

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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WHAT OF THE NIGHT?

"WATCHMAN! watchman! what of the night?"
"Shadows and darkness encircle me quite!
Earth is enshrouded in midnight gloom,
Black as the pall that envelops the tomb;
Watchers are few, and mockers are bold,
The heavens are starless; the night-air is cold!
I am weary; Oh, would that this night were gone!
I will watch for the day till the morning dawn."

"Watchman! watchman! what of the night?"
"In the east appeareth a glimmering light;
Faintly it gleams; but 'tis rising now,
And streaming afar—'tis the morning's brow!
Shadows are passing, the day-star is out,
And the glory is flashing and leaping about;
And the golden tints that are poured o'er the earth
Foretell of the bursting morning's birth!"

"Watchman! watchman! what of the night?"
"Day rushes on all cloudless and bright!
And warmth, and light, and beauty are driven
To the farthest bound of the far-off heaven!
Flashing flames from the throne of God
Are bathing the world in a golden flood!
Seraph and cherub are crowding it on,
And the pure on their pinions are skyward gone."

"Watchman! watchman! what of the night?"
"Bursts on my vision a ravishing sight:
The Lord is in sight with his shining ones,
And the splendors of twice ten thousand suns!
He has come! Lo, the night-watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more!
Pilgrim and stranger, haste to thy home;
For the morning, the beautiful morning, has come!"
—D. T. Taylor, in *Messiah's Herald*.

Our Contributors.

TEMPERANCE AND THE LICENSE LAW.

BY MRS. E. G. WHITE.

OUR Creator has bestowed his bounties upon man with a liberal hand. Were all these gifts of Providence wisely and temperately employed, poverty, sickness, and distress would be well-nigh banished from the earth. But alas, we see on every hand the blessings of God changed to a curse by the wickedness of men. There is no class guilty of greater perversion and abuse of his precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousands of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave.

This work of destruction is carried on under the protection of the laws of the land! For a paltry sum, men are licensed to deal out to their fellow-men the potion that shall rob them of all that makes this life desirable and of all hope of the life to come. Neither the law-maker nor the liquor-seller is ignorant of the result of his work. At the hotel bar, in the beer-garden, at the saloon, the slave of appetite expends his means

for that which is destructive to reason, health, and happiness. The liquor-seller fills his till with the money that should provide food and clothing for the family of the poor drunkard.

This is the worst kind of robbery. Yet men in high position in society and in the church lend their influence in favor of license laws! And why?—because they can obtain higher rent for their buildings by letting them to liquor-dealers? because it is desirable to secure the political support of the liquor interest? because these professed Christians are themselves secretly indulging in the alluring poison? Surely, a noble, unselfish love for humanity would not authorize men to entice their fellow-creatures to destruction.

The laws to license the sale of spirituous liquors have filled our towns and cities, yes, even our villages and secluded hamlets, with snares and pit-falls for the poor, weak slave of appetite. Those who seek to reform are daily surrounded with temptation. The drunkard's terrible thirst clamors for indulgence. On every side are the fountains of destruction. Alas, how often is his moral power overborne! how often are his convictions silenced! He drinks and falls. Then follow nights of debauchery, days of stupor, imbecility, and wretchedness. Thus, step by step, the work goes on, until the man who was once a good citizen, a kind husband and father, seems changed to a demon.

Suppose that those officials who at the beginning of 1881 granted license to liquor-dealers, could on New Year's of 1882 behold a faithful picture of the results of the traffic carried on under that license. It is spread out before them in its startling and frightful details, and they know that all is true to life. There are fathers, mothers, and children falling beneath the murderer's hand; there are the wretched victims of cold and hunger and of vile and loathsome disease, criminals immured in gloomy dungeons, victims of insanity tortured by visions of fiends and monsters. There are gray-haired parents mourning for once noble, promising sons and lovely daughters, now gone down to an untimely grave.

Look upon the drunkard's home. Mark the squalid poverty, the wretchedness, the unutterable woe that are reigning there. See the once happy wife fleeing before her maniac husband. Hear her plead for mercy as the cruel blows fall on her shrinking form. Where are the sacred vows made at the marriage altar? where is the love to cherish, the strength to protect her now? Alas, these have been melted like precious pearls in the fiery liquid, the cup of abominations! Look upon those half-naked children. Once they were cherished tenderly. No wintry storm, nor the cold breath of the world's contempt and scorn, was permitted to approach them. A father's care, a mother's love, made their home a paradise. Now all is changed. Day by day the cries of agony wrenched from the lips of the drunkard's wife and children go up to Heaven. And all this that the liquor-seller may add to his gains! And his hellish work is performed under the broad seal of the law! Thus society is corrupted, work-houses and prisons are crowded with paupers and criminals, and the gallows is supplied with victims. The evil ends not with the drunkard and his unhappy family. The burdens of taxation are increased, the morals of the young are imperiled, the property and even the life of every member of society is endangered.

But the picture may be presented never so vividly, and yet it falls short of the reality. No human pen or pencil can fully delineate the horrors of intemperance.

Were the only evil arising from the sale of ardent spirits the cruelty and neglect manifested by intemperate parents toward their children, this alone should be enough to condemn and destroy the traffic. Not only does the drunkard render the life of his children miserable, but by his sinful example he leads them also into the path of crime. How can Christian men and women tolerate this evil? Should barbarous nations steal our children and abuse them as intemperate parents abuse their offspring, all Christendom would be aroused to put an end to the outrage. But in a land professedly governed by Christian principles, the suffering and sin entailed upon innocent and helpless childhood by the sale and use of intoxicating liquors are considered a necessary evil!

The word of God plainly declares, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken." Would that all who support the liquor traffic could realize that if, understanding its evils, they continue to uphold it, the curse of God is upon them, that retributive justice will one day overtake them, and they will see and feel the results of their sinful course.

There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?

Many men are voted into office whose minds are deprived of their full vigor by indulgence in spirituous liquors, or constantly beclouded by the use of the narcotic tobacco. How often have the decisions made by courts of justice fastened suspicion upon those whose characters were untainted, wrenched hard-earned means from the rightful owners, or perchance immured innocent men in prison cells. And all this because the mental and moral powers of judge, jurors, or witnesses, mayhap of all, were impaired by the use of narcotics or stimulants. Who can feel secure when so many whose duty it is to enact or execute the laws, pervert judgment under the influence of these poisons? The peace of happy families, reputation, property, liberty, and even life itself, are at the mercy of intemperate men in our legislative halls and our courts of justice.

By giving themselves up to the indulgence of appetite, many who were once upright, once beneficent, lose their integrity and their love for their fellow-men, and unite with the dishonest and profligate, espouse their cause, and share their guilt. How many sacrifice reason, conscience, and the fear of God, to the love for strong drink. How many forfeit their prerogative as citizens of a republic,—bribed with a glass of whisky to cast their vote for some villainous candidate. As a class, the intemperate will not hesitate to employ deception, bribery, and even violence against those who refuse unbounded license to perverted appetite.

Satan exults as he sees the slaves of evil habit

daily crowding under his black banner, going down to misery, death, and hell. We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor-selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto no compromise and no cessation of our efforts till the victory is gained.

Our law-makers have endeavored to restrict the evils of intemperance by licensing the sale of intoxicating liquors. The result of their efforts is before us. It is evident to every intelligent observer that inebriety with its train of crime and misery is steadily increasing. The victims of alcohol are more numerous to-day than at any former period. The politicians' plan of licensing "for the public good" has proved itself a curse.

What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale is at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society.

The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepared the way for their downfall. It remains to be seen whether our own republic will be admonished by their example and avoid their fate.

—Self-ease is pain; the only rest
Is labor for a worthy end;
A toil that gains with what it yields,
And scatters to its own increase,
And hears, while sowing outward fields,
The harvest song of inward peace.
—Whittier.

REMARKS OF JOHN NEWTON.

SATAN will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together, but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.

My principal method of defeating heresy is by establishing truth. One proposes to fill a basket with tares; now if I can fill it first with wheat, I shall defy his attempts.

There are critical times of danger. After great services, honors, and consolations, we should stand upon our guard. Noah, Lot, David, and Solomon fell in these circumstances. Satan is a footpad; a footpad will not attack a man in going to the bank, but in returning with his pockets full of money.

Christ has taken our nature into Heaven to represent us; he has left us on earth with his nature to represent him.

God's word is certainly a restraint; but it is

such a restraint as the irons which prevent children from getting into the fire.

If we were upon the watch for improvement, the common news of the day would furnish it; the falling of the tower in Siloam and the slaughter of the Galileans, were the news of the day which our Lord improved.

THE DOOM OF SODOM.

AWAY from the ruin—oh, hurry ye on
While the sword of the angel yet slumbers undrawn;
Away from the doomed and deserted of God;
Away, for the Spoiler is rushing abroad!

The warning was spoken, the righteous had gone,
And the proud sons of Sodom were feasting alone,
All gay was the banquet, the revel was long,
With the pouring of wine and the breathing of song.

'T was an evening of beauty—the air was perfume,
The earth was all greenness, the trees were all bloom,
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And the shrine of the idol was lifted on high,
For the bending of knee and the homage of eye;
And the worship was blended with blasphemy's word,
And the wine-bibber scoffed at the name of the Lord.

Hark! the growl of the thunder, the quaking of earth!
Woe, woe to the worship, and woe to the mirth!
The black sky has opened; there's flame in the air;
The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where the song
And the low tone of love had been whispered along,
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons to blast and devour!

Down, down on the fallen, the red ruin rained,
And the reveler sank with his wine-cup undrained!
The feet of the dancer, the music's loved thrill,
And the shout of the laughter grew suddenly still!

The last throb of anguish was fearfully given,
The last eye glared forth in its madness on heaven,
The last cry of horror rose wildly and vain,
And death brooded over the Pride of the Plain!

—Selected.

THE NEW YORK EVANGELIST VS. ANDREWS' HISTORY OF THE SABBATH.

BY ELD. J. N. ANDREWS.

A FRIEND sends me a copy of the *New York Evangelist* of Jan. 6, 1881, containing an article entitled, "Seventh-day Sabbatarians and Neander." The article is an editorial written to show that the author of the *History of the Sabbath* has been guilty of fraud in presenting in a false light the testimony of Neander concerning Sunday. The charge is this, that the "History of the Sabbath," on pages 229, 230, quoted the first edition of Neander's "History of the Church," where he says, "The festival of Sunday, like all other festivals, was always only a human ordinance;" whereas, says the editor of the *Evangelist*, Neander, in his second edition, published seventeen years later, maintains that Scriptural authority exists for the change from the seventh day to the first, and this fact, which completely reverses the testimony of the first edition of Neander's work, the "History of the Sabbath," withholds from its readers. The editor makes this charge with becoming severity, and accompanies it with insulting language.

We will presently place the reader in a position to judge for himself respecting the real doctrine of Neander. But first it is proper to state the exact truth as to the use of Neander's testimony in the "History of the Sabbath." That work quoted from his first edition his outspoken declaration that "the festival of Sunday, like all other festivals, was always only a human ordinance," and added that in his later edition he omitted these words, but did not retract them. It said further, that instead of retracting them he actually presented, in substance, the same ideas that he had given in his first edition. This statement remains to be tested, but if it prove to be true, then the "History of the Sabbath" is vindicated from an unjust charge, and a retraction will be due from the editor of the *Evangelist*.

We will present in parallel columns the entire testimony of each edition of Neander's *History* concerning Sunday in the primitive church. His first edition was translated from the German

by H. J. Rose, a clergyman of the Church of England; his second edition was translated by Prof. Torrey, of Vermont University. The meaning of the quotation from the first edition of Neander is not in dispute. It is an explicit testimony that the festival of Sunday was always only a human ordinance.

But with respect to the quotation from the second edition, the editor of the *Evangelist* affirms that it reverses the testimony of the first edition, and teaches that Sunday is a divine institution established by Scriptural authority in the place of the seventh day. And because the "History of the Sabbath" denies this, and asserts that in substance the second edition of Neander is in exact harmony with the first edition, the *Evangelist* charges upon that work the crime of falsehood or fraud.

Let us suppose that the *Evangelist* has stated the case of Neander correctly. That historian in his first edition cited all the points that seemed to him in any degree to favor the authority of Sunday. Having done this, he summed up the case, and stated his judgment with respect to Sunday, in view of all the facts which could be adduced in its support, saying, "The festival of Sunday, like all other festivals, was always only a human ordinance." But seventeen years of serious study of the Bible and of ancient records made him a wiser man. Now he sees that Sunday is the Christian Sabbath, and that it has taken the place of the seventh day in the fourth commandment by the authority of Christ.

What will be the action of Neander under these circumstances? He was a man of strict integrity and of a tender conscience. He has discovered that in his first edition he greatly injured the cause of Christ by calling the Christian Sabbath nothing but a human ordinance. He has the opportunity to make amends in his second edition for the immense mischief he wrought in his first. How must he do this? 1. By frankly retracting the statement that the festival of Sunday was always only a human ordinance. 2. By directly asserting that it is a divine institution, resting upon the authority of Christ. 3. By giving the evidence which he has discovered during these seventeen years, that has convinced him that it is a divine institution. Neander could not do less than this, if the *Evangelist* is correct in asserting that he was converted from the view that Sunday is only a human ordinance to the view that it is a divine institution.

Now what did he actually do? 1. He states the evidence in favor of Sunday in his second edition just as he stated it in the first edition, adding only a quotation from the so-called epistle of Barnabas, which we shall speak presently. 2. He omits the words which he used in the first edition to sum up the nature of the festival of Sunday, but he does not retract them. 3. He does not avow his change from the position that Sunday is only a human ordinance to the position that it is a divine institution.

If Neander had made so great a change in his views concerning this important subject, it is inexplicable that he should have said nothing about it. But it will be asked, Why did he omit his declaration that Sunday is only a human ordinance, if he had not adopted the view that it is a divine institution? The answer is not difficult. Neander thought it possible to preserve his integrity as a historian, and his courtesy as a man toward his eminent friends who believed in first-day sacredness. He must give the facts concerning Sunday in the primitive church in his second edition, precisely as he gave them in his first edition, for he had found nothing to change.

He could not, as a truthful man, express the judgment that these facts proved Sunday to be a divine institution, and courtesy could not swerve him to give a false judgment. There was, however, one thing that he could do out of courtesy without sacrificing his integrity; he could give the facts concerning the origin of the Sunday festival, so that all his readers could judge for themselves whether it rests upon human authority or upon divine precepts; and having done this, he could refrain from expressing a distinct opinion concerning the nature of that festival. And this is precisely what he did. Now we give

in full the words of Neander according to each edition of his history, and we request that the two editions may be compared sentence by sentence:—

FROM THE FIRST EDITION OF NEANDER'S CHURCH HISTORY, TRANSLATED BY H. J. ROSE, P. 186.

1. "Opposition to Judaism introduced the particular festival of Sunday very early indeed into the place of the Sabbath; the first trace of this custom is in the Acts, 20:7,* where we find the church assembled together on the first day in the week; and again, somewhat later, in Rev. 1:10, where it is hardly possible to understand the day of Judgment by the words 'the Lord's day.' Allusion is also made to the festival of Sunday, as a symbol of new life, consecrated to the Lord, in opposition to the old Sabbath, in the epistle of Ignatius to the Magnesians. 'If they who were brought up under the Old Testament have attained to a new hope, and no longer keep Sabbaths holy, but have consecrated their life to the day of the Lord, on which also our life rose up in him, how shall we be able to live without him?'

2. "Sunday was distinguished as a day of joy by the circumstances, that men did not fast upon it, and that they prayed standing up, and not kneeling, as Christ had raised up fallen man to Heaven again through his resurrection. [The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.]"

We have thus presented in parallel columns the entire testimony of Neander concerning Sunday in the early church, as given in the two editions of his church history. Not a word is omitted, and not a word is changed; but for convenience of reference and comparison we have divided his testimony into two paragraphs in the case of each edition, and have numbered them. We have inclosed in brackets that portion of each edition of his history that was quoted in the History of the Sabbath, that it may be seen that that work did in truth seize the real meaning of Neander in each case.

Before we analyze the testimony of the second edition, it is necessary to call attention to an act of gross injustice that really constitutes the foundation of the attack made by the editor of the *Evangelist*. He quotes the History of the Sabbath as speaking thus: "The general tenor of the revised edition is in this place precisely the same as in that from which this outspoken statement is taken." Then he says: "Whether that assertion is true can be judged from the following passage in Neander's later work." Then he quotes from the second edition the paragraph which we have numbered 1.

The reader would suppose from this that the facts which Neander here recites concerning the origin of Sunday observance had been discovered by him during the seventeen years that elapsed between the publication of his two editions, and that he wrote this as new matter to correct the misstatement of his first edition. But if he will read paragraph No. 1 in the quotation from the old edition, he will see that Neander had every one of these points in that edition, except his reference to Barnabas, and that it was with a full

FROM THE LAST EDITION OF NEANDER'S CHURCH HISTORY, TRANSLATED BY PROF. TORREY, VOL. I, PP. 295, 296.

1. "The opposition to Judaism early led to the special observance of Sunday in place of the Sabbath. The first intimation of this change is in Acts 20:7, where we find the church assembled on the first day of the week; a still later one is in Rev. 1:10, where by the 'Lord's day' can hardly be understood the day of Judgment. Thus in the catholic epistle ascribed to Barnabas, at the close of the fifteenth chapter, Sunday is designated as the day of jubilee in remembrance of Christ's resurrection and ascension to Heaven, and of the new creation which then commenced; and in the epistle of Ignatius to the Magnesians it is presupposed, that even the Jews who had come over to Christianity substituted Sunday in place of the Sabbath. As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life consecrated to the risen Christ and grounded in his resurrection.

2. "[Sunday was distinguished as a day of joy, by being exempted from fasts, and by the circumstances that prayer was performed on this day in a standing and not in a kneeling posture, as Christ, by his resurrection, had raised up fallen man again to Heaven.] But as we have already observed in Tertullian a confounding of the Jewish with the Christian view of feasts, so we find also in him indications of the transfer of the law of the Jewish Sabbath to Sunday; for by him, attending to any business on Sunday seems to have been regarded as sinful."

understanding of all these that he there pronounced Sunday a human ordinance. But the *Evangelist*, merely on the strength of the fact that Neander did not sum up the testimony in the second edition, assures its readers that he no longer regards Sunday as a human ordinance, but as a divine institution. We will test this matter, not by summing up Neander's testimony, but by analyzing it.

