

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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HIMSELF HATH SAID, "I WILL IN NO WISE FAIL THEE"

God is forever true!
His loving changes never,
Though oft and deep thy heart,
Beneath his hand may quiver.
He makes thee to endure,
That faith may be more pure,
And patience steadfast grow:
Thy God is ever true.

God is forever true!
Though grievously it pain thee,
The thorn his wisdom leaves,
His strength will still sustain thee.
His discipline is good,
And all his Fatherhood
Thou yet shalt fully know:
Thy God is ever true.

God is forever true!
The bondage of thy grieving
He will not overdo,
But haste to thy relieving.
He shakes the prison door,
And brings thee forth once more,
And bids thee still to show
That God is ever true.

God is forever true!
He comes to end thy mourning;
Behind the night of woe
His star of peace is burning,
The winds shall, at his word,
Cleanse every stormy cloud:
O Soul, take comfort now,
Thy God is ever true.

—New York Evangelist.

Our Contributors.

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

THE FIRST PROPHECY.

BY MRS. E. G. WHITE.

"I WILL put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."

In this first prophecy contained in the Scriptures is found an intimation of redemption. Though a part of the sentence pronounced upon the serpent, it was uttered in the hearing of our first parents, and hence must be regarded as a promise. While it announces war between Satan and man, it declares that the power of the great adversary will finally be broken.

Adam and Eve stood as criminals before their God, awaiting the sentence which transgression had incurred. But before they hear of the thorn and the thistle, the sorrow and anguish which should be their portion, and the dust to which

they should return, they listen to words which must have inspired them with hope. Though they must suffer from the power of their adversary, they might look forward to ultimate victory.

God declares, "I will put enmity." This enmity is supernaturally put, and not naturally entertained. When man sinned, his nature became evil, and he was in harmony, and not at variance, with Satan. The lofty usurper, having succeeded in seducing our first parents as he had seduced angels, counted on securing their allegiance and co-operation in all his enterprises against the government of Heaven. There was no enmity between himself and the fallen angels. Whatever discord might exist between them, all were united, as by bands of steel, in their opposition and hatred against God. But when Satan heard that the seed of the woman should bruise the serpent's head, he knew that though he had succeeded in depraving human nature, and assimilating it to his own, yet by some mysterious process, God would restore to man his lost power, and enable him to resist and overcome his conqueror.

It is the grace that Christ implants in the soul that creates the enmity against Satan. Without this grace, man would continue the captive of Satan, a servant ever ready to do his bidding. The new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whenever a man is seen to abhor sin instead of loving it, when he resists and conquers those passions that have held sway within, there is seen the operation of a principle wholly from above. The Holy Spirit must be constantly imparted to man, or he has no disposition to contend against the powers of darkness.

The spirit of enmity was most strikingly displayed in the world's reception of Christ. The Son of God came to man with a message of mercy from the Father. He came not to condemn the world—though they were deserving of condemnation, for rebellion was almost universal—but that the world through him might have life. Yet he was despised and hated by the very people he came to bless and save.

It was not so much that Christ appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed powers which would more than compensate for the lack of these outward advantages. The wonders which he wrought far exceeded the miracles performed by Moses, their great leader. But the purity and holiness of Christ called forth against him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproach to a proud, sensual people.

They could not tolerate the fearless rebukes by which he unmasked hypocrisy and condemned vice. When he exhorted them to put away their iniquities, they turned from him with sneers and execrations. They could not endure the radiance of a sinless character. It too clearly revealed their own defects. As religious teachers, they were envious of his influence with the people, fearing that themselves and their teachings would be overlooked.

It was this that evoked enmity against the Son of man. Satan and evil angels join with evil men. All the energies of apostasy conspire against the champion of truth. He was fiercely buffeted by temptations, rent with anguish, lac-

erated with stripes, pierced by nails, and crowned with thorns.

But in all this, Satan gained no real advantage. He could but bruise the heel, while by every act of humiliation or suffering, Christ was bruising the head of his adversary. The anguish that sin has brought was poured into the bosom of the sinless; yet while Christ endured the contradiction of sinners against himself, he was paying the debt for sinful man, and breaking the bondage in which he had been held. Every pang of anguish, every insult, was working out the deliverance of the race.

Could Satan have induced Christ to yield to a single temptation, could he have led him by one act or even thought to stain his perfect purity, the prince of darkness would have triumphed over man's surety, and would have gained the whole human family to himself. But while Satan could distress, he could not contaminate. He could cause agony, but not defilement. He made the life of Christ one long scene of conflict and trial, yet with every attack he was losing his hold upon humanity.

In the wilderness of temptation, in the garden of Gethsemane, and on the cross, our Saviour measured weapons with the prince of darkness. His wounds became the trophies of his victory in behalf of the race. When Christ hung in agony upon the cross, while evil spirits rejoiced, and evil men reviled, then indeed his heel was bruised by Satan. But that very act was crushing the serpent's head. "Through death He destroyed him that had the power of death, that is, the devil." This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death, he gained the victory over its power; in rising again, he opened the gates of the grave to all his followers. In that last great contest we see fulfilled the prophecy: "It shall bruise thy head; thou shalt bruise his heel."

The same enmity exists between the serpent and Christ's followers, as between him and their Master. He who is under the control of Satan submits willingly to the dominion of evil. But where he has received the grace of Christ, he will see the repulsive character of sin, and in strength from above, will resist the serpent. In the spirit of his Master, the converted man will labor for the interests of the Redeemer's kingdom. With all the power of a renewed nature, he will seek to win souls from the thralldom of sin to the purity and holiness of Christ. In so doing he will assuredly arouse the wrath of Satan and his followers. He will draw upon himself the reproach, dislike, and opposition of a large class of worldly acquaintances, who will ridicule him as narrow, bigoted, and austere.

Opposition to religion is not limited to any age or to any country. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist so long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution." No man can serve God and be in union with the world.

Evil angels are on the track of every Christian, redoubling their efforts to annoy and distress, as they see the prey escaping from their grasp. Angels of God, also, are watching with deep solicitude each struggling soul, ever seeking

to inspire with hope, to comfort and sustain. With what gladness do they bear up to Heaven the tidings of victory. Oh that the curtain which shuts the eternal world from our view might be rolled back! Could we but behold the joy in the heavenly courts at the news that one sinner has repented and turned to God, could we hear the anthems of praise ascend before the throne with the music of the angel harpers, we would not be so listless, so indifferent in the work which God has left for us to do. The event which causes angels to rejoice spreads consternation through the hosts of Satan. Every soul that remains true to Christ is another evidence and reminder of the first prophecy. Satan may bruise the heel, but the faithful believer shall bruise the head of the serpent.

From righteous Abel falling under his brother's murderous hand, a long line of martyred prophets and holy men, faithful apostles and unnumbered millions of disciples who loved not their lives unto death, testify that Satan's enmity has not abated with the lapse of ages. As the end draws nigh, his wrath increases, and he renews his efforts to destroy God's chosen. Often his greatest victories are gained, not by open, bold attack, but as at first, by deceptive strategy.

At the present day, Satan gains power over God's people, by means of those false brethren who, while at heart friends of the world, exert an influence in the church. These are the most efficient workers that the great deceiver can employ. They are constantly seeking to lessen the enmity between the church of Christ and his deadliest foe. They supply the connecting link whereby he can unite the church and the world. Here lies our present danger,—a danger against which we must constantly guard. While we should make all possible effort to save souls, deeming no self-denial or sacrifice too great to effect this purpose, we must at the same time maintain our allegiance to God.

Without supreme love to God, we cannot glorify him. Those who walk in darkness cannot discern the excellence of heavenly things. No man can serve mammon, and yet build up the Redeemer's kingdom. Whatever diverts our affections from God or destroys our confidence in him, thereby becomes an idol. God calls for the whole heart. No reserve must be made. Said our Saviour, "He that is not with me is against me." We cannot safely disregard one injunction of God's word, to compromise with the enemies of Christ and the truth.

Prophets and apostles have clearly set forth the exalted privilege of that people whom the Lord has set apart to himself, and through whom he would communicate to the world: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

A neglect to maintain this position is the reason why there is so little of the power of godliness with us as a people. God has made us the repositories of his law, and has intrusted us with truths in advance of every other people upon the earth; yet we are not obeying the injunction to come out from the world and be separate. We cannot in any degree form a union with the ungodly without becoming contaminated by their unholy customs. "Whosoever will be the friend of the world, is the enemy of God." The separation must be final, complete, unmistakable.

Christ is the head of the church. The members of his body follow the directions of the Head, just as the members of the human body obey the impulses of the mind.

He has ever required his people to keep themselves free from every unholy influence. In his infinite love he has provided the unsearchable riches of his grace, that they may be enabled to maintain the warfare against the hosts of sin. Through that grace they may render obedience to every command, and receive the fulfillment of every promise. I speak understandingly when I say that in these days of pride and world-loving it is impossible for us to realize what might have been the character and position of the church, had she been true to her holy calling.

As he draws near to God, the Christian gains

a clearer knowledge of the divine character and requirements; he attains to a higher degree of holiness, and as a result, the line of distinction between himself and the world is more clearly marked. When the people of God will stand firmly and fearlessly on the holy ground of their solemn faith, not seeking to assimilate to the world, they will enjoy the presence of the Lord as in earlier years.

Wherever we turn, we behold sorrowful evidence that the hearts of men are at enmity with God. Behold what moral darkness enshrouds the world, what skepticism, what indifference, what deadly hate, what filthy lusts, what infidelity, what downright atheism! How can we successfully resist the tide of evil? The preaching of the word produces little impression. Unless God's power is sent to our aid, our efforts will be fruitless.

Thousands are as unmoved by the warnings of God's word as the tenants of the grave. "Having eyes, they see not, and having ears, they hear not." The inhabitants of the earth are rushing on in their course of rebellion, as if eager to show defiance of their Maker. We must take hold by living faith upon the promises of God. His Spirit must speak through us, if we would reach the hearts of the people. We have no time to confer with self, no time to be careless or indifferent now. The day of God hasteth greatly; while the world and the popular churches are asleep, those who have received the truth should not yield to slumber.

Satan is marshalling his forces for the last great struggle, "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." If we would be true to God, we cannot escape the conflict. But we are not left in doubt as to the issue. Beyond the smoke and heat of the battle, we behold "them that had gotten the victory" standing on Mount Zion with the Lamb. And still there come to us down through the ages, those words of our Saviour, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

JEALOUSY.

BY A. W. BATHER.

THIS passion of the human heart has been the cause of untold misery. Lives that might otherwise have been complete in happiness, have been rendered almost unbearable; the world at large has suffered from the inroads of this terrible monster; and, worse than all, the church itself has suffered from its blighting and baleful influence. Who has not seen the terrible results of its work? Were it to remain in the heart, and never disclose its hideous form to the light of day, many faithful hearts would be spared the venomous assaults of the demon jealousy.

One person imbued with this spirit will do more harm than a dozen can counteract. Some are jealous of the prosperity of their brethren and sisters, and give vent to their feelings in continual fault-finding. They are jealous if others are preferred before them in office, and yet they are often the very ones who are the least capable of exercising the functions required. They are displeased if they are not consulted personally in all the affairs of church and Sabbath-school, and are continually complaining that Bro. A. or Sr. B. "make themselves too prominent," because they endeavor faithfully to discharge the duties resting upon them. They usually occupy the back seats, and take part in the social exercises only to throw a chill over the whole meeting.

What a spirit for those to indulge in who profess to be followers of the meek and lowly Jesus! Dear reader, do feelings of jealousy find a lodgment in your heart? If so, tear them out immediately; turn from them as you would turn from a viper; humble yourself before God, and let the words of our Saviour find a lodgment in your heart: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11.

THOU HAST MADE SUMMER.

It is through a flower-strewn way
That thy children walk to-day,
O God, who mak'st the summer-time so beautiful to see;
And the sweetly-scented air
Bears upward many a prayer
Of loving, happy gratitude from the sons of men to thee.

There is sunshine on the hills,
And the silver-sparkling rills
Seem to laugh in low, glad music at some pleasant tale
And the soft, caressing shadows
Steal about the sighing meadows,
Where the daisy whiteness softens the broad space of burn-
gold.

O God, is any sad
When the world is all so glad,
And thou hast made the summer so full of joy and love?
Are there tears in any eyes
That look upward to thy skies,
When the earth is near as beautiful as the azure space above?

Alas, 'tis even so!
Thy children dwell below,
Where sin and sorrow darken e'en brightest days of May;
Yet thou whose bounteous hand
Has made so fair the land,
Hast power to bless the sorrowful, when unto thee we pray.

For all the pain and sadness,
Thou canst put joy and gladness
In hearts that do not know them, though "the corn and
increase."

Hush thou the care and strife
That mar our human life,
And give to every troubled one some share of love and peace.

All things own thy control;
Make summer in the soul,
Whose sobbings spoil with dissonance the season's merry chime
Thy blessings crowd the sod—
Be merciful, O God,
And give to every child of thine the joy of summer-time.

—Marianne Farnington

ARE YOU READY?

BY W. A. YOUNG.

WHILE sitting at home a few evenings ago, I noticed a heavy, dark bank of clouds, and at the center of it, a large white cloud with a projection from its upper line, which I began mentally to conjure into various shapes and forms. When suddenly the thought came, "And behold a white cloud, and upon the cloud one sat, the Son of man," and with it came the question, "Are you ready? are you able to stand before him without guile in your mouth, and without fault?" Oh, what a sinking at the heart, what a quailing before the presence of this thought! I was brought to face it squarely!

How glad I am that there was such a warning given to me while there is yet time to make good work of overcoming. I was made to realize that much of our fancied security will not stand when the testing time "shall come upon all the world to try them;" and I was further brought to see that there must be a great pruning and lopping off of evil branches before we shall be fit to be trusted with immortality in God's eternal kingdom.

May we be found seeking for a closer walk with God, so that we may be prepared in the great day of his coming.

THE WONDERS OF A CENTURY.—No. 18.

BY A. SMITH.

MODERN SPIRITUALISM.

THE magianism of Egypt, the astrology of Chaldea, the witchcraft of ancient and modern times, and modern spiritualism, are only different terms expressive of the same leading principle under different dates and detail of manifestation.

Modern spiritualism had its starting point in the humble house occupied by Michael Wessman, at Hydesville, N. Y., in 1847, who attended upon his door; but he entirely failed to discover the cause. Under these uncomfortable circumstances he left the premises, which, however, were soon tenanted by Mr. John D. Fox. The rappings were continued, and extended to every part of the house, depriving the inmates of sleep. Two of the Fox girls, occupying a bed together, were disturbed by the close proximity of the knocks to the bed, and, it is said, one of the

tried the experiment, sportively, of responding by corresponding knocks. Succeeding in this, questions were asked, and answered by an indicated number of knocks. Thus, in response to questions, the agency declared itself to be a spirit. The family were called up, and a thorough search made for the cause of the phenomenon, but without avail. The neighbors were sent for who also searched, but with no satisfactory result. Great excitement followed, and for several subsequent days multitudes visited the house to witness the phenomena.

About three weeks after, David, a son of Mr. Fox, went into the cellar where the raps were then heard, and said, "If you are the spirit of a human being who once lived on the earth, can you rap the letters that will spell your name? and if so, rap now three times." Three raps were promptly given, and David proceeded to call the alphabet, writing down the letters as they were indicated, and the result was the name "Charles B. Rosma." David was further informed by the invisible agent that he was the spirit of a peddler who had been murdered in that house some years before; but the most careful investigation did not verify the revelation in any particular.

The knockings were continued, but, at length, only in the presence of the two younger daughters, Catherine and Margarett; and on the family removing soon after to the neighborhood of Rochester, the manifestations still accompanied them. In the original nomenclature of Spiritualism, silence indicated a negative, one rap an affirmative, and five knocks a call for the alphabet, when, by calling the letters by the living voice or by passing a pencil over them, the proper letter was indicated by a rap.

On the 14th of November, 1849, in accordance with directions, a public lecture was given at Corinthian Hall, Rochester; and, to examine into the origin of the manifestations, a committee was appointed to make a most thorough examination into the phenomena; but the effort was not rewarded with satisfactory results. Other committees, subsequently formed, meeting with no better success, one of the ladies was appointed, in whose presence, in a private room to which they were strangers, the young lady mediums should be disrobed and be made to stand upon pillows with their ankles firmly tied; but the raps were repeated, and intelligent answers to questions communicated in the usual way.

But these manifestations were not long confined to the Fox family. In the space of two or three years it was calculated that the number of recognized mediums practicing in the United States was not less than thirty thousand.

The variety of phenomena known by the general term of "spiritual manifestations," are said to be very numerous, the following being the principal:—

1. Making peculiar noises of various kinds, indicative of more or less intelligence, and even uttering articulate speech or musical notes, loud, forcible, or gentle, but all audible realities.

2. The moving of material substances in a remarkable manner, with like indications of intelligence; thrumming musical instruments; writing with pen or pencil; and performing sleight-of-hand acts, etc.

3. Controlling the physical and mental powers of the mediums, independent of the will or conscious influence of men, and through them speaking, writing, preaching, prophesying, etc.

4. Presenting apparitions of a part or the whole of the human form, singly or in groups, conversing together, and giving sensible demonstrations of their existence by contact, etc.

5. Through these various manifestations communicating, ostensibly by departed human spirits, to friends in the flesh, and to the public, intellectual, moral, and social instruction concerning the present and future state, etc.

