

Adventist Review

AND SABBATH HERALD.

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

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AND WILT THOU PARDON, LORD?

AND wilt thou pardon, Lord,
A sinner such as I,
Although thy book his crimes record
Of such a crimson dye?

So deep are they engraved,
So terrible their fear,
The righteous scarcely shall be saved,
And where shall I appear?

My soul, make all things known
To Him who all things sees,
That so the Lamb may yet atone
For thine iniquities.

O thou Physician blest!
Make clean my guilty soul,
And me by many a sin oppressed,
Restore, and keep me whole!

I know not how to praise
Thy mercy and thy love;
But deign thy servant to upraise,
And I shall learn above.

—Joseph of the Studium, A. D. 830.

Our Contributors.

Then they that feared the Lord spake often one to another; and they hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Isa. 3:10.

GROWTH IN GRACE.

BY MRS. E. G. WHITE.

We can never see our Lord in peace, unless our souls are spotless. We must bear the perfect image of Christ. Every thought must be brought into subjection to the will of Christ. As expressed by the great apostle, we must "come into the measure of the stature of the fullness of Christ." We shall never attain to this condition without earnest effort. We must strive daily against outward evil and inward sin, if we could reach the perfection of Christian character. Those who engage in this work will see so much to correct in themselves, and will devote much time to prayer and to comparing their characters with God's great standard, the divine law, that they will have no time to comment on the faults or dissect the characters of others. A sense of our own imperfections should lead us to humility and earnest meditation lest we fail of everlasting life. The words of inspiration should come home to every heart: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" If the professed disciples of God would divest themselves of their complacency and their false ideas of what

constitutes a Christian, many who now think they are in the path to Heaven would find themselves in the way of perdition. Many a proud-hearted professor would tremble like an aspen leaf in the tempest, could his eyes be opened to see what spiritual life really is. Would that those now reposing in false security could be aroused to see the contradiction between their profession of faith and their every-day demeanor.

To be living Christians, we must have a vital connection with Christ. The true believer can say, "I know that my Redeemer liveth." This intimate communion with our Saviour will take away the desire for earthly and sensual gratifications. All our powers of body, soul, and spirit should be devoted to God. When the affections are sanctified, our obligations to God are made primary, everything else secondary. To have a steady and ever-growing love for God, and a clear perception of his character and attributes, we must keep the eye of faith fixed constantly on him. Christ is the life of the soul. We must be in him and he in us, else we are sapless branches.

God must be ever in our thoughts. We must hold converse with him while we walk by the way, and while our hands are engaged in labor. In all the purposes and pursuits of life, we must inquire, What will the Lord have me to do? How shall I please Him who has given his life a ransom for me? Thus may we walk with God, as did Enoch of old; and ours may be the testimony which he received, that he pleased God.

To comprehend and enjoy God, is the highest exercise of the powers of man. This may be attained only when our affections are sanctified and ennobled by the grace of Christ: "No man knoweth the Father but the Son, and he to whom the Son will reveal him." In Christ was "God manifested in the flesh, reconciling the world unto himself." In Christ was the brightness of his Father's glory, the express image of his person. Said our Saviour, "He that hath seen me, hath seen the Father." In Christ is the life of the soul. In the outgoings of our hearts to him, in our earnest, affectionate yearnings for his excellence, in our eager searching into his glory, we find life. In communion with him we eat the bread of life.

When we allow objects of minor importance to absorb our attention, to the forgetfulness of Christ, turning away from him to accept other companionship, we set our feet in a path which leads away from God and from Heaven. Christ must be the central object of our affections, and then we shall live in him, then we shall have his spirit, and follow his example.

If we would walk in the light, we must follow Jesus, the light of life. What constitutes the brightness of Heaven? In what will consist the happiness of the redeemed? Christ is all in all. They will gaze with rapture unutterable upon the Lamb of God. They will pour out their songs of grateful praise and adoration to Him whom they loved and worshiped here. That song they learned and began to sing on earth. They learned to put their trust in Jesus while they were forming characters for Heaven. Their hearts were attuned to his will here. Their joy in Christ will be proportioned to the love and trust which they learned to repose in him here.

A living Christian will cultivate gratitude of heart. He will seriously, earnestly recount the

blessings of his life and the precious results of all his afflictions. He will recall every occasion upon which the hand of Christ has lifted up a standard for him against the enemy. The great love of Jesus, the infinite sacrifice made for man's redemption, will be an unailing theme for grateful, humble praise.

Those who are learning at the feet of Jesus will surely exemplify by their deportment and conversation the character of Christ. Their spiritual life is sustained in the closet, by secret communion with God. Their experience is marked less with bustle and excitement, than with a subdued and reverent joy. Their love for Christ is a quiet, peaceful, yet all-controlling power. The light and love of an indwelling Saviour are revealed in every word and every act. Outward troubles cannot reach that life which we live by faith on the Son of God. Its richest, purest joys are felt when Christ is the theme of thought and conversation.

The life of the soul cannot be sustained, except by the right exercise of the affections Heavenward, Christward, Godward. Repentance and faith in Christ for the forgiveness of sins are essential, but not all that is required. "He that believeth on the Son hath everlasting life." "This is eternal life, to know the only true God, and Jesus Christ"—to know him by faith, to receive him into the affections. To accept Christ as our Saviour, we must see him in his work of atonement, and believe that he is able and willing to do what he has promised. The Christian's life is now but just begun. He must, as exhorted by the apostle, "go on unto perfection." He must bring every thought into captivity to the obedience of Christ. If we believe in Jesus, we will love to think of him, love to talk of him, love to pray to him. He is supreme in our affections. We love that which Christ loves, and hate that which Christ hates.

I have deep anguish of soul as I think that many who have great light and great knowledge of Bible truths, and some even who have taken the responsibility of presenting these truths to others, have yet so little of the love of Jesus in their own hearts. Like the religious teachers whom Christ reproved, they say and do not. They are fruitless branches. A mere profession of godliness is of but little account. A nominal, theoretical belief of the truth is of but little value. The devils also believe, and tremble. We must have that faith that works by love, and purifies the soul. Our experience in spiritual things must deepen and widen. We need more strength daily, and we may obtain it by constant communion with God.

The Christian life is never at a standstill. It is, it must be, progressive. Our love for Christ should become stronger and stronger. If the heart is devoted to Jesus, its love for earthly friends and worldly treasure becomes subordinate rather than supreme. As we by faith drink from the fountain of life, so will our joy and peace increase. Oh that we were more trustful, and firm, and true, that Christ might not be ashamed to call us brethren!

My brother, my sister, is your soul in the love of God? Many of you have a twilight perception of Christ's excellence, and your soul thrills with joy. You long for a fuller, deeper sense of the Saviour's love. You long to entwine your affections about him more closely. You are unsatisfied. But do not despair. Give to

Jesus the heart's best and holiest affections. Treasure every ray of light. Cherish every desire of the soul after God. Give yourselves the culture of spiritual thoughts and holy communings. Make haste to obtain a fitness for the mansions which Christ has gone to prepare for all that love him. The day is far spent, the night is at hand. Make haste to ripen for Heaven.

It is a great, a solemn work to obtain a moral fitness for the society of the pure and the blest. God's word presents the standard to which we are to conform our life and character. We may choose to follow some other standard, which is more in harmony with our own hearts, but we can never thus gain the divine approval. Only by conforming to the word of God, can we hope to come to "the measure of the stature of the fullness of Christ." But we must do this, or we shall never enter Heaven. Without purity and holiness of heart, we cannot win the crown of immortal glory.

Many who ought to be teachers, have hardly learned the alphabet of the Christian life. They need constantly that one teach them. They do not grow in holiness, in faith, in hope, in joy, in gratitude. Christ opened the way, at an infinite cost, that we might live a Christian life. He has told us just what that life must be,—consistent, uniform, Christlike,—that at its close we may say with Paul, "I have fought a good fight, I have kept the faith." It was by faith in Christ that the great apostle maintained the consistency and beauty of his course. He suffered opposition, insult, persecution, imprisonment, with a firmness and meekness which none but Christ could impart. Our obligations are no less than were his. Our privileges are great, our opportunities abundant. Great light is shining upon us, but it will become darkness to those who refuse to follow its guidance.

Measuring ourselves by the Bible standard will give us no exalted view of our own goodness or greatness. The truths of the gospel and the teachings of the Holy Spirit, will produce in us brokenness of heart, hatred of sin, and an understanding of self. But wishing for holiness of heart and purity of life will not bring us into possession of these blessings. Mourning over religious delinquencies will never make one acquisition. There are thousands of sluggish hypocritical tears, of sighs and groans, that never bring to the soul one cheering beam of light, one manifestation of Christ's approval.

It will cost us something to obtain a Christian experience, and to develop a true and noble character. It requires sacrifice and earnest effort, and this is why so little advancement is made by professing Christians. They do not go to the great source of wisdom, because they shrink from the toil, the cost, the inconvenience. They wish to have righteousness put upon them as a garment. But the white-robed throng of the redeemed ones, are those who have washed their robes, and made them white in the blood of the Lamb. Christ has presented the matter as it is: "Agonize to enter in at the strait gate; for many shall seek to enter in, and shall not be able."

We have each a daily work to do, to correct our natural defects of character, and to cultivate the Christian graces. Only by the accomplishment of this work, can we hope to share in the reward of the righteous. Said Christ, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

LIFE'S STRUGGLE.—Is life to be a success or a failure? This is the question with all. It is a struggle. It is a hard one, and are you discouraged and on the point of giving up? If the crisis is upon you, it is the time for manly struggle—for decisive efforts based on courageous purposes. Here is hope. To give up is to make life a failure; to hold on is to gain heroic the triumphant success. Stability will take the place of fickleness and hesitancy, and the struggle will not be in vain.—*Morning Star.*

EVENING HYMN.

SLOWLY all around us gather
Shadows of the eventide;
Home we come to thee, O Father,
Let our hearts with thee abide.
We are weak and worn and weary,
Chafed by toil and care and strife,
Thou wilt give us welcome cheery
To thy home of love and life.

Bright with dew-drops was the morning,
Golden fair the early light,
Earth and sea and sky adorning
With its splendor pure and bright.
Birds their matin-song were singing
In the fragrant leafy bowers,
Incense-breathing, worship-bringing,
Were the glory-vested flowers.

We from quiet rest were waking
At the gentle touch of day,
From the bonds of slumber breaking,
Faring to our work away.
All day long thine angels holy
Sent to help us by their King,
Be we lofty, be we lowly,
Have our steps been following.

Lord of angels, Saviour Jesus,
While thy watchful hosts are near,
Death or danger cannot seize us,
Therefore will we know no fear.
Stronger than the strongest angel
Art thou ever by our side;
So hath taught us thine evangel,
In that blessed faith we bide.

Therefore, though the shadows darken,
Trudging wearily along,
Yet we know thine ear will hearken
While we sing our even-song.
Light of life, departing never,
Light of earth, and light of Heaven,
Earthly suns may set, but ever
Will thy love make light at even!

—Alexander R. Thompson, D. D., in *S. S. Times.*

INFIDELITY ABOUND.

BY ELD. R. F. COTTRELL.

THERE are but few who realize the terrible wickedness of the world and the fallen state of the professed churches of Jesus Christ. If these facts were seen in their true light, many might be saved from the utter ruin which is impending; but because iniquity abounds, the love of many has grown cold; and the consequence is that the present state of things is not realized in its appalling enormity. Men are flattered with a vain hope, and are asleep to the dreadful crisis that is coming.

Open infidelity is growing bold and determined. Some of its advocates build upon "science falsely so called;" others, on pretended revelations from the supposed spirits of the dead; and it is frequently the case that public assaults upon the Bible are made from the pulpits of churches dedicated to God, by men who prefix "Rev." to their names. Infidels, open or disguised, and bold blasphemers of the worthy name by which Christians are called, go into the "sacred desk," take a text from "the Holy Scriptures," and then do their best to make it appear that the Bible was not given by divine inspiration, and is not the word of God.

This procedure is not tolerated in every church; but where it is not, members and ministers manifest an indifference to these things which is appalling. It is evident that infidelity exists in almost every church, and only waits its time to develop itself. And the time is at hand. Not that they will abandon the profession of Christianity. The form of godliness will doubtless be retained; and men will flatter themselves that they are serving God, while they strive with all their powers to extinguish the truth of God from the earth. Shall we have the Bible? is the great question before the people. If we hold on to the Bible, we must take it as it is, and conform our lives to its teachings. This will not be done by the mass of professed Christians; but human traditions will still be held in opposition to the truth. The last great conflict between truth and error is before us. The masses will be found ready to crush the truth and sustain fables; but the truth shall triumph, and the few that believe and obey God will triumph with it.

Brethren, if we realized the situation as it is we would labor more to save souls for whom Christ died, and less to accumulate worldly wealth. What zeal, what earnestness, should characterize the efforts of those who know the present truth. A little while, and it will be too late to save souls. May God inspire us with zeal that is according to knowledge; and make us the happy instruments in his hand of saving some.

CHARITY.

BY ELD. G. C. TENNEY.

THIS word, which represents the chief grace is greatly misused in the sense which is often attached to it. That which was intended as an adornment to Christian character is frequently made a cloak to cover the deformity of sin. If one shall choose to discriminate closely between right and wrong, giving each its proper relation, he is at once charged with a lack of charity. "You should have charity," says an objector, "for charity covereth a multitude of sins." Such an application of the Sacred Scriptures is an evident perversion, being inconsistent with the tenor of its teachings and repugnant to a God of justice, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart. He never calls wrong right, nor teaches us so to do. For us to cover up sin either in ourselves or others, is to practice a fatal deception, which the Judgment day will reveal to our damage. A disposition upon our part to excuse wrong-doing encourages evil, reproaches the honor of God, and endangers the eternal welfare of souls.

What, then, is the true office of charity? We shall best understand this from a knowledge of its nature. As is quite well known, the Scriptural sense of the word is *love*. Peter says, "Above all things have fervent charity [love] among yourselves; for charity shall cover the multitude of sins." From the last expression it is frequently inferred that the sense of charity is to "smooth over" the weaknesses or errors of others, covering them with a mantle of excuse, and to call wrong right, on the ground of sincerity, or some other less plausible apology. But this is hypocrisy, and can only result detrimentally to the objects of this supposed charity. We do not so read God's word.

There is but one way in which sins can be successfully covered; that is by forgiveness which is not the prerogative of any man, be he pope or peasant. God only can do that work. But charity, or love, can work as an agent to bring this about. We read, "Brethren, if any of you do err from the truth, and one convert him, let him know that he that converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." Our Saviour tells us how to accomplish this work in Matt. 18:15, and the apostle tells us in Gal. 6:1 and other places. Now we, doubtless, accomplish the work of "hiding" the sins in the same sense that we "save a soul from death," that is by leading the sinner to Jesus, whose blood alone can cleanse and save, and who causes our sins to go into the land of everlasting forgetfulness. This we can only do by a spirit of love. "Love covereth all sins." Prov. 10:12.

We learn that the covering of sins is equivalent to forgiveness, from Ps. 32:1, 2: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity." And that the Lord performs this work we learn from Ps. 85:2: "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." "As far as the east is from the west, so far hath he removed our transgressions from us."

By this we learn that charity is love, and that its office toward the erring is to lead them to repentance to the feet of the Saviour, there to find forgiveness. How mistaken is that idea that as long as we can have charity for an individual, he is well enough where he is, even if he does not do just right. But when our charity gives out, then he becomes a fit subject of labor. Oh for that charity which "rejoices in the truth."

AT CLOSE OF DAY.

If you sit down at set of sun,
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace
That brought the sunshine to one face;
No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—Selected.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

In 135 A. D., on the suppression of the rebellion under Barcochab, Adrian founded a new city on the site of Jerusalem, naming it *Ælia Capitolina*, and peopled it with a Roman colony. A Jew was forbidden to enter it on pain of death, or to even come near enough to look upon it. To better accomplish his object, Jerome says that the emperor placed over the gate leading to Bethlehem the image of a swine. Christians were allowed to live in the new city, and after a time a flourishing church sprang up there, having a powerful prelate. (Milman.)

We have seen that the Romans were especially resentful toward the rabbins, as the supposed authors of the rebellion; but in a few years after its overthrow Adrian died, and under the mild reign of Antoninus these Jewish leaders emerged from their concealment and re-opened their schools and synagogues, among which was the school of Jamnia, called the vineyard, from the scholars standing in rows. The Jewish youth crowded to this place. There were but six members of the Sanhedrim remaining who had received lawful appointment,—the youthful Simon, son of Gamaliel, former president of the Sanhedrim; five who had been named by Judah, son of Bava, Judah son of Ilai, Simon son of Jochai, R. Jose, R. Elasar, R. Nehemiah, and R. Meir.

The first work of the rabbins was to obtain permission to perform funeral rites for their brethren. They then sent Simon Ben Jochai with a very promising youth to Rome to secure a repeal of the edicts of Adrian which had been unfavorable to them. They were said to have obtained the good will of the emperor by the miraculous cure of his sick daughter. Antoninus gave them permission to circumcise their own children, but they were forbidden to perform the rite on a stranger.

Simon Ben Jochai was an impetuous, unruly person. During a public debate on the national character of the Romans, R. Jehuda, the president, very discreetly spoke only of those things in which they could conscientiously admire their masters. He praised their public works. R. Jochai sprang up exclaiming, "Why this adulatory encomium on heathens? For what purpose are all these works erected but to gratify their own rapacity and facilitate their exactions? . . . We occupy ourselves in divine lore; we study eternal and disregard temporal advantages."