1. What does Neander say is the *first intimation* of the change from the seventh day to the first?—The meeting in A. D. 60, mentioned in Acts 20:7.

2. But did not Neander believe that Christ changed the Sabbath from the seventh day to the first by lying in the tomb on the seventh day and rising on the first? And does he not believe that Christ confirmed this great doctrine of the modern church by appearing to his disciples on the day of his resurrection, and possibly on the same day one week later, as well as on several other days of the week, during the forty days before his ascension? And does he not find evidence that the change had been made in the fact that the Holy Spirit was poured out on the day of Pentecost?

3. We have an explicit answer from Neander to this doctrine of modern theology, and one that is as truthful as it is definite. No one of these modern inferences, in the judgment of Neander, amounted even to an intimation of the change; for the first intimation, he says, is found in Acts 20:7.

4. But so far as Neander is concerned, this absolutely overthrows the divine authority of the first day. For as all standard first-day writers contend, the foundation of first-day sacredness is set forth in the New Testament in those passages which speak of the resurrection of Christ. All this he absolutely repudiates, and that with the strictest reason and justice.

5. But he is not content to merely take away the divine authority for Sunday, which others have so laboriously established, and which they hope proves that some secret commandment for the change had been given by Christ. He states plainly what was the inspiring motive with those who first preferred Sunday to the seventh day; it was not a divine or apostolic commandment, but it was opposition to Judaism! That is, the breach between the Jews and the Christians had become so wide, and the hostility so great, that the church gradually put the first day in place of the seventh.

6. But what use does Neander make of 1 Cor. 16:2? In this edition of his church history, where he collects together all the testimonies in favor of first-day observance, he passes this text in silence, a decisive proof that he finds no evidence in it that meetings were held on the first day of the week. He refers us, however, in the margin, to his Planting and Training of the Christian Church, where in vol. 1, p. 158, of Bohn's edition, we read: "But Paul, if we examine his language closely, says no more than this, that every one should lay by in his own house on the first day of the week, whatever he was able to save. This certainly might mean, that every one should bring with him the sum he had saved to the meeting of the church, that thus the individual contributions might be collected together, and be ready for Paul as soon as he came. But this would be making a gratuitous supposition, not at all required by the connection of the passage."

7. He does, however, bring forward Rev. 1:10, but in a very hesitating manner; for he intimates that the term "Lord's day" must signify either the day of Judgment or the first day of the week, and, though he gives the preference to the idea that it means first day of the week, he does not do it in a decisive manner.

8. So much for what Neander says relative to Scripture. Now we come to his use of the Fathers. He quotes the so-called epistle of Barnabas as sustaining the observance of the first day of the week. The testimony from Barnabas is the only actual addition to the facts presented in his first edition. We may therefore conclude, that whatever new light Neander had obtained

during these seventeen years came from this remarkable epistle. But, instead of recognizing this as of apostolic authority, he says, on page 657 of the last edition of his history, that we cannot possibly recognize in this production the Barnabas who was deemed worthy to take part as a companion in the apostolic labors of Paul. The most of our readers know that the epistle of Barnabas asserts that the hyena changes its sex every year, and is sometimes male and sometimes female. It makes a statement concerning the hare and another concerning the weasel that are still more ridiculous. How much this epistle added to the divine authority for Sunday in the estimation of Neander we leave our readers to judge.

9. Neander also cites the epistle of Ignatius to the Magnesians, and says that this epistle intimates that even the Jews who had come over to Christianity substituted Sunday in place of the Sabbath. But if this were true, it would indicate nothing more than that Sunday is an institution set up by man. But on page 661 of Neander's last edition he expresses grave doubts concerning the genuineness of the epistles of Ignatius. But this is not all. Every scholar knows that the epistle of Ignatius to the Magnesians, which is the one here quoted by Neander, would say nothing concerning Sunday were it not for a false translation by which the term "Lord's life" is translated "Lord's day."

We have now analyzed all the testimony presented by Neander, in his last edition, in support of Sunday. When he had given these facts in his first edition, he pronounced judgment upon them, in saying that the festival of Sunday was always only a human ordinance. In presenting these facts in his second edition, he leaves his readers to draw their own conclusion. He adds, however, in the close of what we have taken from each edition, the statement that labor on Sunday began to be regarded as sinful at the end of the second century, which shows that in his judgment it was not so regarded at an earlier date.

The analysis of the testimony of Neander's second edition concerning Sunday being finished, we now have an interesting problem in moral arithmetic, which is, to add up all these points and obtain the sum total. We say that this sum total is precisely what Neander gave in his first edition, that Sunday is only a human ordinance. The *Evangelist* affirms that Neander finds Scriptural evidence for the divine authority of the day. It says: "Thus Neander finds evidence of the change from the seventh day to the first, in the Scriptures, and in the writings of the two earliest of the Fathers whose writings are preserved, both of whom were living when the apostle John died, and must have known his testimony and teaching—one of them, Ignatius, being reputed to be John's 'disciple.'"

As a response to this untruthful statement of the *Evangelist*, we present the following synopsis of Neander's views; and with this synopsis close our argument:—

1. We have shown from Neander that there are no intimations of the change from the seventh day to the first in the record of Christ's resurrection, nor in that of the descent of the Holy Spirit on the day of Pentecost.

2. That the divine foundation for the first day of the week, so laboriously laid by modern theologians, is therefore entirely repudiated by Neander.

3. That when the change first commenced, it was not by divine commandment, but was instigated by opposition to Judaism.

4. That Neander finds no evidence for the change of the day in 1 Cor. 16:1, 2.

5. That he thinks the term "Lord's day" is more likely to refer to the first day of the week than to the day of Judgment, but he does not express a positive opinion.

6. He quotes the so-called epistle of Barnabas, but repudiates it as wholly unworthy of the companion of St. Paul.

7. He quotes the epistle of Ignatius to the Magnesians, but expresses grave doubts respecting the genuineness of the epistles of that Father.

* Note by Neander: "The passage is not entirely convincing, because the impending departure of the apostle may have united the little church in a brotherly parting meal, on occasion of which the apostle delivered his last address, although there was no particular celebration of a Sunday in the case. The passage from 1 Cor. 16:2 is still less convincing; for all may be quite competently explained, if we only consider the passage as referring to the beginning of the civil week."

8. Finally, he indicates that labor on Sunday began to be considered sinful at the end of the second century.

Now let the reader add up these points which Neander has given as the foundation of the festival of Sunday, and then let each one for himself pronounce judgment whether the History of the Sabbath was guilty of misrepresentation, or whether the editor of the *Evangelist* is the one who has borne false witness against his neighbor.

HEAVEN.

(Translated for the REVIEW from the Swedish, by A. Swedberg.)

Oh how happy and blest
Are the saints who shall rest
In the heavenly city so bright;
'Tis through faith I behold
What of Heaven is told—
Oh! it thrills me with purest delight.

Both the great and the small
To his presence He'll call
In that heavenly city on high;
And in chorus they'll sing
When their tribute they bring
To the glory of God, by-and-by.

Oh! this city so bright
Ought to give me delight;
For I hope soon to make it my home.
My dear Lord is the one
Who this glory has won—
What joy to that city to come.

Both the width and the length
Of this city of strength
Is so great that there's room for us all
No resemblance is found
In this world all around—
'Tis enclosed in a beautiful wall.

All the saints will fall down
To receive each a crown;
And he calls them his own blessed bride.
Thou hast come in thy lot
Without blemish or spot,
In thy beauty thou now shalt abide.

Oh! the time won't be long,
For I'll cheer it with song,
Till I join in the heavenly choir;
And no sorrow is there,
And no trouble or care
Shall be known in that land of desire.

In that home of the blest
What a Sabbath of rest
Yet remains for the faithful and true;
When I think of this place
At the end of my race
It is brought very near to my view.

—Author Unknown.

THE DECALOGUE A DISTINCT AND IMMUTABLE LAW.

BY ELD. D. T. BOURDEAU.

"Think not that I am come to destroy the law." Matt. 5:17. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

THE decalogue is a distinct and immutable law, and should not be confounded with the typical system, nor with the old covenant. Whatever is true of a thing as a whole, is true of all its parts; and when the immutability and perpetuity of the decalogue are established by plain declarations of Holy Writ, there can be, with the believer in the Bible, no room for doubt as to the immutability and perpetuity of the Sabbath of the decalogue.

THE DECALOGUE A DISTINCT LAW.

The following are some of the numerous scriptures which show that the decalogue is a distinct law of itself:—

Deut. 33:2: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." Here is a law that went, or was sent, forth from Sinai when the Lord "came with ten thousands of saints," or angels (Ps. 68:17), and "shined forth from Mount Paran," "the north-western member of the Sinaitic mountain group."—*Smith's Dictionary of the Bible*. It is "a fiery law" because it was spoken "in the mount out of the midst of the fire." Deut. 5:22; 4:12, 13. This brings us to the definite and wonderful display of divine power and glory which attended the proclamation of the decalogue, and by which the Lord came especially near to his people. Hence the expres-

sion, "The Lord came from Sinai." He was personally on Mount Sinai, and came from that mount through this wonderful exhibition of his power, glory, and character. Read Ex. 19:16-20; Deut. 4:11-13; Judges 5:4, 5; Hab. 3:3-6; Acts 17:27, 28. No other law went forth from Sinai under these special circumstances than the law of ten commandments. Deut. 4:33.

"From his right hand went a fiery law." The expression "right hand" is significant when thus used figuratively. When simply connected with action, it denotes might on the part of the actor (Ps. 118:15, 16.); when marking position, as some translators claim that it does in this case, it denotes honor on the part of the occupant. Matt. 25:34. The mighty Lord honored the law of ten commandments by speaking it with his own voice and writing it with his own finger. Deut. 5:22. In point of honor, this law is invariably on the right hand of the Lord in the Scriptures of truth. If it be claimed from the marginal reading, "a fire of law," that the Hebrew militates with the idea of a definite law, we reply:—

In the Hebrew we have *אש חרה*, "fire law." David Martin, a French translator, has rendered this phrase, "the fire of the law." This he has done on the following principle: Very frequently when two nouns thus come together in Hebrew, the object denoted by the second noun is the possessor of the one denoted by the first; and in such instances one or both of the nouns may be preceded by *a* or *the*, according to the nature of the case. Other translators have followed the same principle.

Though fire in this case would be first in order, it would by no means be first in point of prominence. Here law is, in a certain sense, the cause and possessor of fire, and is the controlling word in the sentence. It goes with fire, and gives its name to the fire with which it is connected. This is further illustrated by the following Bible expressions: "The two tables of testimony," or, "of the testimony," (Ex. 31:18; 32:15); "the ark of the testimony," Ex. 31:7. Thus the testimony *par excellence*, God's holy law, possesses, gives its name to, and goes with the tables and the ark. So of the law with reference to the fire in Deut. 33:2.

But even the marginal reading presents no real objection against the idea of a definite law. Take as an illustration the French expression "*un foudre d'éloquence*," a thunder of eloquence; *i. e.*, special, definite eloquence. In defining this eloquence in French, we would say, *une éloquence supérieure*, a superior eloquence.

Again, let us take the expression "a thunder of orator," which is just as allowable as is the phrase "a fire of law." Now what would we say of one who should claim that by the expression "a thunder of orator," no definite orator is intended? Such an one would be just as consistent as one who would claim that no definite law is intended in Deut. 33:2.

Take a Bible expression,—"a burning lamp that passed between" (Gen. 15:17); Hebrew, "a lamp of fire," etc. See marginal reading. Who would pretend that no definite fire was meant in this case? There was a definite law associated with fire in the scene described in Deut. 33:2. Hence though the word "fiery" is not found in the original of this passage, yet our English translators expressed the truth in saying "a fiery law."

Thus, whether we look at this scripture from the standpoint of the English version, or from that of the French version, or from that of the marginal reading and its connection, we have a definite law which came from Sinai at a definite time—when the Lord came with "ten thousands of saints" and "shined forth" in majesty to his people.

Ex. 24:12: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law [no pause, French translation] and commandments which I have written, that thou mayest teach them." Here we have a law and commandments that God wrote. This can be none other than the law of ten commandments, the only docu-

ment spoken of in the Bible as having been written by God. Deut. 5:22; Ex. 34:28, 4; Deut. 10:1-4. Commandments are here connected with law, because the law in question is a law of commandments. The Bible often speaks of the same thing under different terms, connecting those terms with the conjunction *and*. To illustrate, we will take one case out of many,—what is said about God's voice or covenant:—

Jer. 7:21-23: "Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this *one thing* commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people."

1. Observe that God's voice spoken of in this passage cannot mean his word in general, embracing what he communicated to the people through the prophets. Proof: That voice does not relate to burnt-offerings and sacrifices; but God's word in general has much to say about such things.

2. The "one thing" which God commanded the children of Israel to do when he brought them out of the land of Egypt, was to obey his voice. But at the same time and with the same utterance he commanded or encouraged them to keep his covenant, the ten commandments. Ex. 19:5: "Now, therefore, if ye will obey my voice indeed, *and* keep my covenant, then ye shall be a peculiar treasure unto me above all people." Deut. 4:13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Therefore, God's voice and God's covenant are identical. See also Deut. 4:12, 30, 33. This variety of terms applied to the same thing gives a more expansive view of the subject and adds thought to thought. Hence the use of the word *and*. For further illustrations see Ps. 103:18; Jer. 9:13; Dan. 9:11, last clause, etc., etc.

To so punctuate Ex. 24:12 as to separate law from commandments, to show that the law mentioned consisted of other statutes given to Israel, and was not the ten commandments written on tables of stone, would be to give to that text a forced and unnatural construction. In Ex. 24:12, God promises to give Moses "tables of stone, and a law and commandments" which he has written. The tables of stone were valuable, because of what was written on them, which was the leading, essential thing; and the first thing that God here connects with them—"a law"—must, of course, be written on them. A God of order would not first mention in connection with the tables of stone a law foreign to them, and then mention what was written on them. This would mislead us, as well as impeach God's sense of propriety. Our comma forms no part of the Hebrew Scriptures, and we should punctuate according to the evident sense of Holy Writ.

2 Kings 17:37: "And the statutes, and the ordinances, *and the law* [no pause, French trans.] *and the commandments* [plural, no pause, id.] which he [God] wrote for you, ye shall observe forevermore," or, "all the days of your life," French translation by Ostervald. This agrees exactly with Ex. 24:12, the Hebrew phrase rendered, "and the law and the commandments" [plural] in 2 Kings 17:37 being precisely the same as the one translated, "and the law and commandments" in Ex. 24:12.

I again follow the punctuation of the French version, because it harmonizes with the true sense as indicated by the close and inseparable connection between law and commandments and the tables of stone in Ex. 24:12. To so punctuate and read 2 Kings 17:37 as to make it convey the idea that God wrote "the ordinances," as well as "the law and the commandments," would be to make it teach, against facts, that God wrote all the statutes (whether typical or moral) that he enjoined on Israel. This is the strange position that some take to evade the force of such pointed testimony. But where in all the Scriptures is a copy of all this spoken of as having been

written by God? Did God really write all this as well as Moses? If so, when, where, and on what did he write it? Did he write all this on the two tables of stone?

Those who object to the application of the term *law* to the decalogue, do it that they may establish their favorite doctrine of the "one law" embracing the decalogue and the typical system, their object being to prove the abolition of the ten commandments. But in teaching that the law mentioned in Ex. 24:12 is not the same as the commandments that God wrote on tables of stone, and calling that law the other statutes enjoined on Israel, they certainly demolish their "one-law" theory; for they have a law which, according to their own showing, does not embrace the ten commandments.

Ps. 119:72: "The law of thy mouth [or, 'the law which thou hast pronounced with thy mouth,' French translation] is better unto me than thousands of gold and silver." See also verses 13, 88. There can be no misunderstanding as to what law is here intended. This wonderful psalm, the longest chapter in the Bible, is an eight-fold acrostic on the law of ten commandments from the standpoint of the Hebrew alphabet (see Heb. Bible, Adam Clarke's criticism in Com., etc.); and in this chapter alone the word *law* occurs twenty-five times. (See also Dan. 9:11; Jer. 9:13-15; 7:21-23 (compared with Ex. 19:5; Deut. 4:12, 13, 30, 33.); Jer. 6:19, 20; Isa. 1:10, 11; Neh. 9:29, 34.)

The decalogue is composed of commandments—just what it takes to constitute a law. Moses, speaking of its proclamation, says that God "added no more" (Deut. 5:22), thus showing that it was a perfect code of itself. This also appears from the comprehensiveness and perfection of its precepts. Ps. 119:96; 19:7; Eccl. 12:13, 14.

This proposition will be further sustained as we proceed, under other heads, especially as we come to the New Testament.

(To be continued.)

—The best will is our Father's will,
And we may rest there calm and still;
Oh! make it hour by hour thine own,
And wish for naught but that alone
Which pleaseth God. —Paul Gerhardt.

"OFFISH."

It is astonishing how easily some members of congregations get "offish." The conduct of some members does not suit them; the pastor says something that seems to them very sharp; the congregation adopts a plan of operation that does not appear to them the best; and straightway they stay away from church, stop contributing to its support, and grow troublesome in general. One false step appears to them to make another necessary to hide away their shame, and gradually they fall away, bring spiritual ruin upon their families, and injure the cause of Christ in the community. If those who are Christians would only think of consequences when the beginnings of such disaffection appear, they would resist the devil before he had them fast in his meshes.—*Lutheran Standard*.

BEAUTIFUL ANSWERS.

A PUPIL of Abbe Sicord gave the following extraordinary answers:—

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow—a line that has no end."

"What is time?"

"A line that has two ends—a path which begins at the cradle and ends in the tomb."

"What is God?"

"The necessary being, the sun of eternity, the

merchant of nature, the eye of justice, the watch-maker of the universe, the soul of the world."

"Does God reason?"

"Man reasons because he doubts; he deliberates; he decides. God is omniscient. He never doubts—he, therefore, never reasons."