Some pretend to account for the phenomena upon simple known principles, and pronounce it a trick and a fraud. But there are evidences that place it, in some of its manifestations, above the reach of simple sleight of hand, and render its phenomena unaccountable, except on the recognition of the existence of fallen angels, and

the known law of psychological or mesmeric influence.

Among the adherents to the system, are ranked men who figure prominently in the religious and political world, and it is evidently destined to exert a positive, controlling influence upon the destinies of nations, going forth to the kings of the earth to gather them to the field of Armageddon at the last day.

THE MONKEY WINS.

IN a racy article on Darwinism, a writer in a recent number of the *Chicago Alliance* draws a comparison between men and monkeys, not very flattering to the men, as follows:—

"You never hear of monkeys with ruined characters, misspent lives, and mistaken callings. They do not waste their time and opportunities in youth, and in old age mourn and repent, or, becoming desperate, commit suicide.

"Where, outside the human family, can you find the guilt and defilement which characterizes the alleys and by-ways of our large cities? where see so many instances of depravity and vice as fill our prisons and insane asylums? Where find so large a proportion of idlers, tricksters, spendthrifts, drunkards, and criminals? What right have such to complain of degraded ancestry? Might not rather the innocent ape of the forest blush for his offspring?

"Go back beyond all these years of education and progress,—back century after century, to the earlier stages of the world's advancement; be a monkey, learn his language, adopt his customs, live his life; be a success as a brute if you cannot fill profitably a higher place in life, cannot carry your own burdens, bear your own trials and losses, surmount the obstacles between you and greatness, and through it all be an honest, true, right-minded, kind-hearted, whole-souled man."

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

THE Jews of Palestine united with the Samaritans in revolt, and consequently shared their calamities; but the Roman emperor was less intolerant toward them. He did everything he could, honorably or otherwise, for their conversion throughout the Eastern empire. Determined to suppress the Jewish worship in Africa, he sent orders to the governor there to change the synagogues to churches. This secured to the church the conversion of the inhabitants of Borium on the borders of the Pentapolis, and a splendid temple or synagogue said to have been built in King Solomon's time. In other parts of the empire the Jews were much oppressed. They were obliged to celebrate the passover on Easter day, with which their calculations generally differed; they were forbidden to eat the paschal lamb, "with singular ignorance of the usages of the people," says Milman; for they had not done so since the destruction of Jerusalem; and the use of the Mishna was strictly prohibited, as "a worthless incentive to superstition." All who preferred, should read in their synagogues the Greek translation of the Old Testament, especially the Septuagint, as they thought it brings out the prophecies of Christianity more clearly than other translations.

This enactment was especially disliked by the rabbins, as it interfered very greatly with their own authority. Hebrew was the sacred language, in which was hidden both the mysteries of tradition and the *spiritual sense* of every passage of Scripture; and should the people read the text in the language they understood, common sense might make the truth stand out clear; thus rabbinical knowledge, which had cost such painful labor, would be of no value. Besides, Hebrew would cease to be a necessary qualification of the teacher, or a treasure sought of the student—their "craft" was in danger. The elder wise men did not like the Greek. They had long, perhaps from the time of the Macca-

bees, repeated the saying, "Cursed be he that eateth swine's flesh and teacheth his child Greek." The rabbins now brought to their aid all their spiritual anathemas to control the people; but at last it came by appeal before the emperor. Justinian forbade any interference with the wishes of the people on the pain of confiscation of property and corporeal punishment. He concluded this edict by enjoining the careful reading of the Scriptures as a means of improvement in moral and religious knowledge. (Quite different advice from that given by later Catholics.) Jost, an eminent Jewish scholar, says the emperor probably prevented the acceptance of this advice by betraying too openly its object,—the conversion of the Jews. The rabbins eventually triumphed; the Talmud still held its authority. Justinian's edicts could have had no influence in converting unbelievers,—so oppressive and insulting were they,—had not Christianity been accompanied with a host of prodigies and miracles; but these were all so silly that they would have received no credence whatever in a less superstitious age.

About the end of the sixth century, the Jews laid their grievances before Gregory the Great (the first and best of a succession of sixteen popes of this name), "who though," Mosheim says, "extremely severe on the heretics, would suffer no violence to be offered to the Jews." Gregory severely rebuked those who had placed images of Christ and of the Virgin Mary in the synagogues. At the same time he attempted in many ways to convert them. He appealed to their avarice by offering to remit their taxes. He wrote to his receiver of taxes in Sicily to send a third or fourth part of the regular tribute to the Jews who should embrace Christianity. He admitted that such men might not make good Christians, but contended that the true faith, introduced into the family, would gain the sons to the church—as though the children would not see and despise the hypocrisy of their parents! Gregory seemed at other times to have a correct view of these things. Thus he wrote to his bishops: "The preaching of the gospel is the true method to bring the deluded Israelites to a sense of the error of their ways." And again: "Preach frequently to the Jews, that they may desire to be changed through the love of what they hear; . . . preach, that their dark minds may be enlightened, and that under God they may be brought to real regeneration." Jenks says, "Amidst the gross and despicable superstition which was gradually overspreading Christendom, there were still many noble examples of genuine piety and zeal; . . . the grosser delusions of popery were yet unknown. . . . Among the bishops of the smaller sees, the inferior clergy, and the middle and lower classes of the laity, there remained many examples of persons who held fast the essential truths of the gospel, and evinced their right appreciation of them by lives of consistent godliness." Hence, according to Mosheim, "a vast multitude of Jews,—the greatest part, however, from the liberality of Christian princes or the fear of punishment, rather than from the force of argument or the love of truth,—converted to Christianity in several places, were added to the church during the course of this [the sixth] century."

In this century "the triple scourge of war, pestilence, and famine afflicted the subjects of Justinian." The plague, which broke out in 542 A. D., was so fearful that during three months "five, and at length ten, thousand persons died each day at Constantinople. Many cities of the East were left vacant. . . . It was not till the end of a calamitous period of fifty-two years that mankind recovered their health or the air resumed its pure and salubrious quality."—*Gibbon's Rome*, vol. 4. Justinian himself was touched with the plague. Gibbon ascribes his recovery to his *abstemious diet*. Earthquakes also "ragged with uncommon violence during the reign of Justinian. . . . Two hundred and fifty thousand persons perished in Antioch." Berytus was destroyed, with its civil-law schools, "filled with the rising spirits of the age," a loss of "much greater value."—*Ibid.*

(To be continued.)

WILL THEY DO IT?

BY N. J. BOWERS.

THERE are those who exultingly demand of the Sabbatarian proof from the New Testament that the Sabbath is of divine obligation. "Show us" say they, "from the records of the new covenant that the Sabbath is a gospel institution, and we will keep it." We think there is a way, a short, a plain, a clear-cut and a well-defined way to do this very thing, and these very men themselves help us do it.

They tell us that Rev. 1:10 recognizes a day of sacred relationship; one demanding of us Christian regard and respect; a day of holy character, of religious convocation, of worship and of rest; in other words, the New Testament recognizes the existence of a sacred day in the gospel dispensation.

To this we all agree; indeed, we insist upon it that this is the truth. We are thus on common ground. Now if the Lord's day is the Sabbath, our opponents admit what we have long contended for, and thereby answer what they suppose will puzzle us to do. That it is the Sabbath, is clearly a fact. Ex. 20:10; Isa. 58:13; Mark 2:28.

Therefore we have furnished the testimony, our enemies being judges, and therefore the Sabbath is binding on them, and they have furnished at least half the proof. If the first day of the week is the Lord's day of Rev. 1:10, the passage proves it an institution binding on Christians; but if it is not, and the seventh day of the week is, then it is an institution binding on Christians. This conclusion cannot be avoided. It is easy to prove that Sunday is *not* the day of the passage, and that the Sabbath *is*.

SOMETHING TO PONDER.

THE closing of A. T. Stewart & Co.'s business suggests much thought.

Alexander T. Stewart was a "great shop-keeper"—perhaps the greatest shop-keeper the world has seen. But outside of this line his mind appears to have been narrow, his thoughts scattering, and his plans characterized by indecision. From his death till to-day, his schemes have languished. Their fate is a graphic illustration of the ancient words, "In that very day his thoughts perish."

Fifteen hundred men will be thrown out of employment. It is said that "salaries have always been moderate, but positions have been looked upon as permanent." The closing of the business is a great shock to most of the employes. "Put not your trust in princes;" merchant princes are as uncertain as others.

The mausoleum built for his body is supposed to be empty, and greater uncertainty from this side the dark river may be felt concerning the condition of his soul. Over his palace on Fifth Avenue, his great hotels, and greater store, over his factories, his villages, his churches, and his lands, might with propriety be written, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in Heaven. . . . For where your treasure is, there will your heart be also."

When his secular confessor, who entered so wondrously upon his possessions, barred out the Jewish banker Seligman, and all other Jews, from the Grand Union Hotel, Seligman, with the wrath of Mordecai of old against Haman, declared that the house of A. T. Stewart & Co. would not last five years. His prophecy is in substance fulfilled, though there may be no connection between that act of arrogance and the end. Yet there may be.

On the whole, the toppling of overgrown fortunes and the disintegration of enterprises of portentous dimensions bodes no ill to the people. —*Christian Advocate.*

—A true revival includes conviction of sin on the part of church-members. Back-slidden Christians will be brought to repentance. A revival of religion is nothing less than a new beginning of obedience to God. —*Finney.*

THE CITY OF THE DEAD.

THE day is calm and still; the fleecy clouds
Like white-winged seraphs hover in the sky;
The mellow sunlight falls o'er hill and dale,
And paints the landscape with its golden dye.

From all the busy, restless scenes of life,
In pensive mood I wandered far away,
To where in quiet beauty, calm and still,
The village church-yard on the hill-side lay.

What sacred stillness! Like the hush which falls
O'er passing spirits ere they take their flight;
How weird the flickering shadows as they rest
On grassy mound and towering marble white.

Here lie the rich, whose hoarded thousands won
The vain applause a heartless world can give;
But death's dark angel carries not for gold,
Nor heeds the plea for one brief hour to live.

And here, beneath this costly marble, lies,
Low in the dust, the honored and the proud;
Death calls alike the humble and the great,
And clothes the form of beauty with a shroud.

Here lie the poor—the humble and the low,
They whom the cold world grudged their daily bread;
They who on earth were friendless and alone;
They whom the crusts of charity have fed.

Here lie the aged, on whose wrinkled brow,
And tottering form, and white locks thin and gray,
The "fell Destroyer" placed his icy hand,
And in a moment they have passed away.

Here, 'neath the daisies and the scented rose,
Lies the sweet infant in its tiny bed;
Naught shall disturb its quiet, sweet repose,
And all in vain the bitter tear is shed.

And here the tender mother gently sleeps,
With dear hands folded on her quiet breast;
Ah! who can know the mourner's bitter grief,
The aching hearts that laid her down to rest?

Here lies the lovely and the loving bride,
For whom the future seemed so bright and fair;
But human hopes—alas! how soon they fade,
Like passing clouds, and vanish into air!

And here, at rest, within this quiet nook,
The poor "Unknown" are laid beneath the sod.
Ah! who may tell the friendless life they led,
Unknown to man, but not unknown to God?

No tears were shed for them! No loving hand
Has placed the costly marble o'er their head;
Yet who can tell but heavenly watchers guard,
And glorious angels mark their humble bed?

Here lies the young man. In the pride of life
Death's hand was laid upon his youthful head;
With quivering lip he breathed the last farewell;
His brow grows pale and paler; he is dead!

Here, hidden from the hard, unfeeling gaze
Of this cold world, the wretched outcast lies;
No gentle voice hath told of sins forgiven,
No friendly hand hath closed the weary eyes.

When from the path of right the lost one strayed,
No tender, loving hand has led him back,
Or whispered hope to the despairing soul,
Or placed the feet in virtue's shining track.

Here rests the Christian! calmly, sweetly rests;
The Lord of life has smoothed the path before;
With smiling face he views the river dark;
With peaceful brow he hears the breakers roar.

His work is done, the sun of life has set,
His faithful record has been written down,
And on that blissful, bright, immortal shore,
He shall receive an everlasting crown.

Here lies the skeptic! with what deep despair
And trembling dread, the last farewell is given;
No shining star to light the dark abyss,
No faith! no God! no blessed hope of Heaven!

And still the busy world goes marching on;
Man lives and dies, and leaves behind no mark—
E'en like a "vapor" vanishing away,
Or like the fitting fire-fly's transient spark.

Ah! when at last the trump of God shall sound,
Who then among these sleeping forms shall rise,
With songs of joy on their immortal tongues,
And soar on shining pinions to the skies?

So help me, God, to walk while here below,
The humble path my blessed Master trod,
That when, at last, my "summons" comes to go,
My trembling soul may find sweet rest in God.
—*Mrs. L. D. A. Stuttle, in Household Guest Magazine.*

—One ought to love society if he wishes to enjoy solitude. It is a social nature that solitude works upon with the most various power. If one is misanthropic, and betakes himself to loneliness that he may get away from hateful things, solitude is a silent emptiness to him.—*Zimmermann.*

DEW UPON THE HEART.

"WHAT we want is not so much, not half so much, light for the intellect as dew upon the heart." If Robertson had spoken but this one sentence, he would have been the world's benefactor. Childhood is charming because it has not lost the dew; old age is beautiful when it recovers it. We wonder when men of intellect select for their friends or choose for their wives those greatly inferior in mind; but the reason is simple: they desire only "dew upon the heart."

Mark the anxious, care-worn faces in the street. They know not what they want; they think if they had a little more leisure, money, fame, they would be at rest; but what they want is "dew upon the heart." It makes one charitable to think of these dusty, care-worn men and women running hither and thither to no purpose and with so much pain.

How is this dew to be gained? First, by trying to give it to another. How can we do this in many ways, in little as well as great. What power the human voice has to shed "dew upon the heart." Ask not for the voice of the singer, charming as is the gift; ask, rather, for what was once called by a humble, ignorant woman "a kind voice." How it melts the heart! How convincingly it teaches that we are of one family on earth. How rudeness softens and coarseness refines before the power of a gentle, persuasive voice, so that the rude and coarse are rebuked into silence, as in the presence of death.

Sympathy, appreciation, placing ourselves in imagination in another's lot, will shed "dew upon the heart." We are too given to advice, rebuke, blame, criticism. The large-hearted, charitable, loving people are the true reformers of the race. I believe that many an apparently cold, indifferent nature is pining for a word of sympathy.

We shall find this "dew upon the heart" in the writings of good men; they need not be great men. Have you never come across, in some humble book or in a newspaper, a sentence full of feeling and refreshment? Perhaps your heart was dry and burning, and those words coming from another heart, shed dew on yours.

I have a hymn which I read almost daily; there is nothing wonderful about it, yet the more I read it the more strength it gives me. It is more to me than a fortune; for it sheds "dew upon my heart."

But more than anything we can do for others or anything others can do for us, do we need to seek the dew of Heaven. As the flowers gladly drink the dew, which not only refreshes but renews the faded colors, so should we open the petals of our hearts to receive those heavenly influences, those kindling aspirations which our Heavenly Father is so much more ready to give than we to receive; for we forget, if we have ever learned, that "what we want is not so much, not half so much, light for the intellect as dew upon the heart."—*Selected.*

—The extravagant sensationalism of some popular preachers of New York would be amusing if it did not so closely border upon sacrilege. Their Christmas discourses illustrate their strange striving for effect. Mr. Henry Ward Beecher is reported to have said that when the final day shall come the name of Gladstone will be written close to the Saviour's. Mr. Robert Collyer is recorded as naively remarking that he trusted there was no harm in questioning the literal truth of the story of the birth of Jesus as found in the sacred book of St. Matthew. Rev. T. Newton appears as observing to his hearers: "You believe to-day a little more firmly in Christ because Mr. Frothingham is a little more inclined to believe in him." Dr. Bellows seems to have been moved to state that the dogma of the church as to the return of the Son of man upon the earth in his human form had now sunk to a mere tradition.—*Moble Register.*

—I know of nothing to give unfailling moral energy to the mind but a living faith in a Being of infinite perfections, and who is always willing to aid, strengthen, reward, reprove, chasten and guide to immortality.—*W. E. Channing.*

Special Mention.

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

GROWING INTEMPERANCE AMONG WOMEN OF FASHION.

It is shocking, but true, that intemperance among women of the better classes is becoming more and more common. Of almost innumerable instances that could be related where women of good families, good education, and reputed virtue, belonging to this city, have become common drunkards, and been disgraced by this vile habit, the writer will relate but one that has recently come to her knowledge, and will vouch for its truth in every particular. A woman is to-day living here alone and in complete obscurity, who five years ago was the wife of a retired merchant. She was the mistress of a handsome home within twenty-five miles of the city, where she, with her husband and one child, a son, resided in the summer, spending the winter either in some fine hotel or abroad. But she has been completely ruined by her confirmed habits of intemperance. She has been, in the five years, several times taken drunk to the station houses, has been sent to the prison on Ward's Island, and thoroughly disgraced.

