

Advent Review

— AND SABBATH HERALD. —

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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THE DAY IS AT HAND.

AWAKE, awake! the night is past,
The morning comes: awake!
Star after star is fading fast;
Ere long the day will break.

E'en now the mountain-tops are bright
With the advancing rays;
Oh! sleep not through the hours of light;
Awake to life and praise.

Cast off the robes of sloth, and gird
Your heavenly armor on;
Soon will the trumpet-voice be heard
Of God's returning Son.

Ye would not that your Lord should find
His people slumbering still?
Arise! let body, soul, and mind
Unite to do his will.

Short is the time, oh! spend it not
For earth and sense alone;
Nor let the warning be forgot
That "ye are not your own."

Walk ever where the daylight beam
Falls clearest on your way,
Ne'er wandering from the sacred gleam
Of that celestial ray.

So, when he comes whose blest return
Each Advent hails more near,
Your hearts with holy joy shall burn
His welcome voice to hear.

And ye who bore his cross below
Shall share his crown above;
The glories of his kingdom know,
And praise his endless love.

—Selected.

THE PRIMAL OBJECT OF EDUCATION.

BY MRS. E. G. WHITE.

"EDUCATION," says Webster, "is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart." By a misconception of the true nature and objects of education, many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of the principles is neglected in the effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage.

The great object of life is well defined in the old-time catechism, "to glorify God and to enjoy him forever." To make the possession of worldly honor or riches our ruling motive, is unworthy of one who has been redeemed by the blood of Christ. It should rather be our aim to gain knowledge and wisdom that we may become better Christians, and be prepared for greater usefulness, rendering more faithful service to our

Creator, and by our example and influence leading others also to glorify God.

Here is something real, something tangible. Not only words, but deeds, not only the affections of the heart, but the service of the life, must be devoted to our Maker. To bring man back to harmony with God, to so elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life. So important was this work, that our Saviour left the courts of Heaven, and came in person to earth, that he might teach men how to obtain a moral fitness for the higher life. For thirty years he dwelt as a man among men, passed through the experiences of human life as a child, a youth, a man, endured the severest trials, that he might present a living illustration of the truths he taught. For three years as a teacher sent from God he instructed the children of men; then, leaving the work to chosen co-laborers, he ascended to Heaven. But his interest in it has not abated. From the courts above, he watches with the deepest solicitude the progress of the cause for which he gave his life.

The character of Christ is the one perfect pattern which we are to copy. Repentance and faith, the surrender of the will, and the consecration of the affections to God, are the means appointed for the accomplishment of this work. To obtain a knowledge of this divinely ordained plan should be our first study, to comply with its requirements our first effort. Solomon declares that "the fear of the Lord is the beginning of wisdom." Concerning its value and importance he declares, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding." "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her."

He who is following Divine guidance has found the only true source of happiness, and has gained the power of imparting happiness to all around him. No man can really enjoy life without religion. Love to God purifies and ennoble every taste and every desire, intensifies every affection, and brightens every worthy pleasure. It enables men to appreciate and enjoy all that is true, and good, and beautiful.

He who is seeking with diligence to acquire the wisdom of human schools, should remember that another school also claims him as a student. Christ was the greatest teacher the world ever saw. He brought to man knowledge direct from Heaven. The lessons which he has given us are what we need for both the present and the future state. He sets before us the true aims of life, and how we may secure them.

In the school of Christ, students never graduate. Among the pupils are both the old and the young. Those who give heed to the instructions of the Divine Teacher, constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity.

Infinite Wisdom sets before us the great lessons of life,—the lessons of duty and of happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort and tears, and even agony, but we must

not falter or grow weary. We shall at last hear the Master's call, "Child, come up higher."

It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and the holy. Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with an infinite loss. They insult the Divine Teacher by their rejection of the provisions of his grace. The longer they continue in their course, the more hardened are they in sin. Their retribution will be proportioned to the infinite value of the blessings they have spurned.

Those who consider it brave and manly to treat the claims of God with indifference or contempt, are thereby betraying their own folly and ignorance. While they boast their freedom and independence, they are really in bondage to sin and Satan.

The religion of Christ lifts man above every debasing, groveling vice. Linked to the Infinite One, partakers of the Divine nature, we are clothed with a perfect panoply against the shafts of evil.

Every faculty, every attribute with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, noblest, happiest exercise. While religious principle is held paramount, every advance step taken in the acquirement of knowledge or in the culture of the intellect, is a step toward the assimilation of the human with the Divine, the finite with the Infinite.

The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with common-place matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficulties, it will after a time almost lose the power of growth. As an educator, the Holy Scriptures are without a rival. Nothing will so impart strength and vigor to all our faculties as requiring them to grasp the stupendous truths of revelation.

The Bible is the most comprehensive and the most instructive history that men possess. It came fresh from the fountain of eternal truth; and a Divine hand has preserved its purity through all the ages. Its bright rays shine into the far-distant past, where human research seeks vainly to penetrate. In God's word only we find an authentic account of creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. In this word only can we find a history of our race unsullied by human prejudice or human pride.

In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold the Majesty of Heaven, as he humbled himself, to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor.

A clear conception of what God is, and what he requires us to be, will lead to humility. He who studies aright the sacred word will learn that human intellect is not omnipotent. He will learn that without the help which none but

God can give, human strength and wisdom are but weakness and ignorance.

But that which, above all other considerations, should lead us to prize the Bible, is that in it is revealed to men the will of God. Here we learn the object of our creation, and the means by which that object may be attained. We learn how to improve wisely the present life, and how to secure the future life. No other book can satisfy the questionings of the mind or the cravings of the heart. By obtaining a knowledge of God's word, and giving heed thereto, men may rise from the lowest depths of degradation to become the sons of God, and the associates of sinless angels.

In the varied scenes of nature also are lessons of divine wisdom for all who have learned to commune with God. The pages that opened in undimmed brightness to the gaze of the first pair in Eden, bear now a shadow. A blight has fallen upon the fair creation. And yet, wherever we turn are traces of the primal loveliness. Wherever we may turn, we hear the voice of God, and behold his handiwork.

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, Nature's ten thousand voices speak his praise. In earth, and air, and sky, with their marvelous tint and color, varying in gorgeous contrast or softly blended in harmony, we behold his glory. The everlasting hills tell us of his power. The trees wave their green banners in the sunlight, and point us upward to their Creator. The flowers that gem the earth with their beauty, whisper to us of Eden, and fill us with longings for its fading loveliness. The living green that carpets the brown earth, tells us of God's care for the humblest of his creatures. The caves of the sea and the depths of the earth reveal his treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is the representative of Him who is the life and light of all that he has made. All the brightness and beauty that adorns the earth and lights up the heavens, speaks of God.

Shall we, in the enjoyment of the gifts, forget the Giver? Let them rather lead us to contemplate his goodness and his love. Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and the living fountains, the shining city and the white-robed singers, of our heavenly home,—that world of beauty which no artist can picture, no mortal tongue describe. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

To dwell forever in this home of the blest, to bear in soul, body, and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge and holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite,—such is the object to which the Christian hope is pointing, for which Christian education is preparing. To secure this education, and to aid others to secure it, should be the object of the Christian's life.

HOW TO BREAK OFF BAD HABITS.—Understand the reason, and all reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts, that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive.

When you have broken your resolution, just think the matter over, and endeavor to understand why it was that you failed, so that you may

guard against the occurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength for years.—*Selected.*

HEAVEN AND EARTH.

THERE are no shadows where there is no sun;
There is no beauty where there is no shade;
And all things in two lines of glory run,
Darkness and light, ebon and gold inlaid.
God comes among us through the shroud of air;
And his dim track is like the silvery wake
Left by your pinnacle on the mountain lake,
Fading and reappearing here and there.
The lamps and vells, through heaven and earth that move,
Go in and out, as jealous of their light,
Like sailing stars upon a misty night.
Death is the shade of coming life; and love
Yearns for her dear ones in the holy tomb,
Because bright things are better seen in gloom.

—F. W. Faber.

SECRET ORGANIZATIONS.

BY JOSEPH CLARKE.

A Friend.—You need only to become acquainted with the workings of our order, to see that we do a great deal of good in many ways. We admit no one who is not moral; and we expel a member if he does not maintain such a character. Our rules are good, and have a tendency to promote good order.

Neighbor.—I will give you a few of my reasons for remaining outside of secret orders. I believe I shall have all I can do to prepare for the Judgment. All my time, all my means, which can be spared from my actual needs, I must use in the Lord's work. All my influence, too, be it little or much, must be used to win men to the truth, and to the God of truth; and after I have done all I can, I am an unprofitable servant; for Christ has paid an infinite price for our ransom. The cause of God often suffers for want of means; and if his children devote their means to upholding any of the various secret orders, they draw this amount from the treasury of the Lord, and will be held accountable for money so applied. All we have is from God, and is only lent us to be put where it will best promote the progress of truth among men.

You speak of the charity of your order. I have your own reports to show that your society spends three dollars out of every four in keeping itself in motion; while only one in four is used for charity. And this is not charity; it is only a dividend you pay to stockholders. It is a kind of insurance company; and your members, by paying heavy fees, are entitled to support when sick or in want; and it is done as a matter of justice and of business. Often the worthy poor, when sick, are put off with such help as is really no comfort or charity.

I could speak of many other objections to secret societies; for instance, that they are clanish in their tendency. This principle works out occasionally, as in Communism and Vigilance Committees, which are often only organized mobs, led on by hot-headed demagogues. In the Old World, where Nihilism with its godless principles sits in secret conclave, and assassinates with brutal fury and reckless zeal, fearful scenes are enacted, and no one knows who strikes the blow. Secret assassination is the legitimate outgrowth of secret societies. However, do not understand me to say that all secret organizations are of this character; it is the principle involved that I hold is alike in each case. There is an oath of secrecy; meetings are held in secret.

Friend.—In condemning secret societies, you also discourage temperance orders, as Knights Templar, etc.

Neighbor.—While I approve of every effort to uphold the cause of temperance, I see no call for any such order as Knights Templar or Sons of Temperance, and I believe the cause of temperance needs no such aid.

Friend.—The church of Christ is a secret order also.

Neighbor.—No, my friend; the church is wholly free from such a principle. No oath of secrecy was ever administered, no secret session was ever held, by the apostles or by their Teacher, Jesus

Christ. On the subject of secret societies, I speak as a Christian, not as a man of the world. As a subject of our Lord Jesus Christ, no oath of fealty to any secret order shall ever cramp my action or consume my time, hindering my usefulness in the great and good cause I have espoused. How often the prayer-meeting forsaken for the lodge room. How many professors of religion pay their fee to the order, but neglect the payment of their church dues! No, if the righteous are scarcely saved, I must leave no duty neglected, nor load myself with any weights but such as the gospel imposes. Christ's yoke is easy, and his burden is light; but I fear that a yoke additional and outside of this would cause both yokes to be heavy and galling.

Friend.—If such are your principles, I will say no more.

WHAT WE OWE; OR, CHRISTIAN GIVING.

(Concluded.)

13. WHAT evidence is there outside of the Bible that all who observe this law will be prospered in their temporal interests to a greater degree than if they did not?

(1.) The accumulated testimony through all ages of those who have tried it, is that it is true.

(2.) Within the last four years a circular has been sent to more than fifteen thousand evangelical ministers in the United States, in which occurs the following statement and question: "My belief is that God blesses in temporal as well as in spiritual things the man who honors him by setting apart a stated portion of his income to his service. I have never known an exception. Have you?" A little pamphlet containing the same question has been carefully distributed among more than five hundred thousand laymen, asking if they have ever known of any exceptions to the rule. Hundreds, probably thousands of facts and experiences have been collected. So far as is known, there are no real exceptions. Do you know of any? If so, will you not tell your pastor, who has the address of the writer, and ask him to give the circumstances?

14. When should I commence?

Now. Or if you desire, you can make an estimate of your income back to any given time, and also what you have given for the same time. Keep correct account to the end of the year, then close the account and carry forward any balance.

15. Suppose I am in debt, should not my debts be paid first?

No. Your debt to God is paramount. It is one-tenth of your weekly, monthly, or yearly income. Pay that, as it accrues, and his promised blessing will enable you the more easily and rapidly to pay what you owe to others.

16. Should I tithe my capital?

No. Your capital, whether brains, or hands, or money, or property in any form, is that out of which you make your income. Pay the tenth of your income, or, as the Bible has it, of the "increase."

17. Should I ever give more than the tenth?

Yes, if you can do so without endangering your ability to produce income. Many can, and should do this, but it is a question of individual business judgment and conscience.

18. Should a young man just commencing to make his own living, or a poor man with a family to support, set apart one-tenth of the income?

Yes, because the remaining nine-tenths will have God's promised richer blessing, and go further. Suppose you were asked a parallel question: "Do you think a poor man can afford to spend every seventh day resting, doing nothing; wasting it, so far as income is concerned?" Your answer would be—and you would be right—that no matter what his circumstances, he would be poorer in dollars and cents if he worked than if he rested on the Sabbath. Remember we are dealing in facts, not theories, and the facts are all on one side, both as regards the spending for our own use the seventh of time and the tenth of income.

19. Suppose I should resolve to be, and should

liberal in my gifts, may I not count upon equal temporal and spiritual blessings as if I give proportionately?"

No. God's estimate of liberality may differ from yours. To which of two men would you lend land or lend money; one promising, "I will be as liberal as I can afford in the matter of payment of rent or interest; I will from time to time pay what I think is right, but *I intend to be liberal.*" The other, "I will do the best I can with what you intrust to my care, and I will pay you a definite proportion of the income." Which would you honor most? Which would most honor you? Which would serve you and your interests best? To your possible objection that there is too much of a business air about this illustration, the reply is, that there is a wonderful amount of business in God's dealings with us. The Bible contains very many of the finest and truest business maxims ever written, and God's promises apply both to our temporal and spiritual interests.

Fearing a possible misunderstanding, the writer desires once more to repeat that only the temporal side, and by far the less important side of this question, is under consideration. It is possible to conceive of a Christian adopting this rule from selfish motives, just as he might observe the Sabbath in the hope of gaining thereby; or lend to the Lord by giving to the poor, expecting that God would pay him back more than he gave. But there must be *growth* in this as in all else, and is it not right and safe to show the absolute *gain* there is in performing a duty that might otherwise be left undone, or done grudgingly, leaving the correction of the motives, and the subsequent training in Christian life, to our Heavenly Father?

SPECIAL QUESTIONS.

A farmer asks, "How shall I arrive at one-tenth of my income?"

Ans.—The common way with most persons is to set apart, harvest, market, and keep separate, the proceeds of every tenth acre or part of an acre. This is the "one-tenth fund," from which you will draw and pay out as you deem best. Another, and to many an easier way, is to put into this fund one-tenth of the proceeds of every article sold from the farm. When this plan is adopted, a yearly estimate should be made of the value of the products of the farm consumed by the family, and this also should be tithed.

"Suppose my land increases in value?"

Ans.—Take no account of it unless you sell it. It is your *capital*, from which you produce income. If you sell it, or any portion of it, tithe the increase over the price you paid.

"Should taxes be deducted from my income?"

Ans.—As a rule, no. An exception would be, if your income is derived from owning and renting property, then taxes and interest on any money you may yet owe on that property, may be deducted as a part of the business expenses, and also the taxes on your farm may be deducted, but not upon land or other property held for investment or speculation.

"Suppose I owe a balance on my farm on which I pay interest, shall I deduct the interest?"

Ans.—Yes, from your income, but not from the tithe.

A minister asks, "Shall I tithe my income?"

Ans.—Yes; upon precisely the same principle as others do.

"Suppose my people do not pay me what they owe?"

Ans.—Tithe what you receive.

A physician asks, "Shall I deduct from the value of the services I gratuitously render to the poor?"

Ans.—No. It is in the line of your profession; a part of your business losses or business expenses, and probably pays you better than any form of advertising known to business men.

MISCELLANEOUS QUESTIONS.

A common question is, "Shall I count what I give to the poor?"

Ans.—Certainly. Nothing can be more acceptable to God.

"Suppose the poor I am called upon to help by my own relatives?"

Ans.—If they are those who by the ties of kindred you are legally bound to support, *no*. If not, and objects of charity, *yes*. If not objects of charity, and you choose to give to them, do not count it.

"Shall I deduct house rents?"

Ans.—If for your business house, *yes*, as it is a part of your business expenses. If for your home, *no*, as it is a part of your family expenses.

"Should I deduct money paid for interest?"

Ans.—If the interest is for money borrowed to enable you to produce income, *yes*. If to save capital, or something you have before accumulated, or if upon old debts, *no*.

A common question is: "Suppose I cannot tell what my income will be until the close of the year, how shall I manage?"

Ans.—You can make a reasonably close estimate, and act upon it during the year; at the close carry forward any balance, to be paid as you have opportunity.

"How shall I keep the account?"

Ans.—Use a memorandum book, or a page of any blank book, putting down every item you give. Add up and look over the account frequently in order to keep the matter well in mind. Another, and often a better way, is to have a "one-tenth box," and be scrupulously exact in putting into it one-tenth of the income when it is received. This will be the Lord's treasury, from which you will draw to give to worthy objects, as your judgment may dictate.

