to be paid quarterly, to pay for nine copies of the *Signs*, to be used in the missionary work.

Held seven meetings at Woodstock. I think there might be some brought into the truth if I could have stayed there two or three weeks. The brethren here pledged means to pay for five copies of the *Signs*. There are many places in Oxford county where I have had invitations to come and labor. Since I went into that county last fall, I have sold some \$75 worth of books and tracts, and have obtained thirty-four subscribers for the different periodicals, besides two clubs for the *Instructor*, one of five copies, the other, seven; and two clubs of *Signs*, one of five copies and the other nine. I shall start for Aroostook county in a few days, to be gone till camp-meeting if nothing in providence prevents. I need the prayers of my brethren that the Lord may fit me to labor acceptably in this cause.

SAMUEL J. HERSUM.

June 21.

TEXAS TENT.

Grnabury, June 16.—Last Monday, at 11 o'clock, the hour appointed for the debate between Eld. Price and myself, a large and eager crowd had gathered to witness the arrangement of the preliminaries. Eld. P. thought this course unprecedented, that the preliminaries should be made before the public. But I would consent to nothing else, and refused to enter into any private caucus. I proposed the following: "Do the Scriptures teach that the Sabbath of the fourth commandment is binding at the present time?" This being accepted, I then asked him to affirm the following: "Do the Scriptures teach that the first day of the week is the Christian Sabbath?" He professed astonishment at my logic in proposing two affirmatives to the same question, and cried a "back-down" on my part, and in a "bull-dozing" spirit repeatedly declared

he would publish me over the State if I did not debate the proposition accepted. I repeatedly told him that I was ready to defend what I believed, and as often asked him to sustain what he believed. Others in the crowd asked him to defend what he had been preaching to them for years, or give way to some one who would do it. But after a heated discussion on the part of several persons, for about four hours, the meeting adjourned without an adjustment of the differences then pending, and no debate. Each party retiring claimed victory. In less than two hours I was called upon by a delegation of the citizens, who presented me with a cash purse of twenty-five dollars as a token of their appreciation of the course which I had pursued.

On the following Wednesday I was called upon by another party representing another church, asking me to entertain propositions for a discussion with their champion. They desired to enter at once upon arranging the terms and preliminaries. I informed them that I had been interrupted enough in my meetings here already, that I had challenged no one, and did not take any stock in this debating spirit. If they must have a discussion, they must bring on their man at their own risk; for I would not entertain any more challenges unless they were presented by the champion himself, in person. In adopting this course for the future, I think I shall avoid much of the interruption in our meetings at the time when the interest is at its height, and also much of the clamoring and persistent appeals on the part of a few who are actuated by a fighting spirit, and are more anxious to obtain the victory than to elicit truth. To enter into negotiations with these for a prospective debate, even at the close of our meetings, is to give them a lever with which they will pry, and keep those who are even convicted, and almost decided to obey the truth, from making a decision, with the suggestion: "You just wait till our man comes, and you will see that there is another side to this question." Thus they hinder those who would enter the kingdom, while they will not go in themselves. And to force them to bring their pugilist will cause them an outlay of time and means at a risk which their own penuriosity and selfishness will lead them to shrink from. This will often counteract their love for the ascendancy; and their champion, rather than to present his challenge in person, before a strange audience, will remain at a safe distance, and shout "Victory!" where he is better known.

R. M. KILGORE.

DISCUSSION IN COMPTON, P. Q.

A DISCUSSION on the Sabbath question between Eld. D. T. Bourdeau and Eld. Miles Grant was held in the Free Baptist church at Moe's river, in the township of Compton, P. Q., on the evenings of June 13, 14, 15, and 16. The attendance was large, and the interest extraordinary. The second evening there was a thunder shower, and the rain fell in torrents; yet the people came *en masse*. Said a Methodist clergyman, "I have never witnessed such an interest." We could not ask for a more complete victory in favor of the Bible Sabbath than was gained at this discussion.

The question was, "Do the Scriptures teach that the Sabbath of the fourth commandment is still binding?" Eld. Bourdeau affirmed, and Eld. Grant denied. According to the ninth rule of the regulations, it was the duty of the chairman, in harmony with the moderators, who had chosen him, to preserve order, hold the speakers to the question, and see that the regulations of the discussion were carried out. The affirmative led out, and gave the closing speech.

At the outset, Eld. Grant intimated that he would say whatever he pleased, without regard to what he had signed. Accordingly, he essayed to bring the "visions" on the stand, and to give a prejudicial history of the Seventh-day Adventists. But he was immediately called to the question. The chairman afterward read the rules, stated that they had been violated, and said positively that he would hold the speakers to the question. The said chairman was a first-day man, and a phrenological lecturer.

The debate went on pleasantly, without any further break of this kind, till the third evening. The affirmative clearly substantiated his position, presenting ample Scriptural proof. He also showed, according to Eld. Grant's own admission, that there is "only one weekly Sabbath mentioned in the Bible;" that there is no Scriptural authority for the observance of Sunday as the Sabbath; and that Eld. G. was trying to demolish that "only" Bible Sabbath, and to build up Sunday-keeping, alleging that we needed no command for its observance, but that we should keep the first day as a voluntary offering to the Lord. At this point of the discussion, Eld. G. felt the need of history to make his statements clear. Hence, in the third

session, he again departed from the rules in attempting to quote the Fathers. He was again called to order by one of the moderators for introducing matter foreign to the question. But he paid no attention, whereupon the president left the chair. On noticing this, Eld. G. ceased speaking, and took a vote of the congregation to ascertain if they wanted to hear the proof from history. About one-eighth of the congregation, we should judge, voted in favor of hearing from history; and one or two hands were raised against. Evidently the candid and larger portion of the congregation would not vote on a question that was intended to lead the speakers to break their rules. The president did not indorse Eld. G.'s proceedings as lawful or in place.

Eld. Bourdeau had said that he stood ready to hold another discussion with Eld. Grant on the Sabbath question from the standpoint of history; but rather than to have the present discussion break up here, he proposed to let the Elder go to history. What was quoted from the Fathers and history was easily met.

In his next to the last speech Eld. G. seemed like one who had not much more to say; for he carelessly and slowly presented a redundancy of testimony, and, apparently to wear away the time, read about a score of passages containing the word "forever," to show that it signified a limited duration, etc. He introduced no new matter in his last speech, as he had been very careful to reserve the privilege of doing.

In his last speech, Eld. Bourdeau pointed out more than a score of inconsistencies in the positions that the negative had taken, which it would seem all could readily see. We have reason to believe that many honest souls have become favorably inclined to the truth as the result of this discussion.

A. C. BOURDEAU.

A REQUEST.