She was a very attractive woman, and for years her husband endured her insane conduct caused by liquor. He was proud, and tried to hide his shame from the world, but after several brutal personal attacks upon himself and his aged father, he was divorced from her. Then relatives on both sides interfered; the wife was temperate, seemingly reformed, and he remarried her, as he still, in spite of everything, loved the mother of his boy. For a while this person (she was called a lady) was decent in her behavior, esteemed her many privileges, and enjoyed her wealth; but the old appetite returned with renewed vigor, and she became more degraded than ever. The husband has again been divorced from her, but gives her enough to live on, if she would so spend it. He is still in middle life, but broken in health and wrecked in happiness. Every day he dreads to see his former wife's name in the police reports; dreads hearing of some horrid thing she may have done. He wanders aimlessly through the world, with one hold on life—his love for his son, idolizing him, but fearing his inheritance of the evil passion which has wrecked the two lives of this true story, and how many thousands of others. Some people contend that it is no worse for a woman to be intemperate than for a man to be so. They cannot really mean it, however, as women of good character hold society together.—*New York Correspondence, Syracuse Journal.*

RUSSIAN REVOLUTION.

THAT Russia is in a very bad case is shown first by the persecution of the Jews, and secondly by the fact that the Emperor's coronation has been indefinitely postponed. The latter fact is a frightful concession of governmental weakness. The late Emperor emancipated the serfs, but he almost neutralized the act by placing the administration of the law in the hands of officials utterly opposed to its spirit, and determined to make it to the best of their power a failure. Secret societies have honeycombed the empire, and they hold on in their way in spite of the severest measures of repression. The tyranny of the officials has been extreme. The poverty of the peasantry is only equaled by their ignorance. Taxation is grinding. Corruption prevails from the highest officials to the lowest. Prisons are full. Siberia is constantly receiving accessions of population, many being of the very best character and standing in Russia. The Party of Reaction controlled the Emperor from 1860 till his death. Commencing as a reformer, like Pio Nono, he, again, like Pio Nono, plunged into the dark abysses of reaction and cruel tyranny. As he hardened, the party of revolution became more extreme. Secret societies

multiplied. Education became, as it were, a suspected thing; and the educated classes to a large extent identified themselves with revolution.

One feature of the revolution is most remarkable, and should be noted by all; it is the self-denial, the self-sacrifice, shown by thousands of educated men and women, who in their desire to reach and elevate the peasants, break with rank, education, family, habits, comforts, and go forth as artisans among artisans, as peasants to peasants, "to live the life of the poorest, to work side by side with them, to feel in their own persons their hunger and their misery and suffering, and to teach them, to help them, to give them courage and strength, to awaken them from their apathy, and bring them to feel their place and their duty to their country and their kind." This is a Christian spirit which promises well for Russia,—which would promise well for any country in which it was to any considerable extent manifested. The aim of these propagandists is to unite the upper and the lower classes in the cry and the endeavor for reform. Hitherto the Government has been strong in the alienations and antagonisms of the different classes. Now, happily, there is a possibility of a broader, deeper, and, therefore, a safer movement. The chasm between the upper and lower classes is wider in Russia than anywhere else. Irishmen talk of their peasants as the most miserable in Europe. It is a mistake. The Russian peasant at his best lives on rye bread and water, and the rye he often lacks. His house is a hovel. The meanest official can beat him whenever he sees fit. The workman toils fourteen to sixteen hours a day in the factory for from twelve to twenty shillings a month. Hedwells in a single room with from twelve to fifteen men and women. High-born and wealthy ladies betook themselves to the factories, worked fifteen or sixteen hours a day at the machine, slept in dog holes with peasants, went barefoot as working women go, bringing water from the river for the house.

Where have women ever made more genuine sacrifice for reform? It seems an infinite pity that these reformers were not guided—are not guided now—by sound common sense and Christian ideals, instead of being misled by the plausible impossibilities of Socialism. The repressive measures of the Government have been arbitrary and cruel to a degree. Three years in a damp prison, alone, without pen or paper, without any human speech—this was very common with the untried and uncondemned. Women have been condemned to nine years' penal servitude for the crime of giving a single Socialistic pamphlet to a peasant. Twenty per cent of untried prisoners die in their cells. A girl of fourteen years was sentenced to life-long exile in Siberia. She drowned herself in one of the Siberian rivers. Twenty-five hundred a year are sent off to Siberia, without trial, by simple order of Government! Police raids are common, and their ordinary hour for raiding is two or three in the morning. Spies are innumerable, and often manufacture tales of crime in order to earn their bread. Boys of nineteen have been hanged on suspicion. It appears that matters are becoming worse and worse, and that a general agrarian uprising is among the possibilities of the near future.—*Halifax Witness.*

THE GREAT LAVA FLOW OF MAUNA LOA.

THE year 1881 will long be remembered in many portions of the world as one of disaster and suffering. Drought and flood, forest-fires and earthquake waves, have swept their desolating way over the earth. Not least in the category of such phenomena is the lava-flow of Mauna Loa, on Hawaii, which for force and continuance is unsurpassed by any previous record upon the Hawaiian islands. Now that the "smoke of the battle" has cleared away, some little account of this recent volcanic eruption may interest your many readers.

Going back as early as May, 1880, residents of Hilo recall a night when against the dark background of the western sky appeared a sudden

and gorgeous illumination. This was caused by an outbreak from the crater of Mokee-weo-weo, which, unheralded by earthquake or any premonitory sign, tossed its fiery plumes into the air, reddening the whole summit of Mauna Loa, and throwing a vivid light into the midst of our little town, sixty miles away. But with the night the pageant disappeared; in the morning the mountain lay quiet and cold. We might have believed the whole a dream, but for the curious corroboration of the phenomenon that lay at our very doors. Upon house-top and verandah, in garden walks and upon every grass-blade and shrub, were deposited numberless threads of gossamer texture, brittle as spun glass and as frail, shimmering and sparkling in the morning sun. Some of these threads were fully four feet in length; yet, wafted by the soft breeze of the night, they had safely traversed the sixty miles that intervened between our homes and the lofty summit of Mauna Loa, and in this mute but forcible language told the story of their creation—*Pele's hair*, it is called in the poetic and expressive vernacular of the native.

Several weeks passed away. Upon the night of the 5th of November occurred another outbreak from Mauna Loa—this time from a new source. As before, the first intimation conveyed to us was by its own banners of flame hurled into the midnight sky. No language can portray the awful glory of the scene. It was literally a fountain of fire which leaped hundreds of feet into the air, above the summit of the mountain, and which tore down the mountain sides in a river of flame. In the clear sunlight of the morning for several successive days, the fire fountain could be seen from Hilo with the naked eye—and the awful stream, as it coursed down the mountain, looked like some huge fiery serpent, or seen at night it transformed the solitary realm of the far-away mountain into the appearance of a vast city glittering with countless lights.

Ordinarily the lava stream is a heavy, pasty mass which makes a sluggish advance, and which cools and hardens rapidly. The new lava flow was liquid, and the first twenty-four hours after its outbreak it had advanced more than thirty miles down the steep declivity of the mountain, a desolate region of ashes and scoria. Had this continued, its record would have been a short and fearful one.

The first few weeks of the eruption the contour of Mauna Loa was much changed. Its dome-like outline became jagged with the upheaval of new crater-mounds.

Month after month passed, and still the fiery vent from Mauna Loa appeared to be as exhaustless as ever. Parties who made the ascent of the mountain—to accomplish this enduring untold hardships, cutting their way step by step through the impenetrable jungle—brought back alarming and thrilling accounts. The air was filled with the detonation of exploding poisonous gases—valuable forests were wasting away under the persecution of the fire, and beautiful, perennial mountain streams were licked up by the insatiate thirst of this pitiless foe.

The 17th of August, 1881, saw the suspension of the flow, as sudden and unaccountable as the outbreak. Just when it had reached the point when its every onward step would be marked by suffering and distress, the ruin of the sugar plantations scattered upon the lower edge of the mountain, and the destruction of the beautiful town and Bay of Hilo, there its proud waves were stayed. There is to-day no more impressive sight than to stand upon this immense mass of now blackened and lifeless lava, and see how its invincible force was controlled by that power which from the first had set its bounds, and which, when the moment came, broke off abruptly the advancing stream, saying, "Thus far shalt thou go and no farther."—*Mrs. M. C. Kittredge, in Christian at Work.*

—We make the greater part of the evil circumstances in which we are placed, and then we fit ourselves for these circumstances by a process of degradation.

The Family Circle.

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

THE BATTLE OF LIFE.

Go forth to the battle of life, my boy—

Go while it is called to-day;
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of their falling feet
Going down to the river where two worlds meet;
They go to return no more.

There's a place in the ranks for you, my boy,
And duty, too, assigned;
Step into the front with a cheerful face;
Be quick, or another may take your place,
And you may be left behind.

There's work to be done by the way, my boy,
That you never can tread again;
Work for the loftiest, lowliest men;
Work for the plow, plane, spindle, and pen;
Work for the hands and brain.

Temptations will wait by the way, my boy,
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in Heaven might wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet, and breastplate, and shield,
And the sword that the feeblest arm may wield,
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the gospel shod;
And before high Heaven do the best you can
For the reward and the good of man,
For the kingdom and crown of God.

—Selected.

THE PRUDENT WIFE.

EZRA NEWTON had been looking over his yearly accounts. "Well," asked his wife, looking up, "how do you come out?"

"I find," said Mr. Newton, "that my expenses during the last year have been thirty-seven cents over a thousand dollars."

"And your income has been a thousand dollars?"

"Yes; I managed pretty well, didn't I?"

"Do you think it is managing well to exceed your income?" said his wife.

"What's thirty-seven cents?" asked Mr. Newton, lightly.

"Not so much, to be sure, but still something. It seems to me that we ought to have saved, instead of falling behind."

"But now how can we save on this salary, Elizabeth? We have n't lived extravagantly; still, it seems to have taken it all."

"Perhaps there is something in which we might retrench. Suppose you mention some of your items."

"The most important is house rent, one hundred and fifty dollars, and articles of food, five hundred dollars."

"Just half."

"Yes, and you'll admit that we can't retrench there. I like to live well. I had enough poor board before I married."

"Still, we ought to be saving something against a rainy day, Ezra."

"That would be like carrying an umbrella when the sun shines."

"It is well to have an umbrella in the house."

"I can't controvert your logic, Elizabeth, but I'm afraid we shan't be able to save anything this year. When I get my salary raised, it will be time enough to think of that."

"Let me make a proposition to you," said Mrs. Newton. "You said that one-half of your income had been expended on articles of food. Are you willing to allow me that sum for the purpose?"

"You guarantee to pay all bills out of it? I should n't relish having any additional bills to pay. As I am paid every month, I will, at the end of each month, hand you half the money."

The different characters of the husband and

wife may be judged from the conversation which has been recorded. Mr. Newton had little prudence or foresight. He lived chiefly for the present, and seemed to fancy that whatever contingencies might arise in the future, he would somehow be provided for. Now, to trust Providence is a very proper way; but there is a good deal of truth in the old adage that God will help those who help themselves.

Mrs. Newton, on the contrary, had been brought up in a family which was compelled to be economical, and though she was not disposed to deny herself comforts, yet she felt that it was desirable to procure them at a fair rate. The time when this conversation took place was at the commencement of the second year of their married life.

The first step Mrs. Newton took on accepting the charge of the household expenses was to institute the practice of paying cash for all articles that came under her department. She accordingly called on the butcher and inquired, "How often have you been in the habit of presenting your bills, Mr. Williams?"

"Once in six months," was the reply.

"And you could afford to sell cheaper, I suppose, for ready money?"

"Yes, and I would be glad if all my customers would give me a chance to do so."

"I will set them an example," said Mrs. Newton. "Hereafter, whatever articles shall be purchased of you will be paid for on the spot, and I shall expect you to sell them as reasonably as you can."

This arrangement was also made with the others, who, it is scarcely needful to say, were glad to enter into the arrangement. Ready money is the great supporter of trade, and a cash customer is worth two who purchase on credit. Fortunately, Mrs. Newton had a small supply of money by her which lasted till the first monthly installment from her husband became due; thus she was enabled to carry out her cash plan from the beginning. Another plan which occurred to her as likely to save expense, was to purchase articles in large quantities. She had soon saved enough from the money allowed to do this. For example, instead of buying sugar a few pounds at a time, she purchased a barrel, and so succeeded in saving a cent or more on a pound. This, perhaps, amounted to but a trifle in the course of a year, but the same system, carried out in regard to other things, yielded a result which was by no means a trifle. At the close of the year, on examining her bank book, for she had regularly deposited whatever money she had not occasion to use, in one of these institutions, she found that she had one hundred and fifty dollars, besides re-imbursing herself for the money spent during the first month, and having enough to last the next.

"Well, Elizabeth, have you kept within your allowance?" asked her husband at the time.

"I have saved something," said his wife. "How is it with you?"

"That's more than I can say. However, I have not exceeded my income. We have lived fully as well as last year, and I don't know but better than when we spent five hundred."

"It's knock, Ezra," said his wife, smiling. She was not inclined to mention how much she had saved. She wanted sometime to surprise him when it would be of service.

"She may, possibly, have saved up twenty-five dollars," thought Mr. Newton, "or some trifle," and so dismissed the matter from his mind. At the end of the second year, Mrs. Newton's savings, including the interest, amounted to three hundred and fifty dollars, and she began to feel quite rich. Her husband did not think to inquire how much she had saved, supposing, as before, that it could be but very little. However, he had a piece of good news to communicate. His salary had been raised from a thousand to twelve hundred dollars. He added: "As I before allowed you one-half of my income for household expenses, it is no more than fair I should do so now. That will give you a better chance to save than before."

Her allowance was increased to six hundred dollars, but her expenses were not proportion-

ately increased at all; so that her savings for the third year swelled the aggregate sum in the savings bank to six hundred dollars. Mr. Newton, on the contrary, in spite of his increased salary, was no better off at the end of his third year than before. His expenses had increased by a hundred dollars, though he would have found it difficult to tell in what way his comfort or happiness had been increased. In spite of his carelessness in his own affairs, Mr. Newton was an excellent man in regard to business, and his services were valuable to his employers. They accordingly increased his salary from time to time, till it reached sixteen hundred dollars. He had steadily persevered in the custom of assigning one-half to his wife, as heretofore, and this had become such a habit, that he never thought to inquire whether she found it necessary to employ the whole or not. Thus ten years rolled away. During all this time Mr. Newton lived in the same hired house, for which he paid an annual rent of one hundred and fifty dollars. Latterly, however, he had become dissatisfied with it. It had passed into the hands of a new landlord, who was not disposed to keep it in the repair which he considered desirable. About this time, a block of excellent houses was erected by a capitalist, who designed to sell them or let them as he might have an opportunity. They were modern and much better arranged than the one in which Mr. Newton now lived, and he felt a strong desire to move into one of them. He mentioned it to his wife one morning.

"What is the rent?" inquired she.

"Two hundred and twenty-five for the corner house; two hundred for either of the others."

"The corner house would be preferable, on account of the side windows."

"Yes, and they have a large yard, besides. I think we had better rent one of them. I guess I'll engage one to-day; you know our year is out next week."

"Please wait till to-morrow before engaging one."

"For what reason?"

"I should like to examine the house."

"Very well; I suppose to-morrow will be sufficiently early."

"Soon after breakfast, Mrs. Newton called on Squire Bent, the owner of the new block, and intimated her desire to be shown the corner house. The request was readily complied with. Mrs. Newton was quite delighted with all the arrangements, and expressed her satisfaction.

"Are these houses for sale, or to let?" she inquired.

"Either," said the man.

"The rent is, I understand, two hundred and twenty-five dollars."

"Yes; I consider the corner house worth at least twenty-five dollars more than the rest."

"And what do you charge for the house to a cash purchaser?" asked Mrs. Newton, with subdued eagerness.

"Four thousand dollars cash," was the reply, "and that is but a small advance on the cost."

"Very well, I will buy of you."

The next morning Mrs. Newton invited her husband to take a walk, but without specifying the direction. They soon stood in front of the house in which he desired to live.

"Would n't you like to go in?" she asked.

"Yes. It's a pity we have n't got the key."

"I have the key," said the wife, and forthwith she walked up the steps, and proceeded to open the door.

"When did you get the key of Squire Bent?" asked her husband.

"Yesterday, when I bought the house," said the wife, quietly.

Mr. Newton gazed at his wife in profound astonishment. "Where did you raise the money?" he asked.

"I have n't been managing for ten years for nothing," said Mrs. Newton, smiling.

"With some difficulty Mrs. Newton persuaded her husband that the price of the house was really the result of her savings. He felt, when he surveyed the commodious arrangements of the new house, that he had reason to be grateful for prudence and a managing wife.—*Household.*

EARNING AND SPENDING.

"A GOOD provider" is said to be the New England woman's ideal of a husband, and this the good provider will probably say of his wife, "she's a splendid housekeeper." Both are blundering; he in his faith that a good cook, sweeper, and duster is necessarily a good housekeeper; she in considering it his business to see that the pantry is well stocked and his table abundantly supplied.

Successful enterprise must have the combined energy and accuracy of perfect machinery, where each part, being especially adapted for its work, does it without interfering in the least with any other part. Both home and its owners will be dignified and ennobled if the same wisdom in adapting means to ends is shown. Love is the foundation of all true marriage, but common sense is quite as important a factor. Two persons who engage to marry are entering into a life-long business partnership, and the full recognition of that obligations exist on either side would put an end to nine-tenths of the miserable bickering, misunderstanding, and incompatibility, with its quality of separation or divorce.

