

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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JUPITER'S GIFT.

BY MARY MARTIN.

It is said that Jupiter gave Man one day
A present ('twas very unique, by the way),—
Two wallets, the finest that then had been known;
One for his neighbor's faults, and one for his own.
When over Man's shoulder the gift he slung,
One before, the other behind him hung.
It chanced that for his neighbor found its place
Directly in front, and beneath his face;
While that for his own, it lay so far back,
That to see it at all took quite a knack.
Though 'tis said that this happened long ages ago,
Some facts seem to prove that it may have been so,
And people there are who believe to-day,
That the custom never quite passed away.

Our Contributors.

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

HOME DISCIPLINE.

BY MRS. E. G. WHITE.

THE work of parents precedes that of the teacher. They have a home school,—the first grade. If they seek carefully and prayerfully to know and to do their duty, they will prepare their children to enter the second grade,—to receive instructions from the teacher. If parents are so engrossed in the business and pleasures of this life that they neglect the proper discipline of their children, the work of the teacher is not only made very hard and trying, but often rendered wholly fruitless.

We never needed close connection with God more than we need it to-day. One of the greatest dangers that beset God's people has ever been from conformity to worldly maxims and customs. The youth especially are in constant peril. Fathers and mothers should be on their guard against the wiles of Satan. While he is seeking to accomplish the ruin of their children, let not parents flatter themselves that there is no particular danger. Let them not give thought and care to the things of this world, while the higher, eternal interests of their children are neglected.

None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God. We are robbing the Lord, when we unfit ourselves to worship him upon his holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the

strength to be gained from the wisdom and experience of other Christians.

Fathers and mothers should make it a rule that their children attend public worship on the Sabbath, and should enforce the rule by their own example. It is our duty to command our children and our household after us, as did Abraham. By example as well as precept we should impress upon them the importance of religious teaching. All who have taken the baptismal vow have solemnly consecrated themselves to the service of God; they are under covenant obligation to place themselves and their children where they may obtain all possible incentives and encouragement in the Christian life.

Those who take upon themselves the name of Christ, should be unmistakably devoted to his cause, and identified with his people. But if all the thoughts and energies are given to temporal affairs, if they have no time, strength, or interest for the service of Christ, they are not his disciples. Their names should be dropped from the church records. Of what benefit to the church are names, without the interest and support of the persons whom the names represent?

When the children of Christian parents take delight in skepticism, deeming it a token of manly independence to doubt the Scriptures and sneer at religion; when they excuse their own delinquencies by pointing to the faults of church-members,—let the father and mother inquire if this is not the fruit of their own influence and example. The Lord will work with the efforts of those who seek him with all the heart. If world-loving parents would but labor as earnestly for the salvation of their children as they now labor to promote their temporal interests, they might see them faithful workers in the cause of Christ. We read in the word of God that as the result of apostolic prayers and labors, the Lord added to the church daily such as should be saved. Similar efforts put forth to-day will produce similar results.

Great is the sacrifice by which Christ has purchased his people; great are the privileges set before us in the gospel. A corresponding zeal and devotion are in return required from us. The great apostle writes to his Corinthian brethren, "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." And again he bids them, "Be ye followers of God as dear children," and "walk worthy of the vocation wherewith ye are called," "being fruitful in every good work, and increasing in the knowledge of God." But where is the simplicity and fervent piety which should be seen among those who make so exalted a profession? How much careful thought and study are now given to copying the character of Christ? How do they compare with the attention and interest given to our earthly, temporal affairs?

Let the words of Christ come home to the world-loving professors of godliness, "Except ye be converted, and become as little children, ye shall not enter the kingdom of Heaven. Who-soever shall not receive the kingdom of Heaven as a little child, shall in no wise enter therein." We should teach our children lessons of simplicity and trust. We should teach them to love, and

fear, and obey their Creator. In all the plans and purposes of life, his glory should be held paramount; his love should be the mainspring of every action.

Worldly wisdom, intellectual ability, mental training, will not give the knowledge requisite for an entrance into Christ's kingdom. The wise and prudent of this world cannot comprehend it. The wisdom of this world is foolishness with God.

Children are committed to their parents as a precious trust, which God will one day require at their hands. We should give to their training more time, more care, and more prayer. They need more of the right kind of instruction. The word of God should be the man of our counsel, the guide and instructor of old and young. Parents can, if they will, interest their children in the varied knowledge found in its sacred pages. Children will learn to love that which the parents love. Those who would interest their sons and daughters in Bible study, and impress its truths upon their minds, must themselves feel its ennobling, sanctifying influence. They must exemplify its sacred principles in daily life.

If we desire our children to love and reverence God, we must talk of his goodness, his majesty, and his power, as displayed in the works of creation and in the sacred word. If we desire them to love and imitate the character of Christ, we must tell them of the sacrifice which he made for our redemption, of the humility and self-denial, the matchless love and sympathy, displayed in his life on earth, and then tell them that this is the pattern which we are to follow. We should tell them often the wonderful story of the Saviour's life; of his early youth, when he was subject to such temptations as they have to meet; of his obedience and filial love, as he toiled in the workshop at Nazareth, aiding his father to bear the burdens of life. We should tell them of his generous, self-denying course, his spotless purity, his love for little children, his compassion for the sorrowing and the sinful.

When children err, parents should take time to read to them tenderly from the word of God such admonitions as are particularly applicable to their case. When they are tried, tempted, or discouraged, cite them to its precious words of comfort, and gently lead them to put their trust in Jesus. Thus the young mind may be directed to that which is pure and ennobling. And as the great problems of life, and the dealings of God with the human race, are unfolded to the understanding; the reasoning powers are exercised, the judgment enlisted, while lessons of divine truth are impressed upon the heart. Thus parents may be daily molding the characters of their children, that they may have a fitness for the future life.

Oh, what a field is committed to parents and teachers! How have they labored in this vineyard of the Lord? It is a sad fact that the most important objects to be secured in the education of the youth, are often neglected as of little moment. The value of the early years in forming right habits, and cherishing firm, pure principles, are appreciated by few.

Parents should not pass lightly over the sins of their children. When these sins are pointed out by some faithful friend, the parent should not feel that his rights are invaded, that he has received a personal offense. The habits of every

youth and every child affect the welfare of society. The wrong course of one youth may lead many others in an evil way. Parents should not look on in silence while their children are corrupted by some vicious companion.

It is for the interest of all, that the youth be subjected to proper restraint. Yet it is often the case that when a God-fearing teacher attempts to correct in a pupil habits which have been fastened by the lax discipline of the parents, he will arouse the indignation of these parents. Not only do they neglect their own divinely-appointed responsibility, but they attempt to hinder the teacher from discharging his duty, and cast upon him the blame for the perversity of their evil-minded children.

Some indulgent, ease-loving parents fear to exercise wholesome authority over their unruly sons, lest they run away from home. It would be better for some to do this than to remain at home to live upon the bounties provided by the parents, and at the same time trample upon all authority, both human and divine. It might be a most profitable experience for such children to have to the full that independence which they think so desirable, to learn that it costs exertion to live. Let the parent say to the boy who threatens to run away from home, "My son, if you are determined to leave home rather than comply with just and proper rules, we will not hinder you. If you think to find the world more friendly than the parents who have cared for you from infancy, you must learn your mistake for yourself. When you wish to come to your father's house, to be subject to his authority, you will be welcome. Obligations are mutual. While you have food and clothing and parental care, you are in return under obligation to submit to home rules and wholesome discipline. My house cannot be polluted with the stench of tobacco, with profanity or drunkenness. I desire that angels of God shall come into my home. If you are fully determined to serve Satan, you will be as well off with those whose society you love, as you will be at home."

Such a course would check the downward career of thousands. But too often children know that they may do their worst, and yet an unwise mother will plead for them, and conceal their transgressions. Many a rebellious son exults because his parents have not the courage to restrain him. They may expostulate, as did Eli, but they do not enforce obedience. Such parents are encouraging their children in dissipation, and are dishonoring God by their unwise indulgence. It is these rebellious, corrupt youth that form the most difficult element to control in schools and colleges.

Sin should be faithfully reproofed, and right discipline promptly and firmly enforced. Yet harsh dealing will not help the wrong-doer to see his error or to reform. Let all needed reproof or correction be given in the spirit which actuated our Saviour. Let firmness and decision be blended with sympathy and love. By wise management, the wayward, stubborn youth may be transformed. Parents, to accomplish such work, you need Christ-like patience and self-command. Do not irritate by a sharp word or an angry look. Be calm; and let your heart often ascend in prayer to God for grace and wisdom. Angels will come to your side, and help you to raise up a standard against the enemy.

Make your children feel that you love them, and desire to do them good. Encourage every effort to do right. Show them that you have confidence in them. Remember that your example will be the most impressive lesson which you can give. Your courtesy and self-control will have greater influence upon the characters of your children than mere words could have.

You must yourselves labor for the spiritual welfare of those under your care. You should not seek to lay this burden upon others. You cannot transfer to others your responsibility. Converse with your children upon personal religion. Learn just where they stand. Pray with them and for them singly. Jesus won men by personal contact, his heart reaching the

hearts of the people. We must work as Christ worked. Improve every opportunity. Make religion the vital question of life. Teach your children that every worldly consideration should be made second to their eternal interests.

Remember that your sons and daughters are younger members of God's family. He has committed them to your care, to train and educate for Heaven. You must render an account to him for the manner in which you discharge your sacred trust.

THE CHRISTIAN'S WALK.

CHRISTIAN, walk prayerfully; oft wilt thou fall,
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care,
If thou art clad in the armor of prayer.

Christian, walk joyfully; trouble and pain
Cease, when the haven of rest thou shalt gain;
This thy bright glory, and this thy reward:
"Enter thou into the joy of thy Lord."

—Elizabeth M. Bridgeman.

DON'T LIKE THE MINISTER.

BY ELD. D. M. CANRIGHT.

IN the following article, for "ministers" substitute elder or Sabbath-school superintendent, and it will admirably fit many cases in our own churches:—

"I don't like our minister!" That settles the matter. If you don't like the minister, you have no duties to perform. Not liking the minister absolves you from all responsibility.

"If you are an elder, you may talk, or object, or do nothing. The fact that you 'don't like the minister' releases you from your ordination vows.

"If you are a trustee, you need not take any further interest in the financial affairs of the congregation. The fact that the people intrusted you with certain duties which you engaged to perform, is neither here nor there, if you 'don't like the minister.'

"If you are a Sabbath-school teacher, you need pay no further attention to your class. A teacher that 'don't like the minister' is freed from all responsibility.

"Of course you need not pay anything if you 'don't like the minister.' Certainly not. The easiest way to get rid of supporting the church and its ordinances is simply to say, 'I don't like the minister.'

"You need not go to communion. 'This do in remembrance of me,' is not binding on the man who 'does not like the minister.'

"You need not go to the prayer-meeting. Why should a man who 'does not like the minister'?

"There are a number of reasons why some people 'don't like the minister.' Some of these reasons are good, no doubt, but many are the reverse. Neither the good, nor the bad absolve the hearer from his duty. Perhaps it would be presumption to ask why you don't like the minister."

This article is for the special benefit of those who sit back, and do nothing but grumble because there is some one at work in the church whom they do not like.

HOMES.

BY NELLIE NELSON.

"Be it ever so humble, there's no place like home." How true this is! The real enjoyment that can be found in the world outside of home, is very small. Even the word home has a thrillingly sweet sound. The place where we spent the days of our youth is not easily forgotten. Home, dear home, how can we ever forget thee? It is there we were taught to lisp the prayer that our Saviour taught his disciples: "Lead us not into temptation." It is there that we were taught to read the "Holy Book divine." Can we ever forget the hours that we spent around the family altar, the prayers that have been offered in our behalf, the tears that have been shed for

us? God forbid that we should forget them. Those who have good homes should be grateful. We do not always appreciate our homes until compelled to leave them, until dear ones are taken away by the enemy death; then we remember the joys of the past, and regret our lack of appreciation.

Our earthly homes, with all their tender and endearing associations, are not to be compared with the glorious home above, where no trials of life will ever enter. Sickness or sorrow will never be there. The parting tear will never be shed; but "God shall wipe away all tears." Death with his funeral train will never traverse those golden streets. Christ is to reign there, and his people with him, throughout endless years; Jesus is to be crowned "King of kings and Lord of lords." What a glorious thought! Do we realize what it will be to be there? You that are left alone in this world, look up! The promise of an everlasting home is sure. It is worth making every effort to gain that glorious inheritance. We can have it without money and without price. Christ has died to redeem us. Let us give ourselves to him. The crown is waiting, the robe is ready. Shall we ever wear them? Shall we ever plant our feet on the "sea of glass"? The gates are ready to swing wide open; shall we ever enter that abode of peace and joy?

The trials of this life may be many, but they will soon be over. The King of glory is soon coming to redeem Israel. Joyful day, soon to dawn! "If your hands on the plow hold on." The harder the way, the sweeter the rest. Press on, and ever on, till the victory is won. The road may be strewn with thorns; but ever remember it leads to endless bliss. The gates of mercy are left ajar for us. Keep the eye single, and press to the mark. "Endure the cross, despise the shame, and run the race with patience," that when the Lifegiver shall come, you may have an everlasting portion in the kingdom of God.

"We speak of the home of the blest,
A country so bright and so fair,
And oft are its glories confessed,
But what must it be to be there.

"We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within,
But what must it be there?"

Battle Creek, Mich.

AN INFIDEL CURED.

A FEW years ago an infidel lawyer in St. Louis, during the progress of a great revival which he ridiculed, was on his way to a drug store to procure some medicine for his sick child. It was a bright afternoon of the Lord's day, and a street preacher was speaking of Jesus to an immense crowd in one of the worst quarters of the city. The curiosity of the infidel was excited, and he stopped for a moment on the edge of the vast throng to see what the gathering of so many persons meant.

Not a word the preacher uttered could he hear, but near him, and mounted on a wagon, stood a man who was pouring forth a volume of blasphemy and obscenity and hate, cursing the Bible and Christ and Christianity. The infidel noticed that he had quite a group of sympathizers around him, who laughed at his coarse jests, and loudly applauded his vile sentiments. But he also noticed that this group was made up of the very scum of society. Thieves, burglars, prostitutes, bloated drunkards,—men and women and half-grown lads upon whom the police kept a watchful eye,—constituted the admiring audience of the foul wretch who was flooding them with his tide of filth.

The lawyer after a while bowed his head in utter shame, as he reflected that he was identified with this spawn of hell. It is true that he was an infidel on far other and higher grounds, resting his skepticism upon intellectual and scientific objections to the Bible; but he remembered that the arguments and witticisms of his class of thinkers dribbled down through the various strata of the community, becoming dirtier

and more offensive at each successive descent, until they reappeared at the bottom in the disgusting shape that faced him from the wagon of the infidel orator. He walked away chagrined and mortified, and without attending one of the revival meetings, without hearing a sermon, he renounced infidelity, became a Christian, and determined to devote the remainder of his days to the defense of the cause he had sought to destroy.—*The Truth.*

NEW EVERY MORNING.

EVERY day is a fresh beginning
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you ;
A hope for me and a hope for you.

All the past things are past and over ;
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover ;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight,
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot re-live them,
Cannot undo and cannot atone ;
God in his mercy receive, forgive them ;
Only the new days are our own.
To-day is ours and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all re-born,
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chrisom of dew and the cool of dawn.

Every day is a fresh beginning ;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.
—Susan Coolidge, in *Christian Union.*

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

THE Samaritans were a mixed race. "When the inhabitants of Samaria and of the adjacent country were carried away by Shalmanezzer, king of Assyria, he sent in their places colonies from Babylonia, Cutha, Ava, Hamath, and Sepharvaim, with which the Israelites [the ten tribes] who remained in the land became intermingled and were ultimately one people. 2 Kings 17:24-41."—*Bible Dictionary.* The Jews in their exclusiveness would have no dealings with such a people (John 4:9), but R. Akiba proposed to unite into one league all who claimed Israelitish descent. This was soon found to be impossible; old prejudices would here and there manifest themselves, till, sixty years after the death of R. Akiba, when Septimius Severus and Niger contested the empire, the Jews and Samaritans espoused opposite parties.