I HAVE just finished reading, for the third time, "Influence of Associates," in Testimony No. 30. It has done me good each time I have read it, and the last time it seemed better than ever. I could make no selection, for all is so good. And I thought of the many young friends—my own brothers and sisters, my brethren and sisters in the Lord, some of them young and inexperienced—whom I would like to have read this "Influence of Associates." I know the influence of evil associates over me in the past, I know something of the pure and the good, and I would request, earnestly request, my young friends, especially, to read this. Read it over and over, till the very thoughts are burned into your soul and become part of your very life. Read it as for eternity. Read it as if our Saviour, who can read every thought, were standing by your side. And more than all, carry it out in your daily life. Be faithful wherever you may be placed; be pure in thought, word, and deed. "The pure in heart shall see God." M. C. WILCOX.

HEALTH AND TEMPERANCE IN NEW YORK.

I WOULD like to say a word to the Health and Temperance workers in New York, especially to our ministers and laborers in tent and field. In our meetings held this season, let us not forget the temperance work. We do not ask you to make it a hobby, but grant it the place to which it has a legal right in the plan of redemption. It is one of the rounds in the ladder of true sanctification. 2 Pet. 1:6. It is among the fruits of the Spirit. Gal. 5:23. He who strives for the mastery must practice it. 1 Cor. 9:25. And Paul preached it and reasoned about it. Acts 24:25. We are assured that it bears the same relation to the third angel's message that the right arm does to the body.

We should not drive people away by sharp, cutting remarks; but kindly, and yet plainly and fearlessly, set before them the true principles of Bible temperance. In nine cases out of ten, they will have a better opinion of us than before hearing. "Prejudice is the child of ignorance," and people are prejudiced against us because they do not know what we believe.

We appeal to our brethren in the ministry, our laborers in tent and field, to take hold of the work anew, to get the true principles inwrought in their own hearts, and manifest them in their daily lives, and then to labor to instruct the people who sit in darkness. Scores are waiting for light; are we hiding ours?

It will require many a hard-fought battle with self and sin. The cause of true reform does not drift like flood-wood down the stream and over the falls, to be lost in the ocean beyond; but it is like the stately vessel that stems wind and wave, storm and tide, and presses nobly up the stream. She may seem to us to be lost in the overwhelming waves, stranded in the

sands of error, or wrecked on the breakers of opposition; but a stronger hand than man's is at the helm, and the principles of truth and righteousness are the motive powers within her. The cause, brethren, is the Lord's; fear not; faint not. "If thou faint in the day of adversity, thy strength is small." Prov. 24:10. This is but the testing, developing time; let us prove ourselves faithful. M. C. WILCOX.
Orwell, N. Y., June 15.

Our Tract Societies.

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

OUR FATHER'S CARE.

The golden lights of the summer
Lie on the laughing land;
The voice of song is borne along
By the breeze on every hand.
The flowers spread out their beauty
Above the vivid green,
And the water's rush and the forest's hush
Make tender the glowing scene.
But the cooling kiss of the summer air,
And the joy and beauty everywhere,
Are proofs of almighty, loving care;
For our Heavenly Father knoweth
We have need of all these things.

There are sounds of a gathering tempest,
And the clouds are black as night;
O'er the earth is spread a shade of dread,
And all things sigh for light;
The leaves of the green woods quiver,
And a silence falls around,
Till over the hills with a haste that thrills,
The thunder peals resound;
And angrily falls the pelting rain,
And sullenly roars the mighty main,
And the heart grows sad with a fear of pain;
But our Heavenly Father knoweth
We have need of all these things.

The daylight calls to labor,
And the work we have to do
Claims all our powers for flying hours,
And we must each task pursue.
Although we are often weary,
And the aching hands hang down,
There is much to be done ere the rest be won,
And we wear the victor's crown.
But the toil that comes to us day by day,
And even the troubles that throng our way,
Do more proofs of the love of God display;
For our Heavenly Father knoweth
We have need of all these things.

We joy in the radiant season,
The time that we love the best,
When the sea's calm flow and the sunset glow
Are bringing the needed rest.
O, sweet is the summer golden,
And glad is the early morn;
And soft is the light that falls at night
Upon the whispering corn.
For all the world sings happy lays,
And our hearts are stirred to songs of praise,
And God comes near in the holy days;
For our Heavenly Father knoweth
We have need of all these things.

Yes, need of the light and shadow,
Need of the loss and gain,
Need of the rest and the labor,
Need of the ease and pain;
For some great useful lesson
Is taught by all that falls
On our spirits here, till the rest be near,
And the voice of the angel calls
Praise unto God! His love shall guide
To the sheltered place by the Saviour's side,
And all is good whate'er betide;
For our Heavenly Father knoweth
We have need of all these things.

—Selected.

TRIALS OF SOUTH AFRICAN MISSIONARIES.

On the arrival of Dr. Vanderkemp and his companions at the Cape of Good Hope, they were received with the greatest kindness by the government and colonists. It was thought best that two should accompany to their homes some captains of the Bushmen, a savage and cruel nation of the Hottentots, who were at the time in Cape Town, while Dr. Vanderkemp and Mr. Edmonds should pursue their original design of introducing the gospel in Caffraria. Accordingly the two latter set out on their journey, which, for a large portion of the way, lay through a wilderness, in places so sterile that neither a drop of water nor a blade of grass was to be seen. The country also abounded with lions, tigers, wolves, and other savage animals. The weather also was cold, so that water froze even in the sunshine. On nearing their destination, they were earnestly entreated not to proceed, and assured that should they do so, their lives

would be exposed to the most imminent peril, both from the Caffres and Hottentots, who were mutually inflamed against the Dutch and English. But the minds of the missionaries were too intently fixed on the object they had before them to allow of their becoming intimidated by this intelligence, yet they resolved to use the utmost caution.

Having reached the frontier of Caffraria, they sent a message to the king, announcing their intention of making him a visit, and, after waiting a few days, received a very encouraging answer from him, together with his tobacco box, which he sent as a passport and pledge of his favor and protection. He, however, warned them against certain tribes, from whom, he said, he could not protect them. The next day a numerous body of these free-booters appeared suddenly upon an adjacent mountain, and rushing down upon them with a horrible yell, attempted to break in upon their wagons. A battle ensued which continued about an hour, and terminated in the retreat of the assailants, who captured most of the cattle belonging to the missionaries and the colonists who accompanied them.

