

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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MUNDI RENOVATIO.

EASTER HYMN OF THE TWELFTH CENTURY.

Adam de St. Victore, obiit circa A. D. 1192.

Earth itself is born again:
Thrilled with life, breaks forth amain
Into praise each living thing,
Rising with its rising King.
In the grand festivity
All things mingle joyfully,
For each kindling eye doth see
Glorious is Christ's victory.

Flames run up with rapid feet,
Winds go by with music sweet,
Streams, set free from winter's chains,
Sparkle o'er the solid plains;
Light wings in the clear sky soar,
Underneath lies earth's firm floor,
Stream and mountain, plain and shore,
Share His rising and adore.

Now beneath the tranquil sky
Peacefully the billows lie;
Touching them, soft breezes blow,
And with light the valleys glow.
Barren wastes are flourishing,
Fettering frost away they fling,
Life and joy come following
In the footsteps of the spring.

Broken are the bands of death,
And to Christ surrendereth
Hell's grim tyrant; from this hour
Perisheth his cruel power.
In our Champion what had he?
Yet on Him, defiantly,
Dared he lay his hand, to be
Cast out for eternity.

Joy! beneath the feet of life
Death falls in the awful strife.
Paradise, the lost so long,
Ours, again is; swell the song!
Now the cherub's flaming sword
Sheathed, doth entrance free afford.
Hail the heritage restored!
Hail the glorious, risen Lord!

—S. S. Times.

Our Contributors.

FEELING AND CONSCIENCE AS A GUIDE.

BY ELD. D. T. BOURDEAU.

(Continued.)

A CONSCIENTIOUS but naturally timid man once commenced to keep the Sabbath. He met fierce opposition from some professing to be Christians, who ought to have let him enjoy and carry out his convictions of duty unmolested. Finally, a first-day minister hit on a plan that succeeded in turning him away from the Sabbath for awhile. He told the Sabbath-keeper to go with him to pray over the matter. Said he, "We will both pray over this subject of the Sabbath; and it shall be decided that the one who has the most feeling, the greatest blessing, has the right Sabbath." The Sabbath-keeper began to pray in

a low tone, and he did not get up much excitement; for he was timid, and was doubtless haunted by a sense of guilt in doing violence to his reason and better judgment, and going against light for which he was responsible. The minister followed, praying in a high key, and with much fluency and enthusiasm. And it was decided that Sunday was the right Sabbath!

The minister, having gained his object, had wonderful success in advantaging himself financially at the expense of his new convert. He exchanged his old, run-down saw-mill, worth only a few hundred dollars, for the brother's valuable farm. The brother, through discouragement, enlisted in the United States army at the time of the Rebellion, and lost his life; but before joining the army, he acknowledged that he had made a great mistake, and should have continued keeping the Sabbath.

It is unsafe, and sometimes disastrous, to wait for feeling in matters of duty. Men do not always wait for feeling in temporal matters, and why should they in religious matters? Does the industrious and hard-working farmer wait for feeling to prompt him to clear his land and sow and harvest his grain? Nay, verily. He often works in weariness and painfulness. He moves from principle, is reasonable. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. So in spiritual things.

Our Saviour would never have drained the cup of suffering had he waited to be influenced by feeling. Indeed, the plan of salvation depended more on his enduring (not shunning) bad feelings, than on any other part of his work. And no person can be saved without suffering with Christ here,—without experiencing at times anything but pleasant feelings.

The Christian course commences with self-denial, and bad feelings are unavoidable. No one can be truly converted without dying to sin, and this dying involves suffering. It is represented by a crucifixion; and can a person be crucified without experiencing pain and burning anguish? And do these bad feelings end at conversion? Does Satan then cease attacking us? Do we then exchange the cross for the crown? Are we not thenceforth to bear a daily cross, die daily? I know of no other way to Heaven than the way of the cross. Any who are trying to go there by an easier way, are in the broad road that leads to death.

Many commit the error of waiting for feeling to prompt them to make a start in the service of God, or to perform some known duty. Some have had all the feeling they will have till they walk in the light already given. Is there not danger, also, of tempting God to teach us by feeling what he has not taught us in his word? God cannot lie.

Again: some are in danger of coveting an approving blessing, and of overlooking the fact that a reproving blessing is just as necessary when we need reproof, as is an approving blessing when we need encouragement. We should not ask for a continual approving blessing, while we are not where God can continually approve our course. Such a blessing would tend to make us think we are better than we actually are, would hinder us in the work of overcoming, and would prove our ruin. The first part of the work of the Spirit of God is "to reprove the world of sin." John 16:

8. But when some people are shown their sins they think there is no Spirit of God about it, and that God is not leading them. The Spirit of God must reprove men for their sins, before it can approve them for putting them away. It takes darkness, dew, and rain, as well as the clear sunshine, to start vegetation and ripen the grain for the harvest; so weeping, temptations, trials, and tribulations enter largely into the plan of God to sanctify men. He who shuns these cannot know his defects nor overcome them; he is selfish, and is either backslidden, or has never learned the very first lesson in the school of Christ.

When a person starts out in the service of Christ, or takes up any new duty in the Christian life, as light shines on his pathway, he has to meet former habits of thinking and acting, which stand directly in the way of carrying out his convictions. And if he moves out according to his convictions, he will experience severe mental conflicts. To this Paul refers when he says, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:21-24.

Here the apostle relates his experience in conversion. He has placed himself in the past (verses 7-9), and uses the present tense, as prophets sometimes place themselves in the future and use the same tense. (Isa. 53:3.) He has been convicted and slain by the law of God in repentance (verses 9-12), is endeavoring to cherish a love for that law, and is trying to obey it. But he finds a law in his members that is opposed to this law, and to another law in his mind, bringing him into captivity to the law of sin in his members.

Here are three things that he calls law: The rule of right, by which is the knowledge of sin (verse 7; chap. 3:20); a tendency to sin, or transgress the rule of right (John 4:3), which grew up with habit, and has been strengthened by the power of habit; and a new inclination to obey God's law, that is struggling for the mastery in the mind, without the power of a new habit to help it. The first tendency is at first stronger than the second, and brings Paul into captivity, makes him a prisoner to do evil in spite of all his efforts and good intentions. Paul was now in great trouble. The giant powers which enabled him to cope with difficulties and surmount them, to master the sciences and the languages, and to reach the pinnacle of literary fame, were not sufficient for the task now before him. He realized his utter weakness,—felt miserable, wretched. But he found relief. By faith he looked to Jesus, who removed his past sins, that weighed so heavily on his heart. He gave him his Spirit to help him master the power of evil habit, mortify the deeds of the flesh, and form sanctified habits by obeying the laws of God.

The mental depression growing out of a collision between evil habits of long standing and good habits struggling for existence and for the mastery, is removed as the evil habits give way to the good. But this cannot, in the nature of things, be the work of a moment; for a habit is not formed by a single act, but by a repetition of the same act, whether mental or physical. But the Spirit of God is offered to help in breaking

the power of evil habits, both mental and physical, and in forming new and sanctified ones; and by the Spirit's aid our efforts are made successful.

If Paul had been deterred from his purpose by bad feelings, he never would have suffered the law of God to slay him in repentance; nor would there have been any collision whatever between his natural tendency to do evil and his inclination to do right; nor would he have exercised saving faith in Christ. Some fall back at these points; they quail before the fiery furnace, and withdraw from its cleansing flame. They look only at one side of Paul's experience, and look at that but imperfectly. They see only the powerful, miraculous call which Christ gave him, and wait for something similar to take place in their case. This is a serious mistake, which will prove ruinous unless it is seen and corrected.

In the first place, their circumstances are different from those under which Paul was found when God called him in so wonderful a manner, and they cannot expect that God will call after them in a similar manner. Paul had sinned ignorantly, and had not hardened his heart by sinning against light. But they cannot plead ignorance, and claim that God has not called after them by his word, through preaching or otherwise. Such will have no other calls than those they have had already; and even those calls will be withdrawn unless they are heeded, and they will be left in complete darkness and hardness of heart; for there are certainly limits beyond which the Spirit of God cannot strive with men through the truth.

In the second place, while they are so tenacious about having just the experience that Paul had, they do not at all follow Paul's example. When arrested and convinced of his sins, Paul inquired, "Lord, what wilt thou have me to do?" But they inquire how they can have good feeling, and the assurance that their sins are forgiven. He suffered the law of God, that he had broken by killing the saints and coveting their influence, to slay him. But they oppose the law of God, especially those portions of it that call for self-denial and sacrifice. Paul was shown what "great things he must suffer," and from the very first, he submitted to the fiery ordeal, to which he became so inured, by the grace of God, that he cheerfully acted a noble part in helping to fill up that which was behind of the afflictions of Christ, gloried in tribulations, and could say, "I protest, by your rejoicing which I have in Christ Jesus our Lord, I die daily." Col. 1:24; Rom. 5:3; 1 Cor. 15:31. But they shun the suffering part of religion, and are trying to go to Heaven "on flowery beds of ease," ignoring the fact that "others fought to win the prize, and sailed through bloody seas."

If Paul was to awake to-day among this class of persons, he would say to them, "You are not like the church I left. I do not know you as my brethren. I made the cross prominent, and was careful that it should not be made of no effect (1 Cor. 1:17), that men might die to sin and live to God, be converted to God and not to men, and be kept pure. But you keep the cross out of sight, so far at least as its bearing on your course is concerned. Either you were never converted, or you have fearfully backslidden. Turn right about; walk in the narrow way; embrace the cross, the suffering part of religion, which is of the highest importance; for, as I taught aforetime, we must suffer with Christ here, if we would reign with him hereafter." (2 Tim. 2:12.)

(Concluded next week.)

THE DESPAIR OF ATHEISM.

"We cry aloud, and the only answer is the echo of our wailing cry."—*Ingersoll*.

Was ever language more pathetic? Was ever despair uttered in words so sorrowful? Standing in a "narrow vale between the cold and barren peaks of two eternities," without one single lingering hope of immortality and eternal life! "A narrow vale"—mountains on either side—thick darkness beyond! Was ever a soul in deeper, darker, more hopeless despair? Did ever words fall from living lips such as these, where not one single flickering star of hope peers

out from behind the dark clouds of unbelief? No comfort, no expectation beyond the grave? "We cry aloud, and echo answers our wailing cry"—no God, no Heaven, no hope!

Contrast these words with those words of the blessed Master: "Let not your heart be troubled; ye believe in God, believe also in me." Faith looks over the "cold and barren peaks," and catches the echo of the Saviour's love, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Presbyterian*.

MY "HOME IN HEAVEN,"

BY ALLIE A. SANTER.

I DREAM of a home where no shadows fall,
In the beautiful city of God,
Where anger and bitterness enter not,
And the feet of sin never trod;
Wealth has not furnished its sunny rooms,
Where the music of Heaven swells,
But the hand of love has prepared the place
Where the children of God shall dwell.

There are vine-wreathed windows, where sunlight falls,
Where the breath of flowers is borne;
And there shall repose in their blessedness,
The hearts that on earth were torn;
There loving hands will be closely clasped
That are ever sundered here,
And the "Rachels" will be comforted
Who are mourning in sorrow drear.

Children are there with their winning grace,
Fairer than mortals are;
There are husbands and wives in a fond embrace,
While their faces outshine the stars;
And forms are there I have loved and lost,
All gleaming in beauty fair,
And my tears are dried by the rapturous thought,
"We shall know each other there."

Sweet as a censer in angel hands
The flowers their fragrance shed,
But not like the perishing flowers of earth,
Plucked, and faded, and dead;
But fresh in their immortality
Where the tempest never lowers,
They bend in the dewy air of Heaven,
The beautiful, beautiful flowers!

And there shall arise from the ransomed throng,
Through the azure vault of Heaven,
The swelling bursts of rapturous song,
To Him who his life has given;
And that song the angels never can sing,
That shall ring through the courts of Heaven,
A song of redemption to Salem's King,
Redemption, and sins forgiven.

No more in travail the Master's soul,
He will then be satisfied;
For the marriage of the Lamb is come,
And the Master claims his bride;
The children surround the festal board,
Through devious ways they've come,
But they find in the marriage feast of Heaven
The joy and peace of home.

And ever I long for that home of rest,
Through the slowly passing years;
For life's lessons here have been sternly taught
In weariness, pain, and tears.
This earth is not my abiding place;
My heart's in the city bright,
Where the palm, and the robe, and the crown of life,
Are waiting the saints in light.

The mists of time are fading fast,
And soon will appear our home,
And the sweetest tones of earth to my ear
Are telling our Lord will come;
And I love to sit in the twilight hour,
As the daylight fades away,
And think of that beautiful, beautiful home
That will soon be mine for aye.

MY EXPERIENCE.

BY ELI D. M. CANRIGHT.

It is a very common thing, lately, in religious meetings, for persons to be called upon to tell their "experience." This is an excellent thing, as one often helps another by so doing. Hence I will tell my "experience," hoping it may be of use to some poor soul.

In the spring of 1858, there was a revival meeting held by Eld. Hazzard, Methodist, in Kinderhook, Branch Co., Mich. After attending some time, I was induced to go forward to seek the Lord. Having been brought up among the Methodists, I had often heard different ones tell their experience in conversion. In many cases they related that on such a day, and at such an hour, in such a spot, their sins were forgiven, and

they received some remarkable evidence of their conversion and acceptance with God. Naturally, this was the very first thing I sought for. Not finding it, as I had hoped, after a few days I became discouraged. So I told the minister how I felt. He said perhaps I had not taken up all the crosses I should, such as praying in the family, in the prayer-meeting, etc. So I readily did every duty as fast as I saw it, but still I felt no special blessing. Sometimes I would think for a moment that I did, and then that I did not. I would go out into the field every day, and earnestly pray for the evidence that I was converted. But I received no such evidence as I hoped for. Then I became discouraged, and thought I might as well give up. After about a year had been spent in this manner, I attended a meeting where about thirty persons kneeled down, and vowed that they would not arise till they had received a special blessing from God. I was influenced to join them; but after praying a long time, I had to go away disappointed again. So I went on for five years, hoping, fearing, expecting, yet disappointed and often discouraged. I thought that others could become Christians, but I could not. God would not hear me nor answer me.

By this time I had become a Sabbath-keeper. While attending a meeting in Wisconsin, I went out into the woods one evening to pray. Again it came before me that I had no evidence that I was converted. So, as usual, I prayed for it again, but Heaven seemed farther off than ever. I then gave up in utter despair. I felt almost angry with God. It seemed to me that I had done all I could do on my part, but that God would not do his part. I resolved to give up trying any longer. I lay upon my face, and wept like a child. It seemed a terrible thing to give up all hope of the blessing of God in this world, and all prospect of salvation in the next. But what could I do? I began to inquire where the Lord had promised any such special evidence as I had been expecting. Does he not say, over and over, that the soul that believes on Jesus shall be saved by his *faith*? Does he not say that if we repent of our sins, and believe on Christ, we shall be pardoned?—Certainly. Well, have I not repented, and have I not believed on Christ? Now, can I not take God at his word, and believe that he has done as he has promised? This was a new idea to me. In a moment I grasped it, and said, "I believe God; I accept his promise; I am forgiven." Then how light, free, and happy I felt. My burden and fears were gone. I had found just what I had so long been seeking. But how did I find it?—By simple, believing, trusting faith. Then it seemed strange that I should have missed this so long.

I believe now that many honest souls stumble here. They overlook the simplicity of faith. They want to see, or hear, or feel something as an evidence from God of their acceptance. But this is not the Lord's plan. He has promised plainly and distinctly what he will do, and now requires that we believe him. It is this simple, trusting faith in the naked promise of God that brings peace to the heart. How can a person have peace of mind and confidence toward God, unless he really believes that he is a child of God, and that the Lord loves him and hears his prayers?

If a person has firm faith that God has forgiven him for Christ's sake, how can he be otherwise than joyful and happy? He need not seek for feeling, for that comes with his believing. Indeed, it is his faith in the forgiveness of God which makes him happy. But is there not danger of believing that we have been forgiven when we have not? Yes, indeed; for there is no road to Heaven which is not beset with dangers. Still, when we are conscious of indulging no known sin, and feel willing to do any known duty, then it is our privilege to have confidence toward God. Honest faith in the love of God and in his forgiveness, does not incline one to be careless about sin, but rather makes him feel how wicked it is to offend such a pure and holy Saviour. "Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

Brethren, you certainly know whether you have done this or not. If you have, then have faith in God, and enjoy that peace of mind which it is your right to have.

TOO LATE.

BY M. C. WILCOX.

YES, too late. The train had been gone fifteen minutes. No one is to blame but ourselves. We need not say it rained, and the clay roads were slippery, and we could not drive as fast as we wished. These are no excuses. It looked like rain before we started for the station, and due allowance should have been made for rain and bad roads in the twelve miles intervening between our place of starting and the station. But no; we put it off, and now we are too late, too late!

But this being too late for a train, although it may result in serious loss, is a small thing compared with being too late in the things of eternity. How many there are who, knowing and feeling it is their duty to seek and obey God, put it off till it is forever too late. The haughty and avaricious Felix waited for a convenient season, but we are not told that it ever came. The five foolish virgins were too late in replenishing their lamps to gain admittance to the marriage feast, and the reply to their earnest and agonizing prayer was, "I know you not." Terrible words—eternal—eternal in their result! Esau, esteeming the gratification of carnal appetite greater than his birthright, sold it for a simple mess of pottage. He, too, sought repentance, but all too late.

Often does the sweet Spirit of Christ plead at our heart's door for admittance, but we turn it away with, "Not now, some other time." Said a young lady to me a short time ago, "I do not wish to be a Christian now; when I get old it will be time." Foolish, thoughtless words! The Spirit of God may cease its pleading; old age may never come. The angel of death, clad in his sable robes, may knock at the door of our dwelling. We cannot say, "Not now;" the summons is imperative. He enters unbidden, and the procrastinator is his victim.

