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"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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LIGHT.

BY ELIZA H. MORTON.

THROUGH the clouds a light is gleaming ;
Glory be to God !
In the sky a star is beaming ;
Praise, oh, praise the Lord !

Sin departs before the gladness
Of Christ's pardoning love ;
Joy dispels the gloom of sadness,
Peace comes from above.

Lo! the heavens seem to brighten
With a golden glow,
And new beauty seems to lighten
All the earth below.

Soon that light will be forever :
Glory be to God !
Not a shadow fall, no never ;
Praise, oh, praise the Lord !
Me.

Our Contributors.

They that feared the Lord spake often one to another ; and the Lord heard it, and a book of remembrance was written for them that feared the Lord and that thought upon his commandments. Mal. 3:16.

THE TWELVE SPIES.

BY MRS. E. G. WHITE.

The Lord commanded Moses to send men to the land of Canaan, which he would give to the children of Israel. A ruler of each tribe was to be selected for this purpose. They went, after forty days returned from their search, and came before Moses and Aaron, and all the congregation of Israel, and showed them the fruit of the land. All agreed that it was a good land, and exhibited the rich fruit which they had brought as evidence. One cluster of grapes was taken that two men carried it between them on a staff. They also brought of the figs, and the pomegranates, which grew there in abundance. When they had spoken of the fertility of the land, the two spoke very discouragingly of their belief to possess it. They said that the people who dwelt in the land were very strong, and the cities were surrounded by great and high walls, more than all this, they saw the children of the giant Anak there. They then told how the spies were situated around Canaan, and expressed doubts as to whether Israel would ever be able to possess the land. When the people listened to this report, they gave vent to their disappointment in bitter reproaches and wailing. They did not wait to reflect, and reached that God, who had brought them out thus would certainly give them the land. They acted as if God were out of the question. They acted as if in the taking of the city of Jericho, they were to the land of Canaan, they must depend on the power of arms. God had declared

that he would give them the country, and they should have fully trusted him to fulfill his word. But their unsubdued hearts were not in harmony with his plans. They did not reflect how wonderfully he had wrought in their behalf, bringing them out of their Egyptian bondage, cutting a path for them through the waters of the sea, and destroying the pursuing host of Pharaoh.

Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress, when they perceived that these unfavorable reports had discouraged the whole camp. They endeavored to reason with them, but the congregation were filled with madness and disappointment, and refused to listen to these two men. Finally Caleb urged his way to the front, and his clear, ringing voice was heard above all the clamor of the multitude. He opposed the cowardly views of his fellow-spies, which had weakened the faith and courage of all Israel.

He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he : " Let us go up at once ; for we are well able to overcome it." But as he spoke, the unfaithful spies interrupted him, crying, " We be not able to go up against this people, for they are stronger than we !"

These men, starting upon a wrong course, set their hearts against God, against Moses and Aaron, and against Caleb and Joshua. Every step they advanced in this wrong direction made them firmer in their design to discourage every attempt to possess the land of Canaan. They distorted the truth that their baneful influence might prevail. They represented the climate as being unhealthy, and all the people of giant stature. Said they, " And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight."

The evil report had a terrible effect upon the people. They reproached Moses and Aaron bitterly. Some groaned and wailed, saying, " Would God that we had died in the land of Egypt ! or Would God we had died in the wilderness !" Then their feelings rose against the Lord ; they wept and mourned, saying, " Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey. Were it not better for us to return into Egypt ? And they said one to another : " Let us make a captain, and let us return into Egypt."

Thus they manifested their disrespect for God and for the leaders he had appointed to conduct them. They did not ask the Lord what they should do, but said : " Let us make a captain." They took matters into their own hands, feeling themselves competent to manage their affairs without divine aid. They not only accused Moses of deception, but also God, in promising a land which they were not able to possess. They actually went so far as to appoint one of their number as a captain, to lead them back to the land of their suffering and bondage, from which God had delivered them with his strong arm of omnipotence.

Moses and Aaron still remained prostrate before God in the presence of all the assembly, silently imploring divine mercy for rebellious Israel. Their distress was too deep for words. Again Caleb and Joshua press to the front, and the voice of Caleb once more rises in sorrowful earnestness above the complaints of the congregation : " The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us ; a land that floweth with milk and honey ;

only rebel not ye against the Lord, neither fear ye the people of the land ; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not."

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His defense being removed from them, they would fall an easy prey to the Hebrews. They were not prepared for battle, for they felt so strong that they deceived themselves with the idea that no army was formidable enough to prevail against them. Caleb reminded the people that by the covenant of God the land was insured to Israel. But their hearts were filled with madness, and they would hear no more. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief.

But there were only two advocating the right, while ten were in open rebellion against their leaders and against God. The greatest excitement now raged among the people ; their worst passions were aroused, and they refused to listen to reason. The ten unfaithful spies join them in their denunciations of Caleb and Joshua, and the cry is raised to stone them. The insane mob seize missiles with which to slay those faithful men. They rush forward with yells of madness, when, lo ! the stones drop from their hands, a hush falls upon them, and they shake with terror. God has interposed to check their rash design. The glory of his presence, like a flame of light, illuminates the tabernacle. All the congregation beheld the signal of the Lord.

A mightier than they had revealed himself, and not one dared continue his resistance. Every murmurer was silenced. The spies who had brought the evil report, crouched terror-stricken and with bated breath. Moses now arose from his humiliating position, and entered the tabernacle to commune with God. Then the Lord proposed to immediately destroy this rebellious people. He desired to make of Moses a greater nation than Israel ; but the meek leader of his people would not consent to this proposition. " And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them ; and they will tell it to the inhabitants of this land, for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness."

Moses again refuses to have Israel destroyed, and himself made a mightier nation than was Israel. This favored servant of God manifests his love for Israel, and shows his zeal for the glory of his Master and the honor of his people. Thou hast forgiven this people from Egypt even until now ; thou hast been long-suffering and merciful hitherto toward this ungrateful nation ; and however unworthy they may be, thy mercy is the same. He pleads, Wilt thou not, therefore, spare them this once, and add this one more instance of divine patience to the many thou hast already given ?

Moses prevailed with God to spare the people ; but because of their arrogance and unbelief, the

Lord could not go with them to work in a miraculous manner in their behalf. Therefore, in his divine mercy, he bade them adopt the safest course, and turn back in the wilderness toward the Red Sea. He also decreed that, as a punishment for their rebellion, all the adults who left Egypt, with the exception of Caleb and Joshua, should be forever excluded from Canaan. They had utterly failed to keep their promise of obedience to God, and this released him from the covenant that they had so repeatedly violated. He promised that their children should possess the goodly land, but their own bodies should be buried in the wilderness. And the ten unfaithful spies, whose evil report had caused Israel to murmur and rebel, were destroyed by the power of God, before the eyes of the people.

When Moses made known to Israel the will of God concerning them, they seemed to sincerely repent of their sinful conduct. But the Lord knew that their sorrow was because of the result of their evil course, rather than a deep sense of their ingratitude and disobedience. But their repentance came too late; the just anger of God was awakened, and their doom was pronounced, from which there was no reprieve. When they found that the Lord would not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness.

In commanding them to retire from the land of their enemies, God tested their apparent submission, and found it was not real. They knew that they had deeply sinned in allowing their rash feelings to control them, and seeking to slay the spies who had urged them to obey God. But they were only terrified to find that they had made a fearful mistake, the consequence of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to cause a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness.

They had rebelled against his commands when he bade them go up and take the land he had promised them, and now that he directed them to retreat from it, they were equally insubordinate, and declared they would go to battle with their enemies. They arrayed themselves in their warriors' dress and armor, and presented themselves before Moses, in their own estimation prepared for conflict, but sadly deficient in the sight of God and his sorrowful servant.

When God directed them to go up and take Jericho, he promised to go with them. The ark containing his law was to be a symbol of himself. Moses and Aaron, God's appointed leaders, were to conduct the expedition under his watchful direction. With such supervision, no harm could have come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark of God and without Moses, they march out to meet the armies of the enemy.

During the time consumed by the Israelites in their wicked insubordination, the Amalekites and Canaanites had prepared for battle. The Israelites presumptuously challenged the foe that had not dared to attack them. But just as they had fairly entered the enemy's territory, the Amalekites and Canaanites met them in force and fiercely repulsed them, driving them back with great loss. The field of carnage was red with the blood of the Hebrews, and their dead bodies strewed the ground. They were utterly routed and defeated. Destruction and death was the result of their rebellious experiment. But the faith of Caleb and Joshua was richly rewarded. According to his word, God brought these faithful men into the land he had promised them. The cowards and rebels perished in the wilderness, but the righteous spies did eat of the grapes of Eschol.

This history has an application to us as a people. The scenes of cowardly complaining and drawing back from action when there are risks to encounter, are re-enacted among us to-day. The same unwillingness is manifested to heed faithful reports and true counsel as in the days of Caleb and Joshua. The servants of God, who bear the burden of his cause, practicing strict self-denial and suffering privation for the sake of helping his people, are seldom better appreciated now than then.

Ancient Israel was repeatedly tested and found wanting. Few received the faithful warnings given them of God. Darkness and unbelief does

not decrease as we near the time of the second advent of Christ. Truth becomes less and less palatable to the carnally-minded; their hearts are slow to believe and tardy to repent. The servants of God might well become discouraged, were it not for the continual evidences their Master gives them of his wisdom and assistance. Long has the Lord borne with his people. He has forgiven their wanderings, and waited for them to give him room in their hearts; but false ideas, jealousy, and distrust have crowded him out.

Thorough conversion is necessary among those who profess to believe the truth, in order for them to follow Jesus and obey the will of God; not a submission born of circumstances as was that of the terrified Israelites, when the power of the Infinite was revealed to them, but a deep and heart-felt repentance and renunciation of sin. Those who are but half converted are as a tree whose boughs hang upon the side of truth, but whose roots, firmly bedded in the earth, strike out into the barren soil of the world. Jesus looks in vain for fruit upon its branches; he finds nothing but leaves.

Thousands would accept the truth, if they could do so without denying self; but this class would never build up the cause of God. These would never march out valiantly against the enemy, which is the world, the love of self, and the lusts of the flesh, trusting their divine Leader to give them the victory. The Church needs faithful Calebs and Joshuas, who are ready to accept eternal life on God's simple conditions of obedience. Our churches are suffering for laborers. The world is our field. Missionaries are wanted in cities and villages that are more certainly bound by idolatry than are the pagans of the East who have never seen the light of truth. The true missionary spirit has deserted the churches that make so exalted a profession; their hearts are no longer aglow with love for souls, and a desire to lead them into the fold of Christ. We want earnest workers. Are there none to respond to the cry that goes up from every quarter: "Come over and help us"?

COURAGE.

BY ELD. A. WEEKS.

COURAGE is very necessary to all who have difficulties to encounter. It enables one to press forward without the hesitation of fear, notwithstanding apparent danger may lie in the way. It impels one to use all the power he has in the accomplishment of any desired result, and so seems to give an increase of strength.

Men of the world succeed largely by the active energy that courage imparts, and it is no less a necessity for the man of God in his spiritual work. The difficulties are even greater in the work of God; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, *wicked spirits*] in high places." It requires courage to successfully carry on this work against foes which, though invisible, are stronger than we, and the visible agents they may use. But if we are the children of God, we have everything to inspire courage in our hearts; "for they that be for us are more than they that be against us." God has undertaken our cause. The heavenly hosts are at his command. As he said to Joshua, so he says to every one that enlists in his service, "Be strong and of a good courage." This courage is "in the Lord." Self must be left out, it must die. As clay in the hands of the potter, we must submit to be molded and used. It is God that works.

But, you say, if we only *knew* that we were doing the Lord's will, then we might have courage in him. True, "we walk by faith, not by sight"; yet the Lord has given us sufficient evidence upon which to base our faith. He is pleased to have us accept that evidence and press forward in the work he has given us to do. The confident assurance that comes of faith, gives courage to dare and do. Joshua might have doubted had he chosen to do so. But he chose to believe the evidence he had. By faith he became strong and of good courage; and so can we, if we falter no longer.

—Good acts, like good seed, will reproduce themselves a thousand fold.

THE LORD'S PRAYER.

BY W. G. WRIGHT.

Our Father! Holy be thy name,
Who ever art in heaven the same.
Oh may thy kingdom come, that we
May on the earth thy glory see.
May we all love to do thy will,
And, as in heaven, thy words fulfill.
Give us our daily bread, dear Lord,
And may we live upon thy word.
Our trespasses wilt thou forgive?
That we may in thy favor live.
Forgive us, as to others we
Banish all thoughts of enmity.
From all temptations, oh, protect,
To heavenly thoughts our minds direct,
And from all evil, keep us free;
For this we put our trust in thee.
For thine the kingdom is, O Lord,
To thee the glory we accord
Forever and forever. Then,
Let all thy children say, Amen.

THE TEMPLE IN HEAVEN.

THE REDEMPTION THEORY VENTILATED; REV. SURPLICE, SHOUTER, DIPPER, AND NOLAW LOGGERHEADS; MR. BIBLIST REMAINS QUIET WHILE THEY DEMOLISH EACH OTHER'S PROPOSITIONS.

BY ELD. W. H. LITTLEJOHN.

Mr. Biblist.—All seem to be present to-night, gentlemen, so I conclude that all interested in our investigation of the Sabbath. When we were together the last time we were examining the New Testament authority for the change of the day by Christ. I had taken position that the fourth commandment is binding, and by its very terms enforces the keeping of the seventh day of the week. In reply to my demand for an explicit Scripture statement for the substitution of Sunday in the place of the ancient rest day of the Lord, it was admitted no such statement could be found.

Mr. Shouter.—Pardon me, sir, if I interrupt by saying that we do not need a positive Scripture declaration authorizing the observance of the day instead of the Jewish Sabbath. We know that the work of redemption was a greater than that of creation, and so we celebrate the work of Christ's resurrection,—the one on which redemption was finished,—instead of the day on which the creation of the world was finished.

Mr. B.—Has the Lord anywhere told us that the work of redemption was greater than that of creation?

Mr. S.—No, sir; but we know some things of ourselves.

Mr. B.—Very good, we will not debate the comparative merits of redemption and creation. I will admit, for the sake of the argument, that the work of redemption was greater than that of creation. I will even go further than that, and grant that if you see fit to do so, it is your privilege to hallow the first day of the week in honor of the resurrection of Christ, which finished redemption. Having done so, I leave how your voluntary celebration of the Sunday is a departure from the duty of observing the Sabbath also. It is not material to the question whether or not redemption is greater than creation; the simple fact is this: God thought his rest, after the completion of creation, worthy of commemoration; and so he instituted the Sabbath to secure that end. He has informed you or me or any one else that he changed his mind on that point, or that he repealed the law by which he sought to perpetuate the memory of his creative power, as manifested in that series of grand and wonderful events which he brought the world into being. So, as this is true, we cannot, without a direct appeal to the wisdom and sovereignty of the most high God, set aside one of his most positive commands because, forsooth, we happen to take them into our heads that there is some event more worthy of being celebrated by a day of rest than the one which God has thought deserving of that treatment. Institute, if you please, as many days and feast days and rest days as those who adorn the calendar of the Romish church, but be careful that you do not, like them, claim the right to command them under sin, and to change the decrees of the Creator of all things. If you

have one or half a dozen more sabbaths than has ever given to you, see to it that you do claim his authority for their institution, or you do not neglect the only Sabbath that God ever commanded.

Now that I have made it clear that, after adding all you ask in reference to the dignity of the work of redemption as compared with that of creation, you are still held by the explicit and venerable statute of Jehovah to rest on the seventh day, even though you should take it into your heads to make a Sabbath of your own out of the first day of the week, you will permit me to say that there are objections to your theory not touched upon. Let me enumerate several. In the first place, the work of redemption is not completed, and therefore it would be premature to commemorate its perfection by the institution of a memorial day. Redemption will not be complete until the work of atonement is ended, our natures rescued from the consequences of sin. By reading the ninth and tenth verses of the chapter of Revelation, you will learn that the redemption song of the saints will not be sung until the hosts of the redeemed of all ages are gathered into the city of God. In the second place, if redemption is to be commemorated at all by the appointment of a day of rest, it is by no means that the day of the resurrection is the one which should be designated for that purpose. If you have never looked the matter up, you will be surprised to find how many allusions there are in the Scriptures to the blood of Christ as the means of redemption.

Please, Maud, hand me from the book here, a copy of the complete Scripture Concordance. Yes, thank you; that is it. I will show you some of the catch lines under the word "blood": "We have redemption through his blood." Col. 1:14; Eph. 1:7. Thou hast redeemed us to God by thy blood. Rev. 5:9. They were made white in the blood of the Lamb. Rev. 7:14. They overcame him by the blood of the Lamb. Rev. 12:11. Church he hath purchased with his blood. Acts 20:28. A propitiation of our faith in his blood. Rom. 3:25. Much being now justified by his blood. Rom. 8:24. That he might sanctify the people with his blood. Heb. 13:12. And washed us from our sins in his blood. Rev. 1:5." You have followed me as I have read these lines, and you see they all point to the shed blood of Christ as the center of the Christian's hope. Without the washing of Christ's blood there could have been no redemption. That once shed, everything else was done with the salvation of believers was as

S.—Does not Paul say (1 Cor. 15:14), "If Christ be not raised, then is our preaching vain, and your faith is also vain"?

B.—Yes, sir.

S.—Does not that prove, after all, that it is the resurrection to which we are indebted for our salvation?

B.—Not by any means, in the primary sense of the word. It is true that we could not have been saved if Christ had not risen from the dead; but it is also true that had he never been crucified, he could have risen from the dead; furthermore, the moment he was put to death it was just as certain that he would rise again as it was that he would die. When he expired on the cross, his plan of redemption was so fully completed that its failure in any particular was an impossibility. At that point, the question was settled that he had overcome the world, the flesh, and the Devil. From that moment, it was understood certain that his triumph was inevitable. Never again was he to be tempted or exposed to suffering or failure. His last words were, "It is finished;" and so it was. The resurrection was important, nay, indispensable; but it was the crucifixion, after all, that the question was settled that Christ had safely passed the ordeal to which he had been subjected. Indeed, it was because he was faithful even unto death that he was able to take up his life again.