SUGGESTIONS.

Do not strive for large gifts; keep the heart warm with many small ones. Giving weekly is better than monthly, and daily, if it were practicable, would be better still. There is a wealth of meaning in Christ's words, "It is more blessed to give than to receive." Is it not true in your own experience? He wants to bless others, and draw out their gratitude to him through our kindness; as Paul expresses it, "to cause through us thanksgiving to God." Your own blessings will be still deeper and richer.

Notice how much of the "temporal" there is in the following extracts from God's word:—

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Ps. 41:1-3.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

"There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and a spring of water whose waters fail not." Isa. 58:10, 11.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

"Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again." Luke 6:38.

"I have showed you all things, how that so

laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace [the word "grace" here refers to temporal blessings] abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:7.

These promises are *conditional*. We have no right to claim them except as *we comply with the conditions*. If we meet them, *we shall realize true prosperity*, both in spiritual and temporal interests. The conditions and promises go together.

WHO TOLD YOU?

BY ELD. F. PEABODY.

WHO told you that the six days of creation week were long periods of time? Has the Lord? Who told you that the Sabbath was made only for the Jews? No Bible writer, never. Who told you that the Sabbath was abolished at the cross, or that it was changed from the seventh to the first day of the week? Has the Bible? No; not once in all that book has any such thing been hinted at.

Who told you that we can now choose any day we please for our Sabbath? Not God, but men. Who told you that God has become so slack concerning his word that man's word should now be above his? No such assurance is found in the word of inspiration. Who is now telling you, and who has told you in the past, that the first day of the week is the Christian Sabbath? The Lord has not, certainly. Who told you that "Lord's day" (Rev. 1:10) is the first day of the week? Men.

Who told you that the "seventh day is the Sabbath of the Lord thy God"? The Lord, with his own voice. Ex. 20:10. Who told you that the Sabbath was made for man? It was the Lord himself. Mark 2:27. Who told you that God would not break his covenant, nor alter the thing that had gone out of his lips? He who created the heavens and the earth has said so. Ps. 89:34. Who has shown you that the Sabbath was kept according to the commandment after the death of Christ? The Bible states the fact in Luke 23:56.

Who told you that Paul, while in Corinth, worked at his trade and preached every Sabbath to both Jews and Greeks, and continued to do so a year and six months, and all this, too, more than twenty years after Christ's crucifixion? Luke tells this, and there is no disputing it. Acts 18:3, 4, 11. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

A FORGIVING SPIRIT.—"Forgive us our debts, as we forgive our debtors," is the petition which we repeat by the divine injunction as often as we say the Lord's Prayer. But forgiveness does not come easily to human nature. Resentment, retaliation, retort, reprisal, revenge, are more natural. Pardon, peace, magnanimity, are not of nature, but of grace. We have to struggle before God ere we can attain to the seventy times seven of the Master. Let us bid good-by to strife. Let us forget that we have enemies, if any we have, and let us try to feel tenderly and kindly to all. There is a thought which many need to take to heart in this little poem:—

After this feud of yours and mine
The sun will shine;
After we both forget, forget,
The sun will set.

I pray you think how warm and sweet
The heart can beat;
I pray you think how soon the rose
From grave-dust grows.

—Christian Intelligencer.

A PRAYER.

My Redeemer and my Lord,
I beseech thee, I entreat thee,
Guide me in each act and word,
That hereafter I may meet thee,
Watching, waiting, hoping, yearning,
With my lamp well trimmed and burning!

Interceding
With these bleeding
Wounds upon thy hands and side,
For all who have lived and erred
Thou hast suffered, thou hast died,
Scourged, and mocked, and crucified,
And in the grave hast thou been buried!

If my feeble prayer can reach thee,
O my Saviour, I beseech thee,
Even as thou hast died for me,
More sincerely
Let me follow where thou leadest,
Let me, bleeding as thou bleedest,
Die, if dying I may give
Life to one who asks to live,
And more nearly,
Dying thus, resemble thee.

—Longfellow.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

ON the downfall of the patriarchate, the Jewish state was reduced to nearly the condition of a mere religious sect in the Roman empire. They lost much of dignity and respect as a people, besides incurring the inconvenience attending the want of a representative head. The Jews had become very widely dispersed. Either as slaves or traders, they had penetrated to the extreme limits of civilization. When the Goths overran Europe in the fifth century, Jews were inhabiting all the countries upon which they precipitated themselves. As they rarely owned landed property, when the storm was about to burst upon any given locality these isolated beings easily gathered together their valuables, and retreated to some secure place among their brethren till it had spent its fury, when they were sure to return to share the spoils. The barbarians knew nothing of the value of the precious things they plundered from the cities they burned, while the Jew was well acquainted with the market price of everything in all quarters of the world; thus the unscrupulous trader, in exchange for glittering baubles, or vessels and weapons of brass or iron, articles highly prized by the uncivilized, secured vast quantities of valuable commodities, for which there was ready sale in distant, peaceful provinces. In this way the despised Jew, at work beneath the surface of society, kept up the commercial interests of the empire when they would otherwise have been destroyed in the general wreck.

The Jews dealt especially in slaves. The internal slave trade, which we may well imagine must have been very great, was confined mostly to them; though the Samaritans, having become dispersed along the shores of the Mediterranean, shared in this cruel merchandise. On the whole, this slavery was a benefit to the Roman empire, as it saved vast numbers from extermination. It was not the object of the barbarians to capture slaves for themselves, so they only spared lives from massacre because they were salable. It would not be strange if the Jews, in exchanging places with the Romans as slave-owners, secretly triumphed with a bitter satisfaction, when "fair youth," "high-born maidens," and men of talent and influence, fell helpless into their power.

The Christians looked upon this terrible traffic with grief and indignation, saying that it was "unjust that those whom our Saviour has redeemed by his blood should groan in the fetters of his persecutors." But in vain did popes and councils repeatedly issue their prohibition of it. Beginning with Constantine, various were the laws that were made regulating the holding and releasing of Christian slaves. Their masters were not allowed to interfere with their religion, or to attempt to convert them to Judaism. A Jew should not circumcise a slave, under penalty of confiscation of property, and death. No Jew or heathen who was desirous of becoming a Christian was to be retained in slavery, and "every slave so seeking baptism [taking refuge

in a church] became free." Should the Jew complain of robbery in such cases, the law further enacted that if he had not held the slave three months, a Christian slave-purchaser should pay the full price for him; but after that time the owner should receive nothing, as it was evident he wished to retain his property for his own use, and not for trade. This was near Rome; in more distant provinces the slave should be paid for out of the church funds.

Soon after the extinction of the Western Empire, at the end of the fifth century, Theodoric founded in Italy a dynasty of Gothic kings. In his wise and impartial administration, in which he endeavored to cause the Romans to forget that they were ruled by a barbarian, he openly protected the Jews in their privileges; reproving those who burned their synagogues, commanding them to make restitution, and repressing all insult and violence. At the same time he said that "the Israelites showed an excessive zeal for the goods and for the peace of this world, while they lost all that of immortality."

Justinian, another barbarian emperor, who in A. D. 538 gave to the papacy its civil power, and was, as Milman has remarked, "the pope as well as the emperor of the Roman world," showed great intolerance toward every religion but the Catholic. His uncle, Justin the Elder, issued an edict prohibiting all unbelievers from being magistrates. He reasoned that it was improper for heathens, Jews, or Samaritans to pass sentence upon the Christian clergy or laity; and enacted that should any attempt to do so, all his acts would be invalid, and he should be fined twenty pounds of gold. In his zeal to establish the orthodox faith, he compelled pagans to receive baptism. Seventy thousand in Asia Minor were thus forced to profess Christianity. He obliged heretics to embrace his views or leave the empire. An unyielding congregation of Montanists were burned in their own church, where they had fled for refuge.

But under Justinian the persecution of the Jews and Samaritans especially was most severe. The peace of the empire had often suffered in consequence of the fierce and frequent insurrections of the latter in Palestine. In the reign of Zeno, which preceded that of Justin, the inhabitants of their principal city, Sychem (Neapolis or Naplous), had revolted. The Samaritans still worshiped, as in the days of Christ, on Mount Gerizim. They had no temple there, but it was to them a holy and highly venerated spot. The Christians believed that the Saviour, in his conversation with the woman of Samaria, predicted the dedication of that mountain to the true worship. Apprehensive of their design to possess themselves of it, the Samaritans furiously attacked them in their church at Naplous on Easter day; they killed great numbers, seized the bishop, Terebinthus, in the act of administering the sacrament, wounded him, and cut off several of his fingers, as they clung to the consecrated emblems. The bishop fled to Constantinople, showed his hands to the emperor, and reminded him of the prophecy of Christ. Zeno had the offenders severely punished, and expelled the Samaritans from Mount Gerizim. The Christians erected on its peak a chapel to the Virgin, surrounding it with a strong wall of brick, and stationed a guard to protect it from the Samaritans.

The intolerant laws of Justinian roused this despised people to another desperate insurrection. Julian (by some said to have been a robber chieftain), a sort of false Messiah, assumed the title of king, and placed himself at their head. They destroyed the property of the Christians around Naplous, burned their churches, and treated the clergy with the most shameful indignity, killing one bishop, and tearing many priests into pieces or casting them into prison. The Romans sent a large force against them; a fierce battle ensued, in which the Samaritans were defeated; Julian was slain, and it is said a hundred thousand persons were killed or sold as slaves. Arsenius, one of their number, a very eloquent man, escaped to the emperor, and convinced him that the Christians were the authors of the insurrection. The

clergy of Palestine, in alarm, sent St. Sabas, ninety years of age, to Constantinople to plead their cause. His age and sanctity triumphed. Justinian condemned the leaders of the revolt to death, and expelled the rest of the people from Naplous, decreeing that the Samaritans, unless converted, should no longer inherit the property of their fathers. Arsenius himself embraced Christianity; and his example was followed by many others who were either convinced by the preaching of Sabas, or influenced by a desire to secure their property to their children. His success in gaining the greater part so obstinate a people no doubt confirmed Justinian in the expediency of enacting severe laws against the Jews and Samaritans. Knowing probably, their peculiarities, he attacked the weakest point,—the love of gain. Believing children should inherit their father's property, the exclusion of all others, the chief authority of the family, provided one of the parents only a Christian (though laws had forbidden such marriages), belonged to that one. The burden of society were laid upon these people, who they might enjoy none of its civil honors. It was also enacted that in cases of lawsuits, testimony of a Samaritan should never be received, and that of a Jew only when both plaintiff and defendant were Jews. Another statute decreed that the synagogues of the Samaritans should be destroyed. Sergius, bishop of Caesar, interposed in behalf of the Samaritans. The severity of these laws was mitigated; but believing children should still take the precedence in inheritance.

This lasted twenty-five years, when they again revolted at Caesarea, attacked the Christians, destroyed their churches, and killed the prefect, Stephanus, in his palace, which they plundered. The wife of Stephanus fled to Constantinople. Adamantius was sent to inquire into the origin of the trouble, and to severely punish the guilty. He condemned the insurgents, and many, confiscated property, and restored the Samaritans submitted to baptism, regained their property, and then secretly returned to their old religion. Justin the Younger, nephew of Justinian, learning this hypocrisy, re-enacted almost all the laws of his uncle, which must have done much toward breaking down their national distinctions. After this time very little is found of them in history. In the seventeenth century a small community of them was discovered in the vicinity of Mount Gerizim. They had in their possession a copy of the law in the old Samaritan characters, said to have been made by Abishua, son of Phinehas, 1400 B. C., which nearly coincides with the Hebrew. This remnant of once numerous people, numbering about a hundred and fifty persons, still reside in Naplous and are often visited with interest by travelers. "They keep the Jewish Sabbath with great strictness, and meet thrice during the day in their synagogue for public prayers. Four times in each year—at the passover, the pentecost, the feast of tabernacles, and on the day of expiation—they all resort to the site of their ancient temple on Mount Gerizim to worship."—*Encyclopædia Britannica*.

(To be continued.)

—Oftentimes could I wish that I had held peace when I have spoken; and that I had been in company. Why do we talk so willingly when, notwithstanding, we seldom return to silence without hurt of conscience? We may enjoy much peace, if we would not busy ourselves with the words and deeds of others which appertain not to our charge.—*Thomas Kempis*.

—Our fellow-creatures can only judge of what we are from what we do; but in the eye of the Maker what we do is of no worth except it flows from what we are.—*Coleridge*.

—As frost, raised to its utmost intensity, produces the sensation of fire, so any good quality over-wrought and pushed to excess, turns to its own contrary.—*William Matthews*.

Special Mention.

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

THE SPIRIT IN THE AIR.

FROM an article in the New York *Observer* we take the subjoined paragraphs. It seems to us that the state of society here portrayed is just that state of lawlessness described in so many scriptures speaking of the last days. Is not the heaven of discontent, that will lead to a universal uprising, rapidly permeating the great mass of humanity? But the article in question is a more forcible commentary on the signs of the times than any remarks we can make on it. The writer, while riding on one of the elevated railroads of the city of New York, chanced to sit near two respectable-looking, sober men, who announced themselves as Nihilists. Perhaps he involuntarily shrank from them, though he said nothing; but on leaving the cars, one of the ruffians struck him with the palm of his hand, and the other, with an oath, assured him that he ought to have his old neck broken." After saying that notwithstanding outrages on persons and property are daily committed in our large cities by just such desperate, lawless bandits, human life is no more exposed in this country than in Europe, and citing facts to prove the truthfulness of his position, the writer continues:—

We may doubt it, or try to deceive ourselves into disbelieving the fact, but there is a spirit of evil in the air. The Socialism of Germany, the Atheism of Ingersoll, the Nihilism of Russia and Poland, the alliance of politicians with criminals, that "roughs" are as powerful in party conflicts as statesmen, are so many stimulants to violence and protection against punishment.

The Irish dynamite plot in England and in this country, by which it was, and probably is, determined to destroy the lives of innocent beings for the sake of appalling the government, the crimes that, even when imaginary, make the world turn pale. But there are men among us who have made assassination one of the fine arts, and are now devising infernal machines for the murder of men, women, and children.

It is not likely that government can repress these seditious heresies, out of which flow the streams of vice and crime that frighten society. It is a great mistake to suppose that Communism, Nihilism, Atheism, or any other form of infidelity, has its origin in bad government. These heresies are often attributed to oppression. Excuses are made for criminals, who are said to be driven to their evil deeds by the hard times or the severe exactions of the State. This is all nonsense. The germ of Socialism, and every other vice that aims at getting property without labor, is in the laziness of wicked men. They want to have for nothing what honest industry has earned under the primal law of sweat and toil. Bismarck, the greatest living ruler, may compare with Russian and Austrian despotism to crush Socialism. But the combination is powerless. The instruments of government are not formed yet that can suppress ideas. Thought is free even in a dungeon. Chains do not bind the soul. Out of the heart proceed evil thoughts, murders, and the like. They are in the moral atmosphere, and death is borne on the air. We are becoming as familiar with the idea of assassination as one of the steps to office and revolution, as they are in the Empire of the North. It is horrible to read in the leading newspapers of one of the great parties of this country, that the election of a President of the Senate will invite assassination. It is mortifying that such a thought can be harbored, and, still more, that it can find expression. To utter it is to inspire bad men with it. And when we ask, "What is to be

done about it?" we are confronted with the great problem of all ages,—*how to reconcile liberty with order*. Men must be governed, but how is it possible where they are all equal and cannot govern themselves? Who will rule such unspeakable scoundrels as the voters who assailed me three hours ago? I do not know of any men in this city who have more influence in party politics than the roughs whose physical prowess is one of the chief factors in all political campaigns.

The future of this Republic depends on the moral forces that are used to reform our politics and our people. The same causes that have already culminated in the murder of two Presidents are rankling in the nervous system of the country. The fierce mobocracy, flying from Old World monarchies, rears its ignorant front, defying law and controlling elections. Brute force and weapons of war are elements in our civil contests.

THE CRISIS IN EGYPT.

THE phase which the Eastern question is now assuming on the banks of the Nile is a very remarkable one. For the first time since the invasion of Cambyses, the cry of "Egypt for the Egyptians" is heard, and the man who represents this national movement seems at this present moment the master of the situation, defying alike his sovereign the Khedive, his suzerain the Sultan, and the power of France and England. The two Western powers, the chief holders of Egyptian bonds, have for some time had the entire control of the Egyptian finances, and the taxes, which under the late Khedive were largely distributed among his courtiers and soldiers, have been devoted to paying the interest on the debt. In certain stages of civil society regular taxation enforced with European strictness is more oppressive than the spasmodic extortion of the East, and the French and English "control" has undoubtedly made still harder the hard lot of the Egyptian peasant. At the same time the Khedive's treasury ceased to be a gold mine for the hangers-on of the court, and the pay of the army was in arrears.