We are never too late for the dread visitant death. Away go cherished hopes, worldly fame, ambitious longings, wealth and honor,—all is lost, aye, and all would be gladly given for the time so foolishly spent in seeking the pleasures of this world. But now, time—precious, probationary time, with all of this world's enchantments—is lost, forever lost, to the one who has gone to be the guest of death.

But death may not cut us down, and the years may speed on and on. We accumulate wealth, get to ourselves fame, and praise, and honor. Our hearts have been hardened by contact with the world, and God and his cause are forgotten. We purposed long ago to seek God, but the recollection of the promise, and the faint hope of Heaven, but bring a sigh, and we sink back into our hardened condition. We sleep on. And this is not the condition of sinners only, but also of cold-hearted professors, who have put off duties which they intended to do sometime, till the sin-cursed earth is lightened by the terrible glory of the Coming One. We awake to find the door closed, and ourselves shut out. "Too late, too late!" "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I will also laugh at your calamity; I will mock when your fear cometh." Prov. 1:24-27. Then ours will be the sad, sad cry, "The harvest is past, the summer is ended, and we are not saved."

"We promised our hearts that when the stress
Of the life-work reaches the longed-for close,
When the weight that we groan with hinders less,
We'll loosen our hearts to such repose
As banishes care's disturbing din,
And then—we will call the angels in.

* * * * *

"The day that we dreamed of comes at length,
When tired of every mocking guest,
And broken in spirit and shorn of strength,

We drop, indeed, at the door of rest;
And wait, and watch, as the day wanes on,
But the angels we meant to call are gone."

How is it, my friend, are you putting off the day of salvation? "To-day if ye will hear his voice." There is no promise connected with the future. It is "to-day." My brother, are you putting far off the day of his coming? Are you saying, "My Lord delayeth his coming?" Remember, it is not said that the evil servant shall proclaim this in words; it is said in his heart, and the life-deeds are the heart's index. Is our time given to this world? Are we placing our means here? If so, we are saying in our heart, "My Lord delayeth his coming."

Rouse, O my soul, and shake off thy stupor! Rouse, brethren! "The great day of the Lord is near, it is near, and hasteth greatly." Satan would lull us to sleep; our own selfish hearts would put off duty till "some other time." Will we listen to the tempter? Rather, may the prayer of our hearts be, "So teach us to number our days, that we may apply our hearts unto wisdom."

GOD'S CARE FOR US.

BY ELDER WM. COVERT.

"Casting all your care upon him; for he careth for you"
1 Peter 5:7.

I DO not wonder that the Creator takes account of the worlds that he has made, or of the creatures that dwell upon them; but when I carefully study the written word, and learn how very closely we are all guarded and how exactly every particular concerning us is recorded, I am filled with amazement; I am led to humble myself before the mighty God, and cast all my care upon him, believing that he cares for me.

I learn from the narrative in the tenth chapter of Acts, that God takes account of each person; that both the given and the "surname" is recorded, also the occupation and the place of residence. The reader will notice that it was an angel who told Cornelius where "Simon, whose surname is Peter," could be found. The same angel knew the business that the man followed whom Peter was stopping with; that he was a "tanner;" that he lived in Joppa; and that his house was by the sea-side. If the Lord took account of all these particulars eighteen hundred years ago, he does so yet. If he knew how much Cornelius prayed, and the nature of his prayers, and the motive that prompted him to pray, he knows these particulars with reference to each one of us. If he took account of what Cornelius bestowed upon the needy in charity, he does the same with all people now. If the Lord's eyes followed his ministers so closely as to mark the place where they lodged at night, he does the same now. And as he made a note of the fact that "one Simon" had cared for the temporal wants of his servants then, he notices things of like nature now.

When I read Ps. 87:5-7, I conclude that the particulars mentioned above are not the only ones on record, but that the place of birth is faithfully registered, and also the skill that one has attained in his profession. For "the Lord shall count, when he writeth up the people, that this man was born there. As well the singers as the players on instruments shall be there." That is, these particulars will all be found written there. Then there is a note made of our attainments in both vocal and instrumental music, which will be found in the heavenly record. "But why is this necessary?" says one. The case is a plain one. God will bring every work into judgment. The character is made up of our successes and failures in life; and we are to be judged from the things written in the books, according to our works.

By studying Ps. 139, I learn that God takes notice of us every time we sit down or rise up, and that he even understands the far-off thought that prompted us to do so. He notices the path in which we walk, and the bed in which we sleep. He knows our words. There may be words that are kept back by policy, when in our hearts we desire to say them. But God notes

the channel through which they have drifted. This is all to be made manifest from that wonderful record which we must shortly meet.

In view of these things, even David seemed to inquire in his mind if there was not some asylum where he might seclude himself from the All-seeing Eye. But oh, vain search! "The eyes of the Lord are in every place, beholding the evil and the good." God's presence is in Heaven. There is no concealment there. All must come from *sheol*. There is no safety in the regions of the dead. As David's home was east of the great sea, we may presume he would meditate on the rapid passage of the morning light across the western waters, and his mind would grasp the idea of a country beyond the sea. And he wisely concluded that the right hand of God would lead him, were he in that distant land.

The darkness cannot shield us from the presence of the Lord; for he "maketh darkness his pavilion." There is no possible chance of deceiving him, and of having some one else answer in the Judgment for our sins; for all our members are written in his book. A perfect descriptive list is recorded there. There is a written description of every one. (Ps. 139:15, 16.) I understand that to "write the members" of an individual is to tell who his parents are, the date and place of his birth, his occupation, his stature, nationality, and race, the color of his hair and eyes, and his temperament. And when we couple with the foregoing the Saviour's statement that the hairs of our head are all numbered, our wonder and admiration know no bounds.

David's mind must have been occupied with thoughts of this nature when he penned the forty-sixth psalm, where he says, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." This is a strong statement. Should the earth be thrown from its orbit, and be left swinging in space two hundred and forty thousand miles from the moon, and ninety-five millions of miles from the sun, the child of God has nothing to fear; for God is a very present help in time of trouble. No upheaval of nature in mountain or ocean need alarm him. We know that God is our Father, and that his power pervades and upholds the universe; therefore, let us humble ourselves under his mighty hand, casting all our care upon him, for he careth for us.

PROPHETIC STUDY PRACTICAL.

WE would strongly deprecate the false and foolish popular notion that all study of prophecy is unpractical,—a notion too often propagated by passing, but mischievously influential allusions to the subject, from pulpit, platform, and press, made by those who know little either of it or of its effects. It ought to be a sufficient rebuke to the levity that hazards such an assertion or admits such an idea, to recall the facts that one-third of the Bible consists of prophecy, and that our Lord and Master said, "Search the Scriptures," not a portion of them. The apostle Peter tells us that we *do well to take heed to the "more sure word of prophecy,"* "as unto a light that shineth in a dark place, until the day dawn, and the day star arise." Is it unpractical to make use of a good lantern on a pitch-dark night, in traversing a dangerous road? or is it, rather, unpractical and unreasonable to attempt to dispense with it? And further, a special and emphatic blessing is attached to this study in the closing book of the Bible: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein; for the time is at hand."

It is a reflection of the gravest kind on the wisdom of God to suppose that the study of a branch of truth to which he has in his word accorded singular prominence should have an injurious tendency, or be devoid of a directly sanctifying effect; and moreover it is a conclusion completely at variance with all the facts of history and experience. Enoch was a student of prophecy, and of prophecy that is to this day un-

fulfilled; and Enoch was the saintliest of men, an eminently holy and practical preacher, who walked with God three hundred years, and was not, for God took him; and before his translation he had this testimony, that he pleased God. Noah was a student of unfulfilled prophecy, and the Scriptures present no more practical preacher of righteousness than he was. All the holy prophets were students, too, of their own and of one another's predictions, and especially of their *chronological predictions*. The prophets "inquired and searched diligently, . . . searching what, or *what manner of time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Pet. 1:10, 11.) Daniel was a student of unfulfilled prophecy; yet he was not only a practical statesman, but a man of singular holiness, classed with Noah and Job as one of the *most* righteous of men.

There is everything in the nature of the study to make those who pursue it both practical and holy. It imbues the mind with the counsels and judgment of God about the affairs and events of earth; it reveals what *shall be*, and thereby lessens the inordinate power of that which *is now*; bringing the spirit under the influence of things unseen and eternal, and thereby weakening that of things seen and temporal. It affords to hope much needed food, lacking which we must languish and grow feeble; and to faith and love peculiar stimulus and enjoyment. Without an intelligent acquaintance with the teaching of the prophetic word, no man of God is or can be thoroughly furnished to all good works; for it is part of the "all Scripture given by inspiration," and profitable for the purpose of rendering him so.

Perhaps one reason for the prevailing neglect of prophetic expositions and preaching will be found on reflection to lie, *not* in the fact that it is *unpractical*, but rather in the fact that it is so *peculiarly practical* that few have the boldness and courage to face the ridicule, opposition, and contempt it is sure to incur in the world. Jeremiah lived on the eve and in the crisis of a day of judgment on the apostate professing people of God. He was commissioned to deliver prophetic discourses full of denunciations of coming judgment, and of *chronological statements of its proximity and duration*. We know what Jeremiah's lot was, and few are prepared to play *his* sad and thankless role in society!

So far from the study and exposition of the prophetic word being profitless and vain, we believe it is impossible to estimate the loss sustained by the church, or the injury done to the world, by the very general and unjustifiable neglect of it. Is it not so, that where one prophetic discourse is delivered, ten thousand doctrinal and practical sermons are preached? *By what authority do we thus shelve a line of truth to which divine wisdom has given such prominence in Scripture?* Is it not our duty to declare "the *whole counsel of God*"? Those who have carefully looked into this subject, solemnly and with good ground believe that the "word" we are commanded to "preach" is full of evidence that the long predicted and long delayed judgments on the Papal and Mohammedan powers, which are not only already begun, but are fast accomplishing before our eyes, are to issue, and that speedily, in such a burning of "Babylon the Great" as will light up all Christendom with its lurid glow—the immediate precursor, if it be not the accompaniment, of the glorious advent of the King of kings. With all earnestness and sobriety of mind, they assure their brethren that it is their deep conviction that *this is the testimony of Sacred Scripture*; yet multitudes of Christian teachers, without even taking the trouble to examine into the subject, still preach the contrary, or imply it in their preaching; not from well grounded conviction of its truth, but from educational prejudice, or mere force of habit.

Is this right? Ought not every minister of the word to study for himself the teachings of the Scriptures, until he is satisfied that he has attained the truth on this momentous theme? For if we are right—if there be unequivocal

proof in the Inspired Volume,—proof that no previous generation of Christians was in a position to appreciate as we are,—that the day of Christ is at hand; that the time for evangelizing the nations and gathering the church of the first-born is speedily to expire; that the long day of grace to the Gentiles is all but over, and apostate Christendom, so long spared by the goodness of God, is soon to be cut off by his righteous severity; that the mystery of God is all but finished, and his manifested rule about to be inaugurated; that the great closing Armageddon conflict is at hand, and the complete overthrow of the confederated hosts of evil—if we be right in believing that scarcely a single prophecy in the whole Bible relating to events prior to the second advent of Christ remains unfulfilled—if *we be right*—then surely every pulpit in England should be ringing with timely testimony to these truths—surely these solemn and most momentous facts ought not, in the preaching of any of God's faithful witnesses throughout the world, to be passed in silence. And who that has not *studied* the subject can be in a position to say that we are *not* right—that these things are not so?

May such a spirit as the Bereans had of old be granted to the Christians of this generation, that they may diligently search the "more sure word of prophecy," and draw directly from that sacred fountain *the truth as to the fast approaching future*, which God has graciously revealed.—*H. Grattan Guinness, in Approaching End of the Age.*

THE FILE-GRINDER'S STORY.

I MET an old "file-grinder," a few years since, who told me the following story.

In the room where he had worked for nearly twenty years, were twelve massive grindstones. Each stone had its boss, who daily "dressed" it, and, mounted on a wooden seat above it, ground files. Occasionally a stone while going at full speed would burst, flying in all directions with tremendous velocity, and as two men had been killed in that room, and a stone might burst at any time, it made the men quiet and cautious; yet among them all there was no Christian.

It was just after the noon hour, and the operatives had come in from a half-hour discussion about the genuineness of recent conversions among some of the "furnace men." The general opinion was, that it was all a matter of imagination, and if there was a God, no man had ever heard from him, that he never did either call or warn any one.

The "speed" had started, the grinders were in their places, and work was progressing rapidly, when one of the men got down from his seat pale and agitated, and staggered to the other side of the room. He was hardly able to speak for an instant, but when pressed said,—

"Boys, something or somebody said to me, 'Get down from your seat; the stone will burst.'"

He had hardly said this, when the very stone over which he had been working, burst in pieces, crushing his seat to a shapeless mass, breaking the heavy "guards" as if they were glass.

There was no more scoffing that day.

"Sir," added the old file-cutter, "we all felt that it was God who spoke, and it made us pretty thoughtful. The man to whom it happened died last year a happy Christian, and there are five of us in the room that are trying to serve God. It's hard work to keep straight there, but it pays. A man can do his work better, and he feels that if a stone should burst and kill him, it would be all right with him."

"So you think that God really spoke to that man, do you?" said I.

"Certainly I do, sir," said he earnestly. "He saw that we were all asleep, that it would take a loud, strong voice to awaken us, and so he spoke as he did, loud and strong, and we could not help hearing."

Friend, look back over your life. Has not God spoken to you many times? Have your ears become so deafened by the clatter of the world's machinery that you can no longer hear his voice? You are in danger.—*Christian Weekly.*

COMMON DUTIES.

It is a noteworthy fact that the things most indispensable to our comfort we set the least value upon; while to many things which can, in themselves, really give comfort to no one we allot the highest place among our treasures. Wood and iron contribute directly to the convenience and comfort of mankind; while gold and silver, that men worship, are only remotely and conditionally of any value at all. The mines of the earth are worth far more, filled, as they are, with coal, than if filled with diamonds. Those articles of dress and food which are purchased at least cost are absolutely necessary to us; but we seem to prize most the superfluous luxury.

We carry the same principle into all the departments of life. We see it at work in the intellectual life, where the so-called "accomplishments" are prized beyond the fundamentals of education, and are often sought at the expense of them. We see it at work in social life, when to scrape an acquaintance with a passing stranger, or to win the condescending notice of a superior, weighs more in our thoughts than the tried friendship of our companions. We see it at work in the religious life, where eminent piety is thought better demonstrated in a round of extraordinary performances, possible only to a few, than in fidelity in the common duties of life. But in all this we are mistaken. It is with duties as with commodities,—the more common are in reality the more valuable. We esteem them little for the very reason that they are common. The things necessary to life God has made abundant, and therefore they have less commercial value than pearls; but at the same time they possess an intrinsic value infinitely greater. What are jewels to the man who is perishing with cold or hunger? Cries the desert traveler, fainting with thirst,—

"'Tis nothing but rubies;
Give me water, my God."

And think how wretched the world would be, if with all its prized accomplishments and achievements, mankind were to neglect the common and every-day duties of domestic and social life! The refinements of the poet, the orator, the sculptor, and the painter, may be ranked in the scales of civilization with the precious stones and metals; that is, as necessary to an enlightened people and as holding the highest place in man's estimation, but as having in reality a remote rather than a direct bearing upon the true well-being of mankind.

In the wants of practical life a good nurse who can alleviate pain and cool the fevered brow is of far greater worth than the silver-tongued orator. The patient mother, whose faithful hands find no rest, but who toils incessantly to give health to the body and soul of her child, performs an undistinguished service, but a more valuable one than many a poet has rendered. The service which in the great day hath its reward, is attention to the sick, the needy, and those who are in prison. This is the service which the Master recognizes as done unto him. And where can we find a higher appreciation of the value of small duties than in his saying that a cup of cold water given to the thirsty is an act that shall not lose its reward?

Here is vast encouragement and comfort for the many who grow weary with the constant pressure of common duties, but whose faithful and painful labors are unappreciated and almost unnoticed. Theirs is the most valuable of all service. And in that world where men and their deeds pass on their intrinsic worth, it will often be found that what we call copper here will be called gold there; and that which we make glitter here will lose its luster there.

"Then murmur not if toils obscure,
And thorny paths be thine;
To God be true, they shall secure
The joy of life divine."

—*Conference Worker.*

—To be prosperous is not to succeed in every undertaking; success in many of our cherished schemes would be the greatest adversity.

LOOK UP TO GOD FOR LIGHT.

LONE traveler, weary, is thy way dreary?
Are fears intruding, and shadows brooding,
Amid the gloom of night?
Look up to God for light.

Is wealth now leaving? are hopes deceiving?
Are all now scorning, thy honor wronging?
Oh! leave thou not the right;
Look up to God for light.

Art thou now grieving? Hast no relieving
From pain and sorrow? then hope—the morrow
May bring thee sweet delight;
Look up to God for light!

Is danger swelling around thy dwelling?
Are winds now raging without assuaging?
Then pray thou in thy might;
Look up to God for light!

And wouldst thou often thy sorrows soften,
By joys that ever flow from the Giver
Of life's supreme delight?
Look up to God for light!

When death is nearing, 'twill then be cheering,
If round thee gleaming His love is beaming
To whom thou'rt turned thy sight,
And sought directing light!

—Selected.

THE DRAGON.

BY A. SMITH.

ACCORDING to Webster, the word *dragon* is from the Latin *draco*, signifying, primarily, a kind of serpent. In the Scriptures the term is used with considerable latitude of meaning, but seems generally to agree with Webster's definition. When used as a symbol, it is, apparently, made to assume proportions and characteristics peculiar to the object symbolized.