You will read 1 Cor. 15:14 carefully, you will see that Paul is not discussing the relative importance of the crucifixion and the resurrection. There were some who denied the resurrection altogether, and in order to silence them, he reasoned that the plan of salvation had failed in one par-

ticular, the apostles had proved themselves false witnesses; and, that, as a consequence, the hope of the Corinthians would be vain. The same thing would have been true of any other point, great or small, in God's plan. Or, to speak more correctly, if the apostles had been shown to be false witnesses, or if the plan of salvation that they represented had failed in a single respect, that would have proved that neither their mission nor the gospel system was of God; and, as a consequence, that all hopes built upon it were vain.

I might offer another reason why the day of the crucifixion rather than that of the resurrection should be distinguished by a memorial. It is this: It was on the day of his passion that Christ endured more than in all the rest of his ministry besides. Then it was that he bore the sins of the whole world. There is nothing in the history of the universe that is to be compared with Gethsemane and Calvary. There the God-man suffered untold agony and the humiliating death of the cross. In the resurrection, on the contrary, there was nothing endured, nothing sacrificed. It was a blessing instead of a curse; life instead of death; the regaining instead of the laying down of power; something that both the Father and the Son desired above everything else, instead of something against which every feeling of their natures revolted.

Mr. S.—Then you would not think the resurrection worthy of any sort of commemoration?

Mr. B.—Did I say so?

Mr. S.—No, sir; but I inferred that such was the case.

Mr. B.—Your inference, then, was wrong. What I urged was this: if we are to have a man-made institution for the honoring of but one day connected with the life and work of Christ in perfecting the plan of redemption, let it celebrate the day of the crucifixion, rather than that of the resurrection.

Mr. Surplice.—Brother Shouter will pardon me if I make a suggestion right here, which I think will help him out a little. There is no need of celebrating the crucifixion by appointing a day of rest for that purpose; for Christ instituted the Lord's supper to do that very thing.

Mr. S.—Thank you, Mr. Surplice, for that thought. It is a capital one. The crucifixion has its memorial, and of course the resurrection ought to have one likewise.

Mr. B.—Your idea seems to be this, gentlemen: Christ has appointed a memorial for the crucifixion, and therefore it does not need another one; he has not appointed one for the resurrection, therefore we ought to institute one.

Mr. S.—That, sir, is exactly what we mean.

Mr. B.—Then you hold that no event needs more than one memorial.

Mr. S.—Certainly, sir.

Mr. Dipper.—I perceive, gentlemen, that you are getting yourselves into a bad tangle. By admitting that no institution needs more than one memorial, you have virtually surrendered the whole question.

Mr. S.—How is that, sir. I don't see your point.

Mr. D.—You would if you were a Baptist.

Mr. Nolaw.—Yes, sir; or if you were a Disciple. You gentlemen thought I made a bad fist of my no-law argument; but I certainly never committed such a blunder as you have now.

Mr. S.—I do not know what you mean.

Mr. D.—Let me explain. Baptism commemorates the resurrection of Christ, just as certainly as the Lord's supper commemorates his death. You see, therefore, that if you admit that an event requires but one memorial, you thereby strike down Sunday observance; since it is unnecessary to set apart a day each week for the celebration of the resurrection if Christ has appointed baptism for that purpose.

Mr. Surplice.—You immersionists always run everything into the baptism question. I would like to have you show me some Scripture authority for your doctrine that baptism is a memorial of the Lord's resurrection.

Mr. D.—That is not at all difficult to do. Miss Maud, hand me the Bible, there, if you please. I will turn to the sixth chapter of Romans. Here is what I want in verses 3, 4, 5:—

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

If these verses are not conclusive, I will turn to others of like character.

Mr. Shouter.—Perhaps we shall have to admit that baptism is a memorial of the resurrection; but I can't see why it was necessary for you, gentlemen, to come to Mr. Biblist's assistance.

Mr. D.—We simply came to the rescue of the truth. Had I not made the point that I did make, furthermore, Mr. Biblist would have done it himself.

Mr. B.—Well, gentlemen, I am much obliged to Mr. Nolaw and Mr. Dipper for saying what they have said. It has secured to me a moment's rest, and they have done a better job perhaps than I could have done had I attempted to cover the same ground. I think that I must say right here, however, that Mr. Shouter is to be censured somewhat for the spirit in which he retorted on Mr. Dipper and Mr. Nolaw. I trust that in discussing these important questions, we shall not allow anything like a partisan feeling to enter our counsels.

It is now time to bring our deliberations to a close. Perhaps you, gentlemen, have nothing more to say upon this subject.

Mr. Westminster.—I have a view I would like to present to-morrow evening. I am not ready for it to-night. I would like to look up some authorities before broaching it.

Mr. B.—Very good. We will make your view the special order for our next session.

Battle Creek, Mich.

"LITTLE INTERESTED."

BY HATTIE E. HARRIS.

THE following startling words were addressed to me not long ago, by one of the professed followers of Christ, upon a subject of thrilling interest to every S. D. Adventist: "I see we differ upon some minor points, one of which is the soon coming of our blessed Lord. Upon this I am but little interested; and as I am to be with him after death, it matters but little to me when or where the meeting shall be." Not interested in the second coming of Christ! an event far surpassing in glory and grandeur any that ever transpired in the world's history—an event to which angels look forward with joyful anticipation, which closes the dark reign of Satan's power, when sin and sinners will be no more, and one in which all the apostles and prophets were deeply interested. They endured every privation and suffering, that they might win Christ, and thereby attain unto the first resurrection, and have the privilege of seeing him come with power and great glory, attended by all the holy angels. How it must grieve Jesus' gentle spirit to see such cold indifference manifested on the part of those whom he died to redeem! As he was about to leave his sorrowing disciples, he comforted their hearts by pointing their minds forward to his second coming, when he would receive them unto himself, and take them to mansions in their heavenly home he was then going to prepare.

How precious was this promise to those early disciples, when this great event was yet far in the future; and how doubly precious to us living down so near the close of time, when our "redemption draweth near." It is "unto them that look for him" that he will "appear the second time without sin, unto salvation," and not to those who persistently continue to be but "little interested." Upon all such, that day will come as a snare. It will be theirs to cry in agony of soul, "The harvest is past, the summer is ended, and we are not saved!" theirs to cry, "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb." Those who have willfully rejected the warning of Christ's coming, having turned away from all the entreaties of friends, and slighted the pleading voice of Mercy till she has made her last call, will be left to themselves and lost at last. They will then realize that they have lost heaven, with all its joys and pleasures, and eternal life in the presence of Jesus, who shed his precious blood upon the cross of Calvary that they might be saved; lost the companionship of holy angels, and

perhaps the society of near and dear friends. All this, that was well worth spending a whole life-time here upon earth to obtain, will be lost, because they were but "little interested."

This is a dreadful scene to contemplate; and how terrible will it be for them to realize it in *all* its force, when they stand outside the city gates, and see the bliss and happiness that might have been theirs to enjoy through all eternity! These little realize at what a great price their salvation was made possible. God's dear Son, the Majesty of heaven, left the royal courts of glory, came down to this sinful world, endured *all* things, and was obedient even unto death, that all might come to him and be saved. In the face of all this, such an expression as the above comes from those loud in their professions of "loyalty to Jesus." It cannot be that they have studied the Bible with an earnest desire to know the truth. They do not appreciate the weight of evidence presented therein. Oh, that they may see their mistake before it is forever too late, and turn to Christ with their whole hearts, that the sacrifice in their behalf shall not have been in vain.

Perhaps it has never entered the minds of those disinterested in Christ's coming, who expect to enjoy a special favor by going to him immediately after death, that there will be thousands who will be translated without ever seeing death. This is evidently a new phase of the subject to many, and would afford them abundant food for thought, should they deem it of enough importance to be worthy of their attention. To be translated without seeing death! Can it be possible for poor, sinful mortals to attain to a degree of perfection to be worthy of this? How great is Christ's matchless, measureless love to man!

Pleasant Grove, Minn.

EVIL SPEAKING.

BY M. A. WINCHELL.

THIS habit, so universally indulged in, often brings great sorrow upon those who are the objects of its attack; yet its most baleful effects are seen upon the minds and hearts of those who indulge in it. To convince ourselves that this is true, we need only to consider the fact that the characters we form will be mainly of the same nature as the thoughts we cherish; and that the words we speak are not only an index to the thoughts dwelling in the heart at the time they are uttered, but have more or less to do in shaping the thoughts that will come to us in the future.

How appropriate the prayer of the Psalmist: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer." We are admonished in the Scriptures to let that mind be in us which was in the Lord Jesus. If we have the mind of Christ, we will not harden our hearts against the erring, but will ever cherish a spirit of forgiveness and a love for their souls, which will lead us to labor earnestly for their salvation.

This spirit of love for those in error, for those whose ways are not in harmony with our views and feelings, is not natural to the carnal heart. It is contrary to the depraved nature which sin has brought upon us. It is a plant of heavenly birth, which we should cherish with tenderest care. While our most earnest endeavors to cultivate this spirit will be unavailing unless we have the aid of the Holy Spirit, yet God does not work for us altogether independent of our own efforts. There is a work of watchfulness and earnest prayer on our part, a work of resisting temptation, striving against the carnal nature, cultivating feelings of sympathy and love for the perishing, and an earnest desire for their salvation.

Of all the hindrances to this work, of all the agencies which Satan uses to drive this spirit from the hearts of men, few are more successful than the habit of brooding over and talking of the faults of our fellow-men. Especially are we in danger when we allow our minds to dwell upon the faults of those who we think have injured us. Our duty to those that have trespassed against us is plainly pointed out in the word of God. We must not cherish feelings of resentment; we must forgive, not merely in word, but from the heart. If we would be the children of our Father in heaven, we must cherish that feeling of love for those that trespass against us, which led him, while we were

rebels against the government of heaven, to give his only Son for us.

What a precious privilege to bar out from the heart all unkind and revengeful feelings, and cherish only a spirit of love. But instead of doing this, how often we drive out what of the spirit of Christ we have in our hearts, by allowing our minds to dwell upon the imperfections of others, and making their wrong course the theme of our conversation. How much more for the glory of God and for our own good it would be, if instead of wasting the precious moments of time that are given us here in fault finding and evil speaking, we would train our minds to dwell on and our tongues to speak of God's great love to man, and the excellences of character that were exemplified in the life of our Redeemer.

TEMPERANCE FROM THE PULPIT.

BY ETHAN LANPHEAR.

WE often hear people complain about ministers' preaching temperance and prohibition from the pulpit, as if that were not a part of the gospel or the ministers' work. And sometimes these remarks come from professed Christian people. It seems strange that in an enlightened age like the present, with the Bible and the gospel of salvation to men open to all in nearly all languages,—it seems strange, I say, that men should be found who oppose the preaching of gospel temperance in the world, and from the pulpit. It would seem from the enormity of crime and suffering in our land due to the use of intoxicating beverages, that any intelligent person could see that at the present time intemperance is the greatest curse of the age. Intemperance is the great source of nearly all crime. It fills our poor-houses, jails, prisons, insane asylums, brings more men to the gallows than all other sins combined, destroys both soul and body, and shuts more men out of paradise than any other cause. And yet people object to ministers' preaching against this sin!

Let us look the world over for the sources of poverty, debauchery, licentiousness, rags, tables poorly supplied with food, barefooted women and children, tears of mothers, wives, and children, and ask the question, From what source do they mostly come? Do we not find rum and the intoxicating bowl the cause of nearly all this suffering? Did ever anything kill the sensibilities of men and drive away self-respect, and love for wife and children, like this? Has any other one thing deprived men of their manhood, blunted their sensibility and sense of accountability to God, as has intemperance? How an intelligent man, created in the image of God, can condemn preaching from the pulpit against such an enormous sin, is more than I can understand; especially if that man profess to be enlightened through the gospel, and claim to have accepted Christ as his Saviour. Certainly temperance is one of the elements or principles that make up Christianity. Certainly to lift up the fallen, to relieve the poor, and to visit the widow and the fatherless, come under the Christian graces and the doctrines taught and practiced by our Saviour.

To speak of temperance and prohibition, then, must be an essential duty of the minister of the gospel, and all other Christian men,—to uphold temperance in the pulpit and out of it, everywhere, wherever the sin exists, or where its blighting effects are felt. The woe of the Almighty rests upon this sin, and the man that puts the bottle to his neighbor's lips; and that woe must rest upon that man who refuses to preach the gospel of temperance and against this sin. If God cannot look upon sin with the least degree of allowance, how can he look upon intemperance and the men that uphold and traffic in it? It is a decree of the Almighty that no drunkard can enter his kingdom; and while this is so, our nation is sustaining the traffic that is leading thousands of men to drunkards' graves day by day, and year by year; and yet we profess to be a Christian nation.

Should not the voice of the pulpit of our land speak forth in thunder tones as never before upon this subject? It seems as if death and hell were open to swallow up men as never before. Shall the Church, the pulpit, and the nation yield to sin, to the politics and wicked men of our land, and let this curse go on until our nation is swallowed up in drunkenness and death? No, we say; but rather preach the word and show the people their

transgressions, that they may repent and turn to the Lord, that they may be saved from their sin and eternal death.

Plainfield, N. J.

CHRIST WEeping OVER JERUSALEM.

BY E. HILLIARD.

Who has ever heard of an earthly king's weeping for his enemies who were trying to drive him from his own territory? Who ever heard of an emperor weeping for his foes who were waiting to put their hands in his blood? Yet thus did the great King the earth has ever seen.

The Saviour stood upon the Mount of Olives and his disciples were gathered around him. In a pensive mood he looked down upon the city of Jerusalem with travel and traffic. Jesus beheld the scene, and knew that that day closed their part of the scene. Amid his weeping he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The same lips pleaded so anxiously for her to repent, then pronounced her sentence, "Behold, your house is left unto you desolate."

What a contrast in the two pictures. Jerusalem's proud citizens, unconscious of their lamentations of mercy, were busily engaged in their pursuits and Pharisaical worship, while the Saviour of the universe was upon the mount in tears for their impenitent spirit.

Oh, what a lesson for those who are trying to get the last message of mercy before a storm of judgment sweeps over the world! Dear fellow-laborers, when we see millions of priceless souls crowding down the way to perdition, how can we refrain from weeping? Look upon the right hand and the left; on every side sin and misery are increasing! Our world is marching in solid phalanx to meet the same doom as did Jerusalem. Do not our hearts swell with emotion as we view the scenes of our world? Oh, may God help us to be earnest, efficient workers for souls, and to have more of the fruit of the salvation of our fellow men that our hearts had.

Medford, Minn.

LAZARUS' SOUL.

BY GEORGE THOMPSON.

Not long since, I heard a minister preach of the wondrous love of the Son of God. And in allusion to what he was saying, he cited the story of Lazarus' resurrection. He said that his immortal soul returned from the realms of eternal bliss and entered into his mortal body.

A queer charge to bring against the Son of God to prove his love. Four days Lazarus had been associated with God and sinless angels. Four days he had walked the golden streets of the city of Jerusalem. Four days his voice had been heard in praise to God. He had stood the awful trial of the Judgment, and had been accounted worthy of eternal life; then called back to this sinful earth to be on probation for a while, with a warning to succumb to the wiles of Satan, and to be again and banished into an "orthodox" hell, to remain there throughout the ceaseless ages of eternity! This is the result of trying to support the dogma of the soul's immortality.

How did he learn that Lazarus had an immortal soul? The Scriptures teach that God alone possesses immortality (1 Tim. 6:16; 1 Tim. 6:17) and that man is mortal. Job 4:17; 1 Cor. 15:53, 54. Hence we will have to look to some other source than God for its origin. And we find it was first introduced in the garden of Eden by the father of lies (Gen. 3:4), and has been in existence for nearly six thousand years by his majesty, until the crowning deception of the days, in the form of modern Spiritualism, was developed, that will sweep into the whirl of destruction countless numbers of the human family. Our only refuge is in the Bible. May we help us to cling to his word.

Willow Hill, Ill.

—Before we censure a man for seeming to be not, we should be sure that we know what we are saying.—*Carlyle.*

The Home.

Our sons may be as plants grown up in their youth; that our
 fathers may be as corner-stones, polished after the similitude of a
 stone. 141: 12.

A CURIOUS TEETOTAL LECTURE.

THERE is danger in the glass. Beware
 lest it enslaves. They who have
 drained it, find, alas! Too often early
 graves. It sparkles to allure, With
 its rich, ruby light; There is no
 antidote or cure, Only its course
 to fight. It changes men to
 brutes; Makes women bow
 their heads; Fills homes
 with anguish, want, dis-
 putes, And takes from
 children, bread. Then
 dash the glass away,
 and from the
 serpent flee.
 Drink pure
 cold water
 day
 by
 day,
 And
 walk
 GOD'S FOOTSTOOL FREE.

A BOY'S LECTURE ON MANNERS.

LADIES AND GENTLEMEN: Manner means way,
 a manner is a way, and manners means ways.
 The ways you do things are your manners. The
 ways you look, the ways you speak, the ways you
 move, the ways you eat, are your
 manners. What you do with your hat is a part of
 your manners. I do not mean hanging it up, I
 mean taking it off or keeping it on. Everybody
 has to have some kind of manners, because every-
 body has to have some kind of ways to do things.
 There are two kinds of manners; I will mention
 the good ones and bad ones. Your face looks
 good when you are having good manners than it
 looks when you are having bad ones. I have heard
 of six kinds of bad manners, and one more. I will
 mention them. Pig manners, one; bear manners,
 two; donkey manners, three; cock-a-doodle-doo
 manners, four; post manners, five; cow-in-the-par-
 lor manners, six.

First: Pig manners; and if you want to know
 what they are, go look in the pigs' pen when their
 mother is being put into their trough. Every piggy
 always gets the most, and gets the best. Every
 piggy looks out for itself and does not care for the
 other ones. Children that have pig manners are
 the kind that want to be helped first at meal times,
 want the best things for themselves, and the
 best pieces. They look out for themselves and
 do not care about other people's getting anything.

Second: Bear manners. Children that have
 bear manners are the kind that are gruff, and grum,
 and growly. They have cross-looking faces and
 sometimes stick their lips out, and snarl, and growl,
 and are most always grumbling and growling about
 something they want to do or they don't want to
 do. They talk in this way: 'Find my hat!' 'I
 want to go out!' 'Open the door!' 'I want
 something to eat!' and never think of a please or
 thank you, and they get cross very often, and
 are cross.