The first sign of the coming storm was the march of Arabi Bey to the palace, demanding a change of ministry and the dismissal of the "controllers." The next step was his appointment as Minister of War, with the command of the entire army. The Khedive became instantly a prisoner in his own palace. The arrival of French and English ships in the roadstead of Alexandria was answered by the erection of fortifications around the town. Mussulman fanaticism was aroused, and on Sunday, the 11th, a massacre of the Europeans in Alexandria took place. Since that fatal day Egypt has seen a new exodus. Men are abandoning their homes, their stores, their banks, and fleeing by thousands. There were not ships enough to carry off the fugitives. The extent to which disorder has spread must be attributed to the imbecile vacillation of the English and French governments. Both of these powers, especially England, have millions of Mohammedan subjects. Neither of them wishes to offend Mohammedan pride by boldly occupying the country, and the French have, till a few days ago, opposed the idea of Turkish intervention. That the Sultan will interfere seems the only possible solution; and whether he does so as the suzerain of the tributary Khedive, or as the mandatory of the European Conference, it will be almost impossible to displace him hereafter. The Sultan Abd-ul Hamid, in fact, has won the first trick in the great game he is playing. He is a man of a different stamp from the tyrants and debauchees whom the house of Othman has for so long a time produced. The young man with the Armenian face, who now calls himself Sultan and Caliph, has all the astuteness of a Greek in forming his plans, and all the impenetrable secrecy of an Oriental in executing them. An example of his style of acting was seen in the way in which he got rid of Midhat Pasha, the man who raised him to the throne.

It is therefore not an improbable conjecture that the Sultan has really been the instigator of

Arabi Bey in his hostility to the Western powers. In all speculations as to the future, another new factor must be considered. Europe has not only to face the national pride of Egypt, but is confronted with the new-born doctrine of Pan-Islamism. Abd-ul Hamid has to a great extent succeeded in being known in the East rather as the Commander of the Faithful than as the Sultan of the Turks, and it is perhaps in the former character that he has reduced the Sublime Porte and his authorized ministers to insignificance, and transacts all the business of the empire in person. The Khedive, Tewfik Pasha, is a lazy, good-natured man, without any firmness of character, and as he is not the legal successor of Ismail, according to Mohammedan law, he may be displaced, like his predecessor, who is now dwelling on the shores of the Bay of Naples.

Under whatever name the Sultan interferes, his intervention will be regarded in the East as the exercise of sovereign rights, and the presence of Turkish troops in Cairo will raise to fever heat the fanaticism of all the North African tribes, who have so reluctantly seen the ascendancy of France, and give a strong impetus to that Pan-Islamist propaganda of which Abd-ul Hamid is the head.—*Harper's Weekly*.

—Ten cases of lynching are recorded for the month of June. In view of this fact, and many others that might be mentioned to show the public tendency, the *Christian Weekly* of June, 1 says:—

The casual reader of the daily paper must have been painfully impressed with the evidences of a growing unsoundness in regard to the supremacy of law and the sanctity of human life. During the past month there have been reports of numerous cases in the West and South where unauthorized bodies of men have set aside the forms of justice, and taken into their own hands the responsibility of sending into eternity men guilty or accused of flagrant crime. In a land under the rule of law, lynching is a crime of a kin with murder, and, however aggravated the atrocity that prompts a resort to it, there is no defense for it, and good citizens owe it to the community to suppress promptly and with determination this lawless substitution of the vengeance of an infuriated mob for the calm decision of a judge and jury. In the interest of good order and general security, we long to see the majesty of the law invoked against some of these self-constituted and irresponsible avengers of crime. The public, too, has been repeatedly shocked by the evidences of the increase of suicide, of which there has seemed to be almost an epidemic. Instances where life has been deliberately thrown away for the most frivolous reasons, where even boys and girls have encouraged one another in rushing out of the world, have been painfully conspicuous. There is evident need of a more thorough grounding of the people in the foundation principles of morality as well as of religion.

—We give the following clipping from the *Inter-Ocean* of July 6, as an illustration of the flippant way many American journals have of speaking of the saddest and most startling visitations that afflict humanity, and for the remarkable statement made in the last sentence:—

The lightning has been playing queer capers lately, and is in a way to get itself very much disliked. In North Carolina the other day it struck and killed two babies that a father was holding on his knees; in Dakota it killed a man who was holding his wife in his lap; in Kentucky it struck a church and knocked nearly all the congregation senseless; in West Virginia it tore a large Newfoundland dog into small pieces; in Arkansas it struck the bow of a row-boat and split it almost to the keel; in Wisconsin it caught the tip of an umbrella, making the man who was carrying it think he was getting his section of the day of Judgment, and rendering him a cripple for life—and all this in one week. There never were so many atmospheric phenomena witnessed as has been the case this year.

The Family Circle.

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

MAKE HOME HAPPY.

More than building showy mansions,
More than dress and fine array;
More than domes and lofty steeples,
More than station, power, and sway,—
Make our home both neat and tasteful,
Bright and pleasant, always fair,
Where each heart shall rest contented,
Grateful for each pleasure there.

Seek to make your home most lovely,
Let it be a smiling spot
Where, in sweet contentment resting,
Care and sorrow are forgot.
Where the flowers and trees are waving,
Birds will sing their sweetest song:
Where the purest thoughts will linger,
Confidence and love belong.

There each heart will rest contented,
Seldom wishing far to roam,
Or if roaming, still will ever
Cherish happy thoughts of home.
Such a home makes men the better,
Sure and lasting the control;
Home with pure and bright surroundings
Leaves its impress on the soul.

MRS. K.'S FAMILY ALTAR.

"I WANT to tell you a great good you have done me," said Mrs. K., one evening after meeting, to a lady who was passing down the aisle, and held out her hand for a kindly greeting.

"Tell me. A good I have done you!" exclaimed the lady in surprise. "I was not aware I had ever been of any service to you."

"But you have been. You were the means of my setting up a family altar." And then Mrs. K. went on to relate the circumstance to her wondering listener.

"Do you remember the day you sent Mr. Smith to me to ask me to go and sit for a while with his poor old mother while he was out doing a job of work? I went, not because I wanted to go, but because the message came from you, and I didn't wish to disoblige you, for you have been very kind to me many a time. So I took my work and went to the old lady's home; and when I got there what should she ask me to do but to have a little meeting with her. Well, I was nothing loath to read to her a bit out of her Testament that she keeps close beside her, and then I sang a hymn, for I love to sing dearly. 'And now, dear,' said the old lady, after I had finished the hymn, 'wont you have a word of prayer with an old body that has n't heard a prayer for many a day?' What could I say? I wasn't used to praying aloud and before folks; but I could n't refuse the poor old creature that might n't be here long; so I kneeled down and poured out my prayer in a hobbling sort of way before the Lord. And while I was on my knees it came to me just like a flash, between the words, that there I was praying with this stranger,—I, who had never dared to open my lips before my own kith and kin. There's Josie and Esther, my own two girls at home, and we all love the Lord, and we all kneel down every night and morning, and pray our prayers separate and alone, just in a whisper, and I'd never had the courage to say, 'Girls, let us pray together.' But there on my knees in old Mrs. Smith's bedroom, while I was asking the Lord to bless her, I just made up my mind what I'd do; and I went home with a determination to set up a family altar before I slept. And the Lord helped me; and now we kneel down every morning together, and one or the other of us prays aloud, and the Lord blesses us. And I always think of you with such a thankful kind of feeling; for if you had n't sent me on that errand of mercy, I never should have got this blessing. I want to tell you this for your encouragement, because there's many another you can set to work somehow in the Lord's service, give them a start like; for when we're really started there's no telling where we'll stop. Doing one

right thing, I find, mostly leads to doing another, just as one bad thing leads on to another. Do n't you think so, ma'am?"

By the time Mrs. K. had finished her story, they were standing alone in the chapel aisle, and her listener was turning over in her mind several thoughts. One was that which had just been so quaintly expressed, "Doing one right thing mostly leads to doing another;" and a second, "Are not Christian workers serving the Lord when they set others to work, even in a very small way?" And again, "Who can tell the good which the Lord may permit us, or use us to do unconsciously?" If she had gone to Mrs. K. to exhort or persuade her to set up a family altar, she would have been met in all probability by the insurmountable "I can't." But putting her in the way of loving ministry to another, the Lord spoke to her, and she yielded.

The trifling incident was certainly suggestive, and as the lady walked home the "in-season-and-out-of-season" work was well pondered.—*Helen E. Brown.*

MAKE THE BEST OF THINGS.

WE excuse a man for an occasional despression, just as we endure a rainy day. But who could endure three hundred and sixty-five days of cold drizzle? Yet there are men who are, without cessation, somber and charged with evil prognostication. We may be born with a melancholy temperament, but that is no reason why we should yield to it. There is a way of shuffling the burden. In the lottery of life there are more prizes drawn than blanks; and to one misfortune there are fifty advantages. Despondency is the most unprofitable feeling a man can have. One good laugh is a bombshell exploding in the right place, while spleen and discontent is a gun that kicks over the man that shoots it off. Let us stand off from despondencies. Listen for sweet notes rather than discords. In a world where God has put exquisite tinge upon the shell washed in the surf, and planted a paradise of bloom in a child's cheek, let us leave it to the owl to hoot, and the frog to croak, and the fault-finder to complain. Take out-door exercise and avoid late suppers, if you would have a cheerful disposition. The habit of complaint finally drops into peevishness, and people become waspish and unapproachable.—*Baptist Weekly.*

WHY SHE WEPT.

OLD Nancy had been telling Bijah that she'd give the court as good "sass" as he sent, and that he might give her six months and be hanged to him. She walked out with an ugly look in her eyes and her teeth shut, and was impatient for the affray to begin.

"Years and years ago," began his Honor, talking as if to himself, "I used to pass a white house on Second street. It was so white and clean, and its green blinds contrasted so prettily, that I used to stand on the walk and wonder if the inmates were not the happiest people in Detroit. They were happy. They had plenty. They had children who played games on the green grass, and the birds sang all day long in the arbors."

Old Nancy looked around uneasily as he waited a moment.

"As the years went by, the white house turned brown with neglect. The birds went away. The children died or grew up ragged and uncivil. I well remember the day the husband and father put a pistol to his head, and ended his shame and life together. The wife was drunk when the body was brought home by the crowd."

A low moan of pain escaped the old woman's lips.

"It was her love for drink that killed that man; that buried the children; that sent the birds away; that passed the place into the stranger's hands," whispered the court. "Is the woman dead?"

Old Nancy groaned as her tears fell.

"No, she lives. She has no home, no friends, no one to love her. There must be times when

she looks back to plenty, peace, and happiness, and has such a heartache as few women know of. There must be times when she remembers the graves she once wept over, and children's voices must sometimes remind her of the tones of those laid to rest long years ago. I would not be in her place for all the wealth in the world."

"Oh, sir! don't talk to me—don't call it up!" she moaned, as she wrung her hands.

"You may go," he quietly said, "you have not long to live. There are those who can remember when you had silks instead of rags; when you rode in your carriage instead of wandering through alleys and lying in the gutter. Some morning you will be found dead. That will be the last act in the drama, so full of woe and misery and wretchedness that it will be a relief to know that you are gone."

White as a ghost, trembling in every limb, and weeping like a child, she passed out.—*Detroit Free-Press.*

HOW TO LOOK AT THINGS.

I WENT to see a lady once who was in deep trouble and in darkness on account of the great afflictions which had come to her. She had fallen into melancholy. When I went in, she was working on a bit of embroidery, and as I talked with her, she dropped it wrong side up, and there it lay, a mass of crude work, tangled, everything seeming out of order. "Well," said I, "what is this you are engaged at?" "Oh," she replied, "it's for a Christmas gift." I said, "I should not think you would waste your time on that. It looks tangled, without design and meaning," and I went on abusing the combination of colors, and so on. "Why, Mr. Pentecost," she said, surprised at the sudden and abrupt change of the subject on which we had before been talking, and the persistency with which I had opposed her work, "why, Mr. Pentecost, you are looking at the wrong side. Turn it over." Then I said, "That's just what you are doing; you are looking at the wrong side of God's workings with you. Down here they seem tangled, but up there he is working from the right side." Down here we are looking at the tangled side of God's providence; but he has a plan—here a stitch, there a movement of the shuttle, and in the end there is a beautiful work. Be not afraid; only believing. Believe him in the darkness; believe him in the mysteries. Let him that walketh in darkness, and seeth not the light, yet trust in the Lord.—*G. F. Pentecost.*

"SHE HATH DONE WHAT SHE COULD."—She could teach in the Sunday-school, but she will not attend it. She could collect money for the missionary work of the church, but she will not. She could visit and nurse the sick, but she will not. She could sing in the church or play the organ, but she will not. She could speak to her young associates about their salvation, but she will not. She could attend the prayer-meetings and help the singing, but she will not. She could contribute freely to the ordinary expenses of the church, but she will not. She could read many valuable religious books, but she will not. She might be a member of the Ladies' Society to Aid the Poor, but she will not. She could be very useful in the service of her Saviour, but she will not. Yet she expects her Lord to say to her at the last day, "Come, thou good and faithful servant." But how can it be, and be truthful?—*Central Baptist.*

ONLY "HALF A POINT."—A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of a sail as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post. "You must steer very accurately," said the looker on, "when only half a point is so much thought of." "Ah, half

a point in many places might bring us directly on the rocks," he said. So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vice. The beginnings are always small. No one climbs to a summit at one bound, but goes up one little step at a time. Children think lightly of what they call small sins. These rocks do not look so fearful to them.

Educational.

APT TO TEACH.

"THE Sabbath-school teacher may dip deep into Biblical lore, he may ransack the commentaries, and may become, as many Sabbath-school teachers are, truly learned in Bible knowledge, and yet be utterly incompetent to teach a class of children. He can no more hit the wandering attention, or make a lodgment of his knowledge in the minds of his youthful auditory, than the mere unskilled possessor of a fowling-piece can hit a bird upon the wing."

Thus forcibly and truthfully writes a contributor to the *Philadelphia Teacher*; but while we all feel our failures in teaching, and desire earnestly, perhaps, to correct them, the perplexing question arises, How shall we acquire the art of holding the attention of our classes, and of imparting to them good and useful knowledge?

To answer this question, even passably, would be the work of a volume, indeed many volumes have already been written upon the subject; but the limits of this article restrict me to only one or two hints, leaving other thoughts to be given from time to time.

Without the art of teaching, whatever else a person may be, he is no teacher. This qualification is inherent in some people; naturally they are "apt to teach." With little instruction from others, they grope their way along, partly by instinct, partly by guess, until, at last, through many failures, they become good teachers, they hardly know how. But let not those who have little natural aptitude in this direction be discouraged; for with diligence and perseverance, nearly all may acquire the art of teaching.

The following from the pen of Miss Lathbury, in the *Sunday-School Journal*, ought to benefit somebody:—

"There is nothing prettier than a bed of pansies, except an infant class. The class I have in mind numbered about one hundred, and looked as if a summer wind were passing over the pansy-bed, there was such a restless bobbing of little heads. There stood the lady teacher before them, giving the most charming of talks. But she did not hold the eyes of the children. She tried to draw them with questions, but they answered without looking at her. She interspersed bits of song, but all did not sing. I was ready to say, What *can* interest children if *this* does n't. But I saw the difficulty. The teacher talked with her voice, but not with her face; that was unsympathetic, expressionless, cold.

"In the progress of the lesson the teacher related an incident in which she must have had a personal interest; for the color came into her cheeks; and her whole face was full of feeling. I looked at the children, and saw she had gained them. They were all daisies now, looking straight at the sun.

"I wish the teacher could have held them through the lesson; but when the light died out of her face, the daisies all became swaying pansies again."

The import of this is that the teacher must have a real interest in his class, and must be in sympathy with them as individuals. Then, if he will let this interest and sympathy shine upon the face, beam from the eye, and be borne upon the very tones of the voice, and will persistently keep trying to improve, he will soon enjoy that most satisfying of all experiences,

namely, to see his pupils drinking eagerly from the well of salvation, to which he has led them, and becoming wiser in the things of God.

C. C. L.

HE KNEW IT ALL.

HE always did. No one could ever teach him anything. The first words he lisped when a baby were, "Oh, yes! I know." The first words he will speak when death ushers him into the presence where the eternal glories are revealed, will be, "Yes, yes! I understand." He never opened his eyes with wonder. He never asked troublesome questions. When a boy, neither father nor mother could teach him anything. He would rather any day pound his fingers than suffer his father to tell him how to drive a nail. He could milk a cow better than the hired man, and was not in the least disconcerted that the udders gave not a drop of milk; it was obstinate Polly's fault; "never saw such a cow." His mother in vain endeavored to teach him something about dress. He wore the loudest of neckties, and, as soon as he had liberty of purchase, the most extraordinarily patterned pantaloons, and laughed at the "old woman's" notions. His mother was always the "old woman," his father always an "old fogey."

At last they sent him to a boarding-school. The father said, hopefully, "School will knock some of the conceit out of him." But the father either had not read or had not heeded Solomon's wise saying, "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Poor Solomon evidently had sorrowful experience with men who knew it all. The school was a mortar; the teacher and all the boys were pestles; but not even continual pounding did any good. The boy knew how to hold his pen better than the writing-master, and how to manage his voice better than the singing-master, and how to translate better than the Latin teacher, and how to bat and catch better than the ball-captain, and how to handle his knife and fork better than the motherly matron who made table habits her special care. The boys called him, ironically, "the boss." He took it as a compliment, and it added an inch to his height. At the end of a year he came back from school with a bigger stock of assurance than he had when he went there. His genius for conceit was amazing, admirable.