Niger had assumed the purple in Syria. The Jews petitioned him for a reduction of their taxes. "Ye demand," said Niger, "exemption from tribute for your soil; I will lay it on the air you breathe." The Jews declared for Severus, while the Samaritans took up arms for Niger. When the former prevailed, he took away the citizenship of the Samaritans, for they had not only by quiet submission escaped the wretchedness of their more obstinate brethren, but had been made Roman citizens. Severus favored the Jews, celebrated a Jewish triumph, and re-enacted the edict of Antoninus which allowed them "to acquire the freedom of Rome, enjoy municipal honors, and an exemption from the burdensome and expensive offices of society;" but they were still forbidden to approach their holy city or to circumcise a stranger, though they might become guardians of such; and Jews and Christians alike claim the honor of having furnished a nurse of the wicked son of Severus, Caracalla.

A rabbinical tradition says that this monster of tyranny, when a child, wept because one of his Jewish playmates was whipped by order of the

emperor. (How lamentable that buds of the fairest promise have so often, before their opening, been blighted by the mildew of sin and corruption!) During his execrable reign of six years, he does not seem to have especially persecuted the Jews or Christians, but they must have shared the general sufferings. "For several reigns," says Milman, "Judaism might boast its influence on the imperial throne." The cousin and adopted son of Caracalla, Elagabalus, that exceedingly profligate and filthy emperor who "played the fool on the imperial throne," disgraced the Jewish religion by being circumcised and abstaining from the use of swine's flesh.

In the reign of his successor (another cousin of Caracalla), Alexander Severus, "that beautiful oasis in the desert of this period," Jews and Christians were alike favored. Alexander was jestingly called the Ruler (or Father) of the Synagogue. "It is almost certain that his mother, Julia Mamaea, had instructed him in the morality of Christianity. Historians generally agree in calling her a Christian."—*Note on Gibbon.* He placed an image of Abraham in his private chapel, where, however, he admitted all religions and superstitions, but gave preference to the religion of Jesus Christ.

Zenobia, Queen of Palmyra, who had a brief reign of splendor in the third century, was of Israelitish extraction, and her glory must have reflected transiently over the entire race. But few events of importance mark the Jewish history for the forty years from the reign of Alexander Severus to Constantine. Pane of Samosata, a favorite of Queen Zenobia, a professed Christian, but heretical in his views, attempted to unite the Jews and Christians; but he was sternly rejected by both parties, and deprived of his bishopric.

In the meantime the Babylonian Jews were in a state of great prosperity. We have seen that the first patriarch of Tiberias had gained the supremacy over the Babylonian pontiff, but it seems to have been of short duration. The eastern Jews far excelled in wealth those of Palestine. They were artisans, shepherds, husbandmen, and merchants. It was said of a merchant of Babylon, that he had "a thousand vessels on the sea and a thousand cities on the land." Babylonian garments were greatly prized in the West, and probably the Jews were extensively engaged in their manufacture, as we read of weavers among them.

The rabbinical schools of Sura, Nahardea, and Pumbeditha attained a reputation equal, in their own land at least, to that of the far-famed Academy of Tiberias. After the overthrow of the Parthian kings, and the restoration of the old Persian dynasty under Artaxerxes in 226 A. D., the power of the Resch-Glutha (Prince of the Captivity) rose still higher. The prince reigning, R. Houa, claimed to have descended from the royal house of David. "The ceremonial of his installation is thus described: The spiritual heads of the people, the masters of the learned schools, the elders, and the people, assembled in great multitudes within a stately chamber adorned with rich curtains, in Babylon, where, during the days of his splendor, the Resch-Glutha fixed his residence. The prince was seated on a lofty throne, the heads of the schools of Sura and Pumbeditha on his right hand and left. These chiefs of the learned men then delivered an address exhorting the new monarch not to abuse his power; he was called to slavery rather than to sovereignty, for he was prince of a captive people.

"On the next Thursday he was inaugurated by the laying on of hands, amid acclamations and the sound of trumpets. He was escorted to his palace with great pomp, and received magnificent presents from all his subjects. On the Sabbath all the principal people assembled before his house; he placed himself at their head, and, his face covered with a silken veil, proceeded to the synagogue. Benedictions and hymns of thanksgiving announced his entrance. They then brought him the book of the law, of which he read the first line; afterward he addressed the assembly with his eyes closed out of respect. He exhorted them to charity, and set the exam-

ple by offering liberal alms to the poor. The ceremony closed with new acclamations and prayers to God that under the new prince he would be pleased to put an end to their calamities. The prince gave his blessing to the people, and prayed for each province, that it might be preserved from war and famine. He concluded his orisons in a low voice, . . . for he prayed for the restoration of the kingdom of Israel. . . . After that day he lived in a sort of stately, oriental seclusion, never quitting his palace except to go to the schools of the learned, where, as he entered, the whole assembly rose and continued standing till he took his seat."—*Milman.*

At this time or at a later period, he occasionally visited his native sovereign at Babylon (Bagdad). "On these great occasions his imperial host sent his own chariot for his guest; but the Prince of the Captivity dared not accept the invidious distinction; he walked in humble and submissive modesty behind the chariot. Yet his own state was by no means wanting in splendor; he was arrayed in cloth of gold; fifty guards marched before him; all the Jews who met him on the way paid their homage, and fell behind into his train. He was received by the eunuchs, who conducted him to the throne, while one of his officers, as he marched slowly along, distributed gold and silver on all sides. As the prince approached the imperial throne, he prostrated himself on the ground in token of vassalage. The eunuchs raised him and placed him on the left hand of the sovereign. After the first salutation, the prince represented the grievance or discussed the affairs of his people."—*Ibid.*

His court was equally splendid. Rabbins were appointed as governors over the different communities. It is not known whether the authority of the Prince of the Captivity extended beyond Babylonia and its adjacent districts, as at this time the rest of Asia is almost wholly shrouded in darkness.

The Babylonian Talmud was probably written during this period of prosperity. The Jerusalem Talmud had been executed previously, but not before the end of the third century. This work was accomplished by Rabbi Johanan assisted by Rab and Samuel. It is not as large as the Babylonian Talmud, its language is "barbarous and corrupted," and it is less esteemed by the Jews. It is supposed that on account of dissatisfaction with it the Babylonian Talmud was undertaken. (Jenks' History of the Jews). The latter was the work of Rabbi Asche and his scholars. He divided the law and the Mishna into sixty parts; his class met twice a year, receiving at each meeting one part of each; it consequently required thirty years to complete the whole. On these they wrote a comment, which was presented at the next meeting. Out of these the best were selected, which formed the Gemara (commentary) which, with the Mishna, constituted the Talmud, "that extraordinary monument," as Milman calls it, "of human industry, human wisdom, and human folly. The reader at each successive extract from this extraordinary compilation hesitates whether to admire the vein of profound allegorical truth and the pleasing moral apologue, to smile at the monstrous extravagance, or to shudder at the daring blasphemy. To the Jew the Talmud became the magic circle within which the national mind patiently labored for ages in performing the bidding of the ancient and mighty enchanter, who drew the sacred line beyond which it might not venture to pass."

(To be continued.)

GOING TO CHURCH.

"I HAVE to go to church every Sabbath to keep my Christian life just passable," said a very earnest believer. "When I omit public worship, I feel that my standard of living is lowered." We never go beyond our ideals. We need to keep constantly at our best to maintain a high standard. Some said that the secret of Jenny Lind's success was that she tried to excel on every occasion. When asked once why she sang her most finished pieces before an audience at the South, mostly of colored people, she replied:—

"I value my art much too highly to degrade it, even occasionally, by any willful disregard of what I consider due to it."

Without action we grow stagnant, or retrograde in things pertaining to morals as in mental acquirements. It is easy to say we can worship God by reading a good sermon at home. The cares of the household often crowd out the book we meant to read. The spirit of worship promoted by the sanctuary, the rest that the house of God gives, the taking of the mind from every-day duties and surroundings, the inspiration to better living, the influence upon others in keeping the day sacred, all make regular church-going a necessity to those who would keep their Christian hope and life in a condition that shall be a joy to themselves and an inspiration to others.—*Congregationalist*.

MORNING HYMN.

BY J. S. OLIVE.

MY GOD, I thank thee that the night
In peace has passed, morn's banners bright
In glory are once more unfurled,
And day's fair empire rules the world.
See where the sun, ascending high,
With splendor dazzles every eye,
And pierces to the darkest fen,
So dost thou search the ways of men.

We thank thee for the sweet repose
That blessed us till the long night's close;
We praise thee for the impulse given
To lift our waking thoughts to Heaven.
Help us this day to serve the Lord,
And with his will have sweet accord;
Help us with holy awe to say
That we will "walk with God" to-day.

We thank thee that bright angels strong
Did watch us all, the whole night long;
Save us to-day from Satan's wiles,
Wherewith he unwatched hearts beguiles;
Help us to walk with faith and prayer,
And all thy precepts keep with care;
And at its close rejoicing say,
"One day's march nearer home to-day."

RICHES, BUT NOT REST.

BY ELD. D. M. CANRIGHT.

THE experience of the world is that great wealth, great possessions, and luxurious surroundings, do not render people comfortable and happy. Nor is poverty to be desired, as it often entails great suffering; but moderate circumstances, where people have the ordinary comforts of life, with steady work and frugality—this condition, taken all in all, really affords the happiest life. People in such circumstances are unwise if they are not contented and happy. The wise man said, "Give me neither poverty nor riches; feed me with food convenient for me." Prov. 30:8. And Paul says, "Having food and raiment let us be therewith content." 1 Tim. 6:8.

These reflections were suggested by the following newspaper article:—

"The verdict of those who were present at Vanderbilt's house-warming was that his palaces were splendid as show-places, but not comfortable to live in. Real kings are more sensible than mere money kings. In all the magnificent palaces of Europe there are cosy suites of rooms, remote from the public halls and salons, where royalty enjoys home comforts, just like other people. Vanderbilt has overlooked this necessary department of a palace. Fancy being ill in one of his bedrooms, with painted ceilings to add new torture to the fevered brain. Fancy sitting down for a cosy chat in one of those vast apartments, where a screen is indispensable to shut off the draughts! One might as well undertake to live in the Academy of Music. But if there are no home comforts, and if society will not come to the dress parades, what is the use, then, of the Vanderbilt palaces? The Commodore's son has attempted to eclipse the Astors, and his attempt is a failure. He is German enough to like a home, and he will be miserable in the midst of his grandeur. Could is much shrewder. Part of his house is a business office, with telegraph wires lacing the windows; but he has his family fireside, where he devotes himself to his

children, and finds the most delightful rest in their play and prattle."

Humble reader, do you wish to exchange your cosy home for such a castle? Then cease your vain desires to be a millionaire.

CHRIST SHEPHERDING HIS FLOCK.

ONE of the most beautiful improvements in the Westminster Revision of the Testament is that one which makes the seventeenth verse of the seventh chapter of the Revelation to read thus: "The Lamb which is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life." This carries on into the heavenly world one of the most tender and profound relations which Jesus bears to his redeemed followers. To us, in our land and times, this oriental figure loses much of the vividness that it has to one who visits Palestine and sees a Judean shepherd among his flock. He is the master of a household of sheep—as much attached to his fleecy friends as daily intercourse, and nightly watchings, and personal exposures for them could make him. He searches out fresh pasturage for them; if a sheep is caught in a thicket, he hastens to rescue it; if a lamb falls into a swollen torrent, he is at hand to lift it out; if a wild beast shows his eyeballs at night near the sleeping flock, the shepherd seizes club or crook and gives him battle. Not only the savage beast, but the Bedawi robber must sometimes be encountered. Dr. Thomson, in his "Land and Book," says that one faithful fellow, between Tabor and Tiberias, instead of fleeing, actually fought three Bedawin, until he was hacked to pieces with their *khunjars*, and died among the sheep he was defending.

"I am the Good Shepherd. I lay down my life for the sheep." This is the supreme act of his devotion to his flock. To analyze the theology of the atonement, is, for most believers, as bootless as an attempt to analyze the maternal feeling before a mother who has just given the parting kiss to a dying daughter. The Christian's heart understands the atonement better than the Christian's head. It is a difficult doctrine for the brain, but a sweet and simple one to the affections. Jonathan Edwards himself could not apprehend the atonement one whit more clearly or feel it more intensely than the "Dairymaid's Daughter," when she sang to herself:—

"How glorious was the grace,
When Christ sustained the stroke!
His life and blood the Shepherd pays
A ransom for the flock."

True faith simply believes what Jesus said, and rests implicitly on what Jesus did for us and will do for us to the end. This is the core of my practical theology, and so it is with millions of others. All we were but sheep going astray, and God hath laid on him, the Divine Shepherd, the iniquities of us all. This tells the whole story as to the ground of my hope for salvation; this, too, establishes such a relation between me and my Shepherd, that I am under supreme obligation to follow him whithersoever he leadeth. If we ever expect to be guided by him to fountains of waters of life in Heaven, we must learn here to submit to his guidance completely.

Three things our beloved Shepherd assures us. The first one is, "I know mine own sheep." He does not recognize them by any church-mark; for some persons may hide an unbelieving, un-renewed heart beneath a false profession. Others, who never have enrolled themselves in any visible church-membership, may belong to the blood-bought flock. Jesus recognized the penitent sinner through her tears as distinctly as he saw through Judas behind his treacherous kiss. It is a precious thought to a true believer, however obscure in lot or however overlooked or misunderstood by others: "My Master knows me. He has me on his heart. He is a brother to my griefs. He knows what pasture I require; yes, and he understands when I need the chastising stroke. He detects my sins; therefore, let me be watchful against temptation. He sees all my tears or my heartaches; therefore, let me be cheerful under sharp trials."

The second thing our Shepherd assures us is "Mine own know me." This knowledge is gained by a sacred instinct. His own know him by the witness of the Spirit that witnesseth with their spirits. How do I know my mother? By somebody else's description of her; by her picture; by an analysis of her mental qualities? No, I know her by the instinct of love. I have tested her sweet fidelities. I believe in her both for what she is to me and what she has done for me. The sincere Christian has a heart-knowledge which is gained by being sought out of the Shepherd, saved by the Shepherd, and by trusting the Shepherd, and following. Of this experimental knowledge no scoffer can outwit him, and no enemy can rob him. He has heard Christ's voice when he "callesth his own sheep by name and leadeth them out." No one can counterfeit that voice. Sometimes in Palestine or Syria a stranger will try to mimic the Shepherd's call; but the flock pay no heed to it. As soon as the genuine voice is heard, every head is up and the flock is in motion.

The third thing that Jesus assures us is, that "he goeth before his sheep, and they follow him." Ah! what pathways of trial he sometimes appoints to us! Never has he promised to us an easy road, or a smooth road, or such a road as our selfishness may select. He never consents that the flock shall decide as to the lot in which they shall be pastured, or over what steep hills he shall conduct them, or through what valleys of the death-shade they shall walk, listening to his voice through the dark. More than once faith stumbles and falls; but he lifts up and restores. Sometimes the burden breaks us down, but he says, tenderly, "Cast that burden on me." Sometimes we cry out in anguish for some lost treasure of heart and home; but his firm reply is, "Your treasure I will take care of. Follow me." Whom he loves he chastens, and in proportion to the love is the discipline. The trial that tests graces and purifies character must be something more than a pin-scratch. It must be cut deep, it must try us, and sharply, too, or it does not deserve the name. It is hard to be poor, while others prosper; it is hard to lie still and suffer, while godless mirth goes laughing by the door; it is hard to lose our only wee lamb, while our neighbor's fireside is surrounded by a group of rosy-cheeked children; it is hard to drink the very cup that we prayed might pass from us, but the loving Shepherd comes very near at such times, and puts his arm about us, and says, "I know mine own, and my own must trust me. If mine, then an heir to all I have. Where I am, there thou shalt be; let not thy heart be troubled. What is poverty, or failure, or sickness, or bereavement to thee? Follow me. If thy feet are sore, the green pastures will be all the softer by and by. If thy cross is heavy, I have borne a heavier one. Let me share this with thee. Shall the disciple be above his Master? Shall the sheep fare better than the Shepherd?"