Housekeeping is a department, and when un-derstandingly done, a full half of this life's busi-ness. The wife is most certainly executive head of this department, and until each detail is brought into subordination to every other detail, and all hold their true relations to one com-mon purpose, there is inevitably the friction and noise which mean an imperfect engine and an incompetent engineer. And in this housekeeping department is included all the household buying and the necessary account-keeping. The man's contact with home is not permanent, but casual. The woman, from her very position, is in constant relation to its require-ments. She can best judge the relative need and value of anything to be bought, and if the chance for any experience has been allowed her, can buy with better judgment and clearer knowl-edge. And if still she hesitates and draws back, she says, as I have heard women say, "Oh, I'm such a child still; I don't know anything about business; Charlie always attends to everything," let Charlie himself rouse her to a sense of the sit-uation, and do for her the work her mother should have done. Life does not always hold its hand to Charlie." Change and disaster come, but whether they come or not, to every woman who would have her place in the world mean something more than a negation, must be resolute mastering of all detail, and unflinching patience through all wandering or failure, victory at last being born of defeat.—*Our Continent.*

Educational.

WHAT NATIONS OWE TO THE BIBLE.

"It," said Edmund Burke, "any man desires to be an orator, let him study the Hebrew proph-ets, and drink in their inspiration." And the pages of Shakespeare reveal to us how much the noblest poetry is indebted to the same source. All this is pretty well understood, certainly by those who have taken the trouble to think much upon the matter.

But the question of the obligations of nations to this old Book is not so well comprehended. And yet these obligations go down far deeper than we think, and extend to a breadth and comprehensiveness of which we have but very faint conceptions.

The late Rev. H. Boynton Smith, when a young man and student abroad, heard the dis-tinguished German historian Ranke lecture in Berlin. Now, we do not need to pause in order to prove that Ranke was no lover of the doc-trines of grace. And yet, as he lectured on the history of the Reformation, and told how Calvin was the father of the movement "in France and Switzerland, how his doctrine became that of the whole Presbyterian Church, and ruled in the Netherlands," he added: "Finally, we may con-

sider Calvin as the founder of the Free States of North America. It was his doctrine which shaped the men who left home and country in order to preserve their religious freedom in the wilds of America."

This is, certainly, an unexpected, but most just and discriminating tribute from the German his-torian to the man with whose doctrinal teachings he was so entirely out of sympathy! And yet, what less could he have said, and spoken—as historians should, in all honesty, hold themselves prepared to speak—of the true causes at work in the great movements they undertake to de-scribe?

And exactly up to the line of the German his-torian's thought, is the conclusion of Rev. Dr. Hall, of New York, in his Richmond address. "For," said he, "if I wanted to bring up a gen-eration of statesmen—not to be mere politicians, for greed, for party, or lust of power, but for love of country—I would ply them with the Bible, and make them acquainted with Moses, Joshua, David, Ezra, Nehemiah, Paul, and Jesus Christ. It would show them how to stand fast in the liberty that God gave them. It was the study of such a lesson-book that made the Huguenots, the Netherlanders, the Covenanters, and the Puritans,—men whose traditions linger in our memories as leaders in the struggle for freedom. *It was the power of this truth that made them what they were, the stern and fearless defenders of constituted and regulated liberty.*"

Grant that these men were hard and stern. Their work called for such characteristics. And yet, underneath this hardness, beat hearts as gentle and loving as that of a true woman! Grant that they were unbending as the granite on which they stood when principle was involved. It was just what they were required to be. They were *laying foundations* for future ages, and the men and the truth were in perfect ac-cord. They knew what it was to "stand fast in the liberty God gave them." The pudding-stone of infidelity would have been as miserable a failure as they were a grand success.

Constrasting the difference in the results brought about by the infidel and evangelical schools of thought in laying the foundations of a nation, Rev. Wm. H. Taylor recently said:—

"How came it that the Revolution of 1776 secured the independence of this Republic, set up a new asylum for liberty, and brought into birth the institutions of the New World to give an impulse to freedom in the Old? How came it, I ask, that these things are true of England and America, while the Revolution of 1793, in France, went out in a deluge of blood, and set-tled into a deeper, darker despotism than that which it removed? How could England ex-change James II. for William III., and America exchange George III., with his divine-right ob-stinacy, for a republic and freedom, while all that France could do was to put Mirabeau and Danton and Robespierre in the place of Louis XVI.? Go below the surface, and you will find the reason in the Christianity of England and America, and in the infidelity of France."

These are deeply suggestive words. And the men that could not be trusted with laying the foundation, can very well be spared from shap-ing the character of the building. They are as unfit for the one work as for the other.

The grand old doctrines of Ruin by the Fall, Redemption by the Blood of Jesus, and Regen-eration by the Holy Ghost, can never cease to be conservative to the nation, because they are of saving power to the individual.—*Episcopal Recorder.*

DISHONEST MEN VALUE HONESTY.

A YOUNG man came one day with a case of conscience. He was corresponding clerk in a flourishing house of business. His employers had begun to direct him to write letters to cus-tomers containing statements which he and they knew to be false. He had objected, and they said, "We are responsible for these statements; it is nothing to you whether they are true or false." I said to him, "Do they sign the letters, or ask you to write them in your own name?"

As soon as the question had left my lips, I saw that, if there were a difference, both would be wrong, and I hastened to tell him so. He said, "I have to sign them with my name, pro. Messrs. Blank." I said, "Your case is perfectly clear; you must decline to do it." He said, "Then I shall be dismissed;" and after a pause, "I have a wife and family." I replied, "My dear friend, this is a trial of faith and principle; you must do right and trust to God to take care of you and your family." I met him some days after. "Well, Mr. —," said I, "how are you getting on?" He replied, "I am still in my situation; I had an interview with the partners, and told them I could not write letters I knew to be un-true. They were very angry, and I expected to receive notice, but I have not received it yet." Months passed, and he remained in his situation. After a while he called on me, and I saw in his face something had happened. "Well, Mr. —," I said, "have you had your dismissal?" "No," he said, "I have not," and smiled. "What then?" "A very confidential post in their service, with a higher salary, has fallen vacant, and they have put me into it!" On second thoughts these un-principled men had come to the conclusion that a clerk who would not deceive a customer would not deceive them, and was too valuable to be lost.—*Duleith.*

Our Basket.

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

—'Tis much easier to meet with error than to find truth; error is on the surface, truth is hid-den in great depths; and the way to seek does not appear to all the world.

—The Lord is "thy keeper," but not thy jailer. His keeping is not confinement, but protection. When you commit your ways to him, he does not abridge your liberty. He only defends you against the evil.

—The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweet-est things of life.

—When the battle of life is hard, and the "hosts of Midian" bear down upon your troubled soul on every side, when enemies without and rebellious thoughts within goad you to turn coward and resolve to strike and struggle no more, do you think when the cry of your tempted spirit goes up, "*Lord, save or I perish!*" God cannot hear and answer because of the noise and din of the busy life around you?

—Cannon Farrar says: "He alone by whom the hairs of our heads are numbered, can count the widows who are widows because of alcohol; the gray hairs that it has made gray; the sad hearts that it has crushed with sadness; the ruined families that it has ruined; the brilliant minds which it has quenched; the unfolding promises which it has cankered; the bright and happy boys and girls whom it has blasted into misery; the young and gifted whom it has hurried into dishonored and nameless graves."

—As to serving the Lord with cold hearts and drowsy souls, there has been too much of it; and it causes religion to wither. Men ride stags when they hunt for gain, and snails when they are on the road to Heaven. Preachers go on see-sawing, droning, and prosing, and the people fall to yawning and folding their arms, and then say that God is withholding his blessing. Every sluggard, when he finds himself enlisted in the ragged regiment, blames his luck, and some churches have learned the same wicked trick. I believe that when Paul plants and Apollos waters, God gives the increase; and I have no patience with those who throw the blame on God, when it belongs to themselves.—*C. H. Spurgeon.*

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 18, 1882.

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

THE EAST.

AT 7 A. M., July 11, the ominous silence which has for some months brooded over the Levant, a silence which precedes the outburst of the tempest, was broken by the roar of guns from English ironclads in the harbor of Alexandria, directed against the Egyptian forts. Though trouble has been for a long time brewing, and portents of coming disturbance have greatly multiplied of late, so much so as to lead to the late Alexandrian riots in which so many Europeans lost their lives, yet it was supposed that before hostilities actually commenced, the real issue between the belligerents would more clearly come to the surface, and the causes of war be more explicitly defined. Hence the outbreak has come to many suddenly and quite unexpectedly. The immediate cause of the attack is said to be the refusal of the Egyptians to cease work on their fortifications at Alexandria, at the dictation of the British Admiral, Seymour. A more remote cause is found by some in a purpose on the part of the English to protect the Suez canal, which it does not appear that any one has threatened. A more real cause may be supposed to lie in some ulterior purpose which is not revealed, or perhaps in the workings of that overruling Providence which, when the time comes for the accomplishment of his purposes, moves the proper agents to action to accomplish results which they themselves, perhaps, do not comprehend.

The *Detroit Evening News* of July 11, after speaking of the various hypotheses suggested to account for the situation, says:—

"We cannot believe that there is not something underlying the pretended purpose of this assault that does not appear upon the surface. Egypt has been offered to England a dozen times, and she has always been afraid to take it, lest other powers would insist on making themselves even in some other direction. Has she at last allowed the ripe pear to drop into her apron, and is all this bombardment intended merely to shake it down? The fun will commence when the others ask for their share. Is the Ottoman empire at last to be divided?"

From another item in the same paper, we take the following significant words:—

"An ominous telegram comes from Vienna this morning [July 11] to the effect that the first shot at Alexandria 'will make it necessary to consider the question of further maintenance of European concert,' which is as much as to say that a scramble may follow, in which it will be 'each for himself, and the devil take the hindmost.'"

That which, of course, most interests us in the matter, is the tendency and the probable result of the movement which has now begun; and the allusions in the foregoing extracts to the maintenance of "European concert," that is, to the continuance of the arrangement by which the "balance of power" is secured, and to the bearing of the outbreak upon the future of Turkey, show what idea is present in the mind; namely, that this may be the entering wedge which is to open the whole Eastern question again, and perhaps settle that question, so far as Europe is concerned, by dismembering the Ottoman empire, and expelling the Turk into Asia.

This may be the result of the present movement. We do not say it will be. But we know that trains ready to be fired ramify into every part of European politics; and we know not how great

an explosion a little spark may kindle. And we know further that the Turk must come to his end just before the setting up of the kingdom of God; for so the unerring finger of prophecy indicates. Hence we may reasonably expect that any movement affecting the stability of a power the existence of which has for so long a time been such an anomaly, will bring that power to its end. If one move does not accomplish it, another is sure to follow in swift succession. Let us be ready for coming events; above all, for the grand coronation of the King of kings, which comes on apace.

THE COMING CAMP-MEETING AT HILLSDALE.

THIS will be the first camp-meeting ever held by our people in Southern Michigan. There are strong reasons why the most earnest efforts should be made by all within a reasonable radius of Hillsdale to make it a complete success.

1. It will be our first introduction to the people of that vicinity in the enterprise of a camp-meeting. The point that will be especially noticed is, whether we manifest or lack enthusiasm in relation to the meeting. If there is but a small attendance and but little interest shown, it will say to the people that we have no truth to present which we esteem of any great consequence; but if there is a full attendance, and earnestness and zeal shown proportionate to the importance of the truth we hold, the people will not be slow to notice that we hold doctrines which can move to action, inspire us with love for our fellow-men, and fill our own hearts with joy and consolation; and they will be impressed accordingly. Hence to all those in whose behalf this meeting is undertaken, this question now presents itself in such a way that an answer one way or the other must be rendered; namely, Do you wish your neighbors and friends to be favorably impressed in reference to the truth? Do you wish to preach them a strong sermon in its behalf? You can do so by showing a becoming interest to make this a successful meeting.

2. Those who have been instrumental in securing this appointment and arranging for the meeting, are those who feel an intense interest in that part of the State. They are laboring hard for its prosperity; and the thought that this meeting would be a help in this direction is what has led to the suggestion of such a gathering. But without the co-operation of all their brethren, the object will not be gained. Your action, therefore, will tend either to strengthen or discourage these laborers. Which do you wish to do? If all take hold to make it as good a meeting as possible, their hearts will be inspired with new courage, and they will feel themselves girded with new power for the work. Thus re-inforced with spiritual strength, their future efforts will be more efficient, and their labors crowned with greater success. The influence of your action will not, therefore, stop with the close of the camp-meeting, but will reach far into the future.

3. You yourselves need the help and strength you will derive from the meeting if you realize the value of the opportunity, and improve it as it should be improved. We need say no more. Probably we need not have said what we have; for we have confidence in the brethren, that they have already weighed all these points and will act accordingly. The end is at hand, and what is done, must be done quickly; and this great truth must be preached in the ears, and above all lived out before the eyes, of a perishing world. One good opportunity to do something in this direction is approaching in the Hillsdale meeting. Seize it.

—You are always welcome to call upon God; over the throne of grace is written, "Behold, now is the accepted time."

WHAT IS WANTED IN EUROPE.

It is evident that more can be accomplished in Europe by publications than by the living preacher. It seems impossible to reach the masses, except by reading matter. And there are many reasons why periodicals are better than denominational tracts to first introduce the truth. Tracts are too common. Both in Europe and America the country has been flooded with them, until even their presence is distasteful to the people. They have been so used as to suggest nominal Christianity, a religious story, or the advocacy of some particular doctrine. A periodical, which contains reading matter upon different topics, presents attractions which it would be impossible for a tract to possess. This is especially true in Europe. First give the paper, then tracts, pamphlets, books, etc. has been the experience of every live tract society.

It also seems necessary that these periodicals should be printed in the countries where they are used, and by those who are acquainted with the customs and prejudices of the people. A jealousy exists among the nations of Europe which is not known in America. Expressions which would not attract attention in a paper published in Europe, would give offense should they appear in an American paper, especially if advocating sentiments differing from those commonly received in the nation. Many of the people do not like the laws of their own country, but they also dislike to have them criticised by those of other nationalities. Each nationality feels competent to do its own business, and print its own papers. Especially is this true in England. Periodicals can also be published much cheaper in Europe than in America. These are some of the reasons why we think it impossible for a paper published in America to fully meet the wants of the European people.

Eld. Loughborough has already commenced to issue a sheet which he sends out to his English readers. After due consultation with the friends at Ravenswood, it was decided that sufficient type and material should be purchased to enable them to make up the form and do all the work on this sheet excepting the press work. This will partly meet the demand for an English paper, and will give the friends there an experience, so that when the providence of God shall so dictate, an entire paper can be issued in England. We look forward to the time when this will be done. The whole expense of this arrangement, which includes all that is essential in publishing the sheet now issued, was about one hundred dollars. In fact, the ten thousand dollars easily raised a few years ago for the European press, would fully equip a printing office in as many different nations, providing the buildings in which the work was done were rented. We are fully convinced that this is what is needed, and that arrangements should be made to issue papers in different languages, to be scattered everywhere, like leaves of autumn. These papers must not be filled with worldly literature, or with stories which, although good, have no bearing upon our specific work,—or in any manner be made to compromise our faith. They should present, in a forcible manner, the leading features of our faith, and that practical piety which will bring men and women to a saving knowledge of our Lord Jesus Christ.

I never realized the magnitude of the work, and how much can be accomplished with little expense, as since coming to Europe. It has often been a query how different nationalities and people of different tongues could be reached. We have our work in America, and it is a great and important one. Thousands of souls are flocking to that continent; and who can say that God's providence is not in it, in order that they may receive the truth? But there are thousands, equally honest and sincere, who can never visit this favored land.

These must be reached at their homes, by publications in their native tongues. When we open the way, as far as it lies in our power to do so, God will co-operate with us, and we shall see a work accomplished of which we now have but faint ideas.

The results already accomplished through the efforts of Eld. Andrews are in some respects truly marvelous. With the co-operation of only a few friends in a foreign tongue, he commenced to send out his French paper. This small beginning has resulted in the distribution of many thousand copies of *Les Signes de Temps*, and from five hundred to eight hundred permanent subscribers. These are found wherever the French language is spoken, not principally in France throughout that entire country. Letters of congratulation, often containing remittances, are constantly coming in. Many have already commenced to keep the Sabbath, but it is impossible to give the exact number. In order to carry forward this work as it should be carried forward, sufficient funds should be raised early to send out ten thousand copies of *Les Signes de Temps*. The cost would be about \$120 per thousand.

A German and an Italian paper should also be published. The same matter could largely be used for each. The work is the Lord's; and when we open the way, God will co-operate with us and send us help as our resources become exhausted. Will our brethren in America say, Go forward, or will they say, Curtail the work, limit the field of operation? Our message is to warn the world, and the word of the Lord is, "Go forward." If it is a Red Sea before us, it will divide. It is God's work, and we are simply his stewards, his servants to do his bidding.

Whenever the work in Switzerland is enlarged, Bro. Andrews will need a different house in which to live. All the room which he now has is occupied to its fullest extent. The work of the mission also is all that can be performed by those connected with it. The cause of present truth does not go backward but forward. There must be a reaching out for the accomplishment of God's ultimate design in giving the message of Rev. 14:9-12 to his people. May God help us to act our part, is my prayer. S. N. HASKELL.

NEW-STYLE TENTS.