Third: Donkey manners. Children that have
 donkey manners are the kind that want to do just
 what they want to do and nothing else, no matter
 how much you may ask and coax them. If you
 ask them to move, they stay still. If you ask them
 to stay still, they move. If you ask them to keep
 quiet, they make a noise. If you ask them to
 make a noise, they keep quiet. If you ask them to
 go on an errand, they say, 'Don't want to!' or, 'I
 don't want to go!' and the worst kind say, 'I will!' or,
 'I won't!' When they are playing, they
 never will do what the others want to, but only
 what they themselves want to.

Fourth: Post manners. Children that have
 post manners are the kind that do not answer
 when they are spoken to, any more than a post
 would. If a visitor says, 'How do you do?' or,
 'Do you like to play tag?' or, 'Do you like pic-
 nics?' or butterflies, or anything, they stand still
 and do not speak; but maybe if you
 could ask them if they liked candy, they would
 speak one word, and I guess it would be yes.

"Fifth: Cock-a-doodle-doo manners. The chil-
 dren that have cock-a-doodle-doo manners are the
 kind that feel big and act so. When a rooster
 struts around among hens he acts as if he felt so
 big he did not know what to do, and sometimes he
 seems to feel so big that he has to get up on a fence
 and clap his wings, and crow, cock-a-doodle-doo!
 Sometimes there'll be a lot of fellows playing, and
 a cock-a-doodle-doo fellow will come there, and he'll
 act as if he thought he knew the right way to do
 everything better than everybody, and he'll give
 them the rules, and he'll strut round like a rooster,
 and in his house he does that same way to his
 mother and the other grown-up ones, and ones that
 are not grown up. That kind of a fellow ought to
 stand up on the fence and clap his wings—no, I
 mean his elbows—and crow, cock-a-doodle-doo! I
 know better than you!

"Sixth: Cow-in-the-parlor manners. Children
 that have the cow-in-the-parlor manners are the
 kind that are always getting in somebody's way,
 or pushing themselves in between people, or going
 in front of people, or stepping on somebody's feet
 or on the bottoms of ladies' clothes, or leaning
 against people, or stumbling over things, or bump-
 ing against the furniture, or against people, or tip-
 ping over their own chairs, or knocking down a
 vase, or a work-basket, or a tumbler of water.
 They are as clumsy as a cow in a parlor, and do
 not mind what they are about any more than a cow
 in the parlor would mind what she was about.

"Besides these kinds there is another kind I
 heard of, called the Interrupters. Interrupters are
 the kind that begin to talk while other people are
 speaking; no matter if it's their father, or their
 mother, or company, the interrupters do not wait
 for anybody to stop talking, but break right in and
 say what they want to.

"I suppose that a boy or girl, or any other per-
 son, might have two kinds of bad manners both at
 once. Some of the people in my house talked about
 this. My cousin said that if a boy should have
 pig manners and bear manners both, he would be
 bad to live with, and so would a girl, if she should.
 My big brother said that if a boy should have three,
 pig manners, and bear manners, and donkey man-
 ners, he would want to keep him in a room by him-
 self, and so he would a girl, if she should have them;
 and said that if a boy and a girl should have pig
 manners, and bear manners, and donkey manners,
 and post manners, and cock-a-doodle-doo manners,
 all five, he would want to chain them up in cages;
 and said if they should have all six kinds, pig man-
 ners, and bear manners, and donkey manners, and
 post manners, and cock-a-doodle-doo manners, and
 cow-in-the-parlor manners, and be interrupters be-
 sides, he would want to put each of them under a
 barrel and stop up the bung-holes. Once my mother
 went somewhere to stay, and she had to come away
 because the children had such manners she could
 not stay. They had bear manners and some of the
 other kinds. I think it is very hard to have good
 manners all the time until you get used to having
 them."—Mrs. A. M. Diaz, in *Wide Awake*.

LINCOLN'S MOTHER.

THOUGH President Lincoln's mother died when
 he was ten years of age, yet she lived long enough
 to inspire him with a noble ambition, to train him
 to love truth and justice, and to reverence God
 and goodness. Years after, when men were look-
 ing to him as one who might become a national
 leader, he said:—

"All that I am, or hope to be, I owe to my
 mother."

The wife of a pioneer, she shared the privations
 and hardships of life in a wilderness. The strug-
 gle for existence familiarized her not only with the
 distaff and the spinning-wheel, but with the ax,
 the hoe, and the rifle. She helped her husband to
 clear and break up the soil, to kill wild turkeys,
 as well as deer and bears, whose flesh she cooked,
 and whose skins she dressed and made into clothes.
 When she married, her husband could neither read
 nor write, but she found time, toilsome as was her
 life, to teach both rudiments to him and to her
 son. She was unusually intelligent and refined
 for a pioneer's wife. Her taste and love of beauty
 made her log-house an exceptional home in the
 wilderness, where the people were rugged and lived
 so far apart that they could hardly see the smoke
 from each other's cabins.

When Abraham Lincoln had gained the people's

ear, men noticed that he scarcely made a speech or
 wrote a State paper in which there was not an
 illustration or a quotation from the Bible. "Abe
 Lincoln," his friends used to say, "is more familiar
 with the Bible than most ministers." He had
 been thoroughly instructed in it by his mother.
 It was the one book always found in the pioneer's
 cabin; and to it she, being a woman of deep relig-
 ious feeling, turned for sympathy and refreshment.
 Out of it she taught her boy to spell and read, and
 with its poetry, histories, and principles, she so
 familiarized him that they always influenced his
 subsequent life. She was fond of books, and read
 all she could beg or borrow from the pioneers far
 and near. Her boy early imbibed his mother's
 passion for books. Here and there could be found
 in the cabin Bunyan's "Pilgrim's Progress,"
 Weems' "Life of Washington," and "Burns'
 Poems." Young Abe read these over and over
 again, until he knew them as he knew the alphabet.

When his mother died, the son had already re-
 ceived a good education—he told the truth, he
 loved justice, he revered God, he respected
 goodness, he was fond of reading, he could swing
 the ax, shoot the rifle, and take more than a boy's
 part in subduing the wilderness and building up a
 home. She selected the place for her burial. It
 was under a majestic sycamore, on the top of a
 forest-covered hill that stretched above her log-
 cabin home. No clergyman could be found to
 bury her, and the neighbors took part in the sim-
 ple, solemn rites. Months after, a preacher, who
 had been written to, traveled hundreds of miles
 through the forest to preach a funeral sermon
 under the great sycamore.

The boy of ten years never forgot those, sad,
 plain services, nor the mother whose memory they
 honored. She ever remained to him the incarna-
 tion of tenderness, love, self-sacrifice, and devotion
 to duty. When he was President he honored her
 training by the thought, "She placed me here!"—
Youth's Companion.

CHRISTIAN CONVERSATION.

"LET your conversation be seasoned with salt"
 is an apostolic injunction. As food is flavored
 with salt, so should the conversation of believers
 be, with Christian feeling and sentiment. Christian
 conversation by its reflex influence improves the
 temper and character of those scrupulously main-
 taining it. In careful *regime* of his thoughts and
 expressions, he puts "away anger, wrath, strife,
 and all uncharitable judgments." Speaking in any
 evil passion kindles that passion to a more con-
 suming flame. The subdued and low conversation
 of the Quakers contributes to their peaceful temper
 and manners. Christian conversation in the house-
 hold is like tuning an instrument on which the
 most delightful harmonies are played all the day
 long. Ill-tempered words stir harsh discords in
 the hearts of parents, children, and servants alike.
 Christian conversation in the family is better than
 piano, harp, or vocal music to fill the home and
 heart with cheerful sentiments and charitable feel-
 ings. Christian conversation lights up the social cir-
 cle with peace and joy. It precludes or rebukes
 idle gossip and malignant slander, and fills the
 public ear, memory, and heart with all sweet
 sounds, beautiful images and trusts, good-will and
 charity.—*Watch-Tower*.

GIVE THE CHILDREN TIME.

EVERY well-wisher of children wishes them to
 grow in grace; but not every well-wisher is will-
 ing to give them time to grow. You cannot make
 a boy of six as wise as a man of forty by simply
 reading to him the maxims of Confucius; you
 must plant the principle of wisdom in his heart,
 and let it grow with his growth, and gain strength
 with his strength. You can make a perfect little
 image of a man in an evening with a jack-knife
 and a piece of wood, but, after all, your man is
 only a wooden one. That is not the model on
 which you would construct the men your boys are
 going to be. Give them time, then, to grow. Act
 for them as if you wish them to be oaks whose
 trunks and limbs are compacted with each year's
 slow growth; not as if you wish them to be
 mushrooms, springing up in a night, and falling
 to pieces at the first rough touch.—*S. S. Times*.

—There is nothing so sweet in life as forgiveness.

Special Mention.

WHO BROKE THE "CHRISTIAN SABBATH" ?

THE first two of the following quotations from a yesterday morning's paper, show how it is usual to spend the "Christian Sabbath" in Portland, Or. :—

"ON THE RIVER.—Yesterday was a remarkably fine day on the river ; plenty of breeze for sailing craft, not too warm or rough for rowing, and no hot sun. As usual, all the craft to be hired were out all day, and no accidents were reported. Five members of the Oneonta Canoe Club took a sail to Milwaukee in the afternoon, going before the wind in their light canoes at great speed, making the trip up in about thirty-five minutes. Coming back, they used muscle, and the time was somewhat longer."

"BOAT RACE.—Yesterday afternoon, Ned Simpson, second messman of the steamship Columbia, and Joe Mackey, the steward's man, rowed a race in single sculls for the championship of the steamer and \$50. The course was from the steamship dock to Swan Island and return. Simpson beat his opponent out of sight ; in fact, he took such a commanding lead, that Mackey gave up the race before he reached Albania, and did not pull over the course. The invitation for the crowd to come aboard the steamer was somewhat premature, and as the vessel was to sail at midnight, Captain Bolles desired that she be kept clean ; so the race, such as it was, was viewed from the dock."

In the same issue of this popular paper, an item concerning two poor Chinamen, whose Bible does not teach them that Sunday is the "Christian Sabbath," reads as follows :—

"The quiet of the Christian Sabbath was disturbed by these unregenerate heathen, wherefore a moral policeman hauled them off to jail. Ah Lee put up \$20 and Hom Sue \$10 as bail."

In my study for a reason for the difference in the Sunday privileges granted to Christians and "unregenerate heathen," a lesson comes fresh to my mind, taught by a Disciple minister. Last Sunday, at the close of my discourse on the law and the gospel, this clerical gentleman arose, and in Scriptural language informed the congregation that "the law is not made for a righteous man, but for the lawless and disobedient." Possibly this minister and the author of those items were educated in the same theological school. I am strongly impressed with the idea that if these gentlemen had the organ of benevolence fully developed, they would be earnestly seeking to bring these "unregenerate heathen" to a knowledge of the gospel, that they might be freed from the "bondage of the law." CHAS. L. BOYD.

RAILROAD COMMISSIONERS UPHOLDING THE SUNDAY LAWS.

THE Railroad Commissioners of Connecticut, in their thirty-second annual report to the Legislature, discuss at some length the relation of the railroads of that State to the Sabbath. Moreover, they take high grounds in favor of the right observance of the day of rest. The subject was brought before them by the action of the Conference of Congregational churches in that State, which, at its annual meeting in Bridgeport, resolved :—

1. That the obligation of the divine law concerning the sacred observance of the Sabbath, as well as the needs of humanity, demand of the railroad corporations of the country the curtailment of all freight and passenger traffic on the Lord's day, save that which can be proved to be absolutely necessary.

2. That this Conference earnestly, but respectfully, petition the Railroad Commissioners of Connecticut, to take this matter into serious consideration, and if deemed by them best, to enforce the suggestions of the foregoing resolution.

The Conference also appointed a committee . . . to present the resolutions for the consideration of the Railroad Commissioners. The committee of the Conference appeared before the Commission, and the report speaks of their reception and appearance in these words : "The importance of the subject itself, the large and respectable constitu-

ency of the body by which the resolutions were adopted, and the wise, able, and temperate manner in which the matter was presented to us, alike demand for it a serious and careful consideration, and would alone be sufficient excuse, if any were needed, for such consideration, even though it should appear that we had no jurisdiction in the matter."

The report recites the history of Sabbath laws in the State from its early settlement. In 1668 it was made unlawful to travel unnecessarily on the Sabbath day, and the law remained substantially the same until 1882, when traveling was no longer held to be unlawful. But the Commissioners say that this recent change "makes it none the less unlawful to run a train for the accommodation of general travel." The number of trains now run causes serious annoyance to a large part of the people of the State, and how many of these trains are justified by the plea of "necessity or mercy," it would be hard to say. Milk trains, through mail trains, and live stock, and perishable fruit trains, have come to be considered necessary. "But that many of these are for convenience, rather than for necessity or mercy, is undoubtedly true. At all events," say the Commissioners, "at this point the justification stops."

"All other regular trains and Sunday excursions are excluded. We know the plea of fresh air, cool breezes, and new scenes for the toilers, which is urged as a defense for Sunday excursions ; but every city and town of Connecticut has all these near at hand without the weariness, expense, and demoralization which the excursions generally bring to the participants, and the unnecessary added toil and deprivation from Sunday rest and refreshment which they cause to the railroad men."

The Board then proceeded to argue from well-known facts and reliable statistics, that the railroad travel on the Lord's day is unjust to the men employed, demoralizing to the public, and unprofitable to the companies. They cite authorities to prove that the business might be greatly curtailed, to the gain and not the loss of proprietors ; they hold that the weekly rest is a law of nature, that the best results of labor will be attained by lying off one day out of every seven, and that experiment seems to have demonstrated that even "metals and machinery absolutely require periodic rest."

The Commissioners did not recommend any additional legislation. They seem to rely wholly on the force of the arguments which they present, and to expect voluntary compliance on the part of the railroads. In our judgment this hope is everywhere doomed to disappointment. The railroad system of the country, urged on by avarice, and by the demand of the irreligious masses, will never retreat from the position which it has taken except at the behest of the State. The sooner the Christian people come to recognize the imperative necessity for legislation on this subject, the sooner they will attain the true solution of the problem.—*Christian Statesman.*

THE REVISED OLD TESTAMENT.

IN the following paragraphs is presented the substance of a semi-official article prepared for the London *Times*, in which some account of the work of revision, with particular reference to the American part of it, is given :—

"Finally an international work of fourteen years has come to a close. The revised version of the New Testament was issued in May, 1881, and now the revised Old Testament will soon be published in all parts of the English-speaking world. This revision is the most important event in the history of the English Bible, since the publication of King James' translation in 1611. The success of the Old Testament may not be as great as that of the New, of which more than a million copies were sold on the day of publication, and more than 3,000,000 copies before the close of the year. But it will probably be more favorably received and less severely criticised. For it involves no changes of the Hebrew text, no older manuscripts than the Masoretic having been discovered, and the idiom of the authorized version is most carefully preserved, out of the regard for the conservative feelings of the Church in its attachment for the language of the old version.

"All errors of translation, however, have been removed, and the revision will be pronounced by every competent Bible reader to be a very great improvement. It presents the results of the com-

bined labor of a large number of the best Hebrew and Biblical scholars of England and United States, most of them professors of Hebrew in universities and seminaries. It has, moreover, the advantages of the vast advances of last fifty years in Oriental philology, Biblical geography, history, and antiquities, all of which were but imperfectly understood by the former seven translators of King James, although he freely admitted that they did the very best of their day. The new version is not a good version in the place of a bad one, but a great improvement of a good version.

"The movement for the present revision was inaugurated by the Convocation of Canterbury, mother church of Anglo-Saxon Christendom, on July 24, 1870, by the adoption of the following resolutions :—

"FIRST. That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.

"SECOND. That the revision be so conducted as to embrace both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.

"THIRD. That in the above resolutions we do not contemplate any new translation of the Bible or any alteration of the language except where, in the judgment of most competent scholars, such change is necessary.

"FOURTH. That in such necessary changes the style of the language employed in the existing version be followed.

"FIFTH. That it is desirable that the Convocation nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the operation of any eminent for scholarship, to what nation or religious body they may belong."

"Steps toward the formation of an American committee of revision were taken almost immediately after the organization of the English Bible Company. The first meeting of the New Testament Company in England was held June 22, 1871. On July 7 following, the two Houses of Convocation voted 'to invite the co-operation of American divines,' and to Bishop Wilberforce, Dean Stanley was assigned soon afterward the duty of securing this result.

"The meetings of the two American companies were held every month from September to March inclusive, in each year, at rooms Nos. 42 and 44 Bible House, New York. A summer meeting was held in the month of July, usually at Newport, Haven, Andover, or Princeton. The summer meetings continued for a week ; the other meetings were held two days. The members sat around a conference table, and freely and fully discussed such passages or chapters as had been previously assigned to the particular meeting, each member having ready examined and investigated them for himself.

"In this way the whole of the New Testament and of the Old was minutely considered and discussed. The work was reviewed in this manner twice, from beginning to end. In this revision changes in the authorized version were recorded for further consideration in case they were favored by a majority of votes ; but in the second review the rule demanded a vote of two-thirds in order to adopt a proposed change. Finally, passages were examined a third time, in which reconciled differences still remained between the views of the English and American companies.

"A large proportion of the suggestions of the American committee were adopted and embodied in the revised version. Many others, not adopted in their exact words, were inserted in a modified form which satisfactorily expressed the American views. Many that were not thus incorporated in the text were not deemed by the American revisers sufficiently important to insist upon. In cases, however, where such importance was strongly felt by the American committee, they were, in accordance with the agreement, distinctly recorded in the appendix, which the English editions were obliged to contain. The reader of the revised version will discover in the appendix only a small part of the result of the work of the American committee. These results are found everywhere throughout the book.

"The work of the American New Testament Company continued until the autumn of 1880, that of the Old Testament Company till the close of 1884. The whole Bible, after these twenty years of labor, appears in its revised English version, at this time, before the people of Great Britain and America. This revised version is not only a fact of history."

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32 : 20.

THE DYING KAREN AND HIS TRACT.