This unwise speech led to an accusation before the authorities, who judged Simon to death; R. Jose, because he said nothing, was banished; R. Jehuda was granted a license to teach anywhere. Simon fled, but in consequence of his imprudence the school at Jamnia was suppressed. The rabbinical authority gradually gained power. The Sanhedrim was changed from Jamnia to Osha; from Osha to Shepharaam; from thence to Bethshaaraim; from Bethshaaraim to Sepphoris, and lastly it fixed its abode at Tiberias on the sea of Galilee, where it remained for several centuries.

Tiberias was built originally by Herod Antipas, over an ancient cemetery. On this account the Jews considered it a place of ceremonial defilement; but the rabbins, whose authority was unquestionable, marked off a portion of the city,

which they affirmed that R. Ben Jochai by his cabalistic art had discovered to be the exact spot where the cemetery was. The rest of the city they pronounced clean. Here the Jewish pontiff established himself. The Sanhedrim was formally re-established, and Simon son of Gamaliel was acknowledged as patriarch of the Jews and president of the Sanhedrim.

Everywhere throughout the empire, Jews of all classes and conditions rendered perfect obedience to the mandates of their spiritual ruler, contributing cheerfully of their means for his support. Origen writes of the Jewish patriarch: "How great, by the permission of Cæsar, is the power of their Ethnarch! . . . They secretly pass judgments according to their law; and some are capitally condemned, not with open and acknowledged authority, but with the connivance of the emperor. This I have learned, and am fully acquainted with, by long residence in their country."

The patriarch had legates called apostles, who visited successively all the synagogues, settling difficulties and receiving the revenue for him, which was paid the last day of May. These legates informed the patriarch of the state of the synagogues, and acted as his counselors. They were highly honored of the people. The earlier Christians say that the Jews sent men throughout the world anathematizing them and uttering a solemn curse upon the name of Jesus Christ in the synagogues. Very likely the legates did this. Milman thinks that the rapid growth of Christianity strengthened the power of the synagogue in exciting the vigilance and zeal of the strict observers of the Jewish laws.

Since the synagogues with their rulers form so important a feature of the Jewish history, it may be well to consider them more minutely. Those who have visited the synagogues of the present day will recognize the description of the edifices they have seen.

The word *synagogue* primarily signifies an assembly, but it came to be used, like church, for the building devoted to religious services. "When the erection of a synagogue was considered a mark of piety (Luke 7:5), or a passport to Heaven, we need not be surprised to hear that they were multiplied beyond all necessity." Where there were not enough Jews to build a synagogue, or where they were not allowed by the authorities (as Bloomfield thinks was the case in Roman cities and colonies), they had what was called *proseucha*, or oratories. These were not always edifices, but were simply places for prayer, in a grove, under a tree, etc. They were invariably located near some water, as "by a river-side, where prayer was wont to be made" (Acts 16:13), for the convenience of their ablutions, by which the Jews, and Elsner says the early Christians also, always preceded prayer. (Though we do not now believe in ceremonial washings, we may well follow the example of the ancient worthies in having due regard for personal cleanliness and order whenever we address the holy "King of kings.")

Formerly the Jews built their synagogues on the highest elevations, but after their humiliation they gave them secluded positions, as though they feared to make their religious peculiarities too conspicuous. They had a plain, solid form, after the type of the tabernacle. The entrance was always from the east, thus bringing it often in the rear of the building. At the extreme west end was the ark, or chest, containing several copies of the books of the law—Moses' five books—and portions of the prophets; but it was no longer hidden by a veil, like the golden ark of old. In front of this was a low stand for the public reader of the prayers near which was suspended the "everlasting lamp." A reading desk, or high pulpit, occupied the center of the building. The people sat with their faces toward the ark, while the elders' seats faced them. The latter were called "the chief seats in the synagogues." Matt. 23:6. The women sat by themselves in galleries, or separated by a partition five or six feet high.

There were ten officers and six offices of the synagogue. The chief religious functionary was called the "angel," or bishop. (The "angels of

the seven churches" in Revelation may have had reference to this office.) His duty was to pray and preach, and to take the general oversight of the religious services. There was special public worship in the synagogues on the Sabbath, also on Monday and Thursday, "when the judges sat and the villagers came to town." The third, sixth, and ninth hours of the day were the times appointed for daily prayers. The services were always conducted in Hebrew, but they were translated by an interpreter into the language spoken by the people. The "angel," or minister, ascended the pulpit and chanted the public prayers, his head meanwhile being covered with a veil, while the people rose to their feet, standing in a devout posture with their faces toward Jerusalem. Matt. 6:5; Mark 11:25; Luke 18:11-13.

They then repeated their phylacteries. Phylacteries were two little rolls of parchment on which were written, in a mistaken obedience of Ex. 13:9, 16, with an ink made on purpose and with the greatest care, "certain words of the law." They were inclosed in a case of black calf-skin, which was put on a small square piece of the same leather, to which was attached a thong of the same about three-fourths of an inch wide and thirty inches long. These rolls were placed at the bending of the left arm; the thong was wound round the arm spirally, and ended at the middle finger. They were called the "tephila of the hand." Those worn on the head were of four pieces of parchment; on the first was written Ex. 13:2-10; on the second, verses 11-16; on the third, Deut. 6:4-9; on the fourth, verses 13-21. They were fastened to the middle of the forehead by two thongs of calf-skin, which, after passing round the head, fell crossed on the breast. The most devout Jews wore this "tephila of the head" at morning and noon prayer, others only at morning prayer. (Bible Dictionary.) The minister then called the reader, always selecting from the body of the people, pointed out the passage, and overlooked him that he read correctly. There were seven readers on the Sabbath, three on ordinary days, and five on the festivals. The law (or five books of Moses) was divided into fifty-three sections (it is said, by Ezra), with which were united corresponding portions from the prophets (see Acts 13:27; 15:2); so that the whole were read in a year by reading two in one day. After this came the explanations of Scripture and preaching from them by one of the officers or by some distinguished person present. The services were concluded by a short prayer, or benediction.

The common people stood during all the exercises in which they performed a part. When the book was given to Jesus (Luke 4), "he stood up for to read," and closing the book, "he sat down to teach." "Here Christ conforms to the ceremonies of the Jewish doctors, who, in honor of the law and prophets, stood up when they read them and sat down to teach."—Whitby. The qualifications of the officiating minister were, among others, "to be active; to be father of a family; not to be rich or engaged in business; to possess a good voice; to be apt to teach," etc. Each synagogue had three elders or rulers, known as "the council of three." Dr. Lightfoot thinks they formed the lowest civil tribunal, which is probably referred to in 1 Cor. 6:5. Their duty was to settle all minor difficulties between the members, and they had the power of punishing with scourging (giving never more than forty stripes save one), which was sometimes inflicted on the spot. See Matt. 10:17; Mark 13:9; Acts 22:19; 26:11; 2 Cor. 11:24. (Beating with rods was a Roman punishment, not mercifully limited, as in the Jewish law of scourging.)

The beadle, or *chazzan*, had the general charge of the sacred place and its books and implements. During the week-days he had to teach the children of the town or village. "The following is considered the authorized course of Jewish education. As soon as the children can speak they are taught certain religious axioms; from three or four to six or seven, they learn their letters; at that age they go to school and are taught to read the Pentateuch; at ten they com-

mence the Mishna; at thirteen and one day they are considered responsible, and are bound to keep the six hundred and thirteen precepts of the law; at fifteen they study the Gemara, *i. e.*, the Talmud; at eighteen they marry; at twenty they enter into business."—*Note on Milman*. The beadle had to be initiated by a solemn imposition of hands. Almoners or deacons collected and distributed alms. They made up the number "ten" when wanting. "All profane doings were strictly prohibited in the synagogue. No eating, drinking, reckoning, and the like, were allowed; even to dress and other things of general decorum, the reverence due to the place was enforced."—*Universal Knowledge*, art. Synagogue.

The punishment dreaded by the Jews above all else was excommunication, the first step of which was the censure. For four successive Sabbaths the name and crime of the offender were read, giving him time for repentance and reconciliation. Failing in this, the *Niddui*, or separation, was pronounced, lasting thirty days. The Cherem, inflicting civil death, was declared in cases of heinous or obstinate criminals. There was a still more terrible form of excommunication, called the Shamata. It embodied the most fearful anathemas conceivable, all the curses pronounced in every case in the Scriptures, "accursed by Heaven and earth, the seraphim, and by the heavenly orbs," and no power could reverse it. No attention was paid the excommunicated, even to the burying of his dead. Shunned while living, except by his own wife and children, in death public indignation was not abated. His very coffin was stoned and a heavy slab placed upon it, "either as a mark of infamy or to prevent his rising again at the last day." (*Milman*, Bible Dictionary, People's Cyclopædia, Gill, etc.)

(To be continued)

DOGS.

THE apostle says, "Beware of dogs!" and by that single word he describes a host of snarling, growling, yelling, howling, yelping, baying, snapping, biting, tearing, rending creatures, whose character and behavior give them an undisputed right to this uncomplimentary appellation. Mr. Vafi Lennep relates how, when traveling in the East, on horse-back, a dog sprang forth at him, frightening his horse, so that with difficulty he retained his seat. He managed to give the vicious brute a taste of the whip, and he slunk away, but in a few moments he reappeared with fifteen or twenty other yelping curs, which surrounded him on every hand, and bayed, howled, yelled, and snapped at him, until he was forced to cry for help to some shepherds, whose tents he saw a little in the distance, and whose timely aid saved him from being devoured by the brutes.

The psalmist had some experience with these dogs, and in the psalm which predicts the sufferings of our Saviour, we read: "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet." Ps. 22:16.

What are we to do about the dogs? They bark, they growl, they annoy us. We cannot reason with them, for dogs will not reason nor be reasonable. Nor can we yell back at them, for that would be to make ourselves like dogs. When we are pursued, it is useless to run, and whips and stones only make them yelp the louder. Some of them, too, are persistent, and, like the sleuth hound, when they have once started in pursuit they will not abandon the chase until they overtake their victim.

The apostle tells us to *beware* of dogs. We may curse them, but they do not care for cursing; we may stone them or strike at them, but we do not often hit them. The best thing that we can do is to *beware* of them, never trusting their treacherous teeth; to constantly watch against them, keeping as far as possible from them, and hurrying as fast as possible to get out of their reach. If we stop to bark and growl, we only make ourselves as doggish as they. If we hurry on, we shall soon get where their barking will no longer afflict us. Beware of dogs!—*The Christian*.

A SOLILOQUY.

BY M. D. A.

How often it is that I've wondered
Why so many are gloomy and sad;
It is trials at noon, and at evening,
And morning, and nothing seems glad.

Why may we not talk of the blessings
God sends to us day after day,—
Too many far to be numbered,—
Which brighten and gladden our way?

'Tis true this world's full of heartaches,
Regrets, disappointment, and sin;
But Jesus will come to our rescue
If we cherish his Spirit within.

Though we have grown footsore and weary,
And the pathway before us looks long,
We may chase back the phantoms of trouble
With snatches of heavenly song.

The Mayflowers, all laden with fragrance,
Speak volumes of love and good cheer;
The birds send out a grand chorus
Of melody would we but hear.

Then why should the hearts of God's children
Be troubled and gloomy and sad,
When he bids them always be joyful,
And in his sweet promise be glad?

Why should we not talk of his mercies?
In his goodness, he never withholds
Of the love and compassion of Jesus,
So wondrous it cannot be told.

As the day wanes softly and faintly,
With our hearts all aglow with his love,
We may bow in sweet adoration,
And exalt our kind Father above.

And our thoughts in sweet meditations
Will bring near the home of the blest,
Where all the good will assemble,
And where our tired hearts will find rest.

We'll think of the river immortal,
Of the city of diamonds and gold—
No pencil can picture its beauty,
No tongue can its pleasures unfold—

Of Jesus who died to redeem us,
And comforts mid sorrow and care,
Who'll be King of that glorious city,
And ready to welcome us there.

And we'll welcome the day of his coming,
When we'll cast our crowns at his feet,
And with songs, hosannas, and anthems,
His praises forever repeat.

THE FAMILY ALTAR.

BY ELD. G. G. RUPERT.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy lovingkindness in the morning, and thy faithfulness every night." Ps. 92:1, 2.

Family worship is a service which Christians have always held as necessary to a spiritual life, and how this service can be conducted to accomplish the most good, is a question which requires thought, as well as the right performance of other Christian duties. In order that others may be constrained to write upon the subject, I will offer a few thoughts.

In the scripture just quoted, David says, "It is a good thing to sing praises unto thy name, O Most High." Singing is mentioned very frequently in the Scriptures, and is a part of the worship of God. I would suggest that before prayer the family cultivate this gift by engaging in devotional song, and by so doing the Sabbath-school and religious services generally may be benefited. Do not become fanatical on the subject of singing, but sing with the spirit and the understanding also.

Another important question is, How shall the Scripture lessons, read from time to time, be retained? It is frequently the case that if a member of the family were asked in ten minutes after worship what the lesson just read was about, he could not answer. I would recommend the following plan: Before reading, ask, What chapter was read for the last lesson? What were the chief thoughts? If the writer was going from place to place, state direction from Jerusalem, how many miles he traveled, etc. This will create an interest in the study of the Bible. The whole family will partake of the spirit of

the writer, and the minds of parents and children will then be prepared to unite in thanks to God for the blessings of life, and the truth which God has given us, and will ask him to open the way that they may help to advance his cause. When that family go to Sabbath-school and church, they will have their lessons, and a word of advice and encouragement. Instead of a dry, formal mode of devotion, the hour of worship can be made a feast, a blessing to the family and to the church, and our prayers and alms may "come up as a memorial before God" with the prayers of all saints.

THE WONDERS OF A CENTURY.—No. 14.

BY A. SMITH.

THE PHONOGRAPH.

IMMEDIATELY following the invention of the telephone in 1876, was that of the phonograph by Mr. Edison. The inventor claims as the capabilities of this instrument, "the captivity of all manner of sound-waves heretofore designated as fugitive, and their permanent retention; their reproduction, with all their original characteristics, at will, without the presence or consent of the original source, and after the lapse of any period of time; the transmission of such captive sounds through the ordinary channels of commercial intercourse and trade in material form, for purposes of communication or as merchantable goods; the indefinite multiplication and preservation of such sounds, without regard to the existence or non-existence of the original source; the captivation of sounds, with or without the knowledge or consent of the source of their origin."

A correspondent of the *New York Sun* who visited the laboratory of Mr. Edison, represents the performances of the machine as "enough to make a horse laugh." For it would not only utter sober, proper speech, as a prayer, sermon, or ordinary conversation, but remarks utterly foreign to the subject, uttered during the performance, were, on a second repetition, reproduced with wonderful fidelity, to the astonishment, delight, or disgust of the listener. When will wonders cease?

FAITH.

BY H. L. MORSE.

"Now the just shall live by faith." The present is eminently a time when we must have faith in God's power, in his promises, and in his truth, in order to resist the temptations of the enemy and withstand the perils of the last days. It is the enemy's policy to keep us from realizing what we know to be true. If we cannot with the eye of faith keep the prize in view, we cannot hope for victory. If we allow the perplexities, trials, and discouragements of life to loom up before us, and look greater than the promises of God, we have gone no further than had the ten spies who brought an evil report of the land. They all agreed that it was a good land, and flowed with milk and honey. We know that God's judgments will soon be poured upon the disobedient, and that a glorious reward will be given to the overcomer; but it seems so hard to escape the one and secure the other, that we are tempted to take issue against Caleb and Joshua, and talk and think only of the giants and of the great walled cities. We must remember the wonderful providences of God, how he has led us out of Egypt and through the Red Sea, and what he has promised still to do for us, and believe that with his help we are able to go up and possess the land. The moment we lose absolute faith in God or his truth, we are shorn of our strength, and our defense is departed from us; but while we cling to him, and live up to the light, I am persuaded that neither angels, nor principalities, nor powers, nor things present, nor things to come, can prevail against us.

—The highest position in life is the one next to God. His is true aristocracy.

GOD'S PLAN.

TAKE this maxim home to your heart,
If groping in earth's shadows;
And the blossoms of faith and hope will start
And brighten life's dreary meadows,
And the clouds give place to sunlight's gold,
And the rocks grow green 'neath the mosses:
"God hath his plan
For every man,"
Though mingled with flowers and crosses.

Though weary and long the time may seem,
Ere the veil of the future be lifted,
And many a radiant hope and dream
Have into oblivion drifted;
Yet after awhile the light will come,
And after awhile the glory:
"God hath his plan
For every man,"
And the angels whisper the story.

Then why should ye murmur, and sigh, and fret,
And follow each bent and calling?
The violet patiently waits to be wet
With the dews at the night-time falling;
And the robin knows that the spring will come,
Though the winds are around her wailing:
"God hath his plan
For every man,"
* And his ways are never-failing.

Then gird ye on the armor of faith,
And onward your way keep pressing;
It may be through valleys of carnage and death,
Or up on the Mount of Blessing;
And if by his counsel guided, at last
He'll lead you up to your glory:
"God hath his plan
For every man,"
And the angels whisper the story. —Selected.

KEEP YOUR ARMOR BRIGHT.

BY WILLIAM BRICKEY.

"THEN they that feared the Lord spake often one to another." Mal. 3:16. But some of our brethren, because some brother or sister has offended them, will not bear testimony in our social meetings. This is all wrong. God is good, though our brother be ever so unworthy. We are engaged in a great warfare. What would you think of the soldier who should refuse to engage in the battle because he had been offended by one of his comrades? Do you think his commanding officer would excuse him? I tell you nay. There is one reason, however, for which soldiers are sometimes excused from duty, but the reason is a disgraceful one. I have been a soldier myself, and know whereof I speak. Before going on duty, soldiers are drawn up in line for inspection. An inspecting officer examines every gun. If a soldier is found with his gun so rusty that it is not sure fire, he is excused from duty and punished for neglecting to keep his armor bright. Not only so, but he must go into his tent, and there clean his gun inside and out, until it is sure fire; then he is ready for duty. When I see a brother refuse to bear testimony, the thought strikes me at once that he might better go into his tent and clean his gun. See Matt. 6:6. The Lord says, "Whoso offereth praise glorifieth me." Ps. 50:23.