This wearisome and dangerous journey continued nearly four months. On arriving at the king's residence, he came to meet them, dressed in a long robe of panther's skin, with two crowns, one of copper and one of beads, on his head. His cheeks and lips were painted red, and in his hand he carried a club. As he advanced to meet the missionaries, he extended his right hand, and, after the arrival of an interpreter, inquired why they had come, and what they desired of him. Dr. Vanderkemp replied that they had come to instruct him and his subjects in such matters as would render them truly happy, both in this life and after death, and asked that they might be allowed to settle in the country under his royal protection, with liberty to return home when they should choose to do so. The king replied that they had come in an unfavorable time, as the country was in confusion, and he advised them not to stay with him, as he was unable to protect them. To this they replied that they were only private persons, desirous of providing for themselves, that they would bear with patience the calamities that war might bring upon them, and that they would ask no protection except what was enjoyed by the meanest of the king's subjects. The king, however, persisted in advising them to leave the country. He received their presents with evident pleasure, and in return gave them a fat cow.

The missionaries were disappointed, but greater trials still awaited them. Within two days from this time, an evil-disposed person informed the king that the missionaries were spies and dangerous persons, having come for the purpose of assassination, etc., and urged him to imprison them. This he did not do, but as he refused to give them permission to remain in the country, or to depart, it seemed quite probable that the whole company might be put to death. The fortitude of the colonists, although they had accompanied the missionaries from choice, failed to stand the test which these adverse circumstances brought upon them, and they began to reproach Dr. Vanderkemp as the one who had led them into all this danger. "As for myself," says Dr. V., "I knew when I first came into this country that I entered it having the sentence of death in myself, that I should not trust in myself, but in God, who raiseth the dead." M. L. H.

(To be continued.)

TO THE TRACT WORKERS IN ILLINOIS.

ANOTHER quarter has nearly drawn to a close, and it is time to begin to see what we have accomplished. True, it is not the best time of the year for missionary labor, but ought we, for that reason, to cease our efforts, or lose our interest? Should we not, rather, more diligently seek for every opportunity to advance the work? You remember that it was while the good man of the house slept, that the enemy sowed the tares.

We are not the only people doing missionary work. If we withdraw from the field, it is not left unoccupied. Others are there, active, alert, diligent, watching for every opening to introduce literature and teachings of a far different character. "Liberal Reading," "Ingersoll's Lectures," etc., meet us on every hand, and it is a question whether our zeal, activity, and devotion to the work equals that of the men who are circulating them.

Oh, let us awake to the importance of the work God has given us, be true to the responsibility he has placed upon us, and if we find that in the past we have been remiss, let us be faithful in the future, "redeeming the time because the days are evil."

LIZZIE S. CAMPBELL, Sec.

In a private note accompanying this article, Sister

Campbell gives some facts, which, as they emphasize what she has said above, we take the liberty of publishing, hoping they may lead the reader to emulate in a good cause the earnestness and enthusiasm displayed in a bad one:—

"A gentleman who has a book and news store next to us, came in to show me the workings of a Hektograph he is using; and the work was a lot of circular letters to people in the town and vicinity, proposing to start a 'Circulating Library' exclusively of 'Liberal Reading,' the works of Ingersoll and kindred writers. The earnestness and enthusiasm he manifested in the work should shame our tract workers, who are laboring in such a worthy cause."

THE KANSAS TRACT AND MISSIONARY SOCIETY.

I WILL once more call the attention of our people in Kansas to this important branch of the work; not with the expectation of saying anything more, or better, than has already been said; but with a sincere wish of encouraging the workers in our Conference. I have taken considerable time and pains since the last camp-meeting to ascertain the workings of the society, and the standing of the different districts, agents, and ministers with the society. I am perfectly satisfied that if all of our ministers and T. and M. officers will only act upon what has repeatedly been said, our society can soon be placed upon a sound financial basis. It appears to me that it is a shame that a Conference numbering more than one thousand persons should have less than four hundred T. and M. members.

Brethren in the ministry, let us not forget this important item. It is just as important as any other part of our work. When we hold meetings, let us not forget, in introducing the T. and M. work, to make an earnest plea for members. We have in the past pledged ourselves not to rest satisfied until each Seventh-day Adventist in our State became a working member of this society. How are we keeping this pledge? If each one of our church-members that has not joined would unite and pay the initiation fee, it would almost pay off our debt.

Think of this, brethren. The addition of one member does not materially affect the financial standing of the society, but the addition of six or seven hundred would very materially affect it. It is perhaps too much to expect, to hope to secure the name of every one, and yet it is not an impossible thing. I believe we can secure three or four hundred more, if we will undertake it in earnest.

Now I feel sure that if this matter is properly presented at the quarterly meeting in July, the reports will show large additions. At places where no minister is present, let there be solicitors appointed just as we appoint solicitors to secure members to the temperance pledge. If there are those desiring to become members, who cannot pay the \$1.00 initiation fee, take their names and any part of the \$1.00 that they are prepared to pay, with the understanding that as soon as the remainder is paid their names will be recorded as members; and where there are persons unable to pay their initiation fee, let the church society take the matter up and help them to become members. This will show that you do not intend "to rest satisfied until every one becomes a member." Where ministers are in attendance, let them feel free to adopt any course that is likely to secure the most members for the society, and let none of us stop working until we secure the desired result. I fear that the importance of this part of the work has not been realized. Now let the next reports show that we have taken hold of the matter in earnest. Our sister Conferences that have no more financial ability than we have, have a tract-society membership of 90 per cent of their church-members, while we have only about 35 per cent.

The plan that we adopted last fall, of apportioning the debt to each local society, has proved such a success that we feel like continuing in the same direction. If the pledges that were made are paid when due, and the districts will pay what they are owing, the society will soon be clear of debt.

Another point that has been so often mentioned, some do not yet seem to understand. Individuals who take subscriptions or who sell publications, whether they be ministers, agents, or T. and M. members or officers, are held responsible for payment. If I take subscriptions without receiving the cash, and the person fails to pay at the end of the quarter, I shall pay it myself, and every other one must do the same. Our stock of tracts is so that we can fill almost any order that may come in, but our financial condition forbids our carrying a supply of bound books and pamphlets. We now hope that before the rush of business comes in the fall, our debt may be so reduced that we can ob-

tain a supply of publications that will enable us to fill all orders that may come in.

Districts that are largely in debt cannot blame us for not filling orders not accompanied with the cash when we do not have the works on hand. Help us to get out of debt, and we will keep stock on hand to fill all orders. I feel that in justice to our ministers I should say that as a rule they are helping the society out of this debt by giving liberally of the means that has been paid them for their services. There is every reason to be encouraged. Let us all make one long, steady pull, and success will soon crown our efforts.

SMITH SHARP.

GENERAL SUMMARY

OF TRACT AND MISSIONARY LABOR FOR THE QUARTER ENDING APRIL 1, 1881.