And so, through every step in life, the Shepherd offers to lead us, if we will but hear his voice and follow him. He never promises us smooth paths; but he does promise safe ones. When we obey his voice, we may often be called to severe toils and self-denials, to encounter opposition and to perform services of love to the unlovable and thankless; but we will never be called to sacrifice a principle or commit a sin. Our Shepherd will never lead us to a precipice of error or into a quagmire of doubt. He will never lead us into sensual temptations or up dizzy heights of vain-glory. If we follow him, we may find the steepest cliff a "path of pleasantness," and the lowest vale of humiliation a highway to peace. Brethren of the flock, we may have some hard climbing yet before we reach Heaven. Let us keep close to the Shepherd, and take short views. If we look down, we may get dizzy; if we look too far on, we may get discouraged. With steady grasp on the Great Shepherd, let our hearts continually pray:—

"Keep thou my feet. I do not ask to see
The distant scene. One step's enough for me."

—Dr. Cuyler, in *Independent*.

Special Mention.

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

THE GREAT LABOR CONTEST.

THERE is real danger that the succession of strikes which has characterized the spring may culminate in June in a great revolt of labor, of continental proportions. It is not probable, but it is within possibilities, and it is a possibility of such momentous importance that it cannot be regarded carelessly. What is the situation? At Cleveland 5,000 iron-workers are on strike and the rolling mills have closed till September. The great iron belt through Eastern Ohio, West Virginia, and Pennsylvania is all ready for a strike in the first of June, for an increase of wages and against the introduction of colored labor. At Pittsburg 40,000 men earning \$2,000,000 a month are on the point of quitting work, and the manufacturers, like those at Cleveland, claim that they "can stand a strike now as well as ever," and that they can better afford to let their mills lie idle than to pay the advance demanded. Iron mills at Steubenville, New Castle, and other points in Ohio are already blowing out their furnaces, and everything presages a bitter and wasteful struggle.

But an effort is now making to bring the strike east of the Alleghanies. The "amalgamated association of iron and steel-workers" and "the knights of labor" (miners) extend all over the great iron districts of Eastern Pennsylvania and the Atlantic States. A strike is already in progress at the Delaware Iron Company's works under the jurisdiction of this organization, and a dispatch from Altoona, Pa., to the New York *Evening Post* claims that arrangements have been completed by which all the iron-workers in the Lehigh, Susquehanna, Schuylkill, Wyoming, and Lackawanna Valleys will be forced to go out on a strike on June 1. It is further claimed that these associations number 1,000,000 "knights of labor," 70,000 steel and iron-workers, and 250,000 miners, and extend also over the New England States. At New York 1,000 boiler-makers are on strike for an advance of 10 per cent in wages. The Quintard works, the Pennsylvania railroad shops, the elevated road shops, John L. Starin's shop, the Morgan works (John Roach's), are all crippled by this movement, and steamships and locomotives under repair and other works contracted to be done by certain dates, are all at a standstill. Some of these employers have offered 5 per cent advance without effect.

There is no reason for any panic, but employers and laborers ought not to be taken by surprise by any developments in the next two months. We say laborers ought not to be taken by surprise, because the intelligent skilled laborers in our machine-shops know in their deliberate judgment that a strike is not likely to be a profitable way to raise their wages. A strike is, we admit, a temptation, because it seems for the moment to restore the equality of the employer and the employed as contracting parties; if the laborers can all unite and refuse work until their terms are granted, they stand upon a plane of equality with the capitalist in making the bargain. This is the pretty theory of a strike, but in practice it almost always fails because the strikers are many and the employers few, and it is a great deal easier for a few men to act in concert than for a good many. As practical business investments, strikes are not wise.

Strikes are not limited to labor. Capitalists themselves sometimes strike, and when they do, they betray equal mismanagement with laborers in their affairs. The Philadelphia manufacturers of textiles have resolved to reduce production 50 per cent. That is a strike of capital against labor; labor is thrown on half-time. Artificial combinations to restrict production are all strikes, and do not differ in principle from the effort of laborers to create a scarcity in the labor market by preconcerted abstention from labor. We do not anticipate any disturbances of the

peace such as took place five years ago. If there are any such, the power and ability of authority to put them down cannot be doubted. The people of the nation will be so much poorer by the damage done or the expense occasioned, as well as by the idleness from productive labor induced or necessitated.—*Springfield Republican*, June 2.

SLY DECEPTIONS.

I WAS told a day or two ago of a New England manufacturer, who, wishing to realize more money from the sale of his goods, put a little of what mill people call "shoddy," a characterless article of waste, into the cloth, and forwarded the goods to their regular purchaser, felicitating himself that he, though a shrewd business man, probably would not detect the sham. It was but one or two days, however, before the entire lot was returned without a syllable of comment, and the deceitful millman has not received an order from that house since, while his cloth-room is packed with the shoddy goods that he endeavored to sell for good ones, and the mill has been stopped "to reduce stock."

Every one who has any sense of right and wrong will say that the tricky dealer was rightly dealt with; that he deserved to have every thread of the goods returned to him with the contempt of silence; and that he should have sacrificed just what he has been obliged to sacrifice by his act. And so should every one say of any man that will thus sin against God and his fellow-man.

But what a pity that any man or woman should do anything so degrading! It is a pity none the less because this sort of action is so very common; for men are doing in this just what the enemy of their souls desires them to do, and what God warns them not to do.

Notice the tendency of the age to deceive—to make certain things appear different from what they are, more to the financial gain of the person acting—it is universal. If the manufacturer cannot make money out of goods honestly made, he must insert some element of sham, and pass the article off as a genuine production. We often have occasion to note this tendency in examining our shoes after they have been worn through. Pieces of pasteboard will show themselves where leather should have been! I have frequently wondered if the man who had those things inserted professed to be a Christian.

I need not refer to the many ways in which we perceive the successful cheat. I wish that the strong arm of the law might make itself felt upon such men as thus deceive the people. All true men will reflect with pain on the personal degradation, the price which these deceivers pay for their extra profits, and will mourn that men will be so blind to their best interests as to do anything of the kind; for, although success of some sort may attend the trickery, the tricksters will be brought to light and to punishment at the hands of man at last, and in the Judgment day will be brought where they can see what a crime they have committed.

We do not often think of these things or speak of them as we should. There is a tendency, even among those who would not deceive any man, to speak in too light and trifling a manner, looking upon these offenses more as matters of course than as criminal actions deserving in every instance of the severest punishment. The attitude of all classes of good and upright men should be that of downright antagonism to every species of deception. When it shall become such, the encouragements to deceive for the sake of money-making or, for that matter, for any other purpose, will have been materially lessened among at least some classes of individuals.—*E. R. C., in Christian Weekly*.

ADIRONDAC MURRAY'S GREAT FALL.

V. A. FENNER, formerly of Sherman, writing from San Antonio, Texas, says that "among the noted residents of the vicinity the Rev. W. H. Murray, 'Adirondac Murray,' as he is called, is here, a fallen giant indeed, with none so poor as

to do him reverence. When he fled from Boston, his fair-haired private secretary, a young lady, followed his fortunes, and has since lived with him. Last year her heartbroken father came for her, and after a despairing effort to get her to return with him, which proved ineffectual, the poor old man, disgraced, broken in spirit, alone in the world, and almost penniless after his long search for her, blew out his brains at the very threshold of Murray's door. Only last Sunday—Sunday, mark you—I saw him at San Pedro Springs unloading, with his own hands, a wagon load of cedar ties that he had hauled from his little place for the street railroad company. He was without coat, vest, or collar, dirty and unshorn, and it would take a keen eye, as a Boston man remarked to me, to detect in him the idolized preacher of one of the proudest pulpits in the Hub."—*New Haven Palladium*.

BRIGHT IN AMERICA.

JOHN BRIGHT and Chamberlain, President of the Board of Trade, were present at the opening of the Birmingham Central Library. The former in his speech dwelt particularly upon the growth of literature in America. He recommended the study of the American poets, especially Whittier, the best gifts of whose genius were on the side of freedom. He also recommended the study of Bancroft's History of the United States, as conveying a knowledge of some of the most important events of the last century, and showing how the colonies grew to what will soon be the greatest nation on the face of the globe.—*Inter-Ocean*.

—Ministerial crises happen so frequently in Turkey that it is scarcely worth while to keep track of them, but one has recently occurred that has a special point of interest. Said Pasha, the grand vizier, has been relieved of his ink-stand, the Turkish method of dismissal, and Abdurrahman Pasha appointed in his stead. The office of grand vizier ranks next to that of the Sultan, and carries with it absolute power so long as its possessor holds the seals. A grand vizier never resigns, but is always dismissed when unsatisfactory. The dismissal of Said Pasha, however, was due to no particular dissatisfaction, but was made simply as a new way to pay old debts. Turkey is still owing Russia a large indemnity fund for expenses incurred in the late war, and has thus far found no means of paying it. Among the principal duties of each succeeding vizier is that of devising excuses for the non-payment of this claim, and of evading any settlement that may lead to a note of hand with proper security. The exhaustion by Said Pasha of his available stock of excuses and pretexts led to his dismissal in disgrace. Abdurrahman will now have to go over the whole question from the beginning, which will afford a pretext for indefinitely prolonging the negotiations, after which, unless Russia checks the game in time, the performance will be gone over again. Anything more characteristic of the "sick man"—it would be difficult to imagine.—*Interior*.

—The story of Blanche Douglass, the woman who is implicated in the Cramer murder trial, emphasizes the demand that is made upon the benevolent spirit of Chicago for an industrial school in which the waifs of the street can find protection from vice, and be educated to honest, useful lives. She was a street girl in New York from infancy; her mother was dissolute, her stepfather was a professional criminal, and she cannot remember when her career of vice began. Her beauty made her attractive, and she was able to lift herself above her early associations and find companionship in a higher grade of crime than that in which she was born, but she is totally ignorant, cannot read or write, and never saw the inside of a school-house. There are hundreds, perhaps thousands, of women in Chicago whose history has been similar, and each generation furnishes its quota. At the station houses and in the police courts every day can be

any and many a time, when some trifling matter irritated her, and a quick or stinging word came to her lips, a glance at the tea-set shut her pretty mouth closely just in time; and when Grandma Jarvis came into Boston a year after Mabel's marriage, to eat her Christmas dinner at Seldom's, she nodded quaintly at the lady of the house, as she said, "I congratulate you now, Mabel; I can do it with a clear conscience. I have been a good hunting year, I see."

Mabel colored and laughed and her husband laughed, but no one explained the syllabic utterance; only Mrs. Lee gave her mother a loving and grateful look, and Grandma Jarvis wiped her spectacles.

And the moral is—let us all go fox-hunting.—*Christian Woman.*

The Sabbath School.

"Feed my lambs."—John 21:15

WORDS OF CHEER.

BY ELIZA H. MORTON.

O WEARY teacher, faint and worn,
Consider well your toil;
Let not your courage falter ere
The seed has reached the soil.
God's work requires both time and strength,
And golden rays of light,
And prayers, and tears, and earnest words,
Before a harvest bright.

No fruit may hang on bending boughs,
No sheaves lie at the door,
But will you cast your faith away,
And till the ground no more?
Will you perform your daily task
With listless, languid hands,
Until its routine galls the life
Like heavy iron bands?

What if no tokens of success
Appear to cheer your way?
What if the darkness of the night
Obscure the light of day?
The God of Israel is the same,
His word is ever true,
His righteousness, and peace, and love
Will soon be brought to view.

The teacher labors not in vain,
If help and skill are sought
From Him who with his precious blood
Eternal treasure bought.
Enthusiasm, life, and hope
Make heavenly influence strong,
And give you power to lead the young
Away from paths of wrong.

When Heaven's gates are opened wide,
And earth is flooded o'er
With glory from angelic hosts
Who tread yon golden floor,
Full many a brow will wear a crown,
Full many stars appear,
As emblems of your thought and care
And faithfulness while here.

Battle Creek, Mich.

PUNCTUALITY AND ORDER IN THE SABBATH-SCHOOL.

BY ADDIE S. BOWEN.

[Written for the Sabbath-School Convention at Rome, N. Y., May 14.]

In the above subject the president has selected one of much importance, one that reaches into the homes, and is affected by the influence of each member of the school. "Order is Heaven's first law." Although this is not a Scriptural quotation, there is abundant evidence in the Bible to show that in God's dwelling-place there is perfect order. But we read of a time when even in Heaven there was confusion and war. And why? Because a spirit of envy and insubordination was cherished. Now if this spirit exists in any Sabbath-school, tardiness and disorder will be seen; and sad indeed is the fact that, though this spirit be cherished by only one member, the disorder is sure to spread like the most contagious disease. When such a state of things exists, it is well to seek for the cause, and then for the remedy.

In nearly every case the cause is traceable to parents and guardians. This seems too strong a statement, perhaps, but think of it, watch, and see if it is not a true one. If they are habitually

behind time at home, their children will be late at Sabbath-school. If they do not control their children at home, disorder and a determination to have their own way will be seen in them at Sabbath-school. In some cases, however, the principal failure is on the part of the superintendent.

Let us visit a school where these wrong elements reign. At the appointed hour, half or two-thirds of the members are present, scattered here and there, busily talking. The superintendent waits a few minutes while others hurry in. Now the call-bell sharply sounds a number of times, seeming to say, Do come to order here. In about five minutes all are seated, just as it happens—no order is observed. The opening exercises pass off quite well, except that now and then the door opens to admit other tardy ones, and nearly every one turns around to see who is coming. During prayer also, there is whispering, turning of leaves, and moving about. These sounds pain the heart of every one who reverences God and his worship. One thing more: we wonder why the voice comes from the middle of the house, and is so indistinct, as the report of the last school is read. The secretary is bashful, perhaps. When the bell strikes for forming classes, there is great confusion for about three minutes. Now they are arranged, and all appear much interested in their lessons, but nearly all speak so loud that to us, as visitors, it is somewhat confusing; still our talk with the superintendent in regard to general exercises is so absorbing that the noise is less distracting than it otherwise might be. In a low tone he says, "Will you give us an address to-day, taking the time usually devoted to general exercises? The truth is, business has crowded so the past week that I've hardly thought of Sabbath-school, and had only looked over the lessons this morning, intending to ask some questions in review. Would be glad indeed to have you use the time." He now calls the school together, and we draw our own conclusions from his remark, "Now if you will all put away your papers and give attention, Bro. H. will address us."

Ah, we see the reason, now, for much that is sad in the condition of this school. Parents and teachers may be doing their part well, but "business crowds" this superintendent. He cannot take time to pray, study, and work for the best interests of his school, and here we see the fruits of his neglect. Let us draw the curtain on this unpleasant picture, and ask, Is *our* school like that, and if so, shall we not begin to reform at once?

Let parents and teachers realize their responsibility, feel their need of help from God to meet it firmly and nobly, and never for an hour give up the purpose to be faithful to their great trust. Let the superintendent seek the Lord for wisdom and all needed graces—not the least of them is "long patience." Let him carefully keep the full confidence of teachers, parents, and scholars, as to his integrity, his reasonable requirements, his abiding interest in the welfare of this school. Let him study with perseverance to lead on to the attainment of the highest and best objects of the Sabbath-school,—acquaintance with the Lord through a knowledge of his word, and likeness to Christ. Let him counsel with parents and teachers often. This will be best accomplished by teachers' meetings, as they are called, where everything necessary to real harmony among those who are to mold the character of the school, can be considered. Other advantages being equal, there will always be a more profitable school where teachers' meetings are held regularly and often, than where they are held only at long intervals or never.