He went to college. He was at first a little taken aback that he had a dozen conditions to work out in the summer vacation; and for once in his life he really did work hard, for he was ashamed to fail of entrance. But he attributed his conditions wholly to the stupidity of the professors; and after he got in he faithfully fulfilled one-half of one of Paul's exhortations,—he diligently forgot those things that were behind. No secret society would have him; he assured himself and his friends that he would have no secret society. The prayer-meeting could not shut him out, and he attended regularly and spoke always. He flunked with greater grace and ease than any fellow in the class, and said "not prepared" with as smiling self-assurance as if he had made the best recitation of the day. He did not get on the base-ball nine, owing to the prejudice of the captain; nor take an oratorical prize, though no one could deny that he was self-possessed on the stage. He ought to have been valedictorian; but he did not even get a part. He saved his diploma by the skin of his teeth, and carried himself so loftily on graduating day that some sub-freshmen, who had come up to see how the college looked, thought he must be president of the faculty.

He went into business. His father had some influence, and got him a place as clerk in a wholesale dry-goods house. He did not know cotton, woolen, and linen apart, nor a ledger from a journal; but he was a graduate of University, and from his pinnacle of lofty eminence he looked down with a serene and lofty self-complacency upon the members of the entire establishment, from the principal to the errand boy. He came late and went away early, and

always wore irreproachable kid gloves, and carried a delicate little cane. He talked of "our house" so largely in evening gatherings that the girls supposed him to be a partner, and even practical men, after they had made large discounts, still estimated him at one hundred per cent more than his real valuation. He married, of course; and his wife thinks that loyalty to her husband requires that she should think of him as highly as he thinks of himself. She tries faithfully to be loyal; but she is a sensible woman, and it is very hard work. He is now a man in middle life. He has shifted from place to place a dozen times, and has gone down a step or two at every shift. He now stands at the door of a retail store in Broadway and bows the customers in. He performs this service with such a lovely air that country shoppers suppose him to be the proprietor, and always address him by the name upon the sign. He acknowledges the compliment with a gracious smile, but in truth counts it no compliment at all. He assures his wife that if he and the head of the house could only change places, he would make things buzz; for he knows a thing or two, and the head of the house is a fool. But he still wears the irreproachable kids, and he walks to church on Sunday morning with his wife, who has earned her own dress by furtive services for a compassionate uncle, with such a lordly air that the sexton pays him as much deference as though he were a millionaire, and every Sunday afternoon puzzles his head anew over the insoluble problem why so rich a gentleman should take a pew in the gallery instead of the center aisle.

"Seest thou a man wise in his own conceit? there is more hope of an idiot than of him."—*Christian Union*.

HAVE A PURPOSE.

YOUR life is vain unless you have some guiding-star ahead, some ambition. Do you handle the trowel? Put conscience into your work, and become noted for thoroughness. Do you follow the plow? Carry out the Divine intent, and subdue the soil with all the aid of intelligent, practical science. Do you wield the painter's pencil? Determine to meet the God-given love of beauty in man with some marvel on canvass. Do you investigate one of the departments of nature? Become the world's creditor for some addition to its knowledge or new principle in industry. Whatever your occupation, do not be a machine, going through certain circumnutations every day without heart or interest. Achieve something worthy of the time intrusted to you. And do not forget the noblest of all phases of usefulness, the salvation of your fellows. Whether you devote only your spare time, or yield your life to the work, consecrate physical ingenuity, energy, integrity, talents, genius, means—all you have. Christ lived with a purpose, and crowned a useful life with an eternally useful death. Why not imitate him, so far as our human frame may?—*N. Y. Witness*.

—Bishop Taylor remarks: "Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower at certain seasons did supply the rest—so the customary devotion of prayer twice a day is the falling of the early and the latter dew; but if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons when prayer shall overflow, like Jordan, in time of harvest."

—When we say this thing or that thing is a mystery, according to the form of our speech we seem to affirm something of it; but, in truth, the proposition is not affirmative with respect to the thing, but negative with respect to ourselves, for when we say this thing is a mystery, of the thing we say nothing, but ourselves we say that we do not comprehend it.—*Bishop Middleton*.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 11, 1882.

URIAH SMITH, - - Editor.

J. N. ANDREWS, J. H. WAGONER,
CORRESPONDING EDITORS.

GIVE YOUR MINISTER YOUR SYMPATHY.

AMONG the subjects assigned to different ones at the Ministerial Association at Otsego, Mich., in March last, for short articles in the REVIEW, the one forming the heading of this article fell to our lot; and we are happy to offer herewith, in the direction of complying with the instruction, a few thoughts on the subject.

The word sympathy is from the Greek *sun*, with, and *pathos*, suffering, passion, or other intense emotion. It means to partake with another in his feelings of joy or sorrow; to have a fellow-feeling with the person with whom we sympathize in pain or pleasure. Its effect is to furnish agreeable companionship in comfort and happiness; and consolation and support, the need of which is so keenly felt, in trouble and distress.

That no class of persons are more entitled to such aid and support from those whom they serve than the ministry, we need scarcely stop to show. Among the reasons why we should give them our sympathy may be mentioned,—

1. Their calling is the most exalted and the most responsible of any among men. They are ambassadors for God. Representatives who go from one earthly government to another are looked upon as holding one of the highest positions to which men are called; and if they fulfill their office with prudence and wisdom, to the credit of the nation which they represent, they are clothed with honor. But what is the position of such a one, compared with that of him who stands as the representative of the King of Heaven, in a transaction involving the soul's eternal interest? Paul says, 2 Cor. 5:20, "Now, then, we are ambassadors for Christ, as though God did beseech you by us." When they besought men to turn and live, it was as though God was speaking to men through them. They were only the mouth-piece of God. And he adds: "We pray you in Christ's stead, be ye reconciled to God." Christ is not here now personally to invite men to come to God, but he has intrusted this work to his ministers; and in Christ's stead, speaking for him, they are to entreat men to be reconciled to God.

We grant that there are many in the profession of the ministry who fail utterly to comprehend what this office means, or to appreciate the fearful responsibility of the position they hold, and who dishonor their profession, jeopardize their work, and fearfully imperil their own souls, by a light and frivolous spirit, foolish and jestful talk, and imprudent and questionable actions. But the fact remains, nevertheless, that the office is one of almost infinite exaltation and responsibility; and if the people realize this, and maintain toward it an attitude consistent therewith, it may help the minister to be less forgetful of his office, and to better honor his profession. Give your minister your sympathy in his high calling.

2. The minister has burdens of soul and loads upon his spirit, sometimes grievous to be borne, of which others can have but a faint idea. (We speak, of course, of those who are properly filling the office.) Mark the apostle's language: "Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?" 2 Cor. 11:28, 29.

Hear him again: "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19. Thus the minister, though in a less degree, of course, than was the case with Paul, bears upon his heart the cases of those for whom he labors, and has heavy cares and trying perplexities which many others do not have. Do not add to these burdens, but show your sympathy by lightening his cares by any and all the means within your power.

3. The minister has special sacrifices to make. The preaching of unpopular truth does not command a large salary. If he has a little home, his calling takes him from it most of the time. If he has a family, he is largely deprived of their society. He is called upon to renounce, to a greater degree than laymen, many of those conditions and relations in life which are considered pleasant and desirable. He goes out among strangers, to meet opposition and ridicule, to meet foes who have hard faces and harder hearts, to encounter prejudice and misrepresentation. And he can expect to reach only a few, comparatively, with his message of love; for the masses will turn away their ears from the truth, and give their voice and support in behalf of fables.

4. Now if, in the midst of all this, the minister can feel that he has the moral support of his brethren, their good wishes, prayers, and kindly attentions, it is a tower of strength unto him. It is courage in his heart, nerve in his arm, spring to his tread, and a cordial to his spirit. His work is more efficient, and his success more marked. But if he has occasion to feel that his brethren look upon him with distrust; that they watch for his halting; that they criticise in no friendly way his preaching; that they bandy about their innuendoes in reference to his work and motives; that they have no appreciation of his burdens, no care for his wants, no kindly offices to bestow, more than if he were an alien and stranger—in other words, if they do not give him their sympathy—it takes the nerve from his arm, the fire from his words, the courage from his heart, and he is not able to do half the good he might do with the support of his brethren. And in these circumstances, it is too often the case that the very ones who are the occasion of much of the failure in the minister's work, take up those very failures and try to use them as a weapon against him.

But, you say, he has his weaknesses and imperfections. Very well, who has not? Are we so immaculate that we can endure nothing but perfection? Can we not bear some deviation from our standard of talent or taste, when this deviation involves nothing vicious or criminal? Perhaps, if we could see ourselves as others see us, we might find enough to occupy all our attention at home, without being so nicely fastidious in regard to our neighbor. But there is a certain degree of regard and respect due to the office, and a proper recognition of this will restrain the opposition, the fault-finding and criticism, which are sometimes indulged in. Is it not utterly and entirely wrong to treat a minister, or even an elder of a church, while he is permitted to hold the office, in such a way, either in public or private, as to destroy the confidence of the people in him? If he is not worthy of the office, he should not be suffered to hold it. But if he is kept in the position, perhaps by your very votes, then give him a chance to fulfill his duties to the best advantage, by allowing him to enjoy the confidence of those with whom he has to do. What can he do without this? In such a case his failure is assured from the very beginning, and perhaps by no fault of his own. Again we say, If the person is not qualified to hold the office, if there is that about him which renders his influence dangerous or his example unsafe or misleading, which may often be the case, suffer him at once to retire from the position.

But while he is thrust into the place, or is suffered to occupy it, make his position as favorable as possible—give him your sympathy.

LEAD US NOT INTO TEMPTATION.

In the Lord's prayer are found the words, "Lead us not into temptation." Several years ago my father was acquainted with an aged Baptist minister who said the right interpretation was, "Leave us not while in temptation." This seemed very reasonable; and we have said it so ever since. Please give your opinion through the REVIEW. H. F. C.

ANSWER: Most translations render the passage, "Lead us not into temptation," or "Bring us not into trial."

Greenfield defines the word translated "lead into," as follows:—

"To bring in to or into; metonymy, to lead into, permit to come or fall into, Matt. 6:13; Luke 11:14." According to this definition, the passage would read, "Permit us not to fall into temptation."

Bloomfield says, "The best commentators are of opinion that this expression imports: 'Suffer us not to be led into, abandon us not unto temptation,' i. e. (by implication) so as to be overcome by it."

We believe this to be the true interpretation of the passage.

THE DAKOTA CAMP-MEETING.

THIS meeting was held in the same place as last year,—a planted grove of cottonwoods a few miles from Parker. The attendance, considering the numbers of our people in the Territory, was excellent. There were not far from three hundred of them present on the Sabbath, consisting of Americans, Danes, Swedes, Norwegians, Germans, and Russians. The number present was much greater than last year, and the Conference is growing quite fast; the increase, however, is more from immigration than otherwise. Settlers are pouring into the Territory rapidly, and many of our people come in with the rest.

The meeting was a little late in commencing. The preaching was done by Elds. Olsen, Stone, S. B. Whitney, Bro. Conradi, and the writer. Services in three languages, the English, German, and Danish, were held daily. About one-half of the Conference is composed of Scandinavians. The labors of Bro. Richard Conradi among the Russian Sabbath-keepers have been blessed of the Lord. They were not in union with our people until he labored with them last spring. One church of eighteen of them was received into the Conference at this meeting. On the Sabbath nearly one hundred Germans were present, and listened attentively to Bro. Conradi. There seems to be quite an interest kindling among the Germans in the vicinity of Parker, and we hope more may receive the truth.

Sunday, the exercises were a little peculiar. Nine discourses were given on the ground. At 5:30 A. M., I spoke in reference to the circulation of our publications. At eight, there were discourses in German and Danish; at 10:30, the regular service; at 12:30, there was a discourse in German, immediately followed by another in Danish; then another in English, followed by a temperance lecture, and the regular service at 8 P. M. It was a very busy day. On the Sabbath, the time was filled up fully with religious exercises. A solemn testimony sent by sister White was read in the early morning meeting. Its effect was excellent, bringing the minds of the people into a serious condition, solemnizing the heart and driving out levity.

Following the afternoon discourse we had a very solemn, precious meeting, which lasted till the going down of the sun. When we called for the unconverted and those greatly backslidden to come forward, quite a large number did so, considering the size of the congregation. There was

deep feeling in the audience, and the invitation was finally extended to include all who desired to have prayers offered for them. Most of the remainder of the audience came forward. There were many precious testimonies given, and touching confessions made. The Lord's Spirit was present with power, and it was good to be there. It was the best meeting I have attended in any of the camp-meetings this season. The spiritual atmosphere seemed to be much improved.

On Monday also we had a profitable meeting. Eighteen were baptized. Three were ordained,—Richard Conradi, M. M. Olsen, and Bro. Biggs. The Lord's Spirit was present. Bro. Conradi will remain for a time in the Territory, and labor further for the Germans. He hopes to reach others whose minds are already stirred by the truth, and get them to take a stand. Bro. C. belongs to the Iowa Conference, and the vote was taken by that Conference at its last session for his ordination. As he was not present, it could not be performed till the Dakota meeting.

We see no reason why the Dakota Conference should not become a strong one, if wisdom and zeal are shown in its management. We were never so forcibly reminded before of the fact that the third angel's message is to "peoples, nations, and tongues." So many nationalities represented, and religious services held in three different tongues, in one small camp-meeting, naturally suggested such thoughts. There is a great emigration of different peoples pouring into the Territory. This makes it favorable for the circulation of our reading matter. Old influences lose their power. New associations are forming. The people are easier to reach. Our Scandinavian people are anxious to do all they can to reach those coming from the old country. May God bless their efforts. GEO. I. BUTLER.

ERROR REFUTES ITSELF.

SOME truth almost inevitably finds its way into every effort in favor of error; and generally enough to completely refute the error. Truth never contradicts itself; not so with error; it is contradictory; and no one can say much in its defense without contradicting himself.

This is illustrated in a tract entitled, "The Law of the Sabbath." The writer tells how God proposed a covenant to his people at Sinai, as recorded in Ex. 19, and bade Moses lay it before the people. He then says, "Did Moses do as he was bid? He did. Ex. 19:7: 'And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.' The proposition for a covenant, therefore, was distinctly made on the part of God. Did the people of Israel accept it on their part? They did. Ex. 19:8: 'And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.' Never was contract, agreement, or covenant, more specific, distinct, emphatic, and formal than this between God and Israel."

This declaration is most evidently true. But it is an admission which is fatal to his chief argument, that is, that the ten commandments are the old covenant which waxed old and is vanished away. The first meaning of the term covenant is a mutual agreement, or contract, between two or more parties; and here is recorded a transaction (Ex. 19) which fully exemplifies this first definition. Therefore it is not necessary, and consequently not admissible, to make the "terms," or conditions, of the covenant, spoken by the voice of God and written with his finger, the very thing which grew old and vanished.

It is true that God calls the ten commandments his covenant, and makes obedience to them a con-

dition of the covenant of Horeb. He says, "If ye will obey my voice indeed, and keep *my covenant*." They are also called "true laws," or "laws of truth." Neh. 9:13. God's laws are binding upon men, whether they covenant to keep them or not. The Israelites covenanted to keep them; but failing to do this, the covenant was null and void, so that God was no longer under obligation to fulfill the promises he made on condition of obedience. Their disobedience could annul the covenant, but could not abolish the laws of God.

Hence in promising a new covenant, making "the first old," he does not promise new and better laws, but says, "I will put my law in their inward parts, and write it in their hearts." See Jer. 31:31-34; Heb. 8:8-12. At Horeb the law of truth was written on tables of stone; but the new covenant, dedicated by the blood shed on Calvary, writes this "holy, just, and good" law upon the hearts of believers. And that is the law which was in the heart of the Son of God when he came into the world. See Heb. 10:5-17. "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:7, 8. Happy will it be to find at last that the same law is written in our hearts. In that case God will be our God, and we shall be his people. R. F. COTTRELL.

THE SPIRIT OF PROPHECY.

NEARLY all the readers of the REVIEW are aware that the series of books published at the REVIEW Office entitled, "The Spirit of Prophecy," are from the pen of sister E. G. White; and that in them she passes over the ground covered by the Bible record, rehearsing the more prominent events brought to view in that record, giving, at the same time, a more detailed account of the transactions in question than is found in the sacred history.

Having just completed the reading of volumes 1-3 inclusive, I wish to commend them to the careful and prayerful perusal of all who love to read the Bible, and would be glad to have additional light thrown upon some of its more obscure portions.

I think I have never perused any work with more profit or pleasure than I have this one. The benefits derived have been threefold.

In the first place, the Bible story of creation, the incarnation of Christ, etc., has been so far supplemented by additional facts and circumstances, that its credibility has been increased, and its consistency demonstrated.

In the second place, the spirit of devotion which breathes through all the pages of this work has served to kindle and increase the same sentiment in my own heart.

In the third place, a careful examination of the new facts and circumstances which are introduced as having come through a special illumination from Heaven, are so remarkable in their character, and harmonize so completely with the original narrative, in all its parts, as to render it certain, to my own mind, that they are neither the product of a wicked attempt at deception, nor the outgrowth of a distempered imagination, but that they are really what they claim to be, a revelation from Heaven.