Conferences	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
Mich.	1346	688	41	713	974	1042	289	171903	14736	2820	\$112 79
Iowa.	707	330	10	631	598	420	204	120555	7182	1161	1135 61
Cal.	577	279	5	895	1134	1401	303	92 090	16804	996	580 33
N. Y.	470	173	14	472	198	191	113	63558	3975	1540	478 27
Ohio.	496	204	15	591	371	204	177	107329	3611	976	512 26
Illinois.	413	185	1	484	1016	181	260	59519	3915	652	325 07
Minn.	409	193	23	706	601	227	313	50172	3735	30	605 29
Wis.	401	124	15	350	1478	132	66	64702	2337	625	315 99
N. Eng.	390	214	230	1478	979	67	67	93195	11022	242	537 28
Kansas.	366	123	9	262	131	103	92	56158	2237	568	296 69
Penn'a.	302	196	8	604	224	80	210	93032	3604	731	430 35
Neb.	229	128	15	268	362	105	239	65878	4264	316	144 63
Mo.	210	85	3	168	109	73	92	28720	1691	55	307 75
Maine.	188	121	11	100	251	67	62	12147	998	...	94 21
Ind.	163	73	3	273	107	44	181	53144	2243	36	157 04
Up. Col.	105	73	3	273	273	57	63	20048	2011	33	163 13
Va.	...	...	...	...	...	...	...	1500	445	...	...
Nevada.	...	...	...	...	156	...	3	6371	2600	...	56 00
Total.	6558	3142	173	6351	8219	5333	2734	1290555	87440	10781	7243 60
England	27	16	...	1389	4276	...	23	11989	10763	...	36 55
Sw'z'd	...	...	...	...	1505	...	14	2737	7501	...	...
G'd To.	6585	3158	173	6243	13990	5233	2776	1334781	105643	10781	7279 15

NOTE.—The number of members reported as having been dropped in the various societies during the quarter, is 152. "No. letters written" in the report from Europe includes printed letters sent out with periodicals. Switzerland reports 52 letters received; England, 222. The report from Nevada includes five quarters; this society reports 67 letters and cards received. Of the subscribers obtained for periodicals, 488 were for the REVIEW; 674, for the Signs; 313, for Good Health; 711, for the Instructor; and 590 for other periodicals. Cash received includes \$1854.31 on memberships and donations, \$1418.33 on sales, \$3742.19 for periodicals, and \$264.32 for object not specified. A few societies reported money collected on other funds, amounting to \$427.77.

MARIA L HUNTLEY, Sec. Gen. T. and M. Society.

GIVING GOLD TO THE LORD.

AFTER a meeting which was held in a town in England on behalf of the Church Missionary Society, one of the poorest widows in the town brought a sovereign to the minister as her offering. He knew her deep poverty, and declined to receive it, saying that she must not think of giving so much, for he was sure she could not afford it.

On hearing this she appeared disappointed and distressed, and urged him to accept it.

"O sir," she said, "I have often given copper to the Lord, two or three times I have had the pleasure of giving silver; but it has been my earnest desire to have the great happiness of giving gold once before I die. I have long been engaged in saving every little mite that I could spare, that I might give this sovereign to-night. You must take it for the missions."

The minister could no longer refuse the gift. It was added to the collection—the precious offering of a loving heart.—Illustrated Missionary News.

THE DIFFERENCE.

STRANGE opposites met one day in the Asiatic Home in London. A Hindoo, who had carried off several prizes given for proficiency in Bible history, but was yet a stranger to its spiritual influence, met an unlettered but believing Chinese. The proud and boasting Hindoo took on himself to catechize the Chinese to ascertain the amount of his knowledge, and so gauge his Christianity; and because the Chinese could not tell him who was the son of Kish, or what was in the Ark of the Covenant, he turned to the missionary and said, "How can this man be a Christian? He knows nothing!" This stirred the spirit of the Celestial, and he retorted with some energy, "Can you tell your sins are forgiven?" "Who can tell that before the Judgment day comes?" said the Hindoo, a

little nettled at such a question. "You no know that?" returned the Chinese, with a mixture of surprise and triumph; "then you not know nothing. We will read and see about it." So he read: "I have blotted out thy transgressions as a thick cloud." "As far as the east is from the west hath he removed our transgressions from us." "There is no condemnation to them that are in Christ Jesus." "He hath obtained eternal redemption for us," etc. "How can this be?" ejaculated the Hindoo, evidently puzzled. We will let the Chinese reply: "You know too much, and you believe no not at all, and you no happy. I know too little, I believe all, and I am happy." A short but beautiful sermon this, which many in England and elsewhere, who are under the cloud, might hear with advantage.—Illustrated Missionary News.

A WORD FITLY SPOKEN.

THE following incident actually occurred: A father who openly denied the Christian religion, and was a professed infidel, observed his little son intently reading the Bible. "What book are you reading?" he said sternly. The boy looked up abstractedly and said, with eyes swimming in tears, "Father, they crucified Him!" The professed unbeliever stood still. It was a word in season. God had spoken to him through the lips of his child. Ere long the scales fell from his eyes. His soul was prostrate at the foot of the cross, seeking peace and pardon from the Saviour he had rejected. And now he is among those who testify to the truth of Christ's religion—to his promise—"Him that cometh to me, I will in nowise cast out."—N. Y. Observer.

—It is the bubbling spring which flows gently, the little rivulet which runs night and day by the farmhouse, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of the Creator. But one Niagara is enough for the continent or the world; while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and that shall flow on every day and every night, with their gentle, quiet beauty. So with the acts of our lives. It is not only by great deeds, but also by the daily and quiet virtues of Christian life that good is to be done.

SPECIAL MENTION.

TURKEY.

ONE of the provisions of the treaty of Berlin was that Turkey should "carry out without further delay the reforms demanded in the provinces inhabited by the Armenians," and should "guarantee their security against the Circassians and Koords." When Turkey subscribed to this article, it was generally understood that she would take her own time for its performance; but instead of the promised reforms, she has adopted new measures of oppression, and has stirred up the religious and national feelings of the Turks and Koords against the Armenians. The Interior says:—

"Bishops who try to protect their flocks are illegally arrested; laymen who are supposed to encourage national aspirations among their countrymen are kept in prison without trial, while all the representations and protests of the Patriarch receive no attention from the Porte. The reason alleged for this state of things is the fear of the Porte that the prospect of administrative reform under the protection of the powers would produce among the Armenians a political movement looking to semi-independence. In view of the results already apparent, and to allay the fears of the Porte, a considerable party among the Armenians favor the abandonment of all effort to obtain reforms through the influence of the powers, throwing themselves entirely upon the mercy of the Sultan. The Patriarch, however, opposes this plan, and insists that it is the duty of the powers to force the Porte to fulfill its pledge. In order to ascertain whether his policy has the support of the Armenian people, he has presented his resignation to the national church, the acceptance or rejection of which at the coming so-called National Assembly will determine the policy to be pursued. It is to be hoped that the wail of the oppressed Armenians will reach the Christian nations of Europe, and that in this case at least, the Porte will be whipped into a fulfillment of its promises."