THE VALUE OF TIME.

BY J. M. HOPKINS.

"Tis not for man to trifle; life is brief."

THE following paragraph from the pen of that great and good man, Dr. Judson, as quoted in the "Life of Judson," vol. 1, pp. 33, 34, is so full of meaning, that I transcribe it for the REVIEW, praying that God will bless these solemn truths to the good of all who may read them:—

"Of how much real happiness we cheat ourselves by preferring a trifle to God! We have a general intention of living religion; but we intend to begin to-morrow or next year. The present moment we prefer giving to the world. 'A little more sleep, a little more slumber.' Well, a little more sleep, and we shall sleep in the grave. A few days, and our work will be done. And when it is once done, it is done to all eternity. . . . A life once spent is irrevocable. . . . If it has been a useless life, it can never be improved. Such it will stand forever. The same

may be said of each day. When it is once past, it is past forever. . . . It will never become less true that such a day was spent in such a manner. Each day will not only be a witness of our conduct, but it will affect our everlasting destiny. No day will lose its share of influence in determining where shall be our seat in Heaven. How shall we then wish to see each day marked with usefulness. It will then be too late to mend its appearance. It is too late to mend the days that are past. The future is in our power. Let us, then, each morning, resolve to send the day into eternity in such a garb as we shall wish it to wear forever. And at night let us reflect that one more day is irrevocably gone, indelibly marked."

"POWER TO SAY NO."

A SAN FRANCISCO pastor commenced a discourse on the above subject with reading Neh. 5:15, where Nehemiah says, "But so did not I, because of the fear of God," and proceeded to remark:—

As we walk through history with the lantern of Diogenes in our hand, it is good to find an honest man, and such was Nehemiah, who dared to do right and did it. All over the world, homage is being paid to heroes of battles, to poets, and to authors. All honor to them, I say, but after all there is greater heroism than that displayed on the battle-field—the heroism of the heart. The splendid career of Joseph turned upon his power to say no. Had he listened to the wanton, he would have been lost. Take, for example, the case of Daniel, who declined to partake of the wine offered him by the king of Babylon, and on being asked by the prince of the eunuchs why he had refused, said, "My religion forbids it." Had it not been for this refusal, the young man Daniel would not have been heard of. I remember a story about the great colored orator, Fred Douglass, who, several years since, took passage on a steamboat, and found that on account of his color he could not secure a state-room. The night was bitterly cold, and as Douglass was hunting around the steamboat, looking for a place where he could shelter himself, he was accosted by one of the officers of the boat, who conceived the idea of providing Douglass with a state-room by having him pass himself off as an Indian. He communicated his scheme to Douglass, who turning around, said: "I pass myself off for an Indian? No, sir; nigger." The remark was worthy of a great man, and shows that Frederick Douglass was true to his manhood and true to his race.

Many a young man has gone to ruin because he had not the courage to say that little word, "no," and mean it. The power to say no, gives true self-possession to men. There is an old and very trite saying, that cowards die several times, while the valiant taste death but once. In the darkness of night, when the highlands are obscured, a captain who tries to guide his boat by looking over the side of his vessel, is a fool. There is a little needle in the binnacle pointing to a safe course, as the finger of God points the way to Heaven; and we cannot go astray if we allow God to guide us.—*San Francisco Chronicle.*

CHEEK—ITS USE AND ABUSE.

No, cheek is not better than wisdom; it is not better than modesty; it is not better than any thing. Don't listen to the siren who tells you to blow your own horn, or it will never be tooted upon. The world is not to be deceived by cheek, and it does search for merit; and when it finds it, merit is rewarded. Cheek never deceives the world. It appears to do so to the cheeky man, but he is the one who is deceived. Do you know one cheeky man in all your acquaintance who is not reviled for his cheek the moment his back is turned? Almost everybody hates a cheeky man. Society tires at the brassy glare of his face, the noisy assumption of his forwardness. The triumphs of cheek are only apparent. He bores his way along through the world, and frequently

better people give way for him. But so they give way for a man with a paint-pot in each hand; not because they respect the man with the paint-pot particularly, but because they want to take care of their clothes. You sell goods without it, and your customers wont run and hide in the cellar when they see you coming.—*Burdette.*

THE LOSS WILL BE MINE.

SOME workmen were once engaged in building a house for their employer. One day as he was walking through its almost-completed halls and chambers, he saw one of them smoking his pipe in the midst of the dry inflammable shavings. At once he said to him,—

"Sir, if this house is burned as a result of your smoking, the blame will be yours." Then, after a few moments thought, he said, "The blame will be yours, the loss will be mine, for you cannot repay." He saw that his risk was too great. He went at once and had his house insured. There are many unbelieving ones who are pointing to the inconsistencies and the shortcomings of the church. Dear friend, do you know that though the blame may rest on the church, the loss will be yours? Are you willing to run the risk on that ground? Is it not entirely too great to be trifled with in that way? Had you not better insure at once?—*Dr. Arnott.*

SWEARING PARROTS.

ONE of our exchanges in noticing the fact that a New York bird-fancier offers to purchasers the opportunity of buying some "swearing parrots," very properly says: "There is one advantage in thus candidly labeling the unfortunate pupils of the accomplished teachers of profanity, they will not be likely to find changed surroundings in the homes of their new owners; for the proud possessor of a swearing parrot will be pretty sure to be fond of the sort of language which his bird will give him; nor will all the wickedness in this house, nor the worst wickedness, be behind the cage bars. Indeed, we are inclined to think that most of the profanity in the world, comes from swearing parrots,—from boys and men who do not swear because they really think swearing a commendable form of speech, or an aid to eloquence, or a pleasure to society, but who use profane language merely because they have heard others use it, and have had just brains enough to imitate other people's voices.—*Selected.*

—Oftentimes, I have seen a tall ship glide by against the tide as if drawn by an invisible tow-line with a hundred strong arms pulling it. Her sails furled, her streamers drooping, she had neither side-wheel nor stern-wheel; still she moved on, stately in serene triumph, as with her own life. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little toilsome steam-tug, with a heart of fire and arms of iron, that was tugging it bravely on; and I knew that if the little steam-tug untwined her arms and left the ship, it would wallow and roll away and drift hither and thither, and go off with the effluent tide, no man knows where. And so I have known more than one genius, high-decked, full-freighted, wide-sailed, gay-pennoned, who, but for the bare, toiling arm, and brave, warm-beating heart of the faithful little wife, that nestled close to him so that no wind nor wave could part them, would have gone down with the stream and been heard of no more.—*Dr. Holmes.*

—It is related that while preaching from the text, "He giveth his beloved sleep," a Toledo minister stopped in the middle of his sermon, gazed upon his sleeping auditors, and said: "Brethren, it is hard to realize the unbounded love the Lord appears to have for a good portion of this congregation."

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.

HARBINGERS.

ONLY a violet here and there,
Throwing its scent to the rushing air,
Hiding its face
In a warm green place;
But the hope of the summer is everywhere.

Only at times is the old earth gay,
When the clouds are swept from the skies away,
And the sun is strong,
And the birds have sung;
But the hope of the summer is every day.

Now and then do the soft winds blow,
And the opals shine in the western glow;
But the gladdening lights
And the swift delights
Are the earnest of joy that we yet shall know.

A little sunshine to cheer the hours,
A burst of singing, a few sweet flowers,
Tell us of gladness
To chase the sadness
Coming for aye to this world of ours.

A little love for the longing heart,
A little ease for life's ache and smart,
A little rest
In a sheltering nest,
To give us courage to do our part.

These are the things that we have to-day;
They make us stronger and bless our way;
They give relief,
But their reign is brief.
They visit our home, but they may not stay.

They come as heralds. O heart, be glad!
There is a future in beauty clad,
That, drawing nearer,
And growing dearer,
Shall cheer thee ever, nor make thee sad.

Let us be glad that the world grows fair,
That there is some warmth in the east-sent air;
There's enough of spring
To make us sing,
And the hope of the summer is everywhere.

—Marianne Farningham.

THE DEACON'S TITHE.

THEY had a new minister at Seabrook. Old Pastor Thornleigh, who had kept the flock for forty years, had gone to his long home; and in his stead had come an honest, plain-spoken young divine, with an earnest, fearless eloquence of his own. And now the worn door-stone of the little gray church on the hill was once more trodden by feet which had long been strangers to it. The minister boarded, having no family, at Deacon Larrabee's.

"He's the least bit uncertain on some points," said the deacon, leaning on his hoe-handle and talking across the fence to his neighbor Gray, who leaned on his hoe-handle to listen—"a bit uncertain. But I like him—I do, no mistake; and I believe the Lord's going to bless us through him!"

"Amen!" was neighbor Gray's hearty response.

They hoed a dozen hills in silence, their hoes keeping time to the merry song of a bird in the orchard. Then Mr. Gray paused to wipe the perspiration from his face.

"This hot weather's liable to make sickness," said he. "I suppose you've heard that one of the Widow Sperry's boys is down with a fever?"

"Now you don't say so!" exclaimed the deacon, commiseratingly. "Make it hard for her, won't it?"

"Yes, particularly when she's so lately lost her cow. I've been saying that we all ought to take hold and make it up to her. If I'd more than one cow on my place, I would n't stand to talk long, now, I tell you; but I lost my two best ones last spring. If I had n't—"

It might have been unintentional, that sudden facing about as Mr. Gray threw his glance toward the hill pasture where his neighbor's cows were quietly feeding. At all events, the deacon could scarcely help noticing the action, and he understood its import. An uneasy flush mounted to

his face as he struck vigorously into the next hill.

"She ought to have kept her cow out of the road. My cattle never get into the mill-pond and drown. If they should, I would not expect anybody to make 'em up to me. She'd no more call, had the widow, to let her cow run, than I'd have to turn my whole drove out."

"It's a pretty hard case, nevertheless," said Mr. Gray.

And then the fragmentary conversation, tossed piecemeal back and forth across the fence as the neighbors went steadily on with their work, drifted into indifferent channels.

There had been an interested listener to the colloquy narrated above. On the shady side of the wall which separated Deacon Larrabee's orchard and corn-field, sat, book in hand, the Rev. Mr. Weston. He arose, as the chat which floated to his hearing began to be of crops and haying, and walked slowly along the orchard-path, with a thoughtful smile upon his face.

That night, when the deacon took the shining milk-pails from the dresser and proceeded to the farm-yard, the young clergyman followed him. He stood leaning against the bars, watching the yellow stars come out in the sky, and looking abroad over the deacon's possessions, shadowy now, but substantial enough by daylight.

"You are a prosperous man, deacon."

A smile of satisfaction overspread the deacon's countenance, as he stood for a moment patting the sleek neck of a favorite cow.

"Well, yes," said he; "but I've made myself. A pig and a pitchfork, sir, was all I had to begin with."

"How does your neighbor Gray get along?"

"Gray? Well, truth to tell, he'll never be forehanded if he lives to the age of Methuselah. He's a hard-working man enough, but why 'tis I can't tell you; there's never a poor creature that comes into our town that doesn't head direct for John Gray's. Must be instinct teaches 'em, for he gives to 'em all, deserving or not. I believe he'd take the coat off his back if 'twas needed. He's a good neighbor—a good neighbor; but he'll never get anything, to speak of, ahead."

"But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," quoted the minister.

"Yes, yes; but, if I mind me right, the good Book says something too about providing for one's own household—eh?"

Mr. Weston smiled. "I believe there is a passage to that effect," said he.

"And," went on the deacon, a little triumphantly, "if neighbor Gray would give a certain portion—"

"A tithe?" interpolated the minister.

"And not go beyond that," continued Deacon Larrabee, "he'd be better off in one respect, and no worse off in the other, to my thinking. I don't believe in—in indiscriminate giving."

"Nor do I," was the quiet rejoinder. Then there was silence, while Deacon Larrabee filled another pail with snowy foam.

"How many cows have you, deacon?"

"Ten," answered the deacon, with a pardonable pride showing itself in voice and feature; "and it's the finest herd in our county. They're grade Jerseys."

"Yes," returned Mr. Weston, a little absently. Then, after a slight pause, "Deacon Larrabee, I overheard the conversation between you and your neighbor Gray this morning, relating to Mrs. Sperry and her misfortunes. Poor lady! She does need substantial sympathy. Can you not afford to lend a tithe of your cows to the Lord?"

"Which means that I give one of them to the widow," uttered the deacon, with a wry face. "No, sir, I'm afraid I can't. She wanted to buy one the other day, but I told her I'd none to spare. It was all owing to carelessness that she lost her cow, and I don't believe in upholding improvidence. Get to going on that way, and we'd all be on the town farm before we knew it."

Mr. Weston wore a thoughtful countenance, yet a gleam of something like amusement lighted up his eyes.

"Will you sell me one of the cows?" he asked.

"I have no need of the money now," replied the deacon, hesitatingly.

The minister continued: "I heard you say this morning that you would be glad to give a good man extra wages to help you through your haying, but that you were afraid it would be difficult to procure the needful assistance at any price. Will you take me, and let me pay for the cow in that way?"

A twinkle, both genial and quizzical, dawned in the deacon's gray eyes. For a moment he studied the young minister attentively. He was not at all what his neighbors would have denominated free-handed, yet he had a just appreciation of the quality of beneficence in other people. Neither was he a hard man at heart. It was only that the prosperity which had attended his every undertaking caused him to look upon the lack of it in a neighbor's affairs as an entirely unnecessary evil—one which prudence and forethought might overcome. Now he shook his petitioner's hand heartily.

"It's a bargain," said he. "When will you take the cow off my hands?"

"To-night, if you will lend me your assistance," was the ready response.

"Better take one of those I have n't milked," said the deacon, with a smile, "and save me the trouble."

Accordingly, a little time later, the minister accompanied by the deacon, led his recent acquisition down the farm-house lane, and away along the thoroughfare of the sleepy little hamlet, to the tiny cottage where dwelt Mrs. Sperry and her brood. There they fastened the animal to a convenient post, rapped softly, and departed, with the peaceful consciousness which attends upon a worthy deed resting upon one of them, at least as a mantle.

Next morning, when the deacon, hoe on shoulder, was leaving his door-yard for his corn-field, he encountered Mrs. Sperry. Her eyes were red as with long watching or weeping, and her thin lips trembled with the emotion which she vainly endeavored to conceal.

She put out both hands to him. "Deacon Larrabee," she said, "I have come to thank you and to ask your forgiveness. Oh, I have had such hard thoughts of you!—how cruelly have only God knows, and my own heart. Why almost came to pray that some dreadful misfortune might overtake you!—and all because you would not sell me the cow you meant to give me."

"I—really—I—" began the deacon. The situation was a most embarrassing one, and rendered doubly so by the knowledge that beside the open window of the room appropriated for his library, the minister was sitting, no doubt enjoying the conversation in the fullest measure. "Really, Mrs. Sperry—I—"

"Now, don't try to deny it," laughed the widow a little nervously. "I knew the cow, Deacon Larrabee, and—" she laughed again—"I am bowed down with contrition to think of my unjust feelings toward you. But I shall always pray that you may prosper, hereafter, deacon, for I am sure you will have a good account of your stewardship for the Master."

The deacon mopped his scarlet face in sore perplexity. How could he confess that the gift was none of his? Yet there really seemed no other way of escape from the one-horned dilemma which he found himself, unless—

Well, the widow's generous thanks were very pleasant to hear; and, after a momentary deliberation, the old deacon's good sense and genuine manliness came to the fore. He only wished that the happy thought had been his, the charity his own spontaneous deed.

"I am glad if the gift pleases you, Mr. Sperry," said he, shaking her proffered hand, "and now, please say no more about it. Go in the house and see the woman. I'll warrant she has a glass of jelly for the sick boy."

To Mr. Weston, later on, he said, with a laugh and a jocular twinkle in his eye, "I've hired a man, and shall not need you; so we'll shut

hands, and call it square. I think that's what I meant to do all the while, though I was n't really sensible of it. But I'll tell you one thing, Bro. Weston, I don't believe the next tithe will come so hard."—*S. S. Times.*

HOW YOU TAKE THEM.

WHAT people call "worries" are very common. Often they come from mere trifles, but they are not the less "worries" for that. Little things sometimes vex and trouble us more than great things.

"I am so worried with the children," says one who is the mother of a large family; "that I cannot get a quiet moment."

"Something happened to worry me this morning, and I have felt upset all day," says another.

"One thing or another is always coming to worry me," complains a third, taking a more general view, and setting himself down as more tried with worries than other people.

But, after all, worries depend very much on how we take them. What puts one person out for a whole day will hardly disturb another for a moment; and a lot in life that seems to one full of trouble and vexation, is found by another peaceful and happy.

"Ah! I know that very well," cries Mrs. Sharp, "but I can't take things so quietly. There is Mrs. Meek, now, next door; come what may, nothing ever seems to put her out; but I'm not one of that sort."

Well, Mrs. Sharp, is not that just what I said? Worries depend very much on the way we take them. You agree with me, you see. Mrs. Meek takes them one way, and you take them another. And you grant they do not trouble her so much as they do you. Is not her way the best?

"Yes, but I can't take things as she does. I'm not one of those quiet folks; and when worries come, I must be worried."

Stop! not so fast. I am not so sure there is any *must* about it. Do you *strive* against being worried? When things turn out amiss, or the children are troublesome, or any one says something that vexes you, do you try not to be vexed, or worried, or put out? For that is what Mrs. Meek does.