As we are in receipt of inquiries relative to the tents we are using this season, a few words respecting them may not be out of place in the REVIEW. The tent we have here is a duplicate of those in Districts No. 1 and 7.

Our tent is square in form, being 24x36, and has a door in each end directly in the center. The walls are eight feet high and the ridge twenty feet. In pitching it, four center poles are used, which are cut twenty-one feet long. These are not over four inches in diameter at the large end, consequently are so light that a man can take them all up in his arms together. Then there are four wall poles on each side. The tent contains a fly, which makes it perfectly dry in the hardest rain.

We have the tent seated with settees nine feet long. The aisle is in the center, and on each side of it there are ten seats, which will seat one hundred and twenty persons. The speaker's stand is on one end, just half way from side to side. It is five feet wide and six feet long; this leaves a space ten feet wide in each corner of the front end of the tent, where three seats more can be placed on each side, making twenty-six in all; consequently this size tent will seat about one hundred and fifty people. This style of tent has several advantages over a round tent.

1. Having a fly, it will not leak as long as it will hold together.

2. It can be put in so small a compass, and is so

light, that it costs but little to transport it from place to place.

3. Being square, it can be seated to much better advantage.

4. It costs much less than a round tent of equal capacity, as it is easier to make.

For our small county towns these tents are by all odds the best. In a city, of course a larger tent will be necessary. Bro. Armstrong of Chicago made three for our Conference the past winter, and the combined cost of two of them was not far from \$50.00 less than a forty-foot tent cost us a few years ago. We like this tent much.

D. A. ROBINSON.

"THE CHARACTER OF THE TEN COMMANDMENTS."

"THEY, as already shown, were a covenant between God and the children of Israel, and bound nobody else, except circumcised Gentiles, who thus voluntarily became citizens of the Jewish nation, or strangers sojourning in the land."

"If the law as a whole was never enjoined on any Gentile, was the fourth commandment, as a specific portion, ever imposed on them? The text has never yet been found which teaches so."

"Thus all become guilty before God, by the rule of their choice."—*J. Litch.*

Speaking of the times before Moses, he says, "What was the law before that period? . . . The world was then without divine law, and did as they pleased."

What a thought! How preposterously absurd! God and men bearing the same relation to each other as at present, and yet man for twenty-five hundred years without a divine law! Can any sane man believe it? It is true, men did as they pleased then, and they do so now. If they please to take issue against the only complete code of moral precepts found in the whole Bible, they do so. The antediluvians "did as they pleased;" but God was pleased to sweep them from the earth by the flood, on account of their sins. "Sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses." Rom. 5:13, 14.

"All become guilty before God, by the rule of their choice." That is, if men choose to acknowledge the law which God has revealed to men, then they are condemned by it; but if they do not "thus voluntarily" unite with God's chosen, peculiar people, the law does not condemn them. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. According to this text, all the world were proved guilty by the law of God. But our friend holds that the Gentiles of old were not bound by that law, unless they chose to be.

Those who put forth such unreasonable and absurd theories can be excused, it seems to me, only on the ground of insanity. It must be evident to every reasoning mind that there was a primary law of God existing from creation; that it was the rule of life to man in his innocency; that sin was the transgression of this law; that this law is as unchangeable as God himself; that sin in every age of the world is the transgression of the principles and requirements of this holy law; and, consequently, that the same acts which are sinful in one age of the world, are sinful in every age. These principles are embodied in the ten commandments. The fourth commandment requires especial honor to the Creator, and is a test of man's loyalty to him. So when God would prove his people "whether they would walk in his law, or no," he tested them upon this very commandment. See Ex. 16:4, and onward.

After man had sinned, the acts of true religious worship, from the day that righteous Abel offered

to God an acceptable sacrifice to the time when the great sacrifice was slain on Calvary, were essentially the same; and from first to last "repentance toward God, and faith toward our Lord Jesus Christ," have been the conditions of salvation to sinners.

Because the nations had forsaken God and his true worship, and gone into idolatry, the Lord called out Abraham and his seed to be his peculiar people, and set forth before them in form the true worship which was his due from all the inhabitants of the earth. All the Gentiles had the privilege of uniting with the people of God, and attending to all the rites which God has instituted for his true worship. This was their duty who would return to God. It is true they might neglect to do this, and remain Gentiles still, but that would not release them from their obligation to God, nor excuse them from their sin of idolatry, nor release them from condemnation for the violation of any principle of primary law. How utterly absurd the thought, that if they did not choose to join the people of God, they were under no obligation to keep the ten commandments.

R. F. COTTRELL.

SABBATH-SCHOOL CONVENTIONS IN IOWA.

In the last annual meeting of our Association our Sabbath-school workers thought it would be an advantage to the Sabbath-school cause to hold conventions at least once a quarter. This step was thought to be of so much importance that it was offered in the form of a resolution, and adopted by the Association. I shall not attempt, in this article, to discuss at a great length the importance of Sabbath-school conventions. But I will say that I heartily approve of the resolution adopted.

The Sabbath-school work is second to no other work in the cause, and we should put forth every effort to have it accomplish all that it should. We can see that great improvements have been made in our schools in the last few years, but we should not stop here. In some of our churches a goodly number have been brought into the truth, and have united with the church, as the fruit of Sabbath-school labor. I think we shall see ten converted in the future where we have seen one in the past, if we engage in this work as we should. We should study to improve our schools, that they may accomplish more good. In order to do this successfully, we must exchange thoughts, and this can be accomplished by having general gatherings. Subjects connected with the different parts of the work can be discussed by those who have had experience, which will benefit all. At these gatherings our teachers can exchange ideas, and be better fitted for the work.

But while the theory looks plausible, we may find difficulties to encounter. If we expect to make these gatherings a success, we must do more than pass resolutions, and lay fine plans. We must make an effort to attend these conventions and contribute something to their success. A few may attend and be benefited, but this will not benefit the schools not represented. I hope all our Sabbath-school officers, teachers, and as many more as possible, will make an effort to attend these meetings. We shall try to have them held in different parts of the State, so that all can have the privilege of attending some of them, without a very great expense.

The first convention will be held at Smithland, Woodbury Co., in connection with the camp-meeting to be held Aug. 24. We hope all the schools in that part of the State will be well represented. We would be glad to have representatives from other schools in different parts of the State.

A programme of exercises will be arranged as soon as I hear from those to whom I have written. We hope all will feel an interest in this anticipated meeting, and do all they can to make it a success.

Brethren and sisters, let us take an interest in the Sabbath-school work, and labor to bring it up to the standard that will be pleasing in the sight of the Lord.

J. H. DURLAND, Pres. Iowa S. S. Assn.

THE WILDERNESS TRANSFORMED.

AMAZING, beautiful change!
A world created new!
My thoughts with transport range,
The lovely scene to view;
In all I trace,
Saviour divine,
The work is thine—
Be thine the praise!

See crystal fountains play
Amidst the burning sands;
The river's winding way
Shines through the thirsty lands;
New grass is seen,
And o'er the meads
Its carpet spreads
Of living green.

Where pointed brambles grew,
Entwined with horrid thorn,
Gay flowers, forever new,
The painted fields adorn—
The blushing rose
And lily there,
In union fair
Their sweets disclose.

Where the bleak mountain stood
All bare and disarrayed,
See the wide-branching wood
Diffuse its grateful shade;
Tall cedars nod,
And oaks and pines,
And elms and vines
Confess their God.

The tyrants of the plain
Their savage chase give o'er—
No more they rend the slain,
They thirst for blood no more;
But infant hands
Fierce tigers stroke,
And lions yoke
In flowery bands.

Oh! when, Almighty Lord,
Shall these glad scenes arise,
To verify thy word,
And bless our wondering eyes,
That earth may raise,
With all her tongues,
United songs
Of ardent praise?

—Philip Doddridge.

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.

VERMONT.

Tent No. 2, Underhill, July 4.—We have not had less than one hundred and twenty-five at any meeting since our last report, except on Sunday, July 2, when the rain deterred many from coming. Yet on that day as many as seventy came through the rain to the tent both afternoon and evening. Many attend our meetings who have not attended church for years. We hope to reach some.

M. E. KELLOGG.
C. L. KELLOGG.

KANSAS.

Clarion, July 6.—This church held its quarterly meeting last Sabbath. We have great cause for rejoicing. Notwithstanding we have no minister, seven members were added to our church. Two were baptized; four are candidates for baptism.

The ordinances were celebrated, after which the members joined in a social meeting. All seemed to feel that it was good to meet together and talk of the wonderful love and tender mercies of our Heavenly Father. We ask all who are seeking for the truth to join us in a petition that the good work may go on.

H. C. MAIN, Elder.

Centerville.—Our meetings at Centerville closed the 5th inst. This was an occasion of great profit to the church there. Several of the members had never heard on the doctrinal points of our faith, and these meetings were meat in due season to them. Four who for the first time began the observance of the Sabbath, united with the church by baptism. Four others promised to keep the Sabbath. The Spirit of God was manifested with power at our parting meeting, where together we took part in the supper commemorative of the death and resurrection of our blessed Lord. We left them with feelings of gratitude to God for the good work he had accomplished in that place, and

for the freedom he had given us in preaching the close, practical truths of the last message. Surely this is the work of God.

We are now at Topoka, holding a few meetings.
July 9. M. AND H. ENOCH.

IOWA.

Luverne, Kossuth Co.—Our audiences here have been small from the first. The weather has been very unfavorable. Our tent blow over once, and we have been obliged to let it down twice. There are a few who take some interest, and we hope they will obey. We shall stay here this week, and then expect to go to Humboldt, Iowa. We are of good courage. Will the people of God remember us at the throne of grace?

J. H. DURLAND.
J. BARTLETT.

Algona, July 10.—After spending a week at my father's home at Oakland, Wisconsin, I came to this place the 22d of June. There are some families of Swedes and Norwegians here. Have held fifteen meetings with them. The interest is not very great, yet we hope some will accept the truth. Our meetings are held at the house of Bro. Johnson. I intend to remain here one or two weeks longer, then I go to Ruthvin. I ask the prayers of the people of God, that my labors in this State, among my countrymen, may be blessed to the salvation of precious souls.

My address for some time will be Algona, Kossuth Co., Iowa, box 85. E. G. OLSEN.

Forest City, July 10.—I visited Forest City July 1, 2, the time of the church quarterly meeting. We had a good meeting; four more united with the church, two by vote, one by letter, and one by baptism. This church now numbers twenty-two members. We enjoyed some of the good Spirit of God in talking to the people on the necessity of living godly lives before the world. There seemed to be a tender feeling among the brethren, especially when we took part in the ordinances of the Lord's house. If each member will try to live near to God, I am certain this church will grow in numbers each quarter.

The Scandinavian brethren were present, and seemed to enjoy the meetings. Bro. P. L. Hoen was there, and talked to them in their own tongue. These brethren should be organized, so that they can join in celebrating the ordinances. They desire this privilege. J. H. DURLAND.

Lynnville, July 7.—Bro. Nicola and myself came to this place on the 14th of June, and have since held fifteen meetings here, besides speaking some in other places. Frequent rain and wind storms have prevented our holding more services.

When we came here the prejudice was almost all-pervading, and fearfully deep. The people from other towns, where we held meetings last winter (and especially the Methodists, who had been to the trouble and expense of sending for Eld. Evans to support their sinking cause, and then failed) had sent the cry of trouble over here; and we found them all ready to meet us, clothed in their defensive armor of hatred and prejudice. The story had even gone out that if we pitched our tent in Lynnville it would be burned; but we hoped and believed that there were some here who were hungering and thirsting for the truth. We were obliged to agree to pay one dollar per week for the use of the ground, before we could find a place in town to pitch our tent. Now, after fifteen services have been held here, the ice is breaking, and people are becoming more interested and more friendly. We joined with them heartily in the temperance work, and the news went out that we were earnest temperance men; this helped to remove the prejudice. When Independence Day came, they had us on the programme for toasts, and to furnish the singing. The man on whose ground our tent stands has since told us we can have the ground free of charge.

Now the field seems fairly open for labor. Some are following us very closely, with Bible in hand. Our audiences number from one hundred and fifty to three hundred each night; the attention is good and the order in and about the tent perfect. Friends of the cause everywhere, we solicit your prayers that the blessing of God may attend our work here, and that his Spirit may give living power to the truth we speak. The harvest is the Lord's, and by his help we hope, even here, to glean precious sheaves.

G. E. FURFIELD.

MICHIGAN.

Ransom Center.—Our tent has been pitched in this place just one week. It is located by the side of the Seventh-day Adventist meeting-house, and on cool wet evenings we have occupied the building, which is generally filled completely. Sunday evening last, the congregation was very large. We hope for good to the church and people. It is an experiment holding a tent-meeting in a church so old as this, but the need of some of our churches is very great. Brethren, pray for us.

D. H. LAMSON.
M. S. BURNHAM.
C. J. LAMSON.

Lee's Corners, July 10.—We pitched our tent at this place July 4, and commenced meetings the evening of the 6th, with a congregation of about eighty. The next evening was quite rainy, but about twenty-five came out, and listened attentively to the word spoken. On the evening after the Sabbath about thirty were present. In the afternoon Bro. Ostrander received a telegram stating that his wife was dangerously sick, which called him away, leaving me alone with the tent. Sunday afternoon and evening our tent was well filled with attentive listeners; in the evening one hundred and fifty were in attendance. The interest seems to be good. I expect Bro. Corliss today. We continue in hope. WM. POTTER.

Rockford, Kent Co., July 12.—Our tent has been pitched in this place nearly four weeks. The attendance has been fair. Several have taken their stand with us, and a large number are deeply interested. The editor speaks very favorably of our meetings, which are favorably regarded by the majority of the citizens. We have spoken several times on temperance before the Reform Club, and have occupied the pulpits of the M. E. and Congregational churches once each. The people are mindful of our temporal wants, besides donating \$12.60 in cash. We shall probably remain here some time, laboring to secure, through God's blessing, such conviction of the importance of these truths as shall lead to unfeigned obedience.

D. A. WELLMAN.
FRANK STARR.
T. S. PARMELLEE.

Byron Center, Kent Co., July 11.—Since my last report, June 19, I have continued my meetings at this place. Up to the present writing five have embraced the truth. All of these are adults, and are men and women of more than average intelligence. One of the number is a gentleman who, when we came to this place, was a confirmed skeptic. As he listened to the discourses on the prophecies, and obtained a knowledge of our views generally, he accepted our faith, as one which harmonized with right reason and removed the difficulties which heretofore stood in the way of his belief in the Scriptures.

We have organized a Sabbath-school which is prospering well, and which is attended by several not of our faith. It has become necessary, therefore, to increase our club of *Instructors* by several numbers. The penny collection has been instituted, record-books and a call-bell have been purchased, and the school will soon be supplied with all the needed appliances. The Spirit of the Lord is still working with many minds, and we expect that others will soon move out in obedience to their convictions of duty.

Sister B. B. Lane is with us, and renders efficient aid in preaching, visiting, and singing.

W. H. LITTLEJOHN.

WISCONSIN.

Plainfield, July 7.—We began meetings here the 24th ult. The interest has been good from the first. The average attendance is about one hundred and twenty-five. Our tent is pitched in a beautiful grove about three and one-half miles north-east of the village, in a rich, thickly settled farming country. The only organized church here is Baptist. There seems to be an under-current against us, which the minister is agitating. His members told him to come to the tent and hear us, and he might learn something about the Bible. The most influential citizens are much interested, and show the Berean spirit. We intend to present the Sabbath question next Sunday. May the Lord prepare hearts to receive it. Pray for us that the truth may triumph here. Our courage is good, for God is with us.

A. J. BREED.
J. J. SMITH.

INDIANA.

Cloverdale.—Our tent at this place was wrecked in a storm on Sunday, June 25. We had dropped the top, and were throwing in the sides, when the wind hit it. Being very dry and old, it was badly torn, and is not worth repairing, but the curtain was not injured. The interest was not such as to necessitate shipping another tent and pitching again at C., so we expect to pitch next week at Cora, Clay Co. We sold \$6 worth of books at Cloverdale, and left some interested ones reading. Sabbath and Sunday, July 1, 2, I was with Bro. Lane at Coal City. Sunday night, went to Patricksburg and spoke to a full house on the subject of the atonement. I begin meetings at Unionville, Monroe Co., July 6, and continue over the 9th. Our address will be Cora, Clay Co., Ind.

W. M. COVERT.

Idaville, July 10.—The interest here seems to be deepening each week. One by one they are dropping into our ranks; one is a young man who has been preparing for the ministry. We know of twelve who are now keeping the Sabbath here, and confidently expect others. Yesterday the Presbyterians began their battling. The minister tried to work on the sympathies of the people by appealing to their conscience in behalf of the Christian Sabbath, stating that the doctrine advocated by the pretended ministers of Christ in the tent was very dangerous. They have four sermons prepared against us. The effort yesterday was from prophecy, quoting such texts as Isa. 65:17; Ps. 118:22; Eze. 43:27. A drowning man will catch at straws. Last night we reviewed the discourse before a large, attentive audience. We have received \$17.66 donations, and \$28 worth of books and tracts. The Lord is working with us. We expect to remain during this month.

J. M. REES.
VICTOR THOMPSON.

Star City and Coal City.—The companies of Sabbath-keepers at these places have recently embraced the truth.