OVER THE DESERT TO ELIM.

THERE is hardly any part of the world that has changed less, in its natural scenery and characteristics, in the past forty centuries, than the Peninsula of Sinai. Desert and mountain, watercourse and spring, are much the same there to-day as when Moses first found his way as a fugitive from Egypt toward the land of the Midianites by the way of Horeb, or as when, forty years later, he led the children of Israel along the same route, after their miraculous crossing of the Red Sea, in their flight from the pursuing host of Pharaoh. A journey in that region can now be made only in primitive oriental style, and its incidents and accessories tend to make more vivid and real the inspired story of the exodus and the wanderings.

It was soon after noon of a bright Thursday in March that, with my two fellow-travelers, I crossed the western arm of the Red Sea in a boat from Suez, to meet our special camel train, which was to take us over the desert to Mount Sinai and thence to Hebron. Landing at the quarantine pier on the eastern shore of the sea, or gulf, we had passed from Egypt to Arabia, from Africa to Asia. A motley crowd of pilgrims from Syria and beyond was there in quarantine, some of them having already waited for five months, with no better prospect of release now than at the first. They simply seemed forgotten by the authorities. That is an oriental way of doing business, especially where there is no bakshish, or money gift, to jog the memory. Pushing on through their noisy groups as speedily as possible, we came to our camels and their drivers, on the edge of the desert beyond.

Our caravan had been made up at Cairo, and had moved slowly around to this point, while we had started later and come by railroad to Suez. It was quite an imposing affair,—fifteen camels and twenty men for our party of three. Tents and tent furniture, huge casks of water, cooking utensils and provisions—including well-stocked chicken coops—swelled the load of the baggage camels. The dragoman, and cook, and waiter, and the Bedawi sheikh and his men, who were our escort, completed the force of attendants. Three dromedaries—of lighter build and better blood than the camels which carried the baggage—were ready for our mounting. And camel mounting is quite an incident in its way. At a peculiar guttural call of the driver the camel twists his head from side to side as if considering the subject, and then, as the call is continued, he suddenly drops spasmodically on his knees, and rests a second there. With another jerk his hind-legs double in the same way. Then he settles himself down one joint more, in front and rear, and is in position for his rider. His saddle is a framework around his great hump, with a pommel or horn in front, and another behind, and a cushion between these horns and over the framework. While the rider mounts, the camel driver, or camel leader, commonly stands with one foot on the doubled left fore-leg of the camel, to prevent his rising too soon. Throwing his right leg over the forward horn of the saddle, the rider swings himself into his seat, crosses his legs in front of the pommel, holds on, and gives the signal, Ready. The camel starts with a spasmodic motion in front, then unexpectedly lifts himself behind with a jerk like opening a jack-knife, throwing the rider forward. Immediately this motion is followed by a reverse one as the camel's fore-legs rise, and the rider goes backward. Again the movement is from behind, and once more from the front; for the extra joint in a camel's legs gives him one more movement, front and rear, than you would otherwise look for, in his rising. The sensation is much like being tossed in a blanket. And you are not let down from the blanket; for you seem balanced

high in air, above the camel's back—at the mast-head of the swaying "ship of the desert." Then comes the steady gait—steadily unsteady. Every loping step of the camel causes the rider to swing forward or backward, with a sweep of not less than forty-five degrees. Eighty times in a minute this swinging averages, or nearly five thousand times an hour. And being started in this way, we were fairly off on our desert journey.

The first day's journey with an Oriental is always a short one. He wants to start late and rest early on that day. Our first halt was at Ayûn Mûsa, the Wells of Moses, a little distance below Suez, on the eastern shore of the gulf. Our tents were already pitched there, and before the sun was down we were in them. These Wells of Moses are a number of springs of brackish water, forming an attractive oasis in the desert. By a process of irrigation they have been made to fertilize several fruit and vegetable gardens, which are surrounded by fences of upright thatch, or reeds and plated grass, and which aid in supplying the Suez market. Low palm-trees and tamarisks and pomegranates give a look of luxuriance to these gardens, and below their spreading branches is the tangled undergrowth of wild shrubs and vines, or vegetable beds and occasional pools of stagnant water. There are also several summer-houses within these enclosures, occupied from Suez in the hotter months of the year.

Under the shade of these palm-trees we read anew the story of the exodus, and had our first service of worship in the desert. Then we went down to the shore of the Red Sea, and with the sweep of our gaze took in the scene of the Israelites' crossing, at whatever point along there it may have been. Over the sea were the mountains which had shut in the fugitives when the Egyptians were after them. Not far from where we were, the saved people had looked back in the morning light and seen "that great work which the Lord did upon the Egyptians," as indicated by the returned waters, through which they had passed dry shod, and by "the Egyptians dead upon the seashore." There we read, with a new sense of its force and beauty, that wonderful song of rejoicing in which Moses and Miriam led the thanksgivings of the people.

It seemed quite appropriate that our guide over the desert to Sinai should be Sheikh Mûsa, or Moses. He is the chief sheikh of all the Tâwara tribes of the peninsula. Being at Cairo, for the purpose of inducing the khedive to relieve his people of the tax on the charcoal brought in by them for sale in Egypt (and it is singular enough that a land with little or no wood should have charcoal as one of its chief exports), he consented to take charge of our party, as he returned to his home Wâdi Feirân. He is a fine specimen of the Bedawi, the finest specimen we saw in our journeying; an intelligent, gentlemanly man, of dignified appearance and bearing, and of most kindly spirit. With his bearded brown face surmounted by tarbûsh and turban, and with his lithe, wiry figure wrapped in his fur-lined scarlet robe, underneath which showed his white gown, with its girdle supporting dirk and pipe, he was quite a representative, if not an ideal, Bedawi sheikh.

Sheikh Mûsa was fully attentive to his mission, and had a keen sense of his responsibility under his formal contract to guard us safely. When, at Ayûn Mûsa, we were starting out from the camp to visit a well at a little distance down the desert, he called to us to wait a moment until he could detail an Arab to accompany us; for, as he was responsible for our safety at all times, he must take measures to secure that safety. And the Arab who was assigned to this charge of us, as he started out with us into the desert, pointed to his weapon of defense, and then to his right eye, and said in Arabic that he would protect us at every cost, as he would guard his very eyeball. What a new light that let in on the Bible declaration: "The Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." Thus at

every step the desert experiences were making plainer and more forceful the statements of the Bible narrative.

That night was our first night on the desert. It was a picturesque and oriental scene. About our snowy tents were the crouching camels, and the Bedawin groups. Behind us were those palm-shaded gardens. At our right were the blue waters of the sea, with the mountains rising dark against the sky beyond them. The desert sand beneath us glistened like silver in the clear moonlight. The sky seemed never so blue, and the moon and stars never so bright. Over to the eastward was the long, low mountain range of Er-Râhah—or of Shur, the Wall. Directly before us, to the southward, stretched the seemingly trackless desert, the horizon broken only by a solitary tall palm-tree standing out against the sky, at a little distance from us, at the foot of which is the one original Well of Moses, according to the Arab claim. At no subsequent time did desert life seem more real and more impressive to us.

Our morning start was an early one. Our route was the one by which "Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water." The sea was beautifully blue. The sand was golden. The mountains over the sea were of a pale purple; those on the desert side were shaded in yellow and brown. It was a brilliant scene. But as the sun rose toward the zenith its heat was burning. There was no relief from its blaze and glare; no shade above; and it came back as from a mirror below. And the air was dry and hot. How the throat seemed to parch with every breath! And the endless swaying to and fro of the tired body with the still novel camel-riding, was patience exhausting, if not exasperating. One appreciated the need of Charles Dudley Warner in his summer gardening,—the need of a cast-iron back with a hinge to it. We began to think that the murmurings of the Israelites over the trials of desert life were not to be wondered at, even if they could not be wholly approved. It seemed as if that day would never end. How its latter hours dragged! We were inclined to think that we had had the "three days in the wilderness" all in one, when at last we were at our tents, on a flint-covered plain between Wâdi Sudur and Wâdi Werdân. A wâdi, it may be said, is any depression in the surface of the desert which is the bed of a watercourse in the rainy season, and so has more of vegetation all the year through than the region outside of it. It may or may not be between hills, hence the term *valley* is hardly its equivalent.

A night's sleep was not sufficient to refresh us fully for our next day's journeying, and we started in the morning sore and tired from our first full day's camel-riding. It was the same dreary, monotonous stretch of sand hill and sand plain, under the same burning sun and sky, as the day before. How different all this from the fertile Nile valley to the fugitive Israelites! What wonder that they bemoaned their lot, and even longed, at times, for the sweet water and the refreshing shades of the land they had come out from! But there ahead of us was the sight of water! Yes, over the sand-stretch in the morning sunlight was the gleam of a lovely lake. Low palm-trees seemed to skirt its border, and a shepherd was leading his flock of goats along its margin. It was a most welcome sight, inspiring as it was unexpected. As we neared it, it seemed to recede, and then to change its shape. Slowly it faded away into the sand of the desert. The palm-trees became low tarfah shrubs. The shepherd and his goats were in the waterless desert, like ourselves. It was the deceitful and bewildering mirage. Such a delusion as that must have added to the disappointment of the weary Israelites, and have aggravated their murmurings.

It was about the middle of Saturday afternoon that we came to Wâdi Hawwârah, which is commonly supposed to be the place of the spring Marah. "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called

Marah. And the people murmured against Moses, saying, What shall we drink?" At the left of the roadway, or camel track, is a mound, with gharkad bushes and a few stunted palm-trees about it; and on the slope of that mound is a bitter spring with a scanty supply of water, varying in its unpalatableness according to the season of the year and its consequent volume and measure of purity. We found it filled in with sand; but on digging through the sand a little distance, we obtained water which tasted more salt than bitter, like a well in or near a salt marsh or bog. Only a miracle could make such water really sweet, and the supply from that spring sufficient for a host. On beyond 'Ain Hawwârah, we journeyed a little more than two hours to Wâdi Gharandel, which is very generally believed to be the Elim of the Bible story. "And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees; and they encamped there by the waters." And there we encamped for the Sabbath; and never was the thought of a Sabbath's rest more refreshing to me; for I think I can say I was never more thoroughly tired, and more nearly exhausted with journeying, in all my life.

Wâdi Gharandel is a valley of several miles in length, running between low sand and chalk hills in a direction from north-east to south-west, from the range of Jebel et Tih, or the mountains of the wanderings, toward the Suez arm of the Red Sea. It is of exceptional fertility for that desert land; yet the Bible mention of its twelve wells and its seventy palm-trees must be read in the light of an acquaintance with the characteristics of the region. The palm-trees of the desert are commonly scrub palms, not the towering date palm of Egypt and Syria, and of oriental pictures generally. And the desert wells are not walled up like those of Beersheba; but any natural source of water supply is called a well, or a fountain, or a spring. We found a running stream of considerable breadth in Wâdi Gharandel, and quite a number of separate sources or outlets of water—enough, in fact, to make twelve at the least. And we counted some ninety palm-trees, including the stumps of those which had been cut down or burned. We did not expect to identify the particular trees of the days of the exodus; but we were convinced that, if this was the Elim of the Bible story, it fully met the conditions of the narrative. The still moist bed of the watercourse in this wâdi was some three hundred feet wide. The running stream in its center was still from two to three feet deep. At many points the quicksand banks of this stream on being pressed or punctured gave out water. The water of some of the springs was excellent; from others, fair; from yet others it had a taste of iron, and in one case of sulphur. We found sixteen varieties of flowers in bloom in the wâdi, and a beautiful moss-like fern growing in attractive star shape. There were several varieties of acacia there, besides tarfah or tamarisk trees, and retem and gharkad bushes, and colocynth vines, and by the watercourses there were waving flags. And on the hills about the wâdi were large glistening flakes of very clear mica, in such form and size as showed that they had been cut out for purposes of commerce.

Never before did I so fully realize the blessings of the weekly Sabbath as there at Wâdi Gharandel. Its needfulness and its power of refreshing were made manifest in its spiritual privileges of Bible study and social worship, and in its reviving of exhausted powers of body.

This first stage of the desert stretch, from Egypt to Gharandel, is the most trying of all. There is more of sand waste, more of monotony of scenery, than farther on, and then it is the first experience of the exposures and privations of real desert life. We were soon accustomed to camel-riding, so that we enjoyed it even more than the riding of horses in Syria. A long day's journey never fatigued us so extremely as on that third day after leaving Suez. All this made our experience the more important, as giving us an understanding of the peculiar trials and the peculiar enjoyments of the Israelites on their journey from Egypt to Elim.

All of us have our desert life in one way or

another. All of us come at times to some fountain of bitterness which mocks our thirst when that thirst is sorest. And beyond every Marah there is to the true child of God an Elim of rest and refreshing.

"When fountains of Marah on our way
Gush suddenly and strong,
How quick is discontent to say,
'O Lord, how long?'"

"But when fair Elims bless our eyes
With springing wells and palms,
Is gratitude as swift to rise,
And sing glad psalms?"

—H. Clay Trumbull, in *S. S. Times*.

GETTING ACQUAINTED WITH ONE'S FATHER.

I ONCE heard a father say to his son, a bright boy, seventeen years old, "My boy, how much I enjoy your company. It would be pleasant to take a journey with you now; you would make a downright charming companion."

That boy was like many other boys in this dear land of ours. He was full of kinks and crotchets; but he was good at heart. He had a strong will, and sometimes, while he was between eight and fifteen years old, it seemed almost impossible for him to do just what he was told to do. He loved to hold an argument, generally taking the contrary side. There is a time in the life of almost every boy when he is a real nuisance. He thinks he knows it all, and sees unreasonableness in most of the plans that his father lays to benefit him.

But, thank Heaven, there comes a time when the boy begins to understand his father. A change comes over him, and very often it is so gradual that you notice it just as you notice the faint purple hue stealing over your green grapes. The boy, like the grapes, is getting off the green, and with the green he leaves off some of his sour qualities; and, like the ripening grapes, there is a flavor in his conversation and manners that grows pleasanter every day. He begins to develop a spirit of regard for his mother, that crops out in a thousand nameless little attentions, that are as dear to her as were similar attentions from the dear boy's father twenty years ago. And what says the father to himself as he sees this change in manner and disposition coming so gracefully and pleasantly over the boy?—He says: "The boy does pay, after all; he is a good investment, worth all he has cost, and more too." The boy has now learned to know his father, and to some extent to see him as he is, and appreciate his motives.

I wonder if something like this does not often take place in the Christian's experience. Wayward, capricious, fickle as spoiled children, unreasonable, and quick to find fault, ready to murmur at the thousand things that are out of order—even Christians go on year after year in ways that must dreadfully try the patience of their Heavenly Father.

But by-and-by there comes a change with them also. Somehow, they grow milder, more trusting, more ready to live one day at a time and take what God sends them. They are like the boy who has learned to know his father. They have learned to know their Heavenly Father. Should any one, disheartened and discouraged with his own short-comings, ever feel like saying, "It is of no use to try to be good," look for a moment at the boy who has learned to know you, and you will have a faint idea of the way God looks upon you. The best of all this is, even crooked Christians, disagreeable in the church, and always on the contrary side, do, in the long run, come to understand their Heavenly Father; and it is no small comfort for any Christian to believe that some day his Heavenly Father may rejoice over him, even as he himself rejoices over the boy who has come to understand and appreciate and love his earthly father.—*Morning Star*.

—Because it is a diamond it shines. It never studies how to shine. The light is in its nature. We need not be afraid about our example if we have the true light within us. The command is, *Let your light so shine.*

The Family Circle.

VOICES OF THE SEA.

WAKEFUL I lay, at night, and heard -
The pulsing of the restless sea.
The moaning surges
Sounded like dirges
From some far-back eternity,
Whose spirits from the deep are stirred.

Awaking with the morning light,
Again I listened to the sea;
But with its surges
We heard no dirges,
But only life's activity;
Morning dispelled the gloom of night.

At noon I sauntered forth to view
The throbbing of that living sea;
Still it was surging,
But only urging
All men to be both strong and free—
Strong in the soul, with conscience true.

At closing day once more I stood,
Gazing across that mighty sea;
Far ships were sailing;
The light was failing;
Time, lost in immortality,
Was the reflection of my mood.

It is the mind, and not the place,
Our moods, and not a varying voice,
That fills with sadness,
Or thrills with gladness,
A soul whose one great ruling choice
Reflects in all things its own face.
—*Littell's Living Age.*

AT THE PRISON GATE.

A TRUE STORY.

"PASSING the State's prison in Wethersfield on foot, one spring morning, thirty years ago," said an old gentleman, one of the prison commissioners of the State of Connecticut, "I saw the gate open, a man come out, and the gate close again. The man looked pale and worn and sad. He stood by the gate in the broad May sunshine in a perplexed, undecided way, and I noticed the tears were streaming down his cheeks. He looked up and down the road, up at the sky, and then stood with bowed head.

"Where now, my friend?" I asked cheerfully. "I don't know, good sir," replied the man, sadly. "I was just thinking that I would throw my hat straight up into the air, and go the way the wind blew it. I would rather go back into the prison, but they won't have me, now that I have worked out my sentence. They won't have me there, and I don't suppose they will have me anywhere," he went on, in a broken voice, "but I have got to be somewhere. I don't know what will become of me; foresight isn't as good as hindsight, sir."

"I am walking to Hartford; take passage with me," I said.

"You won't care to be seen in such company," he replied, looking at me incredulously. "Perhaps you don't understand that I have just worked out a sentence in the State's prison here."

"I understand," I said. "We are all wayfarers; come along, and we will talk the matter over, and decide as we go what can be done for you."

"It was a lovely, warm day. We walked slowly, and talked a great deal, or rather my companion talked, and I encouraged him to do so. He answered my questions frankly, clutching hungrily at my ready sympathy. He was very free to talk of himself, and said at last, as I smiled at some unimportant disclosure,—

"Reserve was never one of my failings, sir. If I tell anything, I tell all. That is the way I came to get into prison. Had I kept silent, I should have gone free; but by this time, my heart, full of pent-up sin, would have been a mass of corruption."

"I found that he had made shoes in prison. 'I never had a trade before,' he said. 'I think if I had had, I would not have fallen into errors. Had I had a legitimate way of getting a living, I would not have been tempted as I was. I have a good trade to begin on now, however. I have brought that away with me, as well as a bitter memory and a lasting disgrace.'