As we can best learn some things by contrasting bad and good, let us now visit a school where the specifications above mentioned have been met. When the hour arrives, there is a full school, and exactly at the appointed time the superintendent gives the signal for quiet. One tap of the bell is heard by all, and very soon the school is arranged in classes, each with the teacher at its head. In the opening exercises all are interested. During prayer all kneel and are per-

fectly quiet, thus showing respect for this act of devotion. The secretary faces the school, and reads the report in a clear tone. After singing again, at another tap of the bell the classes file out to their respective places. During the recitation each teacher stands, and the scholar rises when reciting. The bright eyes and earnest expression of countenances indicate deep interest in the lessons. At another signal the classes file back in order to their former places, thus bringing the school together for general exercise. Evidently the superintendent has been studying for this during the week; for in the ideas he presents, also in his manner of illustrating the lessons on the board and maps, are seen fruits of earnest thought and mature arrangement. He has had courage and perseverance, till by the aid of the secretary, one can scarcely be found whose attention is not closely fixed upon the subject. The secretary helps much, because if a person is likely to become absorbed in something else, that person is sure to be called next, if the question is suitable. The signal is now given for taking records and distributing *Instructors*, and the school closes with singing.

This is only a brief outline of results as seen on one Sabbath. Doubtless there are variations at times in some particulars, but from their habits of punctuality and order they *never vary*. This excellence was not reached during one quarter. No, but a high standard has been perseveringly aimed at, and still they press onward.

Much more might be said, but now I ask, Which of these schools would you expect the Lord to favor with his choice blessings? Would you not have more real faith to pray for the conversion of the unconverted in the orderly than in the disorderly school?

While laboring to lead to the dear Saviour the precious children and youth in our schools, let us bear in mind that the tender Spirit of God and the good angels are easily grieved away; then we shall realize the importance of quietness, punctuality, and order in our Sabbath-schools.

OHIO SABBATH-SCHOOL ASSOCIATION.

THE quarterly meeting of the Ohio Sabbath-School Association was held at Bellville, April 15, 1882. Prayer by Bro. E. J. Van Horn. The minutes of the previous session were read. A summary of the work of the past quarter was also read, and compared with the report of the previous quarter. The essay on "Illustrations," by sister Ida Gates, was listened to with much interest, as was also the one on "Suggestions for the Help of our Sabbath-schools," by Bro. E. H. Gates. Bro. Burkholder then gave a very interesting blackboard illustration, which seemed to be appreciated by all present.

An opportunity was given for two-minute speeches by volunteers, and the time was well filled by remarks from Bro. Rupert, St. John, Gates, and others. All were interesting, and we trust will prove profitable to the hearers.

By vote of the Association, the following persons were appointed to read essays at the next State meeting on the subjects designated: Sister M. E. Guilford, "The Duty of Teachers and Officers of the Sabbath-school;" Bro. E. J. Van Horn, "How the Youth can be Interested and Educated in Spreading a Knowledge of Present Truth;" Bro. D. R. Mitchell, "Order in the Sabbath-school;" sister May Stevens, "How to Instruct the Sabbath-school Children in Music."

Adjourned *sine die*.

R. A. UNDERWOOD, *Pres.*

VERNA NULL, *Sec.*

—In a valiant suffering for others, not in slothfully making others suffer for us, did nobleness ever lie. The chief of men is he who stands at the van of men, fronting the peril which frightens back all others; which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.—*Thos. Carlyle.*

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 13, 1882.

URIAH SMITH, - - Editor.

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

SHALL HE OUTDO US?

The president of one of our Western Conferences sends us a copy of a circular issued by a popular church, announcing the first entertainment of the season. It proceeds on this wise: "The ladies of St. Paul's Church will give an æsthetic sociable," etc., "Friday evening, June 2." The exercises were to consist of certain dramatic performances, and refreshments were to be served during the evening.

This brother was in a store when one of the young ladies of the church came in to distribute the bills and solicit attendance. Approaching a gentleman, she said: "Now won't you come? It will be a most pleasant entertainment. 'Barnum and his Beauty,' and the 'Twenty Love-sick Maidens,' I think will be the most attractive features. I am going to be there, and I want you to be sure to come."

The rain was pouring down at the time, and yet this young lady was out on this kind of missionary work; and having accomplished her object in this store, she pushed on to solicit others to attend, wholly intent on the one object of making the entertainment a great success. But is it probable that that young lady could have been induced to go out at such a time and in such places to do the legitimate work of the gospel,—place in the hands of the unconverted good religious reading matter, and invite them to come to the Saviour? While many are ready to engage in the former work with alacrity and zeal, is it easy to find persons for the latter? The writer well remarks, "I believe that the devil can put us all to shame, in the perseverance he manifests in his work."

And is it not a sad commentary on the present state of the churches in this land, that the god of this world can supplant, by his own questionable entertainments, the true worship of the sanctuary, and lead the professed followers of Christ to do work for him which they would not do for the divine Master whose name they bear, and to whose service they profess to be devoted?

SOLD!

SOME months ago we noticed briefly in the REVIEW a novel method of raising church funds adopted in Pittsburg, Pa. It was to wrap the girls or young ladies up in sheets, and strike off each one to the man who would bid highest for her as a partner for the evening, no one to know whom he had purchased till the bargain was concluded and the veil removed.

The same custom, according to a late Des Moines Register, is being adopted at Clear Lake, Iowa, the great center of the Sunday-school associations of that State. The Register predicts the general adoption of this plan in church circles where money is to be raised and an occasion of great hilarity is desired. But it closes its notice with the following stinging words, which should cause every drop of modest blood in the veins of any woman taking part in such scenes to tingle with abashment. It says—

"To be sure, it is asking a good deal of modest, womanly, refined girls. But then, church socials are always doing that."

What a light for professed followers of Christ to place themselves in before the world! What a

spectacle for the young ladies of the church to make of themselves when they take such a course as to cause a secular paper to covertly rebuke them for doing that which even according to the world's low standard is neither modest, nor womanly, nor refined!

We have placed the word "sold" as the heading of these remarks. These young ladies were, in their way, sold. But this was not the only selling done. We read in the Scriptures of some who sell themselves to do iniquity; and in the end it will be found that they have sold the life to come for a little questionable pleasure here, and have made a more foolish bargain than that which is so strongly condemned in the Scriptures when it says that though a man sell his soul for even the whole world it is a profitless bargain.

"THE SABBATH AND SOCIETY."

THE following article, taken from the *Herald and Presbyterian*, of Cincinnati, though written with reference to Sunday, we give for the sake of the general principle involved therein. The principle is the great blessing and benefit to be derived from Sabbath observance, which would certainly be secured to a greater extent by observing the true Sabbath than by observing a false one. We commend the article to the careful perusal of no-Sabbath men everywhere. There is a colloquial expression in vogue in many parts of the country, to the effect that a person, after doing some unbecoming, ridiculous, or mean thing, must "feel very cheap." We suggest to our no-Sabbath friends the propriety of their giving full play to such feelings, for which there is ample occasion, when they consider what blessings their theory ruthlessly tramples under foot, and how they charge the Lord with the folly of withholding such necessary benefits from the human family after having once given them to the race, and tested the beneficent results for at least fifteen hundred years.

So far as Sunday-keeping is concerned, we have no doubt that many have been blessed in keeping it; not because it was or is the right day, but because they were honest in following the best light they had, and sincerely supposed that they were thereby keeping the commandment of God. So, in a general way, blessings have fallen upon countries and nations where its observance has from this cause prevailed, God thereby bearing a most striking testimony to his high regard for his law by recognizing and blessing a practice involving adherence to its principle, though the parties were, through misapprehension, violating its letter. How much better that the principle, the spirit, and the letter (which a person cannot knowingly separate and still be blessed) should all be kept together as one consistent and harmonious whole! But we will not longer withhold the reader from the article itself. The *Presbyter* says:—

The Sabbath is the bulwark, not of Christianity only, but of civilization. The Sabbath, the Bible, and the church stand together. Banish one from a community, and the others lose influence. Without the Sabbath, the church has no day for worship, and the Bible no set time for study; and though devout people will observe the day, whether others do so or not, Sabbath desecration weakens their power in the community. Evil has the advantage. Ministers and those who sustain the churches in this city, or in any place where the day has been desecrated as it has been here, will realize the truth of this. When, therefore, we estimate the value of the Sabbath to a State or city, we include with it all that the Bible and the church involve.

The Sabbath question is the form in which most naturally a community discusses its relations to God. Its answer is the test of obedience to his law. The fathers who gave us our free institutions kept the day, and most of our States acknowledge the divine authority in their statutes; but with

increasing prosperity evil has waxed stronger. Men have become lovers of pleasure and gain more than lovers of God, and not one moment too soon did we in this State realize the danger into which we were drifting. It is a good time to study the value of the Sabbath, and of the religion for which it stands, to society and to the State.

It is not an accident that the civilized nations of the globe are Christian nations. The Christian religion is the basis of true civilization. The ten commandments are the foundation of all just law, and the teachings of Christ are the cement which binds society. Honesty in business, affection in the home, care for the poor, and respect for women, go with the observance of the Sabbath, respect for the Bible, and the worship of God.

The orderly observance of the Sabbath is a power in favor of law and order. It is an object lesson before the eyes of good and bad. Not only does it give efficiency to the preaching of the gospel, of faith, peace, honesty, chastity, truth, contentment, temperance, and obedience to rulers, but it is itself an obedience which begets respect for law. Where the Sabbath is observed, the dangerous classes are less dangerous. There are fewer criminals, and they are less bold in their crimes. Life is safer and property is more valuable. A Sabbath-keeping community is a desirable community. Hence, men who lay out new towns dedicate free lots for church purposes. They know that Sabbath-keeping increases the value of real estate; that every church adds more than its cost to the surrounding property. Those charged with the administration of law and the care of criminals, know that an orderly Sabbath reduces the expenses of government. Count Montalembert, a French statesman, in a description of London gave remarkable testimony on this point. He said:—

"Men are surprised, sometimes, by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons, while to control the capital of France, which is half the size, 40,000 troops of the line and 60,000 National Guards are necessary. But the stranger in London, on a Sunday morning, sees everything suspended in that gigantic capital, in obedience to God. In the center of that colossal business, he finds silence and repose scarcely interrupted by the bells which call to prayer, and by the immense crowds on their way to church. Then his astonishment ceases. He understands that there is another curb for a Christian people besides that made by bayonets, and that when the law of God is fulfilled with such a solemn submission, God himself, if I dare use the words, charges himself with police arrangements."

Similar thoughts have suggested themselves to others while visiting Paris and London. An even more decided comparison might be made, could a city be found in which all the people keep God's day and worship in his sanctuary. If the commandments, as interpreted by Christ, and as preached in the churches, were the law of every life, there would be no need of any police arrangements or criminal courts whatever. Just in proportion as society nears that consummation, is the work of those in authority made easy and safe. In proportion as the fourth commandment is violated, is it made difficult.

LIQUOR DEALERS' CANT.

RELIGIOUS cant is bad enough; but when it is adopted by persons who are engaged in such nefarious business as the manufacture and sale of intoxicating liquors, it is intolerable. The *Springfield Republican* of June 2, 1882, thus pertinently speaks of the new liquor dealers' organization in the West to resist prohibitory legislation:—

Representatives of the liquor interest from a number of Western States met at Chicago the other day and organized a national distillers, brewers, and liquor dealers' association, with the special object of opposing prohibitory legislation. The plan is to have subsidiary organizations in every State, to have the membership include all concerned in the liquor business, and to systematically fight "the fanatical element" everywhere. The meeting resolved that "we stand ready to assist the cause of temperance, so long as the term is used in the true meaning of the word." If there is one hypocrisy more disgusting than another, it is this unfailing humbug of the liquor men. They impose on nobody, not even on themselves; for

everybody knows that they don't care a tinker's imprecation, so to speak, for temperance, individual or general, except that as a matter of fact the moderate drinker is a more steady, reliable, and enduring consumer of their goods than the gutter drunkard, and, moreover, does not bring them and their business into disrepute with the community, and thereby awaken a public sentiment in favor of prohibition. Let us have done with cant from these people; it is not at all in their line, and they do it very awkwardly.

THE IOWA CAMP-MEETING.

THIS meeting was held in the same place as last year, on the new fair-ground near Des Moines, Iowa. It is a very pleasant location, and the large buildings were very convenient for the people to camp in, so much so that many of the tents were left at home. There were about five hundred encamped on the ground. This was a much larger attendance than we had dared hope for, though not so large as last year. I think I have never before known so late and backward a spring. It has been rainy, cold, and disagreeable. A few days before the meeting, it seemed certain it would be a failure; but our brethren came in this season, and in spite of the dreary weather, and we had a profitable meeting.

All were very glad to meet so many of our Scandinavian brethren. About one hundred were present, which was probably five times as many as ever attended the regular annual gatherings of the Conference before. Eld. O. A. Olsen held separate meetings with them in their own tongue each day, much to their edification. There has been a remarkable increase of interest among this people in this Conference the past year. I think there never was so encouraging a feeling among them as now, and there are quite a number who have commenced to keep the Sabbath the year past. Bro. Olsen also rendered valuable assistance in the American meetings.

The usual business meetings of the various societies were held with good interest. Eld. Henry Nicola was elected President of the Conference and Tract Society for the ensuing year, Eld. L. Mc Coy of the Health and Temperance Society, and J. H. Durland of the Sabbath-School Association. We had an interesting Temperance meeting, and Bro. Mc Coy gave a stirring address in favor of all our people voting for the proposed Prohibition Amendment to the Constitution, which is to be submitted to the people June 27. The whole congregation, by a rising vote, expressed themselves in favor of the amendment. We had an excellent Sabbath-school Sabbath morning.

The Tract and Missionary Society had the most interesting and enthusiastic meeting ever held in the Conference. The society was never in so good a condition before. The State is practically out of debt to the Office, and has a paid-up capital of over \$2,000, with a large stock of books on hand; and the districts are all virtually out of debt to the State. Though the Iowa Tract Society has done but little to what it might in purchasing and selling books, yet it has, according to the figures obtained from the Office, purchased more books, tracts, etc., than Minnesota, Wisconsin, Kansas, and Missouri, together, while these Conferences probably aggregate more than three times the number of Sabbath-keepers. The sale of publications was urged upon the people, and the importance of spreading the light of truth in all directions. What the Lord has shown us upon this subject was made prominent. The work of canvassing was considered, and good steps were taken by quite a number. Fifteen outfits were purchased, with which to canvass for "Thoughts on Daniel and the Revelation," and far more interest was taken in these important subjects than ever before. Probably \$300 worth of our publica-

tions were sold on the camp-ground, and we hope to see many more sold the present year than ever before. The sale of our books and tracts is a most important matter, which must receive attention, if we expect prosperity in this cause.

Over \$1,000 of stock in the Publishing Association was subscribed for, and considerable sums pledged to the English and European missions.

We tried not to neglect the devotional interests of the meeting. Prof. Stone assisted in the preaching and conducted the music. On Sunday we had a fair attendance. Some were interested though the weather was not favorable. On Sabbath a large portion of the congregation expressed a determination to consecrate themselves to God, by rising to their feet. Then a call was made to those who had never made a start before, and about sixty came forward for prayers. On Monday, after a solemn discourse, a large number came forward with deep feeling. It was a very solemn occasion. Sixty-two were buried with Christ by baptism. Most of these were young men and women who had made a start at this meeting. There were no small children among them. Some of them were very dear to us.

Monday night a discourse on ordination was given, and at our parting meeting, A. W. H. Millard, J. D. Pegg, J. S. Hart, and A. G. Daniells were ordained to the ministry. It was a precious season. Thus our meeting closed. Some expressed themselves to us that it was the best camp-meeting they had ever attended.

GEO. I. BUTLER.

LAW AND PENALTY.

ABOUT the weakest of all weak things supposed to be an argument, is that which claims that the Sabbath is abolished, because the penalty of death for its violation is no longer in force, as it was with the Jewish nation. Eld. J. Litch, in his tract on "The Law of the Sabbath," takes up this idea as follows: "A law without a penalty is void, it cannot be enforced. As they stand in Ex. 20, the ten commandments are powerless, for they have no annexed penalty." Further he says, "But in Ex. 31:14 we have a statute and judgment to enforce the fourth commandment." This text says that the one who should defile the Sabbath should be put to death. Eld. Litch continues: "While this statute and judgment was in force, the commandment was in force." So he claims that this law is void, because it is without a penalty.