Again, do you *watch* against worries? You know they are likely to come; do you prepare your mind for them, that you may meet them aright, and get the better of them? I am much mistaken if your neighbor Meek does not do this too.

Once more, do you *pray*? I know your neighbor does that.

Depend upon it, Mrs. Sharp, it is chiefly trying and watching and praying that makes your neighbor so much less worried by things than you are. Perhaps she may be of a quieter disposition by nature; but she never would have been able to meet the troubles of life as she does without God's help, and that she gets by prayer. She strives, she watches, she prays, and God helps her. That is Mrs. Meek's way. Yet she is only a poor woman like you. And what *she* does, *you* can do.—*Selected.*

SHE SAW THE DOXOLOGY.

A LITTLE girl, ten years old, went up Mount Washington on horseback. She was ten then; if she lives till next summer, she will be twenty. The ladies and gentlemen of the party dismounted upon the rugged summit, where the only vegetation that dared make an attempt to grow was a little stunted, pale-green moss, and gazed, as those lifted up from the world, into limitless space. Below, stretching outward in all directions, lay a deep silver sea of clouds, amid which lightnings were seen to part and writhe like gilded serpents, and from which the thunder came up to the ear, peal after peal. We knew that down there rain was descending in a torrent, while on us who were above the clouds shone the sun in unobstructed and awful splendor. The eye wandered away like the dove from Noah's ark, that found no place to rest her foot.

"Well, Lucy," said her father, breaking the silence, "there is nothing to be seen, is there?"

The child caught her breath, lifted her clasped hands, and responded reverently,—

"O papa, I see the doxology!"

Yes, everywhere nature speaks to us, and says, "Praise God, from whom all blessings flow."—*Selected.*

Educational.

THE ART OF TEACHING.

WHY should not the art of teaching be taught in our College?

Why should not the subject be pursued as a regular study, by those, at least, who expect to finish the teachers' course?

Might not the teacher be saved the mortification of many blunders, by a little judicious study of the theory and practice of teaching, as set forth by the best educators?

Questions like these have been suggested by reading the following from the pen of Herbert Spencer:—

"No rational plea can be put forward for leaving the art of education out of our curriculum."

"Whether as bearing upon the happiness of parents themselves, or whether as affecting the characters and lives of their children and remote descendants, we must admit that a knowledge of the right methods of juvenile culture, physical, intellectual, and moral, is a knowledge second to none in importance. This topic should occupy the highest and best place in the course of instruction passed through by each man and woman. * * * * The subject which involves all other subjects, and therefore the subject in which the education of every one should culminate, is the Theory and Practice of Education." C. C. L.

THE ORATOR'S ARMORY.

A YOUNG man ambitious to become an orator should ask himself, "Am I willing to pay the price? Can I go through the labor of enriching my mind with the thoughts of the great thinkers of the past? Can I give my days and nights to the acquisition of an English style, 'familiar but not coarse, and elegant but not ostentatious'?" There is no royal road to eloquence in these days when the school-master is abroad. The genius which begets an orator is the genius which begets the capacity for hard work.

Daniel Webster, Rufus Choate, Edward Everett, and Thomas Corwin may be named as the four men who best represent the four styles of American oratory. They were all hard students and insatiate readers. They loved the old masters of thought, and drank deep at the "well of English undefiled."

Of the four, Choate, the poet-orator, and Corwin, the oratorical humorist, would be selected as the exponents of that subtle something which men call genius. But Choate's weird face was furrowed with deep lines of thought, and Corwin's swarthy countenance often paled with the weariness of mental work.

Corwin in his youth saturated himself with Milton, Shakespeare, Bacon, Bunyan, and the Bible. One of his favorite amusements—it educated him also—was the making of sentences in imitation of Johnson, Gibbon, Carlyle, and other great English authors.

He knew history so intimately that when he spoke of Cæsar, William of Orange, Washington, or Napoleon, they seemed his daily companions. His familiarity with Holy Scripture was such that when he quoted therefrom, the men of the Bible stood forth in flesh and blood, and its events became present realities.

He once made the patriarch Noah speak, at a political meeting, against the corruptions of the times. The audience saw the loafing crowd of dissolute idlers lounging, day after day, around

Noah's ship-yard. Their interruptions of the workmen with skeptical inquiries, their gibes at the venerable patriarch as he denounced their sins and warned them of the coming deluge, were all heard by the entranced crowd. Tears gathered in hundreds of eyes, to be chased away by ripples of laughter. When the orator ceased, the audience seemed not to know whether they had listened to a sermon or to a political speech. But one thing they did know: they had a deeper sense of the corruptions of the times and a stronger aversion to wrong-doers than when "Tom" began.

On another occasion, he made a speech during a political campaign in which the Whig warrior was, "The times are killing hard." Supposing an honest opponent, who had doubts as to the alleged fact, he made him say,—

"Why, my dear sir, how can it be that such hard times exist, and yet the men whom we have elected to office, and in whom we still have confidence, never whisper a word of all this. Sir, you must be mistaken, or our office-holders would speak!"

"Fellow-citizens," said Corwin, "that venerable patriarch Job has so completely unravelled the difficulty of my honest opponent that I must trespass to quote his words:—

"Doth a wild ass bray when he hath grass? or loweth the ox over his fodder?"

"Eloquence," says Emerson, "is the power to translate a truth into language perfectly intelligible to the person to whom you speak." Corwin had this power, and the English Bible furnished him with language which was not only intelligible, but music and rhythm to the people's ear. Webster had it to such a degree that his simple statement of a case was, often, all the argument that people or juries needed. And he was a master of the Biblical Saxon.

Dr. Johnson says that whoever wishes to attain an English style must give his days and nights to the volumes of Addison. The great lexicographer was advising scholars who wished to be read by scholars. But if one wishes to attain an English style which the people will apprehend, he should keep in mind Emerson's remark:—

"Every one has felt how superior in force is the language of the street to that of the academy. . . . When any orator at the bar or in the Senate rises in his thought, he descends in his language,—that is, when he rises to any height of thought or of passion, he comes down to a language level with the ear of all his audience."

Emerson says the street must be one of the orator's schools, as there he may learn to convey his meaning in terms as short and strong as the porter or truckman uses to convey his. He should have supplemented this excellent advice by sending the orator, also, to the English Bible. Its language has all the strength of the street's vernacular and none of its grossness. For the orator who is vulgar, as well as the one who is over-refined, is a blunderer.

There is no such oratorical armory in literature as the English Bible. It equips not only the tongue, but the brain and heart. He who studies it becomes familiar with "the oldest and simplest English words," such as all poetry is written in. He moves among great men and greater events, those epoch-makers around which smaller men and lesser events group themselves.

But above all, he stands face to face with the great principles which raise up peoples and cast down empires. He learns—no mean education for an orator tempted to deal wholly with matters of to-day—that they change not, are everywhere present, and endure forever.—*Youth's Companion.*

A FELLOW-FEELING.—It would be difficult to estimate the number of preachers over whose faces flitted a significant smile at the intelligence lately coming from Washington, to the effect that Congressmen are complaining that children are brought into the House and allowed to run about the floor, diverting attention from the eloquent remarks that are made.—*Michigan Christian Herald.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 30, 1882.

URIAH SMITH, - - Editor.

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

INCREASING LAWLESSNESS A SIGN OF THE TIMES.

WE deem it something more than a mere coincidence that the last quarter of a century, which has been marked by increased opposition to the ten commandments, the moral law of God, in the religious world, has also been marked by a growing disregard of all law, both human and divine, in the world at large. Between these two facts we discern a relation which, to our mind, bears a most striking resemblance to cause and effect. Antinomianism, it is true, has existed in the church from ancient time; but never, until since the law of God has been held up in its entirety, and the claims of the down-trodden fourth commandment have been specially urged by a people who felt the inspiration of a mission based on prophetic fulfillment, has the doctrine been spread so extensively, and paraded in so reckless and repulsive a form. When men for the sole purpose of avoiding an unpopular duty will desperately contend for the abolition of the entire moral code, without condition or substitution, it breeds spiritual malaria, the tendency of which is to poison the springs of conscience, and make the evil-inclined more lawless still.

The testimony of the Scriptures is very explicit, that in the last days there would be, even among professed Christians, deep and widespread moral declension. It takes form in such declarations as these: "Evil men and seducers shall wax worse and worse." "In the last days, . . . men shall be covetous, boasters, proud, blasphemers, incontinent, . . . having a form of godliness." 2 Tim. 3:1-5. "Iniquity shall abound" and "the love of many shall wax cold," etc.

The Scriptures are just as explicit that in the last days a great reformation would be wrought in behalf of truth. New light would spring forth. The dark and obscure would become clear and plain. And truths of vital importance, long buried by superstition and tradition, as Herculaneum and Pompeii were buried by the ashes of Vesuvius, would be raised from the dust to bless the people with their presence as of old. Light on the prophecies, the nature and destiny of man, the second coming of Christ, the Sabbath, the messages of warning, pope and sultan, our own government, the Judgment, etc., attests the fulfillment of these predictions. But when special light is given, those who are determined not to see will shut their eyes to the truth. Yet by so doing they involve themselves in darkness with a certainty which even Heaven itself cannot avert; for it is a law of the moral as well as the natural world. "Strong delusion that they should believe a lie," 2 Thess. 2:11, is then all but inevitable. Spiritual declension is established; and a spirit of lawlessness takes possession of the mind, the influence of which will be felt by myriads who may be ignorant of its source.

And such, we claim, and for the reason set forth above, is largely the state of our world to-day. That lawlessness is rapidly increasing is a view not peculiar to Adventists. As evidence, read what is presented in our Special Mention and News departments this week, and what has been given in these departments for months past. But the secular papers are full of it. It is a long tale of corruption at the ballot box, corruption in legislative halls, corruption in the great monopolies of

these days, corruption in the court-room, so that an honest verdict is suppressed, and the judge's lips are sealed. Thus criminals are emboldened to high-handed transgressions, knowing that conviction and punishment are the exception, immunity and escape, the rule.

And that this state of things is a sign of the times, no student of the Bible can deny; and if a sign, then it has a voice that should be heeded. Signs are not given in vain. The little bud that is thrust forth on the branch of the fig-tree proclaims with a more authoritative tongue that summer is nigh, than ever philosopher used to propound his grandest theories; for it tells that the great law of nature is in operation, and has about reached, in its resistless workings, the time of the grandest and most beneficent display of its power. So a sign, in the fulfillment of prophecy, of the coming of the day of the Lord, announces that the laws of the Redeemer's kingdom are in operation, and that God's great prophetic purposes are drawing near their accomplishment.

And mark some of the ways in which this great fact is indicated to the world. The heavenly bodies have traced it in letters of fire on the scroll of the sky. The elements of nature have proclaimed it by tidal waves and roaring billows upon the sea; by earthquakes, cyclones, drouths, and floods, upon the land. The cannons of earth's mighty armies have thundered it forth with a voice which made the land tremble. Rulers and diplomats have unconsciously woven it into their papers of State. The church has proclaimed it by trailing her banners in the dust. Scoffers troop up, and say in substance, Here we are, the heralds of the approaching end; for we ask, Where is the promise of his coming? as the prophet declared that we would do in the last days. And, finally, this growing lawlessness is tracing out before us with its foul pen of deceit and bribery and blood another testimony that the day of the Lord is at hand. To shut our eyes to any one of these evidences is to be strangely blind; to shut our eyes to them all is to be criminally perverse, and to prepare ourselves for a fatal disappointment in that day.

THE WORK IN EUROPE.

No. 3 of the English Supplement of the *Signs of the Times*, prepared and published by Eld. J. N. Loughborough, Southampton, Eng., contains many items of interest relative to the English mission.

The register of the month at the Ravenswood Depository shows a great increase of business over any former month. Many interesting and encouraging letters are received.

Bro. A. A. John is laboring with some success at Great Grimsby. One has taken a firm stand to obey the truth, and others are almost persuaded. As many Danes are coming and going at that place, sister John, who is of that nationality, has joined him in his labors there.

Bro. G. R. Drew still finds Hull a good mission field. Great eagerness is manifested to read our papers and books, especially among the Scandinavians, of whom there are sometimes as many as three thousand a day passing through that place on their way to America. He has sold some days fourteen shillings' worth, besides what he has given away. The greatest difficulty he encounters is a lack of papers in the Danish and Swedish languages. He must have an increased supply; and Bro. L. asks, "Who will aid in this work?"

In the REVIEW of April 25, Bro. Butler appeals for the English and European missions, and says that we ought to raise from \$5,000 to \$10,000 the present season for this work. This is not merely a theoretical view of this matter presented by laborers in America, three thousand miles from the scene of action, but comes from the facts presented by those who are on the ground, and see, as we

cannot, the opportunities for good which present themselves, and which ought to be improved. Shall we not make their hands nimble, and their feet swift to run in the service of truth, by causing them to feel that hearts here beat in lively sympathy with them in their labors, and that liberal hands will freely supply them with all the matter which they can use to advantage in their noble work? In the celestial harvest-time we all want an abundant crop. But remember that the divine rule is that "he which soweth sparingly shall reap also sparingly."

HONOR TO THE FARMER.

THERE is no class of people more essential to the well-being and prosperity of the country than the farmers. The cultivation of the soil is a noble and satisfactory employment, and happy is he who finds cheerfulness and contentment therein. Statisticians tell us that out of our fifty millions of population, twenty-five millions are engaged in, or dependent upon, this pursuit. And as to its financial magnitude and importance, the following figures tell their own incomprehensible story. It is stated that the agricultural products of the country for 1871 amounted to nine thousand millions of dollars. How this compares with the other industries of the country may be seen by the following comparison with our mining interests, which are of no small magnitude. Agriculture, in the year 1881, after supplying the necessities of 50,000,000 of people in our own country, and paying for \$642,664,628 worth of foreign merchandise, brought in from foreign nations, besides, \$91,168,650, a sum greater than the entire product of all our gold and silver mines for the same period by over \$12,000,000. In the House of Representatives, Washington, D. C., Hon. E. S. Lacey, Representative from Michigan, speaking in favor of a bill to enlarge the powers and duties of the Department of Agriculture, paid the following well-merited and eloquent tribute to the farmers of the country:—

"It is in the interests of those who are conspicuously the conservators of the public weal. Time and again, when some tide of dangerous error has swept over the land, bearing upon its scorching bosom the discontented, the thriftless, the ignorant, and the vicious, threatening to engulf all that makes this land the hope of the world, we have looked always, and never in vain, to the farmers of the land as to the rock whose firm, unyielding strength should breast the flood, and safely shelter us until the waters had receded and the danger passed away.

"It is in the interest of that class among whom life and property are safest, and ignorance, indolence, intemperance, and vice most rarely found. It is asked for by those whose hearts always beat in sympathy with the oppressed, and to whom the downtrodden have never appealed in vain. It is desired by those whose success is necessary to the prosperity of every other vocation; by those who best understand and will longest defend those personal, civil, and political rights, the enjoyment of which is guaranteed to every American citizen."

Let no one be dissatisfied with his lot merely because he is a farmer, but strive to contribute his quota of influence to maintain the high credit of this noble class.

BEWARE OF THEM.

THE following melancholy termination of a brief transaction with mediums and spirits, should be a warning to all to shun every semblance of intercourse with them. When we give the vantage ground to the enemy, we may fall before we are aware. The item is clipped from the Grand Rapids (Mich.) *Eagle*:—

"Henry Greathouse, a young man of Lebanon, Ohio, became a convert to Methodism, and believed he had a call to preach. His ambition was encouraged by his pastor, who recommended a

course of study. The cost of this preparation for the ministry was beyond his means, and in order to raise money he engaged two spiritual mediums to give an exhibition under his management. No objection was made by his advisers, as he was careful to advertise that he did not believe in the genuineness of the manifestations which might occur. Still, he seems privately to have had faith in them. While the show was in progress, he asked one of the professedly entranced mediums if he would be successful as a minister. She replied that he would succeed for a while, but would eventually die of consumption, in abject poverty. He went home and shot himself."

CONGREGATIONALISM.

THE *Detroit Evening News* of May 17, 1882, asks the question, in view of the facts stated below, "What is Congregationalism, anyhow?" Are we to be forced to the conclusion that Congregationalism means a standard of religious faith so low, and a system of interpretation so lax, that it takes in almost every class, and so embraces the largest "congregation"? The *News* says:—

"The Rev. Mr. Merriman, formerly president of Ripon College, 'one of the ablest and most scholarly ministers in the Congregational ranks,' was recently examined by a tribunal of his church, preliminary to his installation as pastor of the Congregational church at Somerville, Mass. It turned out that as regarding hell he was a Universalist, and in respect to purgatory he was a good Roman Catholic. That is to say, he refused to believe in eternal punishment, and substituted a condition of probation after death, in which the soul would be purged from its impurities preparatory to entering Heaven, which probation he thought might be mitigated by the prayers of Christians still in the flesh. The doctrine of prayers for the dead was the particular popish *bete noir* of the early Puritan—indeed, of the Puritan of twenty years ago—but its acceptance by Mr. Merriman did not prevent his installation as the pastor of Somerville. What is Congregationalism, anyhow? It authorizes Beecher to set aside half the Bible, and lets Mr. Merriman abolish hell and set up purgatory. Isn't it wide enough to let in Mr. Ingersoll?"

THE INFLUENCE OF OUR EXAMPLE.

CHRIST says that his disciples are the light of the world. He compares them to a city that cannot be hid, because it is situated upon a hill. Those who profess the religion of Jesus Christ say to their fellow-men, We have been converted, and our present course of life is framed according to the instruction of Christ, and is in imitation of him as our pattern. The world has a right closely to observe the conduct of those who call themselves Christians. "Let your light so shine before men," says Christ, "that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:16.