"It is not the fact of your being in prison, but the crime that carried you there, wherein lies the sin," I said.

"But those who are not found out escape the disgrace," he replied bitterly, with a deep sigh; and I hastened to say,—

"I think I know a man here in the city who will hire you. He is a large shoe manufacturer, and I am sure he will make a place for you as a favor to me, even if he does not really need a man."

"The more I thought about it, the more confident I felt that my friend would take him into his manufactory."

"If I were in your place," I said, as we entered the city, "I would not lisp a word about having been in prison."

"The poor fellow stopped short and looked at me. The hopeful look dropped out of his face, his eyes filled with tears, and he said, in a broken voice,—

"You have been very kind, but I had better bid you good-bye, sir. I cannot live a lie. I promised my God last night, in my cell that was so dark at first, but so light at last, when Jesus came to me there, that I would be true, whatever befell me; and I will keep my word."

"Forgive me for tempting you at the outset," I said; "come on."

"I saw my friend, and told him the whole story. He had a little talk with my man, and made a bargain with him. That night, just at the hour for the shop to close, we three went into the work-room."

"Here is a poor fellow who was discharged this morning from the Connecticut State's prison," said the proprietor. "I am going to give him a start in life by taking him into the shop; he will begin work to-morrow."

"There were indignant glances among the men, and one spoke up hastily,—

"I shall leave if he stays. I will not work with a jail-bird."

"Very well," said the employer; "any one who wishes to leave can bring in a bill of his time in the morning."

"Only one man, the man who had constituted himself spokesman, left."

"Ten years later, that discharged convict was the owner of that manufactory, and the man who would not work with a 'jail-bird,' was one of the journeymen. As I said to begin with, that was thirty years ago. That man whom I met at the prison door is now a senator in the Legislature of one of our New England States. He said to me this day,—

"I tremble when I think what the result might have been had an evil instead of a good friend met me outside the prison door."—*Advocate and Guardian.*

CARELESS LIVES.

I AM afraid that the great majority of men allow their lives, as they do their beliefs, to go anyhow. They never form a distinct opinion as to the shape their life is to take, and they have never said calmly and strongly to themselves, "This is the intention that is to rule my life." They play the part of the sculptor who has no model, and no fixed idea. There is the marble, and they knock a piece out here and there, but no man can predict the final result. Eating and drinking, working and playing, and the distracted existence so many of us are living, what shall we be to-morrow? We really cannot tell. It will depend upon the people we meet, the things which are said to us. We have no real rule. If we are tempted to do wrong, it is possible, it is even probable, that we may do it, unless it is some very bad thing quite out of our way. It is not impossible we may say that which is untrue; that for our own gain we may deceive this person, and attack with anger that. If opportunity befalls us, we may yield to intemperance, or take the dark road of impurity. We may be good-natured, or fly off into a fiery passion. We may help some one who is in trouble, or strike a blow by word or act at a rival or an enemy. We do not know what we

shall do, because we have no plan, no decision. Instead of our lives being like some well-ordered state, they are more like anarchy, twisted and twirled by the last breath and the last appeal—a shapeless jumble of good, bad, and indifferent. Is not this a disgraceful state of things, which ought to make sensible men hang down their heads with shame?—*Page Roberts.*

TEN MINUTES' DELAY.

ALL well-informed people are familiar with the sad account of the death of the young Prince Napoleon, who fell pierced by nineteen wounds at the hands of the Zulus, in South Africa, June 1, 1879.

Many will remember that Captain Carey, in his published report, mentioned that after they had selected the camping-ground—the object for which the squad of six had been detailed—and had had coffee, and rested, he suggested that they should mount and return to camp. But the young prince, who commanded the squad, said,—

"No, let's wait ten minutes."

Just as they were preparing to remount, at the expiration of the ten minutes, a body of Zulus came on them, and all fled but the prince, whose horse broke from him. After a desperate resistance, he fell, covered with wounds, and died "in the tall grass of the douga."

I presume all do not know that this pleading for ten minutes' delay was a habit of the young prince from early childhood.

A correspondent of a leading Paris journal interviewed the Empress as she was upon the eve of departure for the scene of the tragedy that had wrecked all their earthly hopes, and drew her into conversation on the subject of her son.

She talked freely during the interview, but with an evident anguish of spirit, which seemed only more sad from her effort at control.

During this interview, while speaking of the childhood of her son, the prince, she unconsciously revealed the trait in his character that had caused all this woe—to her, wrecked hopes and a broken heart; to him, the probable loss of a throne, an earthly future, and his life.

After describing her as still lively in her lonely grief, the writer from whom we quote said, "The Empress had now risen and stood, slightly trembling with emotion, when, stepping rapidly and gracefully across the room, she opened a cabinet, from which she took a pocket-book, and read therefrom on a leaf, 'Going with Carey'—the last words ever written by the prince; then she added:—

"Of all that Captain Carey has ever written in regard to my son, those fatal ten minutes alone I hold to be true. It was ever his habit," she continued, "to plead for ten minutes' delay; so much so that I used to tell him they ought to call him 'Monsieur Dix Minutes.' It was always ten minutes more to sleep in the morning; ten minutes more at night to sleep in his chair; and when too much overcome with sleep to speak, he would hold up his two little hands, the ten fingers representing the ten minutes more for which he pleaded."

The habit of procrastination is a deadly foe to all prosperity in temporal or moral affairs. We should do every duty as soon as it can be done.—*Selected.*

—Happy they who can go unto God, their joy, when they need heart-rest. What does the weary need? What does the tired child want at even-tide, when the little head is weary even with play? What but the good mother, beyond whom the little one cannot look, and need not look? For God's light beams through her loving eyes, and God's voice breathes in her gracious words. And are we much stronger than children, we children of a larger growth? And are there not times in our life when we are tired, ay, even of pleasure, when we sigh for rest and sorely need it? And do we not need an infinite love, an infinite strength, an infinite tenderness? Blessed are they who know their need and their Helper! Blessed are they who can say, "I will go unto God, my exceeding joy!"—*J. P. Hopps.*

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 8, 1881.

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

THE TWO COVENANTS.

In Hebrews 8:8 we find this statement: "For finding fault with them [the Hebrews], he [God] saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." The new covenant, which is the subject of this text, is called in the preceding verse the second covenant. This implies that going before this there was a first covenant, which by parity of reasoning is called the old covenant. These two covenants are singled out from the many covenants mentioned in the Scriptures, as first and second, old and new, because they relate particularly to the great work of the redemption of a lost race, and embody the two grand divisions of that work.

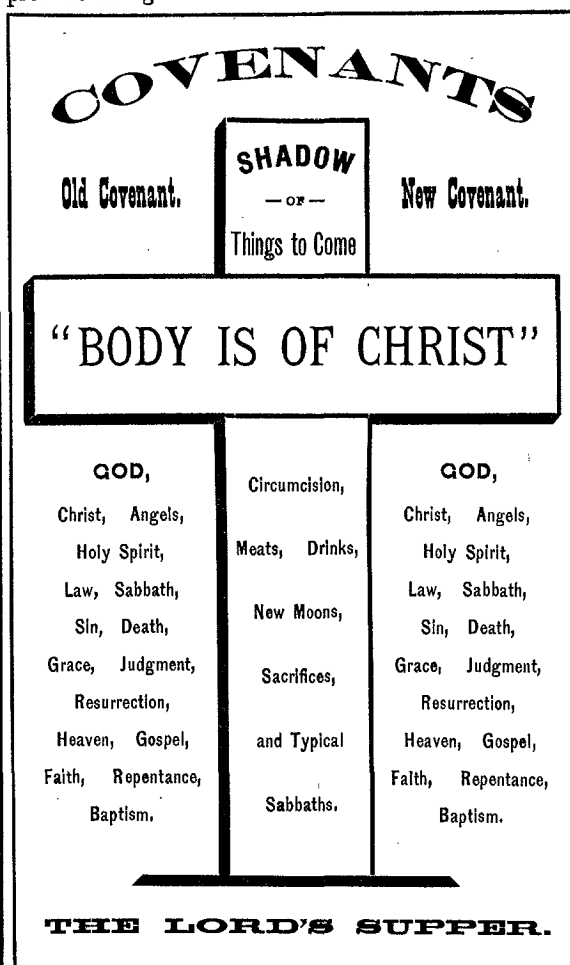
This subject is one in which every person has reason to feel the most lively interest; for it embraces the whole question of our relation to God in this world, and of all our hope for the future. The condition of those who do not place themselves within the provisions of the covenants, is set forth by Paul as wretched in the extreme. Read Eph. 2:11, 12. It is the condition of every unconverted person: no God, no Christ, no hope! It becomes, then, not merely a question of interest, but one of great spiritual importance, to ascertain what constituted the old covenant and what constitutes the new, what change took place between the two, and what the conditions are upon which the promises of the covenant are suspended, that we may know how to comply with them and secure the blessings.

A covenant is defined to mean a mutual agreement between two or more parties based upon mutual conditions and promises. The first covenant, we are expressly told, was made with the Israelites when they came out of Egypt. In the history of that most remarkable of all migrations we find an explicit account of the agreement which God made with them, the only transaction between them which could be called a covenant. The story begins in Ex. 19:3, and continues to chapter 24:8. The condition on God's part was that the people should obey his voice; and that voice was shortly heard from the summit of Sinai, declaring the ten commandments. His promise was that they should then be a peculiar treasure to him above all people. The condition on the part of the people was, that the Lord should own them as his peculiar treasure; and their promise was, that they would then obey all that he had said. The ten commandments, being the basis of the covenant on God's part, are in that sense called a covenant; but the sacred writer is careful to put in the qualifying word "his," referring to God, to mark the distinction. He declared unto you "his covenant," even ten commandments. And so God speaks of them as "my covenant," since they are the basis of all his covenants, whether with individuals or nations, and the condition upon which all his blessings are suspended. Whenever the word "covenant" is applied to the ten commandments, it is in this sense. But they are not that which is called the first covenant; for that covenant was dedicated with blood, Heb. 9:19, 20, and the first covenant was thus ratified before the tables of the commandments were put into the hands of Moses. Ex. 24:7, 8. After the covenant had been dedicated with blood, the tables of the decalogue were delivered to Moses. Verse 12. The ten commandments were never sprinkled with blood.

The time allotted to the old covenant at length expired. Over six hundred years before this, the Lord had announced by the prophet Jeremiah that a

new covenant should in due time be made. Read carefully the language in which that promise was given in Jer. 31:31-34. The new covenant was to be made with Israel and Judah. It was not to be according to the covenant made with their fathers. The chief points of difference named were that God's law was, under this new covenant, to be written in the hearts of his people, and the complete removal of their sins was to be secured through its more gracious provisions.

Christ at length appeared to confirm this covenant. He made it, not with Gentiles, but with those who represented both the house of Israel and the house of Judah. (No outside ten lost tribes to come in afterward.) His blood was the blood of the new testament, or covenant. This covenant had better provisions than the former, having the blood of Christ instead of the blood of beasts. It was established upon better promises, inasmuch as it promised to take away sins in fact, which were taken away under the first only in figure. What was the basis of this covenant?—The same exactly that formed the basis of the first. Then it was God's law; and now, says God, I will write my law in their hearts; no one can doubt what God called his law in the days of Jeremiah, when this promise was given.



With these remarks the way is prepared to particularize more fully in regard to the difference between the two covenants. This difference is shown at a glance by the accompanying diagram. The cross standing in the center marks the dividing line between the two. On the cross the blood was shed which brought the old to an end, and ratified the new. We have simply to inquire, then, What did the people of God have before the cross which they have not had this side the cross? And, What have we this side the cross which the people of God did not possess before? And, What features belong in common to both periods?

Paul says that the worship of the former dispensation, the old covenant, was a shadow of things to come, but that the body is of Christ. Since Christ, we have had to do with the substance instead of the shadow, the antitype instead of the type. But what was done away in Christ? What was nailed to the cross? Answer: Circumcision, meats, drinks, new moons, sacrifices, and typical sabbaths. This Paul expressly teaches. And what remains? Answer: God, Christ, angels, Holy Spirit, law, Sabbath, sin, death, grace, judgment, resurrection, Heaven, gospel, faith, repent-

ance, and baptism. But all these the children of God had before the cross the same as after. We have the same God now as then, the same Christ and angels, the same Holy Spirit, the same law and Sabbath; for, as already noticed, the law (the same that in the days of Jeremiah was acknowledged to be the law of God) was under the new covenant to be enshrined in the very hearts of Christ's disciples; and this law Christ magnified and made honorable, according to the declaration of the prophet, Isa. 42:21, by his perfect obedience to it, his instructions concerning it, and his sacrifice of his own life to its claims. And this law had a Sabbath, which continues with it,—the primeval, Edenic, God-ordained and God-sanctified rest-day. And this day Christ recognized, observed, and earnestly labored to set upon its true basis by stripping from it the burdensome load of Pharisaic glosses and rabbinical traditions, by teaching the people what could be done in accordance with the Sabbath law. But the most rigid Sundayarian must admit that previous to the cross, where the new covenant was completed, ratified, and sealed with the blood of Christ, the testator, not a step was taken toward the introduction of the first day of the week as the Sabbath in place of the original seventh day. Then it cannot come in at all; for Paul declares that after the death of the testator nothing can be taken from or added to the testament, or covenant. Gal. 3:15; Heb. 9:17. This is one among the many considerations equally conclusive, each of which forever settles the Sunday-Sabbath question.

The other objects named in the diagram—sin, death, grace, judgment, etc.—existed before the cross, and exist equally since that time. And in place of that which was nailed to the cross, which pointed forward to Christ, we now have the Lord's supper pointing back to him.

It becomes, therefore, the easiest thing imaginable to determine what change occurred in the transition from the old covenant to the new. All that was shadowy, typical, and ceremonial ceased at the cross. All else remains under the new covenant. And they who are teaching that the ten commandments were the old covenant and have consequently been done away, are doing a work in which the measure of their success is simply the measure of the condemnation which will rest upon their souls at last.

THE TURKISH GUIDE-POST.

FROM an article in *Zion's Herald* on "The End of the Turk," we take the following significant paragraphs:—

"All signs indicate the approaching dissolution of the Turk, and he himself is hastening the fatal *dénouement*. His inevitable decline and ruin may seem strange in the face of a victorious career of hundreds of years on European soil; but times have changed, and the Turk has not. Two hundred years ago the Ottomans were a mighty people; and while they were laying siege to Vienna, all Europe trembled at the probability of the success of their possible inroad into Europe proper. The very prayers of the pulpit contained a clause begging a kind God to save them from the barbarous Turk."

"In the matter of military duty the Turks are the only ones who are drafted into the army. Other nationalities are not accepted. This takes away a large mass of able-bodied Turks from their homes. Most of these men marry at about eighteen, and enter the army at twenty-one for seven years. They thus leave their wives for this long period, and the respective parties can know nothing of each other because neither can read or write. In case of war the most of them never return, and the wife has but little means of knowing, for a long while, whether her husband is dead or alive. This is said to lead to a great deal of immorality on the one hand, and childless homes on the other. Thus the Turks are dying out as a people, and nothing in the country is more common than to meet half depopulated cities and villages. The last war was so fatal to the Mohammedan population that a dead and heavy despair has taken possession of them, notwithstanding the enthusiasm with which they entered the contest. Every intelligent Turk now sees the beginning of the end, and knows that Turkish

rule in Europe must soon cease, while the ruling classes are trying to make the most of what is yet left. God speed the departure of the unwelcome intruder."

And so say we; for "the departure of the unwelcome intruder" means the near advent of a welcome visitor, even the King of kings and Lord of lords, the great Lifegiver for whom his people have long waited, and whose long waiting is now soon to be crowned with triumph.

CALIFORNIA CAMP-MEETING.

THIS meeting was held on the picnic grounds in the City Park of Sacramento. Sacramento contains about 25,000 inhabitants, and is situated on the Central Pacific Railroad, on the direct route from the East to San Francisco. The Park is three miles from the depot, but the horse-cars run directly into it. When the horse-railroad company were notified in season, they provided a car which took our people directly to the ground free of charge.

Our meeting commenced Wednesday night, Oct. 12, and broke up Tuesday morning, the 25th, holding over twelve days. At first, the mornings were cool. But two large stoves made the tent very comfortable. The weather, however, became warmer in a few days.

A mistake was made in not having a large tent on the ground which could be used for especial purposes, such as making efforts for the young while the large pavilion was occupied with other meetings. This will be remedied next year. Our camp-meetings should ever be seasons of especial efforts for unconverted persons who may come upon the ground, and efforts should be made to induce those of this class to attend.

The State was well represented. Twenty-five churches were represented by fifty-one delegates. The presence of sister White added greatly to the interest of the meeting. Her testimony was appreciated by all present. Thirty-five discourses were given, and a Bible-class was held a number of times. Of the sermons preached, sister White delivered eight, besides bearing her testimony in many of the social meetings. Yet she was stronger at the close of the meeting than when she came on the ground.

On each Sabbath about seventy-five came forward for prayers. Thirty-two were baptized by Elds. Healey and Rice. Many of these were the fruit of the camp-meeting effort. Others who were not baptized took their stand on the truth.

The outside attendance on the first Sunday of our meeting was estimated at about three thousand; upon the second Sunday, at four thousand. There were seventy-five tents on the ground. One large tent was divided into fifteen apartments, and a house in the park, of considerable size, was occupied to its utmost capacity.

Five new churches were received into the Conference, with a membership of one hundred and twelve. Over ninety-five members were reported as having been added to the various churches during the year; but some had apostatized and some had died.

The impression the camp-meeting made upon the community was good. The character of our meetings, the quiet and good order maintained, and the truths heard upon the ground, were the talk of the city. There are two daily papers in the city, both of which published daily reports of our meetings. A complete synopsis of our faith was published, and at their request a census of the ground was taken, which was also published, with the complete address of each individual.

The matter of establishing a school upon this coast was introduced, and steps were taken to bring this about immediately. The various committees were appointed to seek a location, correspond with teachers, ascertain who would wish to attend, etc. The Conference Committee was instructed to invite Prof. Brownsberger to come and take charge of the same.