The author of these works, though never having had the advantages of a liberal education, and though never having consulted, to any extent, those critical works which contain the results of the thought of ripe scholars, has, we believe, been enabled to give a harmonious presentation, as it regards both time and order, of the prominent events of both Testaments, which it is beyond the power of modern scholarship to produce.

We wait impatiently for the publication of the fourth volume of the series, which, we understand, will cover the history of the church from the time of the close of the canon of the New Testament to that of the coming of Christ in the clouds of heaven. W. H. LITTLEJOHN.

OREGON CAMP-MEETING.

THIS meeting, in harmony with previous appointment, commenced June 14, at 2 p. m., on the grounds occupied for several previous years, a little north of Salem. The site is a pleasant one, and the grounds were neatly prepared. The cars passed a few rods from the tents, and stopped for passengers. The towering "fir-trees," so completely shadowing our tents from the summer sun, presented a fulfillment of Nahum's prophecy. Chap. 2:3.

But few were on the ground at the commencement, and others continued to come until a late period of the meeting. If, as stewards, the Lord placed other duties upon them, which he designed should keep them at their business, it is well, and he is pleased with their course; but I sincerely hope that those whom the Lord spares until another camp-meeting will be granted the privilege of coming at the commencement, and staying to the close.

Bro. Waggoner was with us from the first day, and had charge of the meetings. His labors, in both the preaching and business meetings, were highly appreciated, and our prayers follow him as he returns to the office of the *Signs of the Times*.

The confidence and hope of those looking for that "blessed hope" is reviving, and we enter unitedly and with courage upon the duties which lie before us. CHAS. L. BOYD.

SOUTH LANCASTER SCHOOL.

THE first term of this school opened on Wednesday, the 19th of April, and closed on Wednesday, the 28th of June. There were twenty-four students in regular attendance, besides others who took special studies. These were equally divided between the two sexes. Six of the young men and eight of the young ladies were between the ages of sixteen and twenty-six. The Physiology class was held in the evening, with an average attendance of about forty. The school has been characterized by good behavior and regular attendance on the part of the students, with a steadily increasing interest in study. Considering the entire absence of the usual stimulants employed in schools, the interest and progress in study have been remarkable. It has been gratifying to watch the gradual emancipation of minds from the habit of merely memorizing their lessons to the luxury of thinking for themselves, and the enjoyment of intelligent study. The term has been too short to accomplish very much, but we feel that a good foundation has been laid for future work. The improvement in the department of the younger students has often been made a subject of remark by those not connected with the school. Several of them have given evidence of a sincere desire to become Christians.

The weekly prayer-meeting of the church was held Wednesday evening after the close of the school. All the students remained, and attended the meeting. Remarks were made concerning the object of the school, showing that if that object is attained, it must be through those who attend, and that their future course will determine the true success of the enterprise. All seemed deeply moved, even those who make no profession of religion. Hearty responses were made, and the meeting was characterized by an earnestness and a solemnity befitting the occasion. It is hoped that resolutions were formed that will be carried out to the glory of God. All seemed to leave with a strong desire to return at the beginning of the next term.

The experiment of connecting physical labor with the school has, in its results, more than met the highest anticipations of those who advocated it. It is thought that the uniform steadiness and sobriety of our students have been due largely to

that cause. The instruction in book-keeping, under the direction of sister M. L. Huntley, has been especially interesting and profitable, uniting, as it has, the general principles of book-keeping with the most thorough and practical drill in the best method of conducting tract and missionary work.

The next term of this school is to begin on Wednesday, Aug. 30. All earnest, sober-minded young people who want a sound education, and are willing to work for it, will be heartily welcomed. In some respects this school will have advantages over others of a similar kind. The location is healthful and pleasant, and while it is quiet and retired, it has all the advantages necessary to a good school. Not many of the higher branches will be taught, but the school is well furnished with apparatus and other conveniences for the thorough teaching of the studies undertaken. Quite a library has already been purchased, and will be enlarged according to the demands of the school. We would like to hear from those who think of attending. Address the writer or Miss M. L. Huntley, South Lancaster, Mass. G. H. BELL.

THE SCHOOL AT SOUTH LANCASTER, MASS.

COMPARED with previous privileges for attending a school among our people, this school is established near our doors. Will the brethren in Vermont grasp the golden opportunity of sending their children to this school at present, thus encouraging those who have it in charge, and reaping its benefits educationally and spiritually? Some can attend here who would not be able to go so far as to attend the College, while the same is true of others too young to be sent so far away.

We can establish no school in our State at present. How many will report in person from Vermont as students at the opening of the next term of the New England school? Plans should be laid, and arrangements made, during the present vacation. Eld. D. A. Robinson, South Lancaster, Mass., can be addressed. May Heaven's blessing rest upon our institutions of learning. "Take fast hold of instruction; let her not go; keep her; for she is thy life." A. S. HUTCHINS.

Irdsburgh, Vt., June 27.

TEMPERANCE.

THE following questions on the subject of temperance will be put to the signers of the pledge on the Ohio camp-ground. A temperance school will be held, for the purpose of submitting these interrogatories, with others, perhaps; and we kindly invite all of our brethren and sisters thoroughly to post themselves on this lesson, and be able, when called upon, to stand up and answer any question in it without the answer before them, and without hesitation:—

1. Define temperance.
2. Is temperance taught in the Bible?
3. Give proofs from the Old Testament. Quote Gen. 1:29; Prov. 20:1; 23:29-32; Dan. 1:8, 12.
4. Give proofs from the New Testament. Quote 1 Cor. 9:25, 27; Gal. 5:22, 23; 2 Peter 1:6.
5. Does true temperance relate alone to strong drink?
6. How should we eat and drink and act? Quote 1 Cor. 10:31.
7. What relation has temperance to the Christian religion?—It is a necessary and inseparable part.
8. What, then, is the attitude of a true Christian toward the cause of temperance reform? That of a firm advocate, by precept and practice.
9. What are the advantages of a temperance organization distinct from the church?—1. To place ourselves before the world, as a people, in

our true light on the temperance question; 2. More effectively to disseminate the light of health and temperance reform, and battle against the evils of intemperance.

10. As a people, have we such an organization? Its name? When organized? Its strength?—Yes. Organized Jan. 1, 1879. Membership 12,000.

11. How many pledges do we use?
12. Name them.
13. Quote the teetotal pledge.
14. Why is it called *teetotal*?
15. What is a narcotic?
16. What is a stimulant?
17. Give examples of each.
18. Give the substance of the second pledge.
19. Give the substance of the third pledge.
20. What reasons can you assign for signing a pledge?—1. It is the most potent of all means used by temperance societies; 2. It is stronger than a simple resolution; 3. It has an influence on others.

21. Name the principle in drinks that intoxicates.—Alcohol.

22. When was it discovered?—In Arabia, in the eleventh century.

23. Did it not exist before?—Certainly.

24. Why say 'twas then discovered?—It was then discovered as a distinct principle.

25.—When discovered, what was it supposed to be?—The grand elixir of life. They thought it would give immortality.

26. What has it proved to be?—A great enemy of the race, dealing untold misery and death upon every hand.

27. Did God make it?—No.

28. How is it produced?—By fermentation and decay.

29. What about alcohol and crimes?—Three-fourths of all crime is attributed to strong drink.

30. Alcohol and insanity?—Fifty out of every one hundred cases of insanity are caused by it.

31. Alcohol and pauperism?—Sixty-five out of every one hundred cases of pauperism result from the use of alcoholic drinks.

32. Alcohol and death?—Alcohol annually kills 100,000 American citizens.

33. What about the cost of alcohol?—It costs more than bread.

34. Alcohol as a poison?—It is a deadly poison, and produces death nearly as quickly as prussic acid.

35. How does it affect the stomach?

36. How does it affect the nerves?

37. How does it affect the blood?

38. How does it affect the liver and brain?

39. What diseases are caused by it?

40. How does it affect longevity?—It shortens life 500 per cent.

41. How does it affect the breathing?—It lessens the breathing capacity.

42. How does it affect Christian morals?—It prostitutes and degrades.

43. Is beer nourishing?—It contains but a very small amount of nourishment.

44. What are the facts about its nourishing qualities?—Eighteen and a half gallons equal a five-cent loaf of bread. The beer costs \$14.80. The flour that could be held on the point of a table knife contains more nutriment than ten quarts of the best beer.

45. What other common drinks come under the ban of intemperance?

46. How do tea and coffee affect the nerves?

47. Are they poisonous?

48. Do they build up any part of the system?

49. How do they affect the digestive organs?—They debilitate.

50. What is the nature of tobacco?—It is one of the most deadly narcotics found upon the list of poisons. A single drop of its narcotic oil will kill the stoutest dog.

51. When and where was tobacco-chewing discovered?—In 1503, at the time of the Spanish invasion of Paraguay. Natives resisted the invasion by throwing water and spurning tobacco juice in the eyes of the Spanish.

52. When and where was tobacco-smoking discovered?—In November, 1492. Columbus sent two sailors on shore to explore the island of Cuba. Upon returning, they reported that they "saw the naked savages twist large leaves together, and smoke like devils." Original cigars!

53. Where did snuff-taking originate?—With the Indians. They reduced dried tobacco leaves to a fine powder, and snuffed it through a hollow cane eight to ten inches long.

54. Is it not a most marvelous and unaccountable fact that so many intelligent and civilized human beings have since followed the example of those "naked savages"?

55. What diseases are caused by the use of tobacco?—Diseases of the eye, cancers, consumption, heart disease, and many others.

56. How does the use of tobacco affect the breathing?—It directly and fearfully lessens the breathing capacity.

57. How do you prove the use of tobacco to be contrary to the teaching of the New Testament? Quote 1 Peter 1:16; 1 Cor. 3:16, 17; 6:19, 20; 2 Cor. 7:1.

58. What kind of sanctification does the Bible require? Quote 1 Peter 3:15; 1 Cor. 10:31; 1 Thess. 5:23. H. A. ST. JOHN.

CAMP-MEETING AT HILLSDALE.

HILLSDALE is on the Lake Shore and Michigan Southern Railroad. The Fort Wayne and Jackson Road is but five miles away, and close connections are made at Jonesville. The railroad from Ypsilanti to Hillsdale, a branch of the Lake Shore, runs within a few rods of the ground, the depot being in plain view. There will be two changes from the Air-Line, at Homer to the Fort Wayne Road, and at Jonesville to the Lake Shore.

These are all the roads that will be used to any extent in coming to the meeting. It should be understood that the railroad from Albion on the Michigan Central is a branch of the Lake Shore Road, and any favors shown by the Lake Shore Road will include that branch. The Committee request Eld. W. C. Gage to solicit reductions in fares, as he may be able, on the lines mentioned, and possibly others, and report as soon as may be.

It is now but a little over four weeks to the meeting. Let us make early and ample preparation. Every family should have a tent. Let any who desire to rent a tent for the meeting apply immediately to the chairman of the Camp-meeting Committee, F. D. Snyder, Pittsford, Hillsdale Co., Mich. Good buildings on the ground may be freely used by those who have no tents, but they will not be so pleasant in hot weather. We hope to see all the churches in Michigan from the Michigan Central Railroad south, represented largely at the meeting, as well as all scattered brethren. During the hard work of the next four weeks, think of the shaded grove, the sparkling waters of a most beautiful lake, quiet, and rest, and the blessing of God at the Hillsdale camp-meeting. D. H. LAMSON.

TEXAS CAMP-MEETING.

To those who shall come on the cars, I would say that Waxahachie is on the Texas Central Railroad, a tap from the main line; therefore whether coming from the north or south every one will have to change cars at Garnett.

I have made no effort to get a reduction in rates, from the fact that the Legislature, at its last session, reduced the rates, on all the roads in Texas, to three cents per mile, nearly half what they now are. Whether the law goes into effect in time for our camp-meeting I cannot learn definitely. R. M. KILGORE, Pres.

LOOK UP.

BY IDA HOLLY.

THE past, from its eternal shape,
Ne'er by mortals can be bent;
But the future may be molded
So we never need repent
Of injustice or deception;
Few the sins we'll e'er lament,
If we now repentant turn,
And of Jesus strive to learn.

O thou heart that mourns a lifetime
For the wrong thou canst not right,
Look above thee, where the shadows
Give their place to glorious light;
Look above thee to the Shepherd
Who will lead once-strayed ones right.
Angels now in joy behold;
For the lost has gained the fold.

Crown with good works now thy future;
Keep God's glory e'er in view,
Seek his blessing and approval
On the work thy hands shall do.
Thankful be for thy deliverance,
And the hope of life made new,
When he'll bid thee, "Enter in,"
And at last blot out thy sin.

Progress of the Cause.

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

NORWAY AND DENMARK.

THREE weeks ago I held a few meetings in the vicinity of Tønsberg, where I have had meetings before. The priests and teachers have tried hard to prejudice the people. Nevertheless, in the first place where we held meetings quite a number of people congregated, and the spoken word made as good an impression as I have ever witnessed. With tears the people asked us to pray for them, and invited us to come again. But in the other place so few came, and so late, that we had no regular meeting, but conversed with the people as, till a late hour in the evening, they continued to come one by one. Yet we have appointed another meeting here, and are going to try again.

On the way home a man came running after us with two books, and asked if we had sold them to him. (He had got them from Bro. Berg, and was much frightened because the priest had said that we were heretics.) I told him "Yes." He implored me to take them back. I asked him if he found anything wrong in them. (One of them was *Saints' Inheritance*.) "Yes," he said, "it is all wrong." He was afraid to burn them, and would not poison other people with them. So he seemed much relieved when I took the books.

I am now in Denmark with Bro. Brorson. The Conference in Høllum is just over. About sixty-five persons met, all Sabbath-keepers with a few exceptions. Several brethren from quite a distance were present. We had some excellent religious meetings Sabbath and Sunday, besides the sessions of the Conference. One new church was added. One brother was solemnly ordained to the work of the ministry by prayer and the laying on of hands. The Lord has blessed the labors of this brother, who formerly preached among the Baptists. We were very thankful to receive a new fellow-laborer to help us with the mission in Denmark.

The brethren went home from this annual feast with new courage and desires to prepare for the great day. We continue meetings in Denmark two weeks.

J. G. MATTESON.

Brønderslev, June 13.

WISCONSIN.

Bass Wood, Richland Co., June 29.—We have pitched our tent at this place, about three miles north of Eagle Corners. It is a country place, a good farming community, and thickly settled. We have held no meetings yet. Our address is as above.

N. M. JORDON.
GEORGE STAGG.

Afton, July 4.—We held our first tent-meeting in this place June 25. It is a small village six miles south of Janesville, Rock Co. Our congregations are not very large, but are on the increase, and those who attend manifest a deep interest. The people are very kind, and our temporal wants are all supplied. I hope our brethren and sisters will pray earnestly for the success of the tent work this summer.

H. W. DECKER.

MARYLAND.

Calverton, July 2.—This church was organized June 17, 1876, by Eld. D. M. Canright. Since that time they have held regular Sabbath meetings. Though but two have been added to their numbers, none have been lost through apostasy, and only one by death. Some have removed to other States, but reports from them are received, and read at the quarterly meetings. All are of good courage in the Lord, and report this, our last quarterly meeting the best.

JOHN F. JONES.

NEW YORK.

West Amboy, June 28.—We commenced our meetings in the tent the 24th. The attendance has ranged from sixty to one hundred and twenty-five, with an increasing interest. The prospering hand of the Lord has been with us thus far in all our preparations for the meetings, and in our labors since they commenced. We trust that we shall have the prayers of God's people that the Lord's guiding hand may be with us.

M. H. BROWN.
J. E. SWIFT.

Westmoreland, Oneida Co., June 28.—We were delayed a week in commencing our meetings; but that was in our favor, as the rainy weather is now past, and we have moonlight evenings. Have held five meetings. The tent has been full, and good attention has been paid. The Lord is helping us in preaching his truth. Bro. Stureman came yesterday from Battle Creek. He will take charge of the singing and music. The people are beginning to supply our temporal wants.

GEO. W. BLISS.
E. M. PLUMB.

VERMONT.

East Richford and West Bolton.—In company with Eld. D. T. Bourdeau, I spent Sabbath, June 10, with the church at East Richford. One was baptized, and received into the church.

Met with the brethren at West Bolton, Sabbath, June 17. This church is making some advancement in Christian charity. May they heed the admonition, "Let brotherly love continue." My brother, C. L. Kellogg, having bought a place at Troy, remained there, and met with the brethren June 10 and 17, and joined me at West Bolton, June 20.

M. E. KELLOGG.

Underhill, June 26.—Our new forty-foot tent is now located here. It is well lighted, and seated with planed lumber, with backs to every seat. Begun meetings June 22. But few came at first, but the interest has increased, until last night nearly three hundred were in attendance, who listened attentively while we spoke of the coming of Christ and the necessary preparation for that event.

We are trying to live near the Lord. Remember us in your prayers.

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

PENNSYLVANIA CONFERENCE.