If we obey the religion of Christ, our lives will be a continued series of good works. We shall cease to do evil and learn to do well. We shall keep the fear of God before us in all our conduct. We shall never seek our own good at the expense of others. We shall act toward others as we would have them act toward us. We shall never seek to promote our own interest by taking advantage of the ignorance or of the necessity of others. When we have opportunity to secretly advantage ourselves by some act of injustice, which others cannot see and may never know, we shall say, "Thou God seest me."

Nor will our conduct be just in outward appearance only. The animating principle of the Christian religion is love, and all our acts will be prompted and governed by this principle. We shall not ask, "How much must I do?" but, "How much may I do?" Our duty toward God and toward man will not be performed grudgingly, as though we were slaves, but gladly, as though we were permitted to participate in the most

sacred privilege and in the highest honor. We shall watch for opportunities to do good. Instead of seeking our own pleasure and profit, our inquiry will always be, "Lord, what wouldst thou have me to do?"

It is said of Christ that he went about doing good. His disciples will imitate him in this respect. They will be quick to discover the distress of those around them, and ready to minister relief. They will not be deterred from relieving distress, because the sufferer may have acted unjustly toward them. The good Samaritan is an example of the excellence of the religion of the Bible. He found a man in distress whom he knew to be one of those who despised every Samaritan. But the grace of God raised this man above all selfish or revengeful feelings. He thought of the wounded Jew only as of a brother in distress, and he ministered to his relief, though it occasioned him inconvenience and expense.

The good Samaritan represents that class who will stand at the right hand of Christ in the great day, and upon whom Christ will pronounce his blessing as having ministered to him when ministering to the least of his disciples. The priest and the Levite who passed by on the other side represent that immense number who will stand on the left hand, not simply because they have done harm to others, but specially because they have done no good to their fellow-men.

If all who name the name of Christ would depart from all iniquity, and would show in their lives the excellence of the religion of Christ, multitudes of persons would be converted to God who now despise the gospel because of the wicked lives of those who profess to obey it. If those who bear the name of disciples of Christ, would always be honest, truthful, and just, not only in great things, but also in those which seem to them to be of little importance, how different would be the estimate which the world would place upon the religion of Christ. The life of Christ was wholly unselfish, and it has been written for our example, so that we might follow in his steps. 1 Peter 2:21.

If it be said that Christ was divine, and that we are but fallen human beings, we answer that the life of St. Paul presents an instance in which a man with like passions as ourselves has been able, through the grace of God, to imitate Christ. What St. Paul has done in imitating the example of Christ, we may also do, by the assistance of the grace of God. It is possible for us to obey the instruction of Paul when he says: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." Eph. 4:31.

But what shall those do who have transgressed in all these things? How shall the Christian act who is conscious that he has sometimes been unjust in his business transactions? How can he correct the evil example which he has shown the world? How can he cease to be an occasion of stumbling to others? This work cannot be done by self-justification. If we are truly disposed to correct our faults, the Spirit of God will bring them to our remembrance, not all in one day, but a few at a time, and it will distinctly teach us our duty in the light of the Bible. We cannot receive the forgiveness of sins without repentance, and we cannot repent of our sins without acknowledging our faults and correcting them. The man who has taken his neighbor's watch, cannot find forgiveness from God while he retains that watch in his hands.

When the Spirit of God brings to our memory any evil act which we have committed toward others, our first duty is to correct that evil thing. If we have taken anything unjustly, or if we have taken anything by mistake, our first duty is to restore what we have thus taken. If we have taken

advantage of others, because circumstances gave us power to do so, God has been witness to that thing, and will not forgive it till we have done what lies in our power to correct it. If we have grieved others by words of bitterness or of false accusation, it is our duty as Christians to ask forgiveness of those against whom we have sinned. If we have neglected our duty toward others through selfishness or because of bitterness of spirit, we have need to repent before God.

One thing is necessary; it is that grace should reign in all our hearts. We have need of a new conversion to God. It is possible for us to possess that charity which is the fulfillment of the law of God. When this is manifested in all the acts of our lives, our example will recommend the religion of Christ to all that are around us. J. N. A.

THE KANSAS CAMP-MEETING.

THIS meeting commenced at Burlingame, according to appointment. It was situated near the village, in a very nice grove, and altogether it was the best ground we have ever seen used by our people in this State for camp-meeting purposes. The attendance was rather small. Perhaps one hundred and fifty adults camped on the ground. The weather much of the time was cold and disagreeable, and fires were very comfortable. The spring is late and wet this year in the West.

Eld. O. A. Olson labored with me in this meeting, and his labors were prized by the people. There were some painful circumstances connected with this meeting, which made its prospects look rather discouraging at the commencement. But God's Spirit came in and affected the hearts of the people, and helped us over these difficulties. The main burden of the preaching was in regard to humbling our hearts before God, and greater consecration to the special work he has committed to our hands. Light came into our hearts and into the meeting as these themes were dwelt upon. The circulation of our reading matter was presented before the people as a duty demanding attention, and canvassing for our publications, as an important branch of the work. Bro. King was present, and helped much in giving instruction on this point. As an encouraging result, four persons promised to give their time to the work of canvassing for "Thoughts on Daniel and the Revelation," and several more expect to join them in a short time. Nine or ten outfits were taken. Bro. J. W. Morrison, of Topeka, will act as State agent to look after the canvassing work. We are greatly encouraged by this move, and we are sure it is in harmony with the mind of God's Spirit. We never felt the importance of this branch of the work as now. Subscriptions were taken for forty shares in the Publishing Association.

On Sabbath we had an excellent meeting. A large proportion of the congregation came forward for prayers, pledging themselves to deeper consecration to the work. Many were in tears, and good confessions were made. We had good congregations on Sunday, and the best of attention. In our closing meeting, three were ordained to the ministry,—Brn. Rogers, Enoch, and Barton. God gave us his blessing, and we trust these men will go forth and labor ardently in the work. All went home encouraged, and we trust much profited. GEO. I. BUTLER.

NOTICE.

THOSE who expect to attend the camp-meeting at East Saginaw, will do well to provide themselves with stoves, as no fires will be allowed in the grove. All who desire will be able to procure warm meals on the ground. Will Brn. Lawrence, Kenyon, Daniels, Weeks, and Burrill please inform me as soon as practicable how many tents they expect to want, and how many they can furnish in each district? Address me at Freeland, Saginaw Co. WM. OSTRANDER.

THE OUTSTRETCHED HAND.

"Master, the multitude throng thee and press thee."

They touch him yet—the restless throng,
That press with eager feet along
The ways of life. On every side
They touch the Lord, the crucified.

How many, helpless, come to him,
With sickness numbing every limb;
And some, who for themselves were dumb,
When loved ones suffer, pleading come.

Now, as of old, upon him wait
The poor, the sad, and desolate,
And, at all hours of every day,
Petitioning, besiege his way.

And is there not some cause to fear
That he will fail all prayers to hear?
That, when they crowd him overmuch,
Some "little one" may miss the touch?

Nay, in the pressure, as he sped
With kindly haste where Jairus led,
He felt the woman's trembling hold
Upon his garment's outer fold;

And still a lifted hand can reach
His help divine. We need no speech
When at his feet we trembling fall
To plead our cause. *He knows it all!*

—Mrs. E. P. Allan, in S. S. Times.

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.

NORTHERN EUROPE.

ON the Sunday after Easter, I again visited the friends in Moss, and held two meetings. The weather was unfavorable, and few met in the forenoon; but in the evening the meeting was well attended. We cannot at present obtain a suitable place for meetings, and they are postponed until we can find one. Not a few are interested, and read our books and periodicals. I will visit this place again as the way may open.

Last Friday I went to Tönsberg, about sixty miles distant. This is the oldest city in Norway. It is surrounded by a picturesque and beautiful country, presenting a variety of mountains and valleys, fruitful fields, and sounds or bays. Here I met our colporteur, Bro. V. Berg, who had invited me to come to this vicinity. It is now three months since he left Christiana. In all that time he has been selling tracts and books, and getting subscribers, in the villages and country places between Christiana and Tönsberg. In that time, he has sold tracts and papers to the value of \$124.85. He goes to every house and family, and intends to go through all of Norway in this way. In most places they will take at least a tract on the coming of the Lord, the prophecies, the Sabbath, or the immortality question. Thus the truth finds its way into many homes; and although some oppose it and others are careless, yet some become interested and search their Bibles. Bro. B. seems to have put his whole life and energy into this work, and we pray that God may richly bless his efforts. He has always been a very successful colporteur. When I ask him what he considers the most necessary qualifications for a good colporteur, he answers, "Constant zeal and true interest in the work."

We had one meeting in Tönsberg. It was but poorly attended. I could not find any interest in the city. On the Sabbath we went out in the country three miles, and visited some. In the evening we had a meeting on Husö. This was well attended, and a good interest manifested. Here we had another meeting Sunday evening. We found some who desired to be directed by the truth. In the forenoon we had appointed an outdoor meeting on Föjmland, another little island. No one would let us use their dwelling. The priest had warned them, and they were afraid. It was rather cold, and rained a little, and besides there were services in the church. Nearly half an hour we were all alone, and could see no prospect of meeting. Then the people came from all sides, and the congregation numbered over seventy persons. Some sat on stones and pieces of boards, others stood up. Some had umbrellas. Now it was my turn. They did not seem to care for the weather. I spoke at first with some difficulty, being chilly, but commenced soon to warm up. By the blessing of God, the word made their hearts very tender, and

much prejudice was overcome. I asked for a house to hold meetings in again in two weeks, but none dared to offer it, so I appointed meeting outdoors. But in the evening a man came and urged me to accept his house. He said he had plenty of room, and did not want to shut out the word of God. Both these islands are peopled mostly with seafaring men and their families.

On Monday we went to another place about four miles east of this. Found some large rooms for meeting, and went around inviting the people. The house was crowded in the evening, and there was a good interest to hear. The school teacher and a lay preacher were present. They had read several of our books, and were interested to know more about the truth. The people in this vicinity are mostly farmers.

Tuesday, Bro. B. went on his way farther west, and I returned home. I have appointments in two weeks in all these places, and will then try to stay longer.

Bro. Brorson has held meetings in Saaby, Orlevvester, Benlöse, Fjenderslev, and Bromme, and Näsby on Sjælland. He found one who would obey the truth. In the last-named place live a few brethren who are thankful for the blessed hope which they have received through the present truth. He also went to Stærrede, where he was received with much hospitality by a family that have read *Advent Tidende* two years.

Bro. Rosqvist is having a good interest in Eastern Sweden. Some have commenced to keep the Sabbath. J. G. MATTESON.

Christiana, Norway, April 27.

PENNSYLVANIA CONFERENCE.

Steamburg, N. Y., May 22.—We have now held meetings here eight weeks. Sixteen have signed the covenant. Several others are keeping the Sabbath who will soon unite with the class. The interest still holds good. We have received donations to the amount of \$16.75; book sales, \$10.65. Have received three subscriptions for the *Signs*, and are to have a club of ten *Instructors* for the use of the Sabbath-school.

Bro. Peabody has assisted in the work a part of the time. J. E. ROBINSON.

WISCONSIN.

Leon, May 19.—I visited the brethren at Avalanche on April 29, 30. Found them still holding on to the truth, trying to live for God. May God bless and save them.

On April 22, 23 and May 6, 7, I held meetings with the brethren at Mt. Pisgah. This church is much weakened by removals; yet nearly all who embraced the truth there about six years ago are still firm. On Sunday, May 7, seven children were baptized and added to the church. May God bless these lambs, and may they live so that God can save them at last. We feel to thank and praise him for his blessing at these meetings. A. O. JOHNSON.

NEBRASKA.

Stromsburg, May 16.—Met with the Farmers Valley church May 13 and 14. The brethren are in peace and harmony among themselves, and trying to keep pace with the message. On the 8th of April, a cyclone, passing from southeast to northwest, struck the brick house of Bro. Adams about 11 o'clock at night, completely demolishing it; yet no lives were lost and no bones broken. Passing northwest from the house, it struck the timber, where its track will be seen for a long time, twisting off some trees, and tearing off the limbs of others. Striking the creek bottom, it tore up large trees by the roots for a distance of several rods, when its fury was spent, or it was lifted into the air. H. SHULTZ.

TEXAS.

Prairieville, May 15.—Our tent is now erected in this place, and we have spoken four times. The people are kind, and ready to help us by supplying our wants. Prairieville is a little country place containing only four stores, but the country around it is thickly settled. Judging from appearances last Sunday, a good interest has been awakened, which is largely due to our faithful vigilant missionary workers in sending the *Signs* here in advance of us. Dear brethren and sisters, if we are faithful to the end, then, whether sowers or reapers, we

shall rejoice together. John 4:36-38. We ask an interest in your prayers.

A. W. JENSON.
WM. McCUTCHEN.

MICHIGAN.

Monterey.—Have just spent two Sabbaths at Monterey. Last winter they raised \$150, and bought an organ and put blinds on the church. Now, they have raised another \$150 to finish all the repairs needed on the house, fences, sheds, etc. This will put the premises in good shape. These repairs have long been needed.

D. M. CANRIGHT.

Byron Center, Kent Co., May 21.—Our meetings at this place still continue. The interest remains good, though the attendance is affected somewhat by the pressure of work which is upon the farmers just at this time.

Sabbath, May 20, we organized a class numbering seventeen. These are made up of Sabbath keepers living near Byron Center, who will make that their place of meeting hereafter. The regular Sabbath services will be held for the future at the town hall, each Sabbath, at half-past one o'clock p. m. Preaching may be expected each Sabbath so long as the lectures continue.

Sister E. B. Lane joined us in labor yesterday. We are encouraged to believe that a good work may be done here. Encouraging reports come to us from Shelby and Coopersville. Five have embraced the truth in the former, and three in the latter place since we left them. W. H. LITTLEJOHN.

Big Spring.—My last report was from Hesperia where I found a company investigating, and anxious to hear the truth. Expected to return soon but when I could go, the roads had become almost impassable.

While meetings were in progress at Coopersville I was invited to speak at Big Springs, where prejudice had existed for many years. Held meetings each Sunday for several weeks, with an excellent interest. Visited several families, and found prejudice giving way. Called on a sister who does not have the privilege of attending Sabbath meetings, and found the love of the truth still aglow in her heart. I wondered how she succeeded so well, all alone in her family; but the secret was revealed as she handed me her tithes, which she ever faithfully reserves for the Lord's work. She was taking the *Signs*, but subscribed for the REVIEW, with premium, also.

While at this place, I was invited to speak in the village of Lisbon, six miles away, upon the subject of temperance. The Baptist church was kindly granted me. Spoke the following Sunday evening in the same house, to a large, intelligent audience, the pastor opening both services.

Have closed my meetings at Big Spring, not wishing to introduce the prophecies until the busy season with farmers is over, when I hope to return. One of our good brethren was invited by the minister and others to superintend their Sunday-school, to which he consented if they would use the *Instructor* lessons. This they will consider.

Since the meetings at Coopersville closed, I have met with the friends there upon the Sabbath, and a class has been formed with about thirty members. We hope those who have recently embraced the truth will attend the camp-meeting, where a good opportunity will be afforded for baptism. Will not all our brethren and sisters esteem it a privilege to leave their home-cares, and spend five days upon the campground, seeking the Lord? Thus a good influence may go out from this meeting among the people; and they will tell it to the inhabitants of this land; for they have heard that thou, Lord, art among this people." MRS. E. B. LANE.

MINNESOTA.

Bath and Rice Lake, May 24.—Came to the first-named place Friday, the 12th, and stayed four days. Spoke six times, and visited them in their homes. The brethren here are all trying to be faithful.

From Bath, went to Rice Lake, where we had good meetings. The interest increased to the last. Five were baptized, among whom was a sister seventy-eight years old. Some were afraid she would not be able to go into the water, but

the Lord strengthened her. She looked happy, and praised God. This had a good influence on all present. The church have lost some members by removal, but we hope that others will continually turn to the Lord and be added to them. Thirteen persons have been received into this church by baptism since I first went there. The brethren felt encouraged, and new vows were made. I now go to Lyle, Mower Co.

L. JOHNSON.

DAKOTA.

Brookings, May 22.—Since my last report, the weather has been unfavorable, raining much of the time; yet we have had some encouragement. Three families have decided to obey the truth. They give evidence of conversion, and are trying to consecrate themselves to the Lord. Others are very favorable, and almost persuaded. We have had two Sabbath meetings, in which nearly all present took part in prayer. The Lord was very near to us. May the good work go on.

Advent Tidende has done a good work here, in removing prejudice, and in making people willing to hear. May the Lord bless our Danish paper; and may we, as T. and M. workers, not grow weary, even though we do not see immediate results of our efforts.

M. M. OLSEN.

OHIO.

Leesburg.—From May 2 to 9, Bro. E. H. Gates and myself were with the little society in Leesburg. Our meetings were held in a hall granted us free of expense. I was quite well pleased with this little company, it being the first time I ever met them. They seem to be in harmony, and I think most of them are growing in the truth. Their Sabbath-school is quite interesting. They have the foundation laid for a meeting-house 24x36 feet, and it is their purpose to erect and complete it immediately. In this we hope they will be blessed and prospered. We think it a move in the right direction. There was a good outside attendance at our last meetings. May the Lord bless this little company, and add to their number.