IS IT TO BE A PANIC?

THE return of prosperity has brought with it a rage for speculation and stock gambling rarely exceeded. Wise men are looking with apprehension for the result. Cyrus W. Field, returning from a tour around the world, finding Wall street crazed with wild excitement, predicts a panic as inevitable. Jay Gould expresses his amazement at the rush for railroad investments. Other extensive financiers share in these fears. And just when business is booming, when confidence is returning, and there are evidences of abundance of work for those who wish it, the tyrants of the Trades Unions are busy with their mischievous interference, unsettling amicable arrangements, exciting discontent among workmen happy in the prospect of steady work, and fomenting troubles that will derange the labor market as surely as the stock gamblers are hastening a financial panic. Philadelphia papers say that the arbitrary interference of the Trades Unions has arrested plans for building which had begun on a large scale, ruining contractors and throwing workmen out of employ. There is loud and perhaps deserved outcry against the tyranny of monopolies, but it would be hard to find a more oppressive tyranny than the dog-in-the-manger rule of the Trades Unions, to whose irresponsible dictates our mechanics and workingmen strangely yield their independence and their manhood.—Christian Weekly.

—The attention of our readers has been called to the bill that has been before the New York Legislature ostensibly to regulate the giving of testimony in certain cases. This bill, which virtually excludes the testimony of informers in cases against lottery men and sellers of obscene literature, has passed the Senate, and now goes back to the Assembly for action on certain amendments. There is no question, however, but that it will be passed. One of the Senators from New York city, Mr. Wm. W. Astor, who voted for the bill, bears an honored name, but has shown that he is willing to debase it by making himself the tool of lottery-dealers and the corruptors of youth. If his aim is political promotion, we trust he will be grievously disappointed. It is simply astounding that our law-makers should thus be willing to pass a bill that virtually cuts off the testimony of reputable men needed to convict the villains who are fattening on the purity of our youth. There is no possible excuse for their conduct. The hope of the decent members of society now rests in Gov. Cornell. He has already shown that he knows how to use the veto power. Let him exercise it in connection with this bill that favors gambling and obscenity, and he will deserve and receive the thanks of all good citizens.—Christian Weekly.

—The campaign in the Persian lowlands between the forces of the Shah and the wild riders of Sheikh Obidullah continues, with the prospect of involving other powers before it is done. The warlike Sheikh seems to be carrying on the warfare in true oriental fashion, devastating the country and killing the people, and the Persian forces are not a whit behind him in brutality or wanton destructiveness. As John Phenix would say, the country is enlivened with "the sweet notes of the pistol and the pleasant shriek of the victim, as he's a bein' shot through the gizzard." This, however, is only what was to be expected, and would have but little interest were it not for the Persian claim that Turkey is an active, and England a passive, abettor of the Sheikh. The Shah asserts that while Turkish emissaries encourage the Sheikh with promises of help, English merchants supply him with improved rifles and ammunition. To successfully oppose such a combination, Persia proposed to call in Russia to her aid, and England, taking alarm at the possible complications that might ensue were Russia and Turkey again pitted against each other, has promised to assist the Shah in suppressing the Koords.—Interior.

—The news comes of the massacre, by natives in New Guinea, of a number of missionaries connected with the London Missionary Society. The outrage seems to have been committed out of sheer wantonness, without the slightest provocation, and with peculiarly atrocious accessories. Twelve persons were butchered in cold blood, including four members of the London Society's corps of agents, the wives of two of the number, four children, and two servants. Four native youths who accompanied the missionary party barely escaped with their lives by swimming. Intelligence of the massacre was sent to Melbourne by the Rev. Mr. Beswick, who, with others, managed to escape during the attack. It is stated that, owing to the fear of a similar visitation, the missionaries have vacated that part of the territory.—Interior.

—Even Protestant Prussia has developed a spirit of religious intolerance. The Berlin police court has fined the pastor of a Berlin Baptist church for offering prayer at a funeral in one of the cemeteries. As the cemeteries are church property, that service is permitted only to ministers of churches recognized by the State. The church in question had a charter of incorporation from the State, and supposed they were thus recognized; they therefore appealed to a higher court, but it sustained the decision of the police court. Emperor William was then appealed to for pardon, but this was refused.

Notes of News.

—St. Louis is preparing to light up with electricity.

—In Stockholm, Sweden, several thousand workmen are on a strike.

—Chili and the Argentine Confederation are arranging a treaty of peace.

—The land bill is making rapid progress in the British House of Commons.

—Edwin Booth cleared \$8,000 as his share of the Othello engagement in London.

—The Irish census shows a population of 5,159,849, a decrease of 252,538 since 1871.

—The De Lesseps Panama Canal Company has bought the Panama Railroad for \$17,500,000.

—A soap factory at Cincinnati, Ohio, burned on the night of the 18th inst. Loss, \$200,000.

—The Italian government proposes to borrow \$120,000,000 to enable it to resume specie payment.

—In Arizona there are fifteen rapidly growing Mormon settlements, aggregating 7,000 inhabitants.

—On the 1st. of January, the number of paupers in England was 809,518, or one to every twenty-eight persons.

—On Sunday morning, the 19th, a shock of earthquake was felt at Newburyport, Mass., but no serious loss occurred.

—The United States Fish Commissioner has placed 1,500,000 young shad in the Mississippi River at Dubuque, Iowa.

—The contest between Prince Alexander and the liberal party of Bulgaria continues. All the Ministers have resigned.

—An engineer and a fireman were killed a few days ago, by a collision on the Texas and Pacific Railroad, at Baird, Texas.

—The Parsees (fire-worshippers) of Bombay propose to establish a free library, to promote the religious education of their community.

—On the 19th inst., three cases of sunstroke occurred at New Orleans. One of them proved fatal. Four fatal cases have since occurred.

—Thirty-five persons at a picnic in Decatur, Ga., were poisoned recently from eating chicken boiled in a brass pot. No deaths occurred.

—In the attack of Algerine insurgents on the Spanish factory at Saida, 100 Spaniards were massacred, and 400 wounded or taken prisoners.

—A reduction in carrying the mails between Vinita, Indian Territory, and Las Vegas, New Mexico, will save the country \$52,000 annually.