The serpent, before it was abased by the curse of God, was probably a winged creature, of golden hue, never crawling upon the ground, but flying from place to place through the air. *Calmet* thus describes a kind of serpent formerly existing in India, called a *dragon*:—

They are "covered with scales as resplendent as burnished gold. They have a kind of beard hanging from their lower jaw, their aspect is frightful, their cry loud and shrill, their crest bright yellow, and they have a protuberance on their heads the color of a burning coal."

The same author mentions a peculiarity of the boa which casts some light on the action performed through the instrumentality of the dragon's tail, as mentioned in Rev. 12:4. He says, "It leaps from the trees upon the traveler, whom it fastens on, and beats the breath out of his body with its tail."

If accounts are to be credited, huge and frightful sea-serpents have been seen, from time to time, that answer, in some particulars, to the description of leviathan in Job 41, and its use as a symbol in Isa. 27:1.

Upon one of the Roman standards was painted a red or purple dragon, which, according to Bishop Newton, seems to have been regarded even by Constantine and the Christians of his time, as a symbol of paganism. He represents Constantine as saying, in his letter to Eusebius, that "liberty being now restored, and the *dragon* being removed from the administration of public affairs, by the providence of the great God, and by my ministry, I esteem the great power of God to have been made manifest to all." (See Clarke's Commentary on Rev. 12:10.)

The dragon, as a symbol, seems to possess a double signification: 1. As an emblem of Pagan Rome; and 2. As a figure of the devil, or Satan, who was the presiding spirit of paganism. (Compare Rev. 12:3, 4 with chap. 20:2.)

In Isa. 27:1, the terms *leviathan*, *serpent*, and *dragon* are doubtless symbols of the devil; the term *sea* being also a symbol of the people of the earth among whom he dwells and rules. The scene is put in the last days, and will be fully accomplished at the end of the seventh millennium. (Compare Isa. 26:20, 21; 27:1 with Rev. 20:2, 10 and Heb. 2:14.) The tail of the emblematic dragon of Rev. 12:4, is a conspicuous member of his body. On this point Dr. Clarke thus testifies:—

"It is not unusual in Scripture, as Dr. Mitchell

observes, to call the hindmost of an enemy the tail; as in Josh. 10:19: 'Ye shall cut off the hindmost of them,' which is literally, in Hebrew, חֲנֹתָם אֹתָם, 'Ye shall cut off their tail.' See also Deut. 25:18. It is also observable, that the word *ovpa* in this verse, has been used by the Greeks in the same sense with the Hebrew word חֲנֹתָם already referred to. Thus *ovpa στρατων*, which we would translate the rear of an army, is literally the tail of an army."

The imperial power of Rome constituted the sixth head of the dragon in the time of Christ, while the priests and teachers of the pagan worship constituted his tail. The term is used in that sense in Isa. 9:15: "The prophet that teaches lies, he is the tail."

THE EXAMPLE AND TEACHING OF THE SAVIOUR CONCERNING THE SABBATH.

BY J. B. TINKER.

WHEN we urge the importance of observing the Sabbath, we are told that it is our duty to follow Christ; that he is our example; that he is the mediator of the new covenant, etc. That it is our duty to follow the example of our Lord is clearly taught. (See 2 Pet. 2:21; John 13:15; Matt. 16:24; 10:28.) The four Gospels, as they are called, are a record of the precepts and actions of our Lord. All of these sayings and doings of Jesus were written that we "might believe that Jesus is the Christ, the Son of God." John 20:31; Luke 1:1-4.

We now inquire, What did Jesus teach by precept and example with reference to the law and the Sabbath? Jesus kept the commandments. (John 15:10.) His mission was not to destroy the law. (Matt. 5:17, 18.) His work was to exalt the law,—to strip it of tradition. (Matt. 15:3-10. See also Matt. 12:1, 2, 5-8.) Not only so, but he set us an example of regard for the Sabbath and for public worship on that day. "And, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. Then it was the usual practice of the blessed Jesus to attend public worship on the Sabbath. The word "custom" implies, not an occasional but a constant attendance on public worship.

Jesus, as Lord of the Sabbath, that great memorial of creation, is its rightful expositor. How clear and emphatic the declaration that the Sabbath was made for man,—"*the man*," the race, all men. And when his disciples were charged with Sabbath-breaking, how forcible the denial of guilt. "Guiltless" means not guilty. (Matt. 12:7, 8.) He healed the sick, opened the eyes of the blind, restored the lame; but these were acts of mercy, and not contrary to the Sabbath law. Thus by precept and example our Lord teaches us to observe the Sabbath, the seventh day of the week; for no other day is called the Sabbath in the New Testament.

But, says one, all these cases occurred before Jesus "sealed the new covenant by his blood." Yes, certainly. And herein lies their chief value; for they are recorded that we may follow his example. Now, if there was a change of the day of worship under the new covenant from the seventh to the first day of the week, where is it recorded? It cannot be found in the New Testament; therefore no such change was ever made. No one claims that the old covenant made with the Israelites reached beyond the death of our Lord. And if the Sabbath was a part of the old covenant, all obligation to observe it ceased at the death of our Redeemer; for whatever law or obligation was abolished, the commandment enjoining that duty must have shared the same fate,—must have been abolished also. Therefore if the Sabbath was abolished at the cross, the commandment guarding its sacredness was abolished, and ceased to be a law. In other words, there was no commandment left by which the Sabbath could be enforced. Hence, it could not be kept according to the commandment. But Luke says it was kept according to the commandment; and that, too, after the new covenant was of force (see Luke 23:56), proving conclu-

sively that the Sabbath was no part of that law which was abolished. Hence we claim that the Sabbath exists under the new covenant.

Let no one claim that because the apostles were commissioned to go into all the world, and preach the gospel, they therefore had power to change, alter, or in any way weaken the obligation of the moral law of ten commandments; for even our bitterest opponents admit that under the new covenant this law is to be written on the hearts of God's people. And we cannot see how they can get rid of the Sabbath.

When we consider that the Gospels were written by inspiration, that Luke at least claimed to have a perfect understanding of what he wrote about, and that he penned his Gospel about twenty-eight years after the death of our Redeemer, how can we escape the conclusion that the Sabbath is binding under the new covenant? This view grows irresistibly stronger when we consider our Lord's charge to his disciples, "But pray ye that your flight be not in the winter, neither on the Sabbath day," in connection with the mention of the Sabbath as an existing institution in Luke 23:56 and Acts 13:14, 42-44. The time of the flight was several years in the future when the Saviour spoke these words, and they would have had no force if the Sabbath was to be abolished at his death; but this charge implies that at that time the Sabbath would be in existence as truly as the winter season.

"But," says one, "this was the Jewish Sabbath." Now all this talk about the Sabbath being Jewish is uncalled for. Neither Christ nor his chosen and commissioned apostles ever used the term; and there is no proof that it was deference to the Jews that caused them to observe the Sabbath. Luke clinches the argument decisively in Acts 13:42-44. Not only does this text prove that Christians and Jews regarded the Sabbath, but it also shows that some of the Gentiles had come to regard the day as holy. They each and all treated the Sabbath as an existing institution. Had the apostle Paul been a Sabbath-breaker, he certainly could not truthfully have claimed that he had done nothing contrary to the customs of the fathers. The Jews were very strenuous in outward Sabbath observance; and had the apostle neglected the Sabbath, or in any way infringed upon its sacredness, they would not have been backward in accusing him of it.

Here we rest our argument for the present. Very many regard the sayings and doings of our Saviour as against the perpetuity of the law that enforces the Sabbath,—as our weak side; but so far from this being true, the evidence in favor of the Sabbath grows clearer and plainer with each investigation of this subject. And it grow will brighter and clearer until we reach the immortal state, and keep the Sabbath in the earth made new. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

—Science and art may invent splendid modes of illuminating the apartments of the opulent; but these are all poor and worthless compared with the light which the sun sends into our windows, which he pours freely, impartially, over hill and valley, which kindles daily the eastern and western sky; and so the common lights of reason and conscience and love are of more worth and dignity than the rare endowments which give celebrity to the few.—*Dr. Channing*.

—Only the waters in the ship can sink the ship; but while kept outside, all the heaving, deep waters thundering over three-fifths of the globe can work no shipwreck. So, while kept outside the church, the floods of ungodly influence can only help to float it on its voyage of glory, or to lift it to its Ararat of rest.—*Charles Stanford*.

The Family Circle.

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart, by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely pause to hear—
These are not lost.

The silent tears that fall at dead of night
Over soiled robes, that once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole—
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childhood's faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet—
These are not lost.

The kindly plans devised for other's good
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin—
These are not lost.

Not lost, O Lord, in thy city bright
Our eyes shall see the past by clearer light.
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
These are not lost.

A SMILE FOR HOME.

"TAKE that home with you, my dear," said Mrs. Lewis, her manner half smiling, half serious.

"Take what home, Carrie?" and Mr. Lewis turned toward his wife curiously.

Now, Mrs. Lewis had spoken from the moment's impulse, and already partly regretted her remark.

"Take what home?" repeated her husband; "I don't understand you."

"That smiling face you turned upon Mr. Edwards, when you answered his question just now."

Mr. Lewis slightly averted his head, and walked on in silence. They had called in at the store of Mr. Edwards to purchase a few articles, and were now on their way home. There was no smile on the face of Mr. Lewis now, but a grave expression instead,—grave almost to sternness. The words of his wife had taken him altogether by surprise; and though lightly spoken, jarred upon his ears.

The truth was, Mr. Lewis, like a great many other men who have their own business cares and troubles, was in the habit of bringing home, and too often, a clouded face. It was in vain that his wife and children looked into that face for sunshine, or listened to his words for tones of cheerfulness.

"Take that home with you, dear"—Mrs. Lewis was already repenting the suggestion, made on the moment's impulse. Her husband was sensitive to a fault. He could not bear even an implied censure from his wife, and so she had learned to be very guarded in this particular.

"Take that home with you, dear." Ah, me! I wish these words had not been said. There will be darker clouds now, and they were dark enough before! Why can't Mr. Lewis leave his cares and business behind him, and let us see the old, pleasant, smiling face again! I thought this morning he had forgotten how to smile! but I see that he can smile if he tries. And why don't he try at home? So Mrs. Lewis talked to herself, as she moved along by the side of her husband, who had not spoken a word since her reply to his query.

"What then, Carrie?"

Mrs. Lewis almost started at the sound of her husband's voice, breaking unexpectedly upon her ear in a softened tone.

"What then?" he repeated, turning toward her, and looking down into her shyly upturned face.

"It would send warmth and radiance through the whole house," said Mrs. Lewis, her tones all trembling with feeling.

"It is n't so easy a thing to put on a smiling face, Carrie, when thought is oppressed with care."

"It didn't seem to require much effort just now," said Mrs. Lewis, glancing up at her husband with something of an archness in her look.

"You, Carrie, are guilty of a sober face at home as well as your husband." Mr. Lewis spoke with a tender reproof in his voice.

"But the sober face is caught from yours oftener

than you imagine, my husband," replied Mrs. Lewis.

"Are you certain of that, Carrie?"

"Very certain. You make the sunshine and shadow of your home. Smile upon us; give us cheerful words; enter into our feelings and interests, and there will be no brighter home in all the land. A shadow on your countenance is a veil for my heart; and the same is true as respects our children."

Again Mr. Lewis walked on in silence, his face partly averted; and again his wife began to fear she had spoken too freely. But he soon dispelled this impression, for he said,—

"I am glad, Carrie, that you have spoken thus plainly. I only wish that you had done so before. I see how it is; my smiles have been for the outside world,—the world that neither loved nor cared for me,—and my clouded brow for the dear ones at home, for whom thought and care are ever-living activities."

Mr. and Mrs. Lewis were now at their own door, where they paused a moment, and went in. Instantly on passing his threshold, Mr. Lewis felt the pressure upon him of his usual state. The hue of his feelings began to change. The cheerful, interested exterior put on for those he met in business intercourse began rapidly to change, and a sober hue to succeed. Like most business men, his desire for profitable results was ever far in advance of the slow evolutions of trade; and his daily history was a history of disappointments, in some measure dependent upon his restless anticipations. He was not willing to work and to wait, as he should be; and, like many of his class, neglected the pearls that lay here and there along his life-paths, because the best were inferior in value to those he hoped to find just a little way in advance. The consequence was, that, when the day's business was over, his mind fell into a brooding state, and lingered over its disappointments, or looked forward with failing hope into the future—for hope in many things had long been deferred. And so he rarely had smiles for his home.

"Take that home with you, dear," whispered Mrs. Lewis, as they moved along the passage, and before they had joined the family.

The warning was just in time.

"Thank you for the words," said he, "I will not forget them."

And he did not; but at once rallied himself, and, to the glad surprise of Jennie, Will, and Mary, met them with a new face, covered with fatherly smiles, and with pleasant questions in pleasant tones of their day's employments. The feelings of children move in quick transitions. They had not expected a greeting like this; but the response was immediate. Little Jennie climbed into her father's arms. Will came and stood by his chair, answering in lively tones his questions, while Mary, older by a few years than either of the others, leaned against her father's shoulder and laid her white hand upon his head, smoothing back the dark hair, just showing a little frost, from his broad, manly temples.

A pleasant group was this for the eyes of Mrs. Lewis as she came forth to the sitting-room, from her chamber where she had gone to lay off her bonnet and shawl and change her dress. Well did her husband understand the meaning look she gave him; and warmly did her heart respond to the smile he threw back to her.

"Words fitly spoken are like apples of gold in pictures of silver," said Mr. Lewis, speaking to her as she came in.

"What do you mean by that?" asked Mary, looking curiously into her father's face.

"Mother understands," replied Mr. Lewis.

"Something pleasant must have happened," said Mary, "you and mother look so happy."

"And we have cause to be happy," answered the father, as he drew his arm tightly around her, "in having three such good children."

Mary laid her cheek to his and whispered, "If you are smiling and happy, father, home will be like Heaven."

Mr. Lewis kissed her, but did not reply. He felt a rebuke in her words. But the rebuke only gave a new strength to his purpose.

"Don't distribute all your smiles. Keep a few of the warmest and brightest for home," said Mrs. Lewis, as she parted with her husband the next morning.

He kissed her, but did not promise. The smiles were kept, however, and evening saw them, though not for the outside world. Other and many evenings saw the same cheerful smiles, and the same happy home. And was not Mr. Lewis a better and happier man? Of course he was. And so would all men be if they would take home with them the smiling aspect with which they meet their fellow-men in business intercourse, or exchange words in passing compliments. Take your smiles and cheerful

words home with you, husbands, fathers, and brothers. Your hearths are dark and cold without them.

OVERWORKED BOYS.

THE boys of our time are too much afraid of work. They act as if the honest sweat of the brow was something to be ashamed of. Would that they were all equally afraid of a staggering gait and bloated face! This spirit builds the gambling houses, fills the jails, supplies the saloons and gaming places with loiterers, and keeps the alms-houses and charitable institutions doing a brisk business.

It doesn't build mammoth stores and factories, nor buildings like the Astor Library and Cooper Institute. The men who built such monuments of their industry and benevolence were not afraid of work.

All the boys have heard of the great publishing house of the Harpers. They know of their *Monthly*, *Weekly*, the *Bazar*, and interesting books of all kinds, and perhaps have seen their great publishing house in New York City. If I should ask them how the eldest of the brothers came to found such an illustrious house, I should perhaps be told that he was a "wonderfully lucky man."

He was lucky, and an old friend and fellow-workman, a leading editor, has revealed the secret of his luck. He and the elder Harper learned their trades together, fifty years ago, in John Street, New York. They began life with no fortune but willing hands and active brains; fortune enough for any young man in this free country.

"Sometimes after we had done a good day's work, James Harper would say, 'Thurlow, let's break the back of another token,—just break its back.' I would generally reluctantly consent just to *break the back* of the token; but James would beguile me, or laugh at my complaints, and never let me off until the token was *completed*, fair and square! It was our custom in summer to do a fair half-day's work before the other boys and men got their breakfast. We would meet by appointment in the gray of the morning, and go down to John Street. We got the key of the office by tapping on the window, and Mr. Seymour would take it from under his pillow, and hand it to one of us through the blind.

"It kept us out of mischief, and put money in our pockets."

The key handed through that window tells the secret of the *luck* that enabled these two men to rise to eminence, while so many boys that lay soundly sleeping in those busy morning hours are unknown. No wonder that James Harper became mayor of the city, and head of one of the largest publishing houses in the world. When his great printing-house burned down, the giant perseverance learned in those hours of *overwork*, enabled him to raise, from the ashes, a larger and finer one.

Instead of watching till his employer's back was turned, and saying, "Come, boys, let's go home; we've done enough for one day," and sauntering off with a cigar in his mouth, his cry was, "Let's do a little *overwork*."

That *overwork* which frightens boys nowadays out of good places, and sends them out West, on ship-board, anywhere, eating husks, in search of a spot where money can be had without work, laid the foundation of the apprentice boy's future greatness.

Such busy boys were only too glad to go to bed and sleep sound. They had no time nor spare strength for dissipation, and idle thoughts, and vulgar conversation.

Almost the last words that James Harper uttered were appropriate to the end of such a life, and ought to be engraven upon the mind of every boy who expects to make anything of himself: "*It is not best to be studying how little we can work, but how much.*" Boys, make up your minds to one thing,—the future great men of this country are doing just what those boys did. If you are dodging work, angry at your employer or teacher for trying to make you faithful, getting up late, cross, and sleepy, after a night of pleasure-seeking, longing for the time when you can exchange honest work for speculation, you will be a victim to your own folly.

The plainly-dressed boys whom you meet carrying packages, going of errands, working at trades, following the plow, are laying up stores of what you call *good luck*. *Overwork* has no terrors for them. They are preparing to take the places of the great leaders of our country's affairs. They have learned James Harper's *secret*. The key handed out to him in the "gray of the morning"—that tells the story!