Freehold, Warren Co., Pa., June 29.—We held our first meeting here in the tent Sunday evening, the 25th. A large congregation listened attentively to the word spoken. Our meetings have since been well attended, and the interest apparently good. Paul may plant and Apollos water, but we realize that it is God who gives the increase. We humbly ask the prayers of the brethren, that God may bless our labors with a harvest of precious souls.

J. G. SAUNDERS.
E. RUSSELL.

OHIO.

Pioneer, July 3.—We began meetings here June 21, and have held a week and a half. The first few meetings were very poorly attended, but the interest is steadily rising. The ministers in the place had ample time, before we began, to warn their flock against the "false teachers," and in consequence we have had much prejudice to meet. We hope, by the blessing of the Lord, to see some good accomplished here. Pray for our success.

O. F. GUILFORD.
E. H. GATES.

Among the Churches.—Since my last report I have visited Richmond, North Bloomfield, Montville, Parkman, Geneva, Cherry Valley, Wayne,

and Boardman. Encouraging evidences of the final triumph of the truth were frequent in these meetings.

Now we have our tent pitched in the city of Youngstown, which is the second iron manufacturing city in the United States. Seven or eight thousand men are on a strike here. We have held five meetings, with no flattering prospects. Bro. Rupert, Bro. Hoover, sister Verna Null, my wife, and myself make up our tent company. We desire the earnest prayers of the remnant people of God for success in warning this wicked city.

R. A. UNDERWOOD.

PROVINCE OF QUEBEC.

Barford and Compton.—Our meetings held recently at these places were encouraging. About \$12 worth of books were taken by those present. Five or six young converts are expected to unite with the church soon. Our visits from house to house were appreciated.

St. Armands.—We met with a few at Bro. Galer's house. Some have moved away; yet those who remain have a strong love for the truth, and are of good courage. They are thankful that they have identified themselves with this people.

A. C. BOURDEAU.

INDIANA.

Kokomo, July 3.—At our last Sabbath meeting seven voted to keep the commandments of God and the faith of Jesus. Others will embrace the truth in the near future; for we have sowed good seed in the hearts of many who may doubtless be considered as good ground which will produce rich fruitage. If we could lift the veil of futurity, and behold the full results of our earnest, unselfish labor for the Lord, discouragement would flee away as we would gaze upon the happy immortals saved through Christ and our unworthy efforts in their behalf. Courage, brethren and sisters, is our privilege.

A. W. BARTLETT.
J. P. HENDERSON.

Idaville, July 3.—Our congregations continue as from the beginning; about four hundred and fifty were present last night. We have canvassed the Sabbath question quite thoroughly, have held two Sabbath meetings, and eight or ten are obeying the truth. Others are deeply interested. We earnestly hope they will soon decide to unite with us. Have received \$13.20 donations, and sold books to the amount of \$25.77. The Sunday advocates are becoming alarmed. The United and Covenanter Presbyterians, though for years bitter opponents, have made friends (exemplifying Herod and Pilate) to fight the truth, the U. P.'s agreeing to sing the psalms as the Covenanters do, provided the meetings are held in their house. They begin their work next Sunday at 5 p. m. We shall reply to what may be said. The question being thus introduced afresh, we hope that good will result from it. Eld. Rees went home today to remain for a short time.

VICTOR THOMPSON.

IOWA.

Davenport and Rock Island.—June 17, 18, in company with Bro. J. T. Mitchell I held meetings with the believers at these places. Five discourses were given, and a church of nine members was organized, two of whom were baptized; others are to be added soon. An elder was ordained, and a secretary and treasurer chosen. The ordinances were celebrated.

This little company was brought out almost entirely by reading, some of them never having heard a discourse by an S. D. Adventist. Our meeting with them was truly a very precious occasion to all present, and will be long remembered.

The 25th and 26th I was with the church at Keota. Held four meetings, I trust not without profit. Would have held more services but for the rain, which kept the people away.

H. NICOLA.

Sheldahl, June 30.—Although we have been much interrupted by storms during the past two weeks, yet our visits have been numerous at the homes of the people, where the solemn truths of the closing message to this generation have been presented according to the best of our ability. There are some who will listen. We have sold a good quantity of Swedish tracts and other Swedish publications, and we are encouraged by finding

interested readers. We hope for good results of our labor. We are hoping to get the people to hear publicly. The importance of more thorough reform on temperance is felt. In conversation with a Methodist minister recently, he said there must be a coming up of the people in regard to abstaining from the use of tobacco, the same as there had been on the subject of strong drinks. He subscribed for *Good Health*, after reading an article in it on tobacco. Some have resolved candidly to investigate the truth. There was one subscriber for "Thoughts on Daniel" who seemed readily to grasp the ideas set forth in the book. It was a treat to canvass in that house. And then we met a Swede who was traveling for his health, on his way to Colorado. He was hungering and thirsting for light on the health reform, as well as for an understanding of the Scriptures. He had begun to see some of the fallacies in both directions. He wished to correspond on important topics. It is good to help a man who is really anxious for truth. Another was found trying to muster courage to take hold of the Sabbath. Another said, "Come and speak to us about these things." And if God will, we shall do so at the earliest opportunity.

JAMES SAWYER.
JOHN PALMER.

MAINE.

Canaan, June 30.—Left home June 15, to attend the general meeting held at Cornville, after being confined at home for about six weeks from the effects of a shock of local paralysis in the right side of my face. We had a good meeting. A goodly number of brethren and sisters were present from South Norridgewock, Hartland, Burnham, Canaan, and other places. Remained there over two Sabbaths. Two made a start to serve the Lord, and one who had left the truth was reclaimed. We tried to set forth the wants of the cause and the importance of giving of our means to forward the work. Have obtained five subscribers for the *REVIEW*, sold \$5 worth of books, and received pledges to the T. and M. fund to the amount of \$36.50, making, in all, \$387.90 pledged and paid to the T. and M. society in this Conference. We expect to see this amount increased to \$500 before our camp-meeting. If health will permit, we shall visit all the other churches in Dist. Nos. 1 and 2, and we hope that all who love the truth will have a liberal free-will offering for the Lord. Our courage was never better, and we ask the prayers of the brethren and sisters that the Lord may give us health to labor in this closing work for the salvation of men.

S. J. HERSUM.

MICHIGAN.

Lakeview, Six Lakes, etc.—Sabbath and first-day, June 24, 25, I was with the church at Lakeview. Two were baptized. The outlook there for peace and prosperity is the best that I have seen for a long time. There are some good openings for labor there. During the week I visited Six Lakes and had two meetings with the scattered ones. Held one meeting at Cedar Lake, and visited Brn. Reavis and Wales at Salt River, where they are having a good hearing in the tent.

July 1, 2, Mrs. B. and myself attended the church quarterly meetings in St. Louis and Alma. At the former place four united with the church, three of whom received baptism; at the latter, we had an excellent meeting. This church is scattered from the Atlantic to the Pacific, and this quarter several have failed to report by letter. We do not want to dismiss any, but shall be compelled to if we cannot hear from them. Our book-sales during these meetings have been something more than \$25.00. On the whole, we are much encouraged in regard to the work of the Lord in this portion of Michigan.

A. O. BURRILL.

Leighton.—Have just closed ten days' labor with this church. There are eighteen or twenty keeping the Sabbath here. They have had very little labor, almost none at all, for a long time; yet they keep up their meetings, and have done something toward supporting the work. But there is evidence here, as everywhere else in our long neglected churches, that they greatly need patient, faithful labor among them. They feel weak and somewhat discouraged. The business matters of the church had not been kept up. They had not had the ordinances for nine years. It is just as reasonable to expect a field of corn to do well

without cultivation, as a church to prosper without regular and sufficient labor. What is the use of raising up church after church to be left to dwindle in feebleness?

We visited every family, and held meetings as well as we could in so hurrying a time. The outside attendance was good. Our social meetings were excellent. I sold quite a lot of our books, obtained two subscribers for the *REVIEW*, baptized one, and took three into the church. It looks as though a good revival effort here at a proper season of the year would gather in many souls.

D. M. CANRIGHT.

Sherman City, Isabella Co.—On the 7th of June Eld. D. A. Wellman completed the organization of a church of fourteen members. Six were baptized. There are several more who will be ready to receive this rite on his return. Eld. W. has won many warm friends here by his Christian courtesy and exemplary life. And he will be remembered by many not of our faith. There has been much bitter opposition and prejudice; but the better class in the community have subscribed liberally toward the erection of a church building, and I believe we have their confidence and respect. The truth has come to stay and live and increase in the hearts of this people. Many started out to keep the Sabbath, but opposition, tobacco, and worldly interests, have sifted them out. Thus it is that we show our choice. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. Do we need a stronger argument to show the sin of tobacco-using than that shown by men who, rather than give up the filthy, health-and-life destroying weed, allow it to cut them off from God's people, his Sabbath, and service? The subject of tithes is quite well appreciated here.

July 1 we had an excellent meeting. Many remarked that it was the best we ever had, and as we partook of the emblems of the broken body and spilled blood of our Lord, Heaven seemed very near. Truly God is good.

July 2.

J. B. TINKER.

Armada.—Sabbath, June 24, 1882, the writer spent at this place, his former home. About thirty were out to the meeting, including children. The class here once numbered sixty-one. Of these, twenty-three remain as members, though scattered; ten have died; and the remainder, nearly one-half, have been lost sight of, or apostatized. The society here has a good church building 32x50 feet, in a good state of repair. It has cost them, including interest paid on debt, nearly \$3,000. The mortgage on the house has been paid up, though the society is still in debt a little. Twenty-one of those who have given up the faith practically, have moved away. This moving spirit has been a terrible blow to Armada, as well as to many other churches. Will the tide ever turn, and send home some of these self-banished ones? It is the exception, and not the rule, that any one is bettered temporally or spiritually by such removals.

Scattered brethren, why not rally round our churches, weak in numbers as they are? Go where you can do the most good. I know of a score or two of brethren and sisters who are living away from those of like faith, who could be a help to others, and he helped themselves. Why not sell out where you are, and join some small church in their worship? Do not go to a large church; help to build up the small ones. Above all, do not go to Battle Creek. About two hundred that are now there ought to go to Burlington, Newton, Convis, Ransom Center, and Armada; that is, they should be divided up. Farms can be had at Armada for from \$25 to \$60 per acre. It is not a very good place for mechanics, but it is a good place for agriculture. Who will consider well this matter? Armada is a town of about six hundred inhabitants.

D. H. LAMSON.

THE CONFERENCE IN DENMARK.

THIRD ANNUAL SESSION.

CONFERENCE convened June 10, 1882, at 4:30 P. M. Opened with singing and prayer. The President conducted the meetings. Eleven delegates were present, and two preachers. The church of Höver, consisting of eight members, was unanimously received into the Conference. Letters were read from Sjølland, Fyn, and

other places. The Conference now includes eight churches, with one hundred and eleven members. Additions through the Conference year (consisting of nine months), 14. Three have died, and one has left the country. Number of Sabbath-keepers that do not belong to churches, 39; total number, 150. The usual committees were chosen by the President. Several points concerning our faith and church order were discussed.

Meeting Adjourned.

At nine o'clock next forenoon we met again. The Treasurer's report was read and accepted. The Committee on Resolutions presented a report, which was unanimously adopted. These resolutions express gratitude to God for the prosperity of the mission, and the union and harmony that prevail, also for the help of Bro. Matteson, through the books and papers, as well as by his personal presence.

The certificate of K. Brorson was renewed, and it was decided that Bro. Kr. Kristensen should receive a certificate as preacher, and be ordained. Two other brethren had their licenses renewed.

The committee chosen for the coming year is J. G. Matteson (President), K. Brorson, and C. C. Hansen. The last-named also acts as Secretary, and Bro. D. Gjerild was chosen Treasurer.

Meeting adjourned.

C. C. HANSEN, Sec.

MINNESOTA CONFERENCE.

THE Minnesota Conference of S. D. Adventists held its twenty-first annual session in connection with the camp-meeting at Calhoun Lake, Minn., June 21-27, 1882. The President called the meeting to order; prayer was offered by Bro. C. W. Stone.

In the absence of the Secretary, D. P. Curtis was elected assistant Secretary.

E. S. Babcock, H. W. Norton, and Allen Moon were appointed a Committee on Credentials of Delegates. The Committee reported that the churches of Dodge Center, Dundas, Eau Claire, Fair Haven, Grove Lake, Golden Gate, Hutchinson, Home, Knapp, Lake City, Milford, Mansfield, Mankato, Medford, Meridan, Oak Springs, Pleasant Grove, Rice land, Somerset, West Union, Weston, and Wilson were properly represented by delegates having credentials. The report of the Committee was accepted. All visiting brethren in good standing in sister Conferences were invited to participate in the deliberations of this Conference.

It was voted that the Conference elect the usual committees, and the following were chosen: On Nominations, John Emmerson, H. W. Norton, Allen Moon; On Auditing, B. F. Lee, J. Olive, J. B. Edwards, John Emmerson, H. H. Stanton, H. W. Norton; on Credentials and Licenses, L. H. Ellis, D. P. Curtis, H. W. Babcock; on Resolutions, John Fulton, M. A. Winchell, C. W. Stone, Wm. M. Healey, G. C. Tenney.

Bro. J. Olive offered a resolution favoring the discontinuance of the ice-cream and lemonade stand. On motion, the resolution was laid on the table till the next meeting.

Adjourned to call of Chair.

SECOND MEETING.—Prayer by Bro. G. C. Tenney. The minutes of the first meeting were read and accepted. Delegates were accepted from the churches of Beldenville, Irving, Lucas, New Haven, Round Grove, Round Prairie, Rice land, Sauk Rapids, and Wells.

The resolution laid on the table at the last meeting was taken up, and after considerable discussion, it was unanimously voted to discontinue the sale of ice-cream on our camp-ground.

Adjourned to call of Chair.

THIRD MEETING, JUNE 26.—Prayer by L. H. Ellis. The minutes of the previous meeting were read and approved.

On motion, it was voted that the Auditing Committee be authorized to audit and settle the accounts of the State Secretary of the T. and M. Society.

The churches at Stowe Prairie, Crow Wing, River Falls, Herman, Byron, and Minneapolis were received into the Conference. The Kingston and Blue Earth City churches were dropped from the Conference, as the members had all moved away.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 26, 9:45 P. M.—Prayer by Bro. L. Johnson. The minutes of the last meeting were read and approved.

The Committee on Nominations presented the

following report, which was unanimously adopted as a whole: For President, Harrison Grant; Secretary, B. F. Lee; Treasurer, Allen Moon; Conference Committee, Harrison Grant, John Fulton, Lewis Johnson.

The Committee on Resolutions submitted the following:—

Resolved, That our thanks are due to the Minneapolis papers for their courtesy in publishing reports of our meetings, and that our Secretary be requested to furnish a copy of this resolution and the resolution with reference to railroads to the *Minneapolis Tribune* and the *Pioneer Press*.

Resolved, That we tender a vote of thanks to those railroads that have favored us by a reduction of fare; and we would especially mention the C., M., & S. P., and the M. and St. Louis, St. Paul & St. Louis, and the West Wisconsin.

Resolved, That the Secretary be instructed to revise the minutes of this session for publication in the *Review*.

These resolutions were unanimously adopted.

The Committee on Credentials and Licenses recommended that credentials be granted to Brn. Harrison Grant, Stephen Pierce, John Fulton, Lewis Johnson, Samuel Fulton, H. W. Babcock, L. H. Ellis, John I. Collins, Andrew Mead, D. C. Bureh, W. B. Hill, D. P. Curtis, and G. M. Dimmick; that licenses be granted to Brn. E. A. Curtis, A. H. Vankirk, Wm. Brickey, Wm. Schram, J. C. Jorgensen, W. B. White, M. H. Gregory, J. Jacobson, C. H. Stillwell, and sister A. M. Johnson; and that colporters' licenses be granted to Brn. C. C. Van Doren and L. Kjallberg. The report of the Committee was adopted.

Bro. David Emmerson was elected a member of the Educational-fund Board. The Conference Committee were authorized to appoint a State canvassing agent; they were also instructed to appoint the Camp-meeting Committee.

The Treasurer made the following report:—

Received of former Treasurer,	\$918.94
Tithes from churches,	5,297.28
Camp-meeting pledges,	75.00
Total,	\$6,291.22
Paid out,	5,068.36
Balance in treasury,	\$1,222.86

H. Grant, J. Fulton, L. Johnson, and H. W. Norton were elected as delegates to the next session of the General Conference.

The minutes were read and approved.

On motion, Conference adjourned.

E. A. WRIGHT, Sec. H. GRANT, Pres.

WISCONSIN SABBATH-SCHOOL ASSOCIATION.

THE fifth annual session of this Association was held in connection with the camp-meeting at Baraboo, Sauk Co., Wis. The first meeting convened June 9, at 4:30 p. m. Prayer by Eld. C. W. Stone.

Delegates representing twenty-five schools were present. It was voted that all members of Sabbath-schools be invited to participate in the proceedings of the Association.

The Chair was authorized to appoint the usual committees, and named T. B. Snow, A. Patten, and W. H. Canfield as the Committee on Nominations; and W. W. Sharp, E. G. Olsen, and F. J. Brown as the Committee on Resolutions.