—It is estimated that the emigration from Sweden to America this year will reach 70,000,—about one-sixth of the entire population of Sweden.

—General Howard has discontinued the military band music at the West Point Sunday parades, and intends to stop all military exercises on that day.

—The British government has sent to Ireland ambulances, field-stretchers, and other stores for the wounded. This looks as though bloody work was anticipated.

—The Spanish government will send a war ship to Algeria, to protect Spanish interests in Saida, where the Spanish factory was destroyed by insurgent tribes.

—From April 21 to May 21, 117,482 immigrants arrived in the United States. For the eleven months ending May 31, the unprecedented number was 564,294.

—The suspension bridge over the Alleghany River near Pittsburg, Pa., caught fire on the 19th inst., and was partially destroyed. The loss is estimated at \$40,000.

—The Roman Catholic bishops of America have received special instruction from the Vatican to exhort their flocks to abstain from any action calculated to promote civil war in Ireland.

—A cannon of the accelerating pattern is to be made at Reading, Pa., which, it is believed, with a charge of 130 pounds of powder will throw a 150-pound cannon ball ten or twelve miles.

—Last year the crews of the British National Lifeboat Institution saved 577 lives from wrecked or endangered vessels. Since its establishment, it has saved 27,603 persons from a watery grave.

—A telegraph company in Washington has commenced running its wires through the sewer-pipes. Perhaps this may be an effectual solution of the problem how to get rid of the unsightly telegraph poles.

—On the 21st, a committee from the New York brewers met the saloon-keepers, and settled the strikers' question on the basis of twelve hours work on weekdays, and one to three hours on Sunday, without extra pay.

—The French army of occupation in Tunis will consist of 10,000 men. The Sultan is sulky over the loss of Tunis; but as the powers will not fight his battles, he will have to submit. In the meantime he will try to retain Tripoli.

—Assistant Attorney-General McCammon has gone to the Indian Territory to arrange a council between the Indians and representatives of the Upper Pacific R. R., for the purpose of negotiating terms for right of way through the Indian Territory.

—In accordance with instruction from his government, the Chinese ambassador has arranged to have a class of Chinese boys at Hartford instructed in telegraphy, that they may be able to take charge of the telegraph lines in China when they return home.

—In a little more than three months, Postmaster General James has effected a saving of over a million dollars in his department. It is believed that under his management, this important department may become self-sustaining, for the first time since 1865.

—To prevent the mailing of revolutionary documents, the Sultan has suppressed the post-offices in Constantinople. He also wishes the powers to cut his empire out of the General Postal Union. Now, if he were to abolish paper and spill all the Turkish ink into the Bosphorus, "the sick man" might recover.

—There is no limit to the uses of scientific discovery. It is now proposed to supply the Arctic expeditions about to set out from San Francisco with coils of light steel wire which can be transported by and unwound from sledges, and thus telephonic communication be maintained between exploring parties and the base of supplies.

—The Kansas prohibitory law went into operation May 1, and it is said that now there is not an open saloon in the State outside of the cities of Leavenworth and Atchinson, and it is becoming hot for them there. In Topeka, with a population of 20,000, where in April there were 25 saloons, drunkenness has almost ceased.

—The French government has prohibited religious processions; and on the 19th, an immense crowd of religious devotees in Nantes protested against this decree by promenading the streets, singing hymns. The procession met an anti-clerical crowd, and the affair terminated in a riot. The police interfered, and several persons were arrested.

—Emperor William has appointed Herr Von Puttkamer Minister of the Interior. Herr Von Gossler, who succeeds him as Minister of Public Worship, is inclined to favor peace between Germany and the Vatican. Prince Bismarck has been granted leave of absence to recruit his health, and Baron Von Botticher has been appointed his substitute.

—A series of riots occurred between the French and Italian citizens of Marseilles, France, because the Italian colors were not hoisted when the Franco-Tunisian contingent paraded the streets on their return from Africa. The riot raged all day Sunday, the 19th, and at intervals for several days. Eight persons were killed, and twenty-three wounded. A large number of arrests have been made.

—Philadelphians have been agitating the subject of transporting the remains of William Penn to their city; but their cherished design has been frustrated, as the English members of the Penn family refuse their assent. So the bones of the great Quaker will probably continue to repose in the Friend's graveyard in Buckinghamshire, England, where they were first buried.

—The assignee of Archbishop Purcell, representing about 5,000 creditors, with claims aggregating not far from \$4,000,000, has brought suit against the property which he held in trust. This includes churches, school-houses, hospitals, cemeteries, and other property given by benevolent persons for the use of the church. The case will be strongly contested, and the whole power and influence of the Catholic Church will be brought into requisition to screen the Bishop from the consequences of his unbusiness-like course.

—A new college for technical education has recently been established in London, and Prince Leopold has laid the foundation-stone of a building which is to cost about \$125,000. In a little speech, the Prince said: "The old apprenticeship system, whatever its merits may be, and whatever good work it may have done in the past, is not equal to the exigencies of the present age, and we are beginning to realize that a thorough and liberal system of technical education must be placed within the reach of the British artisan, in order to enable him to hold his own against foreign competition."

—It is said that all the professors now teaching in the university at Yedo, Japan, are Germans, the English and French teachers having been discarded. All branches of study, except theology, are represented in the university, and a thousand students are receiving instruction. Most of the students are studying for the medical profession, as in Japan this pays better than any other. Each professor of the university has a house and garden, and a salary of \$6,000. He has, besides, the privilege of earning something additional by private lectures. The Japanese Minister of Public Instruction is a German. The Chinese are starting a German university at Peking.

Obituary Notices.

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

BEYOND.

Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrows,
Its sleepless nights, its days of smiles and tears,
Will be a long sweet life, unmarked by years,
One bright, unending morrow!

Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams—
A beautiful forever.

No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail for loving ones departed,
No dark remorse is there o'er memories stirred,
No smile of scorn, no harsh or cruel word,
To grieve the broken-hearted.

No long dark night is there,
No light from sun or silvery moon is given;
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of Heaven!

No mortal eye hath seen
The glories of that land beyond that river,
Its crystal lakes, its fields of living green,
Its fadeless flowers, and the unchanging sheen
Around the throne forever.

Ear hath not heard the song
Of rapturous praise within that shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

BROWN.—Died in Chicago, May 14, 1881, Morana Brown, aged 73 years. Sr. B. had long been a believer in the doctrines of the S. D. Adventists, and a member of the Hillsdale church. She was an exemplary Christian. Two sons mourn their loss. Funeral services by the writer, at Hillsdale, Mich. E. B. LANE.