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

A STRANGE STORY.

SHE could not become a burden to others. She had outlived her usefulness, perhaps, but she had by no means outlived her self-respect, or her desire to be a factor, however unimportant, in the world's wide field of product.

So when her boys—there had been two, and they had become men and had taken to themselves wives—emigrated to the far Southwest; and the girls—they were women now—wondered how they were to crowd any more than they were crowding, in order to spare a room for mother, who had just been burned out of house and home, and had come, first to Julia and then to Jessie, to see if she could find a home with either—when these things came to pass, the old lady, who had never before realized how old she was, began to feel aged, and weary, and very lonely, yet as never before determined to make for herself a place in the world, where by her own efforts she could live and maintain herself.

It had grieved her to see her home, with all its homely treasures, flame up and flare, and fade into ashes before her eyes, as she stood alone and helpless on that fateful night. But she had consoled her bereaved heart, saying, "After all, the care of these things, my house, and garden, and cow, and chickens, prevented me from doing much for the girls; now there is an end. I will sell the cow and fowls, and replace my lost clothing, and go to Jessie and Julia. I can live by turns with them, and help them on in many ways."

Poor heart! She had been a good mother, and had done a good part by her children. The thought that she could be anything else than a help to those whom she had always helped—ah, with what loving, unselfish helpfulness—never occurred to her. Yet as she stood, homeless and destitute, in her daughter's house that bright, October morning, and heard Julia's husband remark that there was n't room enough in his house for those rightfully belonging in it, "grandma had better go up to Jessie's," the poor mother felt a strange, unnatural tremor shake her frame. The road between Julia's and Jessie's seemed twice as long as ever before.

"Did you save nothing, mother?" Jessie asked. "And how much insurance had you? To think, we never heard a word of it till ten minutes ago. Julia sent up to say she saw you coming over the hill, and as they had no room for you, I'd have to manage somehow. I could n't make out what it meant, till the children said you'd been burned out. How soon do you suppose the insurance will rebuild for you? We can crowd up for a few weeks by letting Andrew give you his cot. He can sleep in the dining-room. Of course you'll have to be in the room with little Jim and Isabella. Did you save all your things?"

How weak she grew as she sat and listened to her daughter's half-peevish questions. She scarcely knew her own voice as she answered,—

"The insurance expired last week. I neglected to renew it. The fire broke out at four this morning, and everything was gone before my neighbors heard my cries. I saved nothing but my clothes and my tin-box with my papers, and watch, and few trinkets in it. There were five gold dollars in the box. It is all the money I have now. The lot, the cow, and the chickens are all that is left to me."

"Why, mother," interrupted the daughter vexedly, "how could you have been so neglectful? You must be in your second childhood. All your nice bedding, and furniture, and the china! Dear me! There must have been at least a thousand dollars' worth of property destroyed."

"And I am homeless and destitute indeed," said her mother quietly, in very sad voice.

"And all through your own culpable carelessness, I declare," said Jessie. "And what in the world you are going to do, I don't know, I'm sure. We're crowded enough, mercy knows. And I was just thinking of sending little Jim up to you for a month. The air is so much purer over where you lived, the other side of the hill, and he is so cross and troublesome. Dear me! And to think of there being no insurance. You might as well have thrown your home away, and your things, and done with it."

Not a word of sympathy or of encouragement from Julia. Reproaches from Jessie.

Were these the babies whom she had borne, and nursed, and fondled, and served, so willingly, so patiently, so gladly? Were these the daughters for whom she had toiled, and striven, and planned? Was it not all a hideous dream?

Her blood seemed turning to ice in her veins. She rose with rigid limbs and turned to the door. "I will walk over to tell your Uncle Dick," she said. "I may not return to-day. Andrew need not give

up his cot to grandma, at least to-night. Good-by children." And she closed the door slowly and with trembling hand, as she went out from her daughter's house, to return no more.

"There is no welcome for me in my children's homes," she said; "their bread would choke me. And oh, I love them so!"

And as she walked along, gray, ashen shadows settled upon her face, and her look was as of one whose death-stroke has been felt. Another mother might have acted differently—even felt differently. Mothers have suffered disappointment in their children, and have borne the pain in one way or another, and veiled it from all eyes; even with loving, forgiving affection endeavoring to hide it even from their own. Alas! Perhaps they were less proud-spirited than this mother. Perhaps they were less sensitive. Perhaps they had less self-respect.

When once these mothers realize that the children for whom they have lived, and would gladly die, value them more for what they have than for what they are, battle against the unwelcome conviction as they may, the realization works its sorrowful change in their lives. Some may succeed in making the hideous spectre down, and may persuade themselves indeed that 't was a phantom only. The difference between these and this mother was, that she accepted the truth, and tried to deceive neither herself nor others.

As she neared the home of her brother-in-law, her resolve was taken. When she entered his house, she was outwardly calm, and could talk of her loss and her intentions with even tones and quiet air.

After arranging with him to dispose of her cow and chickens, she took the cars to the next town, and began to search for employment.

My mother was visiting friends in that town at the time. She is one who usually follows the leadings of her own instincts, and always regrets when she fails to do so. She was in Mrs. Ludlow's sitting-room when Mrs. Alpen applied for a position as general assistant, asking only for kind treatment and small wages.

Mrs. Ludlow had no place for her; but mother felt assured that here was a treasure for some one, and forthwith proposed that if Mrs. Alpen would go with her to her home, two days' journey by rail, she would give her suitable employment at fair wages.

Mother shortened her visit in order to bring Aunty Alpen home. She has remained mother's most valuable helper ever since.

For years we knew nothing of her personal history beyond the fact that she had married children settled in distant places, from whom, at long and irregular intervals, she had received letters.

One day it chanced that, as mother read a paragraph from a newspaper, she smiled, and called Aunty Alpen's attention to it.

"It is your name," she said; "Rowena Alpen. I wish it were your land also. It would make you independent indeed."

"It is my land," said Mrs. Alpen quietly. "But I am independent without it."

And she burst into tears and sank into a chair at mother's side. We left them alone—mother and our poor friend in her grief. It was then that she confided her story, that she said was too pitifully sorrowful to be told.

She had been with us seven years. In all these years never once had her daughters invited her to their homes. They had been glad she had employment, and was satisfied with her position. They had even asked her if it was convenient to have a visit from one or more of the children in their summer vacations. But they had never expressed any regret at the separation, or any desire to have her become a member of their families.

Until now.

The lot on which her home had stood had suddenly become valuable. A coal-vein ran beneath it. The mine was working. The owners of the shaft wished to purchase, and offered a price that astonished those who knew nothing of the real values. Both daughters at once remembered their filial obligations, and at once each offered a home with her own family.

"God pity me if I am unlike what a mother should be," she said. "I loved my children only for love's sake. I hoped that thus my children would love me. Love, love was all I asked or craved. Land cannot buy love nor happiness. All that I have is theirs. They shall have no temptation to become impatient for their mother's death. I will give them all now. For myself, when I can no longer work, there remains the poor-house. I will go thither."

Is her story too strangely sad to have been told? I know of other mothers no less keenly stung by that

"Sharper than a serpent's tooth,"

filial ingratitude and neglect.

I have but lately been the confidant of a tale as strangely sad from a grayhaired mother of children in far higher social scale than Aunty Alpen's, yet not one whit above them in filial duty. I know of another mother this hour, snubbed, grudged her attic room and her poor bite and sup, and forced to do her own laundry work in her daughter's house, where rooms and food and servants are in plenty.

Why do I tell of such shames?

Why, indeed, unless in the hope that some who have eyes to see may see, and who have ears to hear may hear and understand? For these stung hearts of sorrowing mothers are remembered by One who in the day of his power is mighty to avenge.—*Mary E. C. Wyeth, in Christian Weekly.*

A HELPING HAND.

"Every man's Nemean Lion lies in wait for him somewhere."—*Ruskin.*

THERE was a small crowd of boys and men congregated upon an up-town corner the other morning; and the occasion of it was a horse fallen in the harness—a respectable looking horse, which was driven by a boy, who now tugged at his head, vainly urging him to rise.

"Jerk him up," called a man who stood on the sidewalk with both hands in his pockets. "Give him the whip."

Each one shouted out some advice; but no one volunteered to assist the boy, who was just far enough away from his boyhood to feel like having a good cry. But he coaxed and pulled at the horse that now lay quite still, and, with horse sense, did not try to move on the slippery ice, but stretched his neck out in a way that brought despair to the heart of the boy, who believed he was going to die on his hands.

Just then a man came walking briskly along, and saw the prostrate horse and the disconsolate looking boy. He carried a heavy piece of machinery in one hand; but this he laid aside, as he stepped out to the horse and began to take off the harness. In a moment he had run the shafts back and left the horse free. Then he took the bridle rein, gave a quick, sharp chirrup, and the animal sprang to his feet and gave himself a great shake. The man helped the boy to re-harness him, the two exchanged a smile of thanks and welcome, and then the man picked up his machinery and walked cheerily off one way, as the boy drove on another. He had slain the Nemean Lion to begin his day; and we may well believe that when evening came he would be one of those who can sing,—

"Something accomplished, something done,
Has earned a night's repose."

An old woman stopped at a corner of one of the most fashionable thoroughfares the other afternoon, just before nightfall, and looked disconsolately up and down the street. Then she appealed to a beautiful girl in a Raphael hat, and with eyes like some pictured saint, who tripped along in rich and costly attire: "Please, miss, mout this be Anthony street, deary?" but only a look from the beautiful eyes was vouchsafed her. Then came some fair and prosperous matrons, all laughing and chattering over their Christmas purchases. The old aunty, with her withered face, stood in the way. "Please, honeys, will ye direct me to Anthony street? I've done got lost." "We never heard of such a street," they said, and went laughing on. It was a weary professor, going home from instrumental lesson giving, with the merest breath of life left in him, who stopped and said, "You mean Antoine street, aunty," and he turned her in the right direction, and saw that she followed it. And so he had slain his Nemean Lion before he slept.

For the difficult moment in the path of everybody is the small, homely, unheroic duty, which is so unbeautiful we will not see it, and has so little grandeur with which to invest us when we have performed it. Who of us cares to be seen assisting an old woman with an over-burden of unwashed clothes, or a blind man groping behind a wheelbarrow? The fear of ridicule is stronger than the creed of ages.—*Detroit Free Press.*

—Is it any wonder that when we stagger at any promise of God through unbelief, we do not receive it? Not that the faith merits the answer, or in any way earns it, or works it out; but God has made believing a condition of receiving, and the Giver has a sovereign right to choose his own terms of gift.

—He that follows the Lord fully will find goodness and mercy following him continually.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 5, 1881.

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

THE CAUSE AT LARGE.

THE cause of present truth is the cause of God. He lives and reigns. As evidence of his love for the children of men, and his care for their present and future happiness, he sent his Son to a world all marred and seared with the results of sin, to die, the just for the unjust. Even while we were enemies, Christ died for us. The Lord will do his work wisely and well, and finish it most gloriously. He will plant a redeemed people upon a redeemed world, where the Redeemer will reign evermore. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23.

Having been connected with the cause of present truth from the first, and having spent nearly forty years, the best of life, in labor to build up the cause, we have a love for it probably as fervent and enduring as exists in the breast of any one, and an interest as deep as any man can feel. The reader will please regard these statements as our apology for the following remarks relative to the cause at large:—

1. Our efforts as a people should be directed to hold what we have, and gain all we can in new fields. But, at present, we are evidently losing nearly as much in old fields of labor as we are gaining in the new. It is feared that the cause on the Pacific slope is losing more for want of the labors of Elder Loughborough, than Great Britain is gaining with his labors. We make the matter plainer and stronger by saying that in the present state of the cause on the Pacific, he could probably accomplish ten-fold more there than in Europe.

It is now evident that we are occupying too much ground. Good Michigan, right in the center of the work, the State where many of our important institutions are located, is losing more than she is gaining, by reason of suffering her ablest ministers to labor out of the State. We would not recommend the abandonment of any field of labor where there are friends and supporters of the cause; but in the present state of things, should not our ablest men, those who have the ability to build up the cause, as a rule, labor where they can accomplish most?

We have the deepest interest in the pioneers of the cause, and as one of them, we appeal to our General Conference Committee in behalf of Elder J. N. Andrews. The reports of his improved health gladden the hearts of all his brethren in America. And if it would please God to give him strength to return to his native land, the change might be very beneficial. Here he might, through the blessing of God, gain strength to return to his field of labor in Switzerland. Much better leave the work in that portion of Europe in the hands of Elder Ertzenberger and others for a while, than to have Elder Andrews cling to it till he shall fall, and the work there be left without his counsel and help. And it is our opinion that it is due his son Charles, for his father's sake, and the sake of the cause of God, that he should have the advantages of Battle Creek College for a while.

May it please God that at no very distant date some good steam-ship shall land Elder Andrews and son and Elder Loughborough and wife on their native shore. Elder L. seems particularly adapted to the Pacific field, where he has ardently labored ten long years. With the rest which change gives, he may be prepared to enter again upon the work upon the Pacific, with brighter hopes of success than those which nerved him to the work when he landed at San Francisco with his tent thirteen years since.

2. The financial embarrassments upon the cause suggest economy in all our operations. If we have been bending our efforts in missionary operations which require much labor and means, with little or no income, would not wisdom suggest that at a time of great want of men and means, both should be used where they will add numerical strength, and help our impoverished treasuries? One-half the money paid to the railroad companies for passing ministerial help across the continent the last twelve months, would bring Elder Loughborough and his wife to the Pacific coast.

No man has succeeded better as a preacher, pastor, and financier than Elder L. Probably his record shows greater success in all these branches of the work, than that of any other who has been connected with the cause of present truth. While he lives in the hearts of all his brethren, sanctified economy and caution have been his strength in building up the cause. His brethren, seeing this, and also his self-sacrificing life, have been moved to liberality. Should Bro. and Sr. L. leave England for the present, their places could be filled by younger persons, less worn in bearing the burdens and the heat of the day.

3. The work before us as a people is almost limitless, and the time for the accomplishment of this vast work is brief. These facts stimulate men of ardor, those who have a soul in them, to work for God and humanity with their might. The pioneers in the cause are fearfully worn; God pity and save them, that none of them may fall. May their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5:23.

Our gracious God is never in a hurry, and it will please him to see his worn servants take time to rest, pray, meditate, and counsel together. That man who in self-confidence leads off in any branch of the work without feeling the need of the counsel of his brethren, especially of the pioneers in the cause, is a dangerous man to follow. Such men usually see but one branch of the work, and push that to the detriment of others, and cause confusion and financial losses. Such results do not appear in the work of those who move prayerfully and cautiously in God.

4. We have recently had occasion to look over the past volumes of the REVIEW, and notice in particular the receipts for our institutions, missions, and enterprises for the good of the cause. And while turning from volume to volume, and witnessing the liberalities of our people, we have said, down deep in our heart, Precious brethren, true and faithful to the cause ever, whether it be in prosperity or in adversity. How cruel to disappoint the hopes of these brethren and sisters who have of their own free will poured their means into our treasuries.

We will not here dwell upon the unpleasant features of the management of our institutions and missions. The work has moved rapidly, and in making their way in an untrodden path, the managers of these institutions and missions would necessarily err in many things, unless moving under the direct hand of God. It is now evident that in some things they have moved too hastily, and have ventured too much. But show us a mortal man that never erred, and we will show one that has accomplished next to nothing for God and humanity.

All our institutions and missions are enjoying a good degree of prosperity. And if from this time on they can be conducted in the fear of God, their managers following the example of the pioneers in the cause in the matter of economy, they can and will arise from present embarrassment, and do the work God designed they should do.

5. The Lord is evidently with his people who are keeping his commandments, waiting for his Son from Heaven. Reports of camp-meetings have been most cheering thus far. God lives and reigns in the hearts of his people. That our people stand fast in the present truth is a matter of encouragement to all, but the sweet evidence that the Spirit of God moves in the

congregations of his saints, and that Jesus is with his dear, waiting people, is the joy and rejoicing of all who love Christ and desire his coming. J. W.

SHALL WE STICK TO OUR TEXT?

THE N. Y. *Independent* of June 2, 1881, prints a sermon preached by Washington Gladden, at Springfield, Mass., a little while previous to that date, on "The Failing Hill Towns," in which he dwells upon the decadence of religious interest and growth in the country towns of New England. He thinks that many of the smaller and weaker congregations should, instead of keeping up their independent organizations, unite and form one large and vigorous society. And he argues that they might properly do this, because their denominational differences have mainly disappeared. He says:—

"If the doctrinal differences between the sects were as deep and wide as once they were, there would be more justification for this state of things; but these intellectual barriers are pretty nearly broken down. Especially true is it of all the evangelical churches, that there is scarcely any difference among them in their methods of preaching the gospel. The same statements, substantially, are heard in Methodist, and Baptist, and Congregationalist churches; the only noticeable differences are about some small matters of form and order."

It is to the fact stated in this extract that we wish to call attention: "The same statements, substantially, are heard in Methodist, and Baptist, and Congregationalist churches." This is true. Who, by listening to the preaching, merely, in any particular church, for almost any length of time, could tell to what denomination it belonged? That must be learned from other sources. Now should S. D. Adventist ministers preach in the same way, dealing only in the generalities, and dropping specific doctrines, in what respect would our case differ from theirs? If we have any excuse for a denominational existence, it is because a special truth is committed to us, and an advance movement is to be made, and a specific message and warning is to be given to the people, which others are not giving, and will not give. The third angel's message, according to the position of this people, is the light and truth for this time; and the burden of that message is a warning against the worship of the beast and his image, and the reception of his mark in hand or forehead. This involves an exposition of prophecy, and a presentation of various doctrines, line upon line and precept upon precept. The commandments of God and the faith of Jesus covers the ground of Christian duty; and the appearance of One like the Son of man coming upon the great white cloud to reap the harvest of the earth, is the scene which must be held up constantly before the eyes of men. If we prove recreant to this duty, God will raise up others to do this specific work. Would it not be better for us to stick to our text?