Dr. Judson's Journal of Jan. 12, 1832, he mentions the case of a Karen and his wife, near the head of the Patah river, though they had never been baptized, and had been the face of a foreign missionary, both died in the service of the gospel; the man enjoining it upon his friends to read the Burman tract from which he had learned the way of salvation, laid upon his breast, and buried with him. The tract was entitled, "View of the Christian Religion." The following lines were suggested by the incident—*Jarrel.*

He never saw
The book of heavenly wisdom, and no saint
Had told him how the sinner might be saved.

But to his hut
A little tract, a messenger of love,
A herald of glad tidings, found its way;
Borne over rapid streams and deep blue lakes
Embowered in trees, and o'er the waving woods,
Perchance upon the pinions of the breeze,
At length it came. It was not like the bunch
Of brittle palms on which he learned to read;
Its letters were more nice, its texture fair;
Its words—he wondered as he looked at them.
There was some holy love he never knew;
There was a spirit breathing in each line;
He felt unutterable thoughts, as now
He scanned the whole, now read each wondrous word.
It told of God the Maker, and of Him
Who died for man's salvation.
He wept and prayed, and mourned a wretched life
Of constant sin, and gave himself to God.

The hue
Of death was on his cheek. His burning brow
Told of the pain he felt. No saint was near
To speak of joys to come. No man of God
Stood by his bed to soothe his final hour.

But he had peace.
"When I am dead," he said, "put ye the little book
Upon my breast, and let it go with me
Down to the sepulcher. It taught me all
That I have learned of God and heaven and hell.
I love the man who wrote it, and that God
Who brought it to my home."

—*The Judson Offering.*

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

of members.....	52
" reports returned.....	28
" missionary visits.....	29
" letters written.....	32
" new subscriptions obtained.....	1
" trial subscriptions obtained.....	11
" pages tracts and pamphlets distributed.....	21,580
" periodicals distributed.....	330
" annuals distributed.....	10

received on membership and donations, \$1.50; on periodicals, \$7.60; on reserve fund, \$2.

L. D. WOODS, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

of members.....	700
" reports returned.....	393
" members added.....	49
" " dismissed.....	20
" missionary visits.....	2,039
" letters written.....	470
" Signs taken in clubs.....	436
" new subscriptions obtained.....	573
" pages tracts and pamphlets distributed, 893,341	
" periodicals distributed.....	7,928

received on membership and donations, \$93.13; on periodicals, \$923.37; on other funds, \$55.

MARY V. THURSTON, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

of members.....	191
" reports returned.....	98
" members added.....	13
" " dismissed.....	1
" missionary visits.....	86
" letters written.....	129
" Signs taken in clubs.....	48
" new subscriptions obtained.....	31
" pages tracts and pamphlets distributed, 60,300	
" periodicals distributed.....	4,393
" annuals distributed.....	41

received on membership and donations, \$22.55; on periodicals, \$7.50; on other funds, \$66.56.

CARRIE MILLS, Sec.

Divine confidence can swim upon those seas
Whose feeble reason cannot fathom.—*W. Lecker.*

ALBANY MISSION.

SINCE our last report, the rooms here have been opened to the public. Several have already called, and all seem pleased with the location and arrangement of rooms. Good success still attends the canvassing work, selling of tracts, pamphlets, etc. One person, a young man, has commenced to keep the Sabbath; others are deeply interested. We hold a mission meeting each morning, from 7 : 30 to 8 : 30 (Sabbath excepted), for the purpose of studying the testimonies and important truths. These have proved to be precious seasons to us all, and we have felt at each meeting that the Lord blesses a careful and prayerful study of his will. We hope to see a good work accomplished here this season.

A. E. PLACE.

CITY MISSIONS IN NEW ENGLAND.

ABOUT a year ago, a mission was opened in the city of Boston. Rooms were rented at quite an expense, and during the year from three to half a dozen persons have labored there. Some success has attended the work through the year, and we have been encouraged to labor on. A marked change has lately taken place. Several have embraced the truth, and a good many are deeply interested. Since the close of the school a number of students have gone there to labor, the most of whom were wholly inexperienced in practical missionary work; but all are having some success. Some who had never canvassed before, the first day they were out took as high as seven orders for "Sunshine" and the *Signs* for three months. Fifty-one orders were taken in the first two days after our general meeting, by six of the workers, besides selling about \$20 worth of our other publications. Our brethren who live in the city are also becoming interested in the work, and are laboring to the best of their ability in connection with their daily avocations. One young man who has quite a business on his hands, has spent several evenings each week through the winter in holding Bible readings wherever he could secure an opportunity. The only inducement he had for doing this was the hope of seeing some one benefited by the truth; and now he rejoices in seeing at their Sabbath meetings from Sabbath to Sabbath, three of those for whom he labored. Why cannot others in Boston and out of it, too, do a similar work? If they can, will they? If they can and do not, who will be responsible?

Our rooms are located at 21 Boylston Place. It may be unnecessary to say that our rooms there are all occupied to their utmost capacity; but our brethren passing through the city would do well to call, as the workers there are desirous of securing a generous donation for the support of the mission.

We have just secured rooms in New Bedford and opened a mission in that city. Some eight or ten individuals will labor there this summer. We were very fortunate in securing a place at a very reasonable price. Our brethren in that vicinity have the ambition to bear the expenses of that mission themselves, instead of leaving it for the Conference. Our canvassing and missionary work never looked more encouraging than it does at the present time. One sister who is laboring among the Swedes, sells some of our publications to almost every family she visits, not infrequently selling as high as \$8 worth of our Swedish books per day. One year ago, when this sister first began to engage in the work, she had such poor health that she could not labor more than two hours a day. Her health has improved, her faith in God has been strengthened, and now her greatest pleasure is in laboring for him. There are others who might do as this sister has done if, with earnestness, faith, and humility, they would give themselves to the work. Those who are really successful must possess a burning desire to benefit others by giving them the light of present truth. Oh for a faith and zeal kindled into enthusiasm, that will lead us to give all for Christ and devote our lives to his service.

D. A. ROBINSON.

—Courage, patience, disconsolate one! God is making a furrow in your heart where he will surely sow his grace. It is rare when injustice or slights patiently borne do not leave the heart at the close filled with marvelous joy and peace.

—*The Kalendar.*

Bible Readings.

"Search the Scriptures."—John 5 : 39.

FAITH AND WORKS.

BY ELD. R. F. COTTRELL.

1. CAN we please God without faith?
"Without faith it is impossible to please him." Heb. 11 : 6.
2. On what terms is salvation offered in the gospel?
"He that believeth and is baptized shall be saved." Mark 16 : 16.
3. What is it that men are to be saved from?
"Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1 : 21.
4. How can men be justified from sin and find peace with God?
"Being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5 : 1.
5. Can sinners be justified by the law?
"By the deeds of the law there shall no flesh be justified." Rom. 3 : 20.
6. Why not?
"For by the law is the knowledge of sin." *Ibid.*
7. Law cannot justify its transgressor. Have all sinned?
"For all have sinned." Verse 23.
8. How then can sinners be saved?
"Being justified freely by his grace." Verse 24.
9. By what can he find justification?
"By faith without the deeds of the law." Verse 28.
10. Does justification from past sins by faith give us liberty to sin in the future?—"Do we then make void the law through faith?"
"God forbid! yea, we establish the law." Verse 31.
11. What kind of faith is availing?
"Faith which worketh by love." Gal. 5 : 6.
12. What is the test of our love?
"This is the love of God, that we keep his commandments." 1 John 5 : 3.
13. Did Abraham's faith work?
"Faith wrought with his works, and by works was faith made perfect." Jas. 2 : 22.
14. Are men justified by faith only?
"By works a man is justified, and not by faith only." Verse 24.
15. What is said of faith without works?
"For as the body without the spirit is dead, so faith without works is dead also." Verse 26.
16. How is genuine faith tested?
"Show me thy faith without thy works, and I will show you my faith by my works." Verse 18.
17. Is the Holy Spirit promised on condition of doing?
"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2 : 38.
18. What is the fruit of the Spirit?
"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5 : 22, 23.
19. Should anything be added to faith?
"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. 1 : 5-7.
20. Does an entrance into the everlasting kingdom depend upon doing?
"If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Verses 10, 11.
21. On what conditions is salvation from past sins promised?
"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10 : 9, 10.
22. Will the final reward be according to our faith, or according to our works?
"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22 : 12.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 2, 1885.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

"SHALL WE KEEP SATURDAY OR SUNDAY?"

FOLLOWING the usual runway of Sunday arguments, Mr. R. asks us next to consider 1 Cor. 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." We too would ask the reader to consider it, but not so superficially as it has to be considered to make anything out of it for Sunday-keeping. Mark what tremendous leaps our friends have to make to reach the conclusion they desire. Paul directs the disciples to "lay by them in store." This means, we are told, to put into the contribution box; therefore it was to be done at a public gathering; therefore they met on the first day of the week; therefore that day was their regular meeting day; therefore they kept that day as the Sabbath; therefore they had ceased to observe the seventh day; therefore that day had been abolished; therefore the first day had been put in its place; and therefore we ought to keep it. To be sure, there is not the least intimation anywhere in the record sustaining any such conclusions, nor any law for Sunday sacredness; but that seems to make no difference; Sunday arguments are sublimely independent of all evidence. Such a theological circus do they go through to find Sunday in the text. But the whole scheme is knocked squarely in the head when we consider that the expression "to lay by him" means in the Greek, "to lay by himself at home," and not in the public congregation at all. It was a private not a public matter, not involving any assembling of the people. And moreover the duty enjoined, looking over their secular affairs to see how God had prospered them, was not such work as would be allowable on sacred time. This text, therefore, so far from proving Sunday to be the Sabbath, shows most conclusively that the apostle regarded it as secular time.

Next in order, of course, comes Rev. 1:10: "I was in the Spirit on the Lord's day." This text need not detain us; for every claim based upon it in behalf of Sunday is groundless assumption from beginning to end. We agree that no reference is made to the gospel dispensation as such, nor to the future day of judgment, the "day of the Lord." The only question lies between the days called Saturday and Sunday, the seventh day and the first day of the week. And it is a marvel how there can be any question here. There never would have been had not men had a desperate case to make out. The fact that the term "Lord's day" is used is positive proof that the Lord claims some day as his. But whether it is a day of the year, a day of the month, or a day of the week, we have no means of knowing unless God has revealed it unto us; and if it is a weekly day, we cannot tell what day of the week it is, unless he has made it known. No man has any right, aside from a revelation from God, to undertake to decide this question. But if God has given us a revelation on the point, let us have the testimony, and that will settle the question at once and forever.

Now the Lord has plainly pointed out one day as his. It belongs to a cycle of time which God established when he reserved this day unto himself, and by the very act of thus reserving it; namely, the week: and it is the seventh or last day of that weekly cycle. That day God reserved to himself, or to uses connected with his worship, from the very beginning; for he sanctified it. Gen. 2:2, 3. With a voice from heaven which made the earth tremble and the hearts of all the people quake, he declared that that day was the Sabbath—not of the antediluvians, nor of Jews, nor of Gentiles—but "of the Lord thy God." Ex. 20:8-11. This day he calls "my holy day," declares that his honor is involved in our keeping it, and assures all who will keep it, Gentiles as well as Jews (for the promise is to the sons of the stranger who join themselves, not to the Jews, but to the Lord) that they should be fed with the heritage of Jacob, or become heirs of the Abrahamic promises which are to

be fulfilled in Christ. Isa. 56:1-7; 58:13, 14; Rom. 4:13; Gal. 3:29. If you object that this is found in the Old Testament we will come to the New; and there we find Jesus publicly proclaiming himself the "Lord of the Sabbath." Matt. 12:8; Mark 2:28. This was the seventh day, not the first—Saturday not Sunday. And while the Lord has so expressly claimed this day as his, he has never claimed any other day whatever. Yet with all this evidence before them, men spurn this day, trample it under their feet, and stoutly declare that another day is the Lord's day, respecting which not one word from the lips of the Lord has been left on record. Reader, dare you meet at last the Lord of the Sabbath and the Judge of all, occupying such a position and following such a practice as this? It cannot be successfully disputed that the seventh day is the Lord's day of Rev. 1:10. The Lord erected this into a special and sacred day, called it his own, and gave it to man for sacred uses only. It is the only day ever exalted thus. It is the day Christ observed all through his ministry while giving instruction and setting an example for Christians, the day the apostles recognized and observed, and which, as late as A. D. 96, when the Revelation was given, again received the seal of the Lord as his day. It is his still; and blessed is he—so says the Lord—who layeth hold on it, turneth away his foot from it, and ceaseth to pollute it. Isa. 56:2; 58:13. Find a passage which reads that the Son of man is Lord of the first day of the week, and we will yield the controversy and acknowledge that to be the Lord's day. And ought there not to be such a passage if it is the Lord's day? Every candid man will admit that there should be; and if it could be found it would settle the question. But we have just this declaration concerning the seventh day from the lips of Christ himself; yet men will pay no attention to it. The course of the defenders of Sunday would be ludicrous, if it did not betray a lack of integrity and candor which is truly painful. When we find the express declaration that Christ is Lord of the Sabbath, that means, they say, that he had power to abolish it, and therefore did abolish it, and we should discard it. But when they find a passage which they imagine implies that Christ is Lord of the first day of the week, lo, presto! that means that he established it, clothed it with divine honor, and we should keep it holy!

Having now, as they suppose, produced a positive argument for Sunday, but which we have found to be wholly false and unscriptural, their next effort is to try to break down the ancient Sabbath and take it out of the way. There is only one way in which any show of argument can be made for this, and hence it is the course uniformly pursued; and that is to confound the moral law of God, with the ceremonial law of the Jews, and then take those passages which speak of the doing away of the latter, and apply them to the former. They do this simply to get rid of the Sabbath. But if they succeed in their argument they do more than this; for they destroy the whole law. It is only on this ground that such passages as Rom. 14:5, and Col. 2:16, can be brought in; for these passages refer simply to the ceremonial law of the Jews. Rom. 14 speaks of the meats and ceremonies that belong to the Jewish ritual, and the "every day" refers to their feast days; and Col. 2:16 refers only to those sabbaths which were a shadow of things to come. Why will men overlook so plain a limitation. There were seven of these ceremonial sabbaths connected with the Jewish feasts. But there was nothing typical about the weekly Sabbath. It originated before a type could exist, as it was made before man fell; it was the Sabbath of the Lord, not a feast of the Jews; it was a memorial of creation, not a type of Christ. Col. 2:16 has no reference to it whatever.

But further, why cannot men see that such arguments as they build on Romans and Colossians against the seventh-day Sabbath, are just exactly as strong against the Sunday. If their reasoning is correct, there is now no Sabbath at all. But this they do not themselves believe. No apology can be made for a religious teacher who is so poorly informed as not to know, or so uncandid as not to admit, that there are two laws, the moral and ceremonial, as distinct from each other as summer and winter, daylight and darkness; that the moral law is in its very nature immutable and perpetual, even as God himself is possessed of these attributes; for it is but the expression of his will; that it is summarily contained in the decalogue, and that the Sabbath is an integral and indivisible part thereof. On the other hand the ceremonial law originated because of man's sin, and is in its nature mutable and temporary, pointing forward to Christ,

and giving place after his first advent, to the institutions of the gospel. Christ nailed to the cross the ceremonial and typical laws and institutions which pointed to himself. He could not have wished a single moral principle without being enemy of both God and man. The Devil would very glad to abolish all moral precepts; and many, even professed ministers of the gospel, are going with might and main to aid him in his new work. But Christ says, "Think not that I come to destroy the law or the prophets." Do not attribute to me so unholy a work as this; for a jot and tittle of the law shall remain till heaven and earth pass away, and all things be fulfilled. Certainly was not the law which he nailed to the cross, called "the handwriting of ordinances" which was against us," and "the law of commandments contained in ordinances" (Col. 2:14; Eph. 2:15) but that law which we do not make void by faith in Christ. Rom. 3:31. Call heat cold, straight crooked, white black, round square, or a bowl ink a cup if milk, but do not for the sake of common sense and Scripture mix up the moral and ceremonial laws.

An effort must now be made to account for frequent references to the Sabbath in the New Testament, and the frequent occasions on which the titles are said to have observed it. And this our day friends endeavor to do in the most sumptuous manner by saying that Paul and others preached the Sabbath simply because they could then see a congregation of Jews to preach to. How do we know this? The apostles have nowhere said so. But on the other hand, if the seventh day had continued to be the Sabbath, as we affirm, would not have met on that day for worship just as the New Testament records that they did?—Yes, they would. What right, then, has any one, without instruction to that effect, to assign any other reason?—None whatever.

But the practice of the apostles utterly refutes Sunday claim. The great apostle Paul was converted as early as A. D. 35 for the express purpose of preaching the gospel to the Gentiles. Acts 9. Afterwards we read of his preaching in Antioch, Iconium, Thessalonica, Corinth, and Rome. Were there none but Jews in all these cities? Was not his mission to the Gentiles here? But on what day did he preach in these places? As early as A. D. 45 they said expressly, "Lo, we turn to the Gentiles." Acts 13:46. Paul takes occasion to make an express record of a meeting held by Paul and Barnabas in Antioch. Acts 14:1. He says: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Oh! then the Gentiles worshiped in the synagogue, well as the Jews; and it was not for the purpose of reaching the Jews alone that the apostles sought a place. But here the Gentiles themselves called a meeting for their especial benefit. Here was a golden opportunity to introduce the so-called Christian Sabbath, if he had any such, to the Gentiles. But when was that meeting held?—On the next Sabbath. In view of such a record, it is folly to say that the apostles regarded the first day as the Sabbath and held meetings on the seventh day simply to reach the Jews. Would it not be a most marvelous coincidence if the apostles were everywhere holding meetings with the Gentiles on the first day of the week, and incidentally among the Jews on the seventh day, Luke records only the meetings held on the seventh day, putting in scores of them, but mentioning only one meeting held on Sunday, and that on such a day of the week that the remainder was so used as to conclude conclusively that it was held as secular and not as sacred time?

Christ taught his disciples to pray that their return from Jerusalem should not be necessary on the Sabbath. This we are told was because the gates of Jerusalem would be closed and the Jews would hinder them. But whoever will read the history of the destruction and fall of Jerusalem will see that the Jews were so infatuated that they opened the gates and permitted their enemies even on the Sabbath. There would have been no hindrance from them. It was simply that they might not be obliged to travel on that sacred day.