MILLER.—Died at Peoria, Hill Co., Texas, June 12, 1881, Bobbie, son of Dr. R. A. and M. B. Miller, aged 4 years, 1 month, and 14 days. Bobbie's sufferings were very great, but he is now peacefully sleeping, freed from all pain. He had learned to love the Lord, and took great delight in talking of a home in the new earth. Often when engaged in play we have known him to stop and kneel before the Lord, thinking that none but God could hear; and when told that he was dying, his little voice, then so weak as to be almost inaudible, was instantly lifted in prayer. We sorrow, but not as those who have no hope; for we think we shall soon see little Bobbie again.

Comforting words were spoken by Bro. Jas. Gage.

KIRTIM MCKISICK.

WOOD.—Died of consumption, near Tomah, Wis., June 9, 1881, Edith, wife of Bro. Elmer Wood, and daughter of A. D. and Esther Woodruff, aged 21 years and 27 days. At the time of her death she was a member of the La Grange church. She embraced present truth under the labors of Eld. John Atkinson, and united with the Kick-poo church at the age of thirteen years. She has been a consistent member of the La Grange church for five years, and her life has been such that she has endeared herself to all who knew her. She has left a large circle of mourning friends; but we mourn not as those without hope; for we feel that she will appear, when Jesus, the Lifegiver, comes.

Discourse by Eld. Johnson, Methodist.

A. H. BENJAMIN.

RICHARDSON.—Died of dropsy, May 30, 1881, Emily Richardson, of Washington, New Hampshire, in the eighty-eighth year of her age. Sr. R. made a profession of religion in 1822, and united with the Congregational church of Stoddard, N. H., of which she was a member till she embraced present truth in 1853. For the past six years she has been unable to attend meeting only as it has been held at her daughter's, where she resided. When the Sabbath-school was organized at Washington, her interest in it was equal to that of any of the members. On a fly-leaf of her Bible, under the heading, "Learned to repeat in Sabbath-school," were found 276 passages referred to.

But her work is ended, and she sleeps in Christ; and the oldest S. D. Adventist church in the world is compelled to drop another name from her records. We mourn, but not without hope; for—

Blessed are they who "in the Lord"
Do close their weary eyes;
Their work is done, sure their reward;
Asleep in Christ each lies

The aged saint lies down to sleep,
Her labors all are o'er;
And while we here are called to weep,
Faith views the other shore.

Christ's word is pledged to raise the just,
And give them life again;
And in that word we all can trust,
Till death shall cease his reign.

D. A. R.

The Review and Herald

Battle Creek, Mich., Tuesday, June 28, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

We present the following arrangement of the camp-meetings, as the best we can suggest with the present data before us:—

Ohio,	August 10-16.
Vermont,	" 18-23.
Maine,	" 25-30.
New England,	September 1-6.
New York and Pennsylvania,	" 9-19.
Illinois,	" 15-20.
Indiana,	" 21-27.
Nebraska,	" 21-27.
Michigan,	Sept. 27 to Oct. 3.
Missouri,	" " " " "
Kentucky,	October 5-11.
Tennessee,	" 13-18.

It is a matter of some difficulty to arrange more than a dozen camp-meetings so as to please all parties, avoiding unnecessary expense and traveling long distances by round-about routes, and have them come in the space of the few weeks' time most favorable to hold them. There are but a limited number of laborers suitable to take charge of these meetings, and they can be in only one place at a time. We were aided in making the above arrangement by the written requests from most of the presidents of the Conferences where these meetings are to be held. These could not all have their first choice, for several desired their meetings at the same time; but most of them could have their first or second choice. We have tried the best we could to meet the wishes of each, and have done so where it would not conflict with the interests of others, or incur unnecessary expense. The two Conferences of New York and Pennsylvania desire to have their camp-meeting together, and claim a meeting over two Sabbaths because of this. This is reasonable. Where two camp-meetings are held at the same time, as in Illinois and New York, Nebraska and Indiana, Michigan and Missouri, two sets of laborers will have to be called in.

The Michigan camp-meeting will no doubt be a very large and very important one. The Michigan State Conference, Tract Society, and Health and Temperance and Sabbath-school Associations, will probably be held with it. The business meetings of the Health Institute may need to be held at that time, because a large number of stock-holders from the State of Michigan will then be present, and a majority of the stock represented. The law requires this. Heretofore, in many instances, sessions of the General Conference, the Publishing Association, the Educational Society, and the General Tract and Missionary Society, have also been held in connection with the Michigan camp-meeting. But in view of past experience in crowding so much business into so short a time, thus injuring the spiritual interests of a gathering of a thousand or more Sabbath-keepers, with too little time to do the business properly, we greatly question the propriety of holding any more than the first mentioned meetings in connection with the Michigan camp-meeting. The spiritual interests of such a meeting are too important to be jeopardized by such a flood of business. The persons who should be free to labor for the spiritual profit of those who attend, are necessarily absorbed in the important business to be done. We suggest that it would be much better to have the important spiritual interests of the Michigan camp-meeting receive their proper attention, with the business peculiar to the State; and in the early winter, when our ministers and delegates can do little else, let them come together and give the important business interests of the cause proper attention, in connection with religious exercises at the Tabernacle.

We present the above arrangement of meetings, with the suggestions, for the consideration of those interested. Should there be *very important reasons* why

changes should be made, address Eld. Geo. I. Butler at Mt. Pleasant, Iowa. In the meantime, we shall be glad to have suggestions from any of our brethren concerning the matters in this article, and what labr they specially desire in their camp-meetings. If there are other local camp-meetings of less importance, those interested can appoint as will best suit them.

This arrangement is not fixed at present, but will be, unless valid objections are presented against it within a reasonable time.

GENERAL CONFERENCE COMMITTEE.

CORRECTION.—There is an error in the article on the Passage of the Red Sea, taken from *Les Signes des Temps*, and printed in the REVIEW of May 17, 1881. Instead of giving to the hosts of the Israelites a breadth of 50,000 or 100,000 persons in passing the sea, it should assign to them 5,000 or 10,000, as it is given in *Les Signes*. The error probably existed in the manuscript sent from this Office. J. N. A.

IOWA SABBATH-SCHOOLS: Please forward your reports to the secretary, J. H. Darland, Forest City, Iowa. We are very anxious to get a good, full report from each school in the State. Do not disappoint us. L. T. NICHOLS, *Pres. Ia. S. S. A.*

WHO SHALL DECIDE?

A RECENT writer, after giving his definitions of moral and of positive laws, says, "The important question now is, Under which kind of law is the Sabbath obligation to be ranked?"

We are satisfied with the rank which God gave it when he placed it with his own finger in the midst of his moral law. We believe he knew where it belonged; and we do not venture to sit in judgment on the law of God. It is safer to be a doer of the law, than a judge. "If thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy." Let each precept stand in the rank in which the Lawgiver placed it. R. F. COTTRELL.