THE PERSECUTED JEWS.

THE Lord by Moses denounced against the Jews, in case of incorrigible disobedience, some very peculiar and remarkable judgments. They were to be scattered among all nations, find no rest for the soles of their feet, suffer trembling of heart and failing of eyes, be doubtful of life, fear night and day, and wish that morning were night, and night morning, on account of what they should see and what they should fear.

This implies that they would be preserved a distinct people while passing through this experience; and the prophecy, both of their continued existence and their continued experience, constitutes one of the most marvelous of predictions.

That people is preserved a distinct people to this day, an astonishing monument of the accuracy of God's word. But what is perhaps equally remarkable is that the same spirit of malevolence and intolerance is manifested toward the Jews to-day, that prevailed in the darkest ages of theological despotism. Why

does this spirit continue, while the civilized world has been growing more tolerant and humane in every other respect? This is a question calculated to puzzle every observer except the student of the Bible.

The Iowa State Register, published at Des Moines, in its issue of June 12, 1881, speaks upon this subject as follows:—

“There are professed Christians in the world at the present day who in their vituperative hatred of the Jews, and their brutal discrimination against everything Jewish, forget that by the higher standard of divine justice there are no discriminations between man and man, and that in Heaven there shall be neither Jew nor Gentile. There have been professed Christians in all ages of the world since Christ, who have been equally blind and vindictive, and on supposed religious grounds. History furnishes no parallel to the superlative censure which has been heaped upon this unique and historic race, nor to the wonderful preservation of its separateness and individuality, under conditions that would have speedily diffused any other race or blotted out its national and vital features. This people, instead of being the accursed and weak of mankind, have shown themselves possessed of a character and life of remarkable strength, bearing with them through ages of oppression the germs of an intellectual power and unyielding force that entitle them to the admiration of the world. There is at this day, perhaps, almost as bitter and defiant a distrust of the Jews as at any time in the past. As the world grows wiser, and we trust better, through this expanded mental life, how happens it that we keep on erasing the unjust judgment of the past in every other form of its manifestations, and yet cling subserviently to this, the most odious and unfair of all? Why are Christians themselves the most chary of Jewish recognition, and the least touched by the spirit of anti-Jewish hate and prejudice so constantly manifested? Why are the people who should be the most inspired by the spirit of kindness and good will, which plainly declares that there is neither Jew nor Gentile, but all are one, the very people who are oftenest pleased to magnify this discrimination and applaud its outward symbols? Let Christians and those who are not Christians think for a moment what basis there is for this singularly unchristian, inhuman, and malevolent sentiment.

“For two thousand years this warfare has been kept up, and it is active and virulent to-day. The shocking revolt that is now being made against them in the south of Russia would be indeed a singular spectacle before the eyes of the nineteenth century, did we not recall the great anti-Jewish riot of Odessa in 1870, and the bitter though dormant prejudice of race that wants only an outlet for its shameful manifestation. A few days ago this revolt in Russia broke out in a two-days’ riot which was marked by bloodshed and destruction of property worthy of one of the crusades of the Middle Ages.

“In Germany the hard times has sent forth the same wail of intolerance and restriction. The Germans, suffering from poverty and hardship themselves, and perceiving the prosperity and fortune that the cunning and avarice of the Jew have given him, cry out in a spirit of mediæval intolerance for the restriction of the Jews. They mean that they hate the Jews, and they must go, but they approach the subject mildly. France, which banished them indefinitely in the fourteenth century, and where they were tortured and burned indiscriminately on suspicion and baseless condemnation, turns yet the same shoulder of condemnation and scorn. It was in a town of France, in Chinon, where once was dug a deep ditch into which 160 Jews of both sexes were thrown and burned—to appease a Christian mob! Across the sea the mutterings for their extermination are growing loud in Egypt,—Cairo and Alexandria. And so this indomitable race is being pursued, driven out of countries or repressed in narrow quarters within, hunted down, scorned, and degraded.

“In this country, where liberty is no exotic, and justice no pretence, this race is oppressed by a social bondage scarcely less brutal than a legal one. This sentiment has been carried to an extreme so great that in one State, New York, it has been necessary to enact an anti-discrimination bill, the object of which is to prevent hotel-keepers from excluding Israelites from their houses; an act that, however easy it may be made a dead letter by exorbitant charges and other discriminations, is beneficial as formulating the censure of the people upon this unjust and unhallowed form of tyranny.

“The ‘chosen race’ has indeed been the one chosen by humanity for the affliction of a concentrated abuse and unfeeling prejudice. It has long endured every form of torture,—political, social, and religious,—that could be conceived by man, the church, and the devil, and has defied and conquered it all. It still survives in its own unique separateness.”

ANY OTHER COMMANDMENT.

In Rom. 13:9 we read: “And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.” Paul writes this after quoting in the briefest possible manner five of the ten commandments; and as the Sabbath commandment is not among those mentioned, some claim, and perhaps think, that the Sabbath commandment is not now binding.

This conclusion is fallacious for the following reasons: Paul is not speaking of that division of the decalogue to which the Sabbath commandment belongs; and while he omits the Sabbath commandment, he omits also all the other commandments which belong to that division; namely, those which prohibit false gods, the worship of images, and the profanation of Jehovah’s name.

Jesus, giving a summary of all law, says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” Matt. 22:37-40. Here the two great natural divisions of law are clearly defined; and on these all the law hangs. Now what commandments hang on that first division, that of love to God? Those certainly which define our duty to God. And what ones hang on the second division, that of love to our neighbor? Those, just as clearly, which define our duty to our neighbor. A person may write concerning one of these divisions, and make general statements in reference to it, without alluding to the other at all.

And now we inquire, What are the facts concerning what Paul says in Rom. 13? To which division does it belong? Is he speaking of all the law, or of only one division? and if of one division only, which one? The answer is evident: He is speaking of our duty to our neighbor, and of that only. The whole context shows this. Take these expressions: “For for this cause pay ye tribute also.” “Render therefore to all their dues.” “Owe no man anything, but to love one another.” He evidently is not talking here of what we owe to God. “Love worketh no ill to his neighbor.” Hence Paul, after quoting four commandments and a part of the fifth belonging to the second table, says, “And if there be any other commandment [of this class], it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.”

Fulfilling our duty to our neighbor does not release us from our duty to God. We must consider the limitations of Paul’s subject, in order to avoid wrong conclusions as to his meaning. This our friends evidently do not do, who think that Paul’s statement here affects the Sabbath in any degree. The Sabbath not belonging to the subject upon which he is treating, he makes no mention of it, as he makes no mention of

the other commandments belonging to the first table.

But if any still insist that the Sabbath is not binding because Paul does not mention it in Rom. 13, they must also admit that we may have false gods, worship images, and blaspheme, as well as break the Sabbath; for none of these things are mentioned. Dare they take such a position? Be consistent, and do not adopt an argument that proves too much.

SYNOPSIS.—No. 9.

THE OLD TESTAMENT.—WHEN WRITTEN.

1. It was written in Hebrew, by Jews, in the land of Palestine.
 - a. Jews are still numerous. Judea was their native land, and Hebrew their native tongue.
 - b. They believe the Old Testament, and many of them have died for their faith.
2. The Old Testament was handed down from father to son.
3. Its authorship was never ascribed to anybody but the ancient prophets.
4. No one else ever claimed the authorship.
5. The names of their authors are still signed to many of the books.
6. The language and style prove it to have been written by Jews.
 - a. It does not flatter them.
7. No people except the ancient Hebrews ever wrote that language.
8. The Samaritan Scriptures, the Pentateuch, agree with the Hebrew.
9. The version translated into Greek about B. C. 282, called the Septuagint, agrees with the Hebrew.
10. The canon was fixed centuries before the birth of Christ.
11. Every book in the Old Testament implies the previous existence of the Pentateuch.
12. The Targums, of Onkelos on the Pentateuch, and of Jonathan Ben-Uzziel on the Prophets, written about B. C. 50, indorse the Old Testament.
13. Jesus and the apostles indorse the Old Testament.
14. Josephus, Manetho, Eupolemus, Artapanus, Tacitus, Strabo, and many other ancient writers, testify to the authenticity of the Old Testament.

HAS THE OLD TESTAMENT BEEN CORRUPTED?

1. There is no proof of any alteration.
2. The book of the law was carefully guarded; it was put in the side of the ark.
3. The tribe of Levi was set apart to teach and preserve it.
4. It was ever received as the sacred word of the living God.
 - a. The Jews were required to teach the law diligently to their children.
 - b. To write its precepts upon posts of doors and upon the gates.
 - c. To wear them on the hand and between the eyes.
5. Israel was divided into two kingdoms, and the Jews into various sects, each guarding against alterations.
6. Christ and his apostles never pointed to any corruption.
7. Corruption was impossible after the establishment of Christianity, as Jews and Christians were at enmity.
8. The agreement of all the manuscripts of the old Testament (nearly 1,150) is a clear proof of uncorrupted preservation.
9. All the evidences proving the genuineness of the New Testament, prove also the genuineness of the Old Testament.

H. A. ST. JOHN.

—Brother, know the world deceiveth!
Trust in Him who safely giveth!
Fix not on the world thy trust;
She feeds us, but she turns to dust,
And the bare earth or kingly throne
Alike may serve to die upon.

GOD'S CARE.

FAREST thou, at times, thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Therefore whatso'er betideth,
Night or day,
Know his love, for he provideth
Good alway.
Crown of sorrows gladly take;
Grateful, wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask him not, then, "when" or "how,"
Only bow.

—From the German.

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.

MINNESOTA CAMP-MEETING.

THIS meeting was held about five miles from Minneapolis, in a grove well shaded with oak trees. Between six and seven hundred Sabbath-keepers were present. Eld. Butler and myself arrived Wednesday morning, June 22. A business meeting was held in the evening, and regular services commenced Thursday. Over sixty tents were pitched on the ground. The meetings were held in a pavilion 60x100 feet. A good spirit seemed to pervade the meetings from the commencement, and the interest increased to the close.

On the Sabbath, the Spirit of God in an unusual manner rested upon the congregation. When an opportunity was given for those who had wandered from God to commence anew in his service, so many arose that it was useless to attempt to call them forward. Ministers and people wept and confessed before the Lord. Eld. Grant, the president of the Conference, said that he had never seen so deep feeling at any previous camp-meeting held in the State. There were but few who did not make some expression of their desires to seek God. At the close of the services, the work was continued in the small tents, where many found the Saviour precious to their souls.

On Monday, another special effort was made for those who wished to seek God for the first time, and for those who had so far backslidden as to have lost all connection with him. Over one hundred such persons came forward. Many acknowledged themselves blessed. Thirty-five were baptized in Calhoun Lake, a goodly number of whom were the fruit of this meeting.

The outside attendance on Sunday was not large. The grounds were quite a distance from the city, and we were interrupted by rain during the afternoon service.

The business meetings passed off harmoniously. The meeting of the tract society was in some respects one of especial interest. The Sabbath-school interest in this State seems to be healthfully growing. The temperance society also showed that something was being accomplished.

Two discourses were given each day in the Scandinavian language until Friday, by Bro. Johnson; afterward he was assisted by Eld. Olsen. The people seemed hungry for the word of life, and it was evident from the first to the last of the meeting that the great Teacher was present to administer to their great need.

The farewell meeting was held Tuesday morning. We think we never attended a camp-meeting where our brethren and sisters generally returned to their homes with better courage and more of a sense that God had met with them than at this meeting. To God be all the praise.

S. N. HASKELL.

OHIO.

Osborn, Green Co.—Bro. Rupert, Bro. Gates, and myself have pitched our tent in this place. The interest is growing some.

E. J. VAN HORN.

White House, Lucas Co., June 27.—We pitched our tent in this place the 15th inst. Began meetings the evening of the 16th. We have the free use of a beautiful square, located between the M. E. church

and the union school. The leading physician of this place purchased the lumber to seat our tent, and gave us the use of it free of charge. The attendance has ranged from fifty to three hundred and fifty. The truth is new in this place. The people pay good attention. There has been the best of order from the first. We have taken up a collection twice, and have received \$4.75. The prophecies have been thoroughly canvassed. Expect to take up the Sabbath question the last of this week. We now have invitations to visit every day. Brethren, we sincerely desire an interest in your prayers.

A. A. BIGELOW.
W. H. SAXBY.

VERMONT.

Waitsfield, June 20.—Put up our tent in this place June 16, and commenced meetings the next evening. Have given five discourses in the tent, and two in a school-house in an adjoining town. We are having a good attendance, and hope for success.

R. S. OWEN.
M. E. KELLOGG.

IOWA.

Montezuma.—We pitched our tent at this place the 27th inst. Montezuma is the county seat of Poweshiek county, and has about twelve hundred inhabitants. The Presbyterian, Disciple, and Methodist denominations are well represented. My son Leroy and Bro. G. E. Fifield are with me. We have thus far given three discourses to good audiences.

H. NICOLA.

Keota, Keokuk Co., June 27.—We pitched the sixty-foot tent here last week, and although it has rained every day yet, we have had a good congregation every night. Bro. Farnsworth has thought best to go home for the present, on account of his health. Bro. H. H. Perry is with me, and is good help. Our courage is good, and we trust the Lord will bless our labor here.

J. D. PEGG.

Sumner, June 30.—We began meetings in this place June 25. Have given six discourses. The attendance has increased from the first. This is a new railroad town, and but little attention is devoted to the Master's cause. The people are very friendly, and seem willing to accommodate us in any way they can. Our message is almost entirely new to all. There seems to be no prejudice. The prospect seems fair. Brethren and sisters, we need your prayers.

A. G. DANIELLS.
IRA. J. HANKINS.

Greenfield, Adair Co.—We have erected our tent in this place, and commence meetings to-night. This is a city of about one thousand inhabitants, and the county seat of this county. The citizens have treated us with marked kindness and respect. We hope to have an interest in the prayers of those who pray, that God may bless the seed sown. Brethren living near us would be made welcome to our tent at any time. We are expecting Eld. H. D. Hollenbeck here soon to help in the work. Address us as above.

C. A. WASHBURN.
R. A. HART.

June 24.

Sheldon, June 27.—We commenced meetings in this place last Thursday evening, with an audience of about one hundred and fifty. Since that time our meetings have continued evenings without interruption, and with increasing interest on the part of the citizens of the place. Last night our tent was filled to overflowing with attentive hearers. This is a very pleasant town of about one thousand inhabitants. The people are friendly, and our temporal wants are not forgotten. We were happily surprised to find some zealous friends of the truth in the place when we came. We hope the brethren will remember us in their prayers, that we may see others added to their number.

J. BARLETT.
R. C. PORTER.

MICHIGAN.

Washington, Gratiot Co., June 29.—At the close of the Alma camp-meeting, it was decided that tent No. 3 should be pitched in this place. Meetings were commenced the evening of the 23d inst. Thus far the attendance has more than met our expectations, and good attention is given to the word spoken. Judging from the intelligence and friendliness of the community (consisting of farmers), we have reason to expect that some will accept the truth.

Our post-office address is Bridgeville, Gratiot Co., Mich.

L. A. KELLOGG.
FRANK STARR.

INDIANA.

Kewanna, Fulton Co.—Our meetings here have been in progress during the past three weeks. The turnout has been good considering the busy period of the year. The interest is not first class, yet some are deeply interested.

Last Sabbath, three voted to observe the Sabbath. Our preaching here has caused a general interest in searching of the Scriptures, and many are ready to talk of the subjects we present, so much so that the correspondent of the county paper inserted the following in his "Kewanna Items": "Nearly every person you meet at present is talking religion, or will be if you give him half a chance. There is a thorough awakening upon the subject, owing to the efforts of Elds. Lane and Bartlett."

We have sold thus far \$6.25 worth of books, and our donations have met our expenses. We desire the earnest prayers of all our brethren and sisters that the Lord may bless our efforts.

S. H. LANE.
A. W. BARTLETT.

NEW YORK.

Newfane, Niagara Co.—Sabbath, June 25, I met with this church. After a discourse on baptism, we went to the shore of Lake Ontario, and baptized one who had previously been admitted by vote. It revived memories of former years, as we went to the same place on the shore where we used to resort frequently for the same purpose.

Two persons have recently embraced the Sabbath at Newfane, a husband and wife. She has since died. May the Lord bless and comfort him in his affliction, and make him strong in faith. And may the church be revived, and yet see good days.

R. F. COTTELL.

MAINE.

Labor among the Churches.—I joined Bro. J. B. Goodrich, June 6. We visited the churches in Somerset Mills, Clinton, and Burnham, and then attended the annual meeting held at Hartland, June 11, 12. A fair representation of brethren and sisters from other churches attended the meeting at Hartland, and many of them seemed to feel a burden of labor in the message. God came very near to us by his Spirit, and we had a good meeting. On the 13th, some were baptized.

The 14th, we went to Canaan. Here we had good meetings, and some not of our faith manifested an interest to hear.

We went to Cornville the 17th. The brethren and sisters were much encouraged by our excellent meetings.

The 26th we went to Clinton. The brethren here received the truth last summer, under the labors of Elds. J. B. Goodrich and Chas. Stratton. They have a good hall fitted up, the bills all paid, and the rent paid two years in advance. On the occasion of our visit this hall was dedicated as a place of worship. The brethren have shown by their enterprise in this matter that their heart is in the work. May they ever prove faithful.

To-morrow, June 29, we expect to put up our tent in Waterville. Remember us in your prayers.

R. S. WEBBER.

NEBRASKA.