New Antioch.—From May 9 to 15, we were at New Antioch. During this series of meetings, it rained every day, and the nights were dark and rainy. Notwithstanding the bad weather, the brethren and sisters showed a commendable interest in attending the meetings. The outside attendance was such as to assure us that under favorable circumstances it would be excellent. On the last night, in spite of darkness and rain, there were more present than could get seats. Our meetings were held in the upper room of the school-house. We know of no place among our people where a meeting-house is needed more than at New Antioch, and we are happy to say that the brethren here have secured a suitable lot, and are laying plans for the erection of a church building, to be ready for use in the near future. This church seem to dwell together in love and harmony, and we think a new meeting-house, with a brief series of meetings in connection with the dedication, would add to their number. A more thorough Sabbath-school than theirs we seldom find. It was indeed refreshing to see the ardor with which the Sabbath-school work is taken hold of; and the general exercises evinced a degree of study and research on the part of all, even the smallest children, that was at once surprising and encouraging. We were more than ever convinced that the success of a Sabbath-school depends largely upon *live teachers*. May the Lord bless this church, that it may grow up into Jesus Christ in *all things*.

Wheelersburg.—We arrived at Wheelersburg, on the Ohio River, on Monday afternoon, May 15, and began meetings on Tuesday night in the school-house three miles farther up the river, where the church meet for their regular Sabbath services. At our first meeting there were present two men and three boys, two women and three girls. As the appointment was understood, and we had gone across the State to meet them, it did not look very encouraging to begin with; but the prospect soon began to brighten up, and the turnout became quite good, increasing till the close. We found some excellent brethren and sisters here, who have been brought to the light and knowledge of present truth through the labors of Bro. Gates. They are an organized church, walking in harmony and love, and all taking the

REVIEW, so far as we could learn. We enjoyed the little Sabbath-school and Sabbath meeting here very much. We hope this little but distant light in our Conference may long continue to shine steadily, and that others may be added to their number. Our two last meetings were held in the hall in the village, and were quite well attended.

Here dissolves our brief but pleasant co-partnership in labor. From this point we separate. Bro. Gates goes first to Reedsville, thence to join Bro. Guilford in tent labor at Pioneer, Williams Co.; and I go to visit scattered Sabbath-keepers in Cincinnati and Dayton, and then to look up and decide upon the site of our next camp-meeting.

H. A. ST. JOHN.

A CASE OF HEALING.

"THE prayer of faith shall save the sick, and the Lord shall raise him up."

As the case of Annie F. Field, of Maine, is a remarkable one, I submit it to the readers of the REVIEW, hoping it may encourage others. The Scriptures say, "They that are whole have no need of a physician, but they that are sick;" and according to our faith, so the Lord will bestow blessings upon his trusting ones.

Several years ago, this young lady's health failed, so that she was obliged to give up teaching. She has since been a great sufferer, and nothing that could be done brought any relief. In a letter written some five weeks ago, she says, "I look forward at times with great longing to the 'rest that remaineth.' I wish I might get well, and be a help to those around me; and yet I feel submissive to God's will. He knows what is best for me." On the day following, she fell, striking across her side. She had previously contracted a violent cold, and soon lung fever and pleurisy set in. Her life was despaired of. It took three persons nearly all the time to take care of her, and sometimes for several hours she would scream at every breath. Her neighbors said it was heart-rending to witness her sufferings; and the physicians stated that not one in a thousand live through what she did. Lying so close to the dark valley, she told the Lord that if he saw fit to spare her life and restore her to health, she would strive to win souls to Christ and his precious truth. "He harkened unto the voice of her supplication." After the fever turned, she was very weak, but felt that the Lord would restore her to health. Several days after, when the physician came, he was surprised to find her mending so rapidly; he thought if she kept very quiet she might get about in *two weeks*. The same day, Eld. Goodrich came, and she told him of her faith, and he prayed for her. She could not then have borne her weight on her feet; but the next morning she rose, was dressed, and walked from room to room. Up to the date of her last letter, May 10,—a period of nearly two weeks,—she gained steadily, and was able to walk out every pleasant day. She believes the Lord will entirely restore her, and in her gratitude she can exclaim with the psalmist, "Thou hast dealt well with me, O Lord, according to thy word."

H. E. SAWYER.

"AS PLAIN AS WORDS CAN STATE IT."

AFTER quoting Deut. 5:12, 15, and commenting on it, Mr. Besse says, "This makes the Mosaic Sabbath a memorial of the deliverance of the Israelites from Egyptian bondage as plain as words can state it."

Your comments, sir, state it much plainer than the text does. Please read Deut. 24:17, 18: "Thou shalt not pervert the judgment of the stranger, nor the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Are justice and mercy to the stranger, the fatherless, and the widow—these moral duties always obligatory upon all mankind—*memorials* of the deliverance of Israel from bondage in Egypt, "as plain as words can state it?" If not, neither is the Sabbath, nor any other precept of pre-existing law, a memorial of that event.

R. F. C.

All sunshine makes the desert.—Arab Proverb.

Our Tract Societies.

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

STRANGE.

BY MARY MARTIN.

It is strange that the dead leaves rustling
Should give our hearts such pain,
When promise of "seed-time and harvest"
Is sure to bring spring again.

Strange that the children are digging
The seed sown but yesterday,
That the "larger growth" are impatient,
Because of some long delay.

Strange that so often the pinions
Are trailing in mire and dust,
When strength is promised, like eagles,
To those who can calmly trust.

Strange that the heart is so human,
Tears come though the face will smile;
That we cannot wait for day-dawn,
Through the Egypt's "little while."

So strange we should not remember
There's One who has wisely planned;
Sharp thorns and the fairest flowers,
Come forth from the self-same hand.

Strange that we see but the darkness
That our mundane sphere enshrouds,
When the lamps of heaven burn brightly,
Above us, beyond the clouds.

Strange that from sunlight or starlight
We ever feel scorch or chill;
That the heart, though rent and bleeding,
Says slowly, "Not mine—thy will."

So strange that the rolling ages
Cause the faith once strong to wane,
When we have the blest assurance,
"If I go, I come again."

'Tis strange that some cling so closely
To earth-life, as being all;
That others should grow impatient,
While waiting for homeward call.

Strange we should dread the morrow
When we clearly understand
How to read, "Mine eye shall guide thee,"
"I will hold thee with my hand."

Strangest of all that the Father
Should give up his Son to die,
And the Son accept the mission,
For sinners like you and I;

That we do not look more closely
For his footprints by the way,
And welcome the darkest hour,
As presaging fairest day.

Where no mental amaurosis
Shall limit our vision's range,
We shall see in light eternal
What seems to us now so strange.

NEW YORK TRACT SOCIETY.

THE time appointed for our State meeting was spent mainly in considering the interests of the cause in the State generally, and in seeking the Lord together.

The attendance was larger over the second Sabbath and Sunday than the first, and better throughout than at any quarterly meeting we have held for a long time. It was a precious season, and the Lord came very near as we humbled ourselves before him. An excellent spirit prevailed; those not present can get no just idea, from any report, of the real value of the meeting.

Plans were laid and immediately put in operation to obtain addresses all through localities where the tents are to go, to which *Signs* will be sent, preparatory and auxiliary to tent labor this summer. This will doubtless be spoken of more fully by some one else, in connection with a report of the entire meeting.

The meeting directly in the interests of the tract society was held Sunday afternoon, May 14. After singing and prayer, the President spoke earnestly of his own determination to do more and better work, and his desire to see this disposition in the brethren and sisters. This was responded to by tearful confessions of waning interest and feeble efforts in the past, and vows to arouse and enter the field with renewed faith, courage, and zeal. This, with the fact that new workers, as

well as older ones, supplied themselves with publications, and the unusual spirit of consecration to the Lord and his work on the part of some, was truly encouraging.

Letters from reading rooms, where the Signs, Good Health, and College Record have been sent by the society the past year, were read. Here are quotations from a few:—

"The papers were well received, and we should be glad to have them again." "Your publications will be very thankfully received. Hope you will continue to send them." "The papers have been very gladly received by the association."

All were of the same import, coming from Syracuse, Watertown, New York City, Brooklyn, and other places throughout the State. The brethren consider means used in this way well invested.

The report for the quarter was read, as follows:

Table with 11 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund & Periodicals.

* Agents and individuals.

NOTE.—Received on membership and donations, \$55.35; on sales, \$250.22; on periodicals, \$205.07; on other funds, \$141.75; total, \$712.40. Subscribers received for REVIEW, 10; Signs, 20; Good Health, 41; other periodicals, 15.

ADDIE S. BOWEN, Sec.

MISSOURI TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1882.

Table with 11 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund & Periodicals.

* Agents.

NOTE.—Received on membership and donations, \$17.20; on sales, \$16.22; on periodicals, \$33.70; pledged on reserve fund, \$82.00.

MRS. SARAH CLARK, Sec.

IOWA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1882.

Table with 11 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund & Periodicals.

* Agents.

NOTE.—Received on membership and donations, \$113.14; on sales, \$93.14; on periodicals, \$476.61; on reserve fund, \$6.00; other funds, \$117.81. Subscribers obtained for REVIEW, 53; Signs, 54; Good Health, 25; Instructor, 32; College Record, 7; other periodicals, 104.

LIZZIE HORNBY, Sec.

—There are but three classes of men; the retrograde, the stationary, and the progressive.

UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING MARCH 31, 1882.

Table with 11 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund & Periodicals.

* Agents.

NOTE.—Received on membership and donations, \$7.75; on sales, \$66.10; on periodicals, \$81.93. Subscribers obtained for REVIEW, 6; Signs, 36; Good Health, 12; Instructor, 25.

MRS. G. W. COLCORD, Sec.

WALLA WALLA, W. T., V. M. SOCIETY.

The following is the report of this society for the quarter ending March 31, 1882:—

Table with 2 columns: Description, Amount.

MATTIE J. RULAFORD, Sec.

MILTON, OREGON, V. M. SOCIETY.

The following is the report of this society for the quarter ending March 31, 1882:—

Table with 2 columns: Description, Amount.

MRS. MARY L. HUGHES, Sec.

A MOSLEM CONVERT.

MR. MARDEN, writing from Zeitoon, Aug. 17, 1881, gives the following interesting story:—

A few years ago a Christian merchant visiting Tabreez, Persia, sat one day in his little room at the khan reading aloud from his Bible. A Moslem Koord, whose home was four days' journey southward, in the center of Persia, had come to the city on business, and was lodging in the next room. His ear happened to catch the precious words of the gospel through the broken partition, and he listened with intense interest. It was the first time he had ever heard of Christianity. He soon sought an interview with the Christian stranger, and on learning the way of salvation, he abandoned his faith in the false prophet, and declared himself a Christian. When he returned home, he told his friends of his new faith, but they were fanatical Moslems, and sought at once to frighten the poor man back to his former belief. Arguments and threats did not avail, and he was imprisoned in the house of a Koordish chief, and tortured. His hair was all scalded from his head, blocks of ice were bound upon his eyes, sharp knives thrust under his nails, and his breast deeply gashed and then washed with some tormenting mixture.

His persecutors failing to alienate his wife from him, poisoned her to death. At last a woman from the chief's family came to him with a frightful story of tortures planned for the morrow, and showed him a way of escape during the night. If he will recant, he has country, home, friends, lands, and flocks. It is an hour of fearful trial, and no human friend speaks a word of cheer; but he stands firm. In the deep darkness of the night, alone with his God, he starts out on his dreary exile. He turns his face to the westward, whence the gospel message has come to him, visits Oromiah, crosses the Turkish border, finds friends among the Christians of Bitlis, Van, and Harpoot, but he dares not stop till he reaches Marash, in Central Turkey. Here now, for two years, under

an assumed name, he has found employment, and, quietly identifying himself with Christians, has won the sympathy and respect of all for his Christian character.

For months past he has pleaded earnestly for the privilege of a public profession of his faith in Christ, but the brethren, naturally distrustful of professions of conversion on the part of Moslems, have deferred his case. At length the missionaries obtained letters from Tabreez confirming the story of his life, and though the native brethren were convinced of his personal piety, yet in fear of the Moslems they durst not receive him to the church. The church committee, however, after a careful examination, gave him a recommendation to the church in Zeitoon where there are no Moslems. Last week he accompanied me to this city, and on Sunday he was baptized and received into the church. He will return at once to Marash, and his reception there is awaited with deep interest. This Koord is the first Moslem convert received into our churches, or baptized by our missionaries, in Central Turkey.—Missionary Herald.

Special Mention.

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

—The following view of the present deplorable inside life at the White House, the Christian at Work of May 18 credits to a correspondent. The country has the mortification of knowing that the "friends" the President attracts are of a class, who drink and smoke, and indulge in petty pilfering that would disgrace the average tramp.

An inside view of life at the White House has been given by a correspondent. The other day the steward was asked by the President to send up a box or two of the best cigars of a particularly choice brand. "But they are all gone, Mr. President," said Steward Crump. "Why, I got several hundred boxes not long ago," said Arthur. "I can't help it, sir; they're all gone; you can't see how, I know; but I do; you know your friends smoke a good deal and drink a good deal; they can't carry away more than they can drink, but when they are asked to smoke, sir, they usually put a handful in their pockets to every one they put in their mouths, and when they smoke again, they go to the boxes for another handful, not to their pockets for a cigar."

—The following paragraph reveals a singular state of things in the English Episcopal Church; yet we think the general verdict will be that what the parishioners did is not a bad way to treat ecclesiastical officers who attempt to lord it over God's heritage:—

As might have been anticipated, there have been some lively vestry meetings among our English Episcopal brethren this Easter, but even St. James', Hatcham, was thrown into the shade by St. Jude's, Liverpool. The vicar, in declaring the poll in favor of the Protestant candidate for church warden, bitterly complained that though he had spent hundreds of pounds in the Conservative cause, the Conservative Association had opposed his nominee. He afterward declared the meeting dissolved, whereupon the angry parishioners locked him in the school-room till he consented to proceed with the business.

THE NEW REPRESSION BILL.

SIR WILLIAM HARCOURT, on introducing this bill into the British House of Commons, said of crime in Ireland:—

"The time has arrived for the entire House to unite in taking steps to repress it. The case we deplore to-day is not a solitary one. Crime is a plague-spot on Ireland, and I believe the Irish people desire its removal. It springs from secret societies, and must be extirpated. The main-spring of crime is the expectation of immunity,

which is only too well founded. The government has therefore concluded that it is necessary, in those places where the ordinary law is not observed, that special tribunals, consisting of three judges, be appointed by the Lord Lieutenant to try cases without a jury. The judgment of the court must be unanimous. Appeal can be made to the Supreme Court, the judgment of the latter to be given by a majority of the judges. The Supreme Court may diminish, but cannot increase, the severity of the sentences. Parliament will be asked to provide special remuneration for the special judges."

The bill also gives power to search for secret apparatus of murder, such as arms and threatening letters; power to enter houses by day or night under a warrant of the Lord Lieutenant; power to arrest persons prowling about at night and unable to give an account of themselves, who are to be dealt with summarily; power to arrest strangers, as crimes are generally committed by foreign emissaries, the hospitality of England not being for such persons as the agents of O'Donovan Rossa, and power to remove foreigners who are considered dangerous to peace. The government, therefore, intend to revive the Alien act. Secret societies are to be dealt with summarily, and membership thereof will constitute an offense under this act. Cases of aggravated assault are to be treated in a summary manner. Power is given to repress intimidation and unlawful meetings, the latter to be dealt with summarily. Newspapers containing seditious and inflammatory matter are to be suppressed, and the proprietors required to enter into recognizances not to repeat the offense. Justices can compel the attendance of witnesses about to abscond. The Lord Lieutenant can appoint additional police where necessary, at the cost of the districts concerned. Compensation for murder and outrage will be required of the districts where they occur. Outrages are to be dealt with summarily by courts which are to consist of two stipendiary magistrates. The Lord Lieutenant is to have power to proclaim districts to which this act may be applied.

RELIGIOUS DISSENT IN RUSSIA.

RUSSIA will soon be summoned to meet a very troublesome question, whose solution is a pressing necessity. A violent fermentation is now agitating certain portions of the realm in regard to religious matters. The masses are becoming day by day more impatient of the ignorance and intolerance of the Russian clergy, and the latter are beginning to see that neither priestly threats nor police interference can prevent the spread of new religious views among the more intelligent of the people.

These "dissenters" complain of the established church that they find nothing in its service but the baldest formalism, and declare that its meaningless ceremonies have nothing for their hearts or their reasons. They therefore refuse to submit to its mandates or practice its rituals, and are now turning to other sources for some satisfaction for their spiritual wants. Many of these so-called "apostates" are men of intelligence, morality, and energy, and they form just the element for a successful propaganda. And this is proved by their works. Recent investigations show that these dissenters from the state church now number about twelve millions, or fifteen per cent of the whole population. And when we remember that they have naturally in Russia no judicial status, and are not only not tolerated, but frequently persecuted and prevented from teaching their doctrines, the immense success of their efforts is very remarkable.

Now it is clear that this massive protest against the Russian Church is no transient opposition that can be crushed out by proscription or preached down by an ignorant clergy; and it is clearly bound to win a recognition against all opposition. The existence of this dissent is therefore recognized and beginning to be feared, and is designated by the contemptuous term of "sect." These sects are of very different tendencies, according to locality and class of the popu-

lation, many of the most intelligent of them leaning toward rationalism for want of something positive and intelligible in default of the old state church ritual and doctrines.

The masses are now anxiously looking toward them in their eagerness to find new ways to free themselves from the galling burdens of the orthodox church. This fermentation bids fair to disintegrate Russian society into a thousand different circles; and therein lies the great danger to the state, which the latter can only avoid by obtaining control of it. For if the masses once succeed in separating their religious belief from the formal tenets of the state religion, they have attained a great success, and one that cannot be taken from them by sermons, or pastoral warning, or appeals. And those who thus rebel against the orthodox rule of the church are soon ready to make other experiments in the domains of social economy and politics. This is now seen among some of these sects that have formed communities apart and introduced a better social order, that has brought them wealth and contentment, when compared with the condition of the ignorant and helpless herds who are under the spiritual guidance of the idle and ignorant priesthood of the ordinary Russian village.