Difference in time east and west is urged as proof that we cannot keep the seventh day. It is manifest that any Sunday-keeper should use such an argument. Wherever the first day can be kept, the seventh can also be kept.

But perhaps the most astounding argument of all

Christ during the forty days after his resurrection told the disciples all about the Sunday Sabbath; they forgot to write anything about it! And who is this?—A Protestant Doctor of Divinity. Alas, Protestantism! What error might we not thus find? Didn't Christ instruct them then also in the use of infant sprinkling, purgatory, image worship, relics, and holy pilgrimages? Thus we might find in every abomination of the Catholic church. A Protestant resort to such a method of reasoning should not blush for his cause?

THE KANSAS CAMP-MEETING.

This meeting convened at the time appointed, June 20, at Bismarck Grove, near Lawrence. This grove, which is extensive and quite attractive, was purchased by the Union Pacific R. R. Company for all kinds of gatherings. It is known in all parts of the State. Many large assemblies of various kinds have been held here in the past. The Company is quite generous in offering the use of their ground, but they will doubtless make it up again by increase of railroad mileage. There are many large, commodious buildings scattered here and there, and a large auditorium, a modern structure conveniently placed, lighted by electricity, with seats in a semi-circle, rising to quite a height in the back part of the building. It is of sufficient size to hold thousands of people. But for camp-meeting purposes we prefer a commodious tent to such a building.

The meeting on the Sabbath numbered of our own people nearly four hundred, but was considerably smaller before and after that day. The season has been very late and rainy in Kansas, and the farmers find it very difficult to leave home. The outside attendance was also very small. Perhaps there were only a few hundred present Sunday afternoon. More could have attended, doubtless, if it had not rained the morning. The weather was very pleasant the rest of the time.

Eldrs., O. A. Olsen and R. M. Kilgore were present besides the writer, and assisted in the preaching. Eld. Conrad held meetings with the Germans daily. About forty or fifty of this nationality were present. It has greatly blessed the German work in Kansas the past year. There are now about two hundred of them keeping the Sabbath, most of whom have commenced during the past year. Avenues are opening for the work to extend in all directions among that people. Meetings with the Scandinavians were also held more or less by Elds. Olsen and Mikkelson. The writer has not been at any camp-meeting in Kansas for three years before this one. Quite an improvement is discernible in some directions. A goodly number of intelligent young persons are taking part in the work, and quite a number feel an interest in the canvassing and colporteur work. Six persons, John Gibbs, T. H. Gibbs, O. Hill, G. H. Hill, Will D. Curtis, and S. S. Shrock, were ordained to the work of the ministry. Twenty-three were baptized.

The aim and object of the preaching was to impress upon the hearts of all the necessity of work, the best work in the cause of God. At this stage of the message this is the great theme of interest. No amount of consecration will meet the mind of God's spirit and the demands of the cause but the devotion of all the powers to God, in spreading the light to those in darkness. Peace in the heart and happy feelings of ever so good a kind will not be sufficient if we neglect the salvation of perishing souls around us. Even meekness, patience, and all the graces of the Spirit will not suffice if we neglect to labor for the spread of that message which God has committed to our hands. Our business is to warn the world of Christ's soon coming, and to give them the light which has given us with which to prepare them for the most solemn event. Our people everywhere should be stirred up to earnestness and renewed zeal at this point. May God help us to arouse and press forward to accomplish the work he has given us to do, lest others take our crowns.

G. I. B.

THE CHURCH.—NO. 7.

No question has ever risen among us in regard to church order, which has presented greater difficulties than that of the jurisdiction of the officers. We will examine the points which have been raised in actual cases.

1. Does the ordination of an elder of a church qual-

ify him to act as elder of any other church? Answer: The ordination of any officer cannot go beyond the extent of the office to which he was elected. When the church of A elects an elder, it does not elect him to serve as elder of the church of B. It is entirely out of the power of any church to elect an officer to serve in any other church. And, of course, no man can be properly ordained to fill an office to which he was not elected. It has been held by some that if an elder of one church transfers his membership to another church, he may be called by that other church to act as elder by virtue of his previous ordination. But we cannot concur in that opinion. It cannot justly be said that the action of the second church is a ratification of the act of the first church; for the action of the first church had no reference whatever to the exercise of official authority in any other church. If it should be announced by the church of A that it elected and ordained an elder to act, not only in that church, but also in the church of B, the latter would resent the action, not only as uncourteous, but as illegal; it would be a usurpation. And all must agree with the statement herein made, that ordination qualifies a person to act in the office to which he was elected, and in no other. Any other rule than this opens the way for abuses and difficulties between churches.

It has been questioned whether it is proper to ordain a person the second time to the same office. But, as we have shown, it is not the same office. An officer in one jurisdiction does not and cannot hold the same office that is held by another officer in another jurisdiction. Each must be qualified in his own jurisdiction. And it will be remembered that when we considered the subject of ordination, attention was called to the fact that Barnabas and Paul, two well-accredited ministers, were ordained to a *special work*, not outside of their ministry, but in the ministry in which they were already engaged. There can be no objection to setting apart a person a second time, when called to fill an office which was not contemplated in his first election and ordination.

But other questions are involved. If a church has no deacon, is it lawful for the elder to attend to the duties pertaining to the office of a deacon?—It is. The higher officer may discharge the duties of the lower, especially when the lower office is vacant, though the lower cannot legally discharge the duties of the higher. This is well understood, and is so held in the election. And the position of the elder makes it obligatory upon him to act under such circumstances. He is the "overseer" of the church; he is to "care for the church;" his office is to "feed the flock," to strengthen and build it up by all the means within his reach, or in his power. And, in the absence of a deacon, were he to neglect those things to which a deacon should properly attend, the church would no doubt complain that their overseer was unfaithful; that he did not properly care for his charge. Nothing further is needed to show that our usage in this respect is correct.

Again: Does not the rule which confines the action of an elder within his own church, admit of an exception? We think it does; but in the exceptional case the proper guards or restrictions must be recognized and applied, or the rule will be utterly broken down and confusion be the result. If the church of A has no elder, and wishes the service of an elder for a specified duty on a special occasion, it may secure the services of the elder of the church of B, by (1.) extending the request to the church of B for the help of its elder on such occasion, and (2.) procuring the consent of the Conference, or its Executive Committee, to receive the service of such neighboring elder. Now it is well known, and everywhere received as just, that the Conference Committee has a right at its own discretion to send a minister to aid a church in any emergency. But if all the ministers are otherwise engaged, and it would prove detrimental to the interests of the cause to call any of them from their labor, then we hold that the course here pointed out would be allowable.

But we do not consider that the call would be allowable without the consent of the Conference Committee, for to that committee is given the general oversight of the cause in the whole field, and in all the churches. Nor do we think that it would be proper for the Conference Committee, for want of a minister, to send a local elder of one church to assist and act for another church, without the consent and acquiescence of that other church; for such action would be liable to lead to unpleasant complications in

or between the churches. But where the Committee and the churches are fully agreed in regard to the action, no unpleasant relation can result. The object of all action and of all organization is the prosperity of the cause,—the welfare of the churches,—and no rule should be so arbitrary as to work ill to the cause. And, on the other hand, no plea of the necessity of the cause should be admitted which opens the door to abuses, and introduces confusion into the churches.

The duties of the elder include the administration or celebration of the ordinances. It is our usage to have a minister attend each quarterly meeting of each church as far as convenient. But this is not always possible. And when it is not possible, those churches which have no elder, if there are any such, should have the precedence in regard to help from the Conference. Because, without such help they would be deprived of having the ordinances celebrated. In case the church has no elder, and no minister can be had at the indicated time for holding quarterly meeting, it is custom, and properly too, to hold such meeting at some other time, when the necessary help can be obtained.

Another question of great importance was brought to the attention of our last General Conference, and judgment was passed upon it. "Shall local elders and licentiate among us be permitted to solemnize marriage?" This question was duly considered, and decided in the negative. And we think this decision is just and eminently discreet. The laws of some of the States are quite too loose on the subject of marriage; and it would be too much to expect that every local officer, or inexperienced licentiate, would have discretion to act with all that care and judgment which the importance of the subject demands. He is fortunate indeed who has often solemnized the rite of marriage, and can look back and see no cause for regret in any case. In our ministry we have refused several applicants, and yet, with all our care, we have abiding regrets concerning a few cases. We are not sorry that our General Conference hedges around this matter with great care; our fear is that some of our ministers will be only too glad of the privilege of officiating at a marriage, and not investigate the circumstances as they should. The laws of some States will not permit licentiate or local elders to marry, while others will. But in any State such action will be held as unauthorized, disorderly, among Seventh-day Adventists.

There is little more to be said, than has been said, of the duties of the deacon. The declaration of "the twelve" (Acts 6:2-4) has been universally accepted as the key to the duties of the deacons. They are to attend to such secular or temporal matters of the church as would interfere with the proper discharge of the duties of those who should give their time "to prayer and to the ministry of the word." It was the multiplicity of such secular duties which gave rise to the call for such an officer. In like manner now, the number of deacons required in any church depends on the amount of labor required, or on the circumstances and size of the church. And in small churches, where there are diligent and efficient elders, it is frequently the case that no deacons are needed.

A delegate from a certain State, at one of the sessions of our General Conference, presented the following question: "Has a deacon authority to baptize outside of his own church?" We have promised to notice questions raised in actual cases; yet nothing but a strong sense of duty would lead us to bring this one before the public, as we do not like to subject our people to the mortification of having it known that occurrences among us have given rise to the consideration of such a question. No person is qualified to hold the office who does not know that a deacon has no authority to baptize at all, either in his own church or anywhere else.

From this circumstance we draw a lesson in favor of church organization. If such abuses of church order and official authority occur in spite of organization, what might we not expect if we had no organization? The injunction of the apostle is, "Let everything be done decently and in order." That this may be carried out we must have concert in action; that is, there must be agreement, there must be some plan on which we can unite; for if each acts independently of the judgment of all others, there can be little else but confusion. We are aware that this idea of yielding their independence of spirit and of action is very displeasing to some, but to none who have imbibed the true spirit of the gospel and are instructed in Christian life and duty by the word of truth. "Yea,

all of you be subject one to another, and be clothed with humility," is an order which must come very unwelcome to those who love their own way, and despise the idea of submission. "In honor preferring one another," is a duty which they know not how to learn. But this is only one item of the much that may be produced showing the necessity of church and conference organization.

The question has been asked, Is it the duty of the deacon to pass the bread and the cup at the celebration of the Lord's supper? That does not come within the duties of his office. But if the officer who breaks the bread to the congregation wishes to commit this to some one, it seems most fitting to designate the deacon to perform the duty. If a minister officiates, he should request the local elder or elders to pass the elements. If the elder is officiating, he may ask the deacon to do so. We say it seems fitting to call upon the deacon, if there are no elders, or if more assistance is needed, inasmuch as the qualifications of the deacons are of a high order, and they have been chosen by the congregation to an important position; and if any must be called to perform such an act, probably the whole church would be better satisfied to have their deacons selected. J. H. W.

THE SOUTH LANCASTER SCHOOL.

THE reports of our brethren concerning the closing exercises of this Academy have been indeed cheering. We have also heard most encouraging reports from several who have privately written to us. The influence going out from it will be felt all through New England, and no doubt a larger number will be in attendance in the future. The services of Prof. Ramsey have been secured for the coming school year. He has done very acceptable work in Battle Creek and Healdsburg Colleges in the past, and is an earnest and successful teacher. He, with the teachers heretofore employed, will give the school an acceptable faculty, and a prospect of an encouraging future. We greatly desire the success of all our schools already established, and others which may be established in the future. They are becoming the greatest source we have from which to obtain laborers. Probably more than two hundred workers will go out from our different schools to labor in the cause the present year. Who can doubt the importance of their agency in supplying this very great want? Let us thank God that these schools are all in successful operation.

The brethren in New England have lifted nobly to bring this Academy up to its present promising condition. They have done all they can well do; but the school is considerably in debt. There ought to be \$10,000 raised throughout the country to assist New England in this important enterprise. Double this sum has probably been raised by that small Conference for this object. We certainly think our brethren should assist New England in bearing this burden. The cause is one the world over. No portion of the country has been more true to our institutions located in other places than the brethren in New England. They have always helped liberally. They have placed many thousands of dollars in our institutions located in Battle Creek, and many besides to help the work on the Pacific Coast. How much is this cause indebted to Eld. Haskell for his ardent efforts to build up our institutions in all parts of the field? There has never been a person among us who has been truer to the general interests of the cause in this respect. How reasonable and fitting it would be for our brethren in other parts of the field to reciprocate in view of that which has been done for the institutions of the general cause, and now help New England in this their time of need. We fear that unless some such help is extended, the work will be greatly hindered in New England the present season, if there is not serious disaster.

Eld. Haskell is sent by the general interests of the cause, to plant the truth in distant Australia. His help was needed that this might be accomplished. He has been called here and there for years to help build up the cause in other fields besides his own. Justice requires that those who have benefited by his ardent labors, shall now, in return, assist him and the cause in his own Conference. We ask our people to help raise \$10,000 during the present season to assist New England in establishing the Academy at South Lancaster, by paying off its indebtedness. It belongs to the whole cause just as really as does the Battle Creek or the Healdsburg College. It is not right to leave this heavy burden all upon one

small Conference, which has given more liberally in the past in proportion to numbers and means than almost any other, for institutions of a general character in which it has no local interest. Our brethren of means all over the field ought to take stock in the South Lancaster Academy. Come, brethren, take hold generously in this noble enterprise. You will thus be a sharer in the good work this important institution is doing, and help to send out laborers in the cause of God.

GEO. I. BUTLER, *Pres. Gen. Conf.*

RECOLLECTIONS OF THE PAST.—NO. 14.

In my last article, I carried the attention of my readers to the close of the tent-meetings in the State of New York, in the fall of 1855. That season was one of peculiar perplexity to the leaders in this cause. Bro. White, with his mind imbued with the fact that a great and extensive work was to be accomplished by the third angel's message, had moved out to publish such books as he saw were necessary to reach the people. To do this, he had borrowed money and invested it in these publications, expecting that the sale of them would enable him soon to return the money, and that the circulation of the books would greatly advance the message. While he was preparing thus to push on the work, the enemy of all souls was busy, on his part, to hinder the work, and discourage the workers. There was a paper which was then published at Jackson, Mich., called *The Messenger of Truth*. It was filled with calumny and slander against Bro. and Sr. White and others. Those who were in the faith at that time, can bear witness as to the character of this sheet, and the justness of Sr. White's description of it, found in "Testimony for the Church, No. 1," where she says: "I was pointed back to the rise of the advent doctrine, and even before that time, and saw that there had not been a parallel to the deception, misrepresentation, and falsehood that have been practiced by the *Messenger* party."

Of course such opposition, for a time, made the path rough for those who were determined to push on the car of truth. In a vision given to Sr. White at Oswego, N. Y., June 20, 1855, she saw that "the church of God should move straight along, as though there were not such a people in the world." While earnest efforts should be made to help the minds of the honest who had been deceived by the lying falsehoods of the *Messenger* company, we as a people should stick to our work of spreading the truth, and soon we would see our ranks doubled. All of this was literally fulfilled. It required faith in God, and in the words of his prophet, however, to *push* ahead under all the trials of that time. During that same year, Elds. Stephenson and Hall, whom we had hoped might so devote their talent as to be successful laborers in Wisconsin, commenced a warfare against the leaders in the third angel's message, by endeavoring to stir up rebellion in Wisconsin. At first they claimed to have a good understanding of the character of the *Messenger* party, and said they would never associate with them. They thought to drive their car of opposition on a higher plane, making the doctrine of probation in the future age the basis of their warfare against Sr. White's gift.

Nov. 20, 1855, Sr. White had a view of these men, in which the angel said of them: "Think ye, feeble man, that ye can stay the work of God? Feeble man, one touch of His finger can lay thee prostrate. He will suffer thee but a little while." Some of our enemies have said that here was a vision which declared that these men were soon to die, and as they had both lived on for years, the vision had not been fulfilled. There is nothing said in the vision above quoted about their dying. They were shown in the capacity of men seeking to stay the work of the third angel's message. While they were informed how easy a thing it would be for God to stop them, it is added, "He will suffer thee but a little while." What did they do? Instead of succeeding in their warfare, as they had expected, they seemed to be left to grope their way in blindness. They very soon began to write for the *Messenger*, and associated themselves with that very company whom they had said they should never join. In a few weeks more they entirely gave up the Sabbath, and turned to oppose it.

They had hoped to form an Age-to-Come party, with themselves as leaders. Instead of succeeding in this, by joining the *Messenger* company, they cut off their influence from our people who knew the character of that company. By giving up the Sab-

bath, they entirely lost their hold upon our people. Thus by their own course they completely defeated what they were first designing to do. Our people said, Indeed, God has suffered them "but a little while."

It was evident to the minds of Bro. White and leaders in the cause, that earnest efforts must be made to push on the work more vigorously than before. While he, on his part, had made preparations thus to do, by endeavoring to prepare publications with which to work, many were too slow to the movings of God's providence. Bro. W. was of feeble health, and as he did not receive that sympathy and co-operation from the brethren in the State of New York that was his due, sadness and grief pressed for a time upon his spirits. Rent was made in Rochester, where the REVIEW was then published. He was much in debt for books on hand, his health was failing, and his enemies were boasting that he was going to die; which was enough, surely, to depress his spirits.

At this juncture, the brethren in Michigan sought to comprehend the situation, and Bro. Smith,logg, Lyon, and Palmer advanced the money to set up a frame printing office in Battle Creek, on the site where the large brick office now stands, of which they allowed Bro. White the free use. In the autumn of 1855 the press and publications were moved to Michigan, except some \$500 worth which were left with the writer in Rochester, for the accommodation of the State of New York. As Bro. White saw his friends thus rallying around him, he said: "I will not die, but live, even to preach the funeral sermon of many of these mine enemies."

After the removal of the press to Michigan the idea was first suggested by Bro. Wm. Smith (now deceased), of Battle Creek, to let our brethren raise a book fund in donations; said fund to be used in publishing books, and each person or church to be entitled to draw, in books, the amount of their pledge to the fund. The adoption of this plan by our people gave a new lever to the publishing work, and at the same time stimulated them to greater activity in using the publications. With the increased energy in scattering the reading matter, it was but a few months before the ranks of S. D. Adventists had doubled, and the *Messenger* party, at war among themselves, had ceased to print their paper. J. N. LOUGHBOROUGH

BRIEF BIOGRAPHIES OF EMINENT MEN.—NO. 14.