It is well known by the friends of the cause everywhere that the meeting-houses in San Francisco and in Oakland are largely in debt. San Francisco is a missionary field. People become interested in the truth, embrace it, and then immediately move away, it being difficult for them to live in the city. Oakland is also a missionary field. The church is composed largely of office hands, many of whom are apprentices and receive small wages. It therefore seemed utterly impossible for these churches ever to extricate themselves from their embarrassment. There was no public appeal made for means, but a paper was quietly passed

around for those who felt able and willing to donate to this enterprise. Before the meeting closed, an even \$10,000 was subscribed, and nearly \$1,000 paid down. This was sufficient to remove the indebtedness.

The ministers who give their entire time to the work of the ministry in this Conference the coming year, are Elds. Wm. Healey, I. D. Van Horn (who remains here on account of the health of his wife), M. C. Israel, J. D. Rice, and E. A. Briggs. Eld. Waggoner will labor as is consistent with his office duties. Ten ministerial licenses were granted, and five received a colporteur's license. Most of these design to give themselves wholly to the work.

The tract society presented an encouraging report. The increase of reading matter distributed during 1879 and 1880 over any previous year, by reducing the periodicals to pages, would amount to over 2,000,000 pages. The increase of 1880 and 1881 over the previous year, reckoning in the same manner, would exceed 2,500,000 pages. This shows a gradual, healthy growth. The financial standing was also good, as will be seen by the reports in the *Signs* of Oct. 27 and Nov. 3. The Conference reports were equally encouraging in all respects. The interest manifested throughout the State in the conversion of members of the Sabbath schools, shows the influence of Bro. W. C. White in this department to be of the most valuable character. The report of the temperance work was also good, but owing to the sickness of the secretary, there had not been accomplished all that arrangements had been made to accomplish. Notwithstanding this, over 350 copies of *Good Health*, and many thousands of pages of health tracts had been used in introducing our literature in other temperance societies in the State, and some very interesting correspondence had been opened.

Over \$700 worth of publications were sold at the book-stand during the meeting. Two hundred subscribers were obtained for our periodicals. The brethren returned to their homes greatly encouraged, feeling that they had met the great Teacher, our Lord Jesus Christ, upon the camp-ground, and that he had blessed them.

S. N. HASKELL.

DISTRIBUTION OF LABOR IN MICHIGAN.

As there has been a universal request for more ministerial labor among all our churches, and as it is evident that there should be more system in this work, after consulting with all the ministers as far as possible, the Michigan Conference Committee have divided up the churches in the State into nineteen divisions, and placed each division under the charge of a minister. These divisions are not to interfere with the T. and M. districts. It is expected that the minister will, as soon as practicable, go to his field of labor, and confine his work to that field for one year. If it is necessary for any minister to labor out of his field during tent season, this can be arranged in the spring by advising with the committee.

It has been found necessary to make such an arrangement in order to save expense in traveling long distances, to secure regular labor to each church, to avoid having two ministers spend their time where one could do just as well, and to place more responsibility upon each minister as to the prosperity of the work under his charge. It is expected that the minister will visit each church or company in his division, and labor with that church as long as may be necessary in order to look after all its interests; such as its spiritual condition, the conversion of the young or those under conviction, the interests of the Sabbath-school work, the temperance work, the tithing and other finances, and the missionary work, excepting that which belongs especially to the director.

It is hoped that the ministers will avoid putting out a list of appointments for simply a two or three days' meeting in a place, as this involves much expense in traveling, and does not give them time to visit from house to house and make their work effectual. Neither should they remain with a church longer than the interest really demands. New fields should not be entered until all the churches in the division have been visited. Then, if there is time, effort should be made to raise up new churches in the same field.

As often as once a quarter, a general meeting of all the churches in a division should be held. This meeting may be attended by the president of the Conference. He designs to visit each division as often as once or twice a year, and oftener if possible. The president of the Sabbath-school Association and the Temperance Society, and the T. and M. director, can also attend these general meetings. These meetings, however, are not to take the place of the regular district T. and M. quarterly meeting.

All the churches and brethren in each division will

look to the minister appointed to that field for whatever assistance they may desire. If he is informed immediately, he will visit the most needy churches first.

Instead of numbering the divisions, we have named them after the most prominent church or town in the division. If any church has not just the minister it would have chosen, or if any minister has not the field he would have preferred, remember that all cannot be suited, and that this arrangement holds only one year, when a change can be made.

Licentiate and any others not mentioned in the following list, will labor in new fields, under the direction of the committee.

The divisions and appointments are as follows:—

ALLEGAN DIVISION.

Elds. D. M. Canright and R. C. Horton.
Kalamazoo, Otsego, Allegan, Monterey, Douglas, Clyde, Fennville, and Leighton.

HILLSDALE DIVISION.

Elds. D. H. Lamson and M. S. Burnham.
Coldwater, Quincy, Spring Arbor, Hillsdale, Ransom Center, Jefferson, and Camden.

JACKSON DIVISION.

Eld. A. W. Bather.
Fairfield, Palmyra, Blissfield, Jasper, Napoleon, Jackson, West Liberty, and Gravel school-house.

CHARLOTTE DIVISION.

Eld. J. O. Corliss.
Charlotte, Pottsville, Eaton Rapids, Dimondale, Burlington, Newton, Convis, and Marshall.

WRIGHT DIVISION.

Eld. W. H. Littlejohn.
Wright, Ravenna, Gaines, Blendon, White Hall, Twin Lakes, Fremont Center, and Shelby.

ALAIEDON DIVISION.

Eld. G. K. Owen and Wife.
Mason, Alaiedon, Leslie, Bunker Hill, and Howell.

MUIR AND LYONS DIVISION.

Eld. M. B. Miller.
Greenbush, Westphalia, Ovid, Matherton, Orange, Muir and Lyons, Saranac, and Vergennes.

GREENVILLE DIVISION.

Eld. E. H. Root.
Orleans, Greenville, Gowen, Lake View, Six Lakes, Sheriden, Stanton, and Bushnell.

GRATIOT DIVISION.

Eld. A. O. Burrill.
Cedar Lake, Carson City, Estella, Mt. Pleasant, Alma, Ithaca, St. Louis, and Breckinridge.

SAGINAW DIVISION.

Eld. Wm. Ostrander.
Freelands, St. Charles, Williamstown, and Edenville.

TUSCOLA DIVISION.

Eld. A. Weeks.
Tuscola, Vassar, Watrousville, Elmwood, Fair Grove, Reese, and Millington.

ROCHESTER DIVISION.

Eld. R. J. Lawrence.
Pontiac, Birmingham, Rochester, White Lake, Holly, Fenton, and Linden.

MEMPHIS DIVISION.

Eld. H. M. Kenyon.
Memphis, Armada, Smith's Creek, Dryden, Lapeer, Imlay City, and Blaine.

FLINT DIVISION.

Eld. E. P. Daniels.
Flint, Thetford, Birch Run, Mt. Morris, Hazelton and Bancroft.

MORLEY DIVISION.

Eld. D. A. Wellman.
Cedar Springs, Sand Lake, Pierson, Howard City, Morley, Ewart, and Harwick.

BROOKFIELD DIVISION.

Eld. F. Starr.
Springport, Olivet, and Brookfield.

HASTINGS DIVISION.

Eld. E. Van Deusen.
Hickory Corners, Hastings, and Maple Grove.

WASHINGTON DIVISION.

Eld. L. A. Kellogg.
Arcadia and Washington.

TRAVERSE DIVISION.

Eld. John Sisley.
Spencer Creek and Rapid River.

MICH. CONF. COMMITTEE.

THE PORTION OF THE LOST.

BY N. W. VINCENT.

Oh! the soul that is lost must suffer pain,
His sorrow no tongue can tell;
His hope of eternal life is vain,
His portion he finds in hell:
A Father unsought hurls down the fire,
A Saviour unloved metes out the ire.

Oh! wildly the scorching flames will roar
To drown his expiring cries;
Loud peals of mirth he will hear no more,
Nor look into loving eyes;
Groans of the lost distract his ear,—
Sobs, and wailings, and shrieks of fear.

The city of God the lost one spies—
But shut are its portals bright—
The glorified hosts of paradise,
In raiment of purest white;
He feels what his darling sins have cost,
As he dies in sight of the kingdom lost.

Awake, thoughtless one, in love with sin,
The day of God's wrath is nigh;
If the Spirit of Christ you fail to win,
In that lake you too must die.
You were bought by Christ, hear him call in love,
"Repent, seek your portion in God above."

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.

MICHIGAN.

Otsego.—We are having excellent revival meetings here with the church, holding them from house to house. The Lord has come very near to us, and all hearts have been melted down. Ten or more youth have taken up the cross, and are growing strong in the work by laboring for others. At nearly every meeting, some new one makes a start. We thank God and take courage.

Sunday, Nov. 6, we begin a course of lectures here, to continue as long as the interest requires.

As I have been appointed to look after the churches in Allegan county, shall be glad to hear from all who wish help. My permanent address is Otsego.

D. M. CANRIGHT.

Arcadia, Gratiot Co., Nov. 1.—I was with this church Oct. 26-31. The church here is somewhat scattered, being composed of two separate classes; and as the roads were very muddy, the attendance was small. However, the friends did well in getting together. Some here who have professed the truth for years, are a hindrance instead of a help to those young in the faith; still others are trying to cause division by opposing a part of the truth. We hope they may see their mistake before they lead others to ruin. It seems evident that some are ready to go forward, while others are looking for a place "to slide off on." Thus the honest, self-sacrificing ones are left to meet their opposition.

L. A. KELLOGG.

Decatur, Nov. 2.—Sunday, Oct. 23, I went to Brookfield, and after delivering a sermon on baptism, for the first time administered this sacred rite, the subjects being two dear friends. It was a solemn and pleasant occasion. One week ago I commenced meetings about three miles south of Decatur, in what is known as the Valley school-house. Have held five meetings—the house being otherwise occupied a part of the time. Good attendance and attention is rendered. The director says he never knew so good order to be maintained at religious meetings in the district. The cordiality of the people, and the numerous invitations to visit, are, in my experience, entirely unprecedented. While complying with these requests, I long for the guidance of Him who will make us fishers of men. God alone can give the increase.

FRANK STARR.

Lyons and Orange.—I have been with the Lyons church one week, visiting from house to house. Spoke seven times in their new hall. I found it easy laboring here. Everything has been looked after and kept up by Bro. Howe, and love and harmony prevail. Three received baptism. The diphtheria has been raging, so that our meetings were not as well attended as they otherwise would have been.

In company with Bro. Howe, we visited nearly all the families of the Orange church, and held one evening meeting. Five have died from the families of this church within the last year. The diphtheria is raging there, so we did not think best to have further meetings now.

Our publications were taken quite freely; the sales amounted to \$33.35. Our meetings were all good, and we leave the brethren and sisters refreshed in the Lord.

A. O. BURRILL.

Muir, Oct. 28.

OHIO.

Redford and Litchfield.—Oct. 15-19 I was with the Redford church. Held five meetings, and visited what I could. All seemed much encouraged. We celebrated the Lord's supper, and received two into the church.

Oct. 21, Bro. and Sr. Cole took me to Litchfield, where I remained till Monday. Our meetings were good, and encouraging to all present. This church has passed through peculiar trials, yet most of its members are growing in the truth. We were sorry that we could not remain longer with them. Hope Eld. St. John will soon be able to visit this church, with others that need his help. I fear we are losing ground for the lack of needed labor among some of our churches.

R. A. UNDERWOOD.

Norwalk and Mendon.—Oct. 8-16, I visited the Norwalk church. Found them all in harmony and growing in the truth. During my stay here I visited Berlinville, and lectured on the subject of temperance; also started the temperance work in East Norwalk.

I spent Oct. 21-25 at Mendon. This being the time appointed for the State quarterly meeting and the dedication of their house of worship, several ministers were present. On Sunday Eld. J. O. Corliss preached the dedication sermon. The house was filled with attentive listeners, and I think good impressions were made for the truth. The house is a very good one. It cost about \$1,200, and was built by a membership of about eighteen, all of whom are in moderate circumstances. This shows what can be done where there is a will. Many of our churches are suffering for want of a suitable house of worship, when it is in their power to build one.

In company with Bro. Van Horn, I go to Van Wert and Dunkirk. Pray for the success of our work.

G. G. RUPERT.

Van Wert, Oct. 29.

UPPER COLUMBIA CONFERENCE.

Our general quarterly meeting, held on the 15th and 16th inst., was good. Though the weather was quite unpropitious, there was an encouraging number present both days.

The appointed fast (for this field) was willingly observed on the Sabbath. After taking part with the Walla Walla Sabbath-school, we listened to a discourse by Eld. Jones. In the afternoon, Bro. Russell spoke a short time, and then a social meeting followed. Solemnity, confession, and a determination to advance, characterized the exercises.

Our business session, held at Milton, Oregon, ten miles from Walla Walla, the 16th, was attended by most of our general officers, as well as by many of our dear co-workers in the local organizations. Two meetings were held in the interests of the missionary society, and one more directly for the good of the Conference. One brother was licensed to improve his gift in public speaking. We now have two ordained and two unordained speakers. Another brother was empowered to care more fully for the financial interests of the cause in the churches during my anticipated absence in new fields.

Our church records are well kept, as are most of our other records. Considering our youth, the "tithes and offerings" give some proofs of love for the cause; now we want, and with the Master's help hope to witness, souls added to the church. We separated in good cheer. Pray for us.

G. W. COLCORD.

NORTH CAROLINA.

Watauga and Bethel.—Our quarterly meeting at Watauga was held the first Sabbath and Sunday in this month, and was the best meeting we ever attended. Several of the brethren and sisters from the Bethel church met with us, which aided much in the meeting. The ordinances were celebrated, and the Spirit of the Lord seemed to draw very near. We take courage and press on. Pray for us here in this little church.

The quarterly meeting with the Bethel church was held last Sabbath and Sunday. This was a very good meeting. One was added to the church, and the ordinances were celebrated at this place also. My health is not good. My labors will have to cease if it does not improve soon. Pray for me. I desire to be able to warn sinners of the near coming of the Lord.

Oct. 11.

L. P. HODGES.

Bethel, Oct. 24.—I visited the Bethel church last Sabbath and Sunday. They have a very good Sabbath-school here. Bro. Kime preached Sabbath forenoon, and I preached in the afternoon, also on Sunday at 10 A. M. One united with the church. Bro. Kime and Fox start for East Tennessee the 3d of November next, to hold meetings for a few weeks if it is thought best. I have received several letters from East Tennessee within a few days; three of these were from Unicoi county, one from Blunt county, and one from Green county. The writers all say they believe Saturday is the true Sabbath, and request us to come back there and preach to them. These men write that all the old citizens in that country are reading their Bibles with great eagerness, to see if these things are so. This is the result of a visit by Bro. Kime and myself to that section the first of August last. It seems that the doctrines of Seventh-day Adventists are making quite a stir in East Tennessee. I think some good can be done there with the proper labor.

L. P. HODGES.

WISCONSIN.

Belle Plaine, Shawano Co., Oct. 23.—Since my last report, our meetings have been attended with a good degree of interest. Ten persons, besides children, have commenced keeping the Sabbath. We have organized a good Sabbath-school, which is furnished with *Instructors*, class-records, etc. There are still others who are interested, and we hope they will decide to obey the word of God. Those who have commenced keeping the Sabbath seem to be earnest, and manifest a desire to know the will of God and do it. We ask the prayers of God's people, that others may yet accept the truth and be saved in the kingdom of God.

E. G. OLSEN.

Eau Claire, Oct. 23.—Oct. 15, 16, I attended the church quarterly meeting at this place. The attendance was small, but we all felt that the meeting was one of profit and interest. After an interesting Sabbath-school, I spoke from Heb. 2:1, and, judging from the earnest testimonies which followed, we have reason to believe the Spirit of the Lord accompanied the word spoken. All hearts seemed moved, and each testimony bore evidence of a firm resolve to take more earnest heed to the things we have heard, lest at any time we should let them slip.

On Sunday, we tried to set forth the claims of God as regards baptism, showing from the Bible that it is a memorial of the death, burial, and resurrection of Christ, and that in celebrating any memorial there must be a similarity between the memorial and the thing memorialized. As baptism is the only memorial of the death, burial, and resurrection of Christ, it follows of necessity that immersion is the only Scriptural baptism. One sister followed her Lord in this rite, and we trust rose to walk in newness of life. Her husband, formerly a Lutheran, was much opposed to her baptism, so much so that he refused to witness the ordinance, and remained at home; but the Spirit of the Lord searched him out, and did its work in his heart. In the evening he accompanied his wife to the ordinance meeting, and the presence of the Lord was so manifest that his heart was touched, and his opposition melted as frost before the morning sun. He arose and confessed his wrongs, saying he was tired of the unscriptural way he had been trying to serve the Lord; to use his own words, "It was not the clear thing." He said that henceforth he wished to walk the same road with his companion, and the humble people of God who were willing to follow their Lord. He requested baptism, and to-day, Oct. 23, it has been my privilege to administer the ordinance, and, like the eunuch of old, he went on his way rejoicing. We believe the dear brethren and sisters of Eau Claire will date a richer and deeper experience in the things of God from this meeting.

The Lord willing, we expect to spend next Sabbath at Falls City, where Bro. S. Fulton and myself formerly held a course of lectures. From thence I shall visit the churches in this district.

A. MEAD.

NEBRASKA CONFERENCE.

THE fourth annual session of the Nebraska State Conference of S. D. Adventists was held in connection with the camp-meeting at Columbus, and was formally opened Sept. 22, at 9 A. M., with singing and prayer.

To the call for church delegates, fifteen responded by letter, and five more were added by vote. A motion was carried that the Prairie Creek church be added to the Conference.

The President was empowered to appoint the committees.

A motion was sustained that all persons present who are members in good standing of S. D. Adventist churches, be invited to participate in the deliberations of the Conference.

On motion, G. S. Reichard was appointed Secretary *pro tem*, and A. J. Cudney Treasurer *pro tem*.