In February Eld. Bartlett commenced meetings at Star City. He secured the use of two meeting-houses, and when the last one was closed against him, he secured the school-house, where he completed his meetings. Opposition sermons were given, but to no effect. The people would and did listen, and as the result, about twenty commenced to observe the Sabbath, from which number a church of eleven has been organized, and regular meetings and a Sabbath-school established.

The writer met with this company, and assisted Eld. Bartlett in his meetings, May 13, 14. Baptized four and enjoyed excellent meetings with them. Bro. and Sr. Weber of Rochester spent nearly two weeks here, visiting from house to house, distributing reading matter, and explaining the truth—in fact, doing *real missionary work*.

Sabbath and first-day, June 17, 18, met with them again. Found them growing in the truth. They celebrated the ordinances for the first time, taking hold like experienced church-members. The Sabbath-school is growing in interest. They are taking steps to build a meeting-house.

Sabbath and first-day, July 1, 2, was with the company at Coal City, Owen Co. We brought them into the truth during February and March. The interest is still good, and quite a number are still favorable.

Eleven are now keeping the Sabbath, three of whom took a decided stand at my last meeting. One man worked in the harvest-field, Sabbath, July 1, until noon, when he became so conscience-stricken that he could work no longer. He came to our meeting in the afternoon and signed the covenant, and before the meetings ceased, purchased books and subscribed for the REVIEW. Eld. Covert was with me in my last meetings, and on first-day, July 2, baptized Dr. Young and wife. The doctor is very earnest in distributing tracts in his extensive practice. When he first heard the truth in February, he was using from ten to twenty-five cents' worth of tobacco a day. On the day he was forty-four years of age, he discontinued its use, and is now entirely free from the habit. One brother, a strict temperance man, who subscribed for the REVIEW on trial in February, renewed his subscription for one year, and hopes to be a life subscriber. He took a Baptist paper for twenty-three years, always paying for it in advance. He has discontinued it, and substitutes the REVIEW.

They are holding regular Sabbath meetings, and

have a good Sabbath-school. Have subscribed and paid for ten copies of the *Instructor*, have other books necessary to carry on their school, and have purchased Better than Pearls and quite a quantity of other books.

They are planning to build a meeting-house. We expect at our next visit to organize them into a church. Surely the truth will succeed.

S. H. LANE.

COLORADO.

Denver, July 8.—This has been a good day for the church here. Bro. Jones came down from Boulder last night, and gave two good, practical sermons to-day, which, if heeded, cannot help but lead the people closer to God. Bro. Hart, who has been here for several weeks, and whose labors have been a refreshing to the church each Sabbath during his stay, left for his home in Iowa last week. There are a goodly number of Sabbath-keepers in this place.

I have enjoyed the privilege of withdrawing from the city's bustle, and of worshiping with brethren on the best day of all the seven while a temporary sojourner here.

CHAS. P. HASKELL.

Texas Creek, June 28.—After an absence of several months, I had the privilege of meeting with this church and laboring among them from June 16 to 26. I held eight services, and the Spirit of the Lord seemed to witness to the word spoken. I was much encouraged myself, and feel that the church also were refreshed. I found that Satan was making a persistent effort to bring trial and division into the church, but now have great hopes that he has met a signal defeat. "Resist the devil, and he will flee from you," is the word of God.

Sabbath, June 24, was a good day for this church. In the morning, after a discourse on baptism, eight souls were buried with their Lord in this solemn rite, in a clear mountain stream that ran near the place of service; in the afternoon they were formally received into the church, and then we celebrated the ordinances. It was deeply interesting to see parents and children heartily engaging in these services of the Lord's house, and we believe that many hearts experienced the truthfulness of the Saviour's words: "If ye know these things, happy are ye if ye do them." Nearly every member of the church was present on this occasion.

This is the third time I have visited this church within the past year, and on these occasions I have preached twenty-nine times, making, on an average, a little more than one discourse for every two weeks the year through; and still I hope to labor more among them the year to come. I sold about \$75 worth of books. There is a deep interest to read upon our faith, and especially sister White's writings. This is very encouraging indeed.

Boulder, July 4.—Our quarterly meeting here is just past. In some respects it was a good and solemn meeting. We are sorry to say that only about one-half of the church participated in the ordinances. Peculiar trials and perplexities have surrounded this church for the past few months. We have learned to prize more highly than ever the gifts of the Spirit among us. May the time never come when we shall quench the Spirit, or despise prophesying. E. R. JONES.

VIRGINIA.

Soliloquy, Shenandoah Co.—The brethren and sisters here met in quarterly meeting July 1, 2. Owing to the busy season of the year, the attendance was small. The prayer and social meetings were quite interesting. Peace and harmony prevail. It is cheering to see individuals earnest in the work of overcoming and self-examination. One was added to the church, and one dropped. We have decided to hold our next quarterly meeting at Liberty, Oct. 14, 15. We do this in order to give all a chance to attend. May the blessing of God be upon the dear brethren and sisters.

Mt. Zion, Page Co.—One week later a quarterly meeting was held here. The attendance was quite good. The word spoken seemed to be well received. Three were added to the church, and we have hopes that others will soon obey. Matters of serious difficulty in connection with this church, which had existed for some time, were amicably settled, and a much better feeling exists.

The church has been so confused that it has been impossible to exercise that watchcare over the members which a church should exercise, or to enforce the proper discipline. We leave the work in a prosperous condition.

Bro. Rife and myself will now go to a new field to give a course of lectures. Brethren, pray for the cause in this part of the State.

July 10.

M. G. HUFFMAN.

THE SOUTHERN FIELD.

THERE has been some increase of interest on the subject of Bible truth in this county during the month of June. The monthly meeting the first Sabbath was well attended. The house was so crowded that there was talk of putting up a large one. Some new ones had commenced to keep the Sabbath, and others were "almost persuaded."

This has brought out some opposition from the ministers, and they spoke against the law and Sabbath. I thought it duty to reply, and that I would do so at the same house. The building used was a private dwelling, not occupied by the gentleman who owned it. We obtained his permission to use the house. The man who had rented the land was very much opposed, and had forbidden Adventist preaching there. On going to the house the fourth Sunday, there was a notice on the gate and door-post forbidding Adventist preaching, and making some threats about putting the law in force. When I arrived, the gate and doors were opened, and quite a congregation assembled. Believing the man had no right to forbid us, and all, with one exception, being in favor of preaching, I spoke. When I commenced I was suffering from a cold, and could not use my voice so as to be distinctly heard. After a little it became clear, and I spoke an hour in defense of the law and Sabbath. Some who were not S. D. Adventists were very determined that I should preach. When a Southerner starts out to do a thing, he is going to carry his point if he can. The cause of truth is slowly moving forward. To our God be all the praise. C. O. TAYLOR.

Silas, Ala., July 1.

RHODE ISLAND.

Perrysville and Carolina.—Five weeks ago we came to Southern Rhode Island to prepare for tent work in this district. A few days after, I was accidentally thrown from a wagon, and so badly hurt that I was unable to do anything for more than ten days. Have not entirely recovered yet. The injury I received was all in my hands.

Finally we pitched the new tent, 24x36 feet, first within one mile of Perrysville, where we held four meetings on Sabbath and first-day, June 24, 25. Most of the Sabbath-keepers in the State were present on the Sabbath, and on first-day we had a good attendance of outsiders, who manifested much interest. Some said, as they left, that they did not know before that there was so much to the Adventist faith.

On the 28th of June we pitched the tent near Carolina village. Commenced our meetings on July 2, and held three services with good congregations. But, as usual, we find a strong prejudice against us, so we cannot tell what the interest will be.

Our tent is seated with folding settees four feet long, which will seat comfortably three persons each. Bro. Charles R. Brown, of Danvers, Mass., is our tent master, and Mrs. S. leads the singing with the aid of the instrument. Our tents are perfectly dry in rainy weather.

As soon as we have fully proved this interest, by an invitation from Eld. D. A. Robinson we go to North Beverly, Mass., to hold a series of meetings in the new tent belonging to that district. After that, if possible, we return to Rhode Island and hold another tent-meeting before the season closes.

We earnestly crave the prayers of the faithful, that souls may be converted to God and be saved.

I. SANBORN.

MINNESOTA.

Byron, July 5.—Returned to this place from camp-meeting, June 29. Found things in better condition than when I left. I had labored here seven weeks before camp-meeting, and six precious souls had taken a stand for the truth. We had very bitter opposition here. Four different ones preached against the truth,—three ministers and a deacon. I reviewed two of them with freedom. Bro. J. Jacobson helped me in the meetings at

first, but as he had appointed to meet Bro. L. Johnson in about three weeks, he left at that time. When I left for camp-meeting, the Baptist minister improved the opportunity to speak on immortality, making up what was lacking in evidence in abuse of the Adventists, finally closing by saying he only meant the theory, not the people. Even his own people seem to be generally dissatisfied with the effort, yet he claims to have studied the subject for about twenty years.

When I returned from camp-meeting, four were ready to be baptized. Bro. Jacobson baptized them. Sabbath, July 1, two more were ready to join the church, having been baptized before. There are two families, besides several others who are keeping the Sabbath, that we hope will join shortly. We have now a church here of sixteen members, one having joined by letter. It was organized about two months ago by Bro. L. Johnson, with nine members. We feel like saying, Praise the Lord for his goodness to the children of men.

The Sabbath-school, consisting of about thirty members, is very interesting. Ten copies of the *Instructor* are taken.

I expect to give a course of lectures not far from this place shortly. We sincerely desire the prayers of God's dear people for the work here.

A. M. JOHNSON.

QUARTERLY MEETING AT WATROUSVILLE.

This meeting was held on the fair-ground one mile north of Watrousville, Mich., July 8, 9. Brethren were present from Yassar, Watrousville, Fair Grove, and Reese, to the number of one hundred and twenty-five, and remained until the meetings closed. We were happily disappointed at seeing so many together at such a busy season of the year, and so soon after the Saginaw camp-meeting. On Sunday, besides the good attendance of our brethren, many came in from the surrounding country, thus giving us a large and attentive audience.

The preaching was all of a practical nature, bearing upon the dangers and duties of our time, and was well received by all. Some disappointment was expressed because of the absence of Bro. J. E. White, President of the Sabbath-school Association. On Sunday afternoon, however, after the transaction of the T. and M. business, the interests of the Sabbath-school were considered for an hour or more, and many interesting questions were asked, which showed quite a lively interest in this branch of the Lord's work.

We were cheered by the presence and labors of Bro. Weeks at these meetings. We were also glad to note that his labors the past season in this district have not been unavailing. We see no reason why it may not still continue to be a fruitful field of labor. We left the meeting and the county thankful for the privilege enjoyed, and the good we trust was wrought in our own heart. If any attended the meeting who are not made better by it, their time is worse than lost; but if all will make the most of the privilege, they can day by day be growing better, and preparing for the great day of God, so soon to dawn upon us.

J. O. CORLISS.

MAINE.

Aroostook Co.—We held a two-days' meeting with the church in East Washburn, June 24, 25. Brethren were present from New Sweden, Perham, Woodland, Fort Fairfield, and Maysville. In our quarterly meeting Sunday morning, all present bore testimony, and the ordinances were celebrated. All the members of the church seem to stand firm in the truth. The opposition has been strong here, and our brethren and sisters have done well. Six have joined them since the church was first organized, and they have only lost one by apostasy. We feel confident that if they are faithful, God will add to their numbers such as shall be saved. At 2:30 p. m. we spoke to a full house with a good degree of freedom.

We have visited scattered brethren and sisters during the past week, and July 1, 2, we met with the church at Monticello. Three more have united with them since the church was organized here, and still we hope for others. We hope that our scattered brethren and sisters will see the importance and feel the necessity of uniting with the church nearest to them, and meet with them as often as they can. It would be a help to others as well as to themselves. There is power and strength in organization. The men of the world

understand this principle, and make use of it. Order is connected with the work of God. We read in 1 Cor. 14:33: "For God is not the author of confusion, but of peace, as in all churches of the saints." In union there is strength. Let us work in harmony with the word and Spirit of God.

We feel anxious to see the cause move forward in this county. There are many Sabbath-keepers not connected with any church who could be a real help. Brethren and sisters, the cause needs your aid. Now is the time to let all your influence go in favor of the present truth. There is no failure in the third angel's message. We can deposit our means in the cause of God, and it is in a safe bank. It will yield us a noble increase in the end. A few are still using tobacco, and if they would overcome this habit, and put the money thus thrown away into the cause of God, it might be the means of converting to the truth some precious souls, who would be stars in the crown of their rejoicing in the day of Christ. My heart was made glad to hear one good brother say last Tuesday that he was free from the filthy habit; others are struggling for victory. May God give it to them. Come, brethren and sisters, let us take hold of the work anew, and overcome.

July 3.

J. B. GOODRICH.

DAKOTA CONFERENCE.

The third annual session of the Dakota Conference of Seventh-day Adventists was held in connection with the camp-meeting at Parker, June 29 to July 4, 1882. The first meeting was held June 29, at 5 p. m. The President in the chair. Prayer by Eld. C. W. Stone. The Secretary not having arrived, D. T. Biggs was chosen Secretary *pro tem*.

Voted, That Elds. Butler, Stone, and Olsen, and all brethren in good standing, be invited to participate in the deliberations of the Conference.

The following-named churches were represented by delegates: Swan Lake, Parker, Sunnyside, Sioux Falls, Madison, Big Springs, Tyndall.

The President appointed the usual committees, as follows: On Nominations, A. D. Smith, M. Streeman, R. Conradi; on Credentials, Peter Nelson, Jas. Pease, E. O. Burgess; on Resolutions, Geo. E. Henton, C. W. Stone, O. A. Olsen; on Auditing, A. D. Smith, E. O. Burgess, Jas. Pease, Peter Nelson, A. P. Peterson, J. Poulson.

Adjourned to call of Chair.

SECOND MEETING, 5:45 P. M., JUNE 30.—After reading the minutes of the first meeting, the delegate from Canton church not being present, John Richards was elected to fill the vacancy.

The Nominating Committee reported as follows: For President, O. A. Olsen; Secretary, S. B. Whitney; Treasurer, Peter Nelson; Executive Committee, O. A. Olsen, S. B. Whitney, D. T. Biggs. Each name was acted on separately, and the candidates were elected.

The Committee on Licenses and Credentials reported as follows: For credentials, S. B. Whitney, O. A. Olsen; for ordination and credentials, D. T. Biggs; for license, M. M. Olsen; for colporter's license, Lewis Hackett, R. A. Burdick, E. H. Pullen. The report of the Committee was accepted as a whole.

Adjourned to call of Chair.

THIRD MEETING, 6:15 P. M., JULY 2.—After reading the minutes of the previous meeting, Bro. Gallagher was elected to fill a vacancy in the delegation from Tyndall.

The Committee on Credentials submitted a further report, as follows: For ordination and credentials, M. M. Olsen; for license, W. T. Henton and E. H. Pullen. Each name was acted upon separately, and the recommendation of the Committee sustained.

The Committee on Resolutions reported through Eld. Stone, as follows:—

Whereas, The Testimonies have spoken plainly relative to the value of our publications in the advancement of the cause of present truth, and yet we are not doing as much in circulating them as we ought to do; therefore—

Resolved, That we urge upon our members everywhere the necessity of doing all that lies in their power to circulate our reading matter; that proper persons be encouraged to enter the field as canvassers; and that this Conference remunerate worthy and efficient laborers of this class, whenever they shall not be able to make the profits on the books they sell yield a proper support.

Whereas, It has ever been held by Seventh-day Adventists that Christian temperance is an indispensable quality in the character of a Christian; therefore—

Resolved, That we, the Seventh-day Adventist Conference of Dakota, declare ourselves to the world, and to all who love the truth, to be a temperance people, and in

favor of every legitimate and efficient means for the suppression and abolition of the manufacture and sale of alcoholic liquors as a beverage within the limits of this great Territory.

These resolutions were adopted as a whole.

After due deliberation and consultation, Eld. O. A. Olsen tendered his resignation as President of the Dakota Conference, making remarks bearing on the subject. He was followed by Eld. G. I. Butler and others, expressing themselves as willing to abide the decision of the body. The motion prevailed to re-consider the election. A motion to re-elect was carried unanimously.

A vote of thanks was tendered the railroad company for favors shown during this camp-meeting. A motion prevailed allowing Bro. Burgess the sum of \$15, which only partly re-imburses him for loss of hay and crops destroyed by stock during the meeting; also a vote of thanks for the free use of the grove and grounds.

The Treasurer's report was next read, as follows:—

On hand at last report,	\$324.16
Received during Conference year,	900.26
	\$1,224.42
Paid out during year,	760.32
	\$464.10
On hand before settlement,	\$464.10
Amount due on settlement,	472.45
	\$8.65

Leaving a balance due ministers, \$8.65

Allowing for some tithes that were not paid in until after the Treasurer had balanced his account, there would be enough to make full settlement.

It was moved and supported that the Conference express gratitude to God for his providence in sending Eld. Whitney among us, also for the very efficient way in which he has been enabled to conduct the affairs in the upbuilding of the cause in this Territory.

Adjourned *sine die*. S. B. WHITNEY, Pres.

Geo. E. HENTON, Sec.

CONFERENCE DIRECTORY.

President, O. A. Olsen, Swan Lake, Turner Co., D. T. Secretary, S. B. Whitney, Bridgewater, McCook Co. Treasurer, N. P. Nelson, Swan Lake, Turner Co.

Ex. { O. A. Olsen;
S. B. Whitney;
Com. { D. T. Biggs, Home P. O., Turner Co.