OBSCURE REFORMERS.

ANOTHER German reformer, a contemporary of Calvin, who is worthy of mention because of the introduction of the Reformation into France through his labors, was

WOLFGANG FABRICIUS CAPITO.

His name was originally K pstein, but, as was common among nearly all other scholars of his day, he translated it into the Greek, and thus dropped the family name entirely. He was born of parental rank, in 1478, in Alsace. His education was received at Heidelberg and B le, and was as complete as was varied. He applied himself to the study of medicine, divinity, and law, receiving the degree of doctor in each.

Selecting divinity as his profession, he became a preacher, first in Spire, and afterward in B le, where he remained many years. Albert of Brandenburg, archbishop of Mentz, made him his secretary, the elector palatine sent him on several embassies, and made him his counsellor, while Charles V. conferred on him the order of knighthood. These honors seemed but to have made him more devoted in his ministerial labors, and not a servile adherent to monarchial power.

Soon after, while at Strasburg, where he had been tenured to Bucer's teachings, he astonished all by avowing and preaching the Protestant religion. Being a very prudent and eloquent man, and a critic in the Hebrew language, his words had great weight with all classes, and many were converted under him. His fame so spread that Margaret, sister of the French king, sent two of her most trusted courtiers privately to hear him; and thus Protestantism was introduced into France.

By invitation, he returned to his native place to preach the gospel, and was eminently successful. He occupied an honorable position among the reformers, and was sent as deputy to the various conferences of importance, and was one of those selected to prepare the confession of faith to the emperor. He died of the plague, at Strasburg, in 1541, and was succeeded in his ecclesiastical dignities by Paul Fagius.

GIROLAMO SAVONOROLA,

martyr, was probably the earliest reformer in Italy. He was not a man of great papal authority. He could scarcely be called a reformer either, as he died before the Reformation proper began, and never withdrew from the Catholic church, but was strict in the observance of its forms, though he denied the infallibility of the pope. He might more properly be called, like John Wycliffe, a forerunner, preparing the way for those who should come after him. This he did by exposing and preaching against the corruption of both the church and the people.

He was born in Ferrara, Italy, in 1452, and received his medical education until the age of seventeen, when he joined an order of Dominican monks at Bologna. After a suitable preparation began his preaching career. The effect of his preaching was magical. It is said that while voyaging a short distance on the river Po, he converted eleven boatmen. His reputation for wisdom and eloquence became so great that he was called to the large cities; but here public expectation had risen to such a height that those who looked to hear him merely to gratify the ear were disappointed; for he was very diminutive in stature, and very violent in his address.

He was so ridiculed and neglected that he retired to Bologna to teach, but after some time was recalled to Florence, and was enthusiastically received. Here he preached incessantly, and was so bold and vehement in denouncing wrongs, irrespective of the ecclesiastical or social rank of the perpetrator, that his influence became almost that of a dictator. Both the king and the pope vainly tried to buy his silence, the former by gifts, and the latter by a position as Cardinal in the sacred college. The badge of honor of the office was a red hat, from which the title is derived, and to offer Savonorola replied that he wished "no red hat but the one reddened with his own blood—the hat given the saints."

After the expulsion of the king by the Florentines, he became even more active, in politics as well as religion. He discountenanced all amusements, proposed a rigid scrutiny of morals, even of the pope, and so demanding his removal. Upon this he was excommunicated; but disregarding this, his popularity only increased. Finally the pope and the Franciscans, upon whom he had been unusually severe, overpowered him, and he retired to his convent, whither he was followed and attacked. To save the inmates from harm, he gave himself up, and he with no companions was demanded by the pope to be sent to Rome to be punished. To this the Florentine council would not agree, but allowed the two papal delegates to share in the trial. The prisoners were sentenced to death. They were hanged, and their bodies burned, 1498. Savonorola left numerous writings, and a few poems of a religious character.

PETER MARTYR,

The next Italian reformer of note, was born in Florence in 1500. His family name was Vermigli, but his parents gave him that of Martyr, from Peter, the martyr whose church stood near their house. At an early age he entered the St. Augustine order of monks, and after receiving a convent education, was sent to a university at Padua, where he distinguished himself for learning. He became an uncommonly able preacher, and was appointed to an office in the cathedral, also to the presidency of a college.

While pursuing the duties of the latter, he became acquainted with the Reformed doctrines through a Spaniard. He concealed them for some time, but continuing a diligent search of the Scriptures, he became more and more convinced of the errors of the church of Rome. After reading the writings of Luther, Zwingli, and others, he relinquished his appointment to Lucca as prior of San Frediano, and publicly avowed Protestantism. He was compelled to flee to Switzerland, where he married an escaped nun, and was made professor of divinity. He occupied a similar position in Cambridge University, England, whither he accompanied Bucer and Fagius in invitation of Cranmer. The fame of his learning secured large audiences there, many Romanists being among them, and he was as much admired by the Protestants as he was hated by the Papists. The latter bore with him patiently for some time, but finally stirred up the seditious multitude against him so successfully that he was obliged to retire to London till the tumult should be suppressed, and for his better security, on returning the following year, was made by the king canon of Christ Church.

On Mary's accession, he was compelled to leave

England, and received his former professorship at Strasburg. In addition to that of philosophy. His wife had died during his stay in England, and such was Mary's antipathy, since he had escaped her malevolence, that she ordered that the body be dug up and thus degraded. In Elizabeth's time, however, it was re-interred with a proper burial.

After Martyr's return to the continent, he accepted an invitation extended by the Senate of Zurich to fill the chair of theology in that university. He attended all the important conferences as a delegate, and received letters from the queen of France, the king of Navarre, prince of Condé, Beza, and other leading French Protestants, requesting him to attend the famous Colloquy of Poissy, a conference between the Catholics and Reformed. In this he distinguished himself for his prudence and moderation. He was the author of many Reformed writings, epistles, commentaries, etc. He died at Zurich, in 1562.

ADVENT EXPERIENCE.

The articles by Eld. Butler, that recently appeared in the REVIEW under the above heading, will be regarded as timely by those who still cherish the true advent faith. They contain a simple statement of facts in regard to a religious movement in fulfillment of prophecy that scarcely has parallel since the day of Pentecost. Only those whose personal experience covers the period, can fully realize the solemnity and power that attended that work.

It is, indeed, cheering to have the mind stirred up by way of remembrance of those precious experiences. They relate not only to the past, but to the present and the future. The great movement of 1844, together with the subsequent history of Adventism, is not only justified by the word of God, but is absolutely required by it. The experience of the Advent people, not excepting their errors and mistakes, is plainly delineated by the inspired prophets of the Lord. The time and circumstances of their rise, the threefold message they would bear to the nations and kindreds of the earth, the manner in which the message would be received, or rather rejected, their disappointment, the development and doom of the evil servants and scoffers, the Sabbath reform, and the general restoration of Bible truth lost to view in the dark ages, together with the work of their entire mission to the close of probation, are clearly revealed by the Lord's prophets. In the estimation of God their mission is an important one.

The truth for our time is not involved in mist or darkness. It is, indeed, rapidly assuming a wonderful and unmistakable distinctness. A candid, prayerful examination of the advent subject from a Bible stand-point will not fail to result in conviction. If, on attending a public performance, we hold in our hand the programme, we know very well what the next act will be. God speaks to us by the prophets, telling us what is the next act in the gospel drama, that we may be prepared for it.

The part of the scheme of redemption that relates to the second coming of Christ, and the special work of reformation that is to precede that event, together with Satan's plans to mystify and oppose the work of God, demands recognition by all that would escape those things that are coming on the earth and stand before the Son of Man. In default of advent experience the Jewish nation perished. They are set forth for an ensample for those upon whom the ends of the world are come.

ALBERT STONE.

ON THE ATLANTIC OCEAN.

On May 9, Eld. Andrews and myself, with five others, left Boston for Liverpool, Eng., on the steamship Catalonia, of the Cunard Line. Thinking we might have an opportunity to do some missionary work on board the ship, we obtained from the mission rooms at Boston about one hundred copies of the *Signs*. We found some two hundred passengers on board; and as some of our company took first cabin, some second, and some steerage, we had opportunity to reach all classes with our reading matter.

After the third day sea-sickness disappeared from the ship, and we began the distribution of the papers. One of the first gentlemen to whom we handed the paper, recognized it, as he had often read it in the Athenæum reading room of Boston. He is a firm believer in some of the views we hold, but is prejudiced against the Sabbath question. Many have read the papers with interest. As some desired preaching, the writer spoke on the law and the gospel. At our

second meeting Eld. Andrews spoke on the saints' inheritance. We found five other ministers on the boat,—one Quaker, one Unitarian, and three Methodist ministers. These gentlemen were very kind to us, three of whom aided in our meetings, the Quaker and Methodist ministers speaking once each. The Unitarian minister conducted the Sunday service. He was very liberal, taking, in the main, the views of Universalists, stating that "the compassion of God is so great that it can reach even the poor sinners 'n hell." He stated to us that while in Chicago he received through Prof. C. W. Stone some of our publications, and had read them with interest. The Quaker minister, a delegate to their yearly meeting at London, occupied a state-room with Bro. Andrews. We enjoyed a season of prayer together each morning, which gave us an excellent opportunity to present nearly all points of truth. We found him indorsing some of our views, and leave him very favorably impressed on the Sabbath and law questions, as truths applicable to the last days.

Bro. Wallis, who labored among the steerage passengers, and the writer held quite a number of Bible readings with individuals, some of whom became deeply interested. One of these individuals was an Englishman who has been teaching in Canada. He understands several languages, and is a fine historian. He became deeply interested in our readings on the prophecies, sanctuary, time, and millennium questions. At the last reading the writer held with him, he said, "It must be in the providence of God that we have met, for I have learned many valuable truths." We know not what the results of these efforts may be, but we trust that seeds of truth have been sown which will bear fruit.

We found the captain and other officers, and all connected with the boat, perfect gentlemen and ladies, who spared no pains to administer to the wants of the passengers, and to make us all feel happy, contented, and as much at home as possible. Judging from our own experience, we think that, should any of our people have occasion to cross the Atlantic, they will find the Cunard Steamship Line an excellent company to patronize.

S. H. LANE.

KNOWING THE VOICE.

Jesus is the good Shepherd. He knows his sheep, and "the sheep follow him, for they know his voice." To those who did not believe he said: "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." There was something in the teaching of Jesus which carried conviction to the hearts of those who had the single desire to know the will of God. The "common people," the humble and unassuming, "heard him gladly." It is also said, "The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes."

Teachings in harmony with the Spirit of God commend themselves to the spiritually-minded. Put the writings of Sr. White into the hands of strangers, and those of a good degree of spirituality will invariably be pleased with them. Even opposers will own that the teachings are good and true; and if lived out will secure eternal life. By the sheep, the voice of the Good Shepherd is recognized in them. These testimonies are what will reach the remnant of the spiritually-minded everywhere. Some there are who will be convinced by a course of logical reasoning upon prophecy and its fulfillment, as set forth in such works as "Thoughts on Daniel and the Revelation;" but more will be brought to the knowledge and obedience of the truth, because they recognize the voice of the Good Shepherd in the "Great Controversy." Wherever our pioneer paper is scattered, the article upon the first page awakens an interest in those who have some spiritual discernment left amid the general declension and prevailing spirit of worldliness. And this opens the way for the reception of the "Great Controversy." This book is destined to do a great work in this closing part of the last message of the gospel. Let us order our efforts accordingly, and we shall see the fruits of our labor.

R. F. COTTRELL.

—To be ignorant of one's ignorance is the malady of ignorance. —A. Bronson Abbott.

—Labor without perturbation, readiness without hurry, no haste and no hesitation, was the divine law of His activity. —Robert Fulmer.

Progress of the Cause.

"He that sows forth and weeps, hearing precious seed, shall doubtless again with rejoicing bring his sheaves with him."—Ps. 126:6.

"THE CHANGED CROSS."

[It is with sincere pleasure that I transcribe the following beautiful couplet composed by Mrs. Charles Hobart. Though quite lengthy, they will richly reward the Christian reader for a careful perusal.]

J. M. HOBART.

"It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

"And while I thought on these, as given to me,
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

"And thus, no longer trusting to His might
He says, 'We walk by faith and not by sight,'
Doubting, and almost yielding to despair,
The thought arose, My cross I cannot bear.

"Far heavier its weight must surely be
Than those of others which I daily see.
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

"A solemn silence reigned on all around,
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

"A moment's pause—and then, a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

"Then One, more fair than all the rest to see,
One to whom all the others bowed the knee,
Came gently to me as I trembling lay,
And 'Follow me,' He said, 'I am the way.'

"Then, speaking thus, He led me far above,
And there, beneath the canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

"And one there was, most beautiful to behold,
A little one, with jewels set in gold.
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear.

"And so the little cross I quickly took;
But, all at once, my frame beneath it shook.
The sparkling jewels fair were they to see,
But far too heavy was their weight for me.

"This one, 'tis said, be,' I cried, and looked again,
To see if any there could ease my pain;
But, one by one, I passed them slowly by,
Till on a lovely one I cast my eye.

"Fair flowers round its sculptured form entwined,
And grace and beauty seemed in it combined.
Wondering, I gazed; and still I wondered more
To think so many should have passed it o'er.

"But oh! that form so beautiful to see
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair!
Sorrowing, I said: 'This cross I may not bear.'

"And so it was with each, and all around—
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said: 'No cross, no crown.'

"At length, to him I raised my saddened heart.
He knew its sorrows, bade its doubts depart.
'Be not afraid,' He said, 'but trust in me;
My perfect love shall now be shown to thee.'

"And then, with lightened eyes and willing feet,
Again I turned my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide;

"And there in the prepared, appointed way,
Listening to hear, and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

"With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,—
The only one of all the many there,
That I could feel was good for me to bear.

"And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent my burden to sustain,
I recognized my own old cross again.

"But oh! how different it seemed to be
Now I had learned its preciousness to see!
No longer could I, unbelieving, say,
Perhaps another is a better way.'

"Ah no! henceforth my own desire shall be,
That He who knows me best shall choose for me;
And so, whate'er His love sees good to send,
I'll trust it's best, because He knows the end."

SWITZERLAND.

GENEVA. It is now three weeks since we moved to this city. We did not come with the intention of giving a course of lectures at the outset, but to start the work by visiting and colportage. This we have been doing as far as our health would permit. Especially has Bro. Adémar Vuilleumier been active in the work of colportage. Over eight hundred families have already been visited. About twenty subscriptions have been obtained for our papers, and more than that number of names of worthy poor have been secured for the same on trial. Another colporteur will soon join us. By this means the curiosity of many will be excited, and many will be inclined to come out and hear preaching who would not have been disposed to do so without this preliminary work.

We knew of but one person who was attempting to keep the Sabbath here when we came. Since then a sister has joined us; and last Sabbath we had the first meeting of Sabbath-keepers held in Geneva for centuries. This consisted of seven persons: viz., Bro. Vuilleumier, Mrs. Bourdeau, myself, our two children, and two sisters. Next Sabbath two more persons will join us, who have been keeping the Sabbath without knowing that we were here. Last Sunday one of these, a brother who has preached some, baptized the other. This brother hits just found us, to his great joy as well as to ours. D. T. BOURDEAU.

May 8.

CANADA.

THE work is advancing in this country. We have made special efforts of late to get our publications before the people. Canvassing for the *Signs* with premium has been quite successful. We have followed up the *Signs* canvass with tracts. We place a small assortment in neatly printed envelopes, explaining that the package is loaned, to be returned when called for. This plan is creating quite an interest in the subject of the Sabbath. Some purchase the tracts when they are called for, and several have felt such an interest that they have purchased them to send to their friends. About three hundred and fifty families have lately received these packages of tracts. One family recently took a stand on the truth as the result of reading, not having heard a sermon on the present truth.

Our young people who went to South Lancaster to attend the course of instruction, returned with new courage and zeal to labor in the cause of God. Our brethren and sisters are of good courage. One young sister who embraced the truth while attending our school at South Stukely, is keeping the Sabbath faithfully, though alone, and having to meet opposition from her neighbors, young associates, and former pastor. There is a power in the truth to sustain God's children under the deepest trials if they put their trust in him. R. S. OWEN.

• South Stukely, P. Q., May 18.

WISCONSIN.

WATERLOO AND SAND PRAIRIE.—May 16, 17, I held four meetings at Waterloo. Baptized twelve persons, and held an ordinance meeting. About forty have been added to that church since the first of March, and they enjoy peace and prosperity. The whole membership is now seventy. Quite a number expect to attend the camp-meeting. Twelve copies of "Testimony No. 32" were ordered.

May 23, 24, I was at Sand Prairie. Held four meetings, celebrated the ordinances, and baptized twenty-three persons. Twenty-five have been added to that church since March first. Twelve copies of "Testimony No. 32" were ordered, and everything looks encouraging. I. SANBORN.

VERMONT.

COLCHESTER.—Sabbath, May 23, it was the privilege of the writer, with others, to meet with the little flock at Colchester, and listen to words spoken by Bro. Kellogg. By request of one present he presented the evidences for first-day observance. The party in question has been reading the *Signs* for several months. After hearing the discourse she said: "To be honest with my convictions of duty, I must keep the Sabbath." I have since learned that she has fully decided to do so; thus the work goes here one and there one is gleaned, like grapes when vintage is almost past; some are found in one place, and some in another. Courage, dear laborers, time is short. There is trouble ahead; but in a little while Jesus will come, and we shall be gathered home.

May 27.

C. K. DURY.

OHIO.

GREENSBURG AND WEST WILLIAMSFIELD, MAY 19. From May 15-18 we were at Greensburg. The brethren there have built a good house of worship, which is not as yet wholly finished. At this time we organized a church of thirteen members, and a tract society of eight members. Others expect to unite with the church in the near future.

May 18, 19 we were in West Williamsfield, where

we held one meeting. May 20 we went to Hubbard at the request of Bro. H. T. Hoover, whom we found almost at the point of death from consumption. Following the directions of James, we anointed him with oil in the name of the Lord and engaged in a solemn season of prayer; good results seemed to follow. Whether it will be for God's glory to raise Bro. H. to health again, we do not know; but we believe He will do what is for the best.