—Those who evade a known commandment of God with the plea that they do not expect to be saved for anything which they have done, may at last find themselves condemned for what they have not done, as well as for what they have done. R. F. C.

Appointments.

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

CARSON CITY, Mich., July 7-10. We invite the friends of Estella, Matherton, Ithaca, Alma, and of other churches, to meet with us. Come early Sabbath morning, if not sooner, and remain over Sunday, so as to receive permanent good. D. M. CANRIGHT.

THE Nebraska T. and M. Society will hold its State quarterly meeting at Blue Valley, York Co., Neb., July 16, 17. All the librarians, and district secretaries, and all interested T. and M. workers within a reasonable distance, are especially requested to be present. If any feel that their interest in this important branch of our cause is abating, they are urgently invited to be there, that we may unitedly gain strength and wisdom to labor in this glorious cause, in which all may have a part. The State secretary will be present with the books, and is prepared to give necessary instruction. All district secretaries that cannot be present will please send their reports to Mrs. C. L. Boyd, Exeter, Filmore Co., Neb. CHAS. L. BOYD, *Pres.*

Nothing preventing, I will meet with the church at Jefferson, Hillsdale Co., Mich., Sabbath and Sunday, July 1, 2. Hope to meet scattered brethren from the surrounding vicinity. E. B. LANE.

It is thought best to postpone the quarterly meeting for Dist. No. 4, Vt., for a few weeks. The churches will hold their regular quarterly meetings, and at once forward the reports to me at Essex Junction, Vt., so as to enable me to furnish a complete report to the State secretary. C. K. DRURY, *Director.*

THE church at Buck's Bridge, N. Y., will hold their quarterly meeting the first Sabbath and first-day in July. We expect every member to attend the meeting or report, as that is the rule of the church. Come prepared to report your tract and missionary labor. A. H. HALL.

GENERAL meeting at Keenville, Ill., Sabbath and Sunday, July 16, 17. G. F. SHONK.

QUARTERLY meeting at Ransom Center, Mich., Sabbath, July 2, 1881. The meeting on Sunday, July 3, will be with the church at Jefferson. D. H. LAMSON.

DISTRICT QUARTERLY MEETINGS.

To be held July 9, 10.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 3, Texas, at Savoy. Librarians and T. and M. workers are expected to attend. J. F. BAHLER, *Director.*

DIST. No. 9, Ill., at Pittwood. A general attendance is desired. A. O. TAIT.

DIST. No. 11, Mich., at Bancroft. Hope to see a good attendance and prompt reporting. Can some minister meet with us? C. N. STUTTLE, *Director.*

DIST. No. 7, N. Y., at Brookfield. T. T. WHEELER, *Director.*

DIST. No. 8, Mich., at Hazelton. E. S. GRIGGS, *Director.*

DIST. No. 4, Penn., at Randolph. Librarians, please see that all members in your society report. S. WINKLEY, *Director.*

DIST. No. 4 Iowa, at Bonaparte, Van Buren Co. A general attendance is desired. We very urgently request Eld. Farnsworth to meet with us at these meetings. W. W. CONKLIN, *Director.*

DIST. No. 7, New England Tract Society, at Haverhill, Mass. G. F. FISKE, *Director.*

DIST. No. 8, Iowa, at Dunlap. Let every librarian be present without fail. A. W. BUNNELL, *Director.*

DIST. No. 2 Mich., at Leslie. Will some minister attend? E. P. GILES, *Director.*

DIST. No. 4, Neb., with the New Era church. A good attendance is desired, as important business is to be transacted. C. P. HASKELL, *Director.*

DIST. No. 13, Mich., at Memphis. J. E. White will be present, and the interests of the Sabbath-school and health and temperance work for the district will be considered. Let there be a general rally. G. O. STARKS, *Director.*

DIST. No. 3, Ill., with the Gridley church. Eld. C. H. Bliss has promised to be with us, the Lord willing. C. TURNER, *Director.*

Publishers' Department.

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

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

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

TILL further notice, the post-office address of Eld. M. H. Brown will be Alden, Erie Co., N. Y.

NOTICE.—Of the six licentiates in Nebraska, only two have made any report of labor to the State secretary since last October. A report is requested. C. P. HASKELL, *Sec.*

THE permanent post-office address of Edward G. Olsen will for some time in the future be Ft. Howard, Brown Co., Wisconsin, Box 200.

THE post-office address of Eld. E. W. Farnsworth, till further notice, will be Hamilton, Caldwell Co., Mo. All mail sent there will be forwarded to him.

THE post-office address of Eld. A. O. Burrill will be Charlotte, Eaton Co., Mich., until further notice.

NOTICE.—Whoever has the pass book in which are the names of subscribers obtained on the Neenah camp-ground, will please forward it to me at once, to Madison, Dane Co., Wis. MATTIE A. KERR.

If any one having old numbers of the *Youth's Instructor* will send them to M. M. Row, Milan, Sumner Co., Kan., they will be used to good advantage in the T. and M. work.

A COMPANY of commandment-keepers meet in a hired house on the corner of Clay and Pearl streets, Nashville, Tenn., and would be glad to be visited by Seventh-day Adventist ministers.

Books sent by Express.
D C Phillips \$8.72.

Cash Rec'd on Account.
Wm Beebe \$10.00, C O Taylor 2.00, Iowa T & M Society per A R Henry 300.00, D T Bourdean 10.00, Va T & M Society per R T Fultz 5.00, J D Pegg 5.00, B C V M Society per W C Sisley 106.52, N Y Conf Fund W H Wild & wife's 12.00, B F Richards 3.12, R S Owen 1.00, A O Burrill per L A Kellogg 10.00, J F Flory 30.00.

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

Mrs H T H Sanborn \$10.00, D T Biggs 10.00, S K Shannon 70.00, Benj Berry 10.00, Mattie Watt 20.00, A R Henry 10.00, J S Hart 100.00, John Hayne (donation) 5.00, J M Brown 25.00, F C Watson (donation) 5.50, Prudence D Flood (donation) 5.00, J Buckley & wife 10.00, John Fullmer 10.00, Mrs O P Brotzman (donation) 2.00.

Mich. T & M. Society.

Birch Run, Mrs Julia M Allen \$2.40, Potterville per J Fargo 45.00

Gen. Conf. Fund.

Tent rent Alma camp-meeting per A O Burrill \$4.00.

S. D. A. E. Society.

A friend \$20.00, J M Brown 20.00, Mrs Eliza Jones 2.00

Scandinavian Mission.

A Lyman \$10.00.