The following committees were appointed: Nominating Committee, Daniel Nettleton, E. D. Hurlburt, and John Clark; Auditing Committee, E. D. Hurlburt, Theo. Thompson, John Clark, C. B. Wilson, O. W. Bent, and Geo. R. Clark; Committee on Credentials and Licenses, H. Shultz, A. J. Cudney, and Geo. B. Starr; Committee on Resolutions, Geo. B. Starr, A. J. Cudney, and L. D. Chambers.

Meeting adjourned to call of Chair.

SECOND MEETING.—The second meeting was held Sept. 22, at 2 P. M. Opened with singing and prayer. Minutes of the last meeting read and accepted. A report of the standing of the churches was read, in which was given such information as could be gathered in the brief time allotted for this purpose.

On motion, the Columbus church was received into the Conference.

The Nominating Committee reported the following-named persons for officers for the ensuing year: President, Chas. L. Boyd; Secretary, Chas. P. Haskell; Treasurer, John C. Middaugh; Executive Committee, Chas. L. Boyd, A. J. Cudney, and Geo. B. Starr. The nominees were separately acted upon, and accepted.

Meeting adjourned.

THIRD MEETING, SEPT. 23, AT 9 A. M.—Opened in the usual manner. Minutes of last meeting read and accepted. The financial standing of the churches was reported as nearly as it could be ascertained.

After due consideration, the names of the David City, Syracuse, and Eldorado churches were dropped from the Conference list, and the scattered members of the different churches were invited to unite with the churches nearest them.

The Committee on Credentials and Licenses reported, recommending that credentials be granted to the following persons: Chas. L. Boyd, Geo. B. Starr, A. J. Cudney, and H. Shultz; that Daniel Nettleton receive ordination and credentials; and that licenses be granted to G. S. Reichard and C. P. Bollman, and colporter's license to Mrs. C. L. Boyd and Alfred Whiteis. The names were all acted upon separately, and accepted.

Meeting adjourned.

FOURTH MEETING, SEPT. 26, AT 9 A. M.—Called to order by the President. Prayer by Eld. S. N. Haskell.

The President was empowered to appoint the Camp-meeting Committee, and the following persons were chosen: R. S. Ricket, E. D. Hurlburt, and L. Jensen. A motion to refer the locating of the camp-meeting to the Conference Committee was carried.

Remarks were made by Brn. Butler and Haskell in regard to neatness of appearance, general order and arrangement, and the fitness of things.

The name of Niels Clausen was presented for license, and accepted. C. L. Boyd was elected delegate to the General Conference.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 26, AT 6 P. M.—Prayer by Eld. S. N. Haskell. Minutes of last meeting read and accepted.

The Treasurer's report showed an indebtedness of about \$500.

A motion to the effect that a subscription be raised to make up the deficiency was lost. A motion that all be recommended to pay tithes was carried.

A vote of thanks was tendered the gentleman who so kindly furnished the grounds, to the brethren who furnished the hay, also to the railroad companies for reduction of fare.

A motion carried that the minutes of this session be sent to the REVIEW for publication.

Meeting adjourned *sine die*.

CHAS. L. BOYD, *Pres.*

CHAS. P. HASKELL, *Sec.*

MISSOURI H. AND T. SOCIETY.

The first meeting of the fourth annual session of the Missouri H. and T. Society was held on the camp-ground at Warrensburg, on the evening of Sept. 29, 1881, the President, Eld. J. G. Wood, in the chair. Prayer by R. S. Donnell. The Secretary being absent, R. S. Donnell was chosen Secretary *pro tem*.

After a few appropriate remarks by the President concerning the importance of the temperance work, it was stated that the object of this meeting was the appointing of committees. Accordingly, on motion, the Chair appointed, as the Committee on Nominations, J. M. Gallemore, J. Klostermyer, and E. Sprague;

on Resolutions, N. W. Allee, H. Woodruff, and Rufus Low.

Adjourned to call of Chair.

SECOND MEETING, MONDAY, OCT. 3, AT 9 A. M.—Prayer by Eld. Geo. I. Butler. Minutes of last meeting read and approved.

The Committee on Nominations reported as follows: For President, J. G. Wood; Secretary, D. T. Jones, both of whom were duly elected.

The Committee on Resolutions submitted the following report:—

Whereas, We realize that many hurtful habits are indulged in by the people, by which their health is impaired, and that prominent among them is the use of stimulating and intoxicating drinks; and—

Whereas, We as a people believe that true temperance consists in a total abstinence from all that is not good, and a moderate use of all that is good; therefore—

Resolved, 1. That we recommend that all S. D. Adventists abstain from intoxicating drinks, also from tea, coffee, opium, and tobacco.

Resolved, 2. That we express our gratitude to God for the light we have received on this subject, and for the institution of the Health and Temperance Association, believing it to be a component part of the third angel's message, which is to prepare a people for the coming of the Lord.

Resolved, 3. That we heartily indorse the principles of health and temperance as taught by our people, and believe it to be the duty of every Seventh-day Adventist to become a member of the Society, and take an interest in the advancement of this work.

The resolutions were separately discussed, and unanimously adopted.

After an interesting and instructive talk by Eld. Butler on the subject of temperance, the meeting adjourned.

J. G. WOOD, *Pres.*

R. S. DONNELL, *Sec. pro tem.*

MICHIGAN S. S. ASSOCIATION.

FIRST MEETING.—The Michigan Sabbath-school Association held the first meeting of its fourth annual session, on the camp-ground at Grand Ledge, Thursday afternoon, Sept. 29, 1881. The President being absent, Eld. D. M. Canright was appointed chairman *pro tem*. Delegates from the different schools in the State were received, and the minutes of the last session read. After the appointment of the usual committees, the meeting was adjourned to call of Chair.

SECOND MEETING.—The second meeting was called Friday afternoon, Sept. 30, the President being in the chair. After the reading of the minutes of the previous meeting, and the reception of additional delegates, the reports of the committees was called for.

The Committee on Nominations reported the following as officers for the coming year: President, J. E. White; Vice-president, H. P. Holser; Secretary, Eva Bell; Executive Committee, G. H. Bell, J. Fargo, F. Howe. The report was accepted, and the officers recommended duly elected.

The Committee on Resolutions requested the privilege of reporting at the next meeting.

It was then moved that Art. 3, Sec. 2, of the Constitution be so amended as to read: "Each Sabbath-school of fifteen members or less is entitled to one delegate, and one delegate for every additional fifteen members;" or *less* being the added words. This motion was carried.

That portion of the minutes of the previous year relating to the remuneration of the State Secretary was then read; also a list of those schools which, in accordance with the suggestions therein contained, had donated the sum of one dollar toward this fund.

It was moved that the Chair appoint a committee to consider whether this fund should be raised in the same manner during the following year, or whether it be raised *pro rata*,—each school paying according to the number of its members. The President appointed the Executive Committee to act in that capacity, and the report of their decision will appear through the REVIEW and *Instructor*.

Remarks were then made concerning the practicability of holding conventions throughout the State during the coming winter. There are more than a hundred schools in Michigan, and it would be impossible for the President to visit them all in a year; but by uniting five or six schools in a convention, he and other earnest workers may be able to meet with all. Such meetings will greatly aid in suggesting plans for overcoming the difficulties which in many schools prevent the carrying out of the methods recommended by experienced Sabbath-school workers. The Sabbath-school work will never accomplish what it should until we begin to *think* and *work* for it.

The President said that, by request, a question-box

would be placed upon the stand, the contents of which would be discussed at the next meeting.

Adjourned to call of Chair.

THIRD MEETING.—The third meeting was held Sunday afternoon, Oct. 2.

The Committee on Resolutions submitted the following report:—

Resolved, That we recognize the hand of God in the growing interest which has characterized the Sabbath-school work among us during the past few years, and that we will earnestly work and pray that it may steadily increase in the future.

Resolved, That, since uniformity in the manner of conducting our schools is in the highest degree desirable, we urge that our schools everywhere strive earnestly to carry out the methods and plans of work which are recommended by our leading Sabbath-school workers, and have proved so efficient in many schools.

This report was adopted.

The question-box was then opened, and nearly an hour profitably spent in the answering of the questions, some of which were very practical, and called forth earnest discussion.

Forty schools were reported as having donated toward the fund for remunerating the State Secretary. The session was then adjourned.

EVA BELL, *Sec.*

J. E. WHITE, *Pres.*

Our Tract Societies.

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

AN AUTUMN PSALM.

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

No shadow o'er the silver sea,
That as in slumber heaves,
No cloud on the September sky,
No blight on any leaves,
As the reaper comes rejoicing,
Bringing in his sheaves.

Long, long and late the spring delayed,
And summer, dank with rain,
Hung trembling o'er her sunless fruit,
And her unripened grain;
And, like a weary, hopeless life,
Sobbed herself out in pain.

So the year laid her child to sleep,
Her beauty half expressed;
Then slowly, slowly cleared the skies,
And smoothed the seas to rest,
And raised the fields of yellowing corn
O'er summer's buried breast;

Till autumn counterfeited spring
With such a flush of flowers,
His fiery-tinctured garlands more
Than mocked the April bowers,
And airs as sweet as airs of June
Brought on the twilight hours.

O holy twilight, tender, calm!
O star above the sea!
O golden harvest gathered in
With late solemnity,
And thankful joys for gifts nigh lost
Which yet so plenteous be;—

Although the rain-cloud wraps the hill,
And suddenly swoop the leaves,
And the year nears his sacred end,
No eye weeps—no heart grieves:
For the reaper comes rejoicing,
Bringing in his sheaves.

—By the author of "John Halifax, Gentleman."

UPPER COLUMBIA TRACT SOCIETY.

The first quarterly meeting of this Society, for the current year, was called to order at Milton, Oregon, at 10 A. M., Oct. 16, 1881. The President in the chair. Singing was followed by prayer by Bro. W. J. Goodwin.

Minutes of the last quarterly meeting were read and approved.

Wm. Russell, Mary L. Hughes, and Ambrose Johnson were chosen as the Committee on Resolutions.

After the agents read their reports, the Secretary of the Milton V. M. Society read the following report:—

Families visited,	26
Letters written,	35
" received,	13
Signs mailed,	313
" given away,	55
Other periodicals,	254
Pages reading matter loaned,	158
" " given away,	13,455
Annals distributed,	1
Subscribers obtained,	1
Cash received on V. M. pledges,	\$3.60

The Secretary of the State T. and M. Society then made the following report:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	26	10	1	15	11	32	1	2004	297	.....	\$ 4 20
2	25	18	....	2	30	12	18	3596	253	9	29 40
3	45	29	1	29	36	22	5	13613	622	3	46 90
4	3	3	....	155	71	....	11	897	79	.....	35 70
	99	60	2	201	148	66	35	20080	1251	12	\$116 20

* Agents.
NOTE.—Received on donations and membership, \$29.90; on sales, \$20.85; on periodicals, \$42.95; on reserve fund, \$23; total, \$116.20.

The question, "How shall we preserve our reserve fund?" was considered, and answered as follows:—

1. A considerable amount has been loaned to purchase our present stock of books, etc.
 2. Our library is worth more than it cost.
 3. The value of tracts donated should be more than equaled by personal donations; for—
 4. As our work increases, our missionary bank, the reserve fund, should increase its capital.
 5. Additional pledges are being received, the gifts are encouraging, and we expect the fund to be enlarged as our necessities may require.
- Adjourned.

SECOND MEETING.—The house was called to order. The reading of the minutes of the forenoon meeting was waived, and sister M. O. Beck read a part of a series of letters, in which it was shown that two members of the Walla Walla Society had, by correspondence, assisted in causing a company of eight or nine souls to decide in favor of the truth.

The Treasurer read the following report:—

RECEIPTS.	
Cash on hand July 1, 1881,	\$30.50
Received from districts,	57.50
" on reserve fund,	23.00
" from agents,	35.70
	\$146.70
DISBURSEMENTS.	
Paid to Signs Office,	\$71.20
" Review Office,	21.50
for postage,	.50
	\$93.20
Cash on hand Oct. 1,	\$53.50

The Committee on Resolutions reported as follows:—

Resolved, That an expression of gratitude is due to our Master for the prosperity attending our feeble efforts in this branch of the cause since our last State meeting.

Whereas, Our V. M. workers have already heard of souls rejoicing in the light of truth as a result, in part, of their efforts; therefore—

Resolved, That we request our vigilant societies to increase their endeavors, and our officers to try to effect the organization of other like bodies.

Resolved, That we are grateful to God for the restoration of sister Colcord to health, that she may still co-operate with us in this great work.

Resolved, That we express entire confidence in our leaders, and pledge to them our hearty support in the future as in the past.

Adjourned. G. W. COLCORD, Pres.
MRS. G. W. COLCORD, Sec.

DIST. NO. 4, INDIANA.

OUR quarterly meeting, held at Alto, Oct. 22, 23, was well attended, and the best report ever made by the district has just been sent out. Yet there is room for improvement. The burden of souls is not resting upon us as it should. Many opportunities of doing good are allowed to pass by unimproved. Our hearts should be in the work. Our prayers, our tears, should be poured forth in our anxiety to see others saved. When this is the case, our conversation will be burdened with the truth. We can solicit subscriptions, scatter reading matter, talk the truth, and who knows but that the Spirit of God will water the seed you have sown and "thus save a soul from death." One Israelite indeed is of more value in the sight of Heaven than all the unbelieving world. And if we are instrumental in enlightening one individual and bringing him into covenant relations with God, we shall in due time reap our reward.

We have commenced the distribution of a number of copies of the Signs on the plan of our vigilant missionary societies, making our secretary the medium of

correspondence. The members in our district are solicited for donations to meet the expenses; also for names of responsible persons to whom the paper may be sent. Besides this, each member should be able to obtain one or more subscribers to our periodicals during the present quarter. No season of the year is better adapted to this work. We know not what we can do until we try. Let us—

"Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor;
Rest comes sure and soon.
Give every flying moment
Something to keep in store;
Work, for the night is coming
When man works no more."
J. P. HENDERSON.

HOW TO WORK FOR GOD.—No. 3.

[An Address delivered by Archibald G. Brown, at the Mildmay Park Conference, London, June 24, 1881.]

HOW TO WORK.

THE Hebrews have this saying, that God is more delighted with adverbs than with nouns. That is, it is more to God how a thing is done than simply what is done. Therefore our service is not to be nominal or verbal, but adverbial. What style of working for God, then, is to be ours? I think we must put at the very head of the list, working for God cheerfully. We read that the Israelites sighed and cried as they worked. I do not marvel at it; they were working for a Pharaoh, and under the lash of the task-master; they were working for those who gave them no straw with which to make their bricks. But when we are working for God, for our Father, for One who guarantees our strength and supplies us with all materials, and who talks with us all the time we are doing our little work, and who forgives us all our blunders, and is so quick in love to accept it, there is something wrong with us if we do not do it cheerfully. I am persuaded that if we perform even the best work for God in any other spirit than that of holy cheerfulness, we libel God. We ought to make the world see that his service is perfect freedom; that if he had no Heaven for us, if there were no crown hereafter, and no "Well done! good and faithful servant," we would serve him just for the sheer joy of doing it.

Am I speaking to some naturally gloomy or depressed soul? I would recommend you to do what a child once did. As she was feeding herself with a spoon, the sun poured through the window and fell on the metal spoon, and she said, "Why, look, mother; I have swallowed a whole spoonful of sunshine!" It would be a splendid thing if we could get all God's workers to swallow two or three spoonfuls of sunshine, so that when we meet the outside world it would be constrained to acknowledge that, at all events, our Master treats us well. Then, working for God must be done

UNINTERRUPTEDLY.

It is comparatively easy to do work for God by fits and by starts. I can imagine that some, through the influence of a splendid gathering, may feel wonderfully enthusiastic for a few days. But, oh, to keep on, and on, and on, and on! "How do you account for your success?" was once asked of Dr. Carey. "I account for it all, under God's blessing, by the fact that I have learned how to plod."

Then, working for God must be done boldly on ever-advancing lines. That which astonished the world most of all, when the early Christians went forth, was their boldness. I read that they "marvelled at their boldness." I do not know that the world is very likely to marvel at our boldness. If a little boldness is shown, as, thank God, it has been of late, it is counted to be something very extraordinary, and a great many of God's servants are inclined to hold aloof from it. They say, "Our religion ought to be quiet and unobtrusive, and not always be pushing itself to the front." But, after all, the work of God throughout the ages has been accomplished by your enthusiasts. It has been done by those who have not been so wonderfully prudent. Prudence is not very likely to allow itself to be shut up in prison, or to be pelted through the streets. It will take good care that it does not become a laughing-stock. But if you take down your church histories, you will see that the work for God has, in the main, been accomplished by men who sacrificed everything for the Master.

I dare say you remember well the language of David's army. I cannot imagine men uttering a grander sentence. David divided the army into three parts. They were going to battle, and he said, "I myself will go with you." For once David's men would not agree to what their captain said, for they

replied, "Thou shalt not go with us." Why not? "Thou art worth ten thousand of us. If we flee, the enemy will not care for that, and if half of us die, that will not please them; but thou art worth ten thousand of us." That is the spirit that has won the battle of our David all through the ages. The apostles have marched up singing the solemn anthem, "Thou art worth ten thousand of us, and they have put their heads upon the block. The noble army of martyrs has come singing, "Thou art worth ten thousand of us," and they have given themselves up to the fires of Smithfield and endured the tortures of the Inquisition. And the men of to-day who are winning souls, who are honoring Christ the most, I think, are those who are going into fever-haunted places, into neighborhoods where the small-pox rages, who are going anywhere and everywhere, regardless of self, looking up to a risen Christ, and saying, "Lord, it is a matter of very little concern what comes to me, but thy honor and thy kingdom are worth everything. Thou art worth ten thousand of us."

We must never never give up one inch of ground that has been gained. The young ensign at Alma, you remember, stood his ground when all the rest of the regiment went back. The captain called out to the ensign, "Bring the colors back!" but the ensign replied, "You bring the men up to the colors!" And so with us. Ye who bear the standard of the Lord, never know how to retreat. The men must be brought up to the colors; never the colors taken back to the men.

THE IDENTITY OF THE CHRISTIAN AND THE MISSIONARY SPIRIT.