R. A. UNDERWOOD,
E. H. GATES.

MASSACHUSETTS.

HAVENHILL. Bro. Frank Mace spent several weeks here last winter, and some embraced the truth. I came here in order to baptize these and finish the work. Hoping that there might be some interest outside the church, we hired a hall, and gave a few lectures; but there was no interest to speak of, so I remained only over two Sabbaths. I tried to help the Sabbath-keepers as far as I could. On the last Sunday six were baptized, who were all received into this church. The making quite an addition to this small company. The ordinances were celebrated, and an elder was elected and ordained. It was good to find no trials here, but that all were in peace and harmony. Sold a few books. It looks as though a good work might be done here by missionary workers with house to house labor. The church has hired a hall in a good location, where they will hold their regular meetings. But in these larger cities there is so much to engage the people's attention that it is impossible to get an audience to hear present truth without great expense and effort. At least I have found it so. D. M. CANRIGHT.

GEORGIA.

REYNOLDS, GRIFFIN, AND ATLANTA. Since my last report I have visited the above named places in this State. At Reynolds, there was a good attendance, and interest to hear the word. Held seven meetings; undecided to obey. Sold nearly \$13 worth of books and papers. The use of the churches was refused, but only by a few. The people here are very kind and willing to hear. Bro. Killen was with me, but his health was so poor that he could not help in the meetings. He expects to give himself more fully to the work in the future.

I next visited near Griffin, where five are keeping the Sabbath. Opposition seemed strong, but there was a good attendance at the meetings, and some interest was manifested. There has not been as much effort put forth to distribute reading matter as there should have been, but I hope more labor of this kind will be done in the future.

At Atlanta I spent a short time with Bro. King. His success up to this time is excellent, and his courage good. We counseled over the work of canvassing in the South, and both agree that it is a good missionary field. When I say, Scores of laborers are needed in all the Southern States, that tells it all. I believe Georgia to be one of the best of the Southern States. I desire to see the work prosper, and I believe that it will. G. G. RUPERT.

IOWA.

ATLANTIC AND GRANT.—I have, since my last report, spent a greater portion of the time in laboring with Bro. Wilson. May 7, I came to Atlantic, where I found two families of Sabbath-keepers who together keep up Sabbath meetings. I remained with them over Sabbath and Sunday, and preached five times at the house of one of the brethren. The Spirit of God came very near, so that we had a precious season together. There were eleven, all grown people, present at our Sabbath meeting, who participated in the social meeting; and on Sunday, at the evening meeting, the room was full, and all who were present seemed deeply affected by the words spoken, and anxious that they might hear more. The brethren there seem to be doing all they can in the way of working up an interest; and I believe that God is blessing their efforts, and preparing the hearts of the people in such a way that it will be a successful field of labor some time in the near future.

As it is supposed that there are others of our faith living in and about Atlantic who take the REVIEW, I will say, that they will receive a hearty welcome to the meetings every Sabbath afternoon, at 2:30 o'clock, at the home of Bro. Moses Massey, on Cedar and Eleventh street, just as often as they will attend.

On Monday, May 11, I came to Grant where a little company was raised up last winter; found them still pressing onward. I spent one week with them in visiting in the neighborhood, and preaching. May 18 I came to Harlan, where I have received the promise of the Christian church for the purpose of holding a course of lectures in both the English and Danish languages. I have received on book sales, since my last report, \$26; by donations, \$12.30. I obtained two subscriptions for the REVIEW, one for the *Signs*, nine for the *Tidende*, and one for the *Harolden*.

My permanent P. O. address is, Box 12, Ruthven, Palo Alto Co., Iowa.
MAY 20. MATTHEW LARSEN.

NORTH CAROLINA AND VIRGINIA.

My separation from Bro. King, at Atlanta, my next stop was at Raleigh, N. C. At this I found ten keeping the Sabbath. They live fourteen to eighteen miles in the country. One here, who heard the truth in Texas, since his home has received a club of *Signs* from International Tract Society; and by his efforts others were brought to a knowledge of the truth, whom were baptized. Ex. Governor Holden, North Carolina, has read "Thoughts on Daniel and Revelation." I called on him, and found him truly learned in the book. Others at Raleigh seem will learn the truth. This is a good opening for a One brother and sister have now commenced all their time to the canvassing work. Next visited a company at Staffordsville, E. in the Alleghany Mountains, where some had been interested through missionary work done in South Lancaster. Held thirteen meetings with One was baptized, and two families fully devoted to obey the truth. One of this company is a member of the M. E. church. Nearly \$20 worth of were sold. Next returned to Newton, N. C.; where the has found a footing within the last year. I about nine keeping the Sabbath. While three were baptized, and one family, at least, others, commenced to obey. Sabbath meetings established at all the places mentioned. The at this point is good. As the quarterly meeting in Kentucky was drawing near, I was compelled to that State. The Lord willing, I expect to August and September in North Carolina, with This closes my Southern trip. I feel thank God for the blessings of health, courage, and experienced during this tour. I averaged a and a half a day, during my absence from and can say, I have more faith in the South ever, and firmly believe that the day is not far when many there will obey and love the pre-truth. G. G. RUPERT.

INDIANA.

mon.—We came here and engaged in canvassing "Sunshine at Home" and the *Signs*. We canvassed about two weeks; have taken about orders, and I think there can be twenty-five taken in this place. Thus quite a number will our paper during the tent season. Many been without work this winter, and some have obtained work; this makes it very hard to books. Bro. Stureman met with the brethren on May 16, and spoke to them for a short setting before them the importance of keeping commandments. This church has been reduced small number on account of some moving away, the few that remain are trying to serve the Lord. will leave here for Farmersburg May 28; will there over Sabbath and Sunday. We will there June 1, for our field of labor in Gibson R. J. STUREMAN. G. W. MANN.

ROCHESTER, SEVASTOPOL, AND DENVER.—Since good State meeting, I have labored at the above- places. I held meetings with the little com- north of Rochester, May 1-11. I found them good courage, and doing what they can to ad- the truth. The outside interest was excellent, the house was well filled every night, notwith- the busy season of the year. Several desire am. I held meetings at Sevastopol, May 12, 13. I found a few faithful souls doing what they to live out the truth; but there is such a small ber that it is almost impossible for them to hold ar meetings. We have hopes that this state of gs will not continue long, as there will be a tent ed within six miles of their place this summer. ay 15-17 I met with the Denver church. This is first visit to this place. I found the brethren and ers active in the work of God, and they seemed to the truth at heart. The Lord blessed in all our ings, for which we praise his holy name. I am in Southeastern Indiana looking up a location our tent. My address till further notice, will be Falkner, erson Co., Ind. M. G. HUFFMAN. May 26.

DENVER, ROCK CREEK, BROOKSTON, ETC., MAY 24.—There is now a company of believers at Den- the result partially of tent labor, partially from bers moving in, and largely from missionary efforts. church numbering seventeen has been organized; ere additions were made at this meeting, and four ers were baptized. Others, we believe, will unite on. A church building is much needed here; the om occupied was well filled at each service. The ndance from Rochester was much appreciated. The Lord blessed us. Those who embraced the truth at Rock Creek are ighfully holding on. A good, commodious church ilding has been permanently secured, in which ular meetings are held. The rains prevented our lding but one service while I was there; yet it was

a good meeting, and it is hoped that additions will soon be made to their numbers. The labors of Brn. Rees and Shrock at Brookston have been greatly blessed, and it was truly enjoyable to have the privilege of being present at the organization of this church. The Lord's Spirit is moving deeply upon their hearts, and long cherished idols are being cast aside through its sanctifying influence. May the work continue. One family living out the truth at Templeton are exerting quite an influence, and it is hoped labor can be bestowed in that vicinity soon. It is encouraging to visit our lonely brethren and sisters who pay their tithes and have their hearts enlisted in the work. None but those similarly situated can appreciate the encouragement it gives to them to be visited by one of like precious faith, and to learn of the prosperity of the cause from those who are laborers. It pays to search out the lonely ones, as it encourages a renewed interest on the part of those we visit.

On our return to Pleasant Grove we found the company of believers all holding on to the faith and deeply interested in the work. One brother has just taken his stand, and is now with his family united in the truth. It seems that the Dragon is wroth, as the church building in which we have held our meetings has suddenly been claimed by what was supposed to be a dead society. Their unexpected resurrection creates much surprise as well as indignation from a large portion of the community. Many private houses, and also school-houses in the vicinity are open, and the meetings will be continued. As usual, it has made us many friends, and our brethren and sisters are encouraged instead of discouraged. A grove was prepared for our Sunday meeting, and the attendance throughout was good. It is now thought best to build a church of our own. J. P. HENDERSON.

CAMP-MEETING AT VERNDALE, MINNESOTA.

It was thought best that a general meeting should be held for the benefit of the churches and mission- ary work in Northern Minnesota. It was therefore appointed at Verndale, on the N. P. Railroad, as a camp-meeting, to be held May 14-19. It was an early date for this latitude, especially for the present season, which is somewhat backward; and it was with some apprehensions that we left the fireside to live in tents upon an open field. But we were providentially favored with fine weather, so that we suffered no inconvenience to speak of, either from cold or rain. A tent was pitched for meetings, and this, with fifteen small tents, constituted the camp. We did not have a large meeting, nor was it to be expected under the circumstances. Those who came, seemed earnestly to appreciate the privilege they enjoyed; to many of them it was their first attendance at such a meeting. Brn. Olsen and Grant, of the Conference Committee, and all the laborers in this part of the State, were present. The preaching, while bearing upon our work and position, was very practical, and the Lord blessed it to the good of the hear- ers. A good degree of God's blessing was manifested throughout the meeting. On Sabbath and Monday, we had special seasons for seeking God, and several yielded themselves to his claims who were hopefully converted.

The interest among the citizens was good and in- creased to the last. This was especially evident on the last evening, when we had our best congregation, who listened very attentively to the presentation of the Eastern Question. The tent will remain for a short time, at least, and an effort will be made to de- velop the interest which has been awakened. Four were baptized by Eld. Collins, and as many more wished to be baptized at a later time. Three heads of families here, for the first time, professed Christ and the truth. The tract and missionary work re- ceived particular attention, and as much instruction was given as time would admit. Two Bible readings were held with good effect. The Sabbath-school, and a praise meeting held on Monday, were occa- sions of much interest and blessing. All felt that it was good to be there. God blessed us much; but in order to be really benefited, we must cherish more than a memory of these blessings, by trying earnestly to carry out the instructions and resolutions of the meeting. G. C. TENNEY.

—Good Lord, through this world's troubled way
Thy children's course secure;
And lead them onward day by day;
Kindly, like thee, and pure.
Be theirs to do thy work of love,
All erring souls to win;
Amid a sinful world to move,
Yet give no smile to sin.

—Nature bids me love myself, and hate all that hurt me; reason bids me love my friends, and hate those who envy me; religion bids me love all and hate none. Nature showeth care; reason, wit; religion, love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all.—*Warwick.*

Special Meeting Department.

CAMP-MEETING IN NEBRASKA.

THOSE coming by rail to the Norfolk camp-meeting, June 10-16, and desiring a bus to the camp-ground, will inquire for the Atlantic House Bus Line. From S. C. K. P. depot to the ground is one mile; from U. P. depot, $\frac{3}{4}$ of a mile. Bus for fifteen cents; ten cents additional for trunk on the above-named line. A. J. CUDNEY.

THE MAINE CAMP-MEETING.

THE Aroostook camp-meeting will be held at Houl- ton, the county seat, beginning Thursday, June 25, at 7:30 P. M., and closing Tuesday morning, July 7. Let all be there at the first meeting and remain till the close. A. O. BURRILL.

FARE TO THE AROOSTOOK MEETING.

IN compliance with the favor asked, the New Brunswick Railway Company will issue delegates' tickets from Vanceboro at one fare for the round trip, June 24 and 25, valid for return July 8, to parties attending the camp-meeting at Houlton, Aroostook Co., Maine.

Our brethren will notice that these tickets are issued June 24 and 25, so that those who are thinking of attending the camp-meeting in Aroostook county will need to go on one of those days in order to secure the half fare. I do hope that many of our brethren in the central and southern parts of the State will attend this camp-meeting. It will be a source of encouragement to our brethren in the northern part of the State to see a goodly number present out- side of Aroostook county.

The Maine Central Railroad has kindly granted one fare for the round trip, and so has the New Brun- swick Railroad Company; now let us show that we appreciate this favor, and our interest in the cause of truth, by attending the meeting. S. J. HERSUM.

CHURCH QUARTERLY MEETINGS IN MINNESOTA.

SEEMING that our camp-meeting has been postponed I would suggest that the churches throughout Min- nesota hold their church quarterly meetings Sab- and first day, June 20, 21. The tithes paid can be sent to the Conference Treasurer by the church delegate who comes to the camp-meeting, or by the church treasurer himself. This is also the time appointed for especially seeking God for his blessing on our coming camp-meeting. May it be a day of deep interest throughout Minnesota. God is ready to work for us in a gracious manner. May our faith and our works take hold of his promise. O. A. OLSEN, Pres. Minn. Conf.

WISCONSIN CAMP-MEETING, AND HOW TO GET THERE.

WE have secured reduced rates on the follow- ing roads: The Chicago, Milwaukee, & St. Paul (the only road which reaches Tomah); the Chicago, Minneapolis, & Omaha; nearest stations are Camp Douglas and Valley Junction. All coming from the North should take the No. 6 train, or Flying Dutch- man, which leaves St. Paul at 8:05 A. M., Eau Claire 12:35 P. M., Merrillon 2:47 P. M., arriving at Valley Junction at 4:20 P. M., where you will change cars for Tomah at 8:02 P. M. Those coming from the South, north of Madison, should leave the cars at Camp Douglas; but they do not make very close con- nections. From the North, buy tickets to Valley Junction, and from there to Tomah. All from Chi- cago, Milwaukee, and Racine come over the regular line of the Chicago, Milwaukee & St. Paul. On these roads buy regular tickets one way, and I will return you for one-fifth fare over the same. W. D. STILLMAN, Wis. Conf. Sec.

Those from the northeast part of the State who may come by the Green Bay & Minnesota Railway, should procure tickets to Grand Rapids, and change cars to the Valley Road for Tomah. Those from the northwestern part of the State should change at Merrillon Junction to the Omaha road for Valley Junction, and from there to Tomah. All from Chi- cago, Milwaukee, and Racine come over the regular line of the Chicago, Milwaukee & St. Paul. On these roads buy regular tickets one way, and I will return you for one-fifth fare over the same. W. D. STILLMAN, Wis. Conf. Sec.

—Grant, O my God, that neither the joy nor the sorrow of this period shall have visited my heart in vain! Make me wise and strong to the perform- ance of immediate duties, and ripen me by what means thou seest best for the performance of those that lie beyond.—*Margaret Fuller.*

News of the Week.

FOR WEEK ENDING MAY 30.

DOMESTIC.

—The predicted locusts have made their appearance in the district around Anna, Ill.

—The outlet of the Great Salt Lake of Utah is reported to have been discovered.

—Pleuro-pneumonia has broken out among cattle in various parts of Pennsylvania.

—For the 216 official places in the land department there are said to be 3,000 applicants.

—By the bursting of a water-spout at Indianola, Neb., Tuesday night, nine persons were drowned.

—Locusts and cotton worms have made their appearance in north-eastern parishes of Louisiana.

—About sixty persons are reported to have been killed by marauding bands of Apaches in New Mexico and Arizona.

—Business failures for the week number 161, against 184 last week, and 148 in the corresponding period of 1884.

—Lawrence Barrett carries \$120,000 insurance on his life; Edwin Booth, \$85,000; and Dr. T. DeWitt Talmage, \$60,000.

—The fruit crop, with the single exception of peaches, in the Hudson River Valley, will be one of the largest and best in several years.

—A mysterious cattle disease has broken out on a farm at Saybrook, Ill., the animals suddenly falling dead as if from heart disease.

—Near Alma, A. T., last Friday, the Fourth Cavalry, under Captain Smith, engaged and routed the Apaches, and another battle is imminent.

—Cyclones did serious damage Wednesday at Nortonville, Goffs, and Frankfort, Kan., wrecking several structures and injuring many persons, a few fatally.

—While intoxicated at Orange, Mass., Tuesday night, George Prentiss ordered his son Willie to shoot a cap from his head. In the attempt the boy shot his father dead.

—Heavy rains during Saturday and Sunday raised the water in all the streams in Central Ohio, causing serious damage to crops, and it is feared will also cause a washout of trestles and landslides.

—A three-story frame tenement at Jersey City, occupied by five families, collapsed Wednesday morning, killing three children of one family and a lad of 15. Ten persons were injured more or less seriously.

—The New York side of Niagara will be thrown open to the public as a free park July 15. Americans should stay on their own side until the Canadian Parliament follows the example of the New York Legislature.

—Seven polygamists were sentenced at Blackfoot, Idaho, Saturday, Bishop George Stewart, who declined to pledge himself to obey the law in the future, receiving the severest sentence—\$300 fine and four months in the penitentiary.

—Governor Pattison has signed the bill making it a punishable offense in Pennsylvania to be in possession of oleomargarine after July 1, and his action has caused great indignation among wholesale provision dealers in Philadelphia.

—The mysterious disease at Paris, Pa., is spreading, and has also broken out at Hanlin's Station, on the Panhandle Road. A physician from Bellevue Hospital New York, calls the malady black-tongue diphtheria of a virulent character.

—The bodies of five Americans who had been killed by Indians were found Monday at Blue River, N. M., and a missing stage-coach is supposed to have been captured by the savages. Cavalry are pursuing a body of Indians who are heading for Mexico.

—The Yosemite stage, which left Madera, Cal., Friday, May 22, was robbed by highwaymen near Clark's Crossing. The passengers comprised several members of Raymond's excursion party, who were robbed of everything in the shape of money and jewelry.

—Twelve elders and 400 Mormon converts arrived at New York May 27 on the steamship Wisconsin, and were soon after sent on their way to Utah. They were from Switzerland, Germany, Ireland, Scotland, and England, and it has taken about eighteen months to recruit them.

—The night express on the Mount Vernon and Panhandle route was wrecked near Mount Vernon, Ohio, early Sunday morning. The smoker and one passenger coach left the track and plunged into a small stream twenty feet below. Of twenty passengers no one was injured, but the conductor was quite badly hurt.