With such examples and encouragement before them, other communities are becoming restless, and thus dissent is rapidly growing throughout Russia. The latest information from one of the interior provinces announces a veritable stampede from the state church over to Mohammedanism. In one village a hundred families are said to have been converted within the last year, and many of the baptized Tartars refuse to take the civil oath according to the Greek Church ritual. In October last the authorities of another large village center notified the local clergy that in future none of the inhabitants would appear at the Greek service; and at the same time many of the people had their hair shorn, and appeared in the street with the Mohammedan fez on their heads instead of the Russian cap. The local clergy have appealed to higher authority to sustain them in their priestly authority, but so far without success.

Thus the government has another dilemma added to its perplexities, and is now at a standstill as to the best measures to be adopted in the crisis. It would seem to be unpardonable folly to proceed against these dissenters in any way that would offend their conscience, or deprive them of their own form of worship, or forbid them to live together, as many of them do, in communities or large families, similar to the Shakers of this country. They have already on their side moral power and cleanliness in mode of life, firmness in their faith, and steadiness of character. To persecute these people would be still more to undermine the authority of the ruling church and cause it to be yet more thoroughly detested.

But the intolerant state church seems determined to push its pretended claims on the conscience and the religious convictions of the people to the uttermost, and is thus hastening a conflict which may precipitate its own downfall. Indeed, this movement may be providential in causing a more searching investigation into the character and modes of a large portion of the Greek clergy, and lead to the abolition of abuses. It will certainly cause the nation at large to study with care the morality or immorality that can thus drive millions of people from the faith of their fathers over into unknown beliefs, or the most complete agnosticism.

These "dissenters" extend from the Caucasus to the wastes of Siberia, and thence away into Central Russia, and practically enjoy only the restricted liberty that may be obtained from a bribed police. Their history extends back for more than a score of years, but their numbers have increased greatly of late under the stimulus of the political and social fermentations of the period. In some of the "governments" they are inhumanly persecuted, and never know what a day may bring forth. They dare not regard their religious books or sacred images or

places of worship as their own, and are even, in certain districts, driven from their own houses into prisons. An accusation of a village priest or policeman may bring on hundreds of families dire persecution or utter ruin. It is thus one of the most difficult problems of the future for the government to settle this question of the dissenting sects, until now so strangely neglected by the authorities except to persecute. In religion, as in many other things, the Russian state has chosen to remain immovable, and in its stolid passiveness has remained behind the time. The masses are therefore obliged thus to protest against the hollowness and ignorance of the church and the clergy of the Russian state.—*Christian Weekly.*

THE INSTIGATORS OF CRIME.

THE only apologist for assassination who has yet appeared is a woman, Miss Parnell. She writes to the London *Times* complaining of the bitter wrongs of the Irish poor, and concludes by saying that "if there are any persons who are surprised that the assassin's arm is not idle, they must not forget that there is such a thing as human nature among Irishmen."

She speaks the sentiments of Parnell, Dillon, Davitt, Rossa, and the whole party of agitators, who are morally responsible for the late assassinations.

The outburst of pretended indignation and horror from those who have been up to this time fomenting rebellion, is all a sham. It is very ridiculous on the part of American political newspapers to say that this infamous crime is not part and parcel of the whole scheme by which the leaders seek to render Ireland so hateful that she will be cast off as costing more than she is worth. This crime is now repudiated and denounced by thousands who rejoice in it, and who will plot the same thing again. We do not suppose that any life-insurance company would take a risk on the life of Mr. Gladstone. The only protection he has is the knowledge that he is more friendly to the Liberal cause than his successor would be if he were slain or driven from power.

These assassinations are not planned by the ruffians who do the bloody work. The enemies of the union in America, and Ireland, and England, and France, conspire and contrive; the secret societies they control execute their diabolical decrees, and then they set up a howl of pretended horror at the deeds they have done themselves!

There is a total want of individual conscience in the ignorant Roman Catholic of Ireland or America. Nine bishops of the Romish church a few weeks ago in this country united in a public pastoral letter, in which they affirm that in all matters relating to faith and morals the priest has a right to speak and the people are required to listen. Until the *morale* of the Roman Catholic Irishman is improved so that he will feel that he must keep his own conscience, there will be no political peace and no safety for life or property in Ireland. Instead of being outlawed and hunted down as the murderers and robbers are in Missouri, these assassins are heroes among their associates, not one of whom will be tempted by the most princely rewards to reveal their names to officers of justice. Nay, more and worse, the officers who are sent to hunt them are in sympathy with them, and are sure not to find them. It is not improbable that the tremendous excitement now raging in England may compel the Fenian leaders to deliver up the assassins of Lord Cavendish and Burke to appease the passions of the British people. But the plotters, the promoters, the real authors of the assassination, will never be known except to God, and the priests to whom they will go for confession and absolution!!—*N. Y. Observer.*

WAS DARWIN AN ATHEIST?

A MAN is known by the company he keeps, but it would not be just to say that he is equally well known by the newspaper he takes. Yet, if a man gives his money largely to support and

circulate a newspaper of decided character, it is right to say that he holds the views of the paper he thus indorses and encourages. The Boston *Index* says:—

"Mr. Darwin was a subscriber of the *Index* from the first year of its publication to the time of his death. He manifested his interest in this journal by generous donations from time to time; and when he last renewed his subscription, not many months ago, he inclosed a £25 note to be used in the support and circulation of the paper."

—A singular treatment of the ruins of Babylon, and one which might readily be overlooked in the bearing upon the predictions of the Scripture in minute detail respecting this city, has not escaped the observation of Mr. H. Rassam, a thorough explorer of the site: "There is one fact connected with the destruction of Babylon and the marvelous fulfillment of prophecy which struck me more than anything else, which fact seems never to have been noticed by any traveler, and that is the non-existence in the several modern buildings in the neighborhood of Babylon of any sign of stone which had been dug from its ancient ruins, because it seems that, in digging for old materials, the Arabs used the bricks for building purposes, but always burnt the stone thus discovered for lime, a fact wonderfully fulfilling the divine words of Jeremiah, 'And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord.'" Chap. 51:26.

—Prof. Plumptre says that "the history of the Old and New Testaments stands now on a firmer footing than it did a hundred years ago. Assyrian, Babylonian, and Egyptian inscriptions have brought into daylight clearness all that the Hebrew Scriptures tell us of such rulers as the Pharaohs, Sennacherib, Salmanezar, Nebuchadnezzar, etc. Chaldean and Assyrian records give the names of Omri, Ahab, Jehu, Pekah, Azariah, Ahaz, and Hezekiah. The cemeteries of Rome, the Columbarium of Livia, the arch of Thessalonica, the stones of Cyprus, are adduced as verifying the New-Testament account of the origin of the Christian church."

"—Watch the flight of a straw; theology leads in the list of books published in England last year. There were nine hundred and forty-five of these theological volumes. Of course education came next; there were six hundred and eighty educational volumes. And yet there are about one thousand people in England (calling themselves Agnostics, Comptists, and Atheists) who make more noise than the thirty millions of people who read the old theology. And every now and then somebody on this side of the water rises to explain to people who recently bought two million copies of the Revised New Testament that "nobody believes in that any more, you know!"—*The Methodist*.

News of the Week.

SUNDAY, MAY 21.—Riot and bayonetings at Limerick and a great conflagration at Middleton, County Cork, is the latest news from Ireland.

—In REVIEW of Feb. 21, 1882, in an article headed, "Fanaticism," mention is made of W. K. Lay, who claims to be a threefold prophet, representing Elijah, Joshua, and Zerubbabel. It seems that this fanaticism has borne bitter fruit. Mrs. James Lay, mother of the young man, indorsed his claim, and believed that she was destined to be the mother of the Messiah, of whom her son claimed to be the forerunner. A part of the program was a fast of four weeks, which, on the 18th inst., terminated fatally.

—The boiler of the steamer American Eagle exploded near Kelly Island, about twelve miles from Sandusky, Ohio, on the 18th inst. Four persons have died, and several others are seriously wounded.

—St. Louis authorities are making a vigorous war on the gamblers and lottery men.

MONDAY, MAY 22.—The steamer Manitoulin burned on Georgia Bay, Thursday, the 18th; and details just received show that from 20 to 25 persons perished in the flames, or were drowned.

—The Crown Prince of Prussia has been warned not to attend the coronation of the Czar, as there is a deep and undiscovered conspiracy against the Czar and his guests. In connection with this comes the news that it has been decided to postpone the coronation for another year.

—Moscow merchants are much opposed to the expulsion of the Jews from that city.

—The Sultan has demanded the withdrawal of the Anglo-French squadrons from Alexandria.

—Germany and the Vatican are rapidly nearing a satisfactory settlement.

TUESDAY, MAY 23.—Frightful results were achieved by the fierce cyclone in Polk Co., Ark., yesterday. Farmers' dwellings were lifted in the air and blown to splinters, while the unfortunate inmates were either killed or badly maimed. The storm raged just before midnight, thus adding the terrors of darkness to the other horrors.

—Postmaster-General Howe recommends the abolition of postage upon newspapers and magazines.

—A bill is in the Senate and House Committees on post-offices and post-roads, providing for a private message-card that will replace the open postal now in use.

—It has been decided that the repression bill and the debate on the arrears-of-rent bill shall have precedence over all other business in the English Commons.

—A horrible atrocity is reported from Smorgone, a Russian village. The place was destroyed by fire, and Jewish children and property, placed for safety in a cemetery, were burned by the populace.

—Arabi Bey refuses to quit Egypt, and maintains that the country is with him. An outbreak is imminent in Egypt, and the presence of Turkish troops is deemed necessary as a peace preservative.

WEDNESDAY, May 24.—In reply to the protest of Turkey against the presence of the English and French fleet at Alexandria, England and France have informed the Porte that their war vessels will quit Egyptian waters when a lasting normal state of affairs has been re-established.

—O'Donnell, Home Ruler, in denouncing the repression bill, said the Irish ought never to rest until the administrative affairs of their country were disenthralled from British interference.

THURSDAY, MAY 25.—After a five-weeks' strike, the employes of the Reading cotton mill returned to work at 10 per cent reduction.

—Intelligence has been received at Berlin that Kieff, Russia, has been burned since Tuesday.

—A large proportion of Tombstone, Arizona, has been destroyed by fire. The loss is estimated at \$500,000.

—The condition of Egypt is extremely critical, owing to the absence of an administrative government. All precautions for watering the crops have been abandoned, and farm laborers are scarce, being carried away under conscriptions. The soldiery have terrorized the rural districts, and the protection of the English Consul-General has been asked by the fear-stricken people.

FRIDAY, MAY 26.—During the past two weeks, nearly 70 suspects have been released from Irish prisons.

—Albert Young, who threatened the life of Queen Victoria, has been sentenced to penal servitude for 10 years.

—The Anglo-French ultimatum to the Egyptian Ministry proposes that Abella Pasha and Ali Fehrmy Pasha be interned in Central Egypt. Next to Arabi Bey, they are leaders of the Military party. The Egyptian Ministry resigned, after referring the demands of England and France to the Sultan. In their note to the Khedive, they intimate that his acceptance of the ultimatum is an admission that the foreign powers have a right to intervene, which, they claim, is an infringement of the Sultan's rights. The Khedive accepted the resignations.

MISCELLANEOUS.

—Windsor Castle is to be lighted by electricity.

—A Pittsburg firm has a patent on the manufacture of glass shingles.

—In Tokio, Japan, a company has been formed for the introduction of the electric light.

—It is estimated that 30,000 people attended the funeral of Lord Frederick Cavendish, the recently assassinated Secretary of Ireland.

—The Attorney-General of New York has decided that the Legislature of that State has no right to permit women to vote, under the present Constitution.

—The Central Ohio Conference of the German Methodists, at their recent meeting, passed resolutions cordially supporting the Pond and Smith bills.

—Pope Leo has been urged by his physicians to remove at once to some high locality, as his prolonged confinement in the Vatican is seriously affecting his health.

—Last season, about 10,000 persons were carried up Mt. Washington, in New Hampshire, by rail. Since the road was opened in 1866, not a passenger has been injured.

—The British and Foreign Bible Society has issued the Bible in the Basuto language, at a cost of \$20,000. This is the ninth completed Bible in the native languages of Africa.

—Ex-Governor Stanford, of California, proposes to spend a million of dollars on his Vina vineyard in that State. He thinks that better grapes may be raised in California than in any other country in the world.

—The Pond bill recently passed by the Ohio Legislature, imposes a heavy tax on the saloon; and the Smith bill prohibits the sale of intoxicating liquors on Sunday, under penalty of a fine not exceeding \$100, and imprisonment in the county jail or city prison not exceeding 30 days.

—Mr. William Chambers, the Edinburgh publisher, states that the medical superintendent of a large prison told him lately that there is no other condition of society within his knowledge where the health is so good. Within three months after persons enter prison in pitiable plight, the regular diet, work, and rest have made them different beings.

—Australia feels the need of taking steps to preserve her forests from destruction, both for the sake of keeping good the supply of timber, and to prevent the long droughts and the increasing dryness of the climate, the result of frequent bush-fires. It is proposed to reserve a block of 200,000 acres for systematic tree-planting, and to expend upon it, during the next 12 years, the sum of \$650,000, with the idea that in 21 years the colony would possess 310 square miles of forest.

—Within two or three minutes' walk of the New York City Hall, is an intersection of streets on each of the four corners of which a murder has been committed. Two of the corners have scored two murders each. While these facts are noteworthy, they are not what gives to the locality the distinction it has among the many street corners of the metropolis. This distinction is due to the fact that more drunken men reel along the sidewalks at that point between midnight and daylight than pass any other spot on Manhattan Island in the same interval. Perhaps there is the relation of cause and effect between this fact and the fact of the six murders.

Obituary Notices.

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

HUNTER.—Died near DeBello, Wis., May 14, 1882, Jonathan Hunter, aged fifty-six years, two months, and twenty-one days. After several weeks of pain and suffering, our brother has peacefully gone to rest. We believe that all is well with him. Funeral discourse by the writer. BENJAMIN JUDSON.

WEED.—Willie Weed died of typhoid fever at Tenhassen, Minn., May 4, 1882, aged twenty-one years. Willie was a dutiful son and a faithful Christian. In his death, the Sabbath-school has lost an earnest, faithful worker. The blessed hope sustained him through his sickness. Words of comfort by Bro. Halleck. W. B. HILL.

BOGARDUS.—Fell asleep at the residence of her daughter, in Carlton Township, Barry Co., Mich., May 15, 1882, Amy G. Bogardus, at the age of seventy-five years, six months, and three days. Sr. B. united with the Baptist church in 1843. On New Year's day of 1859, she began to observe the Bible Sabbath, and continued to regard it until her death. We trust that she will arise when the trumpet that awakes the just shall sound. E. VAN DRUSEN.

GOODALE.—Died of consumption, at Clinton, Me., May 16, 1882, John H. Goodale, aged forty-one years, one month, and eight days. Bro. G. embraced the third angel's message two years ago, at the time of tent labor in Clinton. Although he had to contend with disease from that time till relieved by death, he has been faithful. We trust he has fallen to rise in the first resurrection. A wife and six children are left to mourn the loss of a good husband and father. Discourse from John 6:44. CHAS. STRATTON.

STODDARD.—Died of hypertrophy and dilation of the heart, at her home in Tittabawassee, Saginaw Co., Mich., Anna Maria, wife of Eld. Chester Stoddard, aged sixty-four years, eight months, and fourteen days. With her husband, who was then a Methodist minister, sister Stoddard was among the first in this place to accept the Sabbath. Before she embraced the third angel's message, she was considered a true Christian, and her subsequent course has been such as to retain for her the confidence even of those who opposed the truth she held so dear. While Bro. Stoddard has lost a good wife, and George and Emily with their children have lost a good mother, the entire community feel that they have lost a wise and true friend, and the church realize that they have lost an honored member; but while we together mingle our tears, we mourn not as those that have no hope. Quite a lengthy memorial was prepared by a Methodist neighbor, and read to the very large congregation present at the funeral. The services were conducted by the writer. The text chosen, Rev. 14:13 was very appropriate indeed. WM. OSTRANDER.

MINISTERIAL MEETING AT ROME, N. Y.

THIS meeting was held, according to appointment, May 5-17, and although the earlier days of the session have already been reported by Eld. Butler in REVIEW No. 20, it seems proper that something further should be said concerning it.

Fifteen ministers and licentiates, including four from the Pennsylvania Conference, were in attendance, and on Sabbaths and first-days, particularly the last, there was a good attendance of our brethren and sisters from abroad. The brethren and sisters of the Rome church willingly and gladly entertained those who came, and seemed to appreciate the privilege of having this meeting held among them.

The visit of Eld. Geo. I. Butler, who left important and pressing duties elsewhere that he might spend a few days with us, was highly appreciated by all our brethren present, and many who came at a later date expressed much regret that they had not also been in attendance during the first Sabbath. The practical discourses given by him during his stay seemed especially adapted to give a right mold to the meeting, and by their deep and lasting impression accomplished much in aiding to secure the special objects for which the meeting had been appointed.