ZEAL in the cause of missions is not seldom regarded as something quite distinct and separable from the requirements of an ordinary Christian life, though perhaps no one would deny that this zeal is in entire harmony with the sentiments a Christian should cherish. A good woman on meeting a young friend whom she had long regarded as a thorough Christian, but of whom she had just learned that he proposed to spend his life in labors among the heathen, saluted him in a tone of utmost surprise: "Have you got the missionary spirit?" Unconsciously she expressed a common notion that the missionary spirit is not an essential element in Christian character, that it is an addendum found in some disciples of Christ, but not necessarily belonging to any of them. Sheldon Dibble has affirmed that "a Christian needs to be converted to a personal interest in foreign missions, just as an unregenerate man needs to be converted to a personal interest in Christ and his salvation."

Now it is sadly true that the missionary spirit is not apparent in many who are enrolled as Christians. It is true moreover, that some of these enrolled Christians have to pass through an experience not unlike that at conversion before they come to any just apprehension of the obligation Christ has placed upon his disciples to evangelize the world. But let it not be thought, therefore, that missionary zeal is anything but the natural and legitimate outgrowth of Christian principle. Let it not be thought that there is any satisfactory evidence of life in Christ where this missionary spirit is wanting. For what is the essential element of the Christian life? Is it not love, without which we are nothing? When self is subdued and love is regnant in the soul, then and then only, is there a new creature. The basis of the Christian life is love, and what other basis than this has the missionary spirit? The wish to redeem men and the willingness to make sacrifices to save them are not born except of love, the fundamental principle of the Christian life. The very grace which constitutes a man a disciple of Christ should make him in spirit a missionary.

But we may be told that many who are regarded as Christians are not interested in missions, perhaps do not believe in them. Who regards them as Christians? There is only One whose judgment on this matter is final, or even of much account. He has assured us that many will say, Lord! Lord! whom he never knew. "If any man have not the spirit of Christ, he is none of his." But on this matter it should be borne in mind that in the human soul many qualities or principles may inhere which are only slightly developed. A person has faculties of which he has little use. He may cherish opinions of which he has not as yet seen the application. This is what we must say in hope of many who are regarded as having no missionary spirit. If, indeed, they do not have this spirit in germ, they cannot be Christians. They lack the fundamental grace of love, which alone binds the soul to Christ and certifies that his regenerating work has been wrought within. But it is possible for spiritual life to be, as physical life sometimes is, quite

dormant. It does not know itself; it does not appreciate the principle on which it should work itself out. It is life without life; just as we say of a human body when in a comatose state, that it has no vitality, though it be not literally dead. This is indeed a contradiction of terms, but we are understood to mean that the body has no vigor, and is in a low state next to death. So, to say that one has a Christian but not a missionary spirit is a contradiction of terms. It is saying that one is filled with love, yet has none of it; that he is loyal to God, yet cares nothing for his commands. Still the expression is intelligible. It means that the Christian life is very low, so low as to be scarcely recognizable. It is a sad state, and its sadness is not in the least alleviated by the fact that many are in it.

Every minister of Christ should seek to bring out of this spiritual torpor such of his people as have fallen into it. Let the plain truth be brought home to every conscience, pungently and repeatedly, that one cannot be Christ's and yet not be like him; he cannot love the Saviour's person and be indifferent to the coming of his kingdom. He who has no earnest wish and makes no self-sacrificing endeavor that the gospel of God's grace may be preached to all men, lives in a different atmosphere from that which our Redeemer breathed. For, as David Livingstone said, "The spirit of missions is the spirit of our Master; the very genius of his religion." How can one who has not this spirit regard himself as a disciple of Christ?—*The Missionary Herald*.

SPECIAL MENTION.

A MODERN CATHEDRAL.

THE following is a description of the great cathedral of Cologne, Germany, written by Bishop Warren, and published in *The Christian Advocate* of Sept. 1, 1881. Descriptions of such monuments of human skill to plan, and of patience and labor to carry out, are interesting considered merely in themselves; but this is more, as marking an achievement never before accomplished by human hands, and as showing the increased impulse and energy imparted to the world in these modern times, without which the plan would probably never have been followed to its completion. If such works can be accomplished by men in this present state, what can they not do when crowned with immortality?

It may seem strange that I speak of a building as modern whose foundations were laid 632 years ago, and the very name of whose original architect is so irrecoverably lost that there are legends attributing the plan to God, and others attributing it to Satan in exchange for the soul of the reputed architect. Yet the building is so essentially modern that, fifty years ago, only the choir at the east end stood in its beauty, and one of the western towers had reached one-third of its height, with all the transept and nave a long blank between the two attempted parts. And it is only forty years since the idea of its being finished began to assume an air of probability.

This proudest ecclesiastical monument of Germany has been a kind of measure of the nation itself. In the Middle Ages the people's strength and religious feeling blossomed into structures strong as the mountains, and delicate as the leaves and flowers with which they are covered. But when their national unity weakened from rock into sand, this unfinished monument, so grand in design, falling into ruin, became a significant emblem of that power and feeling that were necessary for its completion. When the centuries of disintegration had gone by, and the hearts of the fatherland began to grow together; when they had outgrown petty jealousies and had come to that largeness that could see and desire large things, see that an empire of united hearts and purposes was greater than any individual good, then the hour struck in which it was possible to complete a monument grand as a cathedral. In 1842 societies were organized all over Germany, under the patronage of the king, to finish the cathedral. The king gave nearly \$40,000 a year himself, and thus by various other helps, sufficient funds were provided to carry on the work. Had the money thus raised been sunk in the sea, the spirit of unity and generosity that was produced in the nation would have been ample remuneration. We build railroads, and master the forces of earth and sky. If it be done for the mere purpose of gain, it is something; but when we learn to sacrifice for union, for pure benevolence and religion, that is the moment of our growing greatness.

This building was finished by the laying of its fin-

ials, 511 feet in air—the highest stones ever laid by the hand of man—in October last. Thus the work, the offering, the spirit, and the cathedral are modern. It is not the largest; four other cathedrals cover more ground; but that does not matter. The ability that abides in our race to build these grand structures evidences that man is a real child of the Creator of the universe. He also creates, and the grandeur of the race is not three hundred years behind us. I know we build steamships, telescopes, and spectroscopes, that are more difficult to make than a cathedral; but they do not indicate the same spirit. They may, possibly, be the offspring of a desire for gain; but a cathedral is the "frozen music" of the grandest psalm, to the lofty notes of which man ever aspires to lift his voice. Think of its significance. Its ground plan is a cross, the symbol of Heaven's help for earth's redemption; its two spires are emblems of man's two hands uplifted in prayer—the stony Aaron and Hur of buttress and spire do not weary through the ages; the thousands of statues are of heroes, saints, apostles, and of Christ; the bass-reliefs are pictures of heroic deeds, possible only because God helped to do them; the windows show the richness of God's world by taking mere sunlight and unbraiding it into most glorious color for the portrayal of the words and thoughts of God, as embodied in human and divine sacrifice; the organ and chimes show the unsuspected richness by taking what we use for breath into such music that the angels must lean out of Heaven to listen; and when God himself comes to the longing human hearts made to be filled only by his love, what can be lacking to its highest signification?

Take a few facts. It has cost \$10,000,000. Some of its foundations are 65 feet below the surface. It is 444 feet long across the transept, and 283 feet wide (thirty churches 30x40 would not cover as much space); the walls of the towers are 20 feet thick; the side windows are 48x20 feet, main doorway, 96x32; 22 bronze cannons captured from the French were cast into a bell weighing 27 tons in 1871, and this bell was lifted 180 feet from the ground and securely hung. Twenty-eight men are required to ring it—a man for each ton, and one for the rope. The finial of each spire weighed 50 tons when set in its place; 826 steps lead to the top; 64 columns support the ceiling, that rises 161 feet from the floor. Each column is beautifully cut. Its general form is square, with a three quarters round at each corner, 16 inches in diameter, and between these corners from one to three smaller rounds from 6 to 10 inches in diameter. You can walk behind a delicate colonnade in the wall 80 feet above the floor entirely around the building. Half-way up to this stands on each pillar, facing the central nave, a majestic statue of some saint or apostle. Through the windows of the clere story above comes the bright light of the sun, often touching some face into rarest beauty. One recalled to-day the time, years ago, in Rome, when the Supreme Pontiff elevated the host in the vast Basilica of St. John Lateran, and a flood of sunlight burst upon chalice and garments of cloth of gold and costly jewels.

But why attempt to describe the indescribable? Its exterior of flying buttresses one above another, and of pinnacles almost without count, cannot even be attempted.

There is a strange interest attaching to two of the gargoyles on the south tower. They are said to be true portraits of the original architect and his faithful dog, the first snatched away by the evil one in order that the glorious design should not be finished.

But the stones are not the least glorious part of the great work. They are all made so typical that, like the pillar of cloud, they tell of God. Workmen come in at the doors and kneel in his presence. Burden-bearers lay their loads on the floor beside them and pray. Pilgrims come over distant seas and find that God is here. Faith conceived this forest of stone; these mighty boles were all seen before a hammer rang; these branchings of mighty arms covered thought before they roofed in multitudes; piety flowered under these interlacing arches ere yet there was one of them. It is just as easy to think of a higher roof that needs no pillars, of a brighter light that human eyes cannot endure, of a sweeter music where all is harmony, of a finer presence than this transcendent creation indicates, and in that finer presence is an ineffable sweetness of personal love. Thus every man may build his own modern cathedral; for wherever humble faith kneels, there God builds a canopy of his love above it.

CARRYING PISTOLS.

THIS is not a land of peace. It is a nation of armed men. The farmer has a revolver in his bedroom, and the merest boy, on the slightest provocation, pulls out his pistol. Two hundred years have proved

that, in civil life at least, the Quaker is right. No Quaker ever shoots, and no Quaker is ever shot. There should be a general disarmament; and we should guard the sale of pistols, as we guard the sale of poisons. It is the brutality that comes from the possession of arms that does the harm.—*Rev. Robert Collyer*.

ROMISH INFLUENCE IN HIGH PLACES.

THE following editorial from the *Pittsburgh Commercial Gazette* makes public certain facts which deserve to be pondered by the American people:—

"MRS. SECRETARY SHERMAN.

"The American public will be surprised to learn that the War Department is now and has been for some years in the entire control of a woman; that her word is law; that she is virtually Secretary of War, and upon her mere dicta all appointments, promotions, and other changes in that important branch of the public service, are brought about! This wonderful woman is Mrs. General Sherman, and her conduct is all the more extraordinary since she is actuated solely by religious zeal for her church—the Roman Catholic.

"The Washington correspondent of a morning contemporary makes this startling revelation, which came about by a casual remark which he heard Secretary Lincoln make to an office-seeker, to the effect that he had not the power to fill even a one-thousand-dollar clerkship; that the War Department was run by a religious ring, and that he was there simply to sign his name. The real head of this religious ring is Mrs. General Sherman, who has her subordinates in various positions of influence, and practically controls every appointment made through the War Department.

"The correspondent further represents that Mrs. Sherman, with true Jesuitical instincts, works through unseen influences, and hence it is that her machinations are so far-reaching and powerful. It is asserted that two-thirds of all the appointees in the War Department to-day are Catholics; that the Catholic junta control everything; that Secretary Lincoln concedes himself powerless to send a single man to the field or make a single change in opposition to the influence of the representatives of the Catholic Church! Not only does the Secretary of War make this humiliating confession, but the Adjutant General of the Army and every officer in executive authority declares himself powerless before the edicts of the Catholic Church!

"This is a very grave matter, if the facts be as stated. Not that there is any danger to the country in the fact that a religious zealot is able to find places for scores of her own faith in the army, but because the weakness and imbecility which permit such a wanton violation of every principle of free government are deserving of prompt and stern rebuke. Mrs. Sherman, as a devout and aggressive propagandist of the Romish faith, has received special honors at the hands of his holiness, the pope, and in return for these papal favors she feels it incumbent upon herself to use all her influence as the wife of the General of the Army to see that none but Catholics be placed on guard. What she may do for her church is a matter that does not concern the public, but if she has undertaken to thwart the will, usurp the authority, and exercise the functions of the War Department, it is about time she had a ring put in her nose. Secretary Lincoln might distinguish himself by filing a *quo warranto* against this feminine usurper."

No one who has an open eye for current events needs to be told that it is just like the Romish Church to use the influence of one of her accomplished daughters in the direction indicated. Nor is there any hope that any reasonable share of public offices and emoluments will ultimately satisfy her greed. What she is working for is the control of the American government in all its departments and to the farthest limit of its influence. To this end she crowds her servants into every open door in our school system, as teachers or school directors, and at the same time demands the division of the school fund and a share of it for her separate control. For this end she establishes seminaries and high schools, and entices the children of the wealthy with the promise (usually false) of a finer education than can elsewhere be obtained. With the same purpose in view, she obtains from municipal governments such official recognition of her ecclesiastical dignitaries and ceremonies as no other church ever asks or expects. She is playing a deep and bold game for the control of the young Republic of the West. But she will never succeed. There are moral and spiritual forces at work which preclude the fear. In America, as in the Old World, the Papal power is nearing its predicted end.—*Christian Statesman*.

SOMETIME, SOMEWHERE.

UNANSWERED yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? is hope departing?
And think you all in vain those falling tears?
Say not, The Father hath not heard my prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet, though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done,
The work began when first your prayer was uttered,
And God will finish what he has begun;
If you will keep the incense burning there,
His glory you shall see, sometime somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, It shall be done sometime, somewhere.
—Robert Browning.

Notes of News.

- General Grant has his life insured for \$100,000.
- One of the Mormon apostles, Orson Pratt, died recently.
- The coronation of the Czar of Russia is to take place next April.
- A college has been established in Africa for the training of Roman Catholic priests.
- In Milwaukee, Wis., 1500 cigar-makers have determined to strike for higher wages.
- Proceedings in the star-route conspiracy case commenced in Washington, Nov. 3.
- Ex-Secretary Windom is to serve out his own unexpired term in the United States Senate.
- The Gospel of St. Luke has been translated into the language used by the natives of Patagonia.
- In the last decade, the church-membership of Madagascar has nearly doubled, and is now 71,585.
- Reports from Vienna state that floods have caused immense damage in Austria and Servia.
- It is estimated that the star-route conspirators have defrauded the government to the amount of \$9,000,000.
- Monday morning, Oct. 31, New Hampshire was visited by an earthquake, which was quite severe at Henniker.
- The Czar of Russia has ordered seventeen of his palaces to be converted into educational institutions for the poor.
- A Japanese gentleman who is visiting America believes that within five years Japan will be a Christian nation.
- In the second week in October, the centenary of the Presbyterian church of Huss and Jerome was celebrated at Prague.
- The rise in the Western rivers has resulted in very great damage. At latest accounts the flood was subsiding in some localities.
- Kairwan, the holy city of Tunis, is now in the possession of the French, who have arrested several of the leading inhabitants.
- In Lewistown, Me., the Catholic priests have ordered over 300 girls to leave the public schools, and go to a parochial school.
- The French Chamber have voted 50,000,000 francs to be expended in the purchase of land in Algeria, and in colonizing that country.
- The police of Frankfort-on-the-Main recently seized all posters in restaurants giving information to those intending to emigrate to the United States.
- Some of the native churches of the Sandwich Islands give \$4.00 per member yearly, for the support of the gospel beyond their territories.
- The proposed Garfield monument in Lake View Cemetery, Cleveland, will cost \$200,000. It is believed the whole sum will be raised in three weeks.
- During the last 60 years, no fewer than 16,000,000 people have left the Old World for America and Australia; and of these the United States received 10,370,000.
- During the month of October the national debt was decreased \$1,000,000. This makes the reduction for the first four months of the fiscal year, \$57,000,000.
- Albania is again in an unquiet state. Anarchy prevails in Pristend. Dervish Pasha is blockaded by mountaineers in a fort in the midst of the Ljuma Mountains.
- There is an ingenious clock set up at Brussels that needs no winding, and attains the maximum of regularity by a simple mechanism. It is kept in motion by a current of air.
- A recent religious census taken in Prussia shows that that country contains 17,645,462 Protestants, 9,205,136

Catholics, 363,790 Jews, 42,518 Dissenters, and 22,006 persons professing no religion.

—Previous to President Garfield's assassination, Secretary Windom had proposed to him a system of civil-service reform, which was to have been perfected, and presented to Congress for consideration.

—Mrs. Garfield cordially sympathizes with the proposition to erect a National Garfield Hospital at Washington. She regards the enterprise as a grand tribute to the memory of her deceased husband.

—It is asserted on good authority that more timber has been destroyed in Canada by forest fires than has been exported, and one of its largest lumber operators says there will be no pine left in Canada at the end of 20 years.

—As soon as President Garfield's death was known in the coast cities of South America, there were solemn demonstrations of sorrow and sympathy there. In Buenos Ayres there was a funeral procession in which 10,000 people participated.

—Peru is now practically without any government, that of Garcia Calderon having been suppressed by the commander of the Italian fleet. A frightful condition of affairs is reported as existing in that unhappy country. Crime is rampant, and the Peruvians give dire accounts of Chilian atrocities.

—The liquor-dealers of New York City paid about \$550,000 into the city treasury for licenses to carry on the rum traffic in 1880, and the city comptroller paid out of the city treasury about \$7,000,000 to pay the expenses of the courts, police, and prisons, as the cost of keeping the liquor-business going on in the city.

—In the case of George Q. Cannon, who was elected member of Congress from Utah, but was refused a certificate of election on the ground that he was not a citizen of the United States, Chief Justice Hunter, of Utah, has decided that no naturalization papers had been issued to him, and that therefore he was not a citizen of this country.

—In Ireland the Land League seems to have nearly or quite lost its prestige. Some arrests continue to be made. Several prominent Catholic ecclesiastics have denounced the no-rent manifesto. The first decision of the Land Court, made Nov. 1, is in favor of a reduction of rents for the next fifteen years. The reductions are large, and the tenant-farmers are delighted.

—O. L. Baldwin, cashier of the Mechanic's Bank of Newark, N. J., has proved a defaulter to an enormous amount, considerably over \$2,000,000. The news has fallen on the people of that city like a thunder-clap, the criminal being a prominent citizen and highly esteemed. His crime will ruin the bank, and probably also a large number of business houses. Baldwin alleges that Nugent & Co., leather manufacturers, are largely responsible for his defalcation.