—It is announced that the United American Nail Association has rejected the wages scale of the Amalgamated Association, and that the mills at Pittsburg and throughout the West will be closed down Saturday. The iron manufacturers are also preparing for a strike, a large meeting at Pittsburg Thursday resolving not to sign the workmen's scale.

—Fire in a double tenement at New York Wednesday night spread so rapidly as to cut off egress by the stairways, and a desperate rush was made for the fire-escapes, down which seven women and two children descended, the firemen rescuing the other inmates by ladders. Three men rendered insensible by the smoke, were carried out unconscious.

—H. Herman Brothers' great furniture factory in New York, surrounded by tenement houses of the poorest class, was entirely destroyed by fire early Wednesday morning,

the flames driving a hundred families in their night-clothes into the street. Nearly all the engines in the city were called on to battle with the conflagration. Five hundred men are rendered idle, and the total loss approximates \$400,000.

—The conference committee of the iron manufacturers and Amalgamated Association separated Monday without reaching a settlement, and it is feared that a strike, involving 100,000 men, will be the result. The secretary of the Amalgamated Association says concession after concession was made to the manufacturers, but the latter's demands were too sweeping. The manufacturers claim to be strongly united.

—At Charlestown, W. Va., May 27, the brake-band of the Kanawha Mining Company's incline, 800 feet long, up a steep mountain, broke, and two car-loads of miners going to the mines were carried up the mountain at a great speed. Nine jumped out, four remaining. Three were killed, one fatally hurt, and a number slightly injured. The killed are Felix Thomas, John Pritt, a boy, and Thomas Slaughter. Edward Marmoran was fatally hurt.

FOREIGN.

—A report has reached Ottawa, Ont., that Asiatic cholera has appeared at Quebec.

—The *Novos Vremya* says that a large number of Russian troops are going to the Afghan frontier.

—Chief Poundmaker and thirty of his braves have surrendered unconditionally to General Middleton.

—It is reported that the Khan of Budukshan, in Afghanistan, has made a secret treaty with Russia.

—The King of Denmark has issued a proclamation prohibiting the possession of fire-arms by any person without special permission.

—It is reported from Simla, British India, that a British mission under the command of Colonel Lockhart, is about to start out to fix the north-west boundary line.

—A telegram from Tien-tsin announces that all the articles of the treaty of peace between France and China have been agreed to, and it is expected the treaty will be signed to-morrow.

—It is asserted that the English proposals recently offered to the Turkish envoy, Hassan Fehmi Pasha, for the occupation of the Soudan by Turkey, have been declined by the Porte.

—The garrison at Vera Cruz, Mexico, has been vaccinated with the virus of yellow fever, which, it is thought, will serve as a complete protection against the disease for four or five years.

—The Indian government has submitted to the Earl of Kimberly, British Secretary for India, a proposal to raise a regiment of native troops, to be officered wholly by native chiefs and princes.

—The two Irish dynamiters, Cunningham and Burton, charged with causing the explosions at the Tower of London and in the underground railway, were convicted last week and sentenced to penal servitude for life.

—Gabriel Dumont, Riel's First Lieutenant, was captured Thursday on United States territory, twenty miles from Fort Assinabaine. He was soon afterward released by order of the United States military authorities.

—Cubans at Key West are celebrating the landing of an expedition of 200 men in Cuba, which has been re-enforced, as alleged, by 1,000 natives, and a state of siege has been proclaimed, but troops are en route to meet the invaders.

—Riel has been placed in jail at Regina, and it is thought his trial will take place there. Riel's counselors will be tried at Prince Albert. He denounces the priests as being the cause of the trouble in the North-west, and alleges that they are a selfish and meddling class.

—During a dense fog on the 25th inst., the steamship City of Rome crashed into the French bark George Johns, off the Newfoundland banks, twenty-two of the bark's crew perishing, the remaining two being saved by the boats of the Rome, which were promptly lowered.

—The London News announced May 30 on the highest authority that Russia has accepted England's latest proposals concerning the Afghan boundary, which practically settles the whole question in a satisfactory manner. Both Morrehak and Zulficar remain in possession of the Ameer.

—Sunday, May 24, being the anniversary of the fall of the commune, the communists attempted to hold a demonstration at the tombs of their comrades in the *Pere la Chaise* cemetery. The police interfered and a bloody riot ensued, in which five persons were reported killed and eighty wounded.

RELIGIOUS INTELLIGENCE.

—The English Presbyterians are about to establish a Jewish mission at Morocco.

—Henry Ward Beecher is to deliver a series of sermons on "Evolution," during the summer.

—The church of England is said to have an income and real estate which if realized would yield \$1,000,000,000.

—The Shah of Persia has contributed \$800 towards the erection of a new Presbyterian mission church in Hamadan, Persia.

—During the year ending March 1, 1885, the American Sunday-school Union organized 1,799 schools, with 1,900 teachers and 67,666 scholars.

—In the last half of January four self-supporting churches were organized in Japan, with a membership of 195, in connection with the mission of the American Board.

—With all the missionary effort to give the gospel to China, Hon. Chester Holcomb, United States Secretary of State, says that there is but one missionary to a million and a half of the population of the empire.

—The grand Missionary Conference to be held this year, as last, at Niagara Falls International Camp-ground, will begin on Tuesday evening, July 28, and continue to August 7, which latter day is to be set apart as a grand child missionary day.

—The income of the British and Foreign Bible Society for the past year, including £108,698 for the sale of Bibles, was £253,765, or \$1,268,825. Its issues at home and abroad were 4,161,032 copies of Bibles and Testaments, making the total number from the commencement 104,965 copies.

—The sale of the revised Old Testament for the year since it was put on the market and in New York has been as light as compared with that of the revised New Testament. Mr. Cunningham, with C. T. Tillingham, says of the sale: "On Thursday, the opening day of the sale, we sold 3,000 copies of the Bible. The first day's sale of the revised Testament amounted to 30,000 copies. From all that I can ascertain from retail dealers, I think that the sale of the new Old Testament is about one-sixth that of the revised New Testament."

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth. 14:18.

FREEMAN.—Died May 16, 1885, of consumption, after an illness of nine months, at Roosevelt, N. Y., Edwin Freeman, aged 23 years, 6 months. Again our widowed sister has been called to mourn. She has lost four children in about five years by this dread disease. Edwin died in the triumph of faith. The peace of God rest upon him in his last days, and he rejoiced in the blessed assurance of a Saviour's love. Funeral sermon by the writer from 21:4. M. H. B.

MUNSON.—Died in Parma, Monroe Co., N. Y., May 8, 1885, of a painful sickness of more than a year, Sr. Munson, wife of Bro. Munson, aged 78 years. She sought the Saviour in 1833, and was a member of the Free-will Baptist church. She has kept the Sabbath for fifteen years. After suffering so long, she passed away very peacefully in hope of a part in the world to come. She leaves an aged husband and two daughters. Funeral discourse by a Free-will Baptist minister, from 2 Sam. 19:34.

DUMONT.—Died of kidney disease, May 11, 1885, Joseph Dumont, aged 65 years. He was a native of France, and received his last message of God to this world, through the influence of our brethren, near Kankakee, Ill. The Lord used him efficiently in the spread of the truth in the vicinity of Pittwood, and when Bourdeau gave a course of lectures at that place, he assisted in the good work. His last hours were spent in exhortation to his family. Funeral discourse in French, by the writer, from 1 Cor. 13:22; and in English, by the pastor, at the Methodist church, at PAULS.

ATKINS.—Died of consumption, in Deering, Maine, April 17, Nathaniel Atkins, aged 71 years. He was among the first to embrace the third angel's message in Portland, Maine; but he did not rest until Jesus comes to gather his saints. Catharine Atkins, his sister, died of the same disease, May 11, 1885, aged 57 years. She suffered for many years, not being able to attend meetings; but she showed a love for the truth by rendering aid to those that which belonged to him, and we trust she has fallen asleep in Jesus. Remarks by the writer. J. B. Good.

EDWARDS.—Died May 16, 1885, near Alto, Howard Co., Ind., of typhoid fever, Lullie Alice, oldest daughter of John S. and Ann Edwards, aged 13 years, 7 months, and 25 days. Lullie loved her father and was a child of great devotion. At her early age, she was to take part in religious exercises, her testimonies often affected the congregation to tears. Her disease caused her great suffering, she bore it meekly, and seemed grieved to see others weep. She was baptized by the writer at our Logansport camp-meeting, and united with the Oak Ridge church, of which her parents were members. The funeral services were held in the Christian church, Russiaville, May 17, and were attended by a large concourse of friends. Discourse from Jer. 31:16. J. P. HERRICK.

PHILLIPS.—Died at her home in Bellevue, Ohio, May 13, 1885, Eliza Phillips, aged 69 years, 9 months, and 1 day. A husband and three daughters survive her. Sr. Phillips embraced the third angel's message in 1866, under the labors of Elds. R. J. Lawrence and J. A. Horn. She always adhered firmly to the faith, and died in the glorious hope of having a part in the first resurrection. She was in poor health for many years, and for the past nine months was entirely to the house. Her sufferings were many and great, and she longed for rest, saying that it would indeed be a sweet rest for her. Eld. E. H. Gates was sent for to preach the funeral sermon, but he did not receive the word in time to come, there was a discourse by Rev. Sponseller (Lutheran) from the words, "Blessed are the dead which die in the Lord." Rev. 14:13. BRILL.

HERRICK.—Died of consumption, in Fairfield, Vt., May 11, Lucy E. Herrick, in the fortieth year of her age. Sr. Herrick embraced the hope of the gospel about twelve years since, at which time she commenced the observance of the Bible Sabbath. For some time as a follower of Jesus, she was alone in her family, until her husband gave his heart to God. A few brief years brought them to the hour of separation. When her work was done, she was laid to rest in the silent grave, with the hope of seeing her husband in the Life-giver. A large audience of relatives and friends attended the funeral services at the meeting-house, May 15. Remarks by the writer, from James 4:14. May the blessing of Heaven rest upon the three orphan children, who here bade farewell to a Christian mother. A Methodist minister aided in the services, and spoke of our sister's rich and growing experience in the grace of God, as she near the completion of life's journey. A. S. HURD.

CROWNHEART.—Died of heart disease, May 20, 1885, Almeron Crownheart, aged 37 years, 8 months, and 7 days. At the age of 10 he heard the truth at a tent, under the labors of Eld. Coriell, a writer, and at the age of fourteen was baptized by Eld. Loughbore. He lived a true Christian life, and as such had the respect of all who knew him. He had become a pillar of the church here, while grinding planing-mill irons, the emery wheel burst, a piece struck him, which excited heart disease, with which he was troubled for several years. He gradually failed until death. He groaned nor a murmur escaped his lips. On the night of his death he read and prayed, after which he retired and rested till after three o'clock; and at five in the morning he passed without a struggle. He leaves three sisters and a large circle of friends to mourn their loss. The church will miss him very much. The funeral services, conducted by the writer, at 8 o'clock on Friday, May 22, at the Adventist church in Lapeer, were attended by a large and interested audience of sympathizing friends. R. J. LAWRENCE.

The Review and Herald.

BATTLE CREEK, MICH. JUNE 2, 1885.

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CAMP-MEETINGS FOR 1885.

- PENN., Jamestown, Chaut. Co., N. Y., June 3-9
- Upper Columbia, Milton, Or., " 3-10
- Nebraska, Norfolk, " 10-16
- Wisconsin, Tomah, " 11-16
- Canada, Lenoxville, P. Q., " 25-30
- Dakota, Sioux Falls, " 25-30
- North Pacific, Portland, Or., June 24 to July 1
- N. Me., Houlton, Aroostook Co., " 25 to " 7
- Minnesota, Mankato, July 1-7
- Texas, " July 24 to Aug. 4
- Nebraska, Kearney, August —
- Nebraska, Lincoln, State Meeting, September —

Five more were baptized last Sabbath in Battle Creek. Others will go forward in the near future.

"Thoughts on Daniel and the Revelation" in German is now ready. Orders can be promptly filled. Price the same as the same styles in English.

THE LATER CAMP-MEETINGS.

It is now time that we had heard from all our Conferences this side of the Rocky Mountains, their first, second, and third choice for the time of their annual camp-meetings, in which help is expected from the General Conference. These cannot be appointed, with the scarcity of help the present year, without a careful consideration of the whole list. There are a few dates in the season when many would desire to have their meeting appointed. Should all be gratified as to their first choice, it would be impossible to find suitable help for so many at once. Hence the necessity of careful arrangement. Send immediately to the writer's address at Battle Creek, your first, second, and third choice, and we will do our best to give a favorable date.

G. I. B.

HELP IN MISSIONARY WORK AT THE WISCONSIN, MINNESOTA, AND DAKOTA CAMP-MEETINGS.

We never felt more the importance of the missionary department of this message than we do at the present time. We must rely upon this in its different branches for a great amount of work in this cause. The time has come for us to make aggressive moves in all directions to advance the message God has in mercy given us. Laborers are wanted in all departments of the work.

Feeling the importance of suitable instruction in these directions, we have requested Eld. Geo. B. Starr to attend these three camp-meetings with us. It is with some difficulty that he can leave the Chicago Mission to do this. We found his help very valuable at our College course in Battle Creek. He will give instruction in Bible readings, colportage, and canvassing work, and otherwise assist at these meetings. We request our brethren in these three Conferences to take special pains to have a good attendance of such persons as can be profitably instructed on these important subjects. The time has come to enter all our cities. Here is work for every Conference. Eld. Starr has had excellent experience in this kind of work, and can give valuable instruction. Come out, brethren, and be profited by it.

G. I. B.

HAVE YOU READ "TESTIMONY, NO. 32?"

If not, you should obtain it at once. Having just finished its perusal, we can truly say it contains most important instruction for all classes of our people. Like its thirty-one predecessors, it presents to the "little flock" meat in due season,—just the food they need at the right time.

As a people, we can never be too grateful for the abundant light we have received through the testimonies. Our unity, prosperity, and success in this message have been largely owing to the reproofs, warnings, and instruction received by their agency. At important critical junctures in our work, they have come to us at the opportune moment, and have helped us out of embarrassments which otherwise might have been disastrous. A careful study of their influence and work will convince any candid mind that, so far as this message is concerned, they lead on to success; and to neglect their instructions will surely bring disaster. Our wisdom, then, as a people, will be seen in carefully heeding their counsel.

How grateful we should be for the work accomplished by "Testimony, No. 31"! And now "No. 32" comes to us, with its precious burden of light for the people of God. It warns rich and poor alike; those in high station and those in private life. Its cautions and admonitions are all judicious, safe, and forcible. It will be well for us to heed them. How sensible, fitting, and instructive is the chapter on "Canvassing"! It sets before us the importance of that branch of the work, warns us of its abuses, and gives plain directions how to make it a great blessing to the cause of God.

The statements relative to our publishing work and the principles upon which our offices should be conducted to avoid jealousies, rivalries, and alienations, are eminently wise. The chapters on "Worldly-mindedness," "Business and Religion," and the "Responsibilities of the Physician" are most excellent. The closing chapters on the "Coming Crisis," "The Church the Light of the World," etc., should stir the hearts of our people to the utmost.

But why particularize where all is so excellent? Brethren and sisters, believers in the present truth, and professing to believe these testimonies of the Spirit of God, you should certainly all obtain and read "No. 32" with the closest attention. It is not too much to say that if our people would follow the admonitions of this precious volume, it would bring prosperity and such success to the work as we have never seen, and secure the salvation of every one who did so. Try it, brethren and sisters.

This book can be obtained at the REVIEW AND HERALD and *Signs of the Times* offices, and at all our tract depositories. Price 50 cts.

GEO. I. BUTLER, Pres. Gen. Conf.

A SUGGESTION

In Rev. 20: 12, 13 we read that in the great day of Judgment, at the end of the one thousand years, when the second resurrection takes place, "the SEA gave up the dead which were in it; and DEATH and HELL [the grave] delivered up the dead which

were in them; and they were judged every man according to their works." It is premised that the thirteenth verse refers to the re-living of the wicked dead; and that the passage simply states the conditions in which they were before the second resurrection. Those in the "sea," would refer to the wicked whose remains had lain in that great tomb; and "hell" (margin, *the grave*), would embrace those who had been formally buried, and were called forth; and "death" would seem to apply to those who had been in the condition of death without the rite of sepulture. Such might have been devoured by beasts, or burned, or perished in other conceivable ways, and returned again to original elements of which God in the beginning made man without the formality of a burial. It is conjectured that such is the signification of the word "death" in verse 13. At least, this is the opinion of the writer.

G. W.

TO MICHIGAN CHURCH TREASURERS.

The tithes should be sent to A. R. Henry, Treas. Mich. Conf., and the report of the same to me. Communications to me should be addressed care of REVIEW AND HERALD, as there is another A. H. Mason living in this city.

A. H. MASON, Sec. Mich. Conf.

"TESTIMONY, NO. 32."

I HAVE just finished reading the precious volume of instruction, counsel, and warning that this volume contains. Never have I read words from this so solemn and important as these. The chapters "The Church the Light of the World," "Importance of the Canvassing Work," "The Work of the Gospel Minister," "Young Men as Missionaries," and "The Coming Crisis" are full of the most interesting to all. The last-named chapter contains some things relating to the fearful time that is before us, which are of startling interest to the people of God at the present time. As the Saviour gave his disciples a sign by which they might know of Jerusalem's almost immediate destruction was about indicating that the time had come for them to flee from the doomed city, so the Spirit of God has given us a signal whereby we may know about the time when probation will speedily close. After speaking of this sign it says: "It will be time to leave the large cities preparatory to leaving the smaller ones for retired homes in secret places among the mountains." Again it says, "The curtain is about to be lifted. We who occupy this solemn, responsible position, what are we doing? what are we thinking about that we cling to our selfish love of ease, and our souls are perishing around us? Have our hearts become utterly callous? Cannot we feel or understand that we have a work to do for the salvation of others?"

As I closed this volume I mentally exclaimed, "that every one of our brethren and sisters and children in our Conference might read this and heed the precious light it contains!" If these were done, notwithstanding there are only five hundred Sabbath-keepers in the Conference, England would be stirred by the truth as it never been stirred in the past. Brethren and sisters, "Testimony, No. 32." D. A. ROBINSON

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