But what about the other nine? A number of them had the same penalty attached. Are the commandments forbidding idolatry, profanity, murder, and adultery "powerless," "entirely inoperative," because there is now no earthly judiciary and executive to enforce the death penalty? If the Sabbath is not now binding for this reason, neither are the others. It may be said that obedience to the others is taught in the New Testament. But the New Testament was not written, especially the epistles of the apostles, for many years after the crucifixion, when that which was to pass away was nailed to the cross. If one of the commandments written in tables of stone was nailed to the cross, it is evident that all of them were; and thus again "the world was then without divine law, and did as they pleased," till the apostles gathered up, one by one, the scattered fragments of the old, abolished law, all that were worth saving, to be the rules by which men were to live thereafter. And yet, failing to appoint a judiciary and executive to enforce them by pains and penalties, they have left them all powerless and inoperative! This is not my language, dear reader. Who would not "blush and hang his head" to think he belonged to a race that could speak thus lightly of the law of God? Holy and reverend is

his law, as well as his name; and his distinctive characteristic, as the Maker of all things, is found only in the fourth commandment of the ten.

And it is of this moral code that the Lord Jesus said, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." So it is recognized as a whole in the gospel, and is laid as a foundation upon which the gospel is built; for by the law is the knowledge of sin, for which the gospel offers pardon through repentance and faith.

Is the world without law, because the church is not authorized to inflict the penalty upon transgressors? Did men ever inflict the penalty of the law of God? The Lord says, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18:26. Did man ever inflict this second death? Death is the wages of sin; and from the second death there is no resurrection. There is a penalty for the violation of the law of God. May the reader and the writer escape it.

R. F. COTTRELL.

THE MIND WEAKENS WITH THE BODY.

THOSE who claim for man an immortal soul independent of the body, ought to show that the decay of the body does not affect the vigor of the mind. Indeed, they often try to do this, but it is a failure. The rule is that in the old age and feebleness of the body, the mind also goes into second childhood. We see cases of this every day. Of Mr. Emerson, that giant thinker, who has just died, the *Inter-Ocean* of April 28, 1882, says:—

"The delirium under which Mr. Emerson suffered during his illness was doubtless not altogether caused by the disease. His mind has for some time been broken, and he has largely lost the power of memory and expression. He had also lost his ideas of relation, and associated things widely separated as if they were together."

Let the believers in the indestructibility of the mind note this fact. Of Mr. William Gordon, the author of "the most faithful and impartial history of the American Revolution," Lossing says: "Soon his memory became a blank, he sunk into imbecility, and thus remained until his death, on the 19th of October, 1807, when about seventy-seven years of age."—*Eminent Americans*, p. 166.

Many such cases are occurring constantly. They show that the mind is dependent upon the strength of the body for its vigor. A child has only the mind of a child, and an old, feeble body has a correspondingly feeble mind. This is the rule, while the exceptions are rare.

D. M. CANRIGHT.

THE PROHIBITORY AMENDMENT IN IOWA.

THIS is the title of an amendment to the Constitution to be submitted to the people of the State of Iowa, June 27, prohibiting the manufacture and sale as a beverage of all alcoholic drinks. It has passed the Legislature twice, and if a majority of the people of the State vote for it June 27, it becomes a part of the organic law of the State. It is similar to the law which has been in force for some time past in the State of Kansas, which we believe has done great good in the suppression of the liquor-traffic, and in the prevention of crime which grows out of it. At the recent session of the Iowa State Conference, a resolution was adopted calling upon all of our people in the State to cast their vote in its favor the 27th of this month. This resolution was enthusiastically adopted by a rising vote of the whole congregation. It is only once in a great while that our people have an opportunity to express their senti-

ments on the temperance question with so plain an issue before them as this. The question usually comes up mixed with political and personal matters. We have found that politicians are not always reliable, and that they usually care much more for partisan success than for principle. The temperance question has often been left to the mercy of political schemers, and has greatly suffered in consequence.

But now the square temperance issue comes before the people of the State, taken entirely out of the arena of personal partisan politics, and is to be acted on separately. Do our people want the Constitution of the State to prohibit the manufacture and sale of liquor as a beverage throughout its limits? If so, they should cast a paper saying so into the ballot boxes the 27th of June. Certainly there can be nothing wrong in expressing such an opinion upon paper. Surely it is demanded by every lover of Christian temperance. Our people have no great interest in much of the politics of the present day. Most elections are a selfish scramble for office. As a people, it would be better for us not to mix up with the elements and spirit of political excitement. These influences are detrimental to piety and destructive to devotion. We have had evidences of the dangers attending political excitement in the effects seen on some of our people. Some have given up the truth because of these effects. Ordinarily, we have not a word to say to our people in behalf of their attending political meetings or going to the polls. But here, we think, is a different issue. We earnestly hope every S. D. Adventist voter in Iowa will cast a ballot in favor of the present amendment. How could we be true to our temperance principles without doing so? Do we not want the whisky holes shut up? Do we not want our children and our neighbors kept from the temptations connected with liquor drinking, and to help save the poor slaves of appetite already on the road to ruin? Let all cast their votes for the Amendment in Iowa, June 27.

GEO. I. BUTLER.

OUR DUTY TO THE POOR.

THE religion of Jesus Christ recognizes the equality before God of the rich and poor. The apostle Peter says in one place, that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him." Acts 10:34, 35.

James, in treating the same subject, reaches the same conclusion which Peter had reached, and demonstrates its accuracy by calling attention to the fact that God had chosen the poor of this world, rich in faith, making them heirs of the kingdom which he has in reserve for those who love him. Here are his words: "Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5. In the previous portion of the chapter he had discussed and condemned the course of those who were in the habit of giving the best seats in the synagogues to the men who wore the gold rings, while they assigned to the poor the less honorable position of a seat upon their footstools. The wickedness of such a course he demonstrates by allusion to the fact that the very men whom they placed upon their footstools were, in some instances, those whom God had chosen as heirs to his everlasting kingdom; thus proving that the mighty God loved the humble but indigent believer in Jesus so fully that he had determined to exalt him to a place at his right hand, regardless of his poverty in this world.

In view of these things, how careful we ought to be not to discriminate against any person simply because of his poverty; since, if the poor of this world, rich in faith, are so fully the objects of the divine favor, those who treat them with contempt must subject themselves to the divine wrath. Now, it is barely possible that, at the

time James wrote, the humble Christian, who was compelled to take his seat on the footstool of his more favored brother, might have been able to hear and see all that was said and done sufficiently well to answer every purpose of worship. Nevertheless, having within him the heart of a man, he must have been keenly sensitive to the indignity offered him by putting him in such a position in order to give the more honorable seat to a man of wealth. God, realizing this fact, was so jealous, of the tender sensibilities even, of the poor, that he could not consent to have them wounded in this way, and therefore he inspired his servant James to pen the verses quoted above, to teach us that we must ever be thoughtful and considerate even of the feelings and sensibilities of those of our brethren who have been less fortunate than ourselves in pecuniary matters.

John says that if we love Him that begat, we shall also love him that is begotten of him. (1 John 5:1.) That is, if we love the Lord Jesus Christ, we shall love his children wherever they may be found. It matters not how humble the dwelling in which they reside, or how cheap the clothing in which they may be arrayed. If we feel that they are the followers of Christ, our hearts will go out toward them in kindly affection, because of the relation which they sustain to the Master. Neither will our love for them be of that sentimental sort which satisfies itself in the expression of words merely. It will resemble, rather, that affection which natural brothers have for each other. We shall not be content with a simple expression of sympathy, but we shall make earnest efforts, to render substantial aid to those who, in the providence of God, though dearly loved by him, and though loving him in turn, nevertheless meet with poor success in the pecuniary matters which pertain to this life.

This brings us to the important point in the discussion of this subject, which relates to the methods by which we can be of actual service to the poor.

Now, as anciently, it is not enough that we should say, Be thou fed and be thou clothed; for such words, if unaccompanied by substantial aid, are but taunts in the ears of those to whom they are expressed. It is not always true, however, that pecuniary aid is the only thing which can be made serviceable and beneficial to the poor. It seems to me that among the many ways in which we can be of service to them the following are a few:—

In the first place, we should ever treat them with that kindly consideration which will make them feel, under all circumstances, that their poverty presents no barrier to our affectionate regard for, and high esteem of them as individuals. In order to do this most fully, we must eradicate from our own hearts every sentiment which is in harmony with that aristocratic feeling of superiority which is so frequently cherished by those who are the favorites of fortune. If anything of this kind lingers about us, the poor will detect its presence in our hearts, even though we make the most strenuous efforts to hide it from observation. They seem to discover its presence instinctively, and wherever it exists, they can never come into full sympathy with the individual characterized by it. Do you ask how such a sentiment, if found lurking in the mind, can be overcome? I answer, I know of no way except by prayer, active efforts in behalf of the poor, and the study of those portions of the word of God which teach us that both God and Christ love the humble poor, making them the honored instruments in the work of saving men in many instances, while rejecting the rich and the proud as unworthy of a place in the ranks of those who are the followers of the humble Nazarene.

In the second place, as the want of success on the part of many of the poor arises from their inability to plan wisely, we should ever stand ready, if necessary, to counsel with them, inquiring fully into the circumstances of their cases, hearing patiently the plans which they have made for future operations, and then giving them the benefit of our larger experience and better financial tact, if such we have. We should not enter into

this work in such a way as to make them feel that we are trying to dictate in the management of their affairs, but we should patiently talk over with them the plans which they have matured, and if we perceive that those plans will not work well, we should make such suggestions, in a quiet way, as will enable them, apparently of their own accord, to discover the certainty of failure should they persist in the course which they have marked out. In this way we may be able to save them from many serious blunders and financial losses.

In the third place, we should remember that it is not always necessary, in many instances, to proffer contributions of money for their relief with no expectation of return on their part. Not infrequently it is the great misfortune of the poor that they cannot find employment. In such cases, the person who even gives them employment himself, or procures it for them elsewhere at remunerative prices, is doing them as great if not a greater favor, than he would be by supporting them absolutely from his own purse. Indolence should not be encouraged, either in the poor or the rich.

In the fourth place, when sympathy has done its work, when counsel merely can no longer afford relief, and when those, who, like ourselves, are the objects of the divine love and favor, have come to actual want, then we should prove the genuineness of our interest in and love for the poor by sharing with them to the full extent of their necessities those bounties which a generous Providence has bestowed upon us, perhaps for the very purpose of enabling us to secure for ourselves those richer blessings which the God of the poor has in store for those who have sufficient regard for the divine approval to contribute from their substance to the relief of those whom the Saviour ever loved to minister to in temporal as well as spiritual things.

W. H. LITTLEJOHN.

PRIVILEGES AT THE SANITARIUM.

WITH pleasure and gratitude we call to mind our sojourn at the Sanitarium with the privileges and blessings enjoyed there; our interest in, and sympathy for, the ever-changing family of afflicted ones from all parts of the country who here find a home for a season, are not abated by time or distance, which now separates us. May Heaven's blessings, both temporal and spiritual, rest upon them, and upon all whose anxious hearts and active hands administer to the wants and necessities of those battling with disease and infirmities and struggling for health.

As a people, we have every reason to believe that this institution was established under the directing hand of Him who teaches us to sympathize with the afflicted, to remember them in our prayers, to "rejoice with them that do rejoice, and to weep with them that weep."

However much we have sought, and desire to live in harmony with, the above sentiment, I am confident there is yet ample space for us as a Christian people to pray more, and more fervently for the success of the Sanitarium in treating the sick and in pointing them to Him who "hath borne our griefs, and hath carried our sorrows." Brethren and sisters, will we do it, and there unite our sympathies, interests, and prayers with those managing this house? I am certain that it is the sincere desire of their hearts, and their prayer to God, that his Spirit may be and abide with them.

Many of our meetings with the physicians, helpers, and patients, were very encouraging and will be long remembered. It is also gratifying to be able to testify that the one prevailing feeling of the afflicted ones whom we met here was, that the law of kindness pervades the house. In medical skill, and facilities for treating the sick, the Sanitarium is not wanting. Herein, it is not a shadow of good things to come, but a real substance, casting a shadow of its own.

In view of the light which we have received on the great principles of health reform, and the fact that their presentation to the world, in theory and practice, has proved a stepping-stone to many, leading them to love and sacredly regard the last message of mercy to man, in our hearts and upon our tongues should be found the doxology, "Praise God from whom all blessings flow."

Marshfield, Vt., June 4.

A. S. HUTCHINS.

LIFE IN HEAVEN.

BY ALLIE A. SANTEE.

THERE are happy, shining faces
In that land of joy and rest;
There are loving, warm embraces;
There are hands so closely pressed;
And there the broken-hearted
Shall forget the vale of tears,
Grieving o'er no hopes departed
Through eternal, endless years.

And the starry eyes of angels
Shall beam on the throng forgiven,
While a joyous, glad evangel
Rises through the air of Heaven;
And the pilgrim, worn and hoary,
From his labors long shall rest,
Wearing now a robe of glory
In the mansions of the blest.

And the balmy air of Heaven
Wafts a fragrant, sweet perfume,
While the emerald trees are deathless,
Lifting high their flowery plumes;
There life's river, clear as crystal,
Floweth on so pure and fair,
While the Prince of our salvation
Sheds his radiance everywhere.

Patient eyes now dim with weeping
Soon shall see the jasper wall,
Angels wake the loved now sleeping,
When the Lord his saints shall call;
Yawning graves shall yield their treasure,
Seas give up their silent dead,
Joy be theirs beyond all measure,
Who to pastures green are led.

* * * * *

Life on earth and life in Heaven —
One is dark, the other bright;
One will end in shades of even,
One will glow with endless light;
One is fleeting, full of sorrow,
Strewn with graves and mourners' tears,
While the life in Heaven is endless
Through the everlasting years.

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.

MAINE.

Clinton.—On the 27th of May, assisted by Bro. Charles Stratton, I organized a church of seventeen members here. We expect others will join them soon.
J. B. GOODRICH.

Monticello, June 2.

MINNESOTA CONFERENCE.

River Falls, Wis.—The meetings at this place June 3 and 4 were excellent. By request I spoke on the Sabbath question, showing that it was not Christ who changed the day, but Antichrist, who sought to change times and laws. After a discourse on baptism Sunday p. m., four joined the church upon receiving this ordinance. Many were present to witness the baptismal scene. The Lord helped in presenting his truth, for which we give him praise.

A. MEAD.

C. F. STILWELL.

PROVINCE OF QUEBEC.

South Stukely, June 4.—It may be in place for me to state that during the spring season thus far, owing to bad roads, and on account of existing circumstances at home in the absence of Mrs. B., and of a very severe cold, I have been unavoidably detained from attending our usual meetings as I had designed to do. Yet in this time I have held profitable and encouraging meetings at three places near home. I still feel like standing by the work in this field. We pray that God may help, and ask our brethren to give a lifting hand.

A. C. BOURDEAU.

DAKOTA.

Flandreau, Moody Co., June 6.—I returned to this field May 28. Have held meetings every evening and on first-days. Last first-day we presented the Sabbath question. The first-day Adventist preacher was present, and indulged in loud whispering, which could be heard all over the house. When we got through, he attempted to prove from the Bible that the ten command-

ments are abolished. We had liberty in replying, and the truth triumphed. The prospect here is good, though it was discouraging at first. One family have decided to walk in the light. I am pressing cheerfully on, trusting in the Lord.

D. T. BIGGS.

WISCONSIN.

Norwood, June 6.—I have labored at this place for a short time. God has blessed the effort. Some have commenced to keep the law of God and the faith of Jesus. With others the query seems to be, "What shall I do to be saved?"

May our eyes be opened to the fact that "there is great reward" promised to those who obey the statutes of the Just One.

H. R. JOHNSON.

Avalanche, Cashton, Leon, Cataract, and Humboldt.—I have held meetings at the above-named places, and the Lord has blessed the word spoken. The membership is small at most of them.

At Avalanche, they had abandoned their meetings, and were somewhat discouraged; yet they agreed to make another effort to keep up both Sabbath-school and Sabbath meetings. The church at Cashton feel that they have sustained a loss in the removal of Bro. O. A. Johnson and family, who have gone to Nebraska. The brethren at Leon are all united and faithful in the work. At Cataract there is a small band of believers; our meetings here were well attended both by believers and others. They are anxious for more meetings. At Humboldt we found a few who love the third angel's message. They came out on the truth two years ago, under the labors of Eld. Snow, but have had but little preaching since. They had never signed the covenant, and had no leader; but they have kept up Sabbath-school and prayer and social meeting nearly all the time. They seemed to appreciate a visit from a minister. Thirteen signed the covenant, officers were appointed, and we left them of good cheer.