—The whisky manufacturing season in Kentucky (says the *Cynthiana Democrat*) is opening with a prospect for about half the run of last season. There are now over 10,000,000 of gallons in bond in this district, and nearly 43,000,000 in the State. The three-year-old bond enactment of Congress went into effect from 1879. All the whisky, therefore, that was placed in bond at that time must now be taken out and the tax paid.

—According to the figures of the census, the vast estates which existed at the South before the war are being broken up at a rate that in the course of ten years will give the South almost as large a number of landed proprietors as any other portion of the country. In Georgia, for instance, there were at the beginning of the war only 62,000 landed proprietors. To-day there are more than twice that number. The same is true of Alabama, Arkansas, Florida, and Virginia.

—A Winfield (Kansas) brewer writes: "I have invested over \$10,000 in my brewery; and I do not believe I could get \$500 for it now, on account of the prohibition law. I have \$10,000 worth of beer in my vaults, and am not allowed to sell a drop. My barley and malt cost me ninety-five cents a bushel; but I cannot get fifty cents for it now. You have no idea how our people are upset by the new law." Yet we are continually being told that in Kansas, as in Maine, the law is a failure, and that "prohibition does not prohibit."

—About midnight on Monday, Oct. 31, three men boarded a Ft. Wayne train at Bucyrus, Ohio, and attempted to force their way into a Pullman coach. One of them fired several shots. The conductor shouted to the passengers, and the robbers rushed through the coach and fled. The next day a Northwestern freight train took on five passengers at Sterling, Ill. A few miles beyond that place, they drew a revolver on the conductor, and demanded his watch and valuables. He produced a weapon, and the ruffians were disarmed by a brakeman. Three of the party were jailed; the others escaped.

Obituary Notices.

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

VOORHEES.—Died at Bethlehem, Md., our little son, aged 1 year, 8 months, and 18 days.

LEWIS W. AND EDITH J. VOORHEES.

BRYANT.—Died of bilious colic, at Woodstock, Me., June 23, 1881, after an illness of thirty-six hours, Bro. John M. Bryant, aged 64 years, 9 months, and 4 days. Bro. B. em-

braced the truth about seven years ago by reading. He left a wife and three little boys to mourn his loss. Words of comfort by the writer, from Rom. 1: 16.

S. J. HERSUM.

HOFFMAN.—Died near Mill Grove, Erie Co., New York, Oct. 23, 1881, Myron, infant son of Augustus and Roxie Boyers Hoffman, aged 13 months. The night of death brought heart-ache and mourning to these young parents; but they are cheered by the blessed hope. Joy cometh with the morning. Baby will wake when Jesus comes. Words of consolation by the writer from Ps. 127: 2.

CHAS. B. REYNOLDS.

CLARK.—Died of disease of the heart and liver, at Melbourne, P. Q., August 4, 1881, Rachel M. Clark, in the forty-eighth year of her age. She, with her husband and three sons, was a full believer in the present truth, and a member of the church at Stukely, and will be missed by a large circle of friends. She gave evidence of her full acceptance with God. Remarks by the writer from Ps. 17: 15.

A. C. BOURDEAU.

REGAN.—Died of typhoid fever, at Newport Center, Vt., Sept. 30, 1881, Mrs. Mary Ann Regan, aged 56 years. She went to that place from Waterloo, P. Q., to take the place of mother to the children of her son, T. J. Regan, his wife having died about one year ago. Sister Regan and her husband publicly embraced the truth four years ago during the tent-meetings we held at Fulford, P. Q., and soon after united with the church at Stukely. Her loss is deeply felt, and we feel to extend our sympathy to the bereaved companion in his advanced years.

A. C. BOURDEAU.

CHAFFEE.—Died at Gilbert Mills, N. Y., Aug. 21, 1881, of typhoid fever, Laura D. Chaffee, aged 40 years, 4 months, and 5 days. Sister Chaffee was an esteemed member of the Roosevelt church, and a firm believer in all the truths of the "third angel's message." Her amiable disposition and truly Christian life gained for her the love and respect of all who knew her. An aged mother, brother, and other relatives greatly mourn their loss, but are comforted with the hope that she will be rewarded at the resurrection of the just. The funeral services were held in the Baptist church. Discourse by the writer from 1 Thess. 4: 13, before a large and sympathizing audience.

F. WHEELER.

CLEMONS.—Died of typhoid malaria, at Tuscola, Tuscola Co., Mich., Oct. 24, 1881, Julia E. Clemons, aged 29 years, 3 months, and 26 days. Her funeral was held in Redfield, Oswego Co., N. Y., near her former home, and there she sweetly sleeps. She embraced the truth about three years ago, and her life since that time has been marked by devotion, sacrifice, and earnest labor for the Master. She had a deep Christian experience, and rejoiced greatly in the blessed hope. Her illness was very brief,—only one week,—and she died in the triumphs of faith, respected and loved by all who knew her. Funeral discourse by the writer to a crowded house, from 1 Thess. 4: 13-18.

M. H. BROWN.

MAPES.—It becomes our sad duty to chronicle the death of sister C. F. Mapes. She died at her home near Fish Creek, Door Co., Wis., on July 13, 1881. Sister Mapes was born in the State of Maine, in 1854. Her parents moved to Wisconsin when she was a child, and located at Fort Howard. She was early converted, and joined the Methodist church at the age of sixteen. At eighteen she was married to Calvin F. Mapes. They both accepted the views of S. D. Adventists under the labors of Eld. Decker in the winter of 1876. Since this time she has been a devoted follower of the Lord. She leaves a husband to mourn her loss, and four children, all of whom are too small to comprehend their irreparable loss. We mourn, but not as those without hope. May the Lord sustain Bro. Mapes in his affliction. Funeral service by the writer.

A. JOHNSON.

CRAW.—Died, Aug. 14, 1881, after a lingering sickness of spinal affection and general debility, Esther P. Craw, at her residence on the Hess Road, Niagara Co., N. Y. Sister Craw was 44 years of age at the time of her death. She leaves a husband and six children to mourn their loss. She was an early believer in the near coming of the Lord, and in the winter of 1873, under the preaching of C. B. Reynolds, she obtained new light, and commenced a life of obedience to all the commands of God. See possessed an unstained Christian character. The funeral took place on the 16th. The services were conducted by Eld. Marvin (Presbyterian), of Lockport, who is a prominent believer in the soon coming of Christ. His instructive and comforting remarks had for their foundation 1 Thess. 4: 13-18. The resurrection was the all-important theme.

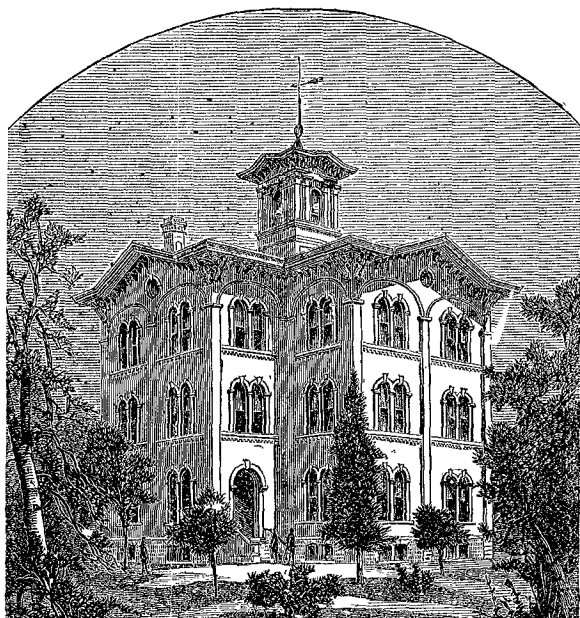
D. W. RICE.

SMITH.—Died at Oriole, Smith Co., Kansas, Oct. 15, 1881, Harvey Elmer, son of H. H. and L. M. Smith, aged 17 years, 10 months, and 27 days. He gave his heart to God about five years ago, while at Loyal, Clark Co., Wis. He joined the S. D. A. church at that place by baptism, and was an acceptable member at the time of his death, having but recently left that State. His steady, manly, and Christian habits won for him the respect and love of those who knew him. He was the only son of his aged parents, who keenly feel their loss. His disease was typhoid pneumonia, with inflammation of the bowels. His sufferings were great, and he was delirious at times. Apparently to comfort himself, he would sing hymns, or parts of them, and quote Scripture; and he was comforted. In broken accents, as his breath was failing, he repeated 1 Cor. 2: 9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This text was the foundation of remarks at the funeral.

He now sleeps beside his sister Mary, who died Oct. 20, 1880. On the day of his funeral her remains were taken up, and both were buried in one grave.

H. H. SMITH.

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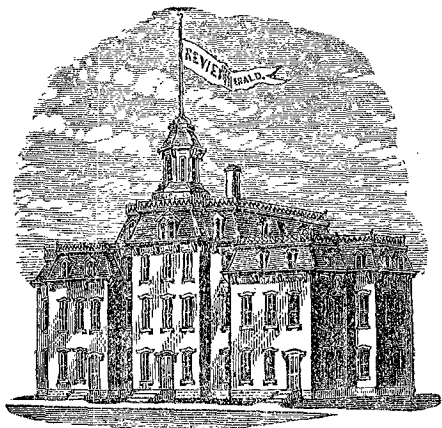
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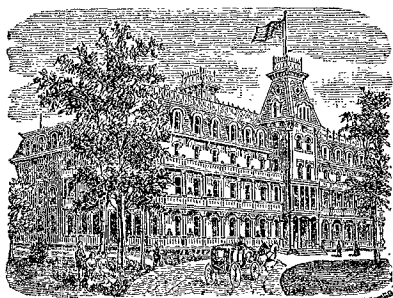
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The Review and Herald.

Battle Creek, Mich., Tuesday, November 8, 1881.

Several questions have been sent in of late to be answered through the Review, but containing no signature. It therefore seems necessary to say again, that anonymous communications receive no attention at this Office.

The article on "Romish Influence in High Places" in our Special Mention Department this week, it seems to us is rather mildly commented on by the *Christian Statesman*, from whose columns we take it; for we look upon it as revealing a state of affairs which is nothing less than absolutely startling. And what a humiliating spectacle that the Secretary of War must yield to such a Jesuitical ring, and acknowledge his inability to move except at their dictation? Is this the reason why, according to rumor, he is to be retained in the Cabinet?

The diagram on the Two Covenants, shown in another column, has been printed at this Office on cloth, in chart form, size three feet by four. Several of our ministers have already provided themselves with it, and find it a great help in making this important subject clear to the people. That it must be so is evident at a glance, and all will want it. It will also be serviceable for Sabbath-schools and private families to give right impressions and correct false ones with those whose attention may be called to the subject of the covenants. Price, post-paid, without rollers, \$1.00.

Reader, did you ever hear of persons' whistling to keep their courage up? This, it seems to us, is what Mr. T. De Witt Talmage was doing when he gave utterance to the following:—

"Church attendance is going to increase. The sky is brightening in almost every direction. I am glad for the boy and girl five or six years of age. I should not wonder if they lived to see the millennium. At Yorktown last week, France, England, and the United States celebrated one event. France had forgotten Waterloo, and the United States saluted the English flag. Think of George Washington saluting the English flag! He would rather have been shot first. The world moves! Kingdom of God, advance! All nations will yet salute the flag of Emmanuel! To Him be glory in the church through all ages, world without end! Amen!"

We have received from Brn. Nicola and Field a copy of a little tract on the Sabbath question, by F. Walden, in which he makes an attack on Eld. Andrews' History of the Sabbath, claiming that the testimony presented, especially that from Neander, is either misquoted or garbled. Substantially the same charge was made by the New York *Evangelist* some time ago, and we therefore publish in this issue Bro. Andrews' reply to the attack of the *Evangelist*, which covers this charge of historical inaccuracy in all its phases. The editor of the *Evangelist* has never made any retraction of which we are aware, neither will Mr. Walden, nor any of that class of shallow historians. But all S. D. Adventists, ministers and lay members, especially the former, should be well informed on this subject, and so be prepared to meet the misinterpretation and false glosses put upon historical testimony by this class of opponents. We therefore earnestly request all our readers not only to give this article from Bro. Andrews a careful perusal, but to give it earnest, critical study. Every S. D. Adventist owes it to his profession to do this. We would add that this matter is in tract form, and thus may be cheaply scattered broadcast, and should be thus circulated wherever Mr. W. and others of his class are doing their false and mischievous work.

If the weather and roads are favorable, a few brethren from Battle Creek will be with the Conviv church next Sabbath, Nov. 12, 1881. The brethren at Marshall and Partello are cordially invited. And let all the scattered ones near by attend. There

will probably be a discourse at half-past ten, then a social meeting. And may the Lord meet with his people. The meeting at Newton, Oct. 29, was truly a blessed one. Bro. Putnam gave a short discourse which had the genuine gospel ring, and about every one took part in the social meeting that followed. It was good to be there.

G. W. A.

TEXAS CAMP-MEETING.

THIS meeting was held on the same ground as last year, about two miles from Dallas. The terrible drouth of the past summer recently gave place to wet weather, and we feared it would hinder many from coming. A portion of the soil of Texas, familiarly known as the "black wax," in a wet time possesses such adhesive power that it is about impossible to travel in it. It rolls upon the wheels till an empty wagon can hardly be drawn unless the load is removed by scraping the wheels. Some stated that they were obliged to stop and repeat the process every few rods, so that ten miles in a day was about the limit of progress. Some of our brethren were four or five days on the road, when they did not expect to be more than two. We greatly feared our meeting would be small, but about one hundred and fifty reached the ground before the Sabbath. More would have come had conditions been more favorable. Our meetings were good from the first. A tender spirit prevailed, and the brethren and sisters were ready to take hold at once, and the Lord blessed us. Eld. Sharp was with me, and participated in the preaching, giving good satisfaction.

On the Sabbath, although the officers of the Sabbath-school were absent, we had a good school under the direction of Bro. J. S. Kilgore. On Sabbath afternoon we had a most excellent meeting. Nearly half of those present came forward for prayers, and very deep feeling prevailed. Many testimonies were given by those who came forward, and tears of penitence were freely shed. Monday afternoon, eight were baptized by Eld. Kilgore in the small creek near by. Among them was his young daughter, who gave her heart to God at this meeting. It was an affecting sight. Our meeting closed well. In their testimonies many expressed gratitude to God for the good instruction received and the blessing found.

The Texas Conference is one of the youngest of these organizations, but its growth has been truly encouraging. There are probably three hundred Sabbath-keepers there. Eld. Kilgore has labored very hard with little help, being the only ordained minister. Bro. Jensen has held a license and labored considerably. Yet there has been a steady growth. The T. and M. society was in debt \$1700.00 two years since; but this debt is largely paid off. Their finances would be in excellent condition but for the terrible drouth of the past summer, which has cut off their prospects and their crops. Labor in Texas seems to accomplish as much as in any State where I have been. There is a great field, but the laborers are few. We tried to impress upon the minds of all the importance of being workers in the cause. We see no reason why this Conference may not look for prosperity while they cultivate union and the spirit of sacrifice.

This closes up the camp-meetings for 1881. I have attended sixteen myself, and been eighteen weeks under tent. I can from my heart thank God that he has been so good to us, and granted us so much of his blessing; yet we are not satisfied, but long for more of his good Spirit, that we may do more good in his precious cause.

GEO. I. BUTLER.

TO THE BRETHREN IN SOUTHERN ILLINOIS.

As the Illinois Conference has appointed me to labor in your section the coming winter, I wish all who wish labor, and know of good openings for lectures, to correspond with me at once. For the present, direct to Battle Creek, Mich., care REVIEW AND HERALD, as I want to arrange for my labor for the coming winter.

T. M. STEWARD.

Appointments.

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

GENERAL SABBATH-SCHOOL MEETING.

THE next session of the General Sabbath-school Association will be held in connection with the session of the Gen-

eral Conference which is to convene at Battle Creek, Dec. 1. The Sabbath-school work will receive its share of attention. There will be several meetings, giving ample opportunity for not only the ordinary business of our General Association, but for consideration of the work in the different States, and for the formation of plans for future labor. Competent persons have consented to prepare papers on subjects of vital importance. These papers will be read and discussed at the meetings.

It is also desirable that the condition and progress of the work in all localities should be fully presented. We therefore urge those who attend the Conference, Sabbath-school officers and delegates especially, to come as fully prepared as possible to give such information. State presidents are requested to present a written report, and if they cannot attend the meeting, to forward such report to the General Secretary, Miss Eva Bell, Battle Creek, Mich. Ex. Com.

I WILL meet with the church in Burlington, Mich., Sabbath and Sunday, Nov. 19, 20. Hope to meet all the members of the church at that time, as there are important matters to be considered. Brethren from surrounding churches are invited. First meeting Sabbath morning at 10:30; Sabbath-school at 9 A. M. J. O. CORLISS.

GAINES, Kent Co., Mich., Sabbath, Nov. 12, at 11 A. M., where Bro. Hardy may appoint. We hope to see all the scattered brethren in the vicinity at this meeting. We invite the brethren at Wayland to meet with us.

H. M. KENYON.
CHARLES JONES.

No providence preventing, I will meet with the church at Greensboro, Henry Co., Ind., Nov. 12, 13, 1881. Northfield, Boone Co., Ind., Nov. 23-28, 1881. Hope to see a general turnout at these meetings.

S. H. LANE.

THE Lord willing, I will preach at Allegan, Mich., Sabbath, Nov. 12, at 11 A. M., and then administer baptism. We invite the brethren from Monterey to meet with us.

D. M. CANRIGHT.

No preventing providence, I will commence meetings with the church at Olen, Iowa, Friday evening, Nov. 18, and continue until the middle of the next week if circumstances require. At Lisbon, Nov. 26, 27. H. NICOLA.

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LIBRARIANS in Dist No. 4, New York T. and M. Society, please notice that the address of the district secretary is Kittie V. Wilcox, Ox Bow, Jefferson Co., N. Y. All business connected with the T. and M. work for this district should be addressed to her. M. C. WILCOX, Director.

IN last week's REVIEW two articles were headed "Tennessee Camp-meeting." For the second one, on p. 283, written from Cross Plains, Tenn., please read "Kentucky Camp-meeting" instead.

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