THE WORK IN ENGLAND.

FROM a letter just received from Bro. A. A. John, Great Grimsby, Eng., we take the liberty to make the following extract, knowing that all the readers of the REVIEW will be greatly interested in the progress of the work there:—

I have been here about three months. This is a borough of forty thousand inhabitants. No one knows the age of the town. One church that is used now is about six hundred years old.

This town is devoted almost entirely to the fish and lumber trade. It is thought to be the largest fishing port in the world. Several hundred smacks belong here. There is not so much caste here as there is at Southampton.

I never worked so hard to get the truth before the people as I have since I came here. At no time have we seen flattering prospects; yet from the first the Lord has seemed to open the way step by step. We felt that God had a people here, and what were feelings once are now becoming convictions sustained by facts. Three, a man and his wife and a lady, have fully decided, and are keeping the Sabbath with us. Several more admit the truth, for whom we confidently hope.

We have interesting Bible readings every Tuesday and Friday, besides our Sabbath and Sunday meetings. We have a free library of our works; and are loaning hundreds of packages of tracts and papers.

We have been received kindly by nearly all that we have met. I have received as donations, since coming here, about \$40.00, and for our publications about \$20.00.

The ship work is quite encouraging. The truth seems very plain, and more like a reality than ever. We feel that we are "strangers and pilgrims," and long for the "better," "heavenly country."

The mutterings from the storm-cloud that is so soon to burst on the continent, the uprisings and bloodshed in Ireland, with the faint yet determined utterances of the dragon that come to us from across the Atlantic, although dark in themselves, cause the truth to shine forth with addi-

tional luster. Thanks be to God for the light of the third angel's message.

Bro. Haskell spent one night with us. It did us good to see the face of an American. We would like to see many that we have left behind, but we hardly dare think about it. We try to labor on in faith, thinking of the great gathering by and by. We think of, and pray for, the overburdened ones at Battle Creek. Pray for us.

Our Tract Societies.

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

WHAT MATTER?

BY EMMA M. FARNSWORTH.

If we know not—what matter?—
Until the harvest-time,
Which of the seeds we scatter
Shall reach a golden prime?
We're taught to sow at morning,
At eve cease not our care;
For this or that may prosper,
Or both be passing fair.

The bread cast on the waters
Will, after many days,
Return with choicest blessings,
And fill the heart with praise;
Perchance some may be sleeping
Within the grave so low,
While seed they've sown with weeping
Some precious fruit may show.

Then sow beside all waters,
In every kind of soil—
The life of Christ, our Master,
Was one of patient toil.
Send forth the tracts and papers
To earth's remotest bound,
To ope the way for preachers,
Who loud the warning sound.

Take courage, fellow-gleaners,
Nor ever pause to dream
How small appear the handfuls
When with the bundles seen!
What matter? for God's gleaner
Is for some humble one,
Who'll hear, for earnest labor,
The blessed words, "Well done."

AN INTERESTING LETTER.

THE following stirring words are from a private letter written by Bro. Geo. R. Drew, who is engaged in ship-missionary work at Hull, England, to Bro. Thompson of our city. Although not intended for publication, we take the liberty of presenting it to our readers, hoping the plain presentation of the wants of the mission will lead them to earnest action in behalf of these souls hungry for the bread of life:—

I have about three hundred REVIEWS and Signs on hand, which I am circulating on board ships, in hotels, railway stations, reading-rooms, and in every place where I think good can be done. We thank you for what you have sent. We can use several thousands in a year; but, my brother, shall I ever see the day when I shall be able to supply the three thousand to five thousand Swedes passing through here every week? Only think of it— one hundred copies to supply all that multitude! Last week the dock was crowded with about four thousand emigrants,—Swedes, Danes, and Germans. The hardest work I ever had to do, is to leave these poor souls because I have nothing for them. I gave away one hundred and fifty copies of the *Harold*, about seventy of the *Stimme*, and several copies of the *Tidende*. You could have seen the Swedes, for an hour after I gave them the papers, gathering in groups to read them. They will form a circle around me, and not let me out till every paper is gone, and then I have to show them the inside of my satchel. They seem to be longing for the truth. I pray daily for a good supply of tracts as well as papers. The little children will come and shake my hand, because I have given their parents papers. I believe the labor expended upon these people will bear good fruit. It would cheer the hearts of our brethren in America, especially the Scandinavians, to see them running after me for the tracts and papers. I ought to have four hundred copies of the Swedish paper every week. Who will help to feed these hungry souls with the truth?

Another good feature is that the Scandinavian seamen are anxious to buy English publications. A few days ago I sold about \$3 worth on board of Swedish, Danish, and Russian ships. We find plenty of hard work here; but the most unpleasant feature of all is the great lack of Swedish, Danish, and German papers for free distribution. We also want some tracts. If you can help, we shall be thankful. I suppose there are thousands of copies of Scandinavian papers lying idle at the homes of our people. I wish they would send them over here. We are of good courage, and we will toil on till Jesus comes, when, with all the faithful, we hope to hear the welcome words, "Well done."

HOW OUR READING-MATTER IS RECEIVED.

THE workers of the V. M. Society at Battle Creek have of late been the recipients of very many cheering letters, inciting all to renewed activity and zeal in the work.

Among the many interesting cases, we select one,—Captain S. S. Nickerson, a Sunday-keeper, chaplain of the Atlantic Avenue Bethel of Boston. This gentleman was once a wild sailor, but the Spirit of God called after him and drew him out of the depths. Since that time he has left the sea and interested himself in the salvation of seamen. With two small missionary boats, he and others from the Bethel visit the large ships lying at anchor, distribute religious reading matter, and give the sailors a cordial invitation to attend the services at the Bethel.

Quite a quantity of back numbers of the *Signs* and *Instructor* has been sent to this place, and the eagerness with which the papers have been received and read is very gratifying.

The following from this gentleman may be of interest to the workers elsewhere:—

"I think we have received all the packages of papers sent us, and as fast as they have come, we have sent them to some good ship where they will be read.

"A captain's daughter recently returned from the West Indies. She says, 'The papers you gave me I gave to the people out there, and they were glad to get them. After my stock was exhausted, they came on board for more.' Your papers find their way to all parts of the world.

"Our work is increasing rapidly, and we are trying to raise money to carry the glad tidings to the seamen. I wish we could at least pay postage or freight on all the papers you send us; but the fact is, we are using every dollar we can raise, and need more. Seamen are coming to Jesus, and they make the best kind of missionaries.

"Many thanks for past favors. Pray for us, that God may bring seamen to himself."

The following is a later communication from the same worker:—

"The papers which you have sent from time to time have been well received by the sailors. We received a letter last week from a captain in Havana, Cuba, thanking us for putting good literature on board his ship, and though he is not a professor, the papers have done him much good. We pray that this captain may be saved.

"I have purchased another sloop yacht for our missionary work. The Lord opened the way to get her. It will cost something to keep her going, and I shall have to call on the good people of different societies to help us.

"Send us the foreign reading when you can. Last month we had thirty seamen seeking the Lord. Pray for us and for our work."

W. E. L.

A GOOD SUGGESTION.

THE Rev. Titus Coan, for a long time a missionary in the Sandwich Islands, in his "Life in Hawaii," tells of the experiences of 1838-39, when 1,705 persons were baptized and gathered into the church at one time. "We advised them to abstain from the use of tobacco, ava (a narcotic root)," he says, "and from all intoxicants. Like all savages, they are almost to a man addicted to the use of these articles, especially tobacco, and we supposed that it would be next to impossible to persuade them to abandon these habits. All over Hilo and Puna, during that mighty work of the Spirit, multitudes pulled up all their tobacco plants and cast them into the sea or into pits, and thousands of pipes were broken upon the rocks or burned, and thousands of habitual smokers abandoned the habit at once and forever. I have been surprised

at the resolution and self-denial of old men and women who had long indulged in smoking in thus breaking short off." Would it not be a good idea for Dr. Coan to come to this country and do a little missionary work in this direction, "beginning at Jerusalem?"—*The Christian Register*.

GENERAL SUMMARY OF TRACT AND MISSIONARY LABOR.

FOR QUARTER ENDING JANUARY 1, 1882.

Conferences.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
Michigan.	1173	461	30	530	694	927	189	209963	10504	406	\$1081 94
Iowa . . .	751	279	16	262	348	357	65	138792	6885	73	720 05
Wisconsin	194	52	10	89	53	25	43	15537	1109	6	143 02
California	609	239	6	712	1178	1382	205	215612	18993	64	229 22
Minnesota	379	159	2	414	348	138	162	32510	5459	81	840 60
New York	491	143	8	1761	155	177	123	47023	3152	1668	451 04
Illinois . .	413	180	8	332	640	156	213	44108	4270	151	355 14
New Eng.	393	222	2	334	1034	914	63	98511	12250	195	532 19
Ohio	387	162	9	337	166	132	89	94318	2621	146	196 85
Kansas . . .	377	88	10	245	96	58	62	64929	1655	40	190 64
Penn.	278	154	4	219	154	51	76	61962	3008	1305	408 75
Nebraska.	273	151	12	616	300	219	62	38114	5321	298	558 92
Indiana . . .	181	122	2	66	104	34	...	33154	2539	...	94 73
Missouri . .	169	70	2	100	126	62	29	27526	2538	18	204 15
Texas	173	92	20	62	250	137	103	47837	2602	39	188 99
U. Columb.	95	66	3	221	192	16	98	11248	2430	10	173 41
N. Pacific.	50	21	...	21	86	4	3	3048	687	...	9 05
Kentucky	43	10	...	5	20	17	...	1277	321	...	37 61
Alabama . . .	...	...	...	...	...	...	...	2225	225	...	...
Total	6429	2671	144	6332	5944	4847	1585	1157744	86604	4529	\$2413 30

NOTE.—Received on membership and donations, \$1,666 59; on sales, \$1,303 98; on periodicals, \$2,978 99; on reserve fund, \$493 54; collected on other funds, \$704 30. Subscribers obtained for REVIEW, 336; Signs, 419; Good Health, 242; Instructor, 585.

FOR QUARTER ENDING APRIL 1, 1882.

Conferences.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
Michigan.	720	341	16	360	791	767	73	164138	40739	659	\$839 86
Iowa	755	386	24	812	481	404	164	163907	8091	920	688 99
Wisconsin	269	96	3	149	115	75	130	30230	1589	72	108 37
California	618	222	11	715	912	1552	275	331634	18001	164	637 91
Minnesota	385	156	6	225	272	213	475	34583	2764	21	464 62
New York	487	187	2	299	155	200	86	63072	4726	1089	570 64
Illinois . . .	404	137	5	359	559	138	79	42656	4509	280	225 38
New Eng.	375	195	1	196	1292	786	71	48807	11774	432	439 49
Ohio	434	178	2	112	203	151	89	49723	2180	236	261 55
Kansas	406	148	11	215	126	83	81	46402	2574	4	606 29
Penn.	303	161	5	511	328	61	89	124074	4067	1277	399 15
Nebraska.	163	107	3	557	207	199	87	42312	5825	446	295 39
Vermont . . . .	...	...	...	...	...	...	...	...	...	...	...
Maine . . . . .	...	...	...	187	142	...	27	20490	1186	...	124 49
Indiana	212	141	7	108	177	85	54	51263	2851	10	171 30
Missouri	161	58	1	94	133	53	1	27013	1602	24	149 12
Texas	171	110	7	98	239	112	48	49732	2539	320	160 60
U. Columb.	98	66	6	502	332	68	19	18716	1910	7	156 78
N. Pacific.	79	39	19	40	409	75	8	32098	6130	...	...
Kentucky	41	21	...	2	25	31	2	14710	1420	...	...
Quebec . . . . .	...	...	...	...	...	...	...	...	...	...	...
Colorado	41	33	7	74	20	33	9	22199	572	15	...
Virginia . . . . .	...	...	...	...	...	...	...	...	...	...	...
Nevada	21	22	...	17	217	77	15	4771	1047	24	...
Tennessee	40	4	...	1	4	...	28	1192	1349	30	...
Total	6183	2898	136	5613	7189	5173	1964	1383722	121988	5930	\$6269 63

NOTE.—The total receipts include \$1,622 48 on membership and donations; \$940 78 on sales; \$3,577 88 on periodicals; \$64 95 on reserve fund, and \$63 54 not specified in the State reports; collected on other funds, \$829 20. Subscribers obtained for Review, about 300; Signs, 656; Good Health, 190; Instructor, 489; other periodicals, 339.

MARIA L. HUNTLEY, Sec. Gen. Asso'n.

THE BATTERING-RAM.

THE celebrated architect, Sir Christopher Wren, had to remove an ancient and massive wall in clearing the ground for St. Paul's Cathedral. The problem was, how to batter down that wall. He thought of the old Roman battering-ram. He had one built, and set a gang of men to work it. They battered the wall vigorously all day, but made no apparent impression. They wanted to stop; but the architect said, "Go on." They did go on the next day, a third, a fourth, and, I think, a seventh day, before there was any sign of fissure in the wall. Then, all at once, it began to crack, to tremble, to totter, and it soon fell.

Sir Christopher said that the very first blow of the ram made an impression, and weakened the wall. Every subsequent blow carried on the work. There was real progress all the while, though there was no visible sign of it. The result was sure, if the operation was continued long enough.

Is it not so when we batter with truth against the hoary walls of error? Even if we see no immediate results, there may be a weakening and trembling visible to angels and to God. Our

business is not to watch for results, and to grow impatient and despondent when they fail to appear; but to go on doing our duty, to strike with all our might for truth and for God, believing that we cannot fail. That incident of the battering-ram has encouraged me, and I hope that it will encourage others. How long and patiently the early Christians battered the walls of the old Roman and Grecian idolatry! In due time it fell. And so will fall Romanism and infidelity, and everything that exalts itself against God. And so will fall the pride and unbelief of men's hearts, if we keep plying them with the gospel. We shall see hereafter that much of the hard work that we wept over as in vain, was the best work for the Master that we ever did.

Let us then remember the law of physical forces that is illustrated in this case of the battering-ram. It is a law of moral forces, too. And added to it, for the encouragement of the Christian worker, is the promise that the Spirit will work with us, and that the result is sure.—*Selected.*

A CHRISTIAN VOW.

THE STORY OF A FAITHFUL WOMAN'S CONSECRATION.

At the close of the eighteenth century, a farmer's daughter left her home in Yorkshire, England, to go as a servant in a farmhouse. She had to fill the place of kitchen-maid, house-maid, milk-maid, and cook. She milked six cows morning and evening, besides all else; and when she found leisure beyond these services, she occupied herself in spinning wool. But with all that was lowly and unpromising in this young woman's life, she had genuine piety. She had been brought up with the Bible as her guide, and with the pure and noble ideas which belong to Christian education. In the course of time she was engaged to a young weaver of Halifax, whose name was John Crossley. They married at length, and settled down to a life of honest industry. Crossley was frugal and thrifty. He got on well, laid by his earnings, and at length was able to rent a wool mill and dwelling house. When the couple were about entering their new quarters, a holy purpose of consecration took possession of his young wife. On the day of entering the house, she rose at four o'clock in the morning and went into the door-yard. There, in the early twilight, before entering the house, she knelt on the ground and gave her life anew to God. She vowed most solemnly in these words: "If the Lord does bless me at this place, the poor shall have a share of it."

That grand act of consecration was the germ of a life of marvelous nobility. It was the law of this home for many years, while sons were born and grew up under its ennobling influence. John Crossley died leaving a comfortable property and a good name. The widow lived on to old age, and would never consent to remove from her first home to a better one. The sons carried on their father's business, educated and controlled by the spirit of the mother's early vow. One of the youngest sons became a baronet and a member of Parliament for West Riding. In mature life he said, "It is to this vow, made and kept with so much fidelity, that I attribute the great success of my father in business. My mother was always looking how she could best keep her vow."

The Crossleys grew rich and great. The sons of the kitchen-maid became owners of mills which covered acres of ground. These structures rose, story above story, in solid masses. The work people were increased to the number of 4,000 and 5,000. The good old mother became alarmed, and said that such large operations were dangerous, and that a crash would come. The sons answered, "No; we are well insured. 'Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty.' This is our policy of insurance."

In 1853 one of these sons was in America. On seeing a fine landscape at sunset, the glory of the scene entered his heart, and he asked himself, "What shall I render unto the Lord?" The answer to this question was the purchase of land for a people's park, after his return home, at a cost of \$30,000. The park was given to the town of Halifax. At length two spacious almshouses were built and endowed by two of these brothers. Then came a row of workmen's dwelling-houses, then an orphanage, and besides these any number of less conspicuous charities.—*N. Y. Presbyterian.*

—He is truly great that is great in charity.

News of the Week.

SUNDAY, JULY 9.—In a railroad collision near Cork, Ireland, 30 persons were injured, 12 mortally.

—Fears are expressed at Amsterdam that the dutch ironclad *Adder* has been lost with all on board.

—During the progress of a riot at Tredegar, Wales, between the Welsh and Irish, many of the houses of the latter were wrecked and several persons injured.

MONDAY, JULY 10.—The bodies of 56 victims of the Scioto horror have been found.

—News has just been received that the Friendly Islands were swept by a hurricane and tidal wave on the 25th of June, causing dreadful havoc. Ships foundered, seamen were drowned, and houses and churches were leveled. One island was completely desolated.