C. W. OLDS.

INDIANA.

Greensboro, June 5.—Met with the church here June 3, 4. Found peace and harmony prevailing, and a disposition to keep pace with the message. Gave four discourses. The word spoken seemed to be well received. The prejudice heretofore has been very strong, but is giving way, and some are becoming interested in the truth. If the brethren and sisters continue to live out the truth I see no reason why much good could not be accomplished at this place.

To-morrow I leave for Virginia.

M. G. HUFFMAN.

Cloverdale, Putman Co.—We have just pitched our tent at this place. We held our first meeting last evening, June 6. Over two hundred were present. The people are friendly. This is a new field, though nearly a score of years ago Elds. Waggoner and Hull were locked out of a church at this place, because their preaching caused too much talk. A few still remember the occasion, and speak in favorable terms of Bro. W. Our courage is good.

WM. COVERT.

D. H. OBERHOLTZER.

Northfield and Fowler.—Spent May 20, 21 with the little company at Northfield. All were firm in the truth, but meetings and Sabbath-school had been somewhat neglected. Satan is bringing his power to bear upon some, to overthrow them. The fiery trial spares none; but "whom the Lord loveth, he chasteneth." May the grace of God be sufficient for each of these dear tried ones, and by confession and humility may they be able to bear patiently, until their wounds shall be healed by the Spirit of God.

The Sabbath-school was re-organized, and five copies of the *Instructor* ordered; besides these, several copies are taken by private subscription. A tract society of five members was also organized. The subject of tithing was presented, and nearly all expressed a willingness to adopt the Bible plan of giving. The Spirit of God attended our meetings here, and all were encouraged.

May 26-29, I was at Fowler. Two whole families here are adhering firmly to the truth. Our Sabbath meeting was excellent. Hearts once in love with the world and sin were melted to tenderness by the Spirit and power of God. Our visit was timely, and well received. Three discourses were given before attentive listeners, some

of whom are much interested. This vicinity seems to be ripening for tent work.

Have spent the past week in teaching, and laboring in the Thorntown church. Several additions have been made. We hope to see a unity among this dear people that will make the church impregnable to the attacks of Satan.

J. P. HENDERSON.

OHIO.

Reedsville, May 31.—I was with the Reedsville church, May 24-30. I found them all working together in love without a single jar. I wish as much could be said of all our churches. One has been added to their number as the result of my last meeting here.

On Sunday I preached the funeral sermon of sister Barstow, who died last October.

All seemed greatly encouraged by the meetings. Bitter opposition is breaking down, several attending who would never before come to our meetings. I believe that proper efforts in the future may add others to their number.

Spoke once on temperance, and secured five signers to the total pledge. All who are looking for the Lord's return should be freeing themselves from slavery to perverted appetites.

Received \$6.50 toward my traveling expenses.

May the Lord continue to prosper this little company.

E. H. GATES.

MICHIGAN.

Arcadia, St. Louis, and Washington Center.—Was with the Arcadia church May 20-24, holding six meetings. These were well attended by the brethren and sisters, and a good interest was manifested in the word spoken. The members of this church, with few exceptions, are doing well, and are in harmony with all the truth and with one another. May they live near the Lord, and enjoy his blessing continually.

By request of Eld. Burrill, I spent May 26-28 with the friends at St. Louis and Breckenridge. Held three meetings, and visited each family. This church, although young, seems of good courage, and the members are in harmony. This is certainly encouraging to the minister, and not a bad sign in any church. May these dear friends remain faithful, and watch against the approach of the enemy.

Was with the Washington Center church from May 29 to June 5. Visited nearly every family, but held only two meetings on account of the heavy rain. On the part of some, there is a lack of harmony and devotion; others are doing well. Could not finish our work here at present, on account of the roads. Shall return soon, and pray that God will bless our effort.

Matherton, June 7.

L. A. KELLOGG.

Among the Churches.—Since my last report, I have been visiting the churches and isolated brethren.

April 21-27, was with Bro. Canright at Covert. His visit here was highly appreciated by the brethren, and since he left, additional pledges have been made to the T. and M. fund.

May 1-4, was with the brethren at Geneva and Casco. Obtained two subscribers for the *REVIEW*.

May 5-8, was with the church at Clyde. Gave five discourses, and enjoyed some precious seasons with them.

The 12th to the 15th, was at Decatur. There are a few here keeping the Sabbath. They have regular Sabbath meetings and Sabbath-school. Some of them will attend the camp-meeting at Allegan.

The 18th, I came to Leighton, Allegan Co. There are quite a number of brethren here, though so widely scattered that it was impossible to get them all together for evening meetings. Held some meetings with them, however, and visited them at their homes. Obtained two subscribers for the *REVIEW* and one for the *Instructor*. If a little labor could be bestowed here at the proper season of the year, it would be a great encouragement to the church, and I think their numbers might be increased.

The 22d ult., came to Colfax, Wexford Co., to visit some friends. Here we found several families of Sabbath-keepers. Spent one week among them, and spoke seven times. Obtained four subscribers for the *REVIEW* and five for the *Instructor*.

Lawrence, June 2.

R. C. HORTON.

Mason, May 31.—We held meetings in the Presbyterian church at Plainfield from May 12 to 29. We took part with the Methodists and Presbyterians in all their meetings; and the Methodist minister, a college graduate, attended nearly all of our meetings, and took part in the opening and closing exercises. The second Sunday after our meeting commenced, he took up the Sunday question (before we had reached it), and tried to prove, by a wrong translation of the Greek word *sabbaton* in Matt. 28:1, that there were two Sabbaths at that time, one Jewish and the other Christian. A review in the evening so exposed the wall that had been "built up and daubed with untempered mortar," that "the foundation was discovered." He that daubed it attended our lectures another week, then dropped his trowel in the midst of his mortar bed; and on the evening of the 28th made a sudden and determined effort to sweep away the entire moral hedge. (Eze. 13:5.) In the dense darkness a voice was heard saying, "Every jot and tittle of the moral law has been fulfilled, and therefore abolished;" and other voices responded, "Amen." A cloud seemed to be settling over the multitudes in the Valley of Decision (Joel 3:14); but the next evening the mist cleared away, the word of truth was shining in the valley, and the entire moral hedge was revealed, without a breach. Scriptures were read that point out a character who "shall be called least," and "in no case enter the kingdom," and some balls rolled from the mouth of the minister's own cannon (the Methodist Discipline) that if rolled against him would expel him from the Methodist Church for his war against the Old Testament and the decalogue.

All other arguments having failed, the trustees of the church found, that night, a small but powerful one in the form of a key; "and silence now is brooding" in a still and pulseless church, and two or three hundred souls may sometimes meditate upon the "strange doctrine" they have heard, that has stirred the minds of some to such a degree that we hope they will not find rest till they surrender to the word and Spirit of God.

The next day Bro. Kennedy brought us to Mason, where we commenced meetings this evening. G. K. OWEN.

SOUTHERN CALIFORNIA CAMP-MEETING.

As we have received no report of the camp-meeting held at Hanford, Cal., May 4-15, we condense the following statements from the *Signs of the Times* :—

The meeting proper commenced Thursday evening, May 4. There were three preaching services daily. This regulation was carried out, with one or two exceptions. Each morning, preceeding the discourse at 10:30 A. M., a Bible-class was held, in which the subjects considered were those of the sermons of the preceding day. This was a very interesting feature of the meeting.

The laborers at this meeting were Elds. Waggoner and Van Horn, Eld. Boyd of Nebraska, and sister White. Sister White spoke ten times, besides from fifteen to forty minutes several times in the social meetings. Her remarks on the first Friday morning were on health reform and preparation for the Sabbath. We quote the following interesting paragraphs from sister White's account of the meeting :—

"Violation of the Sabbath should be carefully shunned, all needful preparation being made on Friday. Health and clearness of mind are best preserved by the use of plain, wholesome food. How inconsistent on such occasions as these to make eating and drinking our chief business! On the day of preparation, clothing should be repaired, shoes polished, baths taken, etc. At every camp-meeting, instruction should be given on all these points. How can we expect the blessing of God unless we shun the smallest sin?"

"I observed the least labor on the Sabbath at this camp-meeting that I have seen for many years. After the first two mornings, nearly all our sisters attended the 5 o'clock meetings. There was no great excitement, but the people were hungry for the bread of life. How much easier to labor where the people put forth earnest efforts to help themselves!"

"Our meetings were a great blessing to myself as well as to the people. So deep was the affliction experienced in the loss of my husband, that I have felt I had received my death-wound. And as I saw our people drifting away from God, into the

current of worldliness and pleasure-loving, and neglecting the light which God has permitted to shine upon them, it caused me far deeper grief than the death of my children and my husband. I had no rest day nor night. In faithful testimony I had reproofed, warned, and counseled. I had feared to attend the southern camp-meeting, hardly daring to test my strength by the labor which I should be called to perform; but from the first day I felt that the Lord was sustaining me. The everlasting arms were my support. When standing before the people, I was conscious of a strength not my own. I was but the instrument; God spoke to the people through clay. The burden which had weighed me down was removed. Peace like a river flowed into my soul. I was cheerful, yea, joyful, in God. Thus has the Lord in mercy often helped me in time past, as I have labored for the salvation of souls. Peace and joy continued with me through the meeting."

The meetings held especially for the children were among the best of the series. Seventeen candidates came forward for baptism. Most encouraging testimonies were borne.

KANSAS CONFERENCE.

THE eighth annual session of the Kansas Conference of Seventh-day Adventists was held in connection with the camp-meeting at Burlingame, Kan., May 18-23, 1882. The first meeting was called to order by the President, May 18, at 7:30 P. M. Opening prayer by Eld. Olsen.

The Secretary not having yet arrived, T. H. Gibbs was chosen Secretary *pro tem*.

Delegates from fourteen churches presented credentials. By vote of the Conference, Robert Aitken was admitted as delegate from the South Mound church. The Topeka church was admitted to the Conference, with D. T. Shireman as delegate.

Brn. Butler, Olsen, and King, and other S. D. Adventists in good standing, were invited to take part in the deliberations of the Conference.

The President was authorized to appoint the usual committees, and named the following: On Credentials and Licenses, John Gibbs, D. T. Shireman, and John Heligass; on Nominations, S. N. Ayers, M. Enoch, and R. F. Barton; on Auditing, W. M. Dail, A. G. Miller, Robert Aitken, H. C. Main, M. B. Clinger, and N. Osborne; on Resolutions, L. D. Santee, G. H. Rogers, and T. H. Gibbs.

Adjourned to call of Chair.

SECOND MEETING, MAY 19, 9 A. M.—Prayer by Eld. Geo. I. Butler. The minutes of the last session of the Conference were read.

Bro. Adams was admitted as delegate from the Brantford church. Credentials were handed in by delegates from three more churches.

By vote of the Conference, H. G. Buxton, J. B. Carpenter, and L. D. Santee were appointed a committee to audit the Treasurer's books.

The Committee on Nominations reported as follows: For President, J. H. Cook; Secretary, T. H. Gibbs; Executive Committee, J. H. Cook, John Gibbs, and Oscar Hill; Camp-meeting Committee, T. H. Gibbs, H. C. Main, and Geo. H. Smith. Each name was considered separately, and the nominees were elected.

The Committee on Resolutions reported as follows :—

Whereas, Our churches in Kansas, as reported at this meeting, are numerically stronger than ever before; and—

Whereas, Other religious bodies have invariably drifted into worldliness with increase of numbers; therefore—

Resolved, That we feel our great need of drawing near to God if we would retain his favor; that we advise our ministers not to neglect practical teaching, and to see that the churches they visit are suitably instructed in the different branches of our work.

Whereas, There are many Sabbath-keepers in our State who live remote from those of our faith, and while living so are liable to great spiritual dearth; therefore—

Resolved, That we recommend all such to unite with some church, and to maintain this connection by correspondence, if they are unable to attend its services in person.

Resolved, That we would express our thanks to God for the prosperity that we as a people are enjoying, and, in view of coming events, our grateful appreciation of the earnest, practical teaching to which we have listened at this camp-meeting.

Resolved, That we express our thanks to the owner of this grove for his kindness in allowing us the use of the same.

The Committee on Credentials and Licenses submitted their report, and it was voted to consider each name separately. J. H. Cook and

L. D. Santee were granted credentials; the Conference voted that G. H. Rogers, R. F. Barton, and M. Enoch be ordained and receive credentials; and that J. S. Thorp, W. D. Curtis, T. H. Gibbs, J. B. Carpenter, Oscar Hill, Geo. H. Smith, Hattie Enoch, John Gibbs, and P. L. Hoen receive licenses.

The Treasurer's report showed the following :—

Amount on hand at beginning of year,	\$228.41
Received during year,	3,000.62
Total,	\$3,229.03
Amount paid out,	2,983.30
Balance on hand,	\$245.73

Voted, That the White Rock, Harrisonville, Mt. Vernon, Leopa, and Elm Creek churches be dropped from the Conference.

Adjourned to call of Chair.

THIRD MEETING, MAY 22, 9:45 A. M.—Prayer by Bro. Smith. The minutes of the last meeting were read and approved.

The committee appointed to audit the Treasurer's books reported the books correctly kept.

The Committee on Nominations reported the name of A. G. Miller for Treasurer, who was duly elected.

The Secretary's report for the year was called for, and read.

Remarks were made by Brn. Butler and King upon the importance of canvassing for our books.

A motion prevailed, authorizing the Conference Committee to appoint a State canvassing agent, and that the Committee have power to make such changes as they may deem necessary.

Voted, That the minutes of this session be sent to the REVIEW with a request that they be published.

Adjourned *sine die*.

OSCAR HILL, Sec.

— Christ leads me through no darker rooms
Than he went through before;
He that into God's kingdom comes
Must enter by his door.
Come, Lord, when grace has made me meet
Thy blessed face to see;
For if thy work on earth be sweet,
What will thy glory be?

—R. Baxter.

NEH. 9:13, 14.

"Thou camest down also upon Mt. Sinai, and spakest with them from heaven, . . . and madest known unto them thy holy Sabbath."

On this text the following claim is put forth: "If they and their fathers did know it before, why say in reference to that time, 'Thou madest known to them thy holy Sabbath'? Clearly they did not know it until then."

Now the true meaning of the text does forbid the thought that the Sabbath was known to them before it was spoken from Sinai, or it does not. But we know that it was known and kept by them in the wilderness a month before God spoke it from Sinai; and if it might be known a month before without contradicting the text, it might also have been known from the creation of the world. Therefore the text was not intended to teach that the Sabbath was then first made known, but simply that God then proclaimed with his voice "his holy Sabbath," or rest-day, a day that had ever been his Sabbath since the day on which he rested from all his work which he had created and made. R. F. C.

TENT PRESERVATION.

DISSOLVE alum, about one pound, in two pails of water; heat it boiling hot, and dip the canvas in it, letting it become well saturated, then hang up to dry. This is said to be the best preservative yet found. We saw a tent, which was used last year for a protection to farming implements, as good, to all appearance, as ever, after being used from spring till late fall. It is quite cheap, and will do no harm. Try it. E. VAN DEUSEN.

NOTICE TO DAKOTA CAMP-MEETING COMMITTEE.

EACH member will be expected to be on hand on the morning of the 27th inst. to make suitable preparation for our coming camp-meeting. Can some brother furnish us with a team and hand to do hauling? Please let me know early.

W. T. HENTON, *Chairman of Committee.*

Our Tract Societies.

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

THE WATERED LILIES.

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4: 7.

The Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care;

He looked at their snowy blossoms,
And marked with observant eye,
That his flowers were sadly drooping,
For their leaves were parched and dry.

My lilies need to be watered,
The heavenly Master said;
Wherein shall I draw it for them,
And raise each drooping head?

Close to his feet in the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day.

"It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty—
That is all it needs to be."

So to the fountain he took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw with pleasure
His labor was not in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But he used the earthen vessel
To carry the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still will I lie in his pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

—Selected.

TO DIST. NO. 1, N. Y. T. AND M. SOCIETY.

BY ELDER R. F. COTTRELL.

WHEN I see how the Lord is opening the way for the truth, giving such encouraging success to canvassers and other workers in the cause, I feel an intense desire that our district shall have a part in the good work. I am anxious that all in the district should take hold of the work anew, and that some one or more should take the field as canvassers, devoting their time to the work. Till this point may be gained, let all do something, and report the same at our quarterly meeting the second Sabbath and first-day in July. I see no better place for the meeting, than with the church at Lancaster. Shall we not have a representation from other places all around? This is the Lord's work, and the faithful laborer "in this dark and trying hour" shall have a great reward in the world to come. Come, brethren and sisters, let us go to work trusting in the Lord. If we sow the seed, he will give the increase. My heart is all aglow. I must have a part in this work, and see the final triumph of the truth, and that of those who have been faithful and endured to the end. Brethren, shall we not be co-laborers and fellow-helpers in the work? Time is short. Onward to victory!

MISSIONARY LABOR NOT LOST.

BY MRS. NETTIE G. WHITE.

A GERMAN brother living in Minnesota owns a wind-mill, and often gives papers and tracts to his customers. A year ago he visited some Germans living in another town, talked the truth to them, and gave them reading matter. He did not know that any interest was awakened. Last week he went to the post-office for his mail. Several Germans were in the store—all strangers to this brother. One, a very intelligent young man, came forward and asked to see his paper. He was much disappointed at receiving the REVIEW, and explained that he wanted the German paper, the *Stimme*. He had read those lent his neighbors, and wanted to take it himself, and have the premium. He paid the subscription price, and expressed the hope that the first number would soon come.

Bread cast on the waters will return after many days. Our brother does not know to whom he gave the papers that finally reached this young man. Perhaps the one who first received them had no interest in them, but the Lord directed them to the right place.

KENTUCKY T. AND M. SOCIETY.

THE State quarterly meeting of this society was held in Medcalf county at the home of Bro. J. B. Forrest. The opening prayer was offered by Eld. Pound. The minutes of the last meeting were read and accepted. Extracts from letters from persons who are interested in the truth as the result of missionary labor were also read. Appropriate and touching remarks were then made by Eld. Osborn and the President, J. B. Forrest, showing how important it is that we make God our trust as we send forth the silent messengers of truth. If a spirit of earnest prayer could characterize our labors, oh how much more good we might see accomplished!

The following is a summary of labor for the past quarter:—

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	23	9	.....	.....	21	23	.....	5617	322	.....	\$ 29.20
2	18	12	.....	.....	4	8	.....	9093	301	.....	15 15
3	41	21	.....	.....	25	31	.....	14710	623	.....	\$ 44.35

NOTE.—Received on membership and donations, \$7.70; sales, \$13.55; periodicals, \$23.10.

BETTIE COOMBS, Sec.

J. B. FORREST, Pres.

CONVERSION OF COUNT GASPARIN.

ADOLPH MONOD, one of the most gifted and faithful evangelical ministers of the present century, preached Christ crucified and his free grace to his church in Lyons, France. One Lord's day, preaching from the text, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," he spoke of the person of Christ as the true God-man. He announced, at the same time, that the next Sabbath he would show how men could be saved by faith in this God-man. But the authorities of this church were full of Catholic and other errors, and opposed to a doctrine so purely evangelical. Hence they informed Monod that if he did not omit the sermon he had announced, they would have him arrested and brought before the prefect, and dismissed from his office. Monod, notwithstanding, preached his sermon, and the authorities made their complaint. The prefect demanded the two sermons of the accused, and Monod sent them to him. The prefect was a Catholic Count—Count de Gasparin. He came home at evening to his wife, and found the sermons. He never liked sermons, especially evangelical sermons. But he was a man who discharged faithfully the duties of his office. It was necessary that the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labor. She offered, as her husband's worthy help-

meet, to read the sermons with him, so that the task might seem to him less tedious. They began. They read the first. With every page they grew more interested. They forgot that it was evening and night. That which at first was an official duty became a service of the heart. They finished the first, and eagerly grasped the second. And what was the result? As a magistrate, as a prefect, Gasparin was forced to deprive Monod of his place, because all the authorities demanded it. But he and his wife became evangelical Christians,—living, joyful, and happy believers in Christ. They found that night "the pearl of great price," and it has remained in the family. Their son, Count Agapor de Gasparin, has long been the head and pillar of the evangelical party in France.—*Moravian*.

NORTH PACIFIC TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING MARCH 31, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	10	.....	10	.....	10	5	.....	.....	.....	.....	\$ 10.00
2	26	.....	8	.....	259	25	.....	13472	617	.....	10.50
3	43	31	9	34	150	40	.....	18328	798	.....	44.45
	79	39	19	40	409	75	8	32098	1410	.....	\$ 64.95

NOTE.—Received on membership and donations, \$7.40; on sales, \$13.05; on periodicals, \$44.50. Subscribers obtained for REVIEW, 2; Signs, 6.

WM. L. RAYMOND, Sec.

WHAT MISSIONS HAVE DONE FOR INDIA.

SEVENTY years ago, says the *Indian Watchman*, the fires of Suttee were publicly blazing in the presidency towns of Madras, Bombay, and Calcutta and all over India,—the fires of Suttee, upon which the screaming and struggling widow, in many a case herself a mere child, was bound to, and burned to ashes with, the dead body of her husband. Seventy years ago infants were publicly thrown into the Ganges, as a sacrifice to the goddess of the river. Seventy years ago young men and maidens, decked with flowers, were slain in Hindu temples, before the hideous idol of the goddess Kali, or hacked to pieces as the Meriahs, that their quivering flesh might be given to propitiate the god of the soil. Seventy years ago the cars of Juggernaut were rolling over India, crushing hundreds of human victims annually beneath their wheels. Seventy years ago lepers were buried alive; devotees publicly starved themselves to death; children brought their dying parents to the banks of the Ganges, and hastened their death by filling their mouths with the sand and water of the so-called sacred river. Seventy years ago the swinging festival attracted thousands to see the poor, writhing wretches, with iron hooks thrust through the muscles of their backs, swing in mid-air in honor of the gods. For these scenes that disgraced India seventy years ago we may now look in vain.

And do we need to remind you that every one of these changes for the better is due, either directly or indirectly, to the missionary enterprise? It was missionaries and the friends of missions who brought these tremendous evils to light. Branded as fanatics, and satirized as fools, they ceased not until one by one these hideous crimes were crushed out by the strong arm of the legislature.

Seventy years ago there was not a single female school in the whole of India, not a single book-shop out of Calcutta, and these were for the sale of a few English books. Seventy years ago our native Christians would have been counted by tens, and the missionaries themselves, few in number, were liable to be turned out of the country at any moment as dangerous characters.

But in India Christianity has entered upon its work. The Bible has been translated into sixteen or seventeen different languages. Millions of tracts and books are now in circulation. Mission schools, in which the Scriptures are read, are scattered up and down through the country, and in many places the zenanas, so long closed against Christianity, are opened. The native church now numbers about 400,000 members, nominal and true, and the work, in all of its departments, is making steady if not rapid progress.

—Hush! oh, hush! for the Father, whose ways are true and just,
Knoweth, and careth, and loveth, and waits for thy perfect trust;
The cup he is slowly filling shall soon be full to the brim,
And infinite compensation forever be found in him.

Hush! oh, hush! for the Father hath fullness of joy in store,
Treasures of power and wisdom, and pleasures forevermore;
Blessing and honor and glory, endless, infinite bliss;—
Child of his love and his choice, oh! can'st thou not wait for this?

—Burke uttered a valuable sentiment when he said, "All men that are ruined are ruined on the side of their natural propensities." Let him who questions this observation, look around and see if he can find a solitary human wreck who is not stranded on some propensity of his nature which he has indulged to excess. On the other hand, let him find, if he can, a single example of a human being ruined by bringing his propensities into subjection to the divine law! Let him strain his eyes searching through the dead centuries for one exception to Burke's assertion, and we are confident that, if he be honest-minded, he will confess that it cannot be found. Unnumbered millions have been hopelessly ruined by giving the reins to their propensities; and of the unnumbered millions whose lives have borne the flowers of virtue and peace, not one has gained its fruitfulness except by placing his propensities under the control of the divine law. They are wild steeds; but every man who will accept grace for a bit, may bring them into subjection.

News of the Week.

SUNDAY, JUNE 4.—In Virginia and North Carolina, a furious hailstorm wrecked houses, leveled trees and fences, and ruined crops. Railway travel is impeded. Two children were killed by falling debris.

—Arabi Bey expresses great indifference to England's promises and threats. He says he shall repel European aggression with his whole strength. The Egyptians are placing heavy guns in the earthworks around the harbor of Alexandria.

MONDAY, JUNE 5.—England has protested against Arabi Bey's warlike preparations.

—A bloody war has broken out between two of the tribes of Central India. One town was captured and robbed by the aggressive tribe, and 400 persons were slain. Portions of the hair and flesh of the victims have been distributed among other tribes, to induce them to join the revolt.

—The Cleveland, Ohio, Rolling Mill Company made an attempt to start their mills by employing non-union men. The attempt was not a success, as the laborers were unskillful, and many were intimidated by the demonstrations of the strikers, who harassed them in the morning when they went to work, and in the evening when they returned. In other towns strikes are assuming a chronic character.

TUESDAY, JUNE 6.—The Senate passed the House army bill, with no important change, except that the age for the compulsory retirement of officers was fixed at 64 instead of 62 years. If the House agrees to this amendment, General Sherman will have two more years to serve, when Lieutenant General Sheridan will become General of the Army.

—Pocahontas, Ark., was entirely consumed by fire.

—At the meeting of the International Typographical Union at St. Louis, resolutions were introduced indorsing the iron-workers' strike, and declaring it the duty of wage-workers of all classes to lend their moral and material support in maintaining the strike till its objects are attained.

Harcourt has consented to slight modifications in the Irish repression bill. Prompt trials of the accused, and the selection of the judges of the commission by ballot, are among the changes permitted. During the month of May, 396 outrages were perpetrated in Ireland, 4 of them being murders.

WEDNESDAY, JUNE 7.—Intelligence from South America is to the effect that Ecuador is in the throes of revolution, Peru in anarchy and disorder, and Chili smitten by epidemics and cursed by brigandage.

—Michael Davitt, in a speech at Liverpool, said the soil of Ireland could be purchased for tenants for £140,000,000, in government bonds, payable in fifty years. He denounced Dublin Castle rule as a monstrous failure.

—A very daring robbery was perpetrated to-day in Brookfield, Mo., in broad daylight. About 3 o'clock P. M., 6 men rode into town, entered the Bank of Brookfield, covered the cashier and clerk with their revolvers,

and deliberately robbed the bank of \$50,000 in cash. They then rode off, firing their revolvers, and yelling furiously.

THURSDAY, JUNE 8.—Two persons, a Galway landlord and his soldier escort, were shot near Gort, Ireland.

—The Austrian troops in Dalmatia have recently suffered two defeats at the hands of the insurgents. About 120 Austrians were killed.

—General Garibaldi was buried at Caprera, Italy. Thousands of people attended the funeral, and remained during the exercises, notwithstanding a severe storm of wind and rain that raged during the whole time. Eulogies were pronounced by many notable persons, and salutes were fired as the body was lowered into the grave.

—The brick-makers' strike in Chicago is over, and its termination gives a new impetus to building operations.

—Lieutenant Danenhower has received information giving the particulars of the finding of Lieutenant De Long and his men.

—A party of well-to-do Mississippi negroes are en route to Chihuahua, Mexico, for the purpose of prospecting the country. If they can secure property cheap, they intend to establish a colony.

FRIDAY, JUNE 9.—The men who robbed the Brookfield Bank have been captured. They resided in the woods northwest of Kirksville, Mo., in a log house that had every appearance of being a small armory.

—The mine owned by the Lehigh and Wilkesbarre (Pa.) Coal Company is on fire; 100 men are fighting the flames.

—Dervisch Pasha, the Sultan's plenipotentiary, gave audiences to the consuls, the principal officers, and members of the Chamber of Notables. He declared he was resolved to restore order in Egypt, even if he was obliged to assume the functions of the Ministry of War himself.

—A letter published in the *Inter-Ocean*, and signed "Workingman," states that emissaries of the Knights of Labor are trying to excite discontent among the laboring men of all trades in Chicago and St. Louis. Their object is to precipitate a general strike.

MISCELLANEOUS.

—Roman Catholics of England have been forbidden by the bishops to send their sons to Oxford or Cambridge Universities.

—The bursting of a gun on the British ironclad *Swiftsure*, when off Maderia, May 31, killed one man and mortally injured four others.

—Within a year, 400 ministers residing in 35 different States, members of 13 denominations, have taken up the study of Hebrew under the guidance of Prof. Harper of Morgan Park Seminary, Chicago.

—Yung Wing, formerly connected with the Chinese Educational Commission, believes that of the students in the Connecticut schools who were recalled by the home government, 30 or 40 will return to resume their studies.

—At Harris Station, Mo., on Sunday, June 4, John Jackson and his wife went to church leaving their four children locked up in the house. Upon their return, they found the building in ashes, and the children burned to a crisp.

—The Russian emperor has approved regulations prohibiting Jews from settling outside of towns or villages, forbidding them from trading on Sundays and Christian holidays, and suspending all contracts of purchase or tenancy with Hebrews.

—During the month of May, 89,351 immigrants were registered at Castle Garden,—12,560 more than in May, 1881. No wonder more languages are heard there at the same time than at any other place in the world, and that the *Herald* calls it "a veritable Tower of Babel."

—The five railroads which make the three Pacific lines are entitled by their charters to 298,728 square miles of public land, and have received such gifts from Texas and other local governments as make their whole domain greater than the area of the thirteen original States—318,752 square miles.

—In the vicinity of Cesarea, Western Turkey, tens of thousands of people are suffering for the necessities of life, and are making their meals on weeds or greens. Many have died of starvation. There is great want of food, and of seed-wheat for future harvest. The Government gives no help, but instead is, with hard-hearted cruelty, exacting its taxes to the uttermost.

—A singular case has recently been tried in the courts of Austria. The Church of Rome has claimed the right to baptize and educate in its tenets the children of parents who had left its communion. The Government had sustained this claim, and had ordered parents to submit their children to the priest for baptism and instruction. But the Supreme Court of Law has now decided that according to Austrian law, parents have the responsibility and the privilege of the religious training of their children.

—Within the next few months, the charters of nearly 400 national banks expire, necessitating the withdrawal from circulation of \$13,000,000 in paper currency, unless their charters are renewed. The charters of a still larger number of banks expire next year; and a dangerous contraction of currency is feared, unless the Government provides for the continued existence of these banks with-

out withdrawing their paper. A bill designed to meet this emergency has passed the House of Representatives and is now in the hands of the Senate.

—A decided impetus to western immigration will result forthwith from the decision of the Secretary of the Interior which opens up to entry and settlement 9,000,000 acres of valuable land in Dakota, heretofore claimed by the Chippewa Indians. The land is in what is known as the Turtle Mountain district, and is in every way adapted to agriculture. There will be a tremendous rush to secure farms in the fertile region, which is large enough and rich enough in natural resources to support an enormous addition to the population of Dakota.

—The manufacture of silk goods in the United States has reached dimensions that render it an important branch of industry. Its value has risen from less than \$2,000,000 in 1850 to over \$34,500,000 in 1880. Pennsylvania employed in that year 3,360 men and women in this industry, paying them \$678,120; New Jersey employed nearly 14,000, and paid over \$4,000,000 in wages. The county of Passaic, in that State, produces silk goods to the value of over \$10,000,000 annually. The raw silk is almost wholly imported, the amount produced in this country being too insignificant to pay for making an investigation, in the opinion of the census authorities.

—The *Christian Advocate* says: "The New York Assembly has passed a bill which modifies the present Excise system, by not requiring a rum shop to keep even three beds, and by prohibiting 'arbitrary arrests.' This is bad enough, but not nearly as bad as the bill which the representatives of the liquor interest from New York and Brooklyn have been exerting themselves to pass. But it is a concession to that interest, against the welfare of the people, and ought to be defeated. But, as the *Tribune* well inquires, 'What can be expected while the two great cities send keepers of corner dram-shops to make laws for them?' It is abominable that so many of the legislators from these great centers of population are just of that character."

Obituary Notices.

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

CAMPBELL.—Died of pulmonary consumption, near Hunnberd, Wis., May 11, 1882. Lydia, wife of S. Campbell, in the thirty-third year of her age. For two years she had been a commandment-keeper. She was an affectionate wife and mother, and a husband and six children mourn their loss. Words of comfort were spoken by Eld. Buzzell, First-day Adventist. C. W. OLDS.

BUTTERFIELD.—Died of cancer, in Marion, Minn., May 2, 1882, my wife, Sarah G. Butterfield, aged fifty-eight years, five months, and one day. She died in the arms of Jesus, and awaits a blissful immortality at the coming of Christ. Prayer and some remarks at the house by Eld. Hall, Methodist. She believed that the seventh day is the true Sabbath of the Lord, and had kept it for seven years. J. F. BUTTERFIELD.

LONG.—Died of paralysis, in Woodburn, Ill., May 16, 1882, David Long, aged fifty-eight years. In early life Bro. Long united with the Baptist Church, and his subsequent walk was that of a consistent Christian. He was naturally quiet and unassuming in manner, but possessed much general knowledge and honesty of principle. Although afflicted with deafness, which prevented his enjoyment of public services, his love of truth led him to read and investigate, and he was among the first to observe the Sabbath of the Lord under the labors of H. C. Blanchard in Woodburn. Since that time his faith has been unwavering, and he has cherished a bright hope of a home in the good land, where the deaf hear. In his last conscious hours, he expressed a willingness to acquiesce in his Father's will; and while we miss his form and face, always cheerful and constant in the house of worship, we feel sure he rests among the blessed that die in the Lord. Two sons are left to mourn his loss. Funeral services were attended by Rev. G. Silver, pastor of the Baptist church. A. R. P.

COLLINS.—Died April 1, 1882, Nancy Collins, of North Dartmouth, Mass., in the seventy-fourth year of her age. Sr. C. was one of the oldest Sabbath-keepers in the country. In 1825 she became a member of the Christian church in D., where she remained till the sounding of the second message. In 1845 she read a tract written by T. M. Preble, which induced her to take up the observance of the Sabbath. During the last years of her life she frequently made the remark that if it were her lot to die, she wanted to fall asleep when the Sabbath was closing, and in harmony with this desire she breathed her last just as the "setting sun" was receding from the view of those around her bedside on that April Sabbath. Her son with his companion, who cared for her during her declining years, lose the Christian influence of a loving and godly mother, and the church lose a moral support, but she sleeps in Christ.

So falls in death the child of God,
Asleep in Christ, to rest
Till He shall come whose "right it is"
The kingdom to possess.

D. A. ROBINSON.

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CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect May 14, 1882.

WESTWARD.			STATIONS.	EASTWARD.		
Pacific Express.	Day Express.	Mall.		Mall.	Atlantic Express.	Night Express.
7.25 pm	7.30 am	5.00 am	De. Port Huron. Ar.	10.40 pm	6.00 am	10.35 am
8.57	9.10	6.45	.....Lapeer.....	8.57	4.28	9.10
9.40	9.45	7.30	.....Flint.....	8.15	3.50	8.35
10.15	10.21	8.35	.....Durand.....	7.15	8.07	7.19
11.36	11.40	9.58	.....Lansing.....	5.46	1.47	5.50
12.30 am	12.17 pm	10.40	.....Charlotte.....	5.05	1.04	5.07
1.25	1.10	11.30	a } Battle Creek d	4.05	12.01 pm	4.05
1.30	1.30	12.50	d } Battle Creek a	4.00	11.50	4.00
2.21	2.22	11.45 pm	.....Vicksburg.....	3.10	10.59	3.10
2.33	2.33	1.00	.....Schoolcraft.....	2.57	10.48	2.57
3.28	3.22	1.55	.....Cassopolis.....	1.55	10.00	2.05
4.07	4.08	2.42	.....South Bend.....	1.07	9.17	1.12
4.55	.....	3.27	.....Stillwell.....	12.16 am	.....	12.20 pm
5.28	.....	4.00	.....Haskell.....	11.45	.....	11.40
5.50	5.40	4.23	.....Valparaiso.....	11.30	7.45	11.21
8.00	7.45	6.35	Ar. Chicago. De.	8.50	5.15	9.00

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

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GOING EAST.			STATIONS.	GOING WEST.		
Night Exp.	Atl. Exp.	N. Y. Exp.		N. Y. Exp.	Atl. Exp.	Night Exp.
A. M.	A. M.	P. M.	Ar. - Detroit. - Dep.	A. M.	A. M.	P. M.
8.00	8.35	11.40		7.00	9.35	8.00
5.00	12.40	9.25	- - Jackson.	10.20	12.15	7.02
3.20	11.08	8.13	- - BATTLE CREEK.	12.19	1.55	8.82
3.20	10.25	7.37	- - Kalamazoo.	1.13	2.36	9.18
11.33	7.38	5.30	- - Michigan City.	4.23	5.13	12.12
9.10	5.15	3.30	Dep. - Chicago.	6.50	7.40	2.50
P. M.	P. M.	P. M.		P. M.	P. M.	P. M.

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.
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O. W. RUGGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., June 13, 1882.

CAMP-MEETINGS.

MICHIGAN, East Saginaw, June 14-20.
NORTH PACIFIC, Salem, Oregon, " 14-20.
MINNESOTA, Minneapolis, " 21-27.
DAKOTA, Parker, June 29 to July 4.
TEXAS, Waxahachie, July 21-31.

Bro. Eld. Geo. I. Butler, having a few days between the Wisconsin and Minnesota camp-meetings, will attend the meeting at East Saginaw, Mich., June 14-20.

The following paragraph, from the *Christian Advocate* of June 8, does not present a very encouraging outlook for the United States, or for the world. The pity of the dark picture is that it is not overdrawn. And there never was a time in the history of the world, when there was a more urgent need of firmness, wisdom, and moderation on the part of the governing classes. The *Christian Advocate* says:—

The scenes of disorder in the House at Washington and in the Assembly at Albany are sufficient to make decent citizens blush with shame and indignation. Our only consolation, and that is poor enough, is that no other nation can point the finger of scorn at the United States. The House of Commons in England, the Reichstag in Germany, the Chamber of Deputies in France, have all been behaving very badly, have at times taken on more the aspect of a frenzied mob than worn the dignity of deliberative assemblies.

The people of New York cannot but rejoice in the adjournment of the Legislature. It is a dreadful state of things where the citizens breathe freer when law-makers go home, and when their only hope of protection is in vetoes.

REDUCED RATES.

REDUCED rates to the East Saginaw, Mich., camp-meeting, will be granted on all roads centering in Saginaw and East Saginaw. On the Michigan Central and all its branches, pay full fare going, and get a certificate, when you purchase your ticket, which will entitle you to return at one-third fare. Other roads grant a reduction of one-third; but we do not know whether certificates are to be called for or not. Inquire at the station where you take the cars.

A FEW WORDS MORE.

WE are anxious that all who can come to our camp-meeting shall do so; but we especially desire the delegates to be on the ground Wednesday, so we can have a meeting that evening, and be ready to transact business the next day, as recommended by Bro. Butler. We want to make the most of our religious privileges, and this seems to be the very best plan to get our business out of the way of the devotional exercises. We hope all will feel their responsibility to help in this matter by being on time.

Would say with reference to the Sabbath-school, that we will use the lessons in the *Instructor* for the last Sabbath in June, as some of our schools are a week behind with their lessons. Lessons for children will be selected on the ground.

Shall make an effort to secure reduced fare on the railroads, as usual.

And now, dear brethren, let me urge you all, once more, to come to the meeting. Please read again sister White's article in *Review* of May 25, and let us all seek the Lord as we never have before.

S. B. WHITNEY.

MINNESOTA CAMP-MEETING.

This meeting will begin Wednesday, June 21. We are happy to hear that there will be a large representation of our people present. Let all come prepared to stay till the close of the meeting.

We have obtained reduction on most of the railroads. The St. Paul and Manitoba Road, both branches, will sell round-trip tickets at three and one-half cents per mile. Those going on the St. P., C. & M. R. R., will pay full fare to Minneapolis and there receive a certificate entitling them to return for one-fifth fare. Those coming on the West Wisconsin, North Wisconsin, and River Falls Division, will purchase round-trip tickets June 19, 20, and 21. The Sioux City Road will sell round-trip tickets to Merriman Junction, June 19, 20, and 21. As the St. Louis R. R. is about to change hands, we have not yet succeeded in getting reduction on that road. We hope to do so.

We want all delegates to be on the ground Tuesday night, ready to begin work Wednesday morning. Let all come praying that the Spirit of the Lord may meet with us there, and that we may give ourselves more fully to the work of the message.

H. GRANT.

NOTICE.

WE wish to say to our brethren in Maine that half fare will be granted us as usual over the Maine Central Road and its branches, to our camp-meeting this fall. We have also obtained half fare over the European and North American Road up to Aroostook county, providing there are ten to come over the road. We hope our people will avail themselves of this favorable opportunity to attend the camp-meeting. We wish to hear from those intending to come, so that we can give notice to the General Ticket Agent in season to issue half-fare tickets. Let all lay their plans to attend.

All who attended the camp-meeting last fall went home feeling encouraged, and said they were well-paid for coming. We expect to have the best meeting this fall ever held in this State. And why not? We are one year nearer the coming of Christ and the immortal kingdom of God, and our love for God's truth should increase more and more. Let us hear from all—the more the better. Direct to Houlton, Me.

J. B. GOODRICH.

TO THE LIBRARIANS OF DIST. NO. 2, TEXAS T. AND M. SOCIETY.

WILL all the librarians in this district please report promptly to me at Prairieville, Kaufman Co., Texas? Let the Granbury society remember that it is included in this district also. We have never had a report from this young society, but as it is now fully organized, and blank reports have been forwarded to the librarians, we shall hereafter expect him to report regularly.

Brethren, "be not slothful in business," especially when it is the Lord's work; but send in your reports on time.

WM. McCUTCHEN, Sec. Dist. No. 2.

Appointments

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

I WILL hold meetings, D. V., at Dixville, P. Q., June 17, 18; at St. Armonds, where Bro. Galer may appoint, June 24, 25; at South Stukely, July 1, 2; West-Bolton, July 8, 9; and East-Bolton, where Bro. Taylor may appoint, July 15, 16. A full attendance will be expected at each place. Let all come to labor, and praying that the Lord may meet with us by his Spirit.

A. C. BOURDEAU.

QUARTERLY meeting of the church at Madison, Dakota, June 17, 18, 1882, where Bro. A. D. Smith may appoint. Meeting may commence Friday evening, June 16, if thought best.

W. T. HENTON.

At Sioux Falls, Dakota, June 24, 25, commencing Friday evening, the 23d. Let all the friends of the cause come praying for the blessing of God to help us in these meetings. The ordinances will be celebrated if desired. Full reports will be expected.

W. T. HENTON, Elder.

THE district quarterly meeting for Dist. No. 2, Dakota, will be held in connection with the camp-meeting at Parker, June 29 to July 4, 1882. It is hoped that each officer and member will act his part faithfully, that the blessing of God may be ours.

W. T. HENTON, Director.

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.

QUARTERLY meeting of Dist. No. 12, Kan., July 8, 9, in the tent occupied at present by Elds. Hill and Smith at Hallowell, Cherokee Co., Kan. Hope to see a good turnout of the brethren and sisters. Let us try to help the interest manifested at that place.

ROBT. AIRKEN, Director.

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.

HOME HAND-BOOK IN DANISH.

THE Association has just published a work in the Danish language entitled "Haandbog for Hjemmet," covering substantially the same ground as the Household Manual in English, of the matter of which, translated into Danish, it is largely composed. There was need of this book among this people, and a strong, though limited, call for it. We cannot, of course, expect at present a very extensive sale, and hence the edition is a limited one, bringing the first cost of the book comparatively high. Under these circumstances, we ask those who are interested in its circulation to handle it without any commission, or with but a very small one. It has 270 pages, five colored plates and other illustrations, and is neatly bound in muslin. Price \$1.00. Will all the friends of the cause among the Scandinavian people, unite in giving this book as wide a circulation as possible?

SISTER P. A. HOLLY was elected State secretary and treasurer of the Iowa Sabbath-school Association for the ensuing year. Please send all reports to her at State Center, Marshall Co., Iowa.

J. H. DURLAND, Pres. Iowa S. S. Assn.

THE P. O. address of Geo. R. Drew is 32 Charlotte St., Hull, Yorkshire, England.

TO KANSAS TRACT SOCIETIES.—The P. O. address of the secretary of the Kansas T. and M. Society will be, until further notice, Clara A. L. Gibbs, 204 W. 16th St., Davenport, Iowa.

TO KANSAS SABBATH-SCHOOLS.—Our permanent P. O. address is Williamsburg, Kan.

T. H. GIBBS, Pres.

CLARA A. L. GIBBS, Sec.

ELD. J. F. HANSON's permanent P. O. address is Spring Water, Clackamas Co., Oregon.

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.]

A SITUATION is wanted immediately by a boy fifteen years old. He is left fatherless, and would like to work on a farm by the month among Sabbath-keepers or get a chance to learn carriage-making in Michigan. Address Box 112, Holly, Oakland Co., Mich.

Books sent by Freight.—E J Vanhorn \$46.70, G G Rupert \$55.00, W H Saxby \$20.90, J N Loughborough \$20.80, E H Gates \$2.10, Wilson Pottenger \$1.35, Ettie Stickney \$0.25.

Books sent by Express.—S Oshorn \$4.70, Geo Foreman \$0.92, J J Smith \$2.93, C H Bliss \$5.50, S Oshorn \$0.03.

Cash on Account.—B C V M Society per W C Sisley \$55.70, Wis T & M Society per Mattie Kerr \$35.00, Ettie Stickney \$2.00, Geo A King per Geo I Butler \$50.00, O A Olsen per G I Butler \$50.00, Mo Conf Fund Silvanus Keller \$0.00, N Y T & M Society per A S Bowen \$75.61, W B Hill \$7.00.

Shares in S. D. A. P. Association.—Clara E Lashier \$10.00, G W Hoskins \$0.00, J N Berry \$0.00, J T Mitchell \$0.00, C F Stevens \$0.00, B N Berry \$0.00.

Donation to S. D. A. P. Association.—Jonathan Chase & wife \$2.00, A sister \$1.50.

Mich. Conf. Fund.—Dryden, Mrs M L Davis \$5.00, Sherman City per D A Wellman \$7.25, Hartwick per D A Wellman \$5.50, Lapeer, J A Demill \$2.00, Newton \$1.89, Washington Center per L A Kellogg \$3.50, Newton per James Stiles \$21.50, Hillsdale per W Walworth \$2.00.

S. D. A. E. Society.—S C Bute \$5.00.

European Mission.—S J Hunt \$2.00, Nehemiah & Lydia Lawrence \$25.00, Elizabeth Woodruff \$1.25, Mrs E Smouse \$2.50, David Smouse \$2.50, Jacob Shively \$25.00, John Haynes \$2.50, J T Mitchell \$0.00, J F Goss \$5.00, B N Berry \$5.00, S P Frederickson \$1.00, E W Chapman \$0.00, Abigail James \$0.00, Mrs Mary Olmstead \$5.00.

English Mission.—E M Kallach \$5.00, Mrs J A Burdoin \$5.00, Elizabeth Woodruff \$1.25, Mrs E Smouse \$2.50, David H Smouse \$2.50, Jacob Shively \$25.00, John Haynes \$2.50, Burton Carr \$5.00, Lucy Jones \$5.00, S P Frederickson \$1.00, Lucy M Showers \$3.00, A Sister \$1.50.

For J. N. Andrews.—H W Barrows \$10.00, Mrs H W Barrows \$5.00.