

# 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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PSALM 20:5.

BY MRS. L. D. A. STUTTLE.

"In the name of our God we will set up our banners,  
And proudly unfurl them beneath the blue sky,  
And fearlessly, bravely march onward to battle;  
In the name of our God we will conquer or die.

Oh! why should we tremble, though thousands are stricken  
And carried away by the Angel of Death;  
And fall by our side, like the leaves of the forest,  
That tremble and shake 'neath the hurricane's breath?

Let us join in the fray, for the Lord is our Leader;  
We'll not be afraid of the terror by night;  
We will lean on the arm of the mighty Jehovah—  
In the name of our God, let us join in the fight!

When the sirens of pleasure our steps shall encompass,  
And urge us to join in their folly and mirth,  
And the foe's wily messengers softly entice us,  
And spread out before us the treasures of earth;

We will heed not their voice, but with spirit uplifted  
In prayer to our Leader, with courage we'll go;  
In the name of our God we will set up our banners,  
And bravely we'll fight till we conquer the foe.

## Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord 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.

## SHALL WE CONSULT SPIRITUALIST PHYSICIANS?

BY MRS. E. G. WHITE.

"AHAZIAH fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them; Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said unto Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria; and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die."

This narrative most strikingly displays the divine displeasure against those who turn from God to Satanic agencies. A short time previous to the events above recorded, the kingdom of Israel had changed rulers. Ahab had fallen under the judgment of God, and had been succeeded by his son Ahaziah, a worthless character, who did only evil in the sight of the Lord, walking in the ways of his father and mother, and causing Israel to sin. He served Baal, and worshiped him, and provoked the Lord God of Israel to anger, as his father Ahab had done.

But judgments followed close upon the sins of the rebellious king. A war with Moab, and then the accident by which his own life was threatened, attested the wrath of God against Ahaziah.

How much had the king of Israel heard and seen in his father's time, of the wondrous works of the Most High! What terrible evidence of his severity and jealousy had God given apostate Israel! Of all this, Ahaziah was cognizant; yet he acts as though these awful realities, and even the fearful end of his own father, were only an idle tale. Instead of humbling his heart before the Lord, he ventured upon the most daring act of impiety which marked his life. He commands his servants, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease."

The idol of Ekron was supposed to give information, through the medium of its priests, concerning future events. It had obtained such general credence that it was resorted to by large numbers from a considerable distance. The predictions there uttered, and the information given, proceeded directly from the prince of darkness. It is Satan who created, and who maintains the worship of idols, to divert the minds of men from God. It is by his agency that the kingdom of darkness and falsehood is supported.

The history of King Ahaziah's sin and punishment has a lesson of warning which none can disregard with impunity. Though we do not pay homage to heathen gods, yet thousands are worshiping at Satan's shrine as verily as did the king of Israel. The very spirit of heathen idolatry is rife to-day, though under the influence of science and education it has assumed a more refined and attractive form. Every day adds sorrowful evidence that faith in the sure word of prophecy is fast decreasing, and that in its stead superstition and Satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of his will, will surely wander from the right path, and fall under the deception of Satan.

The heathen oracles have their counterpart in the spiritualistic mediums, the clairvoyants and fortune-tellers of to-day. The mystic voices that spoke at Ekron and Endor are still by their lying words misleading the children of men. The prince of darkness has but appeared under a new guise. The mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of the sorcerers of our time. Their disclosures are eagerly received by thousands who refuse to accept light from God's word or from his Spirit. While they speak with scorn of the magicians of old, the great deceiver laughs in triumph as they yield to his arts under a different form.

His agents still claim to cure disease. They attribute their power to electricity, magnetism, or the so-called "sympathetic remedies." In truth, they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men.

I have from time to time received letters both from ministers and lay-members of the church, inquiring if I think it wrong to consult spiritualist and clairvoyant physicians. I have not answered these letters, for want of time. But just now the subject is again urged upon my atten-

tion. So numerous are these agents of Satan becoming, and so general is the practice of seeking counsel from them, that it seems needful to utter words of warning.

God has placed it in our power to obtain a knowledge of the laws of health. He has made it our duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that has been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan.

Not a few, in this Christian age and Christian nation, resort to evil spirits, rather than trust to the power of the living God. The mother, watching by the sick-bed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hands of Satan as if he were standing by her side. In how many instances is the future life of the child controlled by a Satanic power, which it seems impossible to break.

Many are unwilling to put forth the needed effort to obtain a knowledge of the laws of life and the simple means to be employed for the restoration of health. They do not place themselves in right relation to life. When sickness is the result of their transgression of natural law, they do not seek to correct their errors, and then ask the blessing of God, but they resort to the physicians. If they recover health, they give to drugs and doctors all the honor. They are ever ready to idolize human power and wisdom, seeming to know no other God than the creature, —dust and ashes.

I have heard a mother pleading with some infidel physician to save the life of her child; but when I entreated her to seek help from the Great Physician who is able to save to the uttermost all who come unto him in faith, she turned away with impatience. Here we see the same spirit that was manifested by Ahaziah.

It is not safe to trust to physicians who have not the fear of God before them. Without the influence of divine grace, the hearts of men are "deceitful above all things, and desperately wicked." Self-aggrandizement is their aim. Under the cover of the medical profession, what iniquities have been concealed; what delusions supported! The physician may claim to possess great wisdom and marvelous skill, when his character is abandoned, and his practice contrary to the laws of life. The Lord our God assures us that he is waiting to be gracious; he invites us to call upon him in the day of trouble. How can we turn from him to trust in an arm of flesh?

Go with me to yonder sick-room. There lies a husband and father, a man who is a blessing to society and to the cause of God. He has been suddenly stricken down by disease. The fire of fever seems consuming him. He longs for pure water to moisten the parched lips, to quench the raging thirst, and cool the fevered brow. But no; the doctor has forbidden water. The stimulus of strong drink is given, and adds fuel to the fire. The blessed, Heaven-sent water, skillfully applied, would quench the devouring

flame, but it is set aside for poisonous drugs. For a time, nature wrestles for her rights, but at last, overcome, she gives up the contest, and death sets the sufferer free. God desired that man to live, to be a blessing to the world; Satan determined to destroy him, and through the agency of the physician he succeeded. How long shall we permit our most precious lights to be thus extinguished?

Ahaziah sent his servants to inquire of Baalzebub, at Ekron; but instead of a message from the idol, he hears the awful denunciation from the God of Israel, "Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." It was Christ that bade Elijah speak these words to the apostate king. Jehovah Immanuel had cause to be greatly displeased at Ahaziah's impiety. What had Christ not done to win the hearts of sinners, and to inspire them with unwavering confidence in himself? For ages he had visited his people with manifestations of the most condescending kindness and unexampled love. From the times of the patriarchs, he had shown how his "delights were with the sons of men." He had been a very present help to all who sought him in sincerity. "In all their afflictions, he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them." Yet Israel had revolted from God, and turned for help to the Lord's worst enemy.

The Hebrews were the only nation favored with a knowledge of the true God. When the king of Israel sent to inquire of a pagan oracle, he proclaimed to the heathen that he had more confidence in their idols than in the God of his people, the Creator of the heavens and the earth. In the same manner do those who profess to have a knowledge of God's word dishonor him when they turn from the Source of strength and wisdom, to ask help or counsel from the powers of darkness. If God's wrath was kindled by such a course on the part of a wicked, idolatrous king, how can he regard a similar course pursued by those who profess to be his servants?

Why is it that men are so unwilling to trust Him who created man, who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in Satanic agencies, they would realize in soul and body the life-giving power of the Holy Spirit. Christ condescended to take our nature, that he might reach to the very depths of human woe and degradation, to elevate and ennoble our race. With such evidence of his incomparable love, how can any turn from the God of light, the God of power, and give heed to Satan, the author of all our woes?

God has granted to this people great light, yet we are not placed beyond the reach of temptation. Who among us are seeking help from the gods of Ekron? Look on this picture—not drawn from imagination. In how many, even among Seventh-day Adventists, may its leading characteristics be seen? An invalid—apparently very conscientious, yet bigoted and self-sufficient—freely avows his contempt for the laws of health and life, which divine mercy has led us as a people to accept. His food must be prepared in a manner to satisfy his morbid cravings. Rather than sit at a table where wholesome food is provided, he will patronize restaurants, because he can there indulge appetite without restraint. A fluent advocate of temperance, he disregards its foundation principles. He wants relief, but refuses to obtain it at the price of self-denial.

That man is worshiping at the shrine of perverted appetite. He is an idolater. The powers which, sanctified and ennobled, might be employed to honor God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves are among the results of his disregard of nature's laws. He is inefficient, unreliable.

Whoever has the courage and honesty to warn

him of danger, thereby incurs his displeasure. The slightest remonstrance or opposition is sufficient to rouse his combative spirit. But now an opportunity is presented to seek help from one whose power comes through the medium of witchcraft. To this source he applies with eagerness, freely expending time and money in hope of securing the proffered boon. He is deceived, infatuated. The sorcerer's power is made the theme of praise, and others are influenced to seek his aid. Thus the God of Israel is dishonored, while Satan's power is revered and exalted.

In the name of Christ, I would address his professed followers: Abide in the faith which you have received from the beginning. Shun profane and vain babblings. Instead of putting your trust in witchcraft, have faith in the living God. Cursed is the path that leads to Endor or to Ekron. The feet will stumble and fall that venture upon the forbidden ground. There is a God in Israel, with whom is deliverance for all that are oppressed. Righteousness is the habitation of his throne.

There is danger in departing in the least from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seem irresistibly to draw us farther and farther from the right. Needless intimacies with those who have no respect for God will seduce us, ere we are aware. Fear to offend worldly friends will deter us from expressing our gratitude to God or acknowledging our dependence upon him. We must keep close to the word of God. We need its warnings and encouragement, its threatenings and promises. We need the perfect example given only in the life and character of our Saviour.

Angels of God will preserve his people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an "electric physician," or a "magnetic healer." By specious pretenses he wins the confidence of the unwary. He pretends to read the life-history and to understand all the difficulties and afflictions of those who resort to him. Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true, but such a counselor does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power, and sin, disgrace, and ruin are the terrible sequel.

These workers of iniquity are not few. Their path is marked by desolated homes, blasted reputations, and broken hearts. But of all this the world knows little; still they go on making fresh victims, and Satan exults in the ruin he has wrought.

The visible and the invisible world are in close contact. Could the veil be lifted, we would see evil angels pressing their darkness around us, and working with all their power to deceive and destroy. Wicked men are surrounded, influenced, and aided by evil spirits. The man of faith and prayer has yielded his soul to Divine guidance, and angels of God bring to him light and strength from Heaven.

No man can serve two masters. Light and darkness are no more opposites than are the service of God and the service of Satan. The prophet Elijah presented the matter in the true light when he fearlessly appealed to apostate Israel: "If the Lord be God, serve him; but if Baal, then serve him."

Those who give themselves up to the sorcery of Satan, may boast of great benefit received thereby, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to disregard the will of God? All such apparent gain will prove at last an irrecov-

erable loss. We cannot with impunity break down a single barrier which God has erected to guard his people from Satan's power.

Our only safety consists in preserving the ancient landmarks. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

#### THE FURNACE FLAME.

THE furnace flame and ringing hammer's stroke  
Produce the strength that never can be broke;  
The furious gale  
And tempest's flail  
Make dense and tough the grains of mighty oak.

And so the weary task, the heavy load,  
The midnight watch, the long and thorny road,  
Are but the way  
That leads to day,  
The way to peace and wisdom's grand abode.

The greatest good comes not with greatest joy  
To man or maid, to gleeful girl or boy;  
But hard denial  
And sturdy trial  
Make character like gold without alloy.

—Irving L. Beman, in *New York Observer*.

#### THE CHRISTIAN ACTOR.

BY N. J. BOWERS.

THE Christian occupies a conspicuous position in the world. His is a peculiar profession; that is, it is one opposite from that of the world. He is an opposite pole in human society of the great throbbing machine of responsive, personal life. He has adopted a new code of ethics; the world compares it with its own. He is professedly engaged in a noble service; the world looks to see wherein it is better than its service. He professes to be happier, holier, kindlier, more patient, more honest, less selfish,—in a word, *better* than the world, and it is on hand to see to this also. It is thus that the Christian becomes a prominent factor in the daily ebb and flow of human events. The Christian is an attractive actor, and the world is the ever present, the ever willing, but it may not be the ever just and impartial critic, but critic it is, and critic it ever will be. The apostle says: "We are made a spectacle [Greek, theater] unto the world, and to angels, and to men." 1 Cor. 4:9. We are thus made a theater, and the world is looking on. It is seeing how well we perform our parts.

Take the play actor. His work is to represent, as near as may be, the character, the words, the manners, the spirit, of the original. That original lives in his representations. Forrest, Booth, Jefferson, Cushman, thus reflected in their acting—in tragedy and comedy—the *life* of the character represented. This life was reproduced, it glowed out in the splendidly vivid performances of these great impersonators. Hamlet and King Lear, and the old man of the Kaatskills, lived again in embodied form, and men and women were thrilled and delighted, and awarded a full meed of praise.

Sometimes the stage actor fails in his work, does not come up to expectation, and falls in the public esteem, is all but disgraced, and sometimes is hissed off the stage. He is dismissed. The manager does not want him longer. He did not come up to his profession.

We (Christians) are all actors, as I have said, on the broad stage of the world. There is a character we all profess to represent, that of the Lord Jesus Christ. We profess to reflect his image in our lives. His life, his character, his acts, his words, his spirit, should make up our life. This great and noble original should shine and glow and be so real—Jesus should so live in us—that the world will see that the drama of the Christian life is a real one. Garrick was loved and praised because he reflected so well the lives of mortal men. Let us so reflect the life of One "of whom it is witnessed that he liveth," that men will love us, and love more the One whose life is thus imaged forth. Let us so act that men may not set us below our profession, that they may not hiss at us as unworthy of a place on the Christian stage. It would be a

disgraceful and a dreadful thing to be discharged by reason of bad acting. Let us keep it in mind that "we are made a theater unto the world, and to angels, and to men."

—There are briars besetting every path,  
That call for patient care;  
There is a cross in every lot,  
And an earnest need for prayer;  
But a lowly heart that leans on Thee,  
Is happy anywhere.

—A. L. Waring

### THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

CONSTANTIUS, the son and successor of Constantine, added to the severity of the Jewish laws which his father had enacted. But the Jews gave him occasion for this. In Alexandria they united with the Arians and the pagans against the Trinitarians, burning churches and committing terrible outrages. In Damascus, and in some cities of Syria and Palestine, they also destroyed churches. In Judea they took occasion, from a revolt in the west of the Roman empire and an invasion of the king of Persia in the East, to raise an insurrection; but it was soon subdued by Gallus Constantius, a nephew of Constantine and brother of Julian the Apostate, who destroyed Dio Caesarea, the headquarters of the rebels.

On the accession of Julian, these unfavorable edicts were repealed. Julian had been educated by Eusebius, bishop of Nicomedia, a relative on his mother's side, in the principles of Christianity; but he had renounced it, giving his whole soul and influence to Polytheism. His apostasy has been imputed partly to the artifices of the Platonic philosophy, and partly to his hatred of the Constantine family, with whose name that of Christ was intimately associated in his young imagination. (The sons of Constantine at their father's death murdered all their male relatives except Gallus and his brother Julian, sons of a brother of Constantine.—*Mosheim*.)

Julian became exceedingly superstitious. When twenty years of age, in the depths of caves at Ephesus and in the silence of the night, amid "horrid sounds" and "fiery apparitions," he was initiated into the mysteries of Theurgy. According to his intimate friend, Libanus, "he lived in perpetual intercourse with the gods and goddesses; they gently interrupted his slumbers by touching his hand or his hair. They conducted him by their infallible wisdom in every action of his life. [The reader will please remember this in his undertakings for the Jews and in his treatment of the Christians.] He had acquired such an intimate knowledge of his heavenly guests as readily to distinguish the voice of Jupiter from that of Minerva, and the form of Apollo from the figure of Hercules."—*Gibbon's Rome*. (Was Julian a spiritualist?)