—Charles Stiles, a fast young man of Chicago, well known in business circles, and prominently connected with the Board of Trade of that city, was shot through the heart in his room at the Palmer House this morning. The murderer was his mistress, a young Italian woman known as Effie Stiles.

TUESDAY, JULY 11.—Advices received by way of San Francisco state that cholera is epidemic in Hong Kong, China.

—The Canadian Government intend to offer large inducements to immigrants to settle in the Northwest Territory and Manitoba, and immigration agents will be appointed both at points in the Dominion and in the United States.

—There was rioting at Jersey City arising out of the freight-handler's strike. Italian workmen were assaulted by the strikers, and retaliated with pistol shots, killing one person and wounding several. One Italian, in fleeing from the strikers, was drowned.

—This morning the British fleet under Admiral Seymour opened fire on the fortifications of Alexandria. Admiral Seymour ordered Arabi Bey to stop work on the forts of Alexandria, which he was prosecuting with the evident design of putting them in a condition to resist the fleets in the harbor. Arabi pretended to comply with the order, but it was soon ascertained that he was still mounting guns and strengthening earthworks. The British Admiral then demanded the surrender of the forts within 24 hours; and this demand not being complied with, he this morning opened fire on the forts. The British loss is 5 killed and 12 wounded.

WEDNESDAY, JULY 12.—Fire on the forts of Alexandria was resumed this morning. The town is on fire in many directions.

—The Irish repression bill has passed the House of Lords, and received Queen Victoria's signature. During the passage of the bill, the Government suffered a galling defeat, in the rejection of an amendment to limit the right of search to the daytime, except in the case of secret societies.

—By an explosion of gas in a burning house in Paris, 20 persons were killed, 40 injured, and 12 residences destroyed.

—It is computed that there are fully 20,000 men idle in Chicago, because they can find no work to do.

—During a severe storm to-day, a new, three-story brick house in Texarkana, Ark., fell on a saloon, crushing it to atoms. The number of persons buried under the debris is estimated at from 35 to 75; 19 bodies have been recovered.

THURSDAY, JULY 13.—By a railway accident in Russia, 178 persons were killed, and the remainder of the 217 on the train were more or less injured.

—The Egyptian army has evacuated Alexandria, and, in a greatly demoralized condition, is in full retreat toward the interior. Since the troops left, horrible atrocities have been committed. Hundreds of Europeans and Christians have been murdered, the survivors being compelled to fight their way to the beach, where they were rescued. Fully one-half of the city is on fire, and thousands of Bedouins are pillaging the remaining portions. The Khedive and Dervisch Pasha are safe. Admiral Seymour has landed enough troops to act as police, in conjunction with whatever troops the Khedive may be able to muster. He has received the congratulations of the Queen.

—Fayette, Mo., has suffered a \$50,000 fire.

FRIDAY, JULY 14.—16 counties and 6 cities in Ireland have been proclaimed under the provisions of the repression act.

—The fire in Alexandria is increasing, two-thirds of the city at last accounts being burning. Admiral Seymour has landed about 1,000 marines, 700 of whom guard the Khedive in his palace. They are representatives of all the foreign war ships in the harbor, the American complement being 60 men. Arabs are pillaging the town, and 200 marines have been given orders to march about the city and shoot all rioters and looters. Explosions are continually occurring. The number of Christians massacred by the mob is estimated at 2,000. Arabi Pasha is a fugitive, and his troops are dispersing. The Turkish Prime Minister maintains that he must be treated as a rebel. Arabi gave orders to murder the Khedive, and burn and pillage the city before quitting it. England will proceed vigorously against the Egyptian rebels, but will commit no act prejudicial to the rights of the Sultan.

England and France are in accord touching the policy to be pursued.

—The striking freight-handlers of New York are elated over the fact that but few of the Italians and Russian Jews who took their place are working, and but little freight is handled. They are confident of gaining their point. Labor troubles have broken out among the cotton workers at Fall River, Mass.

MISCELLANEOUS.

—On a single day recently, 17 boys and young men were before the Court of General Sessions in the city of New York. Of these, 14 pleaded guilty or were convicted; 13 were from 13 to 18 years of age.

—The New York City Mission has opened a new lodging-house for respectable women. It has 30 beds, and a reading room and chapel and a woman's restaurant will be connected with it. This affords a safe and pleasant retreat, where good food and lodging can be obtained at small expense.

—Nothing in the way of a manufacturing establishment, either in the past or present, can compare in vastness of extent with Herr Krupp's manufactory of firearms at Essen, Germany. He has 439 steam boilers; 456 steam engines, with an aggregate horse-power of 18,500; 89 steam hammers; 21 rolling mills; 1,556 furnaces; 25 locomotives; 1,622 machines for making tools; and the population of this working-men's city is 15,700.

—*Harper's Weekly* says: "Experts in the matter of yellow fever say that this is to be a test year in the South, that the question will be well-nigh settled whether the disease may be developed by local conditions, or its germs must be brought from another place where it already exists. The winter was mild, and the spring warm and damp, and all the lower valleys were inundated. If these conditions do not develop yellow fever, the experts say, the theory of local origin will be greatly weakened, if not wholly destroyed. In order that the germs of yellow fever may not be brought from ports where yellow fever is found the year round, a strict quarantine against such places will be maintained."

Obituary Notices.

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

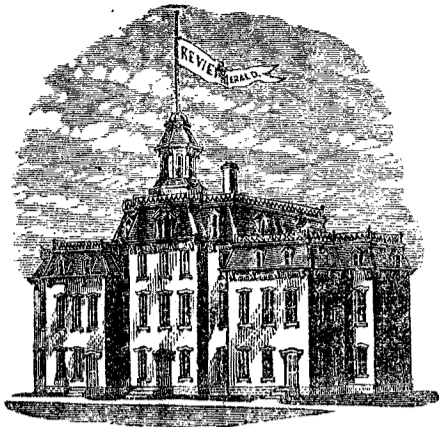
BURNETT.—Died in Savoy, Mass., July 5, 1882, Arzelia M., only daughter of Geo. and Mary A. Burnett, in the sixteenth year of her age. She was the joy and light of the household, and those of her friends who knew her best loved her most. D. LARRABEE.

WALLACE.—Died of cancerous humor, in Greenfield, N. H., June 15, 1882, John C. Wallace, aged sixty-six years. Bro. Wallace had been a sufferer for several years, from the above disease, and was greatly distressed by it for the few weeks previous to his death. He was baptized at the Groveland, Mass., camp-meeting, in 1879, and then united with the church in New Ipswich, having been a believer in present truth several years previous. It was a comfort and pleasure to him in his last days to receive the visits of praying friends, and many of his neighbors afforded him this Christian consolation. Sabbath-keepers were few in his vicinity, but he had the pleasure of frequent visits from Bro. Farrington, of an adjoining town; and in the loss of such ministrations as a wife in health can bestow, he was blessed with the Christian sympathy and care, during his last sufferings, of a sister-in-law, sister Loomis, of Providence, R. I. He gave evidence to the end that he was prepared for the great change. He selected the twenty-third psalm for his funeral occasion, also hymns. The discourse was preached by Rev. Dr. Partridge, of Greenfield, Congregationalist. Bro. W. leaves an invalid wife, one son, and three daughters. F. A. B.

HOFFMAN.—Died of dropsy, at Corunna, Mich., June 16, 1882, our dear mother, Sally Ann Hoffman, at the advanced age of eighty-two years. When she was sixteen years old, she gave her heart to God, and united with the Methodist Episcopal church in the State of New York, where she was then residing. She remained a faithful member of that church, and one of its pillars, until in the fall of 1858 Elds. Cornell and Lawrence came to Lapeer, Mich., and presented, in their clearness and beauty, the Bible evidence on the law, Sabbath, and kindred truths connected with the last message of warning. Father and mother commenced to observe the Sabbath of the Lord together at that time, and continued to do so, until, in 1865, father was laid away in death. Mother has since observed the holy day alone, and has endeavored to live a devoted Christian life. She was always found in her place in the church of which she was a member, and doing her duty faithfully.

She did not fear to die, but expressed a bright hope of the future life. We hope to meet her when our dear Redeemer shall come again, to raise the dead, and gather all his loved ones home. The church at Lapeer will miss her faithful testimonies and good counsel. We shall miss her in our family circle. She has left a vacant chair. But may we who survive pattern after her virtues, and so live in obedience to all of God's commands that we may all meet her in that land where death will never come to separate our loved ones from us. J. P. HOFFMAN.

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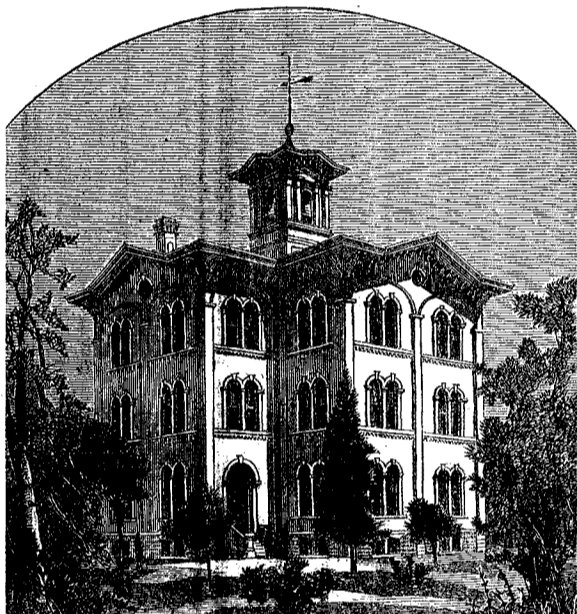
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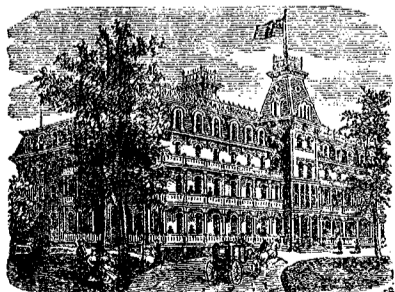
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The Review and Herald

Battle Creek, Mich., July 18, 1882.

REMAINING CAMP-MEETINGS FOR 1882.

TEXAS, Waxahachie,	July 21-31.
OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	Aug. 16-21.
MAINE, Waterville,	" 23-29.
COLORADO, Denver,	Aug. 31 to Sept. 5.
VERMONT, Montpelier,	" 31 " 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, _____	" 12-18.
MISSOURI, _____	" 14-19.
NEW YORK, _____	" 20-26.
MICHIGAN, _____	Sept. 27 to Oct. 2.
INDIANA, _____	Oct. 2-9.
KENTUCKY, Custar,	" 4-10.
TENNESSEE, _____	" 12-17.

THE AUTUMN CAMP-MEETINGS.

This issue of the REVIEW contains a list of the later camp-meetings, to which we invite the attention of all interested parties. It may not suit every one, but it is the best we could do under the circumstances; and unless there are special reasons for changes, we trust the list will remain as it is. It is a matter of no little difficulty to make an arrangement which will give universal satisfaction; and in some cases it is impossible.

It will be seen that no appointment is made for Canada or New England. We have heard nothing from the officers of the former Conference, and we are in doubt whether any camp-meeting will be held in the latter.

The President of the General Conference hopes to be at the Ohio, Maine, Vermont, Illinois, Missouri, Nebraska, Michigan, and Indiana camp-meetings, if the present order of appointment stands. If they are changed, we cannot say how it will be. He has been urgently invited to attend all of these, as well as others. As for other meetings, we are not now prepared to speak as to the laborers. We trust Eld. Haskell will be back in season to attend some of them. Eld. Smith may also attend several. We earnestly request sister White, if she can see it to be consistent with duty, to come East and attend all she can of them. Our people greatly desire her presence and labors, and we are certain great good would result from her presence. May God guide his servant. Let the presidents of Conferences give the places of meeting, where not given, as soon as possible.

GENERAL CONFERENCE COMMITTEE.

We have been requested by the Ohio Conference Committee to attend the camp-meeting in that State, Aug. 11-21, and by the Conference Committee of Michigan to attend the Hillsdale meeting, Aug. 16-21. As this last date is the same as that of the latter part of the Ohio meeting, it will be necessary to divide the time between the two. We will therefore attend the Ohio meeting, no providence preventing, the first Sabbath and Sunday of the meeting, and be at the Michigan meeting the week following.

The hugest and most unwieldy problem the believers in Sunday sacredness have to grapple with, is the inclination on the part of the masses to turn it into a holiday; filling it up with excursions, visits to pleasure resorts, and various forms of amusement. It is said that on Sunday, June 25, more excursionists went from the city of New York to one single sea-side resort than there were worshipers in all the churches in the city! Short trips, numerous trains, cheap fares, great attractions, supplemented by an utter lack of confidence in the sacredness of the day, is fast turning the

city Sundays into vanity fairs, instead of days of worship. We called this the hugest problem in the hands of Sunday advocates. Of course we always except that problem of larger proportions and more impossible of solution, namely, how to clothe the Sunday with any visible and substantial garb of sacredness, when the Bible furnishes not a shred of evidence in that direction.

COLORADO.

A PRIVATE letter received from Bro. E. R. Jones reports some omens of good for the cause of present truth in this pioneer State. He has passed through a period of quite severe adversity, from sickness in his family and other causes of discouragement; but the prospect is now brightening. An Exposition to commence at Denver, Aug. 1, and continue sixty days, will cause the railroads centering in that city to offer favorable rates to those wishing to visit the State at that time; and the brethren are raising the query why they cannot have a camp-meeting there at this favorable opportunity. The suggestion is received with favor by the General Conference Committee, and an appointment is accordingly given in this paper for a camp-meeting at Denver, Aug. 31 to Sept. 5. At the solicitation of Bro. Jones, the writer designs to attend the meeting. Doubtless a State Conference will be organized, and the cause there be placed on a more permanent basis. Success to the brethren in Colorado.

OUR CAMP-MEETING.

DEAR BRETHREN AND SISTERS IN OHIO: The time and place is appointed for our annual convocation, and the time draws near. We hope for a general turnout from the State. The meeting has been located as nearly central for our people in the State as possible. Many of our brethren have said to me that they thought our camp-meetings too short. This one is appointed for ten days, to continue over two Sundays. You will show your approval of this by being on hand the first Sabbath, prepared to stay till the close. We desire the meeting to begin on Friday, Aug. 11.

The president of the General Conference will be with us, and other efficient help will be provided.

If you have no tent, bring bedding, etc., and you can either rent tents or buildings at very reasonable figures. Those desiring can obtain meals on the ground at twenty cents per meal. Come, brethren, desiring and praying that you may be able to make the most of the precious opportunity.

H. A. ST. JOHN.

ORIGIN OF THE PRESENT SYSTEM OF PUNCTUATION.

THE following, from an article on "Punctuation" in the American Encyclopedia, is quite conclusive in respect to the manner in which and the time at which our modern points of punctuation came into use. The only explanation necessary, in order that its full force may be felt by every reader, is one in regard to the Manutii of Venice. Respecting them it is sufficient to say here that there were three printers, a father, son, and grandson, whose surname was Manutius, who are here spoken of collectively as "the Manutii of Venice."

"The modern points came into use very gradually after the invention of printing, the comma, parenthesis, note of interrogation, and period being the earliest introduced, and the note of exclamation the last. The first printed books have only arbitrary marks here and there, and it was not until the sixteenth century that an approach was made to a regular system by the Manutii of Venice."

W. H. LITTLEJOHN.

Reduced fare has been secured on the L. S. & M. S. Railway and all its divisions, and on the Jackson and Ft. Wayne to Jonesville, for all attending the Hillsdale camp-meeting. Full particulars next week.

Appointments

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

OHIO CONFERENCE.

THE twentieth annual session of the Ohio Conference of S. D. Adventists will be held in connection with the camp-meeting at Delaware, Aug. 11-21, 1882. Let each church see that the requisite number of delegates are elected, and furnished with credentials. Each church of twenty members or less is entitled to one delegate, and one more for each additional fifteen members. Let all annual reports be properly made out, and sent by delegates. H. A. ST. JOHN, Pres.

OHIO H. AND T. SOCIETY.

THE next annual session of the Ohio Health and Temperance Society will be held in connection with the camp-meeting at Delaware, Aug. 11-21, 1882. H. A. ST. JOHN, Pres.

IN Whiteside Co., Ill., July 22, 23, where Bro. S. Glascock may appoint.

Joe Davies Co., July 29, 30, where J. H. Bates may appoint

Ridott, July 31, as the friends there may arrange.	
Rockford,	Aug. 1, 2
Belvidere,	" 3
Chicago,	" 4-6
St. Anne,	" 7
Pittwood,	" 8
Onarga,	" 11-13
Come to these meetings praying the Lord to meet with us.	
	R. F. ANDREWS.

Dist. meeting for Dist. No. 2, Ind. T. and M. Society, at Ligonier, July 22, 23, 1882. Hope to see a large turnout.

S. H. LANE.

PROVIDENCE permitting, I will meet with the church in Parkville, Mich., July 29, 1882. Will the scattered brethren meet with us? Also, will Bro. J. Langdon meet us at Vicksburg the 28th, at 2 o'clock P. M.?

J. BYINGTON.

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As there was some delay in sending the blanks to the Sabbath-school secretaries of Iowa, I would say that by some mistake they were not sent to me as soon as they should have been, and that I mailed one to each secretary on the same day that I received them.

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