At the second meeting, held June 12, the Nominating Committee reported as follows: For President, A. D. Olsen, Poy Sippi, Waushara Co.; Secretary and Treasurer, Nellie C. Taylor, Neillsville, Clark Co.; Executive Committee, A. D. Olsen; C. W. Olds, Whitewater, Walworth Co.; S. S. Smith, Mauston, Juneau Co. The candidates were voted upon separately, and each elected.

Some very encouraging remarks were made by the President, showing that the Sabbath-schools throughout the State are in a very flourishing condition.

Eld. G. C. Tenney recommended the use of maps and blackboards, and as many of our schools are growing in numbers and importance, suggested that each ministerial district hold at least one Sabbath-school convention each quarter.

The Committee on Resolutions submitted the following report:—

Whereas, We recognize the Sabbath-school as the nursery of the church; therefore—

Resolved, That we earnestly urge all the members of the church to manifest their interest in it, by regular attendance, and a hearty participation in all the exercises of the school.

Resolved, That it is the duty of all the teachers to understand the spiritual wants of their pupils, and counsel and pray with them out of school.

Resolved, That whereas schools conducted on Sunday

by our brethren, have proved a success, we recommend our Sabbath-school workers to organize and conduct schools on Sunday as far as practicable.

These resolutions were acted upon separately, and adopted.

Some very instructive remarks were made by Dr. J. H. Kellogg on the subject of establishing Sunday temperance schools, the object of which is to reach the children, and instill into their minds the subject of temperance. He recommended that the superintendents of our Sabbath-schools take an active interest in this work.

The following preamble and resolutions were presented, and unanimously adopted:—

Whereas, Temperance is one of the fundamental tenets of our faith, and one in which it is of the utmost importance that our children should be thoroughly instructed; and—

Whereas, The American Health and Temperance Association, at its last annual session, authorized the preparation of a children's temperance pledge, for circulation in our denominational Sabbath-schools and Sunday-schools, as far as possible; and—

Whereas, Such a pledge has been prepared, and is now ready for circulation; therefore—

Resolved, That we request the superintendents of the various Sabbath-schools in our State to co-operate heartily with the American Health and Temperance Association in this effort, by circulating the children's pledge in their respective schools, and using all proper effort to secure a general interest in the matter.

Resolved, That we request our Sabbath-schools to devote an occasional Sabbath to the study of temperance.

Adjourned *sine die*. H. W. DECKER, Pres
NELLIE C. TAYLOR, Sec.

HEALED BY FAITH.

FIVE weeks ago last Friday night, May 19, 1882, Dr. Adams, one of the first physicians of the city of Flint, was summoned to the bedside of my wife, then prostrate from a complication of physical disorders which made it wholly impossible for her to turn in bed. My appointments being out for about four weeks' labor in my district, I became anxious to know what I could expect of his treatment and her recovery. He told me, after a careful examination, that I would be disappointed, as he perceived that I looked for her recovery in a few weeks; but it could not possibly occur in less than six months if she were to remain at home, but might in less time if she were taken to the Sanitarium, where she would have good treatment, careful nursing, and quiet, congenial surroundings. His advice would be to take her to the Sanitarium as soon as possible. He gave other advice as to the care that should be taken in her removal.

The reader will at once see the embarrassment of my situation if I followed this advice,—my wife at the Sanitarium, my children scattered among friends, my household effects stored away, and myself laboring at a distance from them all. Such a state of things could not result in anything but discouragement. On the other hand, if I kept my family together, and kept house, I must employ, in addition to a physician, a nurse to take the care of my wife and a servant to do the housework. This would cost me a sum far exceeding my income. Our necessities are God's opportunities. The Sabbath morning following found my wife in a very critical condition. Twice during the night we nearly if not quite despaired of her life. But He who notes the fall of a single sparrow and numbers the hairs of our head, would not leave me in this trying hour. As soon as she could speak, she cried to God for help, confessed her faults to him, chief among which was an inordinate love for dress (she wishes me to say in this statement, that she felt conscience-smitten for departing from the plain dress she had formerly worn), and she promised the Lord if he would help her and hear prayer for her recovery, she would honor him by a plainer and simpler life. He answered this impulse of faith, and inspired her with courage to call for the elders of the church to offer prayer for her.

After the Sabbath morning service, Eld. W. C. Gage and two other brethren from a distance, gathered about the bed, and we lifted our united voices to a loving Father. He heard us pray. We anointed her, and taking her by the hand bade her sit up. This she did, praising the Lord for his mercy. Sunday morning she stood on her feet, Monday she walked to the fireside. Before the week was ended she moved about the house as before, and hour by hour she has grown stronger, until to-day she enjoys better health than she has enjoyed for many months. She has

taken no medicine from the time we offered prayer to the present.

Have faith in God. He is willing to hear and grant the petitions of his children. It is not his pleasure that we should live without an actual knowledge of our acceptance with him and his willingness to hear us pray. If we have departed from him by fostering a proud spirit, let us seek meekness. If we are indulging the appetite in the use of food and drink which God has forbidden, and approving a style of dress inimical to our profession and unbecoming a people who cherish the expectation of being translated, let us be zealous and repent, reform, and return to our covenant Lord with the whole heart, and be in a condition where he can consistently hear our prayers and heal all our diseases.

E. P. DANIELS.

Flint, Mich., June 25.

Our Tract Societies.

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

"THE MASTER'S HOUR."

A THOUGHT FOR CHRISTIAN LABORERS.

WHEN the long day's work is over,
Ere weariness o'erpower,
There is a blessed season
I call "the Master's hour."

With names and notes beside me,
My Bible on my knee,
I commune with the Master,
And the Master speaks to me.

As disciples daily told him,
At the setting of the sun,
Of taunt and threat and welcome,
Of battles lost and won,

So I tell him all my ventures,
And, illumined by his face,
The least-rewarded effort
Seems a miracle of grace.

He does not often praise me,
For he knows that flesh is frail;
But he bids me aye remember
That no word of his can fail.

Though the seed of life eternal
Mid stones and thistles fall,
Yet the Spirit's balmy showers
May foster fruit and all.

And if amid my labors
Some error gives me pain,
I say, "Before the Master
I'll think of that again."

Thus, though the night be stormy,
And by day the tempest lower;
There's naught but sin can rob me
Of my blessed "Master's hour."

—The Christian.

PENNSYLVANIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	35	5	25	...	...	5	5000	59	...	...	\$ 13 70
2	91	62	34	191	30	2	80423	1208	494	...	59 74
3	62	20	4	7	...	...	6411	228	20	...	30 40
4	76	38	100	...	25	40	42642	1352	205	...	56 60
5	39	32	5	124	51	...	26811	1100	378	...	20 46
*	...	4	224	79	...	35	15788	120	180	...	188 25
	303	161	5	511	338	61	89124074	4087	1277	...	\$ 369 15

* Individuals.

NOTE.—Received on membership and donations, \$49.57; on sales, \$126.76; on periodicals, \$192.92. Subscribers obtained for *Review*, 12; *Signs*, 12; *Good Health*, 4; other periodicals, 61.

MRS. D. C. PHILLIPS, Sec.

NORTH PACIFIC T. AND M. SOCIETY.

THE sixth annual session of this society was held on the camp-ground near Salem, Oregon, June 15, at 2:30 p. m. Eld. C. L. Boyd was called to the chair. Prayer by Eld. E. W. Barnes. Minutes of last meeting read and approved. Committees were appointed as follows: On Nominations, W. L. Raymond, R. D. Benham, and J. Donaldson; on Resolutions, J. H. Waggoner, O. Dickenson, and J. E. Wilson.

SECOND MEETING, JUNE 16, 4 P. M.—The Committee on Nominations reported as follows: For President, C. L. Boyd; Vice-president, O. Dickinson; Secretary, sister C. L. Boyd; Directors, Dist. No. 1, W. G. Myers, No. 2, T. H. Starbuck. The candidates were elected separately.

THIRD MEETING, JUNE 18, 5 P. M.—J. C. Hall was nominated for Director of Dist. No. 3, and was elected, after which the Secretary read a report of the financial condition of the society. A subscription of \$262.60 was made on the reserve fund.

FOURTH MEETING, JUNE 19, 10 A. M.—Remarks upon the general work were made by Eld. J. H. Waggoner and others, and the meeting adjourned. The financial standing of the Society, as reported June 16, 1882, is as follows:—

Assets.	
Due from districts,	\$183.75
“ “ individuals,	34.25
“ “ N. P. Conference,	9.57
Books, tracts, etc., on hand,	178.98
Cash on hand,	10.11
	<hr/>
	\$416.66
Liabilities.	
Due <i>Signs of the Times</i> ,	\$194.50
“ <i>REVIEW AND HERALD</i> ,	39.16
	<hr/>
	\$233.66
Present standing of Society,	183.00
Cash statement.	
On hand July 1, 1881,	10.70
Received from districts,	231.93
“ on reserve fund,	132.40
“ sales,	130.93
	<hr/>
	\$495.26
	<hr/>
	\$505.96
Cash paid out,	
To <i>Signs of the Times</i> ,	\$382.00
“ <i>REVIEW AND HERALD</i> ,	105.25
“ individuals,	8.60
	<hr/>
	\$495.85
Cash on hand,	\$10.11
	<hr/>
	C. L. BOYD, Pres.
	WM. L. RAYMOND, Sec.

WHAT SHALL WE DO ABOUT THEM?

A FEW weeks ago, the *Christian Weekly* reminded its readers of the “constantly swelling tide of immigration flowing into our country” by the publication of the following item: “Thousands are coming. In the third week of May, 25,435 landed at Castle Garden,—the greatest week’s receipts ever chronicled. In April 104,274 souls were added to our census from Europe. Of these, 36,582, or over 35 per cent, were from Germany; 11,832, or over 11 per cent, from Ireland; and 6,420, or over 6 per cent, from Italy.”

The *Inter-Ocean* of June 3 states that 50,000 immigrants, mostly Scandinavians, arrived in Chicago during the month of May, one-fifth of whom stop there.

This mighty multitude flocking to our shores lays upon us a duty,—a duty to them and a duty to our country. These strangers from all parts of the world are to become a component part of our nation, sharing with us the duties and responsibilities of citizenship. Many of them are uneducated; all of them are untrained in the art of self-government. They come from countries where the people, if not in open revolt against what they consider injustice and oppression on the part of the governing class, are more or less infected with the spirit of discontent and revolution. All have not imbibed this spirit, but too many have. While many are sober and industrious, asking only to share with us in the bounties a kind Providence has dealt out to us with a lavish hand, too many may prove a dangerous element in the irrepressible conflict now waging between labor and capital.

To absorb this mighty mass of humanity; to help them find homes and steady work; to provide for their social, educational, and religious needs, and thus prepare them for the responsibilities of citizenship in a free country, and lead them to become intelligent servants of the living God, is the duty which their presence among us imposes upon the Christians of America. Other churches are entering this broad and promising mission-field. Shall Seventh-day Adventists be behind in this matter? In the language of a leading religious journal, we are having our “load of responsibility and duty toward the new-comers daily in-

creased,” and it becomes a pertinent question, What are we going to do about it? These people are strangers now; their old associations are broken up, and new ones have not yet been formed. They are more accessible now than they will be after they have become settled, and have formed new ties. The associations first formed will be strongest; the people in whom they first learn to confide will have the greatest influence over them. Now is our opportunity; will we improve it? * * *

—Content thee—so the angel saith—
Thy minor makes the triumph strain
Sound sweeter on celestial breath,
And God has use for all thy pain.
—Carl Spencer.

News of the Week.

SUNDAY, JULY 2.—The total loss by the fire that raged in Milwaukee, Wis., yesterday, is \$126,700.

—During the month of June the public debt was decreased \$12,560,696. The present indebtedness of the country is \$1,918,311,994.

—In the British House of Commons, 16 Irish members, including Healy and Parnell, were suspended for persistent attempts to obstruct action on the repression bill.

—Disastrous storms continue to be reported. A water-spout at Manitou, Col., last night, besides considerable other damage, washed away a mile of railroad track. One boy was drowned.

—The Signal Service Bureau will prepare a report of the recent cyclones in Iowa as soon as practicable.

—The Excise Commissioners of Huntington, L. I., have notified the liquor dealers that if they sell more than one glass of liquor per day to the laborers in the brick-yards, their licenses will be revoked.

MONDAY, JULY 3.—Another hard wind-storm, accompanied by lightning, passed over Central Iowa this morning, damaging buildings, trees, crops, etc.

—Herr Scholz is the newly appointed Prussian Minister of Finance, to succeed Herr Bitter.

—The Russian Generals Colbass and Skobelev have been appointed Ministers of War and the Interior, respectively, in the Bulgarian Cabinet.

—O'Donnell, an Irish member of the House of Commons, has been suspended for two weeks.

—Sir Garnet Wolseley presided over a council of war held in London to-day. It is stated that the army reserve will soon be called out; two men-of-war have been ordered to prepare for active service; and the Bombay government has received instructions relative to the shipping of troops to Egypt. A conflict at Alexandria between the forts and the iron-clads is said to be imminent.

—A huge aerolite dropped from the clouds into Lake Michigan near Muskegon. It was accompanied by a sulphuric illumination and a tremendous shock.

TUESDAY, JULY 4.—The celebrations throughout the country to-day were attended with hearty displays of patriotism and great enthusiasm.

—Another murder in Ireland is recorded. Quite a number of arrests have been made. It is believed the police have obtained information bearing on the Cavanish-Burke murder.

—The steamer *Scioto*, with 500 excursionists on board, collided with a tow-boat near Mingo Junction, Ohio. The *Scioto* was torn open between the furnace and furnace boxes, and in an instant the boat was in flames. The latest advices place the number of lives lost at 75.

WEDNESDAY, JULY 5.—During the past fiscal year 46,632 agricultural patents were issued from the General Land Office.

—England estimates the cost of armed intervention in Egyptian affairs at from £4,000,000 to £4,500,000.

THURSDAY, JULY 6.—Additional items to the corrupt practices of the star-routers have been discovered, and immediate steps will be taken to reconvene the Grand Jury and obtain another set of indictments.

—A telegram received by way of Madrid states that an attempt has been made by roving bands to cut the Suez canal.

—Work on the Alexandria forts has been stopped by order of Admiral Seymour, in command of the British fleet in Egypt.

—Some Mormon cowboys who made a raid on St. Johns, Arizona, were badly worsted. Two of them were killed, others wounded, and two others are in jail.

FRIDAY, JULY 7.—The Irish repression bill has passed the House of Commons, and now goes to the House of Lords.

—British troops have been ordered to Egypt.

—The Egyptian false prophet is again in the field with 7,000 followers. He has gained a victory over 3,000 Egyptian troops, in which the latter lost heavily.

—Skobelev, the Russian general whose pan-Slavic speech in Paris a few months ago created so much excitement, died very suddenly of heart disease, at Moscow.

—The Crow Indians in Northern Wyoming are killing

cattle and destroying wheat fields. Fears of another Indian war are expressed by the settlers.

MISCELLANEOUS.

—A bronze statue of Longfellow is to be erected at Portland, Me., the poet's native place.

—By order of the Sultan, a telegraph office has been established at Nazareth, the early home of Jesus.

—Mississippi is said to be the only State in the Union which has not a single distillery or brewery within its bounds.

—About 40 young Sioux have returned to their homes in Dakota after having finished a three-years' course of study at Carlisle, Pa.

—A tune played on a church organ in New Britain, Ct., was distinctly recognized by telephone in Worcester, Mass., a distance of 90 miles.

—The Vice-President of the Lyons, France, Bicycle Club, has just made an extraordinary tricycle journey, accompanied by his wife, on a two-seated machine. They went through Nice, Genoa, and Rome, to Naples, returning via Florence and Turin—a journey of 2300 miles, at an average of 50 to 60 miles a day on the road.

—The Association of Brewers in New York City and vicinity have notified their customers that hereafter they will deliver no lager beer on Sunday. The secretary says, “It is not right to have beer wagons rattling through the streets on Sunday, when people are engaged in prayer. The day should be respected, and the brewers are determined to respect it as far as possible.” This seems to us perfectly consistent, considering the origin of Sunday observance. Why should not the brewers respect Sunday? But the *Christian Weekly* waxes enthusiastic, and exclaims, “All praise to the Brewers' Association for this honorable resolution.” And then it expresses the hope that as the brewers “are determined to respect” the Sabbath, “they will use their powerful influence in helping to close the liquor saloons on that day, and thus check the great source of Sabbath dissipation and desecration.” The brewers may do very well as allies in the Sunday movement, but in the temperance movement it is our opinion they will prove a decided failure.

Obituary Notices.

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

—Alas for him who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day;
Across the mournful marbles play;
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own.
—Whittier.