Columbus, June 24.—Six weeks ago Sister C. L. Boyd came to this place and commenced systematic missionary work, after the plan suggested by Eld. Haskell, in the REVIEW. By her judicious and earnest efforts to get the truth before the people, quite an interest was created, and much prejudice removed. Tent-meetings were commenced three weeks later, and have been well attended ever since.

A written challenge to discuss the Sabbath question, sent in by one of the resident ministers, was accepted, and two and one-half hours were spent the following evening in debating the question before a large and intelligent congregation. Our opponent's extreme nervousness and excitement clearly showed that he realized that he had no Bible authority to sustain his side of the question, to which the whole congregation assented, with scarcely an exception. This is an important field. Pray that God may direct in the work, that "much fruit" may be the result of the labor here.

A. J. CUDNEY.

Fairbury.—We came to this place over two weeks ago. There is quite an indifference manifested by the people generally in regard to the message; but a few are stirred by these things, and we have some hopes that they will embrace the truth.

We have had seemingly a typical hailstorm in this section of country. The storm was terrific, destroying the crops, and killing horses and cattle. Three persons were killed also. Lights of glass and siding on the north side of the buildings were badly broken. Some of the hailstones were so heavy as to pass through the roof of the houses. Nearly every house in the city has to be re-shingled or repaired. A few holes were made through our tent. We are truly living in the last days.

On Sunday night we had a terrific wind-storm. The wind was so hot that the people living on the north side of town thought that the city was on fire. Fields of corn turned black on account of the heat.

June 24.

H. SHULTZ.
G. RIECHARD.
H. A. JENKINS.

CONNECTICUT.

Hampton.—Last Sabbath, June 25, I enjoyed the precious privilege of meeting five families of isolated Sabbath-keepers at the house of Bro. Ashley in Hampton. As they all take the *Instructor*, we had a good Sabbath-school, after which I spoke to them of the importance of letting our light so shine before men that they may see our good works, and glorify our Father which is in Heaven. Following this service, we had an excellent social meeting, in which all took part. The Lord came very near by his Holy Spirit, and blessed all present; even the little children expressed their deep interest in the truth by weeping.

After consulting with the brethren concerning the probability of an interest to hear the truth in their different vicinities, I have decided to labor in the several localities as the Lord may open the way, and with his special help I hope to win souls to the truth. Accordingly we held our first meeting yesterday, first-day, at five p. m., in the North Bigelow school-house, in Hampton. Had a fair congregation, and good attention was paid.

I attended the Congregationalist meeting in the forenoon. By invitation of the superintendent, I addressed the Sunday-school. All seemed to be pleased. I attended their meeting again in the evening, and by invitation of the minister, spoke a few minutes after his short sermon. The people seemed much interested. I am of good courage in the Lord. This morning I order one hundred copies of the *Signs*, which the brethren have paid for for four weeks, to come to me,—twenty-five copies a week,—to help me in getting up an interest. I have six copies a week now. But above all, I want the special blessing of God. Pray for me that I may work in humility and love, as Jesus did when here on earth.

I. SANBORN.

WEST VIRGINIA.

Shamblings Mills, June 21.—Since my last report, I have held some very encouraging meetings in Roane and Wood counties. At Spencer, Roane Co., where I closed meetings last first-day, there was an excellent interest. One decided to obey the Lord. Nearly all who attended the meetings have expressed themselves freely as being satisfied that the S. D. Adventists have the truth. I attended a Sunday-school in the afternoon between my appointments, and by invitation took a seat in the Bible-class. The superintendent, who is a Missionary Baptist minister, invited me to address the school. I did so, after being assured by several in the congregation that they wished to hear me. I spoke of the importance of teaching the children, and expressed myself fully and with great freedom on the nature of teaching, stating that I hoped the time would soon come when we could have a Sabbath-school. The superintendent followed, heartily concurring in what I had said of a Sabbath-school, expressing the same wish. This surprised some who were not fully acquainted with his views on the subject. It was no surprise to me, however, for I had talked with him on the Friday evening previous, when he invited me to attend his Sunday-school, and also to visit his house, telling me that we would not fall out about the Sabbath question; "for," said he, "if we did, you would have all the Bible on your side."

His speaking as above stated, before a school authorized by a church whose sympathies are not with those who obey God in spirit and truth, will cause a stir. Perhaps from the slight eruption in the already discordant elements of that part of Babylon, the Lord will gather jewels from the lava. I sold 841 pages of books, and about 992 pages of tracts. Gave away 45 copies of the *Review*, and other reading matter. May the Spirit of the Lord go with them, and fasten conviction that shall cause the heart to turn to God through our Lord Jesus Christ.

J. R. S. MOWREY.

KANSAS.

Centerville.—May 27 to June 21 we spent with the church at Centerville. This church for some years had been passing through trials of a very perplexing character, which had caused a spirit of discouragement to settle down on the church in general. This feeling of discouragement seemed to have become permanent. They had come to the conclusion that their church would go down. But as the plain truths of the word of God were presented to them, and the many promises that were theirs if they would only comply fully with the requirements of God's word, were pointed out, hope and courage came into their hearts afresh, and they went to work with a will to remove every difficulty. Confessions were made to one another, and in some cases restitution. Earnest cries went up to God for full pardon, and restoration to his favor.

The Lord heard the cries of his people, and came very near to them. Nearly all feel that they have obtained such a connection with the living Vine as they never had before. Two who are heads of families were happily converted, and joined the church by baptism. Although the meetings were held mostly during the time of harvesting, the people gave us a good hearing twice a day.

At our parting meeting, we felt sad indeed. Sinners were melted to tenderness, and some wept. We had labored diligently for them, and God had touched their hearts before, but they had said, "Wait until a more convenient time." Now the last meeting had come, and some said, "How can I have it so?" We felt sad to leave them thus. Many lingered some time after the meeting closed, but went away at last without giving their hearts to God.

Oh, how many will be almost persuaded, but lost at last!

June 23.

J. H. COOK.
M. AND H. ENOCH.

IOWA CONFERENCE.

THE Iowa Conference held its eighteenth annual session at Des Moines, June 9-14, 1881. The first meeting was called by the President, Eld. Geo. I. Butler, June 8, at 8:30 p. m., and opened with prayer by Eld. Farnsworth.

The following churches were represented by delegate: Elkhorn, Woodburn, Smithland, Waukon, Knoxville, Mt. Pleasant, Afton, Nevada, Davis City, Pandora, Marshalltown, Pilot Grove, Winterset, Logan, Peru, Clarence, Sandyville, Brighton, Belvidere, State Center, Osceola, Bonaparte, Lisbon, Douds, Indianola, West Union, Adel, Altamont, Monroe, Sigourney.

On motion, the Crescent City church was dropped from the minutes of the Conference.

On motion, the churches of Weston and Dunlap were received into the Conference.

On motion, the name of the Douds church was changed to Birmingham.

The Chair, having been authorized to do so, appointed the following committees: On Nominations, E. W. Farnsworth, R. A. Hart, Ira J. Hankins; On Resolutions, U. Smith, C. F. Stevens, E. W. Farnsworth; On Licenses and Credentials, H. Nicola, C. A. Washburn, J. T. Mitchell; On Auditing, A. J. Stiffler, G. W. Haskins, Jacob Shively, Noah Hodges, A. R. Henry, C. N. Hanson.

Adjourned to call of Chair.

SECOND MEETING.—This meeting was called June 9, at 5 p. m.

Moved, That Bro. Smith and Haskell, and all brethren in good standing in any Conference, be invited to participate in the proceedings of the Conference. Carried.

The Nominating Committee reported, recommending the following-named persons as officers of the Conference for the ensuing year: President, Geo. I. Butler, Mt. Pleasant; Secretary, L. McCoy, Sigourney; Treasurer, A. R. Henry, Indianola; Conference Committee, Geo. I. Butler, C. A. Washburn, H. Nicola; Camp-meeting Committee, C. F. Stevens, Benj. Berry, P. W. Baker.

On motion, these names were considered separately, and each candidate was elected to his respective office, except C. F. Stevens, who for good reasons declined to serve on the Camp-meeting Committee. Therefore, on motion, the name of H. H. Perry was substituted for that of C. F. Stevens.

The Committee on Credentials and Licenses reported, recommending that Geo. I. Butler, J. H. Morrison, E. W. Farnsworth, J. Bartlett, C. A. Washburn, Henry Nicola, J. T. Mitchell, J. F. Hanson, L. McCoy, C. F. Stevens, and H. D. Hollebeck be granted credentials; that Ira J. Hankins be ordained; and that R. A. Hart, J. S. Hart, J. D. Pegg, A. W. H. Millard, A. G. Daniels, J. H. Durland, James

Willoughby, R. C. Porter, and Richard Conradi receive license. The report was approved.

On motion, F. H. Chapman, P. E. Ferrin, and H. H. Perry received license as colporters.

Moved, That the first Sabbath in October be appointed as the time when annual elections of elders and deacons shall be made in all our churches. Carried.

The Committee on Resolutions presented the following, which were adopted separately by the Conference:—

1. Resolved, That we deem the instruction of Testimony No. 30 on the subject of simplicity in dress most important and timely; and we would earnestly exhort all our sisters to live in accordance therewith.

2. Resolved, That we express our deep interest in the temperance movement now going forward in this State; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labor, and at the ballot box, in favor of the prohibitory amendment of the Constitution, which the friends of temperance are seeking to secure.

Moved, That this last resolution, with such explanatory remarks as may be thought necessary, be furnished the *Prohibitionist* and other leading papers, for publication. Carried.

The following report of the Treasurer was read and accepted:—

Amount on hand at last settlement,	\$ 1924.06	
“ received since settlement,	6839.05	
Total,		8763.11
Amount paid out since last settlement,	\$ 8128.65	
Balance on hand,		634.46
TENT AND CAMP-MEETING FUND.		
Amount on hand at last settlement,	\$ 255.67	
“ received since settlement,	243.69	
Total,		499.36
Amount paid out,	\$ 110.60	
Balance on hand,		388.76
		A. R. HENRY, Treasurer.

Moved, That a report of this meeting be sent to the *Review* for publication. Carried.

On motion, adjourned *sine die*.

I. J. HANKINS, Sec. GEO. I. BUTLER, Pres.

DIFFERENT KINDS OF PREACHERS AND HEARERS.

SUGGESTED BY THE DISCUSSION AT COMPTON, P. Q.

THERE are persons who prefer a sensational discourse to a doctrinal one, and many would rather have the ear gratified than the judgment informed and convinced. We should never expect to convert a man by a laugh, or conviction to follow a joke, however witty; and the man who employs these as a substitute for good logic, pays a sorry compliment to his audience. The speaker who appeals to the good sense and reasoning faculties of his hearers may expect a candid verdict.

When earnest men speak seriously on grave subjects, they do not degrade these subjects by humorous sallies, or seek to arrest the attention of an audience by eloquent flippancy. Their aim is to convince, to convert by argument. Eloquence is pleasant to an audience; it attracts attention and gratifies a cultivated taste; but it does not convince. It bears the same relation to logic that the setting does to the gem; it adds nothing to its intrinsic value. It is frequently substituted for argument, or used to direct attention from weakness in the reasoning of the speaker.

A. C. BOURDEAU.

A USEFUL HINT.

WE have been greatly troubled every summer by the large bugs flying around the stand lamps in our tent. At last we have found a remedy. Set your lamp in the center of a pan having a little water in it. As the bugs dash against the glass, they will fall into the water. This remedy was suggested by a sister.

L. D. SANTEE.

—No man ever served God by doing things to-morrow; if we honor Christ and are blessed, it is by the things which we do to-day. Whatever you do for Christ, throw your whole soul into it.

—Most men take least notice of what is plain, as if that were of no use; but puzzle their thoughts, and lose themselves in those vast depths and abysses which no human understanding can fathom.—*Thos. Sherlock*.

—True forgiveness seeks not to humiliate the offender, but that he cease doing evil. It not only rubs out the insult, but tears up the page on which it was written. Forgiveness is sweet revenge.

Our Tract Societies.

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

"TOILING IN ROWING."

"Until the day break, and the shadows flee away."

We have toiled all night, and our frames grow cold, As the passing hours are slowly told; Shadows lie thick on the waters still, The fitful breezes are damp and chill; We are rowing hard 'gainst wind and tide, And dangers thicken as on we glide.

We have toiled all night, but the day seems far; In vain we look for the morning star; The storm-clouds gather apace behind, And lightnings flash 'mid the howling wind; The mighty thunders afar are heard, Come, we beseech thee, and save us, Lord.

Ye have toiled all night, ye have done right well, And bravely breasted each rising swell; The fierce storms gather, as well ye say, But for you there comes the promised day. Be glad, my children, lift up your eyes; Behold where your Morning Star doth rise.

-Selected.

THE INFLUENCE OF A TRACT.

A GENTLEMAN writing to the Office some time ago for tracts, made inquiries respecting the missionary work, from which it was evident that he was isolated from others of like faith, and endeavoring to let his light shine to those around him. In the reply returned to his letter, inquiry was made respecting the manner in which the light of present truth was brought to his knowledge, and in answer he says:—

"The first faint light that I received of present truth was by reading 'Elihu on the Sabbath.' This tract nearly convinced myself and a brother in the church to which I belonged, who is also now keeping the Sabbath, of the morality of the seventh day; but I was not fully persuaded to accept it. The evil one came and devoured the good seed before it had time to spring up; but the conviction which I felt while perusing its pages still remained, and afterward, when Eld. — came to our town, it was an open door for the truth to enter in. After reading the tract above mentioned, I excused myself from keeping the Sabbath, from Rom. 14:5, 6 and Col. 2:16,—texts which I do not doubt the evil one presented to me, as he presented Scripture to Christ when wishing to tempt him. At these passages I hesitated until Eld. — made the Sabbath so plain to my mind, and upset all my objections so completely, that I had not so much as a thread whereby to hold myself, and stood condemned by the holy law of God as a sinner, though I had before professed to be converted. Seeing my condition, I came to the Lord as the prodigal son returned to his father, resolving that I would no longer keep the day dedicated to the worship of the sun, but that by his help I would keep the Sabbath of the Lord. This I have been trying to do since March 6, 1880.

"When I think of what I was before I kept the Sabbath, and what I am now (not that I have whereof to glory; I'm only beginning to grow out of childhood), I can exclaim with the blind man, 'One thing I know, that, whereas I was blind, now I see;' for my knowledge of the plan of redemption was dim and vague, but it is growing brighter as I press onward.

"You wish to know whether I have any interested readers. I am sorry to be obliged to answer that I know of none. I have circulated nearly one hundred and fifty copies of the Signs, but it is only of late that I have adopted the method of sending a postal card with every fourth copy. I have sent out seven postals, and have received but one answer. The person stated that he was grateful for my kind offer, but could not read the papers, as his time was all taken up with business. I have also circulated about twelve thousand pages of tracts. But I have not as yet seen any fruit from all this reading matter, though I have prayed that the Lord might bless these silent messengers of truth. It may be that the good they have done is hidden from my eyes for a season, to prove my faith; and if so, I can but say, 'Thy will be done.' I am determined not to become discouraged in laboring in my Master's vineyard, but patiently to continue sowing the good seed, trusting that the Lord will give the increase. He has promised in his holy word that in due season we shall reap if we faint not. May this promise encourage us to do the work of our Master faithfully, so that when he comes we may be of those

servants to whom he will say, 'Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord.' M. L. H.

REST FOR THE WEARY.—What a strange thought All this restless world is seeking rest. Those who drag their weary bodies home night after night, and fall down upon restless beds, worried with the cares and anxieties of business, are yet seeking rest, rest. It is not found in poverty; perhaps it lurks under the rich man all the while he lies groaning upon his couch, or stands with wrinkled brow perplexed with care. Where is rest? What is rest? It is the divine principle of peace within that comes from God. As well seek roses upon the pallid cheek of death as rest out of God. The needle never rests until it turns to the pole. If a little child is frightened at play, it comes running into the house to mother. She takes him to her bosom, presses kisses upon his brow, and while she sings some lullaby of love all fear fades from his face, and he sleeps in peace. God wants to fill a mother's place for the whole world. If it be misfortune, or poverty, or gloomy forebodings that makes one unhappy, God can give him rest, and breathe a lullaby of love above his tempest-tossed soul that will still its raging. Rest, peace, is a principle that lies within us, and not without. Oh that every anxious, longing heart would look away to Him who walks among the golden lamps of Heaven! "Take my yoke upon you, and ye shall find rest unto your souls."

WISCONSIN TRACT SOCIETY.

THE ninth annual session of the Wisconsin Tract Society was held at Neenah, in connection with the camp-meeting, June 16-20, 1881.

The first meeting opened with singing. Prayer was offered by Eld. Haskell. The minutes of the last meeting were read and accepted.

Voted, That Elds. Haskell and Butler be invited to participate in the deliberations of this session.

The Chair was authorized to appoint the usual committees, and they were appointed as follows: On Nominations, T. B. Snow, M. J. Bartholf, and Wm. Sanders; on Resolutions, H. W. Decker, S. N. Haskell, and S. S. Smith. W. D. Stillman was appointed to audit the Treasurer's account.

Meeting adjourned to call of Chair.

SECOND MEETING, JUNE 20.—The minutes of the previous meeting were read. The visiting brethren were invited by vote to participate in the deliberations of this meeting.

The Nominating Committee reported as follows: For President, H. W. Decker; Vice-President, G. C. Tenney; Secretary and Treasurer, Mrs. Mattie A. Kerr, Madison, Wis. Directors: Dist. No. 1, Thos. Bickle; No. 2, E. R. Gillett; No. 3, T. D. Waller; No. 4, C. K. Ackley; No. 5, S. E. Sutherland; No. 6, J. B. Ingalls; No. 7, J. J. Smith; No. 8, G. W. Sheldon; No. 9, W. D. Stillman; No. 10, Wm. Hanson; No. 11, E. A. Whipple; No. 12, Morris Reed; No. 13, E. J. Rice; No. 14, Allen Hardy; No. 15, Orcutt Burr; No. 16, J. C. Neilsen; No. 17, E. G. Olsen; No. 18, C. W. Olds.