Commencing with the first Monday morning, the following order was followed during each day of the meeting except Sabbath and Sunday: At 5:30 A. M., continuing for one hour and a half, was a prayer and social meeting designed especially for ministers. These meetings throughout were seasons of the deepest interest, and as special efforts were made to draw near to God by earnest prayer, confession of sins, and humiliation of heart before him, the rich blessing of God rested upon us, and the sweet, tender, melting influence of the Spirit of God affected all to tears. In connection with these morning meetings were seasons which will never be forgotten by those who enjoyed them. The time from 9 to 10:30 A. M. was employed in reading the Testimonies, particularly those given to ministers. In nearly every exercise of this kind the Spirit of God was manifestly present, deeply impressing the important truths which these Testimonies contain upon the hearts of all. One pleasing feature of this exercise, as well as of all the exercises of the session in a good degree, was the general interest manifested in it by those in attendance. There seemed to be no indifferent ones, but all manifested a personal appreciation of the work. Not only was there a feeling of great personal benefit derived from this exercise expressed by our ministers, but their convictions were greatly deepened and strengthened as to the practical importance of the precious light contained in these Testimonies to all our people, and they resolved to do all in their power to induce those for whom they should labor to procure them and faithfully read them. As an expression of their convictions on this point, a resolution was passed by the ministers of the two Conferences present, respectfully urging the President of the General Conference and Publishing Association to take such immediate steps as may be proper for the republication of such Testimonies as are now out of print, and pledging themselves to use their best endeavors to give them a wide circulation.

The hour from eleven to twelve A. M. was spent in consideration of the details of our public work, particularly in tent labor. Two hours each P. M., commencing at 2:30, was spent in a Bible-class in the study of practical subjects mainly. A general interest was manifested in this exercise, others than the ministers engaging in it. A practical discourse in the evening closed the exercises of the day. Although our meeting commenced under favorable circumstances and with a deep and intelligent interest, yet it could be truthfully said at its close that during no day had the interest been lost or even declined, but it had steadily grown to its close. Bro. Hall, who, on account of failing health, has not been actively engaged in the work for the past two years, remarked with deep feeling the last day of the meeting that he thanked God

that he had lived to see the day when such a meeting could be held in our midst.

Sabbath, May 13, had been appointed as a day of prayer and fasting and was a day of peculiar interest. There was a good attendance of our brethren from abroad, and a deep and serious feeling pervaded the assembly. In the forenoon the subject presented was the Laodiceans, and in the afternoon and evening the importance of spiritual gifts and of heeding the instruction given to the church, especially through the spirit of prophecy. The word spoken seemed to be well received, and at the close of the P. M. discourse an excellent social meeting was held, in which seventy-five stirring testimonies were given.

Our closing meeting Wednesday evening was one long to be remembered. Nearly all present were in tears, and hearts being too full for utterance, some moments were passed without a word being spoken. After this, each one spoke expressing gratitude for the privileges of this good meeting, and saying that their love and affection for the work of God and for each other had been increased during these pleasant associations. One point on which there was great unanimity of sentiment was in the expression of the earnest determination that this meeting should mark a new era in their efforts in the cause of God, and that henceforward their lives should be marked with more devotion, more perfect submission and consecration to God, greater zeal, and more careful watching, lest the blessing which had been gained at this meeting should be lost. The brethren separated with better courage than we have ever seen before among them, and with the feeling that God will help and bless us, and give success in the work as we seek him.

B. L. WHITNEY.

KEEP UP YOUR MEETING-HOUSES.

It is often said that the appearance of a meeting-house is a good index to the spiritual condition of the church worshiping therein. I believe that the fact will nearly always prove this to be true. In all my travels I do not remember to have found a church in good spiritual condition where their house of worship was in a dilapidated state. So when I see a house in neat repair, with the grounds and fences in good order, I feel almost certain of finding a good church there. The two things are almost inseparable. Let a church enjoy a good revival, and the next thing you may look for is repairs on the chapel and a general fixing up of the grounds.

It is a shame to any church to have their house of worship in a shabby, dilapidated condition. Here is where they gather from one to three times a week, year after year. Here is where their children are brought Sabbath after Sabbath during all their childhood and youth, to receive impressions of divine things. For their sakes the house of God ought to be made comfortable and attractive, lest they receive, a distaste for religious worship. Here is where our neighbors are invited to learn our ways of worshiping God. The appearance of the house will have much to do with the impression they receive of the truth. No person of good taste and culture will be favorably impressed by a people worshiping in a shabby house. But above all, here is where we come to meet with our God and to invoke his presence among us. A proper appreciation of the respect due to God should lead us to keep his house in good order.

Listen to what God once said to his people about dishonoring him with the mean sacrifices which they offered to him. The principle will apply just as well to a rickety, unpainted, ily kept church where the Lord is told Sabbath after Sabbath that it is his house: "A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 1:6-8. The Lord says, Offer the same thing to your governor, and see what he will say. Who would think of inviting any distinguished person to dwell in such a house a-

some of our churches are? Yet we offer this house to God!

But then we mean to attend to this sometime, just as soon as we are able. Hear again: "This people say, The time is not come, the time that the Lord's house should be built [or repaired]. Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Hag. 1:2-4. This is the way the Lord thought of these things anciently. Does he not think so still?

Here is the condition in which you will find some churches: Either there is no fence at all, and hogs, sheep, and cattle freely appropriate the grounds, or else the fence is unpainted and half tumbled down. The ground is left rough and unsightly, having never been plowed or levelled since the house was built. There are no shade trees nor anything to ornament the grounds. Or if some have been set out, they have been neglected till nearly all are dead. The outbuildings, if there are any at all, are old, unpainted, dirty, and a disgrace to the church. There are no sheds for the poor, dumb horses, but they are left to the heat or the storm while the owner is worshipping God! Part of the bricks are off the chimney, there are no blinds, or they are old and faded, one broken here, and another off there. The house has not been painted at all, or it was done so long ago that it looks as though it had been poorly whitewashed. Inside, the plaster is cracked, and off here and there, or it is yellow, and ornamented with streaks of soot from the stovepipe, with cobwebs festooned in all the corners and on the windows. The panes of glass plainly declare that they have not been washed since the house was dedicated. There is not a picture on the wall, nor an evergreen or flower in the whole house. The carpet in the aisles was once a twenty-five cent hemp, but now it is so faded you cannot tell what the color was. The stoves solemnly protest that they have seen no blacking since their earliest remembrance. The lamps, of which there are about half enough at the best, are minus a chimney here and a wick there, and are so dirty you can write your name on lamp or chimney. When lighted, they barely make the darkness visible. The stairs to the platform look as though they had come down from Noah's ark. As to cushions on the seats, stools for the feet, places for books, and the like, these have evidently never been thought of.

Shame on the sexton, shame on the young ladies of the society, shame on the house-keepers in the church, shame on the officers of the church, and shame on the minister preaching there, who can all go on together contentedly with things in such a shiftless, untidy condition. Brethren and sisters, the next time you go to your church, look around the premises, and see if there is not something here for you to do.

D. M. CANRIGHT.

[NOTE.—We are happy to believe that the case Bro. Canright describes in the foregoing is a very extreme one, and that such cases are exceedingly rare. But we would say that any church to which it has the fiftieth part of an application, should mend its ways at once.—Ed.]

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times for various routes including Detroit, Jackson, Battle Creek, Kalamazoo, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:50 A. M., Battle Creek 7:35, arrive Detroit 11:50 A. M. Returning leaves Detroit at 4:05 P. M., Battle Creek 5:40, arrive Kalamazoo 9:35 P. M. All trains run by Chicago time.

CHICAGO & GRAND TRUNK R'Y.

Time Table, in Effect May 14, 1882.

Table with columns for WESTWARD, STATIONS, and EASTWARD, listing times for routes including Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, South Bend, Stillwell, Haskells, Valparaiso, and Chicago.

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

The Review and Herald.

Battle Creek, Mich., May 30, 1882.

CAMP-MEETINGS.

IOWA, Des Moines,	June 1-6.
WESTERN MICHIGAN, Allegan,	June 7-12.
WISCONSIN, Baraboo,	" 8-13.
NORTHERN MICHIGAN, East Saginaw,	" 14-20.
NORTH PACIFIC, Salem, Oregon,	" 14-20.
MINNESOTA, Minneapolis,	" 21-27.
DAKOTA, Parker,	June 29 to July 4.
TEXAS, Waxahachie,	July 21-31.

We are happy to learn that the small-pox, which it was at one time feared would defeat the appointed camp-meeting at East Saginaw, has subsided. Bro. Ostrander writes that the danger is past, and none need feel any hesitation about coming.

Will those of our brethren who are coming to the Allegan camp-meeting, and who have unsoiled copies of back numbers of the REVIEW, *Signs*, *Instructor*, or *Good Health*, which they can spare, please bring them to that meeting? Bro. Thompson, now laboring in this Office, can make good use of them in the missionary work.

Referring to the conduct of this nation toward the Chinese, the Japanese, and the Indians, the *Christian at Work* says: "If it be true that the prosperity of nations, like the welfare of every individual, depends upon right doing, we may well tremble for the United States as we reflect upon the justice and the omnipotence of the Almighty."

DEDICATION AT EDENVILLE.

ON account of the damage to the house by fire, noticed in last week's REVIEW, the dedication at Edenville, Mich., will not take place till the week following the Saginaw camp-meeting, June 14-20. The meeting at Edenville will be June 24 and 25, instead of June 10 and 11, as heretofore announced. Dedicatory services, Sunday, the 25th.

TO YOUR TENTS, O ISRAEL.

WILL those who wish to secure tents at the East Saginaw camp-meeting, June 14-20, please write at once to Eld. Wm. Ostrander, at Freeland, Sag. Co., Mich., stating their wants?

Also, will those who have tents which they can furnish to be used at that meeting, please notify Bro. O.? He authorizes us to say that the Committee will be responsible for all tents shipped to him at East Saginaw, and everything will be made satisfactory with the owners.

BOOKS! BOOKS!

THE Publishing Association will have a bookstand and a full assortment of publications at the Allegan and East Saginaw camp-meetings. We hope to see a new interest awakened in the subject of a wider and more thorough circulation of the various books, tracts, and pamphlets which set forth the special truths for this time. Canvassing is proving a success where it is tried. Where are canvassers to take hold of the work in Michigan? Are there not many who will report for duty at these meetings?

THE COLLEGE.

THE spring term of the College opened April 21. The attendance this spring is 186, seven less than a year ago. The attendance during the year aggregates 433. Some important departments are

more full this year than heretofore. Thus the classical department has had an attendance of 30; the scientific, 96; the German, 55; the Biblical lectures, 24; and other Bible lessons, 66. Good work has been done in the classes, everything has moved along pleasantly, and the students are well pleased with their advantages and advancement.

The term will close June 15. Commencement exercises will be held on the evenings of the 14th and 15th. The exercises of the junior class will occur on the evening of the 14th, those of the graduates, on the evening of the 15th. The friends of the school, as far as practicable, are invited to attend.

A RARE OPPORTUNITY.

PROF. W. R. HARPER, Morgan Park, Chicago, Ill., has been conducting with great success, the past year, a class in Hebrew, by correspondence. The lessons were designed for those who already had some acquaintance with the Hebrew; hence many who never had studied the language, but would be glad to learn it, could not join this class. But at the earnest solicitation of friends, Mr. Harper has consented to commence a correspondence class for *beginners*, to commence the first of September next. This will give any one who wishes to study this important language an opportunity to commence at the very beginning, and acquire a knowledge of it under most favorable circumstances. Send to W. R. Harper, Morgan Park, Chicago, Ill., for a circular of the "Elementary Course," giving all particulars as to time, books, tuition, what can be accomplished, etc.

REDUCED RATES TO THE ALLEGAN MEETING.

WE have secured excursion rates on all three railroads running into Allegan, Mich. The Lake Shore sells us round-trip tickets from White Pigeon to Grand Rapids at two-thirds rate. The Grand Rapids and Indiana does the same from Kalamazoo to Grand Rapids. The West Michigan gives the same rates, but gives all the reduction on the return trip. Let all interested remember these things.

D. M. CANRIGHT.

CAMP-MEETING AT BARABOO, WIS.

It is intended to open this meeting Wednesday evening, June 7. We hope that all will be in readiness by that time. Tents sent in advance to Eld. H. W. Decker will be pitched by the committee. There is a daily stage to Baraboo from Kilbourn, leaving the latter place at 8 A. M.; fare \$1.00. The usual provision will be made for the entertainment of people and teams. A full supply of our publications will be on the ground, especially of those lately published.

COMMITTEE.

Appointments

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

THE dedication at Edenville, Mich., having been postponed to June 24, 25, I will attend the Allegan camp-meeting, June 7-12.

U. SMITH.

OTSEGO, Mich., June 3, 4.

D. M. CANRIGHT.

THE fourth annual session of the Health and Temperance Association of Minnesota will be held in connection with the camp-meeting at Minneapolis, June 21-27.

H. GRANT, Pres.

THE next annual session of the Minnesota Sabbath-school Association will be held in connection with the camp-meeting at Calhoun Lake, Minneapolis, June 21-27. We hope to see the interest in this important part of our work shown by every school being represented.

Let all the schools see that delegates are elected and furnished with credentials.

J. FULTON, Pres.

THE next annual session of the Minnesota Conference and T. and M. Society will be held in connection with the camp-meeting at Calhoun Lake, near Minneapolis, June 21-27. As

the business for the coming year will be transacted at this meeting, we expect to see a delegation from every church and company of Sabbath-keepers in our Conference. The Conference will be organized on Wednesday, so that all the business will be out of the way of the spiritual interests of the meetings. We want every delegate to be on the ground Tuesday night. Let all the churches see that delegates are elected and furnished with credentials.

H. GRANT, Pres. Minn. Conf. and T. and M. Society.

NO providence preventing, I will meet with the church at Matherton, Mich., June 9-11. Hope to see each member of the church at the meeting, also a good company from surrounding churches.

L. A. KELLOGG.

NO providence preventing, we will meet with the church at South Troy, Vt., the first Sabbath and Sunday in June. Meetings will begin Friday evening.

East Richford, Sabbath, June 10. West Bolton, Sabbath, June 17.

M. E. KELLOGG.

C. L. KELLOGG.

THERE will be a two-days' meeting held with the church in Cornville, Me., commencing June 16, at 6 P. M. Our brethren here have made a special request that this meeting be held with them this year, and they extend a general invitation to all to come. We hope our brethren and sisters will not disappoint them. Eld. R. S. Webber and others are expected to be present to preach the word. Let all come to work for the salvation of souls.

J. B. GOODRICH.

Publishers' Department.

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

"THE LIFE EVERLASTING."

WE welcome to our table a new volume by J. H. Pettingell, A. M., entitled, "The Life Everlasting: What Is It? Whence Is It? Whose Is It?" To the "Theological Trilemma," and the "Homiletical Index," two out of a number of other works issued by Mr. Pettingell, our readers have already been introduced. The present volume sustains the author's well-earned reputation as one who treats ably and comprehensively any subject which he undertakes. The work is designed to sustain and defend the great Scriptural doctrine that the life everlasting is to be secured only through the Life-giver, our Lord Jesus Christ. The wide range of thought embraced in the treatment of the subject will appear from the subjects of its five chapters, as follows: I. Historical Survey; II. Bible Terminology; III. Bible Eschatology; IV. Rational Arguments and Objections; V. Conclusion. To this is added a Symposium in which twenty representative men from different denominations express their views on this subject, in substantial agreement with the doctrine of the book. 800 pp. Muslin. Price \$2.00. Orders will be received at this Office.

BRO. L. CLAUSEN, Pilot Mound, Boone Co., Iowa, who has been appointed guardian for the children of Bro. John Johnson, whose death was noticed in the REVIEW some time ago, wishes to correspond with Sabbath-keepers who may desire to adopt children. There are three boys and two girls, ranging from three to twelve years old. Address him as above.

WE would invite Sabbath-keepers passing this way to call on us at Seneca Castle, Ontario Co., N. Y., as we are of the lonely ones.

Mrs. J. A. GIFFORD.

THE P. O. address of Eld. A. S. Hutchins will hereafter be Irasburg, Vt.

THE P. O. address of Eld. Samuel Fulton will be, for some time in the future, Pleasant View, Cheatham Co., Tenn.

ALL T. and M. business in Dist. No. 10 should be directed to Carrie Day, Grand Blanc, Genesee Co., Mich. GEO. RANDALL, Director.

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.

NOTICE.—The change of figures on the address labels will be in all cases, a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Freight.—G C Tenney \$70.50, G C Tenney 198.10.

Books Sent by Express.—John Maltus \$7.85.

Cash Rec'd on Account.—U C T & M Society per Mrs G W Colcord \$39.07, Geo W Anglebarger 6.00, Geo A King 50.00, Iowa Conf W S Fleming 2.00, Ohio T. & M Society per Ida Gates 257.52, Ohio T & M Reserve Fund 16.33.

Shares in S. D. A. P. Association.—P L Hoehn \$10.00, Mrs Kate Deal 60.00, Wm Dail 10.00, A G Miller 10.00, Mrs A E Miller 10.00.

Donations to S. D. A. P. Association.—Nannie Parmelee \$1.00, Anna Willis 1.00.

Mich. Conf. Fund.—W H Kennedy per G K Owen \$6.50.

Mich. T. & M. Society.—Dist 3 Mrs Mary Scott \$1.00, Dist 16 Alphonso Ford 50c.

Mich. Camp-Meeting Fund.—Mrs Mary Scott \$1.00.

Signs to the Poor.—Mary F Losey \$5.00.

European Mission.—Mary F Losey \$10.00, Elva Reynolds 8.00, Rasha Evans 5.00, S W Harris 50.00, J C Clarke 2.50, J L Adams 75c, E M Kallcock 5.00, C Flora 2.50, Wm M Dail 10.00, J W Morrison 1.00, I J Hoehn 2.00.

English Mission.—Mary F Losey \$10.00, Mrs A M Ritchey 10.00, Seneca King \$5.00, C Flora 2.50, Wm M Dail 10.00.

Danish Mission.—J C Clarke \$2.50.