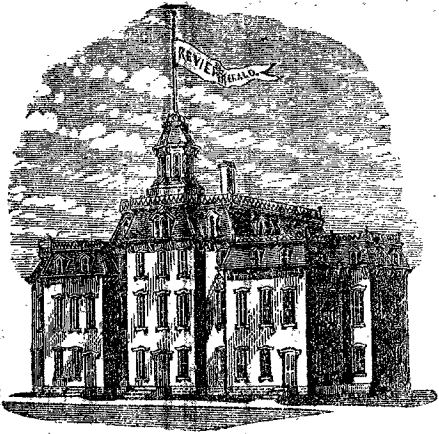
PHILLIPS.—Died at Wellsville, Allegany Co., N. Y., June 6, 1882, of a complication of diseases, Bro. D. C. Phillips, aged sixty-nine years. Bro. Phillips was one of those who, receiving the truth under the first message, did not, at the passing of the time, give up the advent faith, but early in its history embraced the third angel's message. In a remarkable manner he retained the vivid sense he had so early received respecting the coming of the Lord, and this, and the resurrection of the dead, were themes on which his mind continually dwelt. Possessing, to a remarkable extent, the gift of exhortation, these were subjects on which he was accustomed to dwell with great power. Hundreds among our brethren in different States who listened to his stirring testimonies, both of late years and in his early connection with the cause, will be glad to know that this hope, as a present reality, sustained him to the last.

For many years he indulged the hope that he should live till Christ should come, but for more than a year, since his health has failed more rapidly and he has endured great bodily suffering, he has looked to the grave as a place of rest till the Lifegiver should come. Especially during and since his stay at the Sanitarium, more than a year ago, he has seemed ripening for the grave. Although his sufferings were at times extreme, he uniformly maintained great patience and resignation to the will of God, and many times, even after speech failed him, he seemed engaged in earnest prayer, doubtless for that patience which he had feared would not hold out to the end.

It was my privilege, just two weeks before his death, to converse with him concerning his hope of the future life; and with his old earnestness he spoke of how long he had looked for the Lord to come, and how near he believed that event to be, and of his assurance that he would have a part in the future glorious kingdom. His wife, who faithfully and untiringly ministered to him during his long, painful illness, is sustained by the unquestioned evidence that he sleeps in Jesus awaiting the fulfillment of the hope he has so long cherished. Remarks by the writer, from 2 Tim. 4:7, 8. He was buried, according to his own request, on Niles Hill, beside Eld. Barr, with whom he had been associated in past years.

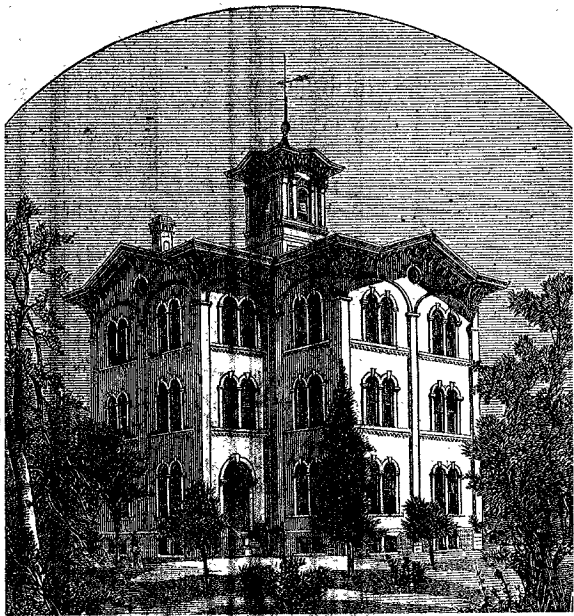
This is the fourth time, during the past nine months, that death has entered the Wellsville church, taking its oldest members, and those whose loss is deeply felt by those who remain.
B. L. WHITNEY.

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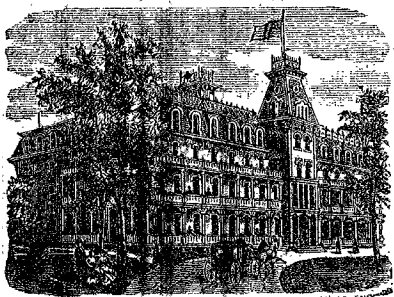
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Time Table, in Effect May 14, 1882.

WESTWARD.			STATIONS.	EASTWARD.		
Pacific Express.	Day Express.	Mail.		Mail.	Atlantic Express.	Night Express.
7.25 pm	7.30 am	5.00 am	De. Port Huron, Ar.	10.40 pm	6.00 am	10.35 am
8.57	9.10	6.45	.....Lapeer.....	8.57	4.26	9.10
9.40	9.45	7.30	.....Flint.....	8.15	3.50	8.35
10.15	10.21	8.35	.....Durand.....	7.15	3.07	7.19
11.36	11.40	9.58	.....Lansing.....	5.48	1.47	5.50
12.30 am	12.17 pm	10.40	.....Charlotte.....	5.05	1.04†	5.07
1.25	1.10	11.30	a } Battle Creek { d	4.05	12.01 pm	4.05
1.30	1.30	11.50	d } Vicksburg { a	4.00	11.50	4.00
2.21†	2.22	12.45 pm	.....Vicksburg.....	3.10	10.50	3.10
2.33	2.33	1.00	.....Schoolcraft.....	2.57	10.48†	2.57
3.23	3.23	1.55	.....Cassopolis.....	1.55	10.00†	2.05†
4.07	4.08	2.42	.....South Bend.....	1.07	9.17	1.12
4.55†	.....	3.27	.....Stillwell.....	12.16 am	.....	12.20 pm
5.28	.....	4.00	.....Haskells.....	11.45	.....	11.40†
5.50	5.40	4.28	.....Valparaiso.....	11.30	7.45	11.21
8.00	7.45	6.35	Ar. Chicago, De.	8.50	5.15	9.00

† Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

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8.00	3.35	11.40	6.30	6.15	7.40	9.35
8.00	12.40	9.28	4.05	3.05	10.20	12.15
2.20	11.08	8.13	2.15	1.05	12.19	1.55
2.30	10.25	7.37	1.38	12.12	1.13	2.56
11.33	7.38	5.30	11.13	9.03	4.23	5.18
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P. M.	P. M.	P. M.	A. M.	A. M.	P. M.	P. M.
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The Review and Herald.

Battle Creek, Mich. July 11, 1882.

CAMP-MEETINGS.

TEXAS, Waxahachie, July 21-31.
OHIO, Delaware, Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale, Aug. 16-21.
ILLINOIS, Watseka, Sept. 5-12.

As you take up this paper, if you have time to read only one paragraph besides this note, turn to page 438, and read the paragraph of a finger's length, entitled, "She Hath Done What she Could." That paragraph ought to wake up five hundred life-losing, backsliding Sabbath-keepers.

We give this week the conclusion of the article on Christian Giving. The pamphlet from which the extracts are drawn was published in Chicago, where "A Layman," who wrote it, is engaged in business. If any one desires a copy, it is advertised to be had gratis, by addressing, "Layman, 439 Warren Ave., Chicago, Ill."

Our readers will notice that the present number of the paper is number 28 of volume 59. Instead of dividing in the middle of the year, as heretofore, making two volumes in a year, of 25 numbers each, it has been decided to have but one volume a year, consisting of 50 numbers, the figures running from 1 to 50 consecutively.

Bro. Lamson touches the right point in his report this week. You who are seeking new locations, please bear it in mind. Rally around the churches which have become weak by depletion, and build them up. If a score or two would move into the places he names, and many more which might be named, they could do good service to the cause of truth.

The Outlook is the title of a new Sabbath-reform journal, published monthly at Alfred Center, N. Y., by the S. D. Baptists, A. H. Lewis, D. D., editor; C. D. Potter, M. D., associate editor. It is "devoted to general reform, Christian culture, and a better observance of the Sabbath." We gladly welcome it to the ranks of aggressive Sabbath agencies. Price, 25 cts. a year.

One C. S. Bryant, of Minnesota, essays to prove in the *Popular Science Monthly* that the generally-accepted age of the patriarchs is all an error; that Adam lived only 139 years, Seth 121, Enos 114, etc., etc. One of our correspondents asks our opinion of this scheme. A sufficient reply will be a reference to the last number of the N. Y. *Independent*, which calls it "very bad Hebrew exegesis."

We learn through a business letter received at this Office, that a telegram received at Bale from sister Ribton, announces the sad news of the death of her husband and Bro. Rrupp, both killed in the riots at Alexandria, Egypt, on the 11th instant. Such scenes of riot and bloodshed are sufficiently deplorable at best; but they are clothed with a new sadness for us when they involve some of our own number in their work of death. We extend to sister Ribton and other friends our sincerest sympathy in their great affliction. We shall doubtless hear further particulars soon.

Number 4 of the English Supplement to the *Signs*, issued by Bro. Loughborough at Southampton, Eng., is before us. It reports good progress in the work in different parts of England. Eld.

Haskell, in company with Eld. Loughborough, visited different points where the missionaries were at work, and was cheered by their success. At Grimsby and Hull the interest is reported as especially good. The ship work at Southampton has met with excellent success. Bro. Ings at one time sold in a few hours twenty shillings' worth of publications. Bro. Drew at Hull sold in one day thirty-two shillings' worth of publications, on Russian, Swedish, and Norwegian, ships. He found it almost impossible to get away from some of the ships, as the captains and others were so anxious to converse with him. He says, "Never did God seem so near. Never had I such freedom in talking." Bro. Judd, in a few days at Newcastle-upon-Tyne, obtained eighteen subscribers for the *Signs*. Such evidences of progress are encouraging.

PRAYER.

SAYS David, "If I regard iniquity in my heart, the Lord will not hear me." That the writer here has reference to prayer, is manifest from what follows: "But verily God hath heard me; he hath attended to the voice of my prayer." This recognition of the suppliant's petition is evidence of his honesty of heart, and the sincerity of his prayer.

Iniquity is defined, "Injustice; unrighteousness; a deviation from rectitude." To love and esteem these principles, to cherish them in theory or practice, is sure to defeat our most earnest prayers to God, however often presented to the throne of grace.

This truth should have its bearing and influence upon our hearts and lives, lest we experience the solemn rejection: "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

In the divine record we have worthy and repeated examples of the confession of sins in connection with prayer. The language of the returning prodigal was, "Father, I have sinned against Heaven, and before thee."

Bowed down and stung to the heart with a sense of his ruinous profligacy and unworthiness, which had alienated him from his home and friends, tremblingly he moved toward the anxious, loving father, to be welcomed and embraced by love and affection as surprising as unlooked for.

This is but a shadowy representation of the willingness with which the compassionate, waiting Saviour welcomes to his embrace and communion the sin-sick, humble penitent who falls at his feet imploring mercy.

"Thou Coming One, our wants relieve,
In this our evil day;
To all thy tempted followers give
The power to watch and pray.
Long as our fiery trials last,
Long as the cross we bear,
Oh! let our souls on thee be cast,
In all-prevailing prayer."

Mohammedans hold the following views of prayer. It is declared by Mussulman doctors to be "the corner-stone of religion and the pillar of faith." They teach that the heart should accompany the words, otherwise they are but a form, and of no avail. They direct that prayer should be offered five times in the twenty-four hours.

They hold as a requisite to prayer, 1. That the person be free from every species of defilement; 2. That all sumptuous and gaudy apparel be laid aside; 3. That the attention accompany the act, and be not suffered to wander to other objects.

Are not these points worthy of consideration? When prayer degenerates into a mere form, and here professed followers of Jesus content themselves, how can they count this communion with the Father of mercies? To lose a love for the hour and privilege of prayer in these perilous times, is an incalculable loss. It is to set ourselves in direct array against the repeated injunctions of the Saviour, and of the inspired penman who wrote with reference to the perils of the last days. Let the afflicted penitent take courage, and hope, in view of the precious promise: "He will regard the prayer of the destitute, and not despise their prayer." Ps. 102: 17.

"Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray if thou canst or canst not speak,
But pray with faith in Jesus' name."

A. S. HUTCHINS.

VERMONT CAMP-MEETING FOR 1882.

For this meeting, we have engaged a beautiful ground in Montpelier. We hope to see the brethren and sisters from all parts of the State at this annual convocation. More about the meeting in due time. A. S. HUTCHINS.

Appointments.

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

LAPERRE, Mich., July 15. Hope to see a general attendance. H. M. KENYON.

No providence preventing, I will meet with the church at Corsica, Ohio, Sabbath and Sunday, Aug. 5, 6. Meetings to begin Friday evening, at 8 p. m. We expect this will be a very interesting and profitable time. Let all prepare their hearts for it. Will be pleased to see sister churches represented, so far as consistent. A. O. BURRILL.

JANESVILLE, Ill.,	July 14	1882.
Greenup	" 15	16 "
Cottonwood, "	" 19	" "
Chockaw, "	" 20	" "
Martinsville "	" 22, 23	" "
Meeting each evening of the above dates. C. H. BLISS.		

The quarterly meeting of the East Otto church will be held at the tent in East Otto, N. Y., July 15, 16. A full attendance is much desired and expected. Sabbath-school at 10 A. M. Preaching at 11 A. M. D. T. FERRO.

By arrangement with the director the district meeting of Dist. No. 7, N. Y., is postponed for one week, and will be held at Brookfield, N. Y., July 15-16 at which time we hope to see a good representation of the brethren and sisters of the district. B. L. WHITNEY.

No providence preventing, I will meet with churches in Iowa as follows:—
Marshalltown, July 15, 16.
State Center, evenings of " 18, 19.
Nevada, " 22, 23.
Denison, " 29, 30.
Dunlap, August 5, 6.
Logan, " 12, 13.
Correctionville, " 19, 20.

These are to be special occasions. Meetings to commence Friday evenings. I will have a supply of bound books with me,—Life of Miller, Life Incidents, Hymn Books, etc. There will be opportunity for baptism, and all matters relating to the interests of the work in these places will be considered. May they be profitable occasions. H. NICOLA.

Publishers' Department.

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

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

The treasurers of churches in the Pennsylvania Conference are hereby notified that blanks for last quarter's report have not been sent, because we have not procured them in time. They will be sent as soon as received, and can be promptly returned. D. T. FERRO, Conf. Sec.

Books Sent by Freight.—B L Whitney \$48.34.

Books Sent by Express.—A C Hudson \$35.84, M B Miller 5.04, H W Reed 9.60.

Cash on Account.—Ind Conf Fund, Patricksburg \$2.50, Franklin Howe per Addison Howe 5.00, Alonzo T Jones 1.50, Leroy T Nicola 3.75, W B Hill 10.00, Signs of the Times, Minn T & M Society per N G W 635.00, Minn T & M Society per N G W 51.00, R Conradi per A R Henry 30.00, R Conradi 25.00, Colorado T & M Society per E R Jones 70c, Andrew Mead 10.80, Mary Griffin 4.70, Ill T & M Society per L S C 22.00, Geo W Anglebarger 21.10, Jennie Thayer per Eugenia Ralston 5.00.

Shaves in S. D. A. P. Association.—Mrs Mary Harlow \$10.00, Mrs M Nason 10.00, M J Griffin 10.00, Mary Simmons 10.00, Chas E Waterman 2.00, E J Burch 10.00, E J Gregory 10.00, Eld John Fulton 10.00, Mrs A G Getzian 70.00, Mrs P J Getty 10.00, John Olive 10.00, Henry McDonald 10.00, D C Burch 10.00.

Donations to S. D. A. P. Association.—A Morsel \$15.00, Wm Grant 1.00, Mary Church 1.00.

Gen. Conf. Fund.—Calverton, Md., \$17.00, Minn Conf 100.00.

Mich. Conf. Fund.—Carson City per W R Evans \$28.00, Lakeview per Nancy Ellenwood 12.00, Hanover per Helen Bristol 13.07, Howell per G C Westphal 27.97, Saranac per E Wilkinson 4.80, Washington Center per L A Kellogg 7.50, Kalamazoo per Mary A Kellogg 31.99, B Owen 16.80, Burlington 3.00, Charlotte per O F Campbell 67.67, Fentonville per S Woodhull 20.17, Quincy per G F Ernst 3.23, Greene per L L Hyatt 5.55, Alma per D Wood 76.00, Douglas per Mrs M A Dietrich 21.00, St Charles per J M Wilkinson 88.00, Gowen, August Rasmussen & family 9.40, Spring Arbor per Mrs A L King 21.65, Orange per M B Miller 20.00, Greenbush & Duplain per O B Sevey 22.50, Cedar Springs, per Mrs L S Kellogg 13.00, Lapeer, J A Demill 2.00, Dimondale per D Houghtaling 19.86.

Mich. T. & M. Society.—Dist 3, E Wobber 25c, Dist 10 per S Woodhull \$13.40, Dist 16 per Mrs Randall 1.00, Dist 5 per J S Wicks 18.00, Dist 14 per O F Campbell 20.50.

Mich. San. Charity. Fund.—Charlotte \$1.75, Burlington 25c.

Mich. Col. Ex. Fund.—Charlotte 50c, Burlington 25c.

Mich. Camp-meeting Fund.—Charlotte \$6.00, Burlington 25c.

Gen. T. & M. Society.—Calverton, Md., \$7.32.

European Mission.—A Lincklean Friend \$7.00, L C Bradberry 1.00, A friend 5.00, Wm Grant 50c, Henry L Sage 5.00, Margaret Phillips 1.00, Louisa F Collie 5.00.

English Mission.—John Valentine \$5.00, Mary Simmons 10.00, G W Samson 50c, Harriet Chute 5.00, Eld John Fulton 5.00, Della Button 1.00, Samuel Small 1.00, Louisa J Collie 5.00.

Scandinavian Mission.—Jens J Moigaard \$1.00.