The report of work done in the society since the last annual meeting, which includes only two quarters, is as follows:—

Table with 12 columns: Districts, No. Members, No. Reports Returned, No. Members Added, No. Families Visited, No. Letters Written, No. Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Tracts and Pamphlets distributed, Periodicals Distributed, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

*Ministers.

It was voted to pay the Secretary \$25 for past services; also to let ministers have books at wholesale rates.

The Treasurer's report was read as follows:—

Financial report table with columns: Cr., Dr., and various fund categories including Periodical Fund, Tract Society Fund, General Fund, Reserve Fund, Dime Tabernacle, and European Mission.

TEXAS TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1881.

Table with 12 columns: Districts, No. Members, No. Reports Returned, No. Members Added, No. Families Visited, No. Letters Written, No. Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Tracts and Pamphlets distributed, Periodicals Distributed, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

*Ministers. †Review, 24; Signs, 28; Good Health, 17; other periodicals, 22. ‡Donations and membership fees, \$64.55; sales, \$53.75; periodicals, \$202.65; reserve fund, \$15.50.

NOTE.—The local society at Corsicana failed to report.

KITTIE MCKISSICK, Sec.

THE PASSION FOR WEALTH.

THE following statement no doubt expresses the experience of not a few who are forever grasping after wealth, and shows how, instead of possessing it, they are rather possessed by it as by a very demon. An old merchant, who is to-day immensely wealthy, and whose gold was won by unceasing struggle and many sore privations, said some time since to a friend, "I cannot deny that the older I get the more I love money, and the less I enjoy it. I am never satisfied unless I have ten or twenty thousand by me, ready for any profitable investment that may offer. And when I count the cost of what I have and think of the enjoyment I might have had, had I spent more and been content with less, I feel that I have made my life a dreary waste. But for all that, the love of money-getting grows stronger every day, and will no doubt become more intense until life shall end, and I be compelled to give up, to be squandered by others, what it has cost me so much labor, anxiety, and positive unhappiness to amass."

What a lesson on the folly of selfishness; on the growing power of an evil habit; on the happiness that comes from giving rather than hoarding; on the

wisdom of being one's own executor in doing good while life continues, rather than leaving wealth so hardly earned to be squandered by others, it may be, in folly and vice. How does it impress the injunction of the Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." What folly, what madness, so to live for that which makes life itself but "a dreary waste;" which soon must be left forever, and which, if held and only used for self, will but bring upon the soul everlasting condemnation.—*American Messenger*.

UPPER COLUMBIA TRACT SOCIETY.

THE first annual session of the Upper Columbia Tract and Missionary Society was called to order by the President, Thursday, June 2, 1881, at 3 P. M. Meeting opened with singing. Prayer by Eld. J. H. Waggoner.

Minutes of the organization session were read and approved. The following committees were appointed: On Nominations, Ambrose Johnson, Wm. McCoy, and Hugh Barkley; on Resolutions, A. T. Jones, Wm. Russell, and M. O. Beck.

The report of labor done the past year was called for, and read as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash recd on Tract Fund and Periodicals.
1	29	52	5	197	152	32	95	16445	1251	28	.....
2	32	65	12	15	101	7	57	22341	730	43	.....
3	40	98	21	11	166	18	111	15642	1263	.....	.....
*	4	11	4	440	275	.....	33	6724	349	20	.....
	105	226	42	663	694	57	296	61152	3593	91	.....

* Agents.

Eld. Waggoner made interesting remarks in reference to the rise, progress, and importance of the work in general, but more particularly with regard to these items within our own field. He mentioned the fact that at present there is a great immigration to this part of the country, and that it behooves us to make greater efforts to properly meet the increasing demands of the times.

Adjourned to call of chair.

SECOND MEETING, FRIDAY, AT 5 P. M.—The Treasurer read the following report:—

TREASURER'S REPORT.

Received from districts,	\$371.85
“ on reserve fund,	209.50
“ from agents,	117.82
“ “ N. P. T. and M. Society,	56.25
“ “ camp-meeting fund,	6.51
Total receipts,	\$761.93
Paid to Signs Office,	\$516.70
“ “ REVIEW “	167.03
“ for library, postage, and freight,	42.23
Total disbursements,	\$726.86
Cash on hand,	35.07
Financial standing of the Upper Columbia T. and M. Society, March 31, 1881:—	
Due REVIEW Office,	\$17.50
“ Signs “	8.66
Total,	\$26.16
Due from agents,	\$70.96
“ “ districts,	51.60
Publications on hand,	263.07
Total,	\$385.63
Due on pledges to reserve fund,	144.00
Total, including pledges to reserve fund,	\$529.63
Leaving a balance in favor of our society of	508.47

Report accepted.

This sentiment was considered and accepted: Though the financial condition of our society is somewhat favorable, we should greatly increase our efforts to develop ripe fruits for God.

Eld. Van Horn spoke in regard to the North Pacific T. and M. Society.

Adjourned to call of Chair.

THIRD MEETING, MONDAY, JUNE 9, AT 9 A. M.—The Committee on Nominations reported as follows: For President, G. W. Colcord; Vice-President, A. T. Jones; Secretary and Treasurer, Mrs. G. W. Colcord. Directors: Dist No. 1, B. T. Winkler; Dist. No. 2, Ambrose Johnson; Dist. No. 3, G. H. Beck. These nominees were elected.

The Committee on Resolutions offered a resolution indorsing the resolutions passed by the Conference at Milton, Oregon, in May, 1880, as expressing all that is necessary to the success of the tract and missionary work in our field.

Adjourned to call of Chair.

FOURTH MEETING.—This meeting was called to order at 4 P. M.

Voted, To divide Idaho Territory on the line of the Lapwai, or Salmon River Mountains, apportioning the northern division to Dist. No. 2, and the southern part to Dist. No. 3.

The session closed with interesting catechisms and instructions.

Adjourned sine die.

G. W. COLCORD, Pres.

MRS. G. W. COLCORD, Sec.

—“None but Jesus can do helpless sinners good.” In spite of his unbelief, Theodore Parker, of Boston, is reported to have said:—

“Measure the religious character of Jesus by that of the time he lived in, or that of any time or any place—yes, by the doctrine of eternal truth. Consider what a work his words and deeds have wrought in the world. Remember that the greatest minds have seen no farther, and have added nothing to the doctrine of religion; that the richest hearts have felt no deeper, and added nothing to the sentiment of religion; have set no loftier aim, no truer method than his, of perfect love to God and man.

“Measure him by the shadow he has cast into the world—no, by the light he has cast upon it. Shall we be told that such a man never lived,—that the whole story is a lie?

“Suppose that Plato and Newton never lived. Who, then, did their works and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus.”

—*Illustrated Missionary News*.

SPECIAL MENTION.

HOW THE LIQUOR LAWS ARE ADMINISTERED.

A LITTLE of the “backbone” which Spanish officials seem to have, as evinced by their recent energetic raids on gambling saloons, would not be a bad factor in the make-up of the city officials in our own country, judging by the following from the *Christian Weekly* of July 2:—

Philadelphia and Pittsburg rejoiced for a season over the advent of new city authorities who promised to give the citizens the benefit of quiet Sundays through the execution of the laws against Sunday desecration. They, however, find that, as heretofore, the liquor dealers are superior to the law. When the mayors are remonstrated with for not enforcing the law, they reply with a suspicious accord, that they have no “official” knowledge of a violation of the law, though the papers report what is evident, that bar-rooms are open and crowded. They protest against ordering the police to visit the saloons and report, “as it is not the duty of officers to act as spies and informers.” This new version of police duty is becoming quite fashionable in regard to illegal liquor-selling. When the principle is extended to other forms of crime, as felony, burglary, counterfeiting, etc., our police will become more ornamental than they are now. The fact is, and public officials ought to have the manliness to confess it, rum rules by the votes it controls, and the money it freely gives to political managers to maintain party control. Good citizens must be prepared to meet and overthrow it in this its stronghold.

THOSE RIOTS.

A RECENT paper gives the following more specific account of the riots in Marseilles, France, mentioned in our news column last week:—

The hostile feeling between Italy and France, on account of the occupation of Tunis by the latter country, has shown itself in a series of riots at Marseilles, in which city there is a large resident Italian population. The trouble was precipitated by the action of the Italians in hissing the French soldiers returned from Tunis, which brought about a riot in which a number of people were killed, and which was only quelled by the prompt arrival of troops. This initial attack was followed by demonstrations against the Italians in other parts of the city. The French authorities seem

to have done their utmost to quell the mob, and promptly punished those who had taken part in it. Italian indignation, however, found vent in threats to mob Frenchmen resident in Italy. France at once retaliated by refusing to permit any portion of a loan, which Italy had advertised to help her resume specie payments, to be negotiated on the Paris bourse until that country formally withdrew her disapproval of the French protectorate for Tunis. This latter step seems to have touched Italy in a tender spot, and the indications are that the excitement will soon blow over. The blame of the whole affair attaches to the Italians, who showed more patriotism than discretion in hissing French soldiers for seizing a country which Italy has for a long time wanted, but was too timid or too slow to take.

THE MORMON CONSPIRACY.

THE report comes from Boston, through the Milwaukee *Sentinel*, that some months ago a gentleman of that city was sent to Utah, by the President's direction, as a special agent to make a secret investigation of the sentiment of the Mormons and their intentions toward the government. In a private letter to a friend he intimates very clearly what the character of his report will be; for he corroborates the statements and indorses the predictions made by the *The Inter-Ocean* commissioner who recently spent some weeks in a similar investigation. This unnamed Bostonian says that the Mormon leaders have a comprehensive and deep-laid scheme, which they are carrying out with as much accuracy and zeal as ever distinguished Jesuitism, to establish an empire or theocracy of their own, independent of the United States, in the West. They have ceased to concentrate their forces in Utah, but by a systematic plan are spreading over the Territories from Wyoming to New Mexico, and the time is not far distant when an army of 100,000 men will be required to enforce the laws of the United States. All the region over which they have spread they are covering with a mesh-like warp of ranches and farms, and are filling this up with the wool of their rapidly-multiplying brood, which increases at an insectivorous rate. Through the fertile valleys of New Mexico and Arizona, along the available water-courses and around good springs, these Mormons are spreading themselves; and the government is giving them weapons with which to strike it back.

The agent says they have made themselves independent of the outside world for the necessities of life. They raise their own crops. They have factories, and in case of war against the Union, they could not be starved out; and, surrounded by their battlements of sky-piercing mountain ranges, they would make a hard fight against the invaders, struggling for their false faith with the fanaticism of a Mohammedan. A Mormon war would be a general Indian war as well. They are untiring in their efforts to poison the minds of the Indians against the national government, and to undermine their faith in its supremacy. They artfully secure Indian favor by never losing an opportunity to show them some consideration and place them under obligations. While it is too true that the average American frontier settler unwisely, and even stupidly, treats every Indian who passes his way with contempt and unaffected dislike, no Indian tribe is too insignificant for them to seek its favor. Their favorite method is to seek to breed a contempt for governmental authority, and a distrust of all its movements. They adapt their proceedings to the conditions of each tribe.

This may be regarded as romance by some people, but it is the same story that is told by every man who has taken trouble to investigate the subject. It is to be hoped that this report will convince the President and Congress of the necessity of immediate and decisive measures to crush out the new conspiracy before it extends beyond the control of law.—*Inter-Ocean*.

—The situation in Russia gives no evidence of improvement. The government seems fully resolved to maintain its autocratic form at all hazards, and to use force if necessary to crush out all opposition. The promise to relieve the peasantry of part of the burden of taxation seems to have been made as a bribe to induce them to remain loyal. No hint is given of any serious intention to introduce radical reforms, or to redress glaring abuses. On the contrary, the recent riots in Southern Russia are cited as a reason why the government should use force to maintain its traditional form and authority. The prisons in all the principal cities are crowded with political prisoners, and the next deportation to Siberia promises to be one of the largest on record.

—France has her hands full in Northern Africa. A war-cloud hangs over Tripoli. France is transporting a part of her Tunisian contingent thither for the assumed purpose of restoring order among the native tribes, and Turkey is arming the native police, and is sending four regiments to assist them. The French navy is to have a demonstration in the harbor of Tripoli, in which the Sultan's war-ships may try to interfere. France has two hundred and fifty-eight ships, of which sixty-six are ironclads. Turkey has one hundred and eighty men-of-war. At Sfax, a sea-port of Tunis, some Arabs fired on a French transport which was conveying part of the contingent to Tripoli. The European residents, fearing attacks from the insurgents, took refuge on board vessels in the harbor. Sfax is in the hands of the insurgents, and French troops have been ordered to the town. A general uprising against the French is imminent in Algeria.

—Mexico has been having one of those little experiences with railroads to which civilized nations have grown accustomed, but which are not calculated to impress a superstitious people with the superior advantages of new-fangled methods of locomotion. The Morelos railway is a narrow-gauge road, and has only been in operation a week. One of the engineering triumphs of the line was a bridge spanning the San Antonio River near the village of Mailpois. On Friday evening last a train laden with soldiers was thrown into the river by the sudden giving way of the bridge, and the wreck rendered complete by the ignition and explosion of a consignment of alcohol in a freight car. No less than 192 privates and thirteen officers were killed by the fall, or roasted alive in the fire, while fifty others received serious injuries. The engineer and fireman were scalded to death. Fortunately for the popularity of American enterprises in that country, the road was built by native engineers.—*Interior.*

—Prince Alexander, of Bulgaria, who gave his subjects their choice between his abdication or the acceptance of "reforms" which would make him practically dictator, has been swinging around the circle of his principality in order to make personal appeals to its various constituencies. Having first grabbed the power, he now asks his people if it is all right, and is taking such measures as shall make them answer in the affirmative. Several of the most prominent liberal leaders have been arrested and imprisoned on the charge of insulting His Majesty, and for attacking the government in their proclamations. The people are warned against taking part with the agitators or accepting their doctrines. The popular elections were to take place on Sunday, June 26, but the National Assembly which will decide upon the constitutional changes demanded by the Prince, does not meet until the middle of July. It is expected that by that time everything will be so fixed that the "reforms" will pass the Assembly without material opposition. The Russian method of carrying a doubtful point has been apparent throughout the entire movement.—*Interior.*

Notes of News.

—Empress Augusta, of Germany, is seriously ill.
 —June 24 was the forty-fourth anniversary of Queen Victoria's reign.
 —The decrease of the national debt for the month of June was \$12,500,000.
 —The crops in De Witt Co., Ill., were seriously damaged by a storm on the 26th.
 —The Yorktown centennial monument is to cost \$100,000. Work on it will begin at once.
 —Russia purposes to invest 216,000,000 roubles—about \$160,000,000—in ships of war.
 —A recent fire at the docks in Hull, England, entailed damage to the amount of \$150,000.
 —It is believed that the entire debt of the country is owned by from 75,000 to 100,000 persons.
 —The London *Times* has sent a special correspondent to Siberia, to describe the condition of the exiles.
 —General Ord, who recently visited Mexico, thinks that he saw evidences of substantial growth and prosperity.
 —A recent dispatch states that a new and terrible contagion resembling leprosy has appeared at Toulouse, France.
 —A strike of the pony-drivers in a colliery in South Yorkshire, England, has thrown 2,000 met out of employment.
 —On the 29th inst., tornadoes at Eren, Ont., and Moore's, Pa., did great damage to farm-houses, trees, and grain fields.
 —On Sunday, the 26th inst., the Roman Catholics of

Connecticut celebrated at Hartford the centennial of the first mass said in that State.

—A cyclone in Tangier Sound, Chesapeake Bay, June 30, wrecked a number of schooners and fishing-boats, and caused the loss of several lives.

—Italians allege that France is trying to pick a quarrel with them to bring about a war, the object of which is to retrieve the glory she lost in 1870.

—A report from Piedras Negras states that several American engineers have been killed in Mexico in consequence of disputes regarding right of way.

—The mountain region of Colorado is about as large as Switzerland, but it has ten times as many peaks over 14,000 feet high as are in the Alpine range.

—The electoral platform of the National Liberal party in Germany has a plank calling for a reduction of the term of military service from ten to three years.

—A decree has been published dissolving the Spanish Cortes. Aug. 21 has been appointed as the day for holding elections, and the new Cortes is to meet Sept. 20.

—The railroad yardmen of Kansas City, Mo., have struck for an increase in their wages from \$1.90 to \$2.25. The companies declare they will not employ the strikers again.

—On the 18th inst., a party of fifty-four citizens were attacked by Piute Indians in the Dolores country, Colorado, and five of them were killed. The military are after the Piutes.

—The telegraph-construction steamer Faraday picked up and buoyed the end of the new cable on Land's End, England, and is now en route to Newfoundland to complete the new line.

—Russia sensibly concludes that if England can protest against the action of Fenians in America, something should be done by European powers to limit the conspiracies of exiled Nihilists.

—The dome of the new observatory at West Point is to be made of paper. It will be thirty feet in diameter, and will weigh about four thousand pounds,—a tenth as much as a copper dome of that size.

—The first prize for declamation at Yale College was awarded to Mun Yew Chung, of Hiang Suan, China, and the topic of his declamation was a defense of the Christian religion. Here is food for a sermon.

—It has been reported by spies that Bon Amana, the rebel chief of Oran, Algeria, murdered the French soldiers captured by him, and spared only thirty-three of the Spaniards whom he took prisoners near Saida.

—A journalist in Pesth, Hungary, has been sentenced to four months' imprisonment and to pay a fine of 1,000 florins for an article criticising the Austro-Hungarian army. So much for freedom of the press under Austrian rule.