Under a mask of toleration, Julian surprised his subjects by issuing an edict, as soon as he ascended the throne, granting free and equal privileges to all religions; at the same time, in the bitterness of his hatred toward the gospel, he used every means but persecution (which he considered would tarnish his own fame) to overthrow it. He annulled the privileges of the Christians, and closed their schools where they taught grammar, rhetoric, and all the liberal arts; then, as the most effectual means of undermining the church, that which had in his boyhood greatly influenced himself against Christianity, he took advantage of the division which had crept into the church by inviting the principal opponents to his court, where they could tear and devour each other by controversy! (Did not Satan make his servant understand that internal divisions are far more ruinous to any cause than the fiercest persecution?) Aside from his opposition to the Christians, Julian was just and humane in his administration. He was no doubt indebted for many good traits of character acquired in early life to the religion he so much abhorred.

Julian favored the Jews to such an extent

that some of them called him the Messiah. In suppressing Christianity he esteemed it important to enlist the co-operation of every other religion, and he also considered the support of the Mesopotamian Jews of great advantage in his proposed campaign against the Persians. He wrote to the Jewish people, addressed to the Patriarch of Tiberias, calling him his "brother," regretting their oppressions, and expressing an earnest desire that he might accomplish his plans for their welfare. He proposed to plant a large colony of Jews in Jerusalem, who should, by their presence there, combat the schemes of the Christians and second the plans of the pagans, and said he would live with them and unite with them in worshiping the Creator of the universe. To their great joy, he issued an edict for the rebuilding of the temple on Mount Moriah in its pristine beauty, which should eclipse the stately church of the Holy Sepulcher on the adjoining hill of Calvary; and for the restoration of its original worship in all its splendor; intrusting this undertaking to his favorite, Alypius of Antioch, formerly lieutenant in Britain; and ordered the governor of the province to assist him while he went with the Roman army to Persia.

And now the whole Jewish world was aroused to the most intense interest. The irrepressible energy of their natures, restricted in every other direction, had, ever since their dispersion, been exercised in accumulating wealth. Now, every secret store was opened. Men cheerfully gave up the treasures of their covetousness; women threw in the costly offerings of their pride. Those who had not wealth to offer gladly gave their labor. Many came from the most distant parts to engage in the work, while all who lived near, from the little child to the tottering old man, or those who had been blind from their birth, considered themselves peculiarly blessed in sharing a labor so inexpressibly dear to every Jewish heart. Their enthusiasm knew no bounds. Even the very tools they used must be suitable to their lofty undertaking, shovels and pickaxes, mallets and baskets of silver being used by the wealthy; while women assisted in clearing the spot for the new edifice, carrying away the rubbish in robes and mantles of silk.

Timber, stones, lime, burnt brick, were brought in great abundance. The Jews were triumphant. They deridingly asked the Christians if they would not lend a helping hand to this glorious enterprise. Many of the Christians looked on in astonishment and fear; while others, and among them Cyril, the pious bishop of Jerusalem, could not believe that God would permit the restoration of the temple service. It would, they believed, so contradict the prophecies of the entire and final destruction of the temple and the entire Mosaic law, as to bring ruin on the cause of Christianity. They no doubt called earnestly on the Saviour to vindicate his cause; and they confidently expected some especial interposition of Heaven,—some miracle if need be,—to prevent the completion of the work.

The workmen had dug down some distance, and were preparing to lay the foundation in great triumph, when, lo! "flames of fire came bursting from the center of the hill, accompanied with terrific explosions." "Ammianus Marcellinus," a heathen historian, one who could have no motive for misrepresenting, "was at this time at Antioch, holding an office of distinction in the emperor's court. His nearness to the spot gave him ample opportunity of arriving at a knowledge of the facts of the case."—*Jenks' History of the Jews*. "In his judicious and candid history of his own times," says Gibbon, Marcellinus says: "Whilst Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire, breaking out near the foundations with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned."

Milman says, "Other circumstances are said

[by the fathers and ecclesiastical historians.—*Jenks*] to have accompanied this event; an earthquake shook the hill, flashes of fire which took the form of crosses settled on the dresses of the workmen and spectators, and the fire consumed even the tools of iron." "It was even added [though not on as unsuspicious authority] that a horseman was seen careering among the flames, and that the workmen having fled to a neighboring church, its doors, fastened by some preternatural force within, refused to admit them." "Of the account of Marcellinus, Gibbon says such testimony should satisfy a believing, and must astonish an incredulous mind." It will be remembered that Gibbon was an infidel, yet he does not attempt to deny the miraculous nature of these singular manifestations; but some object that Mt. Moriah had very large subterranean rooms and passages, which had been closed up for almost three hundred years (this attempt to rebuild the temple was in 363 A. D.), and as they began to be opened, the confined gas would take fire, explosions would result with all the phenomena which the builders witnessed. But Mosheim says: "All who consider with attention and impartiality will perceive the strongest reasons for embracing the opinion of those who attribute this event to the almighty interposition of the Supreme Being; nor do the arguments offered by some to prove it the effect of natural causes, or those alleged by others to persuade us that it was the result of artifice and imposture, contain anything that may not be refuted with the utmost facility." Bishop Warburton, an eminent English divine, says that this was "an occasion worthy the interposition of the Lord of all things."

The disappointment of the Jews was in proportion to the ardor of their hopes. A Jewish historian of the fifteenth century attributes their failure to the "divine displeasure against his countrymen for their accepting of the assistance of a heathen prince." Though we cannot agree with this Rabbi, we are glad, says Dr. Jenks, of his testimony to the truth of the miracle, "because, as Basnage remarks, the rabbins are not wont to copy the books of Christians, and he must have been indebted for his information to independent sources." To utterly extinguish all the glowing anticipations of the Jews, Julian lost his life in a battle in Persia after wearing the purple but twenty months. They have never since attempted to rebuild their temple, though this has been their one great desire in all ages.

(To be continued.)

### SPIRITUALISM NOT DEAD.

BY ELD. A. WEEKS.

THE workings of spiritualism are so insidious that many think its numbers are decreasing. Instead of that being true, its leaven is fast leavening the whole lump of those that turn away their ears from the truths of the Bible in regard to man's condition in death.

Dr. Henry R. Waite, in behalf of the Census Bureau, asks for statistics of spiritualist societies for publication in the tenth census reports, to which response is made by S. B. McCracken, Secretary of the Michigan State Association of Spiritualists and Liberalists. In his communication he says:

"No list of spiritualist societies that could be given would afford even an approximate idea of the spiritualists in the country. There has always been among spiritualists strong repugnance to organization, and where organizations have been maintained, they are purely of a business character." "Spiritualists do not wish to be classified in any sense as a religious sect, holding that the spiritualistic philosophy should permeate the whole body of society." "Spiritualists are in every hamlet, and in almost every school district. Large numbers of them are associated with the churches from social considerations, especially those churches representing what is called liberal Christianity. In a late declaratory resolution of the State Association,



the number of spiritualists in Michigan is assumed to be, in round numbers, forty thousand, which I feel is not an over estimate."

The facts are that this terrible delusion is alarmingly on the increase. Although its movements may be silent, and almost imperceptible, like those of a snake in the grass, its touch is poisonous, and its foul embrace is certain death. Flee from it, as you would from a deadly viper.

Flee to the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. Let the fact that when a man is dead he knows "not anything" (Eccl. 9:5) forever act as an antidote to the word of the serpent, "Ye shall not surely die." Gen. 3:4. Give full force to the words of the psalmist, when, speaking of man in death, he says, "In that very day his thoughts perish" (Ps. 146:4), and your minds are fortified quite completely against this trap of Satan.

#### OUR LOST EDEN.

Is it a dream that weary hearts soft cherish  
When life's dark tempests beat,  
Groping 'mid gloom, wild, longing hands out-stretching  
To that lost Eden sweet?

A dream of beauty and of rest unending,  
When this old earth was young,  
And o'er the purple mountains, heavenward towering,  
The stars glad anthems sung;

That mystic garden by the Lord God planted,  
Where in the cool of day  
He walked 'mid flowers whose sweet and fadeless blooming  
Has passed from earth away.

And yet methinks sometimes a breath comes blowing  
Of those old roses sweet;  
A lingering echo by a crystal river  
Of happy, untired feet;

A rosy light that circles round us, flowing  
Beyond earth's gloomy bars,  
Some vision o'er the eastern hills wild burning,  
Bright as the golden stars;

A voice of love, a face of light, soft beaming,  
Gilding life's greenest glade;  
A bower of bliss, whose flowerets bloom immortal,  
Untouched by sun or shade;

A fresher radiance of the summer glory,  
Touches that closer bind  
Our hearts to life, when 'mid its sweetest throbbings  
That Eden lost we find.

Alas! these glimpses of that garden olden  
Stand touched by time and fate,  
An angel guards the portal—we are weeping  
Outside the fast-barred gate.

—Hollis Freeman, in *Christian Weekly*.

#### THE WONDERS OF A CENTURY.—No 17.

BY A. SMITH.

##### THE FALLING STARS.

THE star-shower of Nov. 13, 1833, is said to have been "the most grand and brilliant celestial phenomenon ever beheld and recorded by man." Prof. Olmstead, of Yale College, says: "The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface. From the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from planetary voids."

—More exactly stated, according to another account, the point of emanation was apparently the star in the bend of the sickle in the breast of Leo, a little to the westward of Gamma Leonis. It, as has been asserted, all the meteors appeared to start from the point defined, though at different distances therefrom, and that point, as declared, seemed fixed among the stars, the

estimated height of emanation (two thousand miles), is probably less than would be sustained by the fact that during the eight hours of the display the earth moved forward in its orbit more than five hundred thousand miles.

Besides the millions of shooting stars visible on that night, meteors of another class were seen; one at Poland, Ohio, in the northeast, very brilliant, in the form of a pruning-hook, apparently twenty feet long and eighteen inches broad. It gradually settled toward the horizon, until it disappeared. Another, of large size, shaped like a square table, appeared in the zenith over the Falls of Niagara, emitting streams of light which radiated in all directions. The scene, as "the firmament descended in fiery torrents over the dark and roaring cataract," is said to have been terrible in its grandeur and sublimity.

Says Henry Dana Ward in the *Journal of Commerce*, Nov. 15, 1833: "Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. The stars fell 'even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' . . . The falling stars did not come as if from several trees shaken, but from one. . . . And they fell not as the ripe fruit falls; . . . but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Although there are recorded instances of remarkable displays of this phenomenon dating back as early as the eighth century of our era, they were infrequent occurrences until near the close of the eighteenth century. Since this time there have been numerous exhibitions of the meteor in various parts of the globe, but none of them have equaled that of Nov. 12, 13, 1833, in the important particulars that render it a fulfillment of the prophecy in Rev. 6:13.

#### ARKANSAS AND THE MORMONS.

BY ELD. J. G. WOOD.

A MORE bitter feeling of enmity I have never found in any community against the Mormons than exists in Arkansas. Neither is it altogether without cause; it is the natural uprising of the heart of man against received injuries. From what I saw and heard, I very much doubt the safety of a man who would attempt to preach Mormonism in that State.

The case which resulted in this feeling is an aggravated one, and without provocation. I refer to the Mountain Meadow massacre in 1857, headed and led on by John D. Lee, one of the leading divines of the Mormon church. Nothing upon the pages of American history exceeds its barbarity. This inoffensive company was from Arkansas. It consisted of about one hundred and thirty-five men, women, and children. After three days of suffering and defense against attacking parties of supposed Indians, who proved to be mostly painted Mormons, under a flag of truce this company was promised protection if they would give up their arms and go with these Mormons. This they did, and they were marched out in a defenseless condition. At a given signal, their pretended protectors, and those lying in ambush, poured a volley of shot and ball into their ranks, and other blood-thirsty brutes, with knife and lance in hand, rushed upon and murdered every man, woman, and child, without regard to age or sex, except a few small children, whom they supposed were too young to tell the sad fate of their party. These victims were stripped of every vestige of clothing, and left to rot upon the ground, a prey to the wild beasts of the forest, and the vultures of heaven.

Many of the old neighbors, friends, and relatives of this ill-fated party still live in Arkansas, and their hearts burn with indignation against anything that is called Mormonism.

#### THE GRANDEUR OF FAITH.

WE hear the eulogy pronounced every day upon the achievements of intellect. Men spread out their philosophies before us, and we follow the painful steps with which they have proceeded from the first premise to the most distant conclusion. We walk with the scientists, who seem to have wrested from the hand of the Creator the keys of his own universe, and with bold adventure have roamed through its wide domains, opening its secret cabinets and unlocking its treasures to our gaze. And as the high achievements of science and philosophy are held up before us, we are filled with astonishment and pride. God forbid that I should lack in sympathy with these grand movements of the human mind! But they are the exercise of only one power of our nature even at the best. They reveal man in the towering reach of his intellect, which is bound to expand throughout the external ages, growing larger in its grasp and holding within its embrace the great truths of eternity and of God.

By so much as I hope hereafter to see in heaven the boundless glory of Jehovah, and to spread out all my intellect in the contemplation of what is sublime and beautiful in God, and I forbidden this day to utter one word of disparagement upon the proofs of man's gigantic understanding. But I turn to faith, which equally exercises this intellect, which draws out all the affections of the soul and the immense power of the will, which presents man before me in the full complement of his powers, which reveals me to myself in the superb integrity of my nature—and I feel that if, through grace, I have been able to exercise this faith in the gospel of Jesus Christ, I have put forth an act which has brought out the totality of my being, which has expressed all the constituents of my nature, and which, therefore, in its essential glory, immeasurably transcends all other acts within the compass of the human soul.—Dr. B. M. Palmer.

#### SELF-DENIAL.

SELF-DENIAL, for the sake of self-denial, does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which, being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth or in order to save another, is positive enjoyment as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus—Let me suffer for him? This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—F. W. Robertson.

—The earth is fringed and carpeted not with forests, but grasses. Only see that you have enough small virtues and common fidelities, and you need not mourn because you are neither a renowned hero nor a distinguished theologian.

## Special Mention.

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

### THE IRREPRESSIBLE CONFLICT.

A FEW years ago the country was aghast in the presence of a riotous strike having its headquarters in Pittsburgh, Pa.; a strike which resulted in great destruction of property and terrible suffering, and was only suppressed by calling in the aid of the military. No such excitement prevails now as attended this riotous demonstration, and yet the country is witnessing a conflict between labor and capital that is perhaps of greater magnitude. Though it is a very quiet demonstration, it is wide-spread, and the strikers appear to have a fixed and definite purpose, and to have set about the attainment of their object with a determination to succeed, after having deliberately counted the cost. The following extracts, both from *Harper's Weekly* of June 17, give a good idea of the extent and nature of the strikes:—

"That the great strike begun in the Pennsylvania iron district on the 1st of June must necessarily entail much immediate loss on those engaged in it, and on those depending on them, is something which the most ardent trades-unionist would not venture to deny. That it will be necessarily, in the long run, a losing game for the strikers, is something which the most irritated employer would hesitate to assert. It is a desperate remedy for what the strikers believe to be an actual evil; but that it is a remedy which sometimes alleviates the evil, and for a long period, is proved by experience. A strike is war—nothing more nor less—and like war, it is a hard thing for the conquered, and by no means an unmixed advantage to the conquerors. It is the final settlement, when all other settlements or attempted settlements fail, and it is a harsh, costly, irritating settlement at best, but it does settle. That there is no disputing.

"It is estimated that from 100,000 to 150,000 men are on a strike in different parts of the country at the present moment. Their wages, taking a low average for the smaller number, are not less than a half-million dollars a week, which they are losing, and, except so far as they may make up by higher wages, if they succeed, are losing forever. There are dependent on these now idle men more than half a million persons, whose comforts and even whose needs are denied for the time, and who may be rendered permanently distressed if the strikes fail. Involved in these losses are those which fall upon the tradesmen and the workmen who supply what the strikers ordinarily consume, and what they must now consume less of, or none at all. It is not a pleasant picture for those who would have the average of human well-being and contentment high in our favored land. It implies a good deal of suffering, disturbed social relations, temptations to drink and disorder, neglect in families, and the possibility of a much lower standard of home conduct hereafter."

So much for the extent and nature of the strike. Its object is thus stated:—

"One of the leaders of the iron strike is reported to have said that what is really wanted is a permanent understanding by which the workmen's representatives can meet the mill-owners at the Board of Trade to discuss intelligently prices and rates. This shows the disposition by which alone industrial troubles can be settled satisfactorily. When the situation is one of a strike on one side and a shut-down upon the other, it is a situation of mere sullen endurance, during which feeling becomes mutually more exasperated, and adjustment more difficult. The remedy lies in some kind of individual under-

standing. Huge organized bodies, whether of employers or workmen, deal with each other as corporations, and the old saying that corporations have no souls arises from the fact that their action is always official and not personal. An agent can but obey directions. He has practically no discretion, and merely represents an aggregate will. The great strikes are against corporations, and are angry and unmanageable just in the degree that individual understanding is impracticable."

### THE IOWA CYCLONE.

ON the 17th instant, the villages of Grinnell and Malcom, Iowa, and their vicinity, were visited by the most destructive cyclone that has been known for twenty years. We append below an account of the storm taken from the columns of the *Interior*; but later dispatches state that the destruction is more wide-spread, and the loss of life and property much greater than here stated. The storm traveled three hundred miles through the center of the State, carrying destruction and death in its path. The loss of property is now estimated to be between \$2,000,000 and \$3,000,000; and besides the large number of persons killed or seriously injured, fifteen hundred are homeless and destitute. Governor Sherman has called for aid for the destitute sufferers. In Grinnell, as the many trees stripped of their bark and cut to pieces, begin to turn yellow, it adds to the deserted appearance of that portion of the town. A correspondent of the *Inter-Ocean* says that though that part of the town will be built up again, fifty years would not efface the marks of the tornado.

Before sunset the western sky presented a strange but grand appearance, conical clouds with their points toward the earth were seen illuminated by the setting sun. Soon these grew darker and were seen to be approaching, and in a short time the deep roar of two cyclones was heard. The two inverted cones united, and everything in the path of the storm,—groves, houses, barns, bridges, fences,—flew into the air like chaff, while a deluge of water poured down which equaled seven inches to the surface of the earth. The Iowa College buildings in Grinnell were totally destroyed with all their contents, and one hundred and twenty other buildings. The loss of life in the village is known to be over forty, and the wounded over one hundred. The loss in property is estimated at about a half million of dollars. Passing on, the storm destroyed the village of Malcom, which, being smaller, the loss of life and property is less, but it is in proportion to the relative size of the place. The cyclones swept over about twenty miles of country, cutting a furrow from a few hundred feet wide to a half mile. The total loss of life in the track of the storm is estimated at about one hundred, and the total loss of property at over \$600,000. The usual singular freaks of such storms are recorded, the most remarkable being that of a man who found himself at the bottom of a twenty-five foot well, with his little child on his shoulder, neither of them much hurt.

### THE EGYPTIAN SITUATION.

EGYPT is a dependency of the Sultan, and is deeply in debt to France and England, those countries having loaned the Egyptian Government about \$400,000,000 at worse than Shylock usury, the rate being more than four times what money is worth in any part of Europe. To collect the revenue necessary to pay the annuity claimed by the Sultan, the interest demanded by England and France, and support the home government and the army, has reduced the people to a state of abject want and slavery that threaten their

extinction. The struggle of England, France, and Turkey for the money of the Egyptians has reduced the country to the verge of anarchy. The Sultan, true to his rapacious instincts, will try to turn the distress of Egypt to his advantage, by obtaining a higher annual stipend, while England and France may consider themselves fortunate if they save their money. The outcome of the imbroglio would be harder terms for the people, if that were possible, but they are already robbed of everything but their lives. Arabi Bey still maintains his position as military dictator, and seems as determined as ever not to yield the ground. Of his relation to the Egyptian problem the *Christian Union* of June 17 says:—

Arabi Bey is strong rather in the weakness of his antagonists than in any strength of his own. He is in the position of a man who holds the prize because the half dozen others who stand around are too suspicious of each other to make a common effort to take it from him. The more fully the facts concerning the riot in Alexandria a week ago are known, the more terrible it becomes. It is now said that not less than 380 Europeans were killed in the streets and cafés, many of them by the Egyptian soldiery. The popular feeling is so strong that Europeans have deserted Cairo in a body and have been leaving Alexandria as rapidly as possible. Arabi Bey continues to give assurance that order will be maintained; England and France continue to urge a policy of conciliation upon the parties; and Turkey, as usual, continues to hesitate about taking any action. It is said that the Sultan fears that Arabi will proclaim the Sheriff of Mecca Caliph, make himself the Commander of the Faithful, and call upon all Arabs to support him. In this case, that religious war of which many observers have seen indications in the East during the past few years, might be fairly inaugurated. The English and French fleets at Alexandria have been reinforced, and the American Mediterranean fleet has gone to the same port, but no further steps have yet been taken by the foreign powers looking toward armed intervention.

### PROGRESS AMONG THE RED MEN.

THE following item from the columns of the *Christian Weekly* of June 17, gives a very pleasing view of the progress the "poor Indian" is making in modern civilization:—

There is a volume in the simple incident related by a visitor to the late examination of Capt. Pratt's Indian School at Carlisle Barracks, Pa. While the company were at dinner, a tall, finely formed, and dignified man entered the room. He wore light gray trousers, a black coat, a white shirt and collar, a black necktie, and well-fitting boots. His face was strong, and his brilliant black eyes showed great intelligence. It was Standing Bear, a famous Sioux chief, who had come from Dakota, not to parade in blanket and feathers to excite the curiosity of sight-seers, or to petition the Great Father for favors, but to see for himself what progress his son was making at school. Time was, and not far back, when his highest ambition for that son would have been that he should be a mighty hunter of beasts or men, that he should be a crafty or cunning or cruel in maintaining the rights and revenging the wrongs of his tribe, and that he should resent the approach of civilization to his territory by all possible means. Now, in spite of the broken faith of Government, and of the robbery and cheating of the Indian Agents, he has learned to trust those who assure him that there is a brighter future for his son if he will bring him under the influences of Christian civilization. It speaks well for the wisdom and prescience of Standing Bear and his fellow famous warriors, that they voluntarily choose for their sons the school, the shop, and the farm, rather than the wild savagery that was their early lot.

—The same old chapter of history is moving along to its conclusion in Russia; and the wonder is that the emperor is so blind as not to see the current of events in which he, of all men, is most interested. The situation, and the policy which he applies to it, are as nearly the same as may be, with half a score of other royal tragedies in the history of Europe. Indeed, they are in their general features identical. He meets the rising force with a kind of repression which only adds to its irrepressibility. The latest move is the removal of prime minister Ignatieff, and the promotion to his place of Count Tolstoi, a man who "is the incarnation of everything despotic and retrograde"—a man who is disliked in the capital, and detested in the provinces, and whose only recommendation to the timid and dazed emperor is his despotic and implacable character. Ignatieff was planning the first steps toward representative government, which would give safety to the monarch and tranquillity to his empire, and therefore, he is removed. How perfectly that is a repetition of the policy of Charles I. before the Cromwellian revolution; and of that of Louis XVI. before the French revolution. The same chapter, identical in its general events, has appeared in Spain, Austria, Italy, and in nearly all the European states. It can have but one result in Russia,—an explosion which will send the Romanoff dynasty out of power. Already there is a discussion of the probable succession. The last wife of the late emperor is of a noble and popular family, and she has a number of promising young sons. If any one of those boys develops grit, brains, and ambition, even in a moderate degree, and should put himself forward as a progressionist, there is no doubt he would have a following of great proportions. However that may be, the present emperor has shown himself as incapable for the emergency as Charles or Louis, and whether he escape the same fate will depend upon the length of his life. If he lives long enough to give the elements of discontent time to organize around a candidate acceptable to them all, he will live to die in exile.—*Interior.*

—We have little sympathy with the objects or plans of the Irish Land League, but it is evidently having one result, never contemplated indeed by its founders, but which may prove of real benefit to the distracted and turbulent island. The Irish, more than most people, have been blind and unthinking devotees of the Roman Catholic Church, and submissive and unresisting subjects of the priests. A great portion of the burdens under which they suffer is due to their slavery to the priests and to the tyrant whisky. The political agitations that are now exciting Irishmen at home and in this country, are arousing a spirit of freedom unknown before. Where the priests have interposed their authority, they have often been unceremoniously put aside. In Ohio last week Bishop Gilmour threatened to excommunicate the members of the Ladies' Branch of the Land League for participating in its political movements, as destructive of female modesty. The ladies resented his interference, and dared him to execute his threat. He has since done so, and the decree has been publicly enforced in every church in the diocese. But the threat and its execution have lost the terrors they would once have had, and the ladies persist in their course.—*Christian Weekly.*

—There was wit and wisdom, and a whole volume of thought, in the old negro's reply to Governor Vance, who asked him, "Well, now, Joe, do you really believe in this election of God that you speak of?" "Indeed I do, Massa Vance," was the serious reply. "Well, do you think I am elected to be saved?" "Scasely know, Massa; but I never heard of any one being lected who was n't a candidate." And there is the point—humble candidacy and election to grace go together.

—A liar would be brave toward God, while he is a coward toward men; for a lie faces God, and shrinks from man.—*Montaigne.*

## The Family Circle.

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

### THE MORNING PSALM.

"READ us a psalm, my little one."  
An untried day had just begun,  
And ere the city's rush and roar  
Came passing through the closed home door,  
The family was hushed to hear  
The youngest child, in accents clear,  
Read from the Book. A moment's space  
The morning look died from each face—  
The sharp, keen look, that goes to meet  
Opposing force, nor brooks defeat.

"I will lift up mine eyes," she read,  
"Unto the hills." Who was afraid?  
What had that psalm of pilgrim life  
To do with all our modern strife?  
"Behold, He that doth Israel keep  
Shall neither slumber, nor shall sleep;  
The Lord thy keeper is, and he  
Thy shade on thy right hand shall be;  
The sun by day shall not thee smite,  
The moon shall hurt thee not by night."

And the child finished the old psalm;  
And those who heard grew strong and calm;  
The music of the Hebrew words  
Thrilled them like sweet remembered chords,  
And brought the heights of yesterday  
Down to the lowlands of to-day,  
And seemed to lend to common things  
A mystery as of light and wings;  
And each one felt in gladsome mood,  
And life was beautiful and good.

Then forth, where duty's clarion call  
Was heard, the household hastened all  
In crowded haunts of busy men  
To toil with book, or speech, or pen,  
To meet the day's demand with skill,  
And bear and do and dare and will,  
As they must who are in the strife  
And strain and stress of modern life,  
And would succeed, but who yet hold  
Honor of higher worth than gold.

These are the days of peace, we say,  
Yet fiercest fights are fought to-day;  
And those who formed that household band  
Had need of strength that they might stand  
In firmness and unruffled calm;  
But sweetly did their morning psalm,  
Amid the clamor, loud and long,  
Like echo of a once loved song,  
Rise in their hearts and make them strong.

At close of day they met again,  
And each had known some touch of pain,  
Some disappointment, loss, or care,  
Some place of stumbling, or some snare.  
"And yet the psalm is true," said they;  
"The Lord preserveth us alway;  
His own were safe in days of yore,  
And from this time and evermore,  
If skies be bright or skies be dim,  
He keepeth all who trust in him."

—*Marianne Farningham.*

### OFF HIS BEAT.

ANNIE CARLTON wished she was dead, and Maud, her sister, wished she had never been born. At least they said so, and both thought themselves honest, and not in the least wicked, in giving utterance to such sentiments. Little Susie Carlton, four year old, sobbed in her mother's arms, principally because her mother sobbed, and not because she had any well-grounded reason for doing so, as she was much too young to realize the dreadful misfortune that had overtaken the family.

Now, Mr. Carlton, the father of these lovely young girls, had been a policeman ever since the children could remember. For some time he had been stationed on Broadway, and here, at a particular corner, he piloted young and old across the busy street, making friends with the little ones, and always, so far as known, doing his duty generously and bravely. Now he had lost his place, and this was the trouble that had overtaken these good people. Loss of position in this case meant not only less money, but actual poverty, unless something should happen by which Mr. Carlton might not remain long idle. Annie and Maud went to an excellent public school, always neatly and prettily dressed, and besides this, Maud was making considerable progress in music, and Annie was studying French with

great interest. Mr. Carlton had been able to buy a pretty cottage piano for the girls, and at the time of his dismissal from police duty everything was as thrifty and harmonious as one could imagine. Mrs. Carlton thought this trouble would have been a great deal easier to bear if her husband had done anything to deserve it; but, then, Mrs. Carlton, like her little girls, didn't quite understand what she was saying.

This lady had every reason to be proud of her husband; for he was a man of the most thorough integrity, and had a great warm heart that endeared him to all whom he came in contact with. Little children nestled lovingly in his arms. Little girls on their way to school brought the policeman flowers, and little lips were as ready to meet his as they were to meet their father's or mother's. Sometimes Mr. Carlton didn't quite know what to do with all the flowers that were given him; for he couldn't wear more than one buttonhole bouquet, and sometimes he had posies enough to make a dozen. The love in this man's heart was as plainly visible on his face as the shield on his breast; and when this is the case, children are the first to observe it. One day a little girl, not more than eight years old, and one of the little ones who usually clung the closest to his hand, was returning from school, and, in a moment of mischief and daring, darted into the middle of the crowded street alone. In less time than we can write it, she was knocked down and run over. The policeman, forgetful of everything but the accident, called a carriage and bore the unconscious child to the hospital, whither he knew, from the nature of her injuries, she must go. Her lower limbs were badly cut, and one leg was broken; but the surgeon thought it was not such a very bad case after all, and then the policeman drove as fast as he could to inform the little one's parents. Now, while Mr. Carlton was doing all this, a fight occurred on his beat, and because the officer was not on hand, and because of some jealousy which was brought to bear upon the case, he was dismissed from the force.

"If I were father, I would never be kind to any one again as long as I lived," said Maud, after she had reconciled herself a little to the thought of being alive.

"I don't believe I would, either," put in Annie.

"He can't help loving folks," said the mother; "it's his nature;" and she might have added that some natures are like the sun, giving out light and warmth continually, not because it is a matter of preference, but because, like the sun, light and warmth are the divine intention. Mr. Carlton came in on this conversation, looking a trifle anxious as his kind eyes rested on the little group, but only for a moment. Then a little girl was on each knee, and Maud, who was the eldest, took a footstool by his side, and Mrs. Carlton drew up her rocking-chair and leaned her head against her husband's shoulder.

"I suppose there is no chance of getting back?" she said, softly, after a while.

"There does n't seem any," he replied; "but we won't give up the ship to-night. There is meat in the larder, and two hundred dollars in the till, and before that is gone I shall certainly get something to do."

Before Mr. Carlton was a policeman, he had been connected with a wholesale dry-goods house; but misfortune had come to the firm, and after being idle a few months he had sought and obtained a position in the police department.

The days rolled by, and Mr. Carlton's hopes were not realized. The two hundred dollars in the till dwindled down to twenty, and there was no change. The music and French were things of the past, and at last the day came when there was no money left and no prospect of earning enough to keep the wolf from the door. Mr. Carlton had obtained a few odd jobs, all of which his wife considered far beneath him, which, of course, was another great mistake, as the labor is always ennobled by the man, and not the man by the labor; but then Mrs. Carlton was, in a great measure, excusable, because she had never been taught these things, and because she had the greatest faith in her husband's ability to fill what are called the best places.



Maud, to please her father, had kept on with her practicing, reviewing her old lessons and spending a great deal of time on scales and five-finger exercises. Annie studied her French in somewhat the same style, both girls doing their best to progress without a teacher. It had been very hard times before the wolf made his appearance; but he had come now in his most savage form, and there seemed no way of disposing of him. The landlord would give no more time, and the larder was empty. Mrs. Carlton wrung her hands and asked, in bitterness, what was to be done next.

"Up to this time I have done all I could," her husband replied, "but now I think it best to stop awhile and give the Lord a chance to do something."

"Oh, yes!" said Mrs. Carlton, "that'll do very well to talk about, but the Lord helps those who help themselves."

"Then he will help me," said the ex-policeman, in a tone that quieted the weeping lady in spite of herself.

It was a very strange thing for a man to do under such dreadful circumstances, but Mr. Carlton wended his way to the park, and when he had found a quiet spot, he sat down to rest, and not to think, for that he had determined not to do. Little sparrows hopped tamely about him, and the cool breeze, blue sky, and exceeding quiet of the place, comforted him beyond description. Things hadn't changed in the least, but Mr. Carlton had changed, for God had spoken to him through his sweetest and loveliest ministers. There was one day before the family would have to leave the house, and they had all had breakfast enough to keep them from being very hungry, so Mr. Carlton would stay a while longer and become so filled with the divine peace that it would last him through all he would have to undergo. Now, if he had not been open to such ministrations, he would have kept growing more anxious and restless, and would, of necessity, have walked away from the good fortune that was then coming to him. But here he sat perfectly still, and strange as it may seem, perfectly happy; and after a little a voice said, very like an angel speaking out of Heaven, Mr. Carlton thought, "O papa! there is my dear policeman."

This was the voice of the child who had been so dreadfully injured on Broadway, and whom Mr. Carlton had often, in the first of her illness, visited at the hospital. Her father was drawing her slowly along in an invalid's carriage, in the most unfrequented paths of the park.

"Oh! I am so glad we have found you," said the little girl, and then after a moment—"but where's your shield and your pretty buttons?"

"I don't wear them any more," said Mr. Carlton, smiling down into the pale face, "I am not a policeman now."

The gentleman looked the ex-officer over from head to foot, and, with this comprehensive glance, took in the whole situation.

"You have been discharged?" he inquired.

"I have," said Mr. Carlton.

"And did you lose your place for what you did for my little girl that day?" the gentleman went on.

"I was absent from my beat too long without making the proper arrangements," Mr. Carlton replied.

"Ah!" said the gentleman, "and you have nothing to do now?"

"No, sir."

"Did you have any money laid up?"

"A little, but it is all gone."

"Here is my card," said the gentleman, "and I want you to-morrow, to go to work. Here are fifty dollars, all I have about me; and now don't say one word. My wife and I have been more grateful to you than any words of mine can ever express. I have looked for you several times, and my little girl was almost broken-hearted because you stopped visiting her at the hospital. I believe, Mr. Carlton, from the bottom of my heart, that God sent us both to this spot to-day."

Mr. Carlton was too full to say much, but two little arms were about his neck and a loving cheek pressed to his, and it wasn't necessary he

should. The next morning found him once more in the old dry-goods trade, with better opportunities for making money than ever before. When in half an hour Mr. Carlton told the great good news to his family, their delight was unbounded. A day or two after, Maud's and Annie's teachers were recalled, and were perfectly astonished at the progress the girls had made, and could not understand how it could have been accomplished without instruction. Love and obedience were the reasons, of course, as love and obedience are the two great motive powers of the world.—*Eleanor Kirk.*

—A pleasant manner, and a helpful word,  
A manly spirit, from no task deterred,  
A wholesome temper held in just restraint,  
A soul that long endures without complaint,  
A heart in strict accordance with God's plan,  
Are attributes becoming any man.

#### "A PLEASANT GIRL."

A TRAVELER in Norway, last summer, came to a village early one morning, and was struck by the air of gloom which pervaded the streets. Unable to speak a word of the language, he could not ask the cause of this, and concluded that some sickness or financial trouble had fallen upon the community.

As the day wore toward noon, however, their houses were closed, shop-windows were covered, all trade and business ceased. It was a death, then.

Presently he saw the people gathering for the funeral. There were the village officials, the nobleman from the neighboring chateau, and, apparently, every man, woman, and child in the village. It must be some dignitary of the church who was dead, or some other county official.

As he stood watching the crowds passing down the little rocky street, he caught sight of the face of a German known to him. He beckoned to him.

"The town has lost some great magnate, apparently?" he said.

"Ah, no. It is only a young maiden who is dead. No. She was not beautiful nor rich. But, oh, such a pleasant girl, monsieur! All the world seems darker now that she is dead!"

It is a singular fact that when we reach middle life and look back, it is not the beautiful, nor the brilliant, nor the famous people whom we have known, that we remember with the keenest regret; but some simple, sincere, "pleasant" soul, whom we treated as an every-day matter while she was with us. Go into a family or social circle, or even into a ball-room, and the woman who has the most friends there, as a rule, is not the belle, nor the wit, nor the heiress, nor the beauty; but some homely, charming little body, whose fine tact and warm heart never allow her to say a wrong word in a wrong place. The "pleasant women" are the attraction that everywhere holds society and homes together. Any woman, however poor or ugly, may be one of them; but she must first be candid, honorable, unselfish, and loving. If she is these, the world will be better and happier for every day of her life, and, as in the case of this poor Norwegian, it will "seem darker when she is dead."—*Selected.*

#### TOTAL ABSTINENCE IN THE FOURTH CENTURY.

IN the ninth book of the Confessions of Augustine, writing of his beloved mother, Monica, he says: "She had been brought up in a Christian family, but did not so much commend her mother's care as that of a decrepit old servant of the house, who had nursed her father, whose years and character were highly respected, and who superintended the education of her master's daughter. She never suffered them to drink even water, except at meals, telling them that if they became mistresses, the custom of drinking would remain, but they would then indulge it in wine, not water. Yet my mother, Monica, notwithstanding the care of this provident governess, when young, had learned to drink wine, having been sent to draw it for the use of the

family. By what method was she delivered from this snare? Thou providest for her a malignant reproach from the maid of the house, who in a passion called her drunkard. From that moment she gave up the practice forever."

THE PLAN OF HER HOUSE.—A lady once drew one out. "This," she said, pointing to a large room on the sunny side of the house, and having several pleasant windows, "is our room; and there, opening from it, is my husband's private closet, and here is mine. They are of about the same size, and are just large enough to hold a little table and a chair. Each has a window. On the table are a few books, a Bible, hymn-book, and whatever else we may desire when alone with God." If all our houses were built after that plan, there would be fewer backsliding Christians; for there is nothing so sure to produce such, as neglect of one's private devotions.—*Selected.*

### Our Casket.

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

—Christian politeness ranks high among the virtues.

—Every day brings with it some opportunity to do good.

—Every aspiration to God is an inspiration from God, and is sure to be answered by God.

—Nothing but the Infinite pity is sufficient for the infinite pathos of human life.—*John Inglesant.*

—Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.

—Judge not the preacher, for he is thy judge;  
If thou dislike him, thou conceiv'st him not.  
God calleth preaching folly. Do not grudge  
To pick out treasures from an earthen pot.  
The worst speak something good; if all want sense,  
God takes a text, and preacheth patience!

—George Herbert.

—The only being in the universe who is absolutely trustworthy is God. Not anything nor everything else can be relied on to support the soul in those hours when it most needs support.—*The Methodist.*

—Scarcity is often better than satiety, and the moderately poor enjoy their little more than the rich their abundance. Who is more miserable than he who has nothing to wish for, whose every desire is gratified? It is the planning, and working, and struggling, and hoping, that gives zest to life. One must have appetite, desire. Even in the Christian life, they that hunger and thirst for righteousness shall be filled.—*Christian at Work.*

—It will, beyond question, be one of the grand elements of the joy of Heaven that it will be a state of infinite leisure. We do not mean laziness, a state of entire inactivity. But while ceaselessly and tirelessly active, unfettered then as we are not now, we shall not be under the compulsion of the spirit of hurry that so marks our life now. So feverish is our life in these days, so many engagements press upon all of us who are willing to work, that it is rarely that we can sit down for comfortable and leisurely intercourse even with intimate friends. We can exchange a word with them on the wing, as it were, but for more than that there is scarcely any leisure. This perpetual hurry, while it has its advantages in stimulating to enlarged activities, has its drawbacks as well. And so, we repeat, the abundant leisure of Heaven presents an attractive prospect. No more of "life's fitful fever." Ceaseless, tireless, holy activity; but infinite duration in which to put it forth! The very thought rests us in the hurried round of our toilsome and distracting activities.—*Christian Weekly.*

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 27, 1882.

URIAH SMITH, - - Editor.  
J. N. ANDREWS, J. H. WAGGONER,  
CORRESPONDING EDITORS.

## A POOR RULE.

THAT is said to be a poor rule which does not "work both ways." Judged by this standard, there is a rule invariably followed by a large class of professed church-members which must be a very poor one indeed. The rule is the disposition which some manifest, to follow, and be governed by, the example of others; and the one direction in which it exclusively works, is toward unfaithfulness in duty, and a lower standard of Christian life and activity.

To illustrate: A brother fails to attend meeting, never speaks a word for the Master, neglects to pay his tithes, is sharp in deal, and in all outward respects maintains the attitude of a person who is thoroughly worldly. Now make an effort to bring up those who are upon the back-ground, and to raise the standard in that church, and what is the result? They refer at once to the one or ones pursuing the course named above, especially if they are persons of influence, or occupying positions of responsibility: why, such a one does not attend meeting, he does nothing to support the interest of the gatherings for prayer and conference, he does not pay anything into the Lord's treasury; and yet he is considered one of the leading brethren; and if he can take such a course and still maintain a good standing in the church, it is not necessary for me to do any differently. Thus one unconsecrated professor can destroy much good, and lay an effectual barrier in the way of the progress of the work of God. And this evil, doubtless, is not confined to the longitude of Michigan or of Battle Creek, but is probably encountered more or less by our brethren everywhere.

Now let us try it on the other hand. There are some who are endeavoring to live for Him who has died for them, trying to keep the commandments of God and the faith of Jesus, prompt in their religious duties and faithful to meet their obligations, struggling to maintain a close walk with God, and to keep the flame of the divine life burning in the soul. But who ever heard the backslider appealing to the course of such a person as a reason for his returning to the Lord? He is always ready to appeal to the course of the unconsecrated as a reason for remaining in his backsliding; why does he not let the course of those who are trying to be faithful have some influence upon him in the opposite direction? Why does not the rule work in this way? When a person says, Because such a one does not do his duty, I will not do mine; why does he not sometimes say, Because such a one is doing his duty, I will do mine? He attends meeting and is faithful to hear his testimony, and I ought to do so too. He contributes to the support of the cause, and is trying to live an exemplary Christian life; and I ought to, and will, do so too.

If the rule worked this way, it would not be quite so bad; but as it never does, so far as we have been able to learn, we denounce it as a miserable rule, not worthy to be followed. The trouble is, these persons fall into the error denounced by Paul of measuring themselves by themselves, and comparing themselves among themselves, which course, he says, is not wise. To help the working of the rule in the wrong direc-

tion, they have the full weight of the carnal mind, which is not subject to the law of God. To help it in the other direction, there is an utter destitution of the spiritual mind, which is the only source of religious life. This is why the rule works only one way.

But one thing is certain; no one will be able at the judgment-seat of Christ to excuse himself for wrong doing because others have done wrong, nor to hide behind the failings of his brother. And they who set a wrong example, and they who follow it, must be converted, or surely fall in the trying and testing time which is not far before us.

## HELPING IT ON.

THAT Christ enjoins upon his people the most rigid separation from the world, no reader of the Scriptures can deny. And that the theater furnishes one of the broadest gates through which the church has been inclined to mingle with the world, is equally plain to every careful observer.

This being the case, it would seem that the danger would be great enough and the evil sufficiently prevalent, if left to individual inclination and the natural course of things. But some people seem not to be content with this. The church and the world are not uniting half fast enough to suit their impatient desires. Hence an organized effort must be made to help it on.

The Indianapolis Times of June 11, 1882, contains the copy of a circular, issued for the purpose of forming in New York City an organization called "The Church and Stage Guild." The circular sets forth that a Church and Stage Guild was founded in London in 1879, its avowed object being "to vindicate the right of churchmen to take part in theatrical amusements either as spectators or actors, and to promote religious and social sympathy between members of the dramatic profession and the clergy."

It states that church services have been held, at which collections have been taken for Guild funds. The organization started with sixty members, and now numbers over five hundred. It is now proposed to found a similar organization in New York.

Well, if the church is determined to unite with the world, so as to obliterate all distinction most absolutely and entirely, it might, perhaps, as well be done systematically and by organized efforts, as at random. But let the child of God all the while remember that the friendship of the world is enmity with God, and that whosoever will be a friend to the world, becomes thereby the enemy of God. Jas. 4:4.

The hymn says,—

"Tell me the old, old story,  
When you have cause to fear  
That this world's empty glory  
Is costing me too dear."

Those who will make the pleasures of this world their god, will find at last that it has cost them altogether too dear. "For what shall a man give in exchange for his soul?" that is, what equivalent is there for the future eternal life?

## CANVASSING.

A PRIVATE letter from one who is canvassing in Ohio for Thoughts on Daniel and the Revelation, contains the following items, which we take the liberty to give for the benefit of others engaged in the same work.

This brother meets with some success among infidels and unbelievers, but is especially successful with teachers. One well-to-do farmer voluntarily handed him a dollar "to encourage," he said, "the circulation of such literature."

He says: "I could tell you of several things to show how the minds of the people are awakened to take an interest in prophecy, and to desire just

such a work, which is so far in advance of others of this kind. None have complained of it as high priced, but many say it is cheap.

"One man in the country bought a copy of the work of Bro. Van Horn, while he was canvassing in Tiffin city. This, I thought, might work unfavorably when I came to canvass in the locality where this man lived; but I found it just the reverse. He had had the book about two weeks, and he told me of his own accord that at least a dozen of his neighbors and relatives had asked him for the loan of it as soon as he was through reading it.

"A minister, after giving me his order, told his wife just as she came into the room, 'I have signed for this work.' She said, 'What is it?' He answered that it was a kind of an Adventist work. She quickly asked, 'Where is it published?' He answered, 'At Battle Creek, Mich.' She replied, 'You are just right; there is where they make them.'

"I have just made my delivery here. All who have said anything, have expressed themselves as well pleased."

## A GROSS FALSEHOOD NAILED.

AN unprincipled correspondent of the Missouri Republican wrote to that paper from Denton, Texas, respecting the tent-meeting in progress in that place under the labors of Brn. Kilgore and Whitney, as follows:—

"Special to the Republican.

"Denton, Texas, June 12.—The Second Adventists have been holding monster tent-meetings here for several weeks, and are wonderfully worked up on their peculiar doctrine. They are engaged in their devotions night and day, and claim the second coming of Christ is near at hand. A special bed with everything new about its furnishings has been reserved for the Saviour's occupancy when he arrives ever since the meetings opened. Conservative Christian people are mortified, and have become wearied of these fanatical performances and talk of having them stopped."

The citizens of Denton, being justly indignant over this libelous statement, of their own accord prepared the following reply and forwarded it to the Republican:—

"Editor Republican:

"We take pleasure in stating that the above, clipped from the Republican of June 15, having reference to the Seventh-day Adventists now holding tent-meetings in our town, respecting the 'special bed,' 'fanatical performances,' etc., is a base and infamous falsehood, manufactured from whole cloth, and utterly devoid of even the semblance of truth.

"We further wish to state that it is the boast of our citizens that in this place, the religious and political opinions of every individual are held sacred; and we stigmatize the attempt that has been so ignominiously made to misrepresent us."

This was signed by the mayor, post-master, attorneys, county officers, merchants, etc., to the number of twenty-nine. Almost any number of additional names, Bro. Kilgore writes, could have been obtained, but the object was simply to get the signatures of the leading citizens. Our brethren appreciate the interest of the people in their behalf. We shall wait with interest to learn whether the Republican will make public this emphatic correction.

## A CRITICISM.

A BROTHER writes from Chicago: "It is asserted that there is an error in the spelling of the word 'filii' in the reference made, in your work on the Revelation, to the title of the pope, from which is derived the number 666. Rev. 13:18. I am told the word should be spelled 'filius,' a son, which would make the number 671."

ANSWER.—The whole title is "Vicarius Filii Dei, Vicegorent of the Son of God." The relation ex-



expressed in English by the word "of" in this construction, is expressed in the Latin by the use of the genitive case. The words "*filii*" and "*dei*" are both in the genitive case, singular, the one from the nominative *filius*, the son; *filii*, of the son; the other from *Deus*, God; *dei*, of God. Hence these words being put in the genitive case, and correctly spelled as above, express just the idea that is intended to be conveyed; namely, Vicegerent of the Son of God."

#### ANOTHER DRINK SCANDAL.

We noticed not long since a disgraceful appropriation made by Congress, or a bill allowed by Congress, to supply cigars and intoxicating liquors to those who attended the funeral of President Garfield. Here is the mate to that disgraceful proceeding.

The Congress which made arrangements for the celebration of the Centennial Anniversary of the triumph of the Revolution at Yorktown, appropriated \$40,000, for the entertainment of French representatives on that occasion. The committee exceeded their allowance by \$32,358; and in the deficiency bill presented to Congress to cover this amount, there is among other items the sum of \$6,29.94 for wine, brandy, whisky, beer, ale, gin, and tobacco.

This is well characterized by one of our exchanges as a "prostitution of historic occasions to unseemly carousal, and an abuse of the sacred revenues of the nation."

#### GOD OBSERVES OUR CONDUCT.

The prophet Malachi makes some very remarkable declarations concerning selfishness in the worshipers of God. Many persons who think themselves his true worshipers act as though they thought anything good enough for the cause of God. They devote the best of their time to their own interests, and they appropriate to themselves the best of everything, and give to God the poorest. Their own pleasure is of more importance than the duty which they owe to God. If either their own interest or the interest of the cause of God must suffer, they prefer that the loss should come upon the latter, and never upon the former. Because God is out of their sight, they think that they are out of his sight, and that he takes no notice of their conduct. Christ bids us seek first the kingdom of God, but these persons seek first their own interest, and suppose that God will be well pleased if afterward they give to him what they can spare without sacrifice. Hear the words of Malachi:—

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 1:6-8.

These persons were wholly unconscious that they had despised the name of the Lord. They thought the blind and the lame were good enough to sacrifice to God, and they did not know that by such offerings they said, "The table of the Lord is contemptible." But the Lord has something further to say of their selfishness:—

"Who is there even among you that would shut the doors for naught? neither do ye kindle a fire on mine altar for naught. I have no pleasure in

you, saith the Lord of hosts, neither will I accept an offering at your hand." Verse 10.

God designs that those who do his work shall receive something for their reasonable wants. He certainly made provision for the priests in the temple. 1 Cor. 9:13. But he was grieved to find that they would not even shut the doors of the temple, nor kindle a fire upon the altar of God unless they could be paid for it. The temple might stand open, exposed to bad men and unclean animals; but they would take no care of it unless they were sure of being paid for their trouble. The fire might cease upon the altar of God (see Lev. 6:13), but they would not trouble themselves to shut the doors of the temple nor to kindle a fire upon the altar unless they were paid for doing the work. They were not prompted to their work by the love of God, but only by the selfishness of their own hearts.

Then the prophet declares that the name of God shall be great among the Gentiles, and that incense and a pure offering shall be everywhere offered to him. Verse 11. This is what Christ means by saying that the true worshipers of God shall worship him in spirit and in truth. John 4:23, 24. Malachi contrasts with this the selfishness of those who offer to God that which they do not value. He says: "But ye have profaned it [my name] in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Mal. 1:12-14.

God notices the conduct of those who come before him as worshipers. He knows whether we love his service or whether we esteem it a weariness. He knows also whether we offer to him that which is precious to us, or whether we give to God that which is without value to us, and keep for ourselves that which we esteem as precious. If we think that God, who has given his Son to die for us, is worthy of our adoration, let us give him the best of our time, the best of our strength, and the most precious of our treasures, yea, and ourselves also, as a living sacrifice before him. Rom. 12:1, 2; 2 Cor. 8:1-9. Malachi says again:—

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

We beg every one to read with care the book of Malachi, and then to diligently examine each his own heart and life in the light of Heaven. Abraham gave the tenth of all to Melchisedec. If we are the children of Abraham, we shall do his works; and Christ, our high priest after the order of Melchisedec, will receive at our hands a just proportion of all that God gives to us. Jacob said to God, "Of all that thou shalt give me, I will surely give the tenth to thee." Gen. 14:18-20; 28:22. The patriarchs understood that the tenth belongs to God. This claim did not originate with the ceremonial law, which came into existence four hundred and thirty years after Abraham. Malachi says that those rob God who withhold the tenth. Have any of our readers robbed God in the past? Are any of them robbing him now?

Are there any that would neglect the temple and the altar unless paid for their trouble? or that would offer to God only the lame and the blind?

J. N. A.

#### THE WORK IN ENGLAND.

WE have now been in England about one week, and have visited Bro. Jones at Goodman's Fields, in London, and spent the Sabbath in Southampton. We visit Bro. Veysey at Taunton, and Bro. John at Great Grimsby, the present week. About forty are keeping the Sabbath in this vicinity, and many more are interested. A good work has been done in Southampton, and the seeds of truth are being sown throughout the kingdom; but from present appearances, more can be accomplished by scattering reading matter, and filling such openings as the providence of God may indicate from time to time, than by making such efforts as are put forth in America. The Judgment alone will reveal the full results of the shipwork. Vessels leaving Southampton have carried our publications to all parts of the world. Many packages have been taken to ports in Africa and other countries, and have been sent to the interior by those who are interested in missionary work. God is thus raising up men and women who are not in the truth, to help in the work. This is God's work; and if we fail to do our duty, he has others who will step in and receive the reward, while we will be the losers.

Influential persons are found, from time to time, both upon sea and land, who are willing to co-operate with us in a general way, and thereby be instrumental in spreading the truth. There is danger of our becoming too narrow in our ideas, and not seeing many such openings that may present themselves. It is very different here in the Old World from what it is in America, and if there is any place where it seems necessary to take advantage of all such circumstances, and to watch for them, it is here in the old country. God has a people everywhere, and wherever they are there will be ways by which they can be reached; therefore it becomes us to watch for such openings and expect them, then God will reveal them to us.

The captains and officers of the vessels in which Bro. Gardner and myself took passage not only paid us respect and every attention, as mentioned last week in the report "Across the Waters," but also manifested an interest to aid in distributing our publications among the passengers. No less interest was manifested by the principal owners of the Monarch Line in London. They will instruct their agents in New York to place our publications in the hands of proper persons to distribute among the passengers on their way to London. They will also take packages to London and distribute them among the thousands of Scandinavians that they bring to the American shore.

The English people have shown an interest second to no other nation in the translation of the Bible into different tongues, and in the establishment of missions in various parts of the world; and the same missionary spirit exists in the hearts of many to-day. They not only manifest a courtesy to those who are engaged in such work, but show more than a willingness to assist in any reasonable manner; and we look forward to a time in the near future when, in this as well as other lands, we shall see a far greater work performed than we had anticipated. May the Lord bless the work in England. Certainly God goes out before us, and there are men and women everywhere who can appreciate, to some extent, divine things, and are willing to aid in spreading the knowledge of the truth. God is not straightened for means nor for men. He has committed to us his sacred truth to give it to others. We cannot

believe that all these steamboats and railroads, conveying thousands of people to all parts of the world have been invented in the providence of God to answer only man's selfish purposes. The reduced rates of postage, the thousands of daily and weekly periodicals that are published, are, no doubt, designed of God to be channels through which we can extend the truth. If we neglect to avail ourselves of these facilities to give the truth of the third angel's message to mankind, great will be our punishment in the day of God. If we become too narrow in our views, too limited in our ideas, to extend this work, we shall find that God will use individuals whom we least expect, and will accomplish a work which will be marvelous indeed.

Our publishing work is the right arm of our strength, and there should be a thousand periodicals and tracts distributed weekly where now there are ten. This calculation may seem large to many, who read these lines; but could our brethren see what we have seen of the extensive openings before us, and the different methods of sending the truth by land and sea, they could only exclaim, The providence of God is preparing the way on a grand scale to warn the world!

Southampton, Eng.

S. N. HASKELL.

### FORGIVENESS.

"FORGIVE us our debts, as we forgive our debtors." Matt. 6:12. In commenting on these words, Dr. Adam Clarke says: "Sin is represented here under the notion of a *debt*, and as our sins are many, they are called here *debts*. God made man that he might live to his glory, and gave him a law to walk by; and if, when he does anything that tends not to glorify God, he contracts a debt with divine justice, how much more is he debtor when he breaks the law by actual transgression. It has been justly observed, 'All the attributes of God are reasons of obedience to man; those attributes are infinite; every sin is an act of ingratitude or rebellion against all these attributes, therefore sin is infinitely sinful.'"

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15. The word here rendered trespasses signifies *to fall off*, or *fall aside*. Hence, Dr. Clarke says: "Men's sins against us are only their stumblings or fallings off from the duties they owe us; but ours are debts to God's justice which we can never discharge. It can be no great difficulty to forgive those, especially when we consider that in many respects we have failed as much in certain duties which we owed to others, as they have done in those which they owed us. 'But I have given him no provocation.' Perhaps thou art angry, and not a proper judge in the matter; but, however it may be, it is thy interest to forgive, if thou expectest forgiveness of God. On this important subject I will subjoin an extract from Mason's *Self-Knowledge*, page 248, 1755:—

"Athenodorus, the philosopher, by reason of his old age, begged leave to retire from the Court of Augustus, which the emperor granted. In his compliments to leave, he said, 'Remember, Cæsar, whenever thou art angry, that thou say or do nothing before thou hast distinctly repeated to thyself the twenty-four letters of the alphabet.' On which Cæsar caught him by the hand, and said, 'I have need of thy presence still;' and kept him a year longer. This was excellent advice from a *heathen*; but a *Christian* may prescribe to himself a wiser rule. When thou art angry, answer not till thou hast repeated the fifth petition of the Lord's prayer, '*Forgive us our debts as we forgive our debtors*;' and our Lord's comment upon it, 'For if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses.'"

To the above remarks we wish to add, that when it shall seem hard to us to forgive those who have trespassed against us, we should remember our Lord's parable of the two debtors in Matt. 18, where the ten thousand talents owed by the debtor represents the amount which the Lord forgives us, while the one hundred pence represents the small amount that we are called upon to forgive our fellow-men. If in the immense sum forgiven by our Heavenly Father the silver talent be designed, the amount would be not less than sixteen millions of dollars; while if the gold talent be meant, it would amount to more than two hundred and sixty-two millions of dollars; and one hundred pence would equal only about fifteen dollars.

My dear brother, dear sister, who among us may not well tremble as we consider these figures? And who would not pray, "Forgive us our debts"? And who, understandingly and sincerely, can and does qualify this petition with the words, "As we forgive our debtors"? A. S. HUTCHINS.

### IS IT A SOUND ARGUMENT?

"A MAN may be a very bad man inwardly, and yet not transgress outwardly any of the ten commandments, so as to be convicted by man of transgression.

"In this respect the law was faulty, and must pass away when the substance is reached. The law is a shadow, not only in its sacrifices, but also in its commandments."—J. A. Simonds, in *Restitution*.

Are the ten commandments a faulty law, because a man may appear to keep them, and so deceive his fellow-men that they cannot convict him? Is the fault really in the law? Is it not possible that the fault is elsewhere?

Mr. Simonds teaches that the law of ten commandments is a shadow. He says, "The shadow was given to regulate the outward conduct. The substance will regulate the intentions of the heart." He refers to the teaching of Christ as the substance, which shows that he who hates his brother is a murderer, and that he who cherishes impure desire is an adulterer.

The law of Christ is faultless, without doubt. But could not a man "be a very bad man inwardly," could he not be a murderer and an adulterer in his heart, and yet men not be able to convict him of transgression? Can we not then say with equal propriety of the law of Christ, as S. says of the ten commandments, "In this respect the law was faulty, and must pass away"?

Who does not know that the desire and the intention always precede the act of transgression? The commandments of God always required heart obedience. God, who knows the heart, is our judge. David said by the Spirit, "Thy commandment is exceeding broad." Ps. 119:96. Christ could testify to its breadth, but could make it no broader. The Spirit had testified by David, "The law of the Lord is perfect." Ps. 19:7. It cannot be made more perfect.

Now every sane man who is acquainted with the Bible, knows of himself that God's moral requirements are the same in every age of the world; that acts which are morally wrong in one age, are morally wrong in every age. They also know that to violate any one of the ten commandments except the fourth, always was, and always must be, sin.

They also know that the Sabbath commandment was placed by the finger of God in the midst of this law which can never be violated without sin; and that this commandment, together with the fact that it is generally transgressed, is the only cause why any one makes an attempt to prove that the ten are abolished. The entire war against this law is solely on account of the Sabbath.

Now God did distinguish the ten commandment by his own voice and his own finger. And he knew to which class of laws the Sabbath belonged. He made no mistake in the classification. He gave the Sabbath a place in his primary, fundamental law, the constitution of his government. Will they attempt to correct the Almighty? Besides this, they admit that man needs a day of rest and worship, just such an institution as that which they claim that God has abolished, leaving man to supply the need by choosing a substitute.

Would to God that their eyes might be opened to see the utter nothingness of their supposed arguments. Is it not worse than folly, is it not blasphemous, to say, "A man may be a very bad man, he may hate his brother, and thus be a murderer according to the teaching of Christ, and yet his neighbors not be able to convict him of sin; therefore the law of God is faulty, and must pass away"? This is the substance of the extract at the head of this article. Is it an argument?

R. F. COTTRELL.

### PUNCTUATION OF THE SCRIPTURES.

I RECENTLY had occasion to address to Prof. Matthew B. Riddle, the author of the *International Revision Commentary on Mark and Luke*, a note respecting the use of parentheses in the original Scripture manuscripts, and as there are some things in his reply which may be employed to advantage in the discussion of the question of the use of the comma in the account of the death of the thief on the cross, I give below his reply to my interrogatories. Prof. Riddle's scholarship qualifies him in an eminent degree to speak with authority upon this subject: "The oldest Greek manuscripts contain no punctuation, nor even division of words; hence *no marks of parenthesis*. But you will observe that this state of things does not imply that the writers did not mean to use separate words, or to express parenthetical ideas." W. H. L.

### EAST SAGINAW, MICH., CAMP-MEETING.

THIS meeting was held according to appointment, June 14-20, in a beautiful grove within the city limits. About forty tents were up, and probably four hundred of our people were present. Elds. G. I. Butler, J. Fargo, D. M. Canright, J. O. Corliss, E. P. Daniels, W. Ostrander, and A. Weeks were present. From the first there seemed to be a good, tender spirit among all. On Sabbath, fifty came forward, thirty-seven of whom were making their first start in the Christian life. Twenty were baptized. On Sunday there were about twenty-five hundred present.

I think all were well pleased with the meeting, and hope we may enjoy another one somewhere in this portion of the State another year.

A. O. BURRILL.

### NOT ACQUAINTED WITH HER FATHER.

A LITTLE girl of some eight or ten summers was beseeching her mother to ask a favor in her behalf of her father, when the kind mother asked the child, "Why do you not ask your father yourself?" Whereupon the little innocent replied, "Why, mother, I never have got acquainted with father." Yet this father was a good man, one who sought to obey God's requirements, but possessed of a natural reserved and measured distance toward even his own children. Christian fathers, should not your dear children be helped by every token of love, care, and tenderness toward them on your part to early become acquainted with you. Jesus especially blessed little children. Precious must have been the sight to the fond mothers.

A. S. H.

## NOT AS MEN JUDGE.

Not as men judge, judgeth He  
Whom our hearts adore,  
He who knoweth all our thoughts  
Pardons evermore.  
Though so stained with guilt we be,  
Though despised of men,  
He can pour His royal blood  
And wash us clean again.

Not as men judge, judgeth He—  
Blessed be His name!  
He has borne all suffering,  
Has endured all shame.  
All our weaknesses are His,  
For He takes them all;  
All things possible with Him,  
Ne'er in vain we call.

Not as men judge, judgeth He,  
Gracious, loving Lord!  
He can in the vilest see  
Something in accord.  
With His gentle loveliness,  
Still can He receive  
Those who every hour of life  
His sweet Spirit grieve.

Not as men judge, judgeth He!  
Well for us 'tis so.  
All our weakness and despair  
He doth fully know.  
He can turn with pitying love  
Where men would but deride,—  
Lift us out of deepest woe,—  
'Twas for this He died.

—L. M. Burgess, in *Restitution*.

## 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.

## KENTUCKY.

*Frankland Cross Roads, June 14.*—We expect to commence our meetings here the 16th. It has been very wet, and is raining now. As we have the free use of the meeting-house offered us, we shall accept it, and not pitch the tent until the weather becomes settled. Notwithstanding the uncommonly wet season, except the lowlands, every thing looks prosperous. S. OSBORN.

## INDIANA.

*Kokomo, June 19.*—Our tent is pitched near the center of the city. The weather has been very pleasant, and this has hindered much, but still the interest is deepening. Our hearers are of the best class. More than five hundred were present last night, and the best of attention was given. We receive some invitations to visit, and there is much inquiry after truth. We are hopeful of good results. S. H. LANE.  
J. P. HENDERSON.

*Idaville, June 19.*—We have given seventeen discourses up to this time, three of which have been concerning the Sabbath. Our congregations average about two hundred and fifty persons. On Sunday nights the tent is filled to overflowing. Some seem deeply interested, and assert their intention to be obedient to the fourth commandment with the rest of God's law. Hold our first Sabbath meeting next Sabbath. Have received \$7.30 donations, and sold \$19.00 worth of books. We are of good courage, expecting through God's blessing to effect some good. We need your prayers, brethren. J. M. REES.  
VICTOR THOMPSON.

## IOWA.

*Luverne, Kossuth Co., June 19.*—We pitched our tent at this place June 16, and have held three meetings. High winds made our first and second meetings nearly a failure, but our meeting last evening was well attended. We hope the truth may find some honest souls here. We ask the prayers of God's people, that we may be able to present the truth in such a manner that some may accept. J. BARTLETT.  
J. H. DURLAND.

*Fontanelle, June 13.*—In company with Bro. R. A. Hart, I held meetings in Fontanelle, Adair Co., May 6-8. A church of eight members was organized, four of whom were baptized. A few others are keeping the Sabbath who intend to unite soon. A leader, clerk, and treasurer

were chosen. These friends love the cause and are anxious to do what they can for its advancement. They keep up weekly meetings and Sabbath-school, and are interested in the reading of our publications. C. A. WASHBURN.

June 13.

*Sheldahl, Story Co., June 16.*—Since the camp-meeting at Des Moines, I have been laboring in Story and Boone counties. Bro. John Palmer, a Swede, has been with me among the Swedes. Some are already interested in our publications.

The result of our work during the week past is rather encouraging in the spread of Swedish publications. We have visited seventy-one families, and found many who will take the Swedish Home Hand-Book as soon as it is published; obtained three yearly subscriptions for the *Harold*, and one on trial for six months; several will take *Thoughts on Daniel*; sold 824 pages of Swedish tracts, and four hymn books, and obtained two trial subscribers for the *Signs of the Times*. Total orders and book sales, \$53.16.

Gave two short discourses on temperance.

Our Swedish friends will be glad to hear that Bro. John Palmer will devote his whole time to the work among his countrymen. Let their prayers go up for us. JAMES SAWYER.

## ILLINOIS.

*Pittswood, June 15.*—I came here a week ago last Sabbath, and was joined by Bro. Owen. He has preached to full houses nearly every evening since. People are inquiring about the truth; and although the subject of the law has been presented, they continue to come. Several have expressed their conviction that the perfect law of God is in full force. Our brethren and sisters realize their responsibility at this important time. Pray for us and the work here. PAUL E. GROS.

## MINNESOTA.

*Crow Wing, June 17.*—The church at this place has grown from twelve members at the time of its organization last January until it now numbers twenty-six. Seven have lately united by baptism, and some by vote, while some have moved here from other churches, and united by letter. We have an interesting Sabbath-school of over thirty members. Union and harmony prevail. Some are keeping the Sabbath who have not yet united with us. We feel to thank God for what he has wrought, and desire the prayers of his people. JOHN W. MOORE.

## VIRGINIA.

*Soliloquy, June 13.*—According to appointment, met with the church at Soliloquy, June 10, 11. I heartily rejoiced to meet the dear people here again. There is some good material at this place. Some are striving earnestly to overcome.

Dear brethren and sisters, our quarterly meetings are drawing near; let us begin at once to prepare to attend. Let none come empty handed. Bring the tithes and offerings, and we can claim the promise that God will give us the blessing. Let those who cannot attend, report, that we may hear how God is prospering you. The day of God draweth near. Soon Jesus will come to reward every man according to his work. Then how shall it be with us? M. J. HUFFMAN.

## OHIO.

*Lyons, Fulton Co.*—We spent Sabbath and Sunday, June 17, 18, with the brethren at Lyons. Found them of good courage. Love and good-will abound among them. They are quite poor, but pay their tithe without grudging. One of the sisters here has spent the last half month canvassing for "Thoughts on Daniel and the Revelation." Her sales have amounted to one hundred and three dollars, which gives her a handsome profit for the time spent, to say nothing of the vast amount of good that will surely result from her labors. She expects to continue the work as the Lord may direct. We hope that many of our sisters that love the cause will follow her example. A. A. BIGELOW.

*Spencer, June 17.*—After a short absence, I returned to this place, where I held a few meetings, and baptized three persons. In company with Mr. Fuller, spent several days in raising means

for the meeting-house. Trustees were elected, a building committee chosen, and all necessary steps taken for the erection of a house of worship. Officers were chosen for the church, Sabbath-school, and tract society. Every one having an opportunity to unite with the tract society did so; and those not of our faith set an example of liberality in the matter of helping to build a house of worship, that our own people would do well to pattern after. The last night, I spoke to an attentive congregation in a United Brethren house of worship a few miles distant. May the blessing of God attend the Spencer church, and those who so kindly cared for my wants while there.

I now go to join Eld. Underwood in tent-labor at Youngstown. Brethren, we ask your prayers in our behalf. G. G. RUPERT.

## COLORADO.

*Texas Creek, June 14.*—This church has been organized about two years. Bro. Decker preached five discourses here, and Bro. Jones about eleven, and that is all the labor that has been bestowed here, except what has been done by the church. There are now forty members, besides five or six that have not yet united with us. Seventeen of these came from the Oswego, Kansas, church; the remaining twenty-eight are largely the result of T. and M. labor. About \$400 has been paid in tithes. The work is moving on finely, considering we have had so little ministerial labor. We have a Sabbath-school, organized last January, that is quite interesting, being well attended. Union, love, and harmony prevail, with only one or two exceptions. Pray for the work at Texas Creek. A. J. STOVER, Elder.

## NEW YORK.

*Mannsville, Adams Center, and Tylerville.*—Since my last report, have labored in connection with the Adams Center and Mannsville churches, and have also held a meeting with the friends at Tylerville.

Our district quarterly meeting, held at Mannsville, April 15, 16, was one of interest and encouragement. A debt has rested upon the district for some time, but active measures were taken for canceling it, and we believe there are friends of the cause in Dist. No. 3 who will not long allow a debt to remain upon them. Some responded nobly, and others have promised to do their share.

Matters of difficulty in connection with the Adams Center church, which have existed for some time, were amicably settled, and a much better state of feeling exists. The church has been so divided and distracted that it has been impossible to exercise that watchcare over its members which a church should exercise, or enforce the proper discipline. Things are now changed, and the church takes up its duties and responsibilities. A leader and clerk were chosen, and business and quarterly meetings were revived. Bro. M. C. Wilcox was with me over one Sabbath and Sunday, and rendered valuable and timely help.

It is cheering to see individuals earnestly engaging in the work of self-examination. Some will be content, we fear, in watching others, "picking at straws." Some will learn wisdom from the past, and we believe better days are before the Adams Center church. May the Lord grant it, is our earnest prayer.

We now go to West Amboy, Oswego Co., to hold a tent-meeting in company with Bro. J. E. Swift. That will be our post-office address till further notice. M. H. BROWN.

June 18.

## PENNSYLVANIA.

*Pricetown, Berks Co.*—I arrived at this place on the 18th of May, and gave my first discourse in the evening, speaking on the coming kingdom of our Lord and Saviour. After this I spoke from the prophecies, showing that the kingdom was nigh, even at the door. The Lord gave me great freedom in presenting the third angel's message at this place. Some of my discourses were in the German language, as that is the one mostly spoken here; yet many can understand both languages. In distributing tracts, I found that nearly all the young people preferred English. While at this place, I baptized five, and gave thirty-three discourses. There was consider-



able opposition from ministers, who endeavored to persuade people to "stay away," and thus the congregation was not as large as I desired; yet a goodly number are under conviction, and I have hope that several more will obey the truth. Several of the brethren here have been active in the distribution of reading matter, which I believe is opening up the way for a good work in this State. Churches and even school-houses are closed against the message, and consequently to reach the people in the future, a tent will be necessary.

I was happy to find four brethren in the great city of Philadelphia, who are firm on the Sabbath, and are growing in the message. May they be shining lights here. While here, I visited a German Baptist (Tunker) minister. I presented the message by unfolding my charts, and explained to him the termination of the 2300 days, the chronology of the third angel's message, the sanctuary of the Bible, etc. He appeared to receive it well, and I gave him some tracts.

I also visited the brethren at Calverton, near Baltimore. Persecuted as they are, I found them rejoicing in the truth, and doing all they can, under the circumstances, to advance its interests. If the Lord will, I shall next attend the quarterly meetings in Virginia.

Pray for me that I may ever present the truth in the fear of the Lord. HENRY A. RIFE.

June 18.

#### MICHIGAN.

Byron Center, Kent Co., June 19.—At the time of my last report, I was holding meetings in this place. Our lectures still continue, the attendance being as good as could be expected at a time of the year when the farmers are so busy as they are at the present time. Just before the camp-meeting at Allegan, very unexpectedly to us Eld. H. T. Barnaby of the United Brethren denomination was imported to combat the views which we were presenting. He did so in the hall where we were holding our lectures on an evening when it was not occupied by us. We gave notice that we would review him the next night; but the rain prevented, and we were not able to carry out our design until after the close of the Allegan camp-meeting. When the time arrived for the review, Eld. B. was present, and listened to what we had to say. When we had completed our discourse, we gave him opportunity to ask any question which he might see fit to ask, but he simply gave notice that he would reply to us the next evening. This he did, and we made our rejoinder the evening following.

So far as we are aware at present, it seems to be generally admitted by the candid and impartial that Eld. B.'s effort has been a failure.

We believe that the interests of our cause have been materially advanced by the discussion. Eld. B. is a man of fair ability, and an experienced debater—having had several discussions with our ministers—but neither ability nor experience in debate can make a man strong in the defense of error. The positions taken by Eld. B. were such as are frequently taken by our opponents. He argued that the ten commandments were the first covenant; that they are abolished, therefore, with that covenant, but that nine of them had been incorporated into the new covenant by virtue of the fact that they were either directly or indirectly alluded to in the New Testament. Perceiving that such a position rendered him liable to the charge of no-Sabbathism, he finally took the position that all which is moral in the fourth commandment remains; thus really abandoning the original theory that there were only nine commandments binding, and adopting the one that there are nine and a fraction of the tenth still obligatory.

The answering of these incongruous and contradictory views to the satisfaction of all who are capable of reasoning intelligibly, and are desirous of knowing the truth, was not at all difficult. In the first place we proved that the ten commandments were not the first covenant, and in the second place that the law of God, which is nothing more nor less in this dispensation than the decalogue, is in force under the new covenant. Having done this, the answer to Eld. B.'s argument was complete.

There is one thing commendatory of Eld. B. which we can say, as it regards this discussion. His treatment of us, throughout, was unexceptionally courteous and gentlemanly.

We cannot tell how long our meetings will continue in this place. Thos. A. Smith has been

elected leader of the class; a club of ten subscribers for the *Instructor* has been raised, and a Sabbath-school is about to be organized.

W. H. LITTLEJOHN.

#### CALIFORNIA.

FROM the *Signs of the Times* we condense the following items concerning the work in California:—

Bro. H. C. Palmer, who is engaged in ship work, reports some interested persons, who are willing to read. Through Eld. Loughborough he learns that six persons have bought books, and subscribed for our papers in England, as a result of the ship-work in California.

Eld. Van Horn and Eld. Israel are holding a tent-meeting in San Francisco, with an average attendance of about two hundred. Quite a number of interested persons were found in visiting, and some of these attended the last Sabbath meeting at the church.

At Salinas, Eld. Ballou and Bro. Brorson report an unusual interest in the temperance lectures, and many are leaving off their tea, coffee, and tobacco. Some have also declared their intention of keeping the Sabbath.

#### IOWA CONFERENCE.

THE Iowa Conference of S. D. Adventists held its nineteenth annual session in connection with the camp-meeting at Des Moines, Iowa, June 1-6, 1882.

The first meeting was held June 1, at 8 o'clock p. m. Called to order by the President. Prayer by Eld. O. A. Olsen. The Secretary being absent from the first meeting, I. J. Hankins was chosen Secretary *pro tem*.

At this and subsequent meetings, the following churches were found to be represented: Smithland, Marshalltown, Winterset, State Center, Sandyville, Logan, Parkersburg, Clarence, West Union, Weston, Mt. Pleasant, Knoxville, Elkhorn, Monroe, Indianola, Osceola, Lisbon, Adel, Woodburn, Emmitsburg, West Dayton, Afton, Olin, Marion, Pilotburg, Altamouth, Bonaparte, Dunlap, Hook's Point, Hampton, Nevada, Sigourney, Webster City, Bentonsport, and Birmingham.

Ministers from abroad, as also members in good standing, were invited to participate in the deliberations.

The following churches were admitted into the Conference: Keota, Keokuk Co., with ten members, Miss Callie Charlton delegate; Forest City, Winnebago Co., with seventeen members, J. H. Durland delegate; Algona, Kossuth Co., with seven members, Wm. Sammers delegate; Webster City, Hamilton Co., with thirteen members; and Fontanelle, Adair Co., with eight members, M. A. Walsworth delegate.

The President made the following appointments of committees: On Nominations, J. T. Mitchell, Noah Hodges, and A. W. H. Millard; on Licenses and Credentials, Henry Nicola, C. A. Washburn, and J. T. Mitchell; on Resolutions, C. W. Stone, C. F. Stevens, and I. J. Hankins; on Auditing, Jacob Shively, A. J. Stiffler, A. R. Henry, L. P. Jacobson, Ellis Clark, and Noah Hodges.

Adjourned to call of Chair.

SECOND MEETING, 9 A. M., JUNE 2.—Prayer by L. McCoy. Minutes of Conference of 1881 read and approved, as also the minutes of the first meeting.

It was voted that the name of the church at Emmitsburg be changed to Ruthven; that of Cedar Falls, to Parkersburg; that of Lenox, to Mt. Ayr; and that the churches of Belvidere, Magnolia, and Onawa be dropped from the rolls of the Conference.

The Committee on Nominations made the following report: For President, H. Nicola; Secretary, L. McCoy; Treasurer, A. R. Henry; Conference Committee, H. Nicola, C. A. Washburn, and J. T. Mitchell; Camp-meeting Committee, A. J. Stiffler, S. M. Holly, and Ellis Clark. The report was adopted, and each of the candidates duly elected.

Adjourned to call of Chair.

THIRD MEETING, 9 A. M., JUNE 5.—Prayer by Prof. C. W. Stone.

On motion, the church at Bowman's Grove, Shelby Co., with ten members, was received into the Conference.

The Committee on Credentials and Licenses made the following report: For credentials, Geo.

I. Butler, E. W. Farnsworth, C. A. Washburn, Henry Nicola, J. T. Mitchell, J. F. Hanson, C. F. Stevens, L. McCoy, I. J. Hankins, J. H. Morrison, and J. Bartlett; for ordination and credentials, J. S. Hart, J. D. Pegg, A. W. H. Millard, A. G. Daniels, and Richard Conradi; for license, R. A. Hart, R. C. Porter, Geo. Fifield, James Willoughby, J. H. Durland, and L. T. Nicola. The report was adopted, and the recommendations of the Committee sustained.

The Committee on Resolutions made the following report:—

Whereas, We believe that God has especially favored us as a people by the manifestation of the gift of prophecy among us; and—

Whereas, We believe the advancement which this cause has made, and the prosperity which has attended it, is due very largely to this means; therefore—

Resolved, That we recommend to our people a careful re-reading and study of the Testimonies, and that we urge upon the ministry, especially, the importance of studying them and instructing the people in relation to them.

Whereas, We believe that Christian temperance is one of the important pillars in true religion, and that it is the duty of the church to stand foremost in every good move designed to promote the cause of temperance in the land; therefore—

Resolved, That we advise our ministers and laborers to establish health and temperance societies wherever it may be practicable.

Whereas, We believe it to be the duty of temperance people to encourage every effort that is likely to suppress the manufacture and sale of intoxicating liquors; therefore—

Resolved, That we give our hearty support to the proposed amendment to the Constitution of this State, to be acted upon the 27th inst., prohibiting in the State the manufacture and sale of intoxicating liquors as a beverage.

Resolved, That it is the will of this Conference that the churches that are so situated as to make it possible, shall hold revival meetings of as long duration as seems to be needed, and that a special effort be made to reach the children of our brethren; and that during the winter months, the ministers, under the direction of the Conference, shall engage in this work.

Whereas, There is a great lack on the part of absent members in reporting to their churches; therefore—

Resolved, That we recommend our churches to look after such absent members, and urge them to report; and that if they are persistent in refusing to report, they be informed that they will be placed under censure until they do report.

Whereas, The Testimonies have indicated that the dissemination of present truth is dependent very largely upon the circulation of our books, periodicals, and other publications; and also that our people are not doing nearly as much to aid in their circulation as they should do; and—

Whereas, The labor already organized seems to be less efficient in the sale of our books than in other particulars; and—

Whereas, We believe that in our books, some of them containing the history of the lives of the pioneers in this cause, and some containing connected and full discourses upon the important branches of the truth, some full expositions of the prophecies of Daniel and the Revelation, and others containing most stirring and important truths for the last days as given by the spirit of prophecy, are of inestimable value in the dissemination of the principles of present truth; therefore—

Resolved, That proper persons be sought out who will give more or less of their time to the work of canvassing systematically for our books, and that ministers and tract and missionary workers be especially invited to assist in finding individuals who will engage in this work.

Resolved, That we tender our thanks to the great railroad lines leading to Des Moines for their courtesy in giving us such favorable rates to and from this camp-meeting.

These resolutions were acted upon separately, and adopted unanimously.

The resolution touching temperance and the proposed prohibitory amendment, was discussed quite freely, none opposing.

Voted, That a copy of said resolution be furnished the leading State papers for publication.

Adjourned to call of Chair.

THIRD MEETING, 9 A. M., JUNE 5.—Prayer by Eld. C. A. Washburn. The minutes of the last meeting were read and approved.

Voted, That the churches of this Conference be recommended to pay their entire tithes into the State treasury.

The Committee on Licenses recommended that for the following year colporters' licenses be granted to S. M. Holly, L. B. Hoyt, C. J. Barber, F. H. Chapman, and G. W. Hoskins.

Adjourned to call of Chair.

FOURTH MEETING, 10 P. M., JUNE 5.—Prayer by J. T. Mitchell.

A resolution offered by I. J. Hankins, asking for the appointment of a ministers' convention or institute in this Conference, was discussed freely, and lost.

*Voted*, That all ministers of the Iowa Conference be required to report quarterly to the Secretary, adopting the blanks now in use.

*Voted*, That church clerks be required to report to the State Secretary quarterly, using the blanks now prepared.

*Voted*, That the Conference Committee be authorized to employ a State agent to superintend the work of canvassing for our publications.

*Voted*, That P. L. Hoen be authorized to act as collector among the Scandinavians of this Conference.

The following preamble and resolution was adopted:—

*Whereas*, The Iowa Conference of S. D. Adventists desires to occupy all the territory within the borders of the State; and—

*Whereas*, There are certain churches in Iowa raised up by laborers from the Minnesota Conference; therefore—

*Resolved*, That this Conference request the Minnesota Conference to release its claim upon these churches; and, further, that this Conference request these churches to unite with the Iowa Conference.

The attendance at the camp-meeting was very large, considering the cold, wet weather which prevailed previous to and during the meeting. Over five hundred persons were encamped on the ground, most of our ministers being present. The religious exercises were conducted by Elds. Geo. I. Butler, O. A. Olsen, and C. W. Stone. The instruction given was close, practical, timely, and good, and was well received by appreciative audiences. Many sought the Lord for the first time, and returned home rejoicing. Sixty-two persons were buried by baptism in a lake near by, Elds. Butler and Olsen officiating. Some seventy-five of our Scandinavian brethren were present, and they were favored with meetings held in their own tongue, each day, Eld. Olsen officiating.

We trust the cause in this Conference will receive a new impetus from this annual gathering. What a privilege, if all our brethren and sisters, with their dear children, could have been present. Good impressions were made, and all felt that it was good to be there. Six or more tents will at once be pitched. Oh that we had ten where now we have but one! And yet that would not give us one to each county in the State.

Not more than half the churches in the Conference were properly reported through their clerks, therefore no summary is given by the Secretary of the membership and financial standing of churches. Such neglect on the part of church officers is much regretted.

The Treasurer made the following report:—

Balance on hand June 13, 1881,	\$634.46
Received during the year,	6,734.01
Total,	\$7,368.47
Paid out during the year ending June 1, 1882,	7,151.89
Balance on hand at close of year,	\$216.58

*On motion*, Conference adjourned.

L. McCoy, Sec. GEO. I. BUTLER, Pres.

#### IOWA SABBATH-SCHOOL ASSOCIATION.

The fifth annual session of the Iowa Sabbath-school Association was held at Des Moines, Iowa, June 1-6, 1882. The first meeting convened June 1, at 10:30 A. M. Prayer by J. H. Durland.

The President being absent, Eld. C. F. Stevens was chosen President *pro tem*. Forty-six delegates were present, representing twenty-eight schools.

*On motion* of Eld. I. J. Hankins, the President and Secretary were authorized to appoint the usual committees, and the following were named: On Nominations, P. E. Ferrin, C. W. Neale, and E. W. Chapman; on Resolutions, Theo. F. Kendall, A. C. Hart, and S. N. Hodges.

The second meeting was held June 4, at 9:30 P. M. The minutes of the last session were read and approved.

The Committee on Nominations submitted their report as follows: For President, J. H. Durland, Forest City, Winnebago Co.; Secretary and Treasurer, Mrs. P. A. Holly, State Center, Marshall Co.; Executive Committee, M. M. Kenney, State Center, Marshall Co.; A. G. Daniells, West Union, Fayette Co. These candidates were voted on separately, and each nominee was elected.

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

*Whereas*, The Sabbath-school is the nursery of the church, and one of the efficient aids in bringing our children to a knowledge of the truth, and whereas there seems to be a great lack on the part of our people in this work: therefore—

*Resolved*, 1. That we earnestly recommend the holding of Sabbath-school conventions at least once a quarter.

*Resolved*, 2. That all Sabbath-school officers and teachers be requested to attend these conventions, there to perfect such plans as shall best advance the interests of the Sabbath-school work.

*Whereas*, Benefit has been derived from holding Sabbath-school teachers' meetings in other States, therefore—

*Resolved*, That we recommend the holding of such meetings in each church, as often as convenient.

The Treasurer offered the following report on finances:—

Cash received from schools during the year,	\$10.34
“ “ on the camp-ground,	41.11
Total resources,	\$51.45
Expenditures during the year for postage, stationery, Instructors, blanks, etc.,	\$12.23
For tithes sent General Association,	1.25
Total expenditures,	\$13.48
Balance in treasury,	\$37.97

J. H. DURLAND, Treasurer.

*On motion*, the Association adjourned *sine die*.

C. F. STEVENS, Pres. *pro tem*.

J. H. DURLAND, Sec.

#### WISCONSIN H. AND T. SOCIETY.

The first meeting of the fourth annual session of the Wisconsin H. and T. Society was held Friday morning, June 9, 1882, in connection with the camp-meeting at Baraboo. The meeting was called to order by the President. The exercises opened with singing. Prayer by Eld. H. W. Decker.

The minutes of the last annual session, held at Neenah, June 19, 1881, were read and approved. The Secretary's report was read and adopted. It showed the entire State membership to be 1,302, an increase of 46 members.

*On motion*, the Chair appointed A. J. Breed, A. D. Olsen, and N. M. Jordon the Committee on Nominations; and O. A. Olsen, W. D. Stillman, and W. W. Sharp the Committee on Resolutions.

It was announced that Dr. J. H. Kellogg, President of the American H. and T. Association, would be present on Sunday, and give an address on temperance, illustrated by charts prepared for such occasions. Remarks were made by Eld. G. C. Tenney, showing that the obligation of members to keep their pledge inviolate should be considered sacred; also that it should be the duty of each to strive in every way to forward the interests of the temperance cause.

Opportunity being given for other remarks, Eld. H. W. Decker occupied a short time in speaking words of encouragement, showing that while much good had been accomplished through the agency of the H. and T. work, a much greater amount might be accomplished as the result of faithfulness and untiring effort on the part of each individual.

Adjourned to call of Chair.

SECOND MEETING.—This meeting was held on Monday afternoon. The minutes of the previous meeting were read and approved.

The Committee on Nominations submitted their report, recommending for President G. C. Tenney; Secretary, Mary F. Stillman. The names were considered separately, and the candidates elected.

The Committee on Resolutions failing to report, Eld. G. C. Tenney made a few appropriate remarks showing the importance of each individual being faithful to his pledge, and living out the instructions covered by the resolutions adopted at previous meetings.

Adjourned *sine die*. G. C. TENNEY, Pres.  
MARY F. STILLMAN, Sec.

#### A WORTHY EXAMPLE.

THE case of Bro. Randolph, a member of the church at Diamond Springs, Mich., who at the age of eighty-eight years has given up the use of tobacco, is one of some interest. He and his worthy companion have been nearly blind for some years. They have never had the privilege of listening to a Seventh-day Adventist discourse, but have come into the truth from hearing our publications read. Now, if this dear brother, suffering from the feebleness incident to so advanced an age, could abandon the long-cherished habit of tobacco-using, surely younger men, in good health, have no excuse for not denying themselves the practice of so hurtful a habit.

Last summer Bro. and Sr. R. were so anxious to enjoy meetings with the few believers at Diamond Springs, that their widowed daughter, with

whom they live, kindly opened her house and invited us to have prayer and social meetings there for their gratification, although she was a Baptist in faith; and it would have done your hearts good, brethren and sisters, to hear this dear aged couple, each time we met there, express their joy and gratitude for the privilege of social worship.

J. B. WISEL.

## Our Tract Societies.

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

#### ALWAYS A RIVER TO CROSS.

THERE'S always a river to cross;  
Always an effort to make  
If there's anything good to win,  
Any rich prize to take.  
Yonder's the fruit we crave,  
Yonder the charming scene;  
But deep and wide, with a troubled tide,  
Is the river that lies between.

For the treasures of precious worth  
We must patiently dig and dive;  
For the places we long to fill  
We must push and struggle and drive;  
And always and everywhere  
We'll find in our onward course  
Thorns for the feet, and trials to meet,  
And a difficult river to cross.

The rougher the way that we take,  
The stouter the heart and the nerve;  
The stonier in our path we break,  
Nor e'er from our impulse swerve;  
For the glory we hope to win  
Our labors we count no loss;  
'Tis folly to pause and murmur because  
Of the river we have to cross.

So, ready to do and to dare,  
Should we in our places stand,  
Fulfilling the Master's will,  
Fulfilling the soul's demand;  
For though as the mountains high  
The billows may rear and toss,  
They'll not overwhelm if the Lord's at the helm  
When the difficult river we cross.

—Josephine Pollard, in *Congregationalist*.

#### TO DIST. NO. 3, INDIANA.

DEAR BRETHREN AND SISTERS: As the time of our July quarterly meeting approaches, I wish to remind you that you are expected to fill out reports for this meeting in due time, and we hope no blanks will be returned. The payment of our incidental fund deserves especial attention. Several worthy persons receive the REVIEW at the expense of the society; and to meet this expense we depend on the incidental fund voted for one year ago,—fifty cents annually from each of the brethren, and twenty-five cents apiece from the sisters. We hope all who can do so will pay up this quarter, as the money is needed. We also take a quantity of *Signs* to be used in the missionary work, and these, too, are to be paid for by donations.

May your courage not fail, nor your interest abate, in this good work. The Master of the vineyard will soon come, and sweet will be the words, "Well done, thou good and faithful servant." We cannot expect the applause of men, neither must we look for earthly reward; but if we do the will of the Master as his humble followers, and after we have done what we can, feel that we are unprofitable servants, we shall be in favor with Heaven, and reap eternal joy.

"Who would be a Christian true  
Must his Lord's example follow,—  
Every worldly good resign,  
Earthly glory count but hollow.  
Honor, wealth, and friendship sweet,  
He must trample under feet.

"With a willing, joyful heart,  
Among the poor your goods divide.  
Others' trespasses forgiven,  
Anger and revenge aside,  
Favor those who work you ill,  
If any hate you, love them still."  
J. P. HENDERSON, Director.

—The board of managers of the American Bible Society have issued a circular giving facts concerning their proposed fourth general supply of the United States with the Scriptures. At the date of the first general supply, in 1829-30, the

entire population of the country was 12,806,000, and Missouri marked the western line of civilization. This had increased in 1856, when the second supply was begun, to 26,500,000; and in 1866, the time of the third distribution, to nearly 37,000,000. Now the inhabitants number nearly 53,000,000. The necessity of the work is urged on the basis of this summary gained from the reports of the society's officers: During last year the whole number of families visited by representatives of the society was 711,636, of whom 111,932 were found without the Scriptures, and 81,995 were supplied, in addition to 46,430 individuals not included in these families. The destitution thus discovered and supplied embraces large districts of the West and South and Southwest, and regions in which the society has no auxiliaries. In addition to this, 101,095 volumes of the Scriptures, in fifteen languages, were distributed among the newly arrived immigrants at New York by the marine agent of the New York Bible Society.

## News of the Week.

**SUNDAY, JUNE 18.**—Thomas Walsh, an Irishman, tenant of the house in Clerkenwell where ammunition and firearms were seized, has been arrested. Since his arrest, another 500 rounds of ammunition have been seized at his residence in Hattongarden.

—Arabi Bey is still master of the situation in Egypt. The Egyptian Cabinet has been reconstructed; but Arabi holds his place as Minister of War, and while giving assurances of peace, is supplying himself with torpedoes and moving artillery.

—Michael Davitt, a prominent member of the Irish Land League, arrived at New York to-day. He expects to spend two weeks in a lecturing tour in the United States.

—The Foreign Affairs Committee of the House has reported favorably on the invitation to participate in the fish exhibition at London next May. It appropriates \$30,000 to defray expenses.

**MONDAY, JUNE 19.**—The House of Representatives passed a bill appropriating \$100,000,000 to the payment of arrearages of pensions.

—Justice Bradley has filed his denial of the writ of habeas corpus issued in the Guiteau case, holding that the District Court had full jurisdiction.

—The House has passed a bill providing that the owner or agent of every vessel coming from a foreign port shall pay 50 cents for each passenger not a citizen of the United States.

—The greatest precautions are taken to guard against carrying explosives into military quarters in Ireland. The admission of civilians has been prohibited in all the military barracks, the sentries have been doubled, and the night patrol quadrupled.

—Violent storms raged in New York, New Jersey, and the New England States to-day. Buildings were blown down, and railroad tracks washed out.

—Twenty-seven Apache prisoners have been shot by the Mexican authorities at Chihuahua.

**TUESDAY, JUNE 20.**—An imperial ordinance gives 212,000 as the number of recruits to be levied for the Russian army and navy for the year 1882.

—A move is on foot among the Mormons to secure the admission of Utah as a State.

—The Johnston Harvester Works at Lockport, N. Y., burned last night, destroying property worth half a million dollars. One aged employe was burned to death, and 400 men are out of work.

—The Mayor of Dublin, in his official robes, read before the House of Commons the petition of the corporation of Dublin against the repression bill.

—The programme of the new Egyptian Ministry includes general amnesty, except to participants in the recent riots, and the fulfillment of international obligations. Notwithstanding Arabi Bey's attempts to keep the peace, a general feeling of insecurity prevails, and even the natives talk of leaving the country. Next year's crops are ruined, and it is difficult to see what can prevent a famine.

**WEDNESDAY, JUNE 21.**—Mielling, a German arrested for helping the Russian Government to obtain maps of the coast defenses of Germany, has committed suicide. It is said he confessed his guilt.

—A large quantity of arms and ammunition has been seized in Dublin.

—The Russian Government has made an important arrest of Nihilists on the island of Vasil. A large quantity of dynamite was seized, also plans of the Kremlin at Moscow and a mass of correspondence. The 49 persons arrested include military men and others of position.

**THURSDAY, JUNE 22.**—Another terrible storm visited the central portion of Iowa to-day. Four persons were killed, and the damage to property will approximate \$175,000.

—The ambassadors who are to compose the inter-

national conference on Egyptian affairs met at the British embassy in Constantinople to-day, but no conference was held.

**FRIDAY, JUNE 23.**—The army worm has appeared in force in the vicinity of Urbana, Ill., and the farmers are alarmed.

—94 Mormon converts have sailed from Liverpool.

—A tidal wave rolled in on Cleveland, Ohio, this morning, without giving any premonition of its advance. It was 10 feet high, and lasted but a minute, but in that short time did damage to the amount of \$30,000.

—Arabi Bey declines to accept the Sultan's invitation to go to Constantinople. He says he is willing to go, but the army will prevent him.

—A special meeting of the Cabinet has been held to consider the application for a respite for Guiteau. It is believed a decision was reached, but its nature is not known.

### MISCELLANEOUS.

—More reapers have been sold in Georgia this year than were in the entire cotton States a year ago.

—A bill has been introduced into the Spanish Chamber of Deputies which provides for the immediate abolition of slavery in Cuba, and gives civil rights to the emancipated.

—On the 16th instant, a terrible railroad accident occurred near Clarksburg, W. Va. Several persons have died of the injuries received, and others are severely wounded.

—Since the 1st of April, the gold exports from New York have amounted to about \$17,000,000. The greater part of this goes to Italy, and is to be used in resuming specie payment.

—A memorial window in honor of John Bunyan is to be placed in Elstow church. Thus the man who spent twelve years in jail on account of his heresy and schism is avenged. Amid all his dreams, the great dreamer probably never imagined such an honor as this.

—A revolution has taken place in the Sandwich Islands. The former Ministry has resigned, and a new one has been formed by the Hon. Walter Murray Gibson, representing the young Hawaiian sentiment. It is believed that this sentiment will be hostile to the missionary influence.

—The annual conference of Dunkards recently held near Goshen, Ind., was attended by about 20,000 members of that denomination. The dining tent would seat 1,500 persons at a time; 400 waiters were constantly employed; and 2,000 pounds of meat and 15 barrels of coffee were required at each meal.

—A Presbyterian minister writing from India tells of whole villages coming over to Christianity, and adds: "There is a tremendous upheaval going on all through India at the present time, and I fear that Hinduism will fall to pieces before the Church of Christ is ready to seize the fragments of the ruins, and build up the temple of the Lord."

—In Southern Virginia, in one of the most inaccessible regions of the Blue Ridge, large numbers of people are said to be actually starving. The corn crop was a failure last year. Within the past two months, all the supplies have been exhausted, and 5,000 men, women, and children are said to be starving. Some have died, and others are dying. Prompt relief measures have been taken.

—The Russian Government, though by no means a model, has set an example worthy of imitation in its stringent decree regulating the liquor traffic, which has recently been signed by the Czar. It allows only one liquor shop for a village, and even for two or three villages, if they are contiguous. This one shop must be kept by a native of the village, who is appointed and paid by the authorities, and must sell food as well as liquor. If he allows any one to get drunk, he is liable to dismissal, and also to fine and imprisonment, and if drunkenness prevails in any village, the sale of liquor may be prohibited.

## Obituary Notices.

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

**BERRIDGE.**—Died near Martinsville, Ill., May 9, 1882, sister Emily Berridge, daughter of Solomon Berridge, in her twenty-sixth year. Sister Berridge embraced present truth under the labors of Elds. Colcord and Bliss in 1872. Since that time she has been a consistent member of the Martinsville church. She was a great sufferer, having been afflicted with epilepsy for nine years, the paroxysms increasing in frequency and violence until they caused her death.

G. F. SHONK.

**KIGER.**—Died at his home near Grenola, Kan., June 3, 1882, very suddenly, my father-in-law, George Kiger, aged seventy-three years, two months, and three days. Nearly eight years ago, when Brn. Cook and Lamont came here with the tent, he accepted the truth, and has since kept the commandments of God and the faith of Jesus, always being faithful in his attendance at the house of worship. During the last years of his life he manifested a deeper consecration to God than ever before. Words of comfort were spoken from Rev. 14:13 by F. R. Stanton, Baptist minister.

OSCAR HILL.

**TRASK.**—Died June 7, at Branson, Mich., in the sixty-seventh year of her age, Elizabeth Trask, of consumption. For thirty-four years she was a constant sufferer, and for a large share of that time was almost helpless from rheumatism. Six years ago she was converted under the preaching of Eld. M. B. Miller, and became a steady, earnest, Sabbath-keeping Christian. The "hope set before us" afforded her much comfort, and gave her strength to bear with patience and fortitude her intense sufferings, as, broken down in every organ by lingering disease, and with every joint greatly enlarged and distorted by rheumatism, she neared her end. "He will have mercy" were almost her last words. Funeral sermon and words of comfort by Eld. M. B. Miller, from Eccl. 8:8.

W. H. RAMPTON.

**WOODRUFF.**—Died, in Battle Creek, Mich., June 17, 1882, of consumption, sister Julia Briggs Woodruff, aged fifty-five years. Sister W. was born in Athol, Mass., and earlier life was a school-teacher, having received a liberal education, which, with her faithfulness to duty, won her great success in her vocation. She gave her heart to God in early life, and for many years was a consistent member of the Presbyterian church, together with her husband, who died several years since, leaving her with one child who survives her, now doubly orphaned. Sister W. embraced the Advent faith, and united with the church in Springport, Mich., from which place she removed to Battle Creek, four years since, to educate her son. Her last sickness was very painful, but she bore her sufferings with Christian fortitude, and was sustained by the hope of the gospel. Funeral discourse in the Tabernacle Sabbath, June 19, to a large audience of sympathizing friends.

W. C. D.

**OLIVER.**—Died of dyspepsia and bronchial affection, in Johnson Co., Texas, June 6, 1882, W. N. Oliver, aged thirty-six years, two months, and eight days. When about twenty years of age, Bro. O. joined the Christian church, and was a member of that church until about four years ago, when he embraced the present truth under the labors of Bro. A. W. Jenson. He had unwavering faith in the message until his death. He was very patient in his affliction. He expressed a desire to see his children grow up, but said that if it was the will of God, he was ready to go. His family and the church have sustained a great loss. We laid him away in hope, to await the resurrection morning. A wife and four children mourn their loss. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:13. Service conducted at the grave by the writer.

W. J. KERR.

**HUGULEY.**—Died of a complication of diseases, near Plano, Texas, June 1, 1882, Job Huguley, in the sixty-fifth year of his age. He was born in Wilks county, Ga. At the age of fourteen, he was converted and joined the Missionary Baptist church. In 1878, during the tent-meetings at Plano, Bro. Huguley embraced the third angel's message, and began at once to take an active part in the cause, liberally assisting with his means to push the truth forward. We shall miss his liberalities, and his presence in the church and in our general gatherings, where he was wont to be. He leaves a large family and many relatives, who will miss him at the fireside, but they sorrow not as those who have no hope. He left them with the assurance of a part in the first resurrection when the Lifegiver shall return.

At the same place, only twenty minutes later, Joann Cofer departed this life, in the eighty-eighth year of her age. She was the mother-in-law of the former. She had been prostrated for several weeks from the infirmities of age. Her children and grandchildren will miss mother also. She was a member of the M. E. Church South while she lived, and she died in hope.

At this double funeral we spoke words of comfort to a large number of sorrowing relatives and sympathizing neighbors. Text, Rev. 14:13.

R. M. KILGORE.

**WARD.**—Died of dropsy, at Maiden Rock, Wis., May 31, 1882, after a sickness of over eight months, our oldest daughter, Lucy, child of Calvin C. and Philena A. Ward, aged fourteen years and ten months. Through all her sufferings she was very patient. She was a true believer, and had quite a clear understanding of the third angel's message. A few hours before her death, she called her parents and brother and sister around her, and bade them all farewell, saying that she was reconciled to die if it was the Lord's will. Then with the shades of the dark valley settling over her, she prayed for them, calling each one by name. Her words will never be forgotten. This is the third dear one we have laid away in less than one year. We take comfort in reading Jer. 31:16 and Eze. 37:12.

CALVIN C. WARD.

Lines written by her mother.

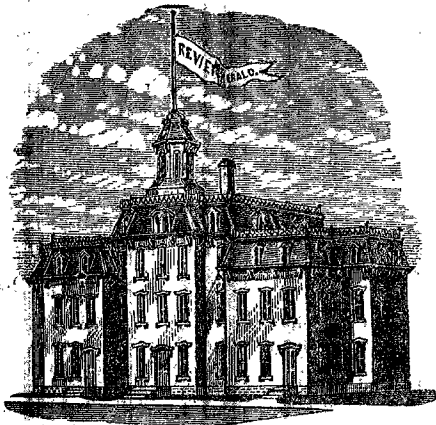
Gone to rest, our darling Lucy;  
But she sleeps in God, we trust.  
Rest in Jesus—peaceful slumber—  
Till he calls thee from the dust.

We shall sometimes weep in sadness,  
Hearing now thy voice no more;  
But we'll look with hope and gladness  
To a land where sorrow's o'er.

May we ne'er forget thy parting—  
All thy tender words and prayer—  
And in Christ's eternal kingdom,  
May we be united there,

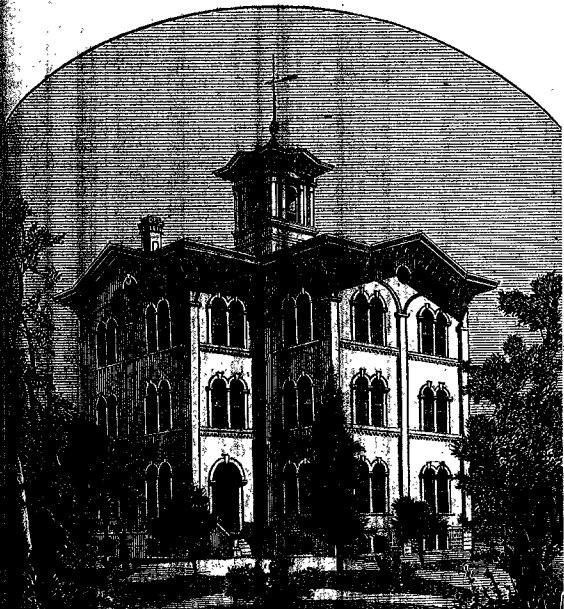


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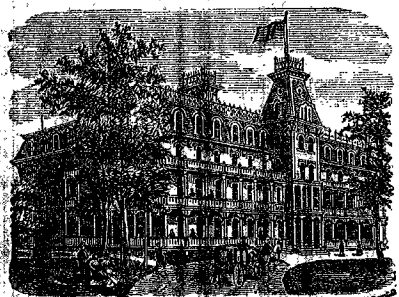
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Time Table, in Effect May 14, 1882.

WESTWARD.			EASTWARD.		
Pacific Express.	Day Express.	Mail.	STATIONS.	Mail.	Night Express.
7.25 pm	7.30 am	5.00 am	De. Port Huron. Ar.	10.40 pm	6.00 am
8.57	9.10	6.45	.....Lapeer.....	8.57	4.26
9.40	9.45	7.30	.....Flint.....	8.15	3.50
10.15	10.21	8.35	.....Durand.....	7.15	3.07
11.36	11.40	9.58	.....Lansing.....	5.46	1.47
12.30 am	12:17 pm	10.40	.....Charlotte.....	5.05	1.04+
1.25	1.10	11.30	a Battle Creek { d	4.05	12.01 pm
1.30	1.30	11.50	d Battle Creek { a	4.00	11.50
2.21+	2.22	12.45 pm	.....Vicksburg.....	3.40	10.59
2.33	2.33	1.00	.....Schoolcraft.....	2.57	10.48+
3.23	3.22	1.55	.....Cassopolis.....	1.55	10.00+
4.07	4.08	2.42	.....South Bend.....	1.07	9.17
4.55+	.....	3.27	.....Stillwell.....	12.16 am	.....
5.28	.....	4.00	.....Haskells.....	11.45	.....
5.50	5.40	4.23	.....Valparaiso.....	11.30	7.45
8.00	7.45	6.35	Ar. Chicago. De	8.50	5.15

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

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.			GOING WEST.		
Night Exp.	N. Y. Exp.	Day Exp.	STATIONS.	Night Exp.	Day Exp.
A. M.	A. M.	P. M.	Ar. Detroit. Dep.	A. M.	P. M.
8.00	3.35	11.40	.....Jackson.....	7.00	9.35
9.00	12.40	9.28	.....Battle Creek.....	10.20	12.15
3.20	11.08	8.13	.....Kalamazoo.....	12.19	1.55
2.30	10.25	7.37	.....Michigan City.....	1.13	2.36
11.33	7.38	6.30	Dep. Chicago. Ar.	