

Advent Review

AND SABBATH HERALD.

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

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CALLING THE ANGELS IN.

We mean to do it. Some day, some day,
We mean to slacken this fevered rush
That is yearning our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

We mean to do it. Oh! never doubt,
When the burden of daytime broil is o'er,
We'll sit and muse, while the stars come out,
As the patriarch sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for the angels passing by.

We see them afar at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside,
And tarry awhile in converse sweet;
Nor prayed them to hallow the cheer we spread,
To drink of our wine and break our bread.

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

The day that we dreamed of comes at length,
When tired of every mocking quest,
And broken in spirit, and shorn of strength,
We drop, indeed, at the door of rest,
And wait and watch as the day wanes on—
But the angels we meant to call are gone.

—Selected.

Our Contributors.

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

FACTS IN THE HISTORY OF THE OLD TESTAMENT WHICH ARE RECORDED ONLY IN THE NEW.

BY ELD. J. N. ANDREWS.

1. CHRIST was with the Father at the creation. "In the beginning was the Word, and the Word was with God, and the Word was God. He same was in the beginning with God." John 1:1, 2.

This should be read with Gen. 1:1.
2. God created all things by Christ. "All things were made by him; and without him was not anything made that was made." John 1:3. "Who created all things by Jesus Christ." Eph. 3:9. "For by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. 1:16.

This should be read with Gen. 1:1-25; Ps. 13:6-9.

3. Adam was not deceived by the serpent. "And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14; 2 Cor. 11:3.

This should be read with Gen. 3.

4. Why Cain killed Abel.

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12.

Read this with Gen. 4:1-16.

5. The prophecy of Enoch.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." Jude 14, 15.

This should be read with Gen. 5:21-24.

6. Noah was a preacher of righteousness.

"And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." 2 Pet. 2:5.

This should be read with Gen. 6.

7. How the old world regarded the preaching of Noah.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39; Luke 17:26, 27.

This should be read with Gen. 6 and 7.

8. How Lot felt while living among the Sodomites.

"And delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Pet. 2:7, 8.

Read this with Gen. 12:11-13; 18:20; 19:1-9.

9. What the Sodomites were doing just before their destruction.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." Luke 17:28, 29.

Read this with Gen. 18 and 19.

10. Sodom would have repented if it had had the light which was given to Capernaum.

"And thou, Capernaum, which art exalted unto Heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." Matt. 11:23.

Read this with Gen. 13:10-13.

11. The gospel was preached to Abraham.

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8.

This should be read with Gen. 12:3; 18:18; 22:18.

12. Abraham saw the day of Christ, and rejoiced.

"Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

13. Abraham looked for the New Jerusalem. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10; Rev. 21:14.

14. What Abraham thought when he offered Isaac.

"Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure." Heb. 11:17.

Read this with Gen. 22.

15. Jacob had a well at Sychar.

"Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there." John 4:5, 6.

Read this with Gen. 33:17-20; 48:22; Josh. 24:32.

16. Some of the Hebrews in Egypt cast out their children to die.

"The people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live." Acts 7:17-19.

Read this with Ex. 1:15-22.

17. The learning of Moses, and his greatness while with the Egyptians.

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22.

Read this with Ex. 2:9, 10.

18. The age of Moses when he first visited the Hebrews.

"And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel." Acts 7:23.

Read this with Ex. 2:11, 12.

19. Moses supposed his call to deliver Israel was understood by his brethren.

"For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Acts 7:25.

Read this with Ex. 2:11-14.

20. The reason for the choice made by Moses.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11:24-26.

Read this with Ex. 2.

21. The angel that led Israel in the wilderness was the angel that appeared in the burning bush.

"This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7:35.

Read this with Ex. 3 and 4.

22. The names of the magicians that withstood Moses.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:8.

Read this with Ex. 7:11, 22; 8:17, 18; 9:11.

23. The cloud was over Israel when they passed through the Red Sea.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were

under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10:1, 2.

Read this with Ex. 16.

24. The fear of Moses when the law was given. "And so terrible was the sight, that Moses said, I exceedingly fear and quake." Heb. 12:21. This should be read with Ex. 19:16-19.

25. Christ followed the Israelites in the wilderness.

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:4.

Read this with Ex. 17:6; Num. 20:8.

26. The Israelites tempted Christ in the wilderness.

"Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9.

Read this with Num. 21:4-9.

27. The gospel was preached in the wilderness. "For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

28. The contention between Michael and Satan concerning the body of Moses.

"Yet Michael the archangel, when contending with Satan he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude 9.

This should be read with Deut. 34:1-6.

29. Rahab was one of the ancestors of Christ. "And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse." Matt. 1:5.

Read this with Josh. 2 and 7 and Ruth 4.

30. A period of forty years intervened between the call of Saul and the accession of David.

"And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Acts 13:21.

This should be read with the book of First Samuel.

31. Elijah prayed for a drouth.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth during three years and six months." James 5:17.

Read this with 1 Kings 17:1.

32. The length of the drouth in the time of Elijah.

"Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land." Luke 4:25; James 5:17.

Read this with 1 Kings 17.

33. The prophecy that John the Baptist should suffer.

"But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." Mark 9:13.

Read with this Mal. 3 and 4. But there is no intimation that Elijah should suffer that we can find in the prophets.

34. The prophecy that Christ should be called a Nazarene.

"And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken of him by the prophets, He shall be called a Nazarene." Matt. 2:23.

We find no such prophecy in the Old Testament.

35. Jonah was a sign to the Ninevites. "For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." Luke 11:30.

Read with this the book of Jonah.

36. The ancestors of Christ from Nathan to Salathiel.

"Which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of

Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David." Luke 3:27-31.

This list relates to the period of the Old Testament. We do not give the names after Zorobabel (Matt. 1:13-16; Luke 3:23-27), because the history of the Old Testament closes with him.

37. Tyre and Sidon would have repented if they had had the light which was given to Chorazin and Bethsaida.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes." Matt. 11:21; Luke 10:13.

Read with this Isa. 23; Eze. 26, 27 and 28; Zech. 9:2-4; Amos 1:9, 10.

38. Many Old-Testament saints desired to see the days of Christ.

"For verily I say unto you, That many prophets and righteous men desired to see those things that ye see, and have not seen them; and to hear those things that ye hear, and have not heard them." Matt. 13:17.

Hezekiah is the only one of these whose words are recorded. Isa. 38:9-11.

39. Some of the Old-Testament martyrs were sawn asunder.

"They were stoned, they were sawn asunder." Heb. 11:37.

40. The martyrs of the period of the Old Testament were sustained by the hope of a better resurrection.

"And others were tortured, not accepting deliverance; that they might obtain a better resurrection." Heb. 11:35.

—Seek not thine own;

In all the ages

Heroes and sages

By gifts are known.

The world esteems them great and good, who, living, shed

The gift of light upon the world. They, being dead,

Are living still,

In monuments past human skill,

Of brass, or stone.

COURAGE.

BY ELD. R. A. UNDERWOOD.

"HE shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:4.

The Spirit of God says, "Be strong and of good courage." Unless they have this element which we sometimes call pluck, valor, or courage, men in all worldly enterprises make a failure. In some respects there is a similarity between the things of this world and those of the eternal world. If a man cannot make a success in the things of this life without courage, how can he make a success in the things of eternal life without the same element? How much greater the failure where more is involved! The apostle Peter, in giving the steps to be taken by the follower of Christ, says, "Add to your faith virtue," etc. Good critics tell us that the word "virtue" could be properly translated "valor," or "courage." Then the first step for the soldier of Christ to take after enlisting in his army is to add *courage* to his faith, if he would be successful in the battles of the Lord.

We find the grace of courage exercised to perfection in the life of our Saviour, and thus a perfect example in this respect, as well as others, has been left us. Notwithstanding many fail to appreciate the efforts of Christ in their behalf, and to maintain the law of his Father by dying upon the cross to meet its just demands, thus affording to the fallen race a second trial to develop a moral character, the encouraging message comes down through long ages to the loyal, trusting, faithful ones: "He shall not fail nor be discouraged, till he have set judgment in the earth." How cheering the thought, amid "fightings within and foes without," that He whose eye has not slumbered nor slept through all the centuries of man's degrada-

tion and rebellion against the government of the Most High, sends a message from the throne of mercy, to be wafted upon the breeze: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. No matter how few from every generation, nation, and kindred, may be found who are willing to say, "Not my will, but thine be done," our blessed Lord will not be discouraged till judgment and meekness shall reign triumphant in the earth, nor will one of his promises of mercy or wrath (which are all upon conditions) fail.

Dear reader, has discouragement settled over you? Are you making failures that will result in the saddest of all failures at last? Let me remind you of some of the duties in which Christians often become remiss, and urge you to faithfulness in them: 1. Daily consult the Christian's chart and compass; 2. Often visit the secret place of prayer; 3. Morning and evening gather your family around the altar of prayer; 4. Attend the prayer and social meeting, and take part in its exercises; 5. Be prompt at the Sabbath-school with a good lesson; 6. Remember the Sabbath day to keep it holy; 7. Be honest with God in paying the tithes and offerings which he claims as his own; 8. Be more interested in the eternal kingdom, which will not be left to other people, than in the present one, which is but temporal, and must give way to the eternal.

Are we failing in these things? We may fail to let the claims of God have more weight with us than the sayings of men. But in the last great day (John 12:48) Christ will not fail to judge us by the word he has spoken. Men may become discouraged, or prove traitors and lay down the oars of faith and works, while the popular current bears them rapidly over into the whirlpool of deception, unbelief, and death. In the warfare against sin and Satan, our faith and courage are often tried, till, at times, hope is almost gone; but our Lord has set us an example of courage in resisting the powers of darkness and laboring for the salvation of men. When with one sweeping glance we review six thousand years of persevering self-denial, mingled with toil and suffering, while the mocking crowd reviled, which he has endured in his own person or the persons of his followers, in the words of inspiration we exclaim, "Look unto Jesus. . . Consider him that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:3, 4. While such is the courage of our Captain, why falter, brother, sister, companion? Study the chart and compass. There is nothing that will revive the hope of the wave-tossed mariner amid the darkness of night and storm like the cry, "The light-house!" "We are nearing the harbor!" "Almost home!"

"We have heard from the bright, the holy land,
We have heard and our hearts are glad;
For we were a lonely pilgrim band,
Weary, and worn, and sad.
They tell us the pilgrims have a dwelling there,
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs."

When Joshua was about to lead ancient Israel into the land of promise (which was typical of the final deliverance of the people of God), the Lord instructed him to be "strong and very courageous, that thou mayest observe to do according to all the law. . . . This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. 1:7, 8. In the words of one who has fallen at his post on the battle-field of truth, "Brethren, courage in the Lord."

—Many people regard religion very much as they regard small-pox. They desire to have it as light as possible, and are very careful that it does not mark them.

BEHOLD, I COME QUICKLY.

BY EMMA M. FRENCH.

JESUS is coming, yes, coming soon,
Oh! glorious thought to me;
His form in the opening heavens
With rapture I soon shall see.

He is coming to take his people—
Redeemed through infinite love—
Away from this world of temptation,
To dwell in the courts above.

And I'll shout as with joy I see him,
"Lo, this is indeed our God!
We have waited patiently for him,
He'll give us now our reward."

He'll waken the good who are sleeping,
And call them forth from the dust;
And from among those who are living
He will single out the just.

And he'll crown them with life eternal,
And take them with him to dwell;
And in the bright heavenly Canaan,
Angelic songs they will swell.

Oh, glorious and cheering prospect!
It thrills with rapture my heart;
And I'm filled with an earnest longing
Soon from this earth to depart.

There is naught below that can charm me,
I wait for the glad some day,
When the Lord will come and release me,
And take me from earth away.

And as I watch for his appearing
In glory out-shining the sun,
I pray with eager, ardent longing,
"Blessed Jesus, quickly come."

Battle Creek, Mich.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

No authority ever rested on firmer foundation than that of the Patriarch of the West. It was the rabbinical power over an ignorant, superstitious, and zealous people. This power not only influenced them through their public services in the synagogue, but it was felt in all the most important events of life. It was the Rabbi who officiated at the marriage—"joined the hands; pledged the cup, and pronounced the seven prayers of benediction over the wedded pair." Ill-omened and unblest was the eighth-day feast which was not graced by the presence of a Rabbi. He was attentive to the sick and dying and was present at the burial, thus gaining through the sympathies great influence over the stricken heart at a time when it is of all others most susceptible of kindness.

Since God was represented as watching with jealous eye the minutest act, governing all by will, the trembling Jew must often consult the wisdom of the learned masters. "Rabbinical authority peopled the air with spirits of beneficent or malign aspect; the former might be revolted by the least uncleanness, the latter were ever ready to take advantage of every delinquency. The wise men alone were acquainted with the nature, the orders, the powers, or the arts of these mysterious beings, and thus a new and unbounded field was opened for their interference."—Milman.

The Sanhedrim at Tiberias soon began to feel this power. "Their edicts were dated as from Jerusalem, their school was called Sion." The Patriarch and his officers became ambitious, and were long jealous of their respective rights. This spirit soon manifested itself in open hostility. Simon the Patriarch was displeased because R. Nathan, his Ab-beth-din (father of the tribunal), and R. Meir, his Hachim, or head of the law, received so much honor. He instructed the assembly, in their absence, to show them less respect when they entered the "spiritual senate," that the entire assembly should rise (as they had been accustomed to do, and remain standing until the ruler was seated) only when the Patriarch entered; two rows should rise for the Ab-beth-din, and one row for the Hachim. This affront was felt very deeply by the subordinate officers. They said nothing, but resolved to dethrone the despot or return the insult.

R. Meir said, "He who cannot answer every question which relates to the word of God, is not worthy to preside in the great Sanhedrim. Let us expose his ignorance, and so compel him to abdicate. Then you shall be Patriarch and I your Ab-beth-din." At the next sitting they proposed the hardest questions, but Simon readily answered everything. A learned member who was his friend, had overheard the plans of the disaffected ones, and had made him acquainted with the proposed difficulties. The rebellious were expelled from the Sanhedrim, but they kept up the intricate questions, for which they required written answers. A reconciliation was finally effected, and the two officers were reinstated.

Having confirmed his authority at home, Simon began to reach out for his foreign brethren. From a difference of opinion between the schools of Tiberias and Babylon concerning the time of celebrating the passover, he took occasion to assert the pre-eminence of the former. Two legates were sent with three letters. Hananiah and Judah Ben-Beth-uria were the most distinguished of the teachers in Babylon at this time. The first letter was addressed, "To your Holiness." It was given to Hananiah. He was charmed with the flattery, and commended the legates to the full confidence of the people, both on account of their own merit and that of the Patriarch of Tiberias, being, as he claimed, of the lineage of Aaron. The deputies soon began to object to Hananiah's judgments. Awaking to their treachery, he demanded their reasons for opposing his system of instruction. They answered, "Thou hast dared to fix intercalations and new moons, by which great inconformities have arisen between the brethren in Babylonia and Palestine;" and produced the second mysterious letter,— "That which thou leftest a kid is grown up a strong-horned goat," meaning that the Sanhedrim, which he had left without power, had regained all its authority. Hananiah was confounded.

R. Isaac, one of the legates, then ascended the tribune, or high pulpit. "These," said he, naming them, "are the holy days of God; these are the holy days of Hananiah!" The assembly was in a tumult. The deputies produced their third letter, which threatened excommunication, adding, "The learned have sent us, and commanded us to say, If he will submit, well; if not, utter at once the interdict," etc. A universal cry arose, "Heaven preserve us from heresy; we have still a portion in the Israel of God." The case was decided. Judah Ben Beth-uria and Hananiah had to submit. The Sanhedrim of Tiberias gained universal dominion over all the children of Abraham.

Simon was succeeded in the Patriarchate by his son R. Jehuda, the most eminent of the rabbinical rulers. From the purity of his life he was called the Holy, or the Holiest of the Holy, sometimes the Rabbi. It is said that he was born on the day that R. Akiba died, and that Solomon predicted this event in the words: "One sun ariseth, and one sun goeth down." Referring to this time, Gibbon says: "If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would without hesitation name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power under the guidance of virtue and wisdom." This was during the reign of Nerva, Trajan, Adrian, and the Antonines. R. Jehuda gave the Jews a new constitution. Milman says, "It is singular that this period is distinguished by the labors of the great Roman lawyers in the formation of a code of jurisprudence for the whole empire." He thinks this may have influenced the Jews in the production of a written law for themselves, either in emulation of their masters or to satisfy a possible dissatisfaction of their subjects in the arbitrary decisions of the rabbins, who were the sole interpreters of their God-given polity.

This new constitution was called the Mischna. It was founded, "1. On the written law of

Moses; 2. On the oral law received by Moses on Mount Sinai and handed down, it was said, by uninterrupted tradition; 3. The decisions or maxims of the wise men; 4. Opinions of particular individuals on which the schools were divided, and which still remained open; 5. Ancient usages and customs. . . . The first book considers the people as cultivators of the soil, and appears to imply that they were still, to a considerable extent, landed proprietors in Palestine. It regulates all affairs of husbandry, trees, fruit, seeds, etc. The second book relates to festivals and holy-days. The third contains the statutes relating to marriage and the female sex. The fourth considers the Jew chiefly in his commercial character; it defines the law of property, exchange, damage, loss, restitution. The fifth treats of holy things, oblations, vows, etc. The sixth on things clean and unclean."—Milman.

Some of the rabbins condemned this work of R. Jehuda as greatly lessening their influence, but it was soon found that the Mischna itself must be explained, and "comment was speedily heaped upon it till it was buried under its own weight, as the Mosaic law had been before by the Mischna." These commentators were called the Tanaim. After the fall of the Patriarch and the schools, the Mischna upheld the rabbinical power. The books of Moses were never so revered as by the rabbins of Tiberias. "Every letter was counted, every dot, every iota sanctified, as perhaps of the deepest import; but they were dark oracles, whose profound meaning could not be caught by the vulgar ear."—Milman.

Let us remember that, separated from the life and power of the word of God, forgetful of the two great principles on which hang all the law and the prophets (Matt. 22:40), the most profound study and understanding of the letter of the law are but an empty shell without the kernel, having no power to regenerate the heart or to nourish spiritual life. Of the truthfulness of this, no better example could be adduced than the one under consideration.

(To be continued)

THE POWER OF PRAYER.

BY MRS. E. L. GRAVES.

"ELIJAH was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Rain was withheld at this time, because Israel had departed from God, and were worshipers of Baal. Thus God in mercy deals with his people when they wander from him. . . . The prophets of Baal first called upon their god, cutting themselves, until the time of the evening sacrifice, when Elijah called upon the God that made the heavens and the earth; and immediately fire came down from heaven and consumed the sacrifice, burned up the wood and stone, and licked up the water. This manifestation of God's power caused his people to return to him, and turn away from worshiping the works of their own hands.

Jacob was also a man of prayer; he wrestled all night, and prevailing with God, was delivered from the wrath of his brother, who came out to meet him with three hundred men.

Daniel, a man greatly beloved, did not forget to pray three times a day; and when he was cast into the lions' den, God remembered him.

The three worthies worshiped the God of Heaven, and were delivered from the fiery furnace without the smell of fire upon their garments.

God has ever styled himself a prayer-hearing and a prayer-answering God. His eye is over the righteous, and his ears are open to their cry. The Saviour, our great pattern, was often plead-

Special Mention.

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

INFLUENCE OF DEMORALIZING ART AND LITERATURE.

WITH the cultivation of what are known as the "Fine Arts," and through the opportunities which wealth affords, there have been introduced on this side of the Atlantic many works of the acknowledged masters in painting and sculpture, which are commended as models of art, and have thus been accepted as a standard to be followed. Some of these, which are in keeping with modes of life and a code of morals utterly at variance with the pure teachings of the gospel, are tolerated and admired in cultivated society, forgetting that no cover of artistic excellence or stamp of classical reputation counts for anything in the Divine sight as an excuse for that which prompts unholy thoughts; and that, though "to the pure all things are pure," no one will be justified in "putting an occasion to fall in his brother's way."

The tendency of the present day in this direction is to be seen in the character of many of the paintings and engravings exhibited in art galleries or the windows of print stores; in the pieces of statuary introduced into public grounds, or in the ornamentation of public buildings, wherein undraped figures occupy conspicuous places. Has there not also been a growing relaxation of those rules of propriety which were once sufficient to exclude such representations from private houses; and do we not now find in the homes of the wealthy, and even those of professing Christians, specimens both of painting and sculpture whose tendency cannot be in the direction of a high order of purity or virtue?

Emboldened by this laxity of public sentiment, the theater, the opera, and the circus, too ready to pander to the lower appetites of the community, have of late thrown off much of the restraint which at one time they assumed, and we now not unfrequently see displayed on their placards large pictures of their performances that may well shock the finer feelings of those who pass them. It is therefore to be greatly feared that frequent familiarity with productions such as these is unconsciously lowering that high standard of moral purity the maintenance of which is of the first importance in a Christian community.

More hurtful still in its effects than these injurious influences is that of much of the literature which is now being circulated broadcast through the land. Highly wrought tales of adventure, romance, or crime, profusely illustrated, which are demoralizing in their general tone, or cater to the sensual propensities of our nature, are, through the wonderful powers of the printing-press, furnished at prices so low as to bring them within easy reach of young minds. Many of the novels of this day are histories of the indulgence of unholy passions and disregard of the sanctity of marriage, so seductively presented as to make a pure life, crowned with the blessings of the family relation, appear tame and uninteresting. To a population in which few are unable to read, the injurious consequences resulting from impressions thus received can scarcely be estimated. It is not too much to assume that to this source may be largely attributed the rapid spreading of sentiments subversive of gospel truth, sound morals, and right views of civil government, as well as the fearful increase of crime in its varied phases.

At the news-stands, where are displayed this worse than trashy literature, we may see groups of boys and girls gathered to feast their eyes upon the graphic illustrations of the thrilling story, which a few cents will enable them to buy. Upon the railroad train how frequent are the calls of the book-vender in efforts to dispose of his armful of more or less expensive works, while in many cases it needs but a glance to satisfy the traveler that the contents of many of them are such as can only corrupt the heart

and fill the mind with pictures which may leave lasting impressions for evil. Where a taste for such reading has been indulged, can we be surprised to learn that the downward progress of very many of the inmates of our jails and reformatories is traced by themselves to the seeds of vice thus early sown?

Rising in the social scale, we find on the counters of most bookstores, and in the book-cases of many professors of religion, the complete works of poets who have, in some of their writings, abandoned their exalted gifts to ministering to the lowest and most excitable passions of our weak human nature, in the most seductive language. The impure thoughts and images infused into the moral being by this unhallowed poetry, like certain poisons taken into the blood, may remain there for life, to be only rendered inert by continual resort to divine grace. How can any doubt that He who "is of purer eyes than to behold iniquity," will "sweep away as the refuge of lies" the plea of an accepted classical standing as a sanction for immorality; and that he will hold to an awful accountability the possession of exalted powers of mind and feeling deliberately employed in estranging from him those for whom Christ died; and that he will not hold them clear who further their work by tolerating and excusing it?—*From an Address of the Religious Society of Friends.*

CAN YE NOT DISCERN?

[THE following article on suicides is a good commentary on 2 Tim. 3:3. While the writer of the article does not regard it as a "sign of the times," it shows that incontinence is sweeping over the land now as never before, and is a strong testimony that we are in the last days.

A dozen suicides were reported in one day last week, and others may have occurred which were not reported. This is more than an average, but not a day passes that some are not reported. People are constantly shuffling off this mortal coil, and flying from the ills they have to others that they know not of,—plunging unsummoned and unannounced into the dark abyss of the great unknown. It is common to attribute the prevalence of suicide in this country to our high-pressure existence and mode of life, which, together with climatic influences, produces nervous exhaustion and suicidal mania. Perhaps, however, it is as much due to purely moral causes. The *Chicago Journal*, discussing this subject, says:—

"To begin with the interior life of people, there is altogether too much indulgence of the passions and lusts belonging to the lower or animal nature. We do not refer to licentiousness exclusively, although that is one element or item in the general aggregate. We mean the whole catalogue of physical appetites and desires and wants; in a word, sensuousness, including sensuality. The majority of people seem to live now for the gratification of the body only—the mind and the soul must get along as best they can. There is hardly such a virtue known in these days as self-restraint or self-denial for the sake of higher or future good. The present day and present good are all. How to get the most of material gain or sensuous enjoyment out of every moment as it flies, seems to be the great study of mankind.

"But it is a plain matter of physiology and philosophy alike that any faculty or power of human nature indulged or worked to excess is sure to react to the injury of the whole fabric. When pride rebounds, it results in despair; when appetite is cloyed, the horrors of satiety and intense disgust are experienced. The pleasures of sin are only for a season, and cannot be made lasting. He who lives for selfish gratification and physical delight only, is sure to grow weary of the world, sooner or later, and want to get away from it. His mind and heart become sick and sated, tired and disgusted, and life becomes an intolerable burden. Having tried everything within his reach, and found it at last 'stale, flat, and unprofitable,' there is nothing

left for such a man or woman but to die. And so a species of mania sets in, and at the first opportunity the fatal deed is done, and the grave closes in upon the deluded and worn-out victim of an early mistake as to the real idea and purpose of life."

—*La Nature*, a French scientific journal, gives the following account of a remarkable submarine ship:—

A Roumanian engineer, M. Theodorescu, has invented a submarine ship before which all similar inventions are said to pale. This ship, according to the statement of the inventor, can be guided for twelve hours completely under water, the depth of immersion varying from between 100 and 300 feet, at the option of the commander. Upon the surface the ship can be managed like any other vessel, its rate of speed being less, however, than that of ordinary steamers. The diving is done by means of screws vertically, and can be accomplished suddenly or gradually. In the same manner the ship can be made to emerge from the water. When the vessel is under water, enough light is supplied to enable those on board to see any obstacle 130 feet ahead, and to regulate the ship's motion accordingly. The air supplied to the vessel is said to suffice for the whole crew for about twelve to fourteen hours. In case of need, the air reservoir can be filled again, even under water, by means of telescopic tubes sent up to the surface. The progress of the vessel, as well as the diving, is said to be absolutely noiseless.

—The new educational bill reported to the House is one of the most important measures of the present session. It appropriates \$10,000,000 annually for five years for aid to education. The money is to be distributed to each State in the proportion which the illiteracy of each State and Territory bears to the total illiteracy of the country, as shown by the last census. It must be divided proportionately between white and colored schools and pupils. The late slave States will receive \$7,556,773 out of the whole amount. It is believed that this sum will enable these States to support schools for six months every year, when added to the amount raised by State or local law, and in some of the States for a longer period. It appears that there are 6,239,958 persons in the United States above ten years of age who cannot write, making 12.44 per cent, or about one-third of the entire population. There are 4,715,395, or 76.56 per cent of these illiterates in the recent slave States, which contain only 36.8 per cent of the population of the country. In six of these States one-third or more of the population above the age of ten years are illiterate, while in the territory of New Mexico nearly one-half cannot write. Of the entire population of the country, only 6.96 per cent cannot write, while 4.77 per cent of the colored population cannot write. These facts show the immense importance of action on the part of the general government. But it is not to relieve States of a burden they ought to bear that the measure is proposed. It is designed to supplement the school system of the States, and especially the Southern States, which have had such an accession of colored illiteracy to their voting population since the war. The total amount raised by taxation in 1880 for the support of the schools in all the States and Territories was \$75,574,048. Of this amount \$9,266,126 was raised in the late slave States, which was a large sum, considering the poverty of so large a proportion of the people.

—The assumption that the present interference of France and England in the affairs of Egypt is unwarranted is not borne out by the facts. The present uprising is in fact a revolt against the government established with the consent of the Khedive by England and France. The decree of Nov. 10, 1879, placed the government of the country under the surveillance and control of the Controllers General, who could be removed from

office only by the English and French Governments. The decree of April 5 placed the finances of the country in the hands of a commission approved by England, France, Germany, Austria, and Italy.

These decrees come from the Khedive, who, by the imperial act of 1841, is King of Egypt, the five great powers of Europe guaranteeing the succession. The law of succession fixed by the act of 1866 is direct from father to son. So when the five great powers compelled Ismail I. to abdicate in 1879, they were compelled to accept his son, Mohammed Tewfik, as Khedive or King. Tewfik cannot be deposed now without the consent of England, France, Germany, Austria, and Russia, and if he is deposed, he must, under the law of succession, be succeeded by his son, Abbas, now eight years old. The matter does not rest with the Sultan of Turkey, but with the European powers, and if a break-up comes, it is as likely to involve Turkey as Egypt.—*Inter-Ocean.*

The Family Circle.

FOR LOVE'S SAKE.

SOMETIMES I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day—
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings—
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft, when I'm ready to murmur
That time is flitting away
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling for love's sake,
And the loving should never repine."

"You are guiding the little footsteps.
In the way they ought to walk,
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
'Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet."

—Selected.

WORK THAT WILL LAST.

"THERE, now! There is something done that will last, I hope," said Mrs. Henderson, as she carefully tightened the covers of some fine jars of fruit. "I like house-work well enough, but I do think it is discouraging, sometimes, to have your work eaten up before you can turn around."

"You have been doing several things besides that which will last," said Aunt Abbie, quietly.

"I don't see how you can prove that, Auntie mine," was the reply, as Mrs. Henderson seated herself in a low rocker, and laid a caressing hand on the old lady's knee.

The bright gray eyes regarded her kindly.

"When Abbie broke that dish just in the most trying time of your hurried morning, I knew you well enough to dread a sharp word that was not allowed to come. Abbie is not a careless child; she will remember your forbearance longer than you think. When you took time last evening to read that scientific article to Rob, I thought it was beyond his depth; but I soon found you must have laid the foundation before for the eager interest which he showed. Such a taste will be a great safeguard. Depend

upon it, that is work that will last. When Mrs. Vale called to ask a contribution to Home Missions, I was glad to see you respond so willingly. I have lived in the West. I know better than you do the far-reaching possibilities of what you would call a small gift."

"There are people whom a word of praise will send down into the valley of humiliation quicker than a volume of reproofs," Mrs. Henderson exclaimed, vehemently. "Aunt Abbie, you don't know anything about it! You are not here always. I'm cross ten times where I'm patient once, and I think I must be always missing opportunities to do the kind of work you mean."

"Well, my dear, perhaps there is some truth in your self-reproaches. I was sorry, when your pastor was here last week, to have you so quick and decided in refusing his request. It did not seem to me unreasonable."

"Oh, but I can't do that; there is no question about that. I can't go calling on new people in the church. I told Mr. Kent I wasn't the one at all for that."

"Who is to do it, Hattie?"

"Well, I don't know—Mrs. Lovell and Mrs. Peterson. They're always making calls."

"And because they do their utmost, therefore they should be asked to do more? Is that your doctrine?"

Hattie blushed a little.

"Let them ask Miss Arnold."

But she laughed as she said it.

"It is best to send some one who is acceptable," said Aunt Abbie. "I may be wrong, but I think that you would be. You are naturally cordial, and I think you would not let your conversation be altogether of the earth, as some do."

"I like calling well enough, but the time, Auntie, the time! I'm well and strong, but I won't answer for the consequences if I try to get anything more into the working hours."

"Is there nothing that could be omitted?"

"No, indeed! Why, I see hosts of things every day that I am obliged to neglect."

"Was your Wednesday's work all necessary, my child?"

"Now, Aunt Abbie, I just think that's too bad! I will have my children dressed prettily, and of course I must do my own sewing. I can't afford to put it out."

"You will have your children well dressed, whether the Lord's work is done or not? Did you mean to say that?"

"Oh, dear, no!" said Mrs. Henderson, desperately; "but sewing is my recreation. Some women can paint or embroider. I just love to make things to suit me. Isn't Helen's new suit lovely? Now, you know it is. And as to the Lord's work; didn't the Lord give me my family, I'd like to know? What would become of them if I should take to running the streets? I never expected to hear such advice from you, Aunt Abbie."

"Fair and softly, my dear. I don't believe in extremes. Do you honestly think there would be danger of your neglecting your family if you went out a little more? It seems to me that a more social life would react favorably on your home. The Lord gave you a family to care for, that is true. Did he ever tell you that he had nothing more for you to do? Is there anything in the Bible to justify excessive care? Now, Hattie, though I seem to be laying down the law, I believe from my heart that every Christian must decide these matters for herself. I only want to beg you not to decide carelessly, willfully. Give the question prayerful consideration, and no one will rest more satisfied with your judgment than I. The most useful members of Christian society that I have ever known have been very busy women. They did not neglect their homes, but I noticed they usually gave up superfluous things. Don't you remember what Mrs. Whitney says? 'Something always gets crowded out.' Would you rather it were your own work or the Master's?"

Mrs. Henderson was silent for some time over her mending. Then she said decidedly, "I don't see my way clear to do anything of the kind."

Aunt Abbie said no more. But about a

month later, when she was once more in her own quiet home, she received a letter from her niece, which contained the following frank confession:—

"Well, Aunt Abbie, I've taken your advice. I always was like the man in the parable, who said, 'I will not,' and afterward repented and went. The very day after you left, I asked Mr. Kent for some names, and I went in and out of people's houses feeling a good deal like a book agent. But I must say they were all very nice to me, that is, except Mrs. Dudgeon, and I think she meant to be, only—well, she was so peculiar that when I left her house I said to myself, 'I'll go straight home!' But I only had two names left on my list, and one of them, a Mrs. Hartwell, lived so near that I thought I'd just go there; and I'm very glad I did, for the poor woman is in great trouble. She has lost two children with diphtheria, and she has n't any one left, Auntie, for she is a widow. 'Not a soul had been near her except the minister, and she a perfect stranger! To think that I might have hugged my ruffles and tucks, and never gone near her, if it had n't been for you! We had a long talk, and she asked if there was a ladies' prayer-meeting. I promised to take her to it. Now you see how one thing leads to another. How am I ever to find time for that?"

"I must tell you about Mrs. Smith. I had met her before, and she is just charming. She returned my call quite soon, so then I thought I'd try an experiment. I coaxed Howard to go there with me in the evening. Well, Mrs. Smith was as nice as ever, but her husband is a very quiet man. He hardly said a word at first, and the gentlemen were so stiff with each other that I began to wish we had n't come; but presently it came out that Mr. Smith was in the army with Arthur, and you know how much Howard thinks of him. Indeed, we've always heard a great deal about Mr. Smith, but, of course, we never dreamed this was the man. How could we be expected to identify a Smith? I do believe we shall be good friends, and I'm so glad; for I've been downright lonely since Mary Bright moved away, though I would n't own it before. Aunt Abbie, what do you think Howard said to me last Sabbath! He asked if I would have any objections to his taking a class in Sabbath-school. I declare, I could have cried! To be sure, I've always said a great deal about having Sabbath to ourselves, but I never meant to hinder him from anything he felt to be a duty. I am so penitent about it that I don't know but I shall go into the Sabbath-school myself when baby gets older. You are responsible for the whole of it. If I get to be a regular Mrs. Jellaby, you'll please to remember whose fault it is. No, I don't mean that, Auntie dear; I'll tell you what I really think, and that is, that Mrs. Charles was right when she said,—

"The Master's work may make weary feet,
But it leaves the spirit glad."

—Presbyterian.

THE TEMPTED.

IN Vermont, on an elevated position, stands the Okey homestead, once a large farmhouse, surrounded with beautiful grounds adorned with trees and flowers, showing refinement and culture within.

Early one May morning, long years ago, the inmates of the homestead were astir. The old family carriage stood at the front gate, with a trunk strapped on behind. Father Okey came down the walk with sundry bundles, followed by his son Willie, a tall, handsome youth, with his mother at one side, while his sister clung to the other arm. William, the only son and brother, was going West, and "father" was going to take him to the station.

This was the first break in the family circle, and the mother clung to her boy, and in tones of tenderness bade him hold fast the principles she had taught him, especially to shun intemperance. And he promised sincerely.

A friend of his mother's who lived in a Western city, had promised Willie a position in his

bank, and, like so many farmer-boys, he felt that to be in a city would be all his heart had desired. He knew nothing of the temptations that awaited him. He was a noble boy of twenty years, with good habits and a pleasant disposition, and he soon became a favorite among his acquaintances. Prosperity attended him; he rose from one position to another, until in a few years he stood next to the president.

At his marriage to a beautiful and cultivated young lady, the bank presented him with a handsome home in the suburbs of the city.

Near the bank was a saloon with a restaurant attached, to tempt the innocent. Here Mr. Okey took his noon lunch. After a time a glass of beer, and then a glass of wine, was necessary to cure a headache or to strengthen him for his arduous duties. Temptations often increase with prosperity, and what a man would scorn to do when he commenced business, in the noontide of prosperity will seem almost a necessity. His wife entreated with tears, and his true friends advised him to keep away from the temptation; but he scorned the thought that he would ever be overcome by the habit, though he confessed that he never raised the cup to his lips but that his mother's tearful face appeared before him just as he saw her at the garden-gate that early May morning so many years ago.

He rejoiced in the early development of his beautiful daughter as she grew to womanhood, and spared neither pains nor money for her pleasure or profit. After an absence of five years in Europe at school, she returned to find her father a drunkard and certain ruin awaiting them. The disappointment and shock were too great, and she soon drooped and died; the physicians said, of nervous prostration, but her mother knew that it was of a broken heart.

About this time the officers of the bank relieved him of the position he had filled for so many years, but for the sake of his wife gave him a low place. But he soon became incapable of filling this, and was dismissed. For a year after losing his position, he wandered around the streets, and though but fifty years of age, looked seventy.

One of those severe cold mornings this winter, the city was startled to read in the daily papers, "Mr. William Okey was found frozen in a stable this morning."

"Frozen in a stable!" A man who was once the pride of his family, sought for by society, honored in the church, confided in by the business circles, and loved by all who knew him. Tempted, he fell, and brought destruction not only on himself, but on his loved ones.

Could there be a penalty too severe for the fiends who put the cup to that man's lips? Shall our land ever be freed from this curse of intemperance, that tempts some of our best young men to ruin?—*Mary D. Kelsey, in American Messenger.*

HINTS TO GIRLS.

GIVE your best sympathy. There is no greater human power than the tenderness of woman. If you can minister to some one in sickness, lessen somebody's distress, or put a flower in some poor home, you have done a thing you will always be glad to think of. You will be remembered, and a woman asks no grander monument than to live in hearts.

—We cannot serve God well and at the same time hate our neighbor. Some people, when they review the deeds of the day, ask, "What have I done that was wrong?" and if they can think of no positive injury done to any one, they sleep the sleep of self-complacency. A religion, or even morality, which goes no farther than that, is terribly one-sided. We must not only inquire, "What have I done that I ought not?" but, "What have I left undone that I ought to have done?" We have heard people claim that they had not sinned for years, but their claims always start sundry other questions, among which is the one of sanity. It seems to us to be a great thing to say, "I have done nothing which I ought not to have done." But who, in

his right mind, could dare to say, "I have done everything which I ought to have done"? The Bible speaks of only one person who could truthfully say that, and he was Jesus Christ. The ideal is, "Sin not at all," yet even the apostles did not claim to realize that high standard in this world. We must strive to reach that perfect life, and even then we shall come far enough short. But let no man deceive himself.—*Church Mirror.*

The Sabbath School.

"Feed my lambs."—John 21:15

"THERE ARE SO MANY OF HER."

At a late Sunday-school Convention, held in a pleasant New England village, I was much interested in the discussion of the subject, "How to draw children into the Sunday-school, and how to keep them there." There was a great deal of talent represented, in the pulpit and out, and a great many bright points made; but, aside from the benefit that always arises from agitating a vexed question, I cannot see as any result was reached.

Passing down the street at the close of the meeting, I came, almost within the limit of the shadow of the church steeple, upon a group of little fellows who were playing marbles.

"There, my last one is gone," cried a short, stubby boy, excitedly springing to his feet. "You cheated, Tom Midway, and the boys all know it."

"Nonsense, Willie Hayden," spoke up a chubby-faced boy, "you always accuse some one of cheating when you are unlucky. You only think it fair play when you win."

The other boys laughed, and I stopped my brisk walk to say,—

"Did my ears deceive me? Can it be that such nice looking lads play marbles for 'keeps'?"

"We call it 'for wins,'" replied the lad who had been called Tom Midway. "We keep the ones we win. When Willie wins, he likes the fun; when he loses, he is cross. He has been unlucky to-day. We were laughing at him, that was what you heard."

"Do you think it right to play for 'wins'?" I asked.

"Well, I don't know, I guess the other boys think it right," said one of the group; "for you can't get a boy on this street to play just for 'fun.'"

"That is a pity," I said. "Now you just think it over for yourselves. Do you think it right. Now you boys that have Willie's marbles, do you feel as if they really belonged to you, like the ones you have bought and paid for?"

The boys looked thoughtful, but were silent, and I went on:—

"Do you think your Sunday-school teacher would think it right, should you ask her?"

"There are so many of her we couldn't ask her," said Tom.

His companions all laughed, and I must have looked puzzled; for Tom took off his hat, brushed back his hair, and went on to explain, speaking very slowly,—

"I will tell you just how it is, ma'am. We haven't any really Sunday-school teacher, like the ones you read about in stories, who talks with you, you know, and invites you to her house sometimes, and speaks to you in the street, and acts as if she liked to be acquainted with you."

"But you go to Sunday-school?" I queried.

"Oh, of course, we have always been since we were little fellows, and I suppose Mrs. Adams is our teacher; but she is hardly ever at church, and when she is there, she only once in a while comes to the Sunday-school. She is our teacher when there is a concert, or a picnic, or anything going on. When she is n't there, some one else takes our class, and it is always some one who says, 'Oh, dear! I can't do anything with that class,' or 'I never knew what to say to such

boys,' and they come and sit down as if they felt so much above us, that we can't help cutting up some dido, and they hurry up and ask the questions, and don't mind whether we know the answers, and never explain anything to us, nor tell us stories; and next Sunday some one else takes the class; so you see why I said there were so many of our Sunday-school teachers."

"I think it would be nice to have a story-book Sunday-school teacher," went on the little fellow, drawing a long breath, "because, you see, my mother is dead, and I have n't any big brother or sisters, as some of the fellows have. I live with my grandma, and she is as good as a grandma can be, but she is very deaf, and it seems sometimes as if she lived outside everything that is going on, and don't keep the run of things, and, you see, the 'keeps' and 'wins' would puzzle her awfully. It would be splendid to have a Sunday-school teacher that you were acquainted with, that you could ask about 'right things' and 'wrong things.'"

"That is so," said the other boys, as they proceeded to empty their pockets and divide up their marbles, giving each one his own; and I went on, thinking to myself that Tom, in his boyish honesty, had come nearer solving the Sunday-school problem than all the D. D.'s at the convention; and I now thought indifferent teachers make indifferent scholars. Let us pray for a burden for the souls of the children, and when we get this burden, let us go to the Lord with it. Then, and not till then, shall we have the right kind of work in the Sunday-schools.—*Mrs. Annie Preston, in Christian at Work.*

KANSAS SABBATH-SCHOOL ASSOCIATION.

THE fifth annual session of the Kansas Sabbath-school Association was held at Burlingame, Osage Co. The first meeting convened May 18, at 8 A. M. Prayer by Bro. L. D. Santee. The minutes of the last meeting were read and approved. Delegates representing twelve schools were present.

On motion, it was voted that the President be authorized to appoint the usual committees.

Oscar Hill, R. F. Barton, and G. H. Smith were appointed the Committee on Nominations; and Marshall Enoch, E. M. Kallock, and L. D. Santee, the Committee on Resolutions.

On motion, two new Sabbath-schools, Motor and Ottawa, were admitted to the Association. Adjourned to call of Chair.

SECOND MEETING, MAY 19, AT 9 A. M.—Meeting opened with prayer. Minutes of last meeting read and approved. The Committee on Nominations submitted their report, recommending as follows: For President, T. H. Gibbs, Williamsburg, Franklin Co.; Secretary, Mrs. Clara A. L. Gibbs, Williamsburg, Franklin Co.; Executive Committee, G. H. Rogers, Ayers, Lyons Co.; G. H. Smith, Ft. Scott, Bourbon Co.

These nominations were voted on separately, and each nominee was elected.

The Committee on Resolutions reported, recommending the adoption of the same resolutions that were adopted last year. The report was accepted.

On motion, the Eagle Sabbath-school was admitted to the Association.

Adjourned to call of Chair.

THIRD MEETING, MAY 22, AT 5 P. M.—Minutes of previous meeting read and approved.

It was moved and seconded that the minutes of these meetings be sent to the REVIEW Office for publication.—Carried. A motion was also made that the President be requested to communicate with each Sabbath-school in the State, either by personal visits or by letter, as often as once during the year.—Carried.

Remarks were made by the President on the necessity of more accurate work in the Sabbath-schools of Kansas.

Adjourned sine die.
T. H. GIBBS, Pres.
CLARA A. L. GIBBS, Sec.

—Many receive their creed as they do their money, because they find it in circulation.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 6, 1882.

URIAH SMITH, - - Editor.

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

PLEASURE-SEEKING.

THE pleasure-trip season for 1882 is about to open, when the annual hegira from the cities and towns will commence, and the great column of pleasure-seekers begin to move east, west, north, and south, to the ocean, the mountains, the lakes, the springs, the hunting grounds, the fishing grounds, the plains, and the canyons. Ministers will vacate their pulpits, Sunday-schools will suspend, and many churches will close their doors for the time. But the saloon, the brothel, and every institution devised to minister to the depraved tastes of the seekers of vile pleasures who are compelled to remain behind, will take no vacation.

Those who have access, to any large extent, to the newspapers of the day, can hardly fail to notice the many advertisements of pleasure resorts which are being discovered and fitted up in all parts of the land, and which offer every variety of inducement for patronage in the way of gaming facilities and viands for intemperate appetites. There is a law of demand and supply; and this state of things only shows that the tendency to pleasure seeking is acquiring an abnormal development in the present generation; for all this is not simply for rest and recreation from overlabor.

In connection with this may be mentioned the theatrical troupes, circuses, shows, humorous lecturers, etc., that are constantly traversing the country, and visiting almost every hamlet where there can be found a score of dwellings. This shows the same thing,—that we are living in a pleasure-loving, pleasure-seeking age.

But it is a startling fact that the generation living at a time of such momentous importance as the present, when the day of the Lord is about to startle the world with its awful realities, and the decree which fixes human destinies forever is about to go forth from the throne on high, should be a generation absorbed and swallowed up in pleasure-seeking, devising every means possible to gratify every bodily appetite and carnal propensity, greedily clutching after indulgences which divert the mind from serious things and benumb the moral sensibilities, and feeding the soul on frivolities and trifles. This looks like the work of that enemy who makes it his business to sow tares, and brings out in striking vividness a sign of the last days.

How, then, should we who profess to believe that we are living in the last days, relate ourselves to these things? At our last General Conference, the following resolution was passed:—

"Resolved, That we express it as the judgment of this body that attendance upon circuses, theaters, trotting matches, humorous lectures, and entertainments of like character, cannot be reconciled with the plain teachings of the word of God, and the faith which we as a people hold respecting the near coming of Christ, and the session of the Judgment."

The subject is well presented in this resolution. Imagine a person who professes to believe that the investigative Judgment is now in session, that the end is at hand, that there is not a moment too much of time in which to overcome, and that every effort should be directed to the work of preparation for the final decision of his destiny—imagine such a person mingling with the crowd at a circus or theater, the mind all absorbed, and

the voice lifted up in boisterous merriment at the clownish actions of a few wretched, wicked men! The picture is abhorrent to every principle of consistency, propriety, and integrity. It suggests only spiritual insanity and hypocrisy.

It will require an effort to stem the tide and keep ourselves unspotted from the world. But it can be done. Watchfulness and prayer are among the divinely appointed agencies in this work. Let us employ them faithfully. Keep off from the enemy's ground. Keep away from the circus. Shun the theater. Refrain from gatherings of mere amusement and pleasure. Let humorous lectures go. True pleasure is found only in a spiritual life. There is a holy joy gained from living near to God. There is a satisfaction in the blessed hope. Earthly pleasures fill the soul with barrenness and the memory with thorns; but the blessing of God maketh rich, and he addeth no sorrow therewith. The Lord is coming; and this must be kept as an ever-present theme before the mind. Give this its proper place in the heart, and the circus and the theater will lose their attractions. Our affections will be set on heavenly prospects. We shall seek those things which are above, where Christ sitteth on the right hand of God. Our conversation will be in Heaven, from whence we look for the Lord and Saviour; and we ourselves, if faithful in this course, shall soon ascend thitherward to enter everlasting habitations.

"POOR TERRITORY."

Two reports have come in during the past week from those who are canvassing for *Thoughts on Daniel and the Revelation*, which are worthy of mention. One is from Ohio, and gives a record of four days' work as follows: first day, seven and one-half hours, eight exhibitions of book, three orders. Second day, eight hours, six exhibitions, four orders. Third day, eight hours, six exhibitions, two orders. Fourth day, eight and one-half hours, ten exhibitions, ten orders (six full, four conditional). Here is a record of thirty-two hours' work, thirty exhibitions, nineteen orders (fifteen full and four conditional). Yet the canvasser remarks, what is doubtless very true, that it was poor territory.

The other is from a village in Michigan. On entering the place, the canvasser received from some of his friends living there the not very inspiring assurance that it was a rough place; the people would neither read nor attend meeting, and that he would not sell a book. Nevertheless he determined to try it, and reports as the result of five days' canvassing, nineteen orders, only two of which are conditional. And these are from the leading men of the place: the physician, high-school teacher, merchant, manufacturer, milliner, engineer, etc. He agrees with the verdict concerning the place, that it is a hard one; yet he finds even in such a place some who will read; and his success has been such as to encourage him to continue.

The reasons why we wished to mention these cases are these: 1. The territory canvassed would no doubt be justly called unpromising and poor; yet the sales have been such as to give a very fair compensation to the workers. And if this can be done in such places, is not success assured when the laborer strikes good fields, as he certainly will if he perseveres? 2. The second lesson to be learned from this is that a person should not judge of the result by the prospect, nor suffer any one to discourage him. As one of the canvassers above referred to writes: "This have I learned, that we cannot depend upon what a person says until we have made a trial; for we do not know the mind of the people." Thus many may be found, where we might naturally least ex-

pect it, who may become subscribers to this important work.

Just as we had written the foregoing, a report came from a canvasser in Texas, which may be supposed to be not a very promising field, especially as the canvasser writes that the planters in some sections have already planted their corn and cotton over three times, and the crop is very uncertain. Yet his report of five days' labor shows twenty-one reliable subscriptions taken, and nine conditional. In the conditional orders the only condition is this: They all want the book, and if crops turn out so that they have the money when the books are delivered, they will take them. He has labored a little over a week, and taken forty-one orders besides the conditional. See note in another column.

This shows, as all the record in this work thus far has shown, what can be done. And above all, the canvasser has the satisfaction of knowing that, whether they will bear or forbear, whether they will read and be benefited or pass it by, he has placed in their hands the solemn testing truth for this time, which it is our duty to set before them.

I SHALL ESCAPE.

THE standing reproach of our criminal jurisprudence is the fact that the violators of the law may calculate upon almost entire immunity from punishment; and this is one of the most potent promoters of crime that exists in our land to-day. The following, which we clip from the *Religious Intelligencer*, St. Johns, N. B., of May 26, 1882, shows what view our neighbors take of us in this respect:—

"Criminals in Great Britain are punished when convicted. It is stated that 'in the twenty years from 1861 to 1880, 512 persons were convicted of capital crimes; 279 were executed, 194 had their sentence commuted to penal servitude for life, and 16 for various shorter terms. In one case the sentence was quashed by the Court of Criminal Appeal, three prisoners committed suicide, and six received a free pardon.'

"In the United States a considerable percentage of those who are known to be guilty are never convicted, and a very small percentage of the convicted receive the punishment to which they are sentenced."

The same principle holds good in relation to future punishment. Few are the men who can now be restrained from evil by the preaching of eternal misery in the world to come; for men will not believe that such punishment will ever be inflicted. Never-ending suffering in a lake of fire for the sins of a brief life here, outrages, in their view, every claim of justice and every principle of reason; and so, believing it will never be inflicted, they cease to fear it, and perhaps swing to the other extreme, and hope for final favor with God and salvation in his kingdom, whatever the life may be here. Present before them what the Scriptures teach,—a future retribution which they can see to be just, and therefore know to be certain, and the reason is convinced and the heart influenced. Then may we hope to win them to an intelligent and loving service of the Lord, the life-giver, and to hope and live for that future inheritance which the righteous only will secure.

THE TESTIMONY OF A PRIVATE IN THE RANKS OF CATHOLICISM.

WHILE presenting, not long ago, the evidences that the Papacy had changed the Sabbath from the seventh to the first day of the week, considerable interest was excited upon the subject, and not infrequently it was found to be the theme of conversation on the streets. On one occasion a very intelligent young man, who is a Romanist in religion, and a teacher by profession, entered a place of business and was interrogated in regard to

his view of the correctness of the position we had taken. He had not been in attendance upon any of our lectures, but having learned our position on the matter, he unhesitatingly stated that it was sound. By request he at last penned a statement of the faith of Romanists upon the subject in the following words: "Saturday is the old Jewish Sabbath, without doubt, and was changed to Sunday after the beginning of the Christian era by the Catholic Church, in remembrance of Christ's rising from the dead and the Holy Ghost's descending upon the apostles on that day."

An important feature in the above testimony is found in the frank acknowledgment which it contains, to the effect that the change in question was made this side of the day of Pentecost. With such an admission as a basis, the student of church history will find but little difficulty in deciding that the change actually occurred not only this side of the day of Pentecost, but also so far this side that it fell within the period covered by the operations of that fully developed papal church, the blasphemous head of which was to "think to change times and laws." (Dan. 7:25.)

W. H. LITTLEJOHN.

THE WORD OF GOD AGAINST THE WHOLE WORLD.

THE sentiment intended in my heading is thus expressed by the apostle Paul: "Let God be true, and every man a liar." The word of God is the standard by which to try the theories of men.

The wise man of old said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." This holds true in the nineteenth century of the Christian era; for still the inventions multiply. Among the late discoveries is the fact (as it is claimed) that the Sabbath day commanded to Israel at Sinai, was not the day which was blessed and sanctified in Eden, but the sixth day of the original week. This assertion I wish to try by the word of God in the fourth commandment.

A recent writer on the Sabbath, Rev. H. T. Besse, says, "The Mosaic seventh day of the week corresponds to the sixth day of the creative week. The creational seventh day was observed by the Baal or sun-worshippers, and to keep the Israelites separate from this idolatry," etc., that is to say, God abandoned, for a season, the day he sanctified at creation, the Edenic and patriarchal Sabbath, to the heathen, giving his chosen people another day. But speaking of Christ he says, "He restored 'the Lord's day,' which was sanctified before sin entered this world. So the sinless Sabbath of Eden coincides," he claims, with the first day of the week, "it being," he says, "the day the Lord sanctified in Eden."

Now let us try this theory by the word of the Lord as given to Israel in the fourth commandment at Sinai. Sabbath signifies rest. The Sabbath of the Lord is no other than the day on which the Lord rested. After the Lord had rested on the day, he blessed and sanctified it, "because that in it he had rested." See Gen. 2:2, 3. Now analyze the commandment given to Israel. 1. They were commanded to remember the rest-day to keep it holy. 2. It is asserted that the seventh day is the rest of the Lord. This day, the day on which he rested, is the day to be remembered and kept. 3. The reason why this is required is that in six days the Lord made heaven and earth, and rested the seventh day; and for this reason the Lord blessed the rest-day and hallowed it. This refers to the resting and sanctifying in Eden. See Ex. 20:8-11.

This commandment being the word of the Lord to Israel, the assertion that it required them to keep another day, a day on which God did not rest, and which consequently could not be his Sabbath day, is false. A theory which thus squarely

contradicts the word of the Lord cannot be true.

But supposing that the theory in question be true, supposing that the Lord stealthily set Israel upon the observance of another day than the Edenic and patriarchal Sabbath, which our author holds to be binding up to the time of the exodus, and which the idolatrous worshippers of the sun still retained and observed, though Abraham and his righteous seed must have forgotten it, the millions of the Jews, from that day to this, have been deceived, verily believing that their Sabbath was the day on which God rested, and which he set apart from the creation of the world. Stealthily, I say, because the change was never revealed to them nor to us. How short-sighted are the inventors and advocates of false theories!

And the Jews are not the only ones deceived, if the view in question be true. The early Christian church recognized the distinction between the Sabbath and the day which began to rival its claims to observance, and, after some centuries, assumed the title of "Lord's day," a Scripture title, but never applied to the first day of the week in the Bible. And the millions of the Roman Catholic Church have been, and are, in the like deception, as the following teaching of that church abundantly proves. The Catholic Catechism of the Christian Religion has the following questions and answers on the Sabbath commandment:—

"Q. What does God ordain by this commandment?"

"A. He ordains that we sanctify in a special manner this day on which he rested from the labor of creation.

"Q. What is this day of rest?"

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1," etc.

This testimony is conclusive. It proves that the Catholic Church believe that Saturday is the original seventh day, the day on which God rested from his work. And this is not all. All Protestants who have believed, and do believe, the Westminster Catechism, have believed, and do believe, that "the seventh day of the week was the Sabbath from the creation of the world to the resurrection of Christ; since that, that the first day is the Christian Sabbath to the end of the world." Thus the whole past history of the world, as well as the word of God, attests the fact that the day we call Saturday was the seventh day of the week from the creation.

In the first sentence of the preface to his book, Mr. B. says, "There are a variety of views entertained upon the theme discussed in this book, and the subject is fearfully tangled, having been handled by unskillful men who have looked in the wrong direction for requisite information." This is true. The subject is "fearfully tangled;" and that by "unskillful men;" because errorists contradict one another as well as the truth; and hence are in confusion. The various upholders of first-day observance are agreed in one thing, and that is that that day should be observed. The ways by which they arrive at this conclusion are legion.

Not so with those who hold the truth. They agree in their premises as well as in their conclusion. Those who hold the Sabbath of the Lord can tell a straight story; because the truth is already made, so that their inventive faculties are not brought into requisition. "The Sabbath was made for man." God blessed and sanctified the seventh day; because that in it he had rested from his creative work. He commanded the keeping of his rest day by his own voice from Sinai; and the disciples of Christ "rested the Sabbath day, according to the commandment," after the crucifixion. There is nothing "tangled" about this. But when men undertake to manufacture facts, they get "fearfully tangled," and

every new effort to disentangle the subject, and make it clear by some new invention, only increases the tangle and adds to the confusion.

Those who will abide by the word of God as it is on this subject, will escape the confusion of error, enjoy the favor of Him who said, "If thou wilt enter into life, keep the commandments," and, being faithful in all things, "will have right to the tree of life." Rev. 14:12; 22:14.

R. F. COTTELL.

A SURE SIGN OF A TATTLER.

EVERY evil beast has some characteristics by which its presence may be known, as the rattle of a snake, the odor of a skunk, etc. God has put this mark upon them to protect the unwary. So the tattler has a mark by which he may be known, and it seldom, or never, fails. He begins his work with, "I will tell you something that I would not mention to any one else, and I don't want you to say a word about it," or words to that effect. If you are in company, he will drop his voice low or get you in some corner of the room alone, and whisper in your ear. Beware, that is the rattle of the snake every time. He is a tattler, a talebearer, a backbiter, a slanderer. What he tells you so secretly, he will tell every one with whom he associates. And he will tell something just as mean about you. Look out for him.

There are many persons, male and female, even in the church, yes, even in the Seventh-day Adventist churches, who are accomplished tattlers, and, yet, poor souls, they don't dream of such a thing. They would be horrified if they were accused of tattling. They have done it so much, and practiced it so long, and it is so pleasant and natural to them, that they don't stop to think that it is tattling. But they are tattlers for all that. When the minister visits them, they will talk for hours about their brethren and sisters till they have related every mean thing they know about them. This is not tattling, of course not! It is simply posting up the preacher to aim well! When a brother visits them, they go through with the same thing. This is not tattling, oh, no! He is only putting him on his guard. When he attends meeting in another church, he goes over the same thing to the family where he stops. This is not tattling! He is a saint, he never tattles, of course not. He would not tell it to another living soul—that is, till he gets a chance! So they all say, but they lie every one of them.

D. M. CANRIGHT.

DAKOTA CAMP-MEETING.

As the time for this meeting approaches, I feel a deep interest that it may be a time when the work of the Lord shall be graciously revived among us. Many of us remember the excellent meeting of last year. But why should not this one be better still, the last always the best? It certainly should be, and may be, if all will do their part to make it so. Those who come to labor with us cannot make a good meeting alone, and in this matter much depends upon ourselves. We earnestly desire that all who possibly can, will avail themselves of the benefits of the occasion. We are highly favored again in time and location, and we can see no reasonable excuse for any to stay away. And why should we not be anxious to improve the opportunity? If we were in the midst of a burning building or a swollen stream, we should be terribly in earnest to escape. But the perils of these days are infinitely greater, and how can we be otherwise than in earnest? Let us then come to this meeting, not simply to enjoy its privileges and get warmed up for the time being, but with a firm purpose to do good and ob-

tain lasting good, by walking in the light, and reducing to practice the instruction given us.

Begin in season to make preparations. Lay your plans to come at the beginning and stay till the close, and then work to the point of carrying them out. Some, I learn, are already planning the details of the journey, and arranging to help others to go. This is as it should be. Don't forget to bring as many of your friends, neighbors, and poorer brethren as possible. Let those who are more able help to provide a way for those who could not otherwise attend, and the Lord will reward you.

At the last general meeting it was decided to hold the church quarterly meeting a week or two earlier, as the camp-meeting comes at the regular time. Those who attend these meetings will arrange the time definitely for each church. The officers of the church, tract society, Sabbath-school, etc., should see that delegates are chosen and properly qualified, and reports correctly made. The officers of the Conference and the several societies should see that blanks are furnished for this purpose.

Come, brethren, let us have a general rally for the cause of present truth, and a move all along the line.

S. B. WHITNEY.

EAST SAGINAW, MICH., CAMP-MEETING.

DEAR BRETHREN: The time of our meeting is at hand, and the question, "Who will be there?" suggests the following: 1. All those who have a living connection with Heaven should be there; 2. Those who once had living faith and a fond hope, but have allowed the cares of this world to so engross their attention that they are neglecting the better part, and think they would suffer loss if they should take time to attend a camp-meeting, *should certainly be there*; 3. Our unconverted children should be there; 4. Our friends and neighbors who are almost persuaded might be confirmed in the faith if they should attend this meeting. Ought not they to be there?

Our time for work is almost past; are there not those whom we might induce to attend this meeting, and thereby to embrace the blessed hope, who, if left at home, will not have another opportunity? Are there not those who have become discouraged, and have given up all hope, who might be induced to attend the meeting, and be eternally benefited thereby? May we each realize our accountability to God for the talent given us, and so work that there shall be stars in our crown of rejoicing.

The Committee will spare no pains to make the meeting a success. Two members of the General Conference Committee are expected, and several of the ministers from Michigan will be present.

Brethren, come up to this feast; come praying that the blessing of God may be with us; come intending to remain to its close; come, even though you have not engaged tents. We expect a supply of tents to rent.

A. O. BURRILL.

THE WORTHY POOR.

FOR some time past, we in Kansas have felt the need of a poor-fund. There are occasionally calls for relief that demand immediate attention; but we have no fund for that purpose, and a special effort is called for. Then as haste is necessary, the burden falls on a few.

After some thought on this subject, the Conference Committee have decided to make an effort to raise a small fund for this purpose, so that the worthy poor can be relieved on short notice. We therefore recommend that the individual members of the churches be invited, at each quarterly meeting, to make a small donation of sums ranging from one to twenty-five cents, for the purpose of creating a standing fund. Ministers attending quarterly meetings will please call attention to

this matter, setting forth its importance. If no minister is present, the elder should attend to it. The money collected should be paid to the church treasurer, and entered on his book as poor-fund. When the treasurer remits to the State treasurer, A. G. Miller, Topeka, Kan., he should send it with the tithe, stating distinctly how much is tithe and how much poor-fund. If this is successfully carried out, as we anticipate it will be, we shall have a standing fund for the relief of the worthy poor in our Conference.

How shall those in need of help make themselves known as objects of charity? Make your wants known to your elder, one of our ministers, or a T. and M. director, fully acquainting him with your condition. If he recommend you to the charities of the church at large, send said recommendation, with a statement of your wants, to the President of your Conference, and it will receive prompt attention. But do not send calls for help to Battle Creek or any other place, unless you have relatives or special friends to whom you wish to apply first.

J. H. COOK, } Kan.
J. GIBBS, } Conf.
O. HILL, } Com.

LIFE ON EARTH.

BY L. D. SANTEE.

IN the land of pain and dying,
Where laughter is followed by tears;
Where is heard the voice of crying
Through the weary, weary years;
Where is parting instead of meeting,
Losses instead of gain,
And we drink the wine of anguish
From the purple grapes of pain,

There are tears and passionate kisses
On the pallid face of death.
Alas! how fleeting our blisses,
They go on the morning's breath;
But the years, in their flying,
Soon bring to the eyes that weep
A long surcease from crying,
When they close in a dreamless sleep.

The fire of love oft perishes,
And its ashes are cold and gray,
And the heart that hopes and cherishes
Waits through the weary day;
But the frost of life's December
Kills the present and the past,
There'll be nothing left to remember,
And sorrow will cease at last.

There's many a hand that's shaking,
And cheek that is wet with tears;
There's many a heart that's breaking
As the seasons pass, and years;
Bright hopes, and the warmth of feeling,
Are faded and chilled by death,
The monster grim, congealing
Our feverish, fleeting breath.

There are sad eyes often turning
To a sun that is long since set;
There are hearts of passionate yearning;
There are sighs of wild regret;
But peace to sorrowing mortals,
Like the peace of God shall fall,
For death shall ope his portals,
And the grave shall cover all.

GOD REIGNS.

BY ELDER L. D. SANTEE.

SUCH were the thrilling words of Garfield when the nation stood aghast over her murdered chief. Years afterward, the tragedy was repeated; the lips that spoke this grand truth were cold and dumb and unreplying, and still it is true that God reigns. His truth still lives. It is still "the power of God unto salvation to every one that believeth." The red hand of persecution tried in vain to destroy it. False teachers have tried to subvert it. Strong men have fallen, and given it up, but the truth is still "the power of God unto salvation." Merciful God, willing to save us through obedience to the truth! Blessed truth, given to fit us to be among the saved!

God reigns, and his truth will endure forever. May he give us grace to abide in him and trust in the gospel of his Son.

TIME TO THINK.

"ONE of the most common defects in the training of girls," writes a mother who has proved her right to be a counselor in this important work, "is that they are not brought up to live alone—to stay at home in their own minds." From babyhood they are watched, tended, noticed, guarded, never let alone. Even young infants are not so much as permitted to think out the mysteries of a door-knob; but are tossed up, their little trains of thought interrupted, their solitude continually invaded. Let a little girl be left to herself hours of every day, near to loving friends who have some other occupation than watching and advising her, and she will invent boundless resources, and be never so happy. Solitude is a necessity to the formation of character."

There is food for reflection in these words for all who have the care of children. The privilege of solitude is not enjoyed by many children of either sex in our towns and cities. If they are not mingling in the exciting labors or sports of the crowded school, they are playing in the streets, or with the mates in their own homes; some social diversion fills up nearly all the leisure hours of every day; and when there are no playmates at hand, the mother must give up her time to their amusement. Too much company, too much watching, too much effort to direct every thought and action of the child, too little opportunity for the development of its own individuality—doubtless these are the reasons for the feebleness of many characters.

Indeed, most of the young people of our larger towns become wholly incapable of spending any time by themselves. The moment their companions are out of sight, and the efforts to direct them have ceased, they are restless and miserable. Nothing but an exciting novel will reconcile them to existence. This is largely due, no doubt, to the attractions of social sports, which take hold so strongly on the nature of active young people; but it is also the result, in part, of the too persistent watchfulness of parents in the child's earlier years, by which the child is never left to itself, nor taught to prize the sweet delights of solitude.

This is one of the disadvantages which the children of the cities are bound to undergo. The country boys and girls have much time to themselves; and while their minds often lack the alertness that is produced by the brisk social commerce of the cities, it is possible that they sometimes gain in vigor and power of concentration more than they lose in nimbleness and wit. The fact is that the majority of the men and women who are at the head of affairs in the nation were trained in the country; and while their success is due to the fact that they learned to work in their youth, it is due in part, no doubt, to the fact that they had, in their younger days, a good deal of time to think.—*Good Company.*

—Mutability is written on everything but the uncreated. And this fact is a great blessing to imperfect creatures. What could be a greater curse to mankind than being forced to keep its present level of excellence? To be sure we may grow worse, but we need not. In the museum at Rotterdam is a rough, uninteresting painting—it is more a daub than a painting, and the keenest observer cannot discover any mark on it of genius or of skill. By its side hangs a masterpiece, whose value is almost beyond calculation. The artist of the two is the same—the renowned Rembrandt. He might have continued painting daubs, but he chose to make the most of himself and paint pictures. The difference in the two paintings represents years of patient, earnest effort. We cannot all gain his perfection; perhaps, but we can make the changes which come, on the whole, in the right direction; we can grow into a more perfect state of being and doing. He who is not thankful for being forced to be either a larger or a smaller character is already so small that the world could well spare him.—*Church Mirror.*

HYMN FOR THE NIGHT.

BY J. S. OLIVE.

HEAVENLY FATHER, while we slumber,
Keep us in thy guardian care;
May the "holy ones, the watchers,"
Bide with us till morning fair.
May we rest, no evil fearing,
Through the darkness of the night,
May we waken at the dawning,
Freshly furnished for the fight.
May the angels, may the angels,
Watch us while we sleep to-night.

Bless our friends, O Lord, we pray thee;
Keep them from the tempter's wiles;
Help them walk in all thy counsels
That they may secure thy smiles.
May they, after peaceful slumber,
Waken God's commands to keep;
Wake to supplicate His favor
Whose love is as a mighty deep.
May the holy ones, the watchers,
Watch around them while they sleep.

Keep the troubled, tried, and tempted;
Bless the lone ones; in thy sight
May their lives be ever precious;
Strengthen them to stand for right.
Sleep bestow on thy beloved,
Sleep which thou alone canst give;
And when comes again the morning,
May they look to thee, and live.
May the holy ones, the watchers,
Comfort to the tempted give.

Bless the laborers, Lord, we pray thee,
Wheresoe'er they strive and toil,
May the seed they sow with weeping
Flourish in congenial soil.
Trusting not in man for succor,
May they in thy strength confide;
May not one of that dear number
E'er be tempted from thy side.
May the angels, may the angels,
With them all to-night abide.

Progress of the Cause.

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

NORWAY.

OUR experience is varied; we have some joys and some sorrows, in common with our brethren in other countries. Lately, not a few of our brethren have left us to go to America. Last week, six Sabbath-keepers bade us farewell. The week before, some went. This week, another brother is going, and still others are preparing to go. Some young people of considerable talent and strength go, and thus we lose in the mission here, while our brethren in America may gain some additions. We are glad to hear from those who have gone in the past, that they are faithful, and still love the truth; yet we have to struggle hard in this way to labor on in the mission, and feel all the more the need of winning more souls.

Last week I had some meetings on Husö and Skälval. The people had in my absence been warned by their priest and teachers, and some kept away on that account; yet some came to the meetings and showed an interest in the truth.

In our family we are somewhat afflicted, and not without detriment to the mission. My oldest daughter has suffered from several chronic diseases for a number of months, and she is now attacked by consumption, and not able to labor in the office. I cannot get any one in her place, and thus the work falls on me. We have secured some help, but it will take some time before our forces can be as efficient as before. Still we hope and pray for Tina's recovery.

Next month I am going to Denmark. The work there is forward. Besides Bro. Brorson, some other brethren have labored there with some success. In Sweden Bro. Rosqvist still has good interest in Massom. He thinks some of entering Stockholm. There is more religious liberty. We are very much in need of at least one more laborer in Sweden, and how we long to get some help in Norway, if God could bless us with more laborers; yet it is evident that these old countries will always present more difficulties and obstacles in our way, and the work will move more slowly. Dear brethren, pray for the cause in Northern Europe.

J. G. MATTESON.

Christiana, Norway, May 11.

MICHIGAN.

Kalamazoo.—Was with this church Sabbath and Sunday, May 27, 28. Our meetings were good and pleasant. All who made a start here last winter are not only holding on, but growing in the work. They promptly take a good part in all the exercises of the church. I have more confidence in this church now than at any previous time. I have strong faith that they have good sense and good religion enough to live and work together without fussing and without contention.

Eld. Parmelee, from Petoskey, was with me and assisted in preaching. D. M. CANRIGHT.

VERMONT.

Among the Churches.—Sabbath, May 13, I was at East Richford. Two persons were added to the church. Bro. Moses and Charles Kellogg were present, and their labors added to the interest of the meeting. I have since spoken twice at Bordoville, and given one lecture each in East Bakersfield, East Fairfield, and North Fairfield, besides doing missionary work in Montgomery, Enosburg, and St. Albans. God has been with us. We have felt at home among old friends of years ago, some of whom have shown deep interest in the truth and in the prosperity of the cause. We have also been cheered by seeing several isolated Sabbath-keepers, who have but few privileges, firm in the truth, and anxious for the spread of the truth in their respective localities. D. T. BOURDEAU.

May 25.

OIHO.

Spencer, May 28.—I have spent the last three Sabbaths in this place, and have met with some success. A church of eleven members was organized. Five were baptized. Nine were added to the T. and M. society. A Sabbath-school is sustained, consisting of sixteen members. The tithing system was duly considered. I sold nearly fifty dollars' worth of our publications. I also secured a subscription of several hundred dollars for a house of worship. I shall follow up this enterprise, and hope to see a meeting-house built this summer. The truth has in this place many friends whom we hope to see obey it, and become connected with us. I tried to explain all our faith and customs, as a people, so that they might move understandingly, and become co-laborers with us in the work of saving men. I desire the blessing of God to attend the work in this place, and that others may be gathered with them. G. G. RUPERT.

KANSAS.

Motor and Centerville.—We visited the little company at Motor May 14-16. They were of good courage. Heard a discourse from a Baptist preacher on the Sabbath question. Besides the old arguments generally brought up, Eze. 43:27 was freely handled. Matt. 9:17 was also quoted, the old bottles representing the Jewish Sabbath, and the old wine the worship; the new bottles the Christian Sabbath, and the new wine the worship!! How true that a drowning man will catch at a straw! He was sorry the Bible did not make the subject any plainer.

Since camp-meeting we have begun labor at Centerville. There is an old church in this place, but they have not had a course of lectures since Bro. Matteson lectured here thirteen years ago. We expect some good will be done.

May we ever be found at the feet of Jesus, learning of Him who was meek and lowly in heart. M. AND H. ENOCH.

May 30.

TEXAS.

Brushy Knob and Denton.—Since my last report, I have visited Brushy Knob twice. Since the debate with Eld. Stirman at that place, several have commenced keeping the Sabbath; and during my visit, a Sabbath-school of sixty-eight members was organized, and eight precious souls were received into the church by baptism. With the results accomplished during and since the debate, we are much gratified. The interest created throughout the community in favor of the truth is greater than at any time previous to the discussion.

At Denton, where we are now with the tent, the people have received us kindly, and are giving us a good hearing thus far. Five meetings have been held. The tent has been well filled each time, and the interest is on the increase. Many

invitations are extended to us, and personal calls are received by us from inquirers. Our tent company consists of Eld. E. W. Whitney, myself, and families, with J. W. Lesan tent-master. R. M. KILGORE.

IOWA.

Smithland, Woodbury Co.—In company with Bro. and Sr. R. C. Porter, I spent last Sabbath and Sunday with this church. The Lord is doing a good work here. On Sunday afternoon, I had the pleasure of baptizing eleven persons, the most of whom were children of Sabbath-keepers. Three of these are from one family,—two sons and a daughter. The parents now have the satisfaction of seeing their entire family gathered into the church. From another family there were two daughters and a son among the candidates. It was very affecting to see the parents on the bank of the river, to witness the burial of their children with Christ in the solemn rite of baptism.

The Sabbath-school is doing a good work in the Smithland church. If this dear people continue to walk in the light, this church will soon be a power for good. J. BARTLETT.

WISCONSIN.

Hutchins and Clintonville.—May 17 to 23, in company with my brother Edward, I visited the friends at Hutchins. We found a small company who have been keeping the Sabbath for two years. We held several meetings, organized a church, and celebrated the ordinances. We left them feeling of good courage, and trust that the few who are banded together in Christian fellowship will be faithful to the end.

Sabbath, May 27, was with the church at Clintonville. We had a refreshing season and all were much encouraged. Three more united with the church, making the present membership thirty-five. There are many encouraging features in the work here, and in looking over the labor bestowed, we are grateful for what God has wrought, and feel to thank him and take courage. A. D. OLSEN.

Hutchins, May 24.—I reported last while in Chicago attending school. During the twelve weeks I remained there, our meetings were good. Sabbath morning, a Scandinavian meeting was held, and in the afternoon, an English meeting; Sabbath-school was held afterward. These meetings were specially characterized by the Spirit of the Lord. Among the Americans, three made a start in the Christian life. Sunday afternoon, during the last few weeks I remained there, we held a children's meeting, in which all took an active part. Sunday evening I gave a lecture in Norwegian.

I look over the time spent with the friends in Chicago with satisfaction, and leave with a prayer that God's blessing may rest on the faithful ones, and that others, by beholding their godly walk and conversation, may be led to accept the truth.

In company with my brother Andrew, I came to this place, Hutchins, where we have enjoyed some good meetings.

I expect to remain in this State till after the camp-meeting in June, and then, if the Lord will, I expect to labor among the Scandinavians in Iowa as the way may open. E. G. OLSEN.

INDIANA.

Coal City, Lancaster, and Greensboro.—After our good State meeting, I went to the southern part of the State to fill Eld. S. H. Lane's appointment at Coal City. Found all the new brethren in good spirits, and many more almost ready to embrace the truth. Held six meetings with them on Sabbath and Sunday, May 13, 14. Left them very much encouraged.

The 15th and 16th, met with the church at Lancaster, Owen Co. This was my first visit to this church. Found them rejoicing in the truth. Within the past few weeks, a very prominent young man from the Methodist church has commenced to keep the Sabbath. This church has some members who are excellent T. and M. visitors, and are doing all they can to spread the light, and God is blessing their labors.

From the 19th to the 22d, was with the church at Greensboro, Henry Co. Our meetings were better attended by those not of our faith than they ever were before. I think that prejudice is giving way, to some extent. Baptized two; others here will be baptized soon. I am now at home prepar-

ing to start out with the tent. Will pitch next week in Idaville, Cass Co. Brethren, remember me in your prayers. J. M. REES.
New London, May 26.

KENTUCKY.

Metcalfe Co.—After the good quarterly meeting at Bro. Moore's, in Tennessee, May 6, 7, I parted with Bro. Fulton, having labored in company with him ten weeks very pleasantly. He was to visit the church at Cross Plains, Tenn., where he reports three additions by baptism. He also states that the two hundred dollars which we set out to raise for the purchase of a tent for Tennessee, was made up. This is good for Tennessee.

I arrived at home the 1st inst., much worn, having been absent four months engaged in constant labor. I rested a few days, and on the 19th met with the brethren in quarterly meeting at Bro. Forrest's. There was a fair representation from Elizabethtown, Rio, Custer, Summershade, and Seatonsville. It was a joyful meeting, as these quarterly occasions are the only meeting privileges which many of our scattered members have. It rained incessantly from Sabbath afternoon until Monday afternoon. Notwithstanding this, the outside interest was excellent. It was said that if the weather had been fair, the yard would not have held the people. Prejudice is disappearing in the old localities where it used to be so high. God is giving us the ears of the people. Our meeting was spirited from the beginning—all came to work. Bro. Garrett and Pound preached once each, and I the remainder of the time. Two willing souls were baptized and received into the church. Our social, prayer, and ordinance meetings were excellent. There was union in all our business meetings. The T. and M. society made a favorable report. We considered the importance of canvassing for "Thoughts on Daniel and the Revelation," and I think we will have two canvassers in the field soon. The Sabbath-school convention was quite interesting even to those not of our faith. I expect to visit some of the scattered members between now and the 9th of June, at which time will be our last meeting at Bro. Barr's before starting with the tent.

S. OSBORN.

DAKOTA.

Milltown, May 22.—The last few weeks I have visited both old fields and new ones. Among the Baptist-Mennonites, north of Parker, the truth still makes headway. To avoid divisions, they resolved not to molest those who are convinced of the true Sabbath, also to recognize those still as God's children who should commence to keep it. Several more were anxious this time to hear, and to subscribe for the *Stimme*. One of their number, in Nebraska, who has been keeping the Sabbath with his family for a year, labors hard there to spread the truth. He writes some excellent letters. The Mennonites here have tried to quiet their troubled consciences by sending for one of their ablest men from Kansas; but he daubed with untempered mortar, and the rents again appear.

I held also a few meetings near Lenox, where two German Baptist families are somewhat interested.

Last Sabbath I returned to Milltown. The old teachers were trying hard to spread discord during my absence, yet, thank God, we enjoyed the best meeting we have ever had. Confessions were made, and all resolved to stop listening to these false accusations. Our Sabbath-school increases in interest, also our T. and M. work.

Yesterday I visited a German-Methodist, thirty-five miles west, who, against the bitterest opposition from his wife, commenced to observe the Sabbath a few weeks ago. We had a blessed interview, and he, with renewed zeal, seeks to spread the truth way out on the frontier. I have received twenty subscriptions for the *Stimme*, one for the *Instructor*, one for the *Tidende*, and sold over twenty German Bibles. In this field, eighty miles in length, there are now about sixty families reading the *Stimme*, hundreds well supplied with our tracts, and several places in which to hold meetings; there are also about twenty-five churches, of various creeds, that have considered the Sabbath question, more or less. Yet in many of them a terrible prejudice exists, partly created by misrepresentations, and partly by the apostasy and backsliding of many Sabbath-keepers at Immanuel's Creek. Yet thanks be to God for the openings here and there, and the tokens of some good done

Quite a number have promised to visit our camp-meeting. Will the people of God remember me in their prayers? I need them very much.

RICHARD CONRADI.

KANSAS HEALTH AND TEMPERANCE SOCIETY.

THE first meeting of the fourth annual session of the Kansas S. D. A. H. and T. Association convened at the call of the President, at Burlingame, May 19, 1882. Prayer by Eld. G. H. Rogers. The Secretary being absent, the President appointed T. H. Gibbs to supply the vacancy.

On motion, the Chair was empowered to appoint the usual committees, which resulted in the following: On Nominations, D. T. Shireman, E. H. Seward, and P. L. Hoen; on Resolutions, G. H. Rogers, G. H. Smith, and J. B. Carpenter. Adjourned to call of Chair.

SECOND MEETING, MAY 21.—Opening hymn, "O Christian, Awake." Prayer by Eld. Geo. I. Butler.

The Secretary having arrived, the minutes of the last annual session were read and approved, after which the minutes of the previous meeting were read.

The Nominating Committee submitted the following report: For President, J. H. Cook, of Fort Scott; Secretary and Treasurer, Lettie A. Miller, of Topeka.

Moved, That the nominations be considered separately. Eld. G. H. Rogers, of Burlingame, was elected President. The other nominee was elected.

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

Whereas, The close of another Conference year brings us nearer the close of probationary time, and so increases the importance of our becoming a pure, healthy, and holy people, therefore,—

Resolved, That we, the people of the Kansas Conference of S. D. Adventists, recognizing the solemn truths of the third angel's message, realize the duty we owe to God and our fellow-men more fully to conform to the principles of health and temperance set before us in God's word.

Whereas, We feel that a spirit of backsliding upon these great truths seems to be growing upon us as a people, therefore,—

Resolved, That we appeal to the churches to pay more earnest heed to the word of truth, that they may "prosper and be in health," that the ministry may be encouraged, and that we may move out in this great work and exert an influence which may be felt in the cause of temperance.

Eld. Geo. I. Butler addressed the audience with his usual earnestness. After singing, the meeting adjourned *sine die*.

R. F. BARTON, Pres.

LETTIE A. MILLER, Sec.

—Life is a book, whose lines are fitting past;
Each word a moment, every year a page;
Till leaf by leaf, we quickly turn the last.

—J. T. Trowbridge.

IS THE TOBACCO DISEASE CONTAGIOUS?

To the enlightened, reflecting mind, there can be no doubt that the tobacco habit is a disease. The taste is not natural, but acquired. Nature loathes the poison; but when it is forced upon the system persistently, an unnatural craving for it is created; and this cannot be satisfied but by a constant use. It is because the system is deranged, or, in other words, diseased. An unnatural longing for a virulent poison is a sure indication of disease.

Dr. Trall taught that the companions of tobacco-users often suffer with disease, solely on account of the presence of the exhalations of the poisonous weed from the person using it. If this is so (and my own observation seems to confirm it), it is a matter of deep interest to dotting husbands to learn that the lingering illness of their dear wives is simply the effect of their unnatural indulgence. Convince them of this, and if they love their wives, they will leave their tobacco. It would be a sad thing to find by the test that though they love their wives much, they love tobacco better.

Now if there is anything in this, I hope some one will set forth the evidences in the REVIEW. If it is so, tobacco users should know it, and learn the only cure of the mysterious illness of those they love—the lingering victims of their foul indulgence.

R. F. COTTRELL.

Our Tract Societies.

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

I DARE NOT IDLE STAND.

I DARE not idle stand
While upon every hand
The whitening fields proclaim the harvest near;
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I, with empty hands, at last appear.

I dare not idle stand,
But at my Lord's command
Labor for him throughout my life's short day;
Evening will come at last,
Day's labor all be past,
And rest eternal my brief toil repay.

—Selected.

A CHEERING CONVERSION.

BY A. D. JONES.

I HAVE just had the pleasure of visiting a family who have lately embraced the truth by reading the *Signs*. The family consists of a man and his wife. The old gentleman is upward of ninety years of age, and yet his love for the Sabbath of the Lord and its kindred truths seems to be as strong as that of any of our people. He is a man greatly beloved by all who are acquainted with him, and has the name of being an exemplary Christian man in all his deal. Truly the Lord is bringing out the honest in heart, and uniting them upon the great platform of divine truth,—the commandments of God and the faith of Jesus.

As I conversed with this aged Christian upon various Bible subjects, my own soul was watered, and I felt like saying, Lord, what wilt thou have me to do? A new baptism of the missionary spirit seemed to come upon me as I listened to the rehearsal of his past experience. He seems to possess great clearness of thought for one of his age. He expressed a strong desire to have some one come to his home who was duly authorized to administer the ordinances of the Lord's house, that he might partake of the emblems of the broken body and shed blood of the divine Lord before he goes to rest. He expects this rest soon, and that it will be in the grave until the Lifegiver comes, to which time he looks forward with a bright hope of a part in the first resurrection.

This aged brother was converted about sixty years ago. After receiving invitations from different churches to unite with them, he decided to unite with the Methodists, upon condition that he should have the privilege of withdrawing whenever he should wish to do so. He remained a member of that church about three months, and upon reading the discipline, could not harmonize it with the Bible. He therefore withdrew, and has never united with any church since. While reading the *Signs*, he would often say to his companion, "Wife, is n't that just as I have talked before?" He has a desire to have others see the truth, and is ready to read from his Bible, to all who come to visit him, a reason of his hope. Brethren in the missionary work, let us take courage, and try to scatter the publications judiciously.

Howell, Mich.

GIVE WHEN MOVED TO IT.

ON one of the estates in British Guiana there was a man who had long been noted for his cruelty, and who was dreaded by everybody. Under the preaching of the gospel by the missionary, he was converted, and gave very decided proofs of devotion to his Saviour. On hearing a sermon in behalf of a charitable object, and having but two "bits"—about eighteen pence—he lamented that he had no more, for he felt as if he "could give the world to that Saviour who had redeemed him." The next morning a man who owed him a little more than three shillings sterling brought it to him, and as soon as he got it he carried it to one of the members, and told him to carry it to the chapel the next Sabbath, and add it to the collection. The brother replied that he had better keep it, and deliver it to the minister himself. He quickly answered: "No, no; you must take it; I cannot take it home myself; if I put it past, my heart may change before next Sabbath. It is the

Lord's, and to him I have given it." A valuable suggestion to ministers and Christians; for how many rob the Lord's treasury, and rob their own souls of a blessing, by withholding their charity when prompted to give, and "putting it past till their hearts have changed"—*Missionary Chronicle*, 1835.

NEW ENGLAND 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.

NOTE.—Received on membership and donations, \$64.68; on sales, \$5.88; on periodicals, \$323.93; on reserve fund, \$5.00. Collected on other funds, \$182.85. Subscribers received for Review, 7; Signs, 14; Good Health, 15; Instructor, 14; other periodicals, 21.

ELIZA T. PALMER, Sec.

MICHIGAN 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.

NOTE.—Received on membership and donations, \$360.87; on periodicals, \$479.29; on other funds, \$381.24. Subscribers obtained for Review, 17; Signs, 16; Good Health, 8; Instructor, 29; College Record, 7; other periodicals, 2.

NELLIE SISLEY, Sec.

OHIO 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.

NOTE.—Received on membership and donations, \$50.03; on sales, \$30.11; on periodicals, \$181.31; on T. and M. reserve fund \$10. Subscribers obtained for Review, 18; Signs, 39; Good Health, 19; Instructor, 12; College Record, 2; other periodicals, 4.

MRS. IDA GATES, Sec.

GOD'S WORK MUST BE DONE.

A MISSIONARY in the West Indies, the Rev. Mr. Davies, called over the names of his congregation one Sabbath, to see how much each could raise. In describing the scene, he says: "I happened to call the name of Fitzgerald Matthew. 'I am here, sir,' he instantly replied; and at the same time I saw him hobbling with his wooden leg out of the crowd, to come up to the table pew, where I was standing. I wondered what he meant, for the

others answered to their names without moving from their places. I was struck with his earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver, wrapped in paper, and said, 'That's for me, massa.' 'Oh,' I said, 'keep your money at present; I don't want it now; I only wanted to know how much you could afford to give; I will come for the money another time.' 'Ah, massa,' he replied, 'God's work must be done, and I may be dead;' and with that he plunged his hand into another pocket, and took out another handful of silver, and said, 'That's for my wife, massa.' Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, 'That's for my child, massa,' at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was, altogether, near three pounds sterling—a large sum for a poor field-negro, with a wooden leg! But what he had said was to me worth more than all the money in the world. Hardly ever have I been so impressed with anything as with the simple expression of this poor negro, 'God's work must be done, and I may be dead.'—*Missionary Repository*, 1846.

WISCONSIN TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING APRIL 12, 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.

NOTE.—Received on membership and donations, \$32.13; on sales, \$8.49; on periodicals, \$67.76; on other funds, \$32.50; total, \$139.87. Subscribers obtained for Review, 25; Signs, 29; Instructor, 16; other periodicals, 60.

MRS. MATTIE A. KERR, Sec.

TEXAS 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.

NOTE.—Received on membership, \$29.81; on sales, \$13.25; on periodicals, \$117.75. Collected on other funds, \$5.00. Subscribers obtained for Review, 6; Signs, 4; Good Health, 7; other periodicals, 26.

KITTIE MCKISICK, Sec.

—The United Presbyterian tells some simple and important truths that ought to be remembered, saying: The man who takes a friend with him to the prayer-meeting is doing that which will make the meeting more interesting for himself. He who gets a new subscriber for his religious paper is adding to its ability to make it more useful in his own household. There is very little that we do in the way of helping our neighbors, that does not come back in blessing on ourselves, teaching us thus the double excellence of all true benevolence. It is the man who does nothing for his neighbor who enjoys the least, and who is the most ready to criticise and complain.

SEIZING OPPORTUNITIES.—A lady once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, 'I seek one to come.' Tremblingly she folded it, and sent it off. Back came the answer: "Thank you so much for those kind

words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow, shot at a venture hit home, and the young man shortly after rejoiced in the fullness of the gospel of peace. How often do we, as Christians, close a letter to those we know have no hope "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?—*The Word of Life*.



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

—I would not hurt a living thing, However weak and small; The beasts that graze, and the birds that sing— Our Father made them all; Without his notice, I have read, A sparrow cannot fall.

—Be up and doing. "Life is real, life is earnest." Negligence now may place the invaluable prize of immortality beyond your reach forever, no matter how much you might desire or strive hereafter to attain it.

—Humbleness is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good, and feel that your good is nothing; to advance, and become more conscious of pollution; to ripen all excellency, and like corn to bend the head when full of ripe and bursting grain—that is Christianity.—*Robertson*.

—It is the crowning glory of man's anatomy that he is not a mollusk, but a vertebrate; but it is the glory of a vertebrate that it can gracefully bend without danger of breaking. We know of men who mistake a lamp-post for a backbone, and carry themselves accordingly. From all such, may our Sunday-schools and churches be mercifully delivered.—*The Baptist Teacher*.

—"There are three things," once said an old pastor of much insight and experience, "that are necessary to make a really successful minister—grace, learning, and common sense. Now if any one has not grace he can get it from God, and if he has not learning he can get from man, but if he wants common sense, neither God nor man can do anything to help him." It is to be feared that there is a good deal of melancholy truth in this somewhat startling declaration.



SUNDAY, MAY 28.—The steamer Celtic arrived in New York this morning with Lieut. Danenhower and party of the wrecked Arctic steamer Jeannette. Lieut. Danenhower here met his parents and Mrs. De Long. The meeting of Jack Cole, boatswain of the Jeannette, who is crazy from his long and terrible sufferings, with his son and brother, was particularly affecting. He recognized them and greeted them affectionately; but immediately his mind wandered, and he was again among the ice-fields.

—The crisis in Egypt has assumed threatening proportions. The Khedive has received a telegram from the Porte, asking him to advise moderation on the part of the military party, as otherwise foreign intervention may become inevitable. The British Consul at Alexandria has informed British subjects that danger to life and property is to be apprehended from the Egyptian garrison. Complete anarchy prevails at Cairo. Such a pressure has been brought to bear upon the Khedive that he has re-instated Arabi Bey as Minister of War, notwithstanding the protest of England and France.

MONDAY, MAY 29.—As adduced from the exhibit of clearing-house exchanges for the past week, the mercantile condition of the country is not very flattering. The depression, which was heretofore local in some sections, has made itself felt in almost all parts of the country, and the outlook is deemed very unfavorable.

—The section contiguous to Greenfield, Mass., suffered severely by a cyclone Sunday night. Several persons were injured, and barns, dwellings, trees, and fences were demolished. A hurricane in Jefferson township, Allen Co., Ind., also did considerable damage to farm property.

—It is asserted that the Russian Emperor, desiring to appease the people, has concluded to concede reforms in the mode of government.

—In Ireland, Kerry moonlighters, to the number of

100, forced tenants on the Hewson estate to swear they would not pay rents unless a reduction of 50 per cent was conceded. The intimidators were well armed.

TUESDAY, MAY 30.—The military faction at Cairo are greatly incensed at the tone of the Khedive's note reinstating Arabi Bey as Minister of War. The offensive clause stated that the Khedive took this step solely to preserve the peace, an outbreak being threatened by the soldiery. A delegation of officers waited upon Arabi, and demanded that the insult to them be avenged by the immediate deposition of the Khedive. They were finally calmed on the statement being made that the settlement of pending questions had been relegated to the Sultan. But it is said that Arabi Bey has since informed the Khedive that he is deposed, and Prince Halim is his successor. A dispatch received by the *London Times* states that on Sunday the entrances to the palace were guarded by troops, and everything was in readiness to cut the telegraph wires, thus preventing communication with Alexandria. All the banks at Alexandria are exporting their money and valuables. Arabi declares that if summoned by the Sublime Porte to repair to Constantinople, he will refuse to obey.

—Willows, Colusa Co., Cal., has been almost obliterated by fire. Loss, \$175,000.

—The Supreme Court of Ohio has decided that the Pond bill, which required each person engaging in the liquor traffic to pay a specified sum of money annually, is unconstitutional. Four of the judges concurred in the decision; but one of them, Judge Johnson, dissented.

—A train-load of Mormon converts, nearly 400 in number, passed through Chicago to-day en route for Salt Lake City. There are about 100 Mormons in Europe who are engaged in active missionary labor, and their success may be inferred from the number of converts they are constantly sending home. Last month, 380 started for Utah, and before the season closes 1,200 more are to follow. One of the missionaries said the Mormons had faith enough in the honor of the Supreme Court of the United States to believe that the law against polygamy would not be sustained.

WEDNESDAY, MAY 31.—It is rumored from Dublin that the release of all the Irish suspects is at hand.

—The *Napoleon*, the organ of Prince Jerome Napoleon, has expired for want of support. Evidently the Bonapartist cause is not popular in France.

—The soldiers' monument on the grounds of the State Normal School at Millersville, Pa., was bespattered with ink and other compounds by unknown parties Tuesday night, and is supposed to be permanently ruined.

THURSDAY, JUNE 1.—A severe hailstorm in Miami Co., Kan., is believed to have done great injury to growing crops.

—The decrease of the public debt during the month of May was \$10,375,441.

—The poor-house at Oesthammen, Sweden, burned, 20 of the inmates perishing in the flames.

—England and France are about to send more warships to Egypt. These countries favor the holding of an international conference at Constantinople to settle the Egyptian question.

—What the *Inter-Ocean* styles "the first gun of a labor war," was fired in Chicago to-day. About 50 of the strikers who had quit the employ of the Joliet Iron and Steel Company, seeing that their places were supplied, and that there was no hope of effecting a compromise with their former employers, made an attack on a train that was returning a company of workmen to their homes at the close of their day's labor. They rushed into the train, and struck right and left with clubs and iron rods. Pistols were also fired, one of them wounding Judge Pillsbury, of Pontiac, quite seriously. Several other persons were injured; their treatment of colored laborers was particularly brutal. A few arrests have been made. In many other places there are labor strikes. In Milwaukee, Wis., between 2,000 and 3,000 men are idle. There is a strike at Cincinnati, Ohio, but of a less serious character. There is a serious strike in Pittsburg, Pa. All but one of the extensive iron mills of that city are closed. There are also strikes at Wheeling, W. Va., Springfield, Ill., Louisville, Ky., Youngstown, Ohio, Minneapolis, Minn., and other places. In the Mahoning Valley, 15,000 men are out of employment.

FRIDAY, JUNE 2.—General Garibaldi died to-day.

—In New York, 800 boiler-makers have returned to work, the employers having increased their wages.

—An order has been issued for the concentration of troops at the San Carlos Agency, Arizona, on account of trouble with the Indians there.

—Arabi Bey has been warned by the Sultan that he holds him personally responsible for the preservation of order. Arabi has assured the Consuls by a circular that the European residents are safe from harm.

MISCELLANEOUS.

—The heaviest engine in the world is owned by the Pennsylvania Railroad Company; its weight is 60 tons.

—The nation, through its law-makers, has accepted the present of a library of 20,000 volumes, the gift of Dr. Joseph M. Toner, of the District of Columbia. And now it appears that the librarian has no place where to bestow this multitude of books.

—A correspondent of the *Christian at Work*, speaking of the deplorable consequences resulting from the circulation of bad books, papers, and prints, suggests, as a measure which he thinks might have a good effect, "the withdrawal of patronage from places where such literature is sold."

—The discovery of a free-flowing oil-well at Warren, Pa., deep in the unbroken forest, miles from any town, created almost a panic among the oil-dealers, who had visions of a vast territory opened for oil developments, and the forests of pines and hemlocks in Warren county giving place to forests of oil derricks.

—Mr Gladstone's friends claim that but for the debts and claims left to the nation by his predecessor, Lord Beaconsfield, he would be able to make a large remission of taxes. These debts and claims, incurred by England's spirited foreign policy under Beaconsfield's administration, amount to a total of £8,359,000.

—At the School of the Nobles in Tokio, there is a remarkable physical map of Japan. It is 300 or 400 feet long, and is made of turf and rock, bordered with pebbles which look like so much water. Inlets, rivers, mountains, etc., are reproduced in this model. Latitude and longitude are indicated, and the position of cities. Botanical studies are also illustrated by ingenious devices.

—The *Christian at Work* says: "There are in Cincinnati 18 brewers and over 2,000 saloon-keepers, who assume to rule Ohio politically, and through Ohio, the nation. Eighty-one per cent of all the crimes passed upon by the criminal courts are the result of the intemperate use of intoxicating liquors; and it appears that these men pay but an incredibly small part of the taxes of the city."

—Notwithstanding the many sad tragedies that have occurred in connection with Arctic exploration, still another brave man is ready to encounter the perils and rigors of the frozen zone in search of the north pole, scientific knowledge, or—adventure. This is shown by the bill recently introduced into the House of Representatives appropriating \$100,000 to defray the expenses of an Arctic expedition, to be placed under the command of Lucien Young.

Obituary Notices.

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

COBB.—Died in Brunswick, Me., May 9, 1882, Bro. George Cobb, aged eighty-eight years. He was among the first to embrace the third angel's message, and remained a firm believer until his death. Funeral sermon by the writer. R. S. WEBBER.

TRACY.—Died in Augusta, Me., May 2, 1882, after a long and painful illness, Mrs. Steven Tracy, aged forty-four years. Sister Tracy had a cancer cut out last fall, and never recovered from its effect. Her husband and children deeply feel their loss. Funeral sermon by the writer. R. S. WEBBER.

TURNER.—Died of congestion of the lungs, at Quincy, Mich., April 20, 1882, Mary A. Turner, aged sixty-six years. For about one-third of her life, Sr. T. was connected with the Baptist Church. In 1873, under the labors of Elds. Van Horn and Kenyon, in this place, she embraced the present truth. Although she never united with the church, she ever possessed the sympathy and respect of the members. There is reason to hope that she will have part in the first resurrection. J. H. THOMPSON.

MILLS.—Fell asleep May 15, 1882, in Waterville, Lucas Co., Ohio, my dear brother, William D. Mills, in the fifty-second year of his age. His sufferings, which were protracted for two long, weary months, were borne with patience. No murmur escaped his lips, but he "wanted to get well enough to go home to Michigan and see mother." We trust he is at rest, and when the Lifegiver shall come, we hope to meet our dear brother in that land where there will be no more suffering and death. MRS. D. J. HITCHCOCK.

TAPLIN.—Died of apoplexy, at North Volney, Oswego Co., N. Y., Dec. 27, 1881, Alonzo M. Taplin, aged sixty-two years. Bro. Taplin embraced present truth about eleven years ago, under the labors of Eld. F. Wheeler. When the Vermillion church was organized, he was chosen deacon, an office which he continued to hold while he lived. He was a devoted Christian, a kind husband, an affectionate father, a good neighbor, and a respected citizen, as the numbers at his funeral on a very inclement day witnessed. Words of consolation and comfort were spoken by the writer, from 1 Thess. 4:18, and the context. DAVID ARNOLD.

ROGERS.—Died in Choctaw Co., Ala., May 22, 1882, in the forty-third year of her age, sister Renney, wife of Bro. W. Rogers. Sr. R. became interested in the Advent message several years ago, and united with this people in church fellowship, Feb. 15, 1880. She was not a person of many words, but was remarkable for doing what was right. Her death was very sudden. She had great power of endurance, though her constitution was somewhat broken by care and hard labor. She had been as well during the past few months as common; and a short time before the close of the Sabbath on the 20th, she was sitting with the family, cheerful and hopeful, with a good prospect of life. She went to the kitchen to prepare supper, and was in the act of lighting a match, when she fell to the floor, a blood-vessel having broken in her head.

She never spoke or moved a hand, but lingered till Monday morning, when she fell asleep. She leaves relatives and many friends to mourn her death. We gave her back to mother earth, hoping the Lifegiver will soon come to raise the dead. C. O. TAYLOR.

SMITH.—Died in Unity, N. H., May 3, 1882, Deacon Joseph G. Smith, in the eighty-fifth year of his age. He was born in Acworth, N. H., and when a young man, removed to Unity, where he died. In early life he became interested in the subject of religion, and united with the Baptist Church, of which, for many years, he was a deacon. Becoming interested in the Advent movement of 1844, he severed his connection with that people; and when the Sabbath was promulgated, he was among the first to accept it with its kindred truths, and to the close of his life he firmly adhered to the present truth. He rests in hope, and we trust he will come forth to immortality when the Lifegiver shall appear. J. L. HOBART.

PHELPS.—Died at Clarence, Cedar Co., Iowa, May 17, 1882, Mrs. C. F. Phelps, aged forty-seven years and seven days. Sister Phelps embraced the truth about five years ago, from reading. She became connected with the S. D. Adventist church at Clarence at the time of its organization, and acted as clerk of the church till the time of her death. She suffered much during a long sickness of three months, but for the most part she showed a constant patience that was commendable. Her last words were words of confidence and trust in the Lord. We laid her away in hope, to await the resurrection morning. She leaves a husband to mourn her loss. Words of comfort by the writer, from Rev. 21:4. J. D. PREGG.

WILKINSON.—Died in New Ipswich, N. H., May 11, 1882, of blood consumption, our youngest daughter, Lizzie M. Wilkinson, aged eighteen years, six months, and nine days. She had never known what it was to enjoy good health, but was lively and cheerful, the sunshine of our home.

From early childhood she was very thoughtful and conscientious, and deeply grieved when she thought she had done wrong. She gave her heart to God when quite young, and was baptized by Eld. S. N. Haskell, at the Groveland camp-meeting, Aug. 28, 1876.

During the last few months she seemed to be drawing nearer to God. Although her health had been gradually failing since last fall, she was not aware that her end was near until about a week before she died, when she pleaded most earnestly with God for acceptance with him and forgiveness for all her wrongs, and obtained the victory. She then requested her father to send for her brothers and sisters and some of her dearest friends, which request was granted, and her dying admonitions will not, I think, be soon forgotten by those who heard them given.

Greatly desiring to see her youngest brother, who had been absent for some months in a distant State, she prayed that she might be spared to see him, as she wished to urge him to prepare to meet her on the other shore. He came before her strength was exhausted, and after talking with him, she said every wish had been gratified. She said, "I have wished that I might be laid away before the time of trouble, and this wish is granted too." She felt that rest would be sweet, and that she should soon come forth in the first resurrection, and wished to meet all her friends there. She lingered afterward nearly a week, but was able to converse very little, and passed peacefully away. Words of comfort were spoken at the funeral by Eld. D. A. Robinson.

With tears we lay our darling down,
To rest beneath the sod;
To wait the resurrection morn,
And rise to meet her God.

The following lines were written on the death of Lizzie Wilkinson, by her brother, L. E. Wilkinson, and read on the occasion of the funeral:—

Dearest sister, thou hast left us,
God hath called thee to thy rest;
May thy sleep be sweet and precious,
Till thou rise among the blest.

Now no harm can e'er befall thee,
Satan's charms can ne'er entice;
Thou shalt dwell in Jesus safely,
Free from sorrow, pain, and strife.

We shall think of thee, dear sister,
Yonder, 'neath the earthly clod;
There to wait the resurrection,
At the appearing of the Lord.

We shall mourn for thee, our darling,
We shall sigh for days gone by;
But we'll try to meet thee, dearest,
In that home beyond the sky.

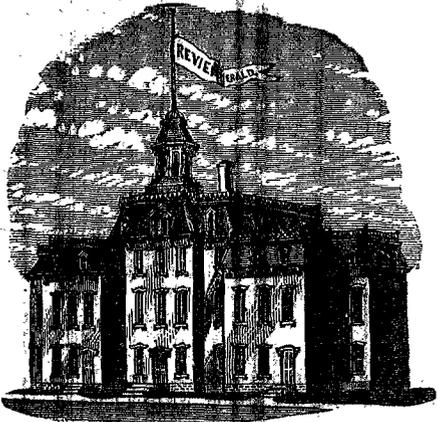
We would not again recall thee
To this earth of sin and tears;
But we'll try to learn submission
To our God in coming years.

May the solemn admonitions
Which thou gavest to thy friends,
Ever be a guide and counsel
In their pathway to the end.

May the chain which here is broken,
That we now so deeply mourn,
Be united at Christ's coming,
In the resurrection morn.

H. M. WILKINSON

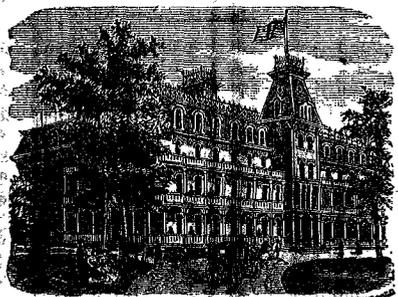
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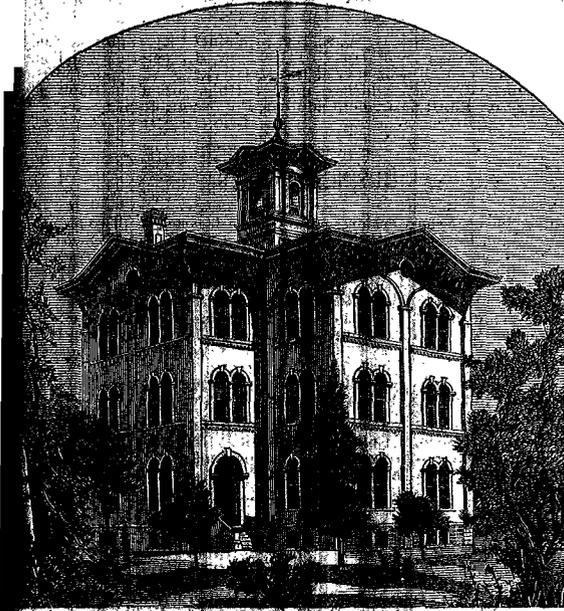
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CHICAGO & GRAND TRUNK R.V.

Time Table, in Effect May 14, 1882.

Table with columns for WESTWARD, STATIONS, and EASTWARD, listing train times and stops.

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

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and stops.

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 8:40, arrive Kalamazoo 9:35 P. M. All trains run by Chicago time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. O. W. RUGGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., June 6, 1882.

CAMP-MEETINGS.

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.

The law in Ohio for closing liquor saloons on Sunday has just gained a triumph. A case has been tried in the courts of Cincinnati, and Judge Higley imposed the full penalty allowed by the law,—a fine of \$100 and thirty days in the workhouse. But the best of it is that when the judgment was announced, a majority of the dense crowd in the court-room rose as one man, and expressed their gratification in loud and prolonged applause. This shows the animus of the people on the temperance question.

WHAT MAY BE DONE.

BRO. J. G. BRADY, writing from Texas, says: "The work [Thoughts on Daniel and the Revelation] sells far more readily than I expected. Nearly everybody seems to want it. I have in all only canvassed about seven or eight days, and have obtained forty-one subscribers. Have sold as many as ten in a day. Some others want the book when I deliver them, if they have the money. Farmers don't want to go in debt, because of the uncertainty of their crops, which were almost a failure last year, and this year both corn and cotton have on some farms been planted over as many as three times. . . . 'Thoughts on Daniel and the Revelation' might be sold by the thousand in this State, if there were persons that would take hold of it. We have good reason to believe that the hand of God is in the movement 'to spread this truth.'

HOW TO DO IT?

ONE successful plan for canvassing for "Thoughts on Daniel and the Revelation," where circumstances are such that it can be carried out, is indicated in the following note from a canvasser, J. W. L., in Texas. He writes:—

"I have just begun to canvass for Daniel and the Revelation. I have canvassed three and one-half hours, and taken ten orders, all from influential men. The preaching on the prophecies by Brn. Kilgore and Whitney is what is doing it."

The foregoing experience indicates that a good time to canvass a locality is when a successful tent-meeting is in progress in the place, as in the above instance, and the minds of the people are stirred up to an interest on the subjects which it presents. We believe that every place where a tent-meeting may be held, the coming season, and for miles around, would be found a good field to work in, while the canvass would also add to the interest of the meeting. Shall these opportunities be improved?

TO THE SISTERS.

A SISTER writes inquiring whether it would be proper for her to engage in canvassing for "Thoughts on Daniel and the Revelation." In reply we would say that some of the sisters are among the best canvassers in the field. We see no reason why any good Christian lady might not most appropriately engage in this work, and with a good degree of success.

A sister, under date of June 1, 1882, writes from Ohio: "I have been canvassing in Delta, Ohio, for a part of the past two days. Have taken orders for 'Thoughts on Daniel and the Revelation' to the amount of some thirty-four dollars."

There are scores of our sisters who would doubtless succeed just as well as this one, while just as good fields in which to work are almost without number.

"AN IMMENSE QUESTION."

The *Presbyterian*, under the query, "which or neither?" says:—

"Should it be 'S.' or 'St.'? That is, should it be 'S. Paul' or 'St. Paul'?' It is an immense question, and brings out writers in the Episcopal Church papers. One correspondent comes to the conclusion that 'S.' is the logical abbreviation, and that 'St.' would be easily confounded with 'st.' for street, which would be very damaging to the 'dignified epithet.'"

Upon which the *Religious Intelligencer*, of St. Johns, N. B., very much to our mind remarks as follows:—

"So says the *Presbyterian*. Will somebody please give authority—we mean authority that is good for anything—for the use of 'St.', 'S.', or anything of the kind as a prefix to the names of Paul and other apostles? Is it not enough to say Paul, James, Peter? The prefix adds nothing to the dignity of the men, nor makes more important and impressive their epistles."

LOCAL QUARTERLY MEETINGS IN DAKOTA.

A good advance was made last quarter in the direction of reporting. We hope this may be followed up till reports are obtained from every member of our society. At the last general meeting, however, another point of importance was considered,—that of obtaining with the report a personal donation from every one, less or more, according to ability. This is rather a delicate point to handle, but still all should see the necessity of doing something to supply the constant drain upon the tract society for the tracts that are gratuitously circulated, and a judicious presentation of the subject by those attending these meetings, will, we think, have the desired effect. At least, we hope the effort may be made. We also desire that the work of obtaining subscribers for our periodicals among our people may be carried forward, until they shall all be found in every family that are able to have them, or are worthy to have them donated by the society or others. Will our ministers please give these matters special attention? S. B. WHITNEY.

MINNESOTA CAMP-MEETING SABBATH-SCHOOL.

THE lessons to be recited at our coming camp-meeting are as follows: Bible Lessons No. 1, Lesson 7; Bible Lessons No. 2, Lesson 86; Bible Lessons No. 3, Lesson 27. Those in the *Instructor* for the third Sabbath in June.

Bring books and papers, and come prepared with a good lesson. J. FULTON, Pres.

Appointments

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

No providence preventing, I will meet with the church at Soliloquy, Va., June 10, 11. I hope all the brethren and sisters will be present. M. G. HUFFMAN.

TYNDAL, D. T., June 10, 11
 Elk Point, " 17, 18
 Big Springs, " 24, 25
 S. B. WHITNEY.

THE next annual meeting of the Wisconsin T. and M. Society will be held in connection with the camp-meeting at Baraboo, June 8-13, 1882. We hope to see a full attendance of directors. H. W. DECKER, Pres.

THE next annual session of the Conference, T. and M. society and Sabbath-school and H. and T. Associations of the S. D. Adventists of Dakota, will be held in connection with the camp-meeting at Parker, June 29 to July 4. We hope all these societies may be well represented. S. B. WHITNEY, Pres.

THE Lord willing, there will be a general meeting for the friends of the truth in Dist. No. 4, N. Y., at Buck's Bridge, June 9-11. Meetings commence the evening before the Sabbath. We hope to see a general turnout. M. C. WILCOX.
 A. H. HALL.

A GENERAL meeting for the churches of the Alameda district and for all others who can attend, will be held at Alameda, Mich., June 10, 11.

We desire to see at this meeting a general gathering of all the Sabbath-keepers in this region. We earnestly request the presence of Eld. J. Fargo, President of the State Conference. Meetings will commence Friday evening, June 9.

Teams will be at Meridian station for those who come Friday. G. K. AND J. A. OWEN.

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. At 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.

Publishers' Department.

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

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

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.

THE P. O. address of Bro. J. D. Pegg is Marshalltown, Iowa.

THE P. O. address of Lettie A. Miller, secretary of the Kansas H. and T. Association, is Topeka, Kan., Box 498.

I HEREBY appoint Bro. G. W. Bagby, of Mound City, Linn Co., Kan. secretary and treasurer of Dist. No. 11, T. and M. society. The librarian for each church that served the past year is re-appointed to the present year. My address, until further notice, is Halowell, Cherokee Co., Kan.; permanent address, Fort Scott, Kan. GEO. H. SMITH, Director.

BUSINESS NOTES.

[Under this head short business notes will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—For six months or more a girl to do housework; or that can go ahead and do all the work for a family of three. A Sabbath-keeper preferred. Address, Mrs. C. P. Towle, Orleans, Ionia Co., Mich.

WANTED.—A good home among Sabbath-keepers for a girl fourteen years old. Address, E. S. Fortner, Alto, Howard Co., Ind.

AN excellent stand for a blacksmith, fine building and tools, for sale cheap at Denison, Mich., two and one-half miles from S. D. A meeting, and two rods from railroad station and post-office. For particulars, inquire of A. A. Dodge, Coopersville, Mich.

Books Sent by Freight.—Geo E Henton \$20.71, H Grant \$07.00, D A Wellman \$24.56, Carl Sanborn \$1.90, Moses Randall \$0.45.

Books Sent by Express.—A H Clymer \$30.98, C L Kellogg \$5.78.

Cash Rec'd on Account.—Me T & M Society per R J Goodrich \$22.00, Ky T & M Society per Bettie Coombs \$4.17, Ill T & M Society per L S Campbell \$6.00, Mo Conf Fund J F Hoppie \$19.75, Kan T & M Society per N J Kilgore \$204.94, W H Littlejohn per Sanitarium \$30.00, Ind Conf Fund Delia Wiser \$13.10.

Donations to S. D. A. P. Association.—A friend \$5c.

Mich. Conf. Fund.—Marshall L E Kelsey \$8.60, Newton per James Stiles \$10.00, Spring Arbor per E K Scott \$3.40, St Louis per L A Kellogg \$10.00.

Mich. T. & M. Society.—Dist 6 Mrs W R Slade \$2.00, Dist 6 per F Howe \$0.00.

Gen. Conf. Fund.—N E Conf \$100.00, Mrs E T Palmer \$102.21.

S. D. A. E. Society.—Geo F Knapp \$10.00.

Mich. Camp-Meeting Fund.—Eaton Rapids \$3.75, Dimondale \$1.50.

Mich. San. Charity Fund.—Dimondale 45c, Eaton Rapids 3.00.

Mich. College Expense Fund.—Dimondale 45c.

European Mission.—P D Lawrence \$2.50, Estella L Rosa \$2c, George F Knapp \$5.00, Wolcott Vt S School per R H Peck \$2.00.

English Mission.—P D Lawrence \$2.50, George F Knapp \$5.00, Mrs F A Gamble \$10.00, Mrs A B Lawrence \$10.00.