—In sinking a well some seven miles west of Foxburg, Pa., a few days since, the remarkable discovery of a vein of natural coal tar was made, at a depth of 270 feet below the surface. The discovery is the first of the kind on record.

—At Drammen, Norway, some striking workmen made a raid on the town hall with the intention of releasing two of their number who had been arrested. They were fired upon by the military, and one man was killed and several wounded.

—The Commissioner of Railroads has been summarily dismissed by Secretary Kirkwood, for unlawfully reporting to the officers of the Central Pacific Railroad, the debtors of the government, instead of reporting to the Secretary of the Interior.

—A New York agricultural paper, judging from 2,000 crop reports, draws the conclusion that the next harvest will show 20 per cent less wheat than last year, and 15 per cent less corn; an increase in rye and barley, and the largest crop of oats ever produced.

—The British and French holders of Confederate bonds cherish the hope of getting them recognized. They are combining to maintain a representative in New York, who will endeavor to obtain "an equitable settlement" from "the former Confederate States."

—A land-slide is in progress above Lake Thurn, Canton of Berne, Switzerland. On the land are meadows and houses, and the whole is gradually sliding into the lake. In the Canton of Grisons, 1,300 sheep with their shepherds were overwhelmed by an avalanche.

—A few days ago, a fireworks dealer was fined five shillings in Philadelphia for a breach of the anti-fireworks act passed in 1721 in the time of George the First of England. As the magistrate insisted that the fine should be paid in shillings, the defendant bought them of a broker.

—A manufacturing company at Berwick, Pa., have agreed to pay the three hotels of the place an equivalent for their probable profits for a year from the sale of liquors, if they will not apply for license. They expect to save money through the greater efficiency of sober workmen.

—A Roman Catholic paper says that had the church retained all her children, there should now be in the United States from 20,000,000 to 25,000,000 members of that church, whereas there are now less than 7,000,000. It attributes the great losses to the influence of the public schools.

—Governor Cornell has been giving the district attorneys of New York some much-needed instruction in regard to suppressing lotteries; and in New York city these instructions are obeyed with a promptness that awakens no small trepidation among the culprits, who find that their bribes are useless.

—The rapid emigration from Germany has alarmed the authorities, and they are taking measures to stop it. The public exhibition of placards of emigration agents or of foreign steamship companies has been prohibited, and a bill impeding emigration will be brought before the Reichstag at its next session.

—In the river Mersey, off the city of Liverpool, are hulks containing four hundred tons of gunpowder. The people of Liverpool, in view of the Nihilistic proclivities of the Irish agitators, do not feel secure in so close proximity to these explosive vessels, although the Secretary of the Admiralty assures them that the dangerous hulks are closely watched by a revenue cutter.

—At Prague, the capital of Bohemia, a festival of German students was interrupted by Czechs, and in the course of the riot several Germans were stabbed. Next day the Bohemians again attacked the German students, when more stabbing occurred. Thirty persons have been arrested for participating in the disturbances. The Bohemian authorities are determined to repress the rioting.

—The Constantinople court which tried the persons implicated in the murder of Abdul Aziz, the late Sultan of Turkey, have passed sentence of death upon Midhat, Mahmoud and Nouri Pashas, Fahri Bey, Ali Bey, Nedjib Bey, Hadji Mehmer, Mustapha "the wrestler," and Mustapha "the gardener." Izzet Pasha and Zyda Pasha received ten years penal servitude. All the condemned have appealed.

—At Madrid the municipal authorities, engaged in raiding the gambling houses, arrested a young man preparing to lay a petard, who confessed he was the agent of a great conspiracy planned to secure immunity to the gambling fraternity by alarming the citizens. No less than thirty explosions occurred within a few days. The authorities, however, so far from being intimidated, have made a general sweep of the owners and managers of gambling dens, who will probably receive the severest sentences allowed by law. Twenty-seven of his accomplices have been arrested.

Obituary Notices.

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

BONFOCY.—Died of epilepsy, at Almena, Van Buren Co., Mich., June 22, 1881, Webster F. Bonfocoy, in the sixteenth year of his age. Webster was a praying boy, and the parents are comforted by the thought that he sleeps in Jesus. Discourse by the writer, from 1 Pet. 2: 7, first clause.

H. M. KENYON.

KENISON.—Died in Seward, Neb., June 12, 1881, Otis Kenison, in the sixteenth year of his age. His death was caused by hemorrhage of the nose, resulting from a fracture of the skull occasioned by a fall from a horse more than a year ago. Funeral discourse by the writer, from 1 Cor. 15: 22, 23.

M. HACKWORTH.

PIXLEY.—Died of croupous diphtheria, in Harrison, Mich., June 23, 1881, Ella M., daughter of Byron and Emma Pixley, aged 1 year, 8 months, and 15 days. May the Lord bless this dispensation to the good of the parents, that when the Lifegiver comes, they may again clasp their little one in their arms. Funeral discourse by Eld. Birdsell, United Brethren, from Jer. 31: 16, 17.

JUDSON AND ELIZA BARRETT.

LATHROP.—Died of consumption, in Dale, Outagamie Co., Wis., after an illness of six months, our dear brother, Albert Lathrop, aged 28 years, 4 months, and 6 days. He had made no profession of religion up to the time of his illness; but he then sought the Lord, and was found of him. He manifested a desire to know the truth, and talked of the second coming of Christ to ransom his people from the grave, and of his hope in the resurrection. Funeral services by Eld. Reinhart (Methodist).

WILLARD LATHROP.

CHAFFEE.—Died of consumption, in Greenville, Mich., June 10, Dr. L. A. Chaffee, aged 47 years. Bro. Chaffee embraced the truths of the third angel's message over five years ago, and since that time has lived a consistent life. During all of this time he has been suffering with consumption, and for over one year he has not spoken aloud. He was confined to the house through the winter, but when spring opened he rode out nearly every day until within two weeks of his death. As a citizen, practitioner, and Christian, he was esteemed by all who knew him. We visited him frequently during his last sickness, and he always rejoiced in the blessed hope of a resurrection when the Lord comes to gather his saints. He leaves a companion and son, and a large circle of friends to mourn his loss. Remarks by the writer from the words, "Prepare to meet thy God, O Israel." Amos 4: 12.

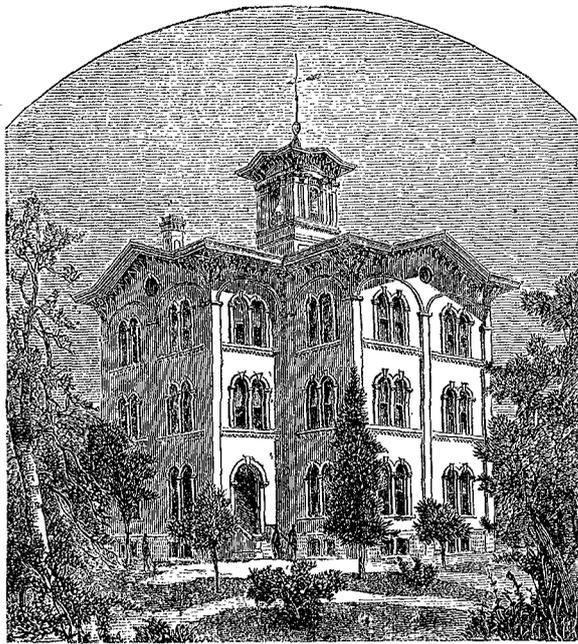
J. FARGO.

OLMSTED.—Bro. Phineas Olmsted died at Glensdale, Lewis Co., N. Y., April 22, 1881. He came to his death by drowning in the creek running near his house, his body not being found till he had lain in the water nine days. His life was such as to recommend the truth to all with whom he associated. A wife and three children mourn his loss. Sister Olmsted is a woman acquainted with grief. About three years ago, her youngest son died of starvation and fatigue, having lost his way in the woods while assisting a hunting party. His body, too, was found on the ninth day after the accident. Sister O. stands alone in the truth, and is obliged to meet bitter opposition from her own family. May these afflictions work out for her a far more exceeding and eternal weight of glory.

The funeral services were held by the writer, June 5.

E. M. PLUMB.

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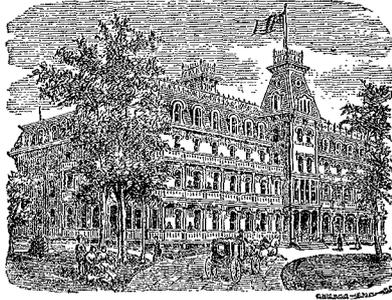
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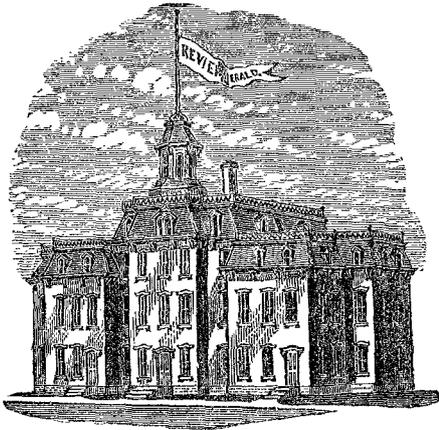
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The Review and Herald.

Battle Creek, Mich., Tuesday, July 5, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

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

ILLINOIS,	Aug. 31 to Sept. 6
OHIO,	August 10-16
VERMONT, Morrisville,	" 18-23
MAINE,	" 25-30
NEW ENGLAND,	September 1-6
NEW YORK AND PENNSYLVANIA,	" 9-19
INDIANA,	" 21-27
NEBRASKA,	" 21-27
MICHIGAN,	Sept. 27 to Oct. 3
MISSOURI,	" " " "
KENTUCKY,	October 5-11
TENNESSEE,	" 13-18

THE CAMP-MEETINGS.

WHETHER we attend any of the remaining camp-meetings for the current year will depend upon the action of the General Conference Board.

We suggest that the best time for the Illinois camp-meeting would be August 31 to September 6. The age of the moon would be favorable to evening meetings at that time. J. W.

THE PUBLISHING ASSOCIATION.

We are receiving orders from the several States for the blank note and receipt books, prepared for the work of soliciting shares of stock in the Publishing Association. We send them to those ministers who do not order them, and send to all our ministers full explanations in a printed circular. J. W.

THE HOME CIRCLE.

APPLICATIONS for agencies for the sale of the four volumes of the Home Circle come in from all directions faster than we are able to do the business. We shall send packages of the volumes, and the premiums, and a printed circular, to those who apply, as soon and as fast as possible. J. W.

A thrill of horror ran through the country on the morning of July 2, as the news was flashed over the wires that President Garfield had just been shot, as it was supposed fatally, at the Baltimore and Ohio depot in Washington. The latest dispatches state that the President is still alive, and there are hopes of his recovery.

ILLINOIS CAMP-MEETING.

THE TIME FOR this most important meeting in Illinois is approaching. It is time that all should commence to make the necessary preparations to attend.

THE PLACE.

We have secured a beautiful grove about one-half mile south of the Illinois Central R. R. depot in the city of Bloomington. After carefully weighing the matter, and seeking by prayer the counsel of God, we have decided to hold it here.

We sincerely hope that no selfish feelings will be tolerated in the hearts of any of the brethren, because of the location of the meeting. The accommodation of the greatest number, the most suitable grounds, the prospect of doing the most good, and the honor and glory of God, have led us thus to decide.

THE HELP EXPECTED.

We confidently expect the presence and help of the Lord Jesus. "Where two or three are gathered together in my name, there am I in the midst of them." We have the promise from the President of the General Conference, Elder Geo. I. Butler, that he will

"do all in his power" to secure to us the labors of Bro. and Sr. White at our camp-meeting. In behalf of our people within the bounds of this Conference, we hereby extend to Elder Jas. White, Mrs. E. G. White, and Elder D. M. Canright, a most urgent invitation to attend our meeting. This is the wish of all, and we believe these devoted servants of the Lord will certainly favor us with their presence and help. It is now over six years since Elder White and his wife have attended one of our yearly gatherings. They are interested in the prosperity of our Conference as much as in any other, and will therefore certainly attend.

THE TIME.

From August 24 to September 14 there are three weeks. Our choice of time would be the middle week; but as we are so anxious to secure the labors of Elder White and wife, they may choose either of the three weeks named, as may best suit them, and when selected the time should not be changed, as it would greatly injure the meeting. Elder White will please give notice through the REVIEW immediately which week will suit him best, so that all may know, and that we can make arrangements with railroad companies.

HOW TO GET THERE.

The Illinois Central R. R. Co. will carry all who will travel over their road to the meeting, for one and one-third fare for the round trip. This will be two cents a mile each way. Buy a ticket where you wish to get on, for Bloomington, and pay full fare, and you will be furnished with a certificate at the meeting that will enable you to purchase a ticket for one-third fare that you can return on. This is certainly a very low rate. We expect to make arrangements with other roads to the same effect. We will have a good place for teams. Hay, grain, and provisions will be furnished as heretofore at reasonable rates.

TENTS.

Every family who has a tent should bring it, and very many who have none should purchase one. Those who wish to rent tents should write me soon, and without doubt I can secure them for them. It is much cheaper and better, however, to own your tents.

EXPENSES.

It costs a good deal of money to have a camp-meeting. Rent of ground, freight on tents, use of lumber, nails, oil, wood, hauling, straw, and the like, must be settled for in ready cash. We hope all will think of this, and that those who cannot possibly attend will send by those who do come, that we may not be embarrassed in settling up our bills at the close of the meeting. Forethought, and retrenchment of useless expenses, will enable all to save a little, and thus help to bear the expenses of the meeting.

ABOVE ALL,

Let each of us seek God, and obtain a preparation of heart to worship him acceptably, that we may be permanently benefited by attending this means of grace, and be enabled to carry much of his blessing to our homes, as we return. R. F. ANDREWS.

TO THE CHURCHES OF OHIO.

THERE will probably be no district meetings or State meetings in July. Directors, being ministers, are engaged with tents, and can hardly be spared to attend such meetings. After church quarterly meetings, quarterly reports should be made out as usual, and forwarded to the proper officers. Librarians' reports should be sent to their district secretary; clerks' reports, to L. T. Dysert, Clyde, Ohio; treasurers' reports, to J. B. Gregory, Bowling Green, Wood Co., Ohio; and Sabbath-school reports, to Mrs. Ida E. Gates, Osborn, Greene Co., Ohio. I expect to furnish blanks to elders, that they may report to me before camp-meeting. Ministers and licentiates should make out their quarterly reports, dating July 1, and send to L. T. Dysert. Our camp-meeting will probably be held at Plymouth, Ohio, Aug. 10-16. Something more definite in the future. H. A. ST. JOHN.

Appointments.

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

DANVERS, Mass., Sabbath, July 9. W. C. GAGE.

A GROVE MEETING IN NEBRASKA.

THIS meeting will be held on Sappa Creek, seven miles southeast of Beaver City, commencing Thursday evening, Aug. 4, and continuing over the following first-day. All friends of the cause in this part of the State and Kansas are invited to attend, and to especially seek the blessing of God.

Let all bring provisions and bedding, and those who can, a tent. CHAS. L. BOYD.

SEWARD, Neb.,	July 9, 10.
Blue Valley, "	" 16, 17.
Republican City, "	" 30, 31.
Richmond, "	Aug. 4-7.

The State secretary will attend these meetings, and gladly give instruction in the T. and M. work. There will be opportunity for baptism. CHAS. L. BOYD.

PROVIDENCE permitting, I will try to meet with the church in Convis, Mich., July 16. Will brethren in Olivet and Marshall meet with us? J. BYINGTON.

THERE will be an arbor meeting held in connection with the State quarterly meeting at Granbury, Hood Co., Texas, July 20-26. We should be glad to have all the brethren and sisters come and enjoy this meeting with us, as this will be the only general gathering in the State this summer. We hope all that shall come, will be prepared to labor for souls. We hope to see the directors, district secretaries, and librarians all present. There will be a good supply of hymn books, Song Anchors and Temperance Songs combined, and the new book, Better than Pearls. R. M. KILGORE.

PROVIDENCE permitting, I will meet with the friends at Middle Grove, Saratoga Co., N. Y., Sabbath and Sunday, July 16, where Bro. Eldridge may appoint. I hope that all the friends in that section will make a special effort to attend. Matters in which all must feel an interest will be considered. E. W. WHITNEY.

DISTRICT QUARTERLY MEETINGS.

To be held July 9, 10.

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

DIST. No. 11, Wis., at Fremont. The church quarterly meeting will be held in connection. E. A. WHIPPLE.

DIST. No. 2, N. Y., at Roosevelt.

WM. TREADWELL, Director.

DIST. No. 16, Mich., at Rochester.

LEONARD LAWRENCE, Director.

DIST. No. 1, Ky., at Custer. Breckinridge Co., the third Sabbath and Sunday in July. The Sabbath-school convention will be held in connection. We hope there will be a general attendance. These meetings are of great importance to all, and we hope no ordinary excuse will prevent any from coming. S. OSBORN.

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TO THE OFFICERS OF THE N. Y. SABBATH SCHOOL.—Sabbath-school blanks have been sent to every school of which I have any knowledge. If any should fail to receive one, please inform me immediately. MRS. N. J. WALSWORTH.

No 2. Cherry St., Syracuse, N. Y.

A REQUEST.—Will all the isolated Sabbath-keepers in Connecticut please send their addresses to Mrs. H. T. H. SANBORN, North Scituate, R. I.? Or if any brother or sister knows any isolated ones who do not take the Review, will they please forward the address of these persons to the writer? MRS. H. T. H. SANBORN.

If any of the brethren have books, papers, or tracts, in the English, French, or Swedish language, and will send them to me, I will do my best to distribute them judiciously. I have a good field in which to work. A. J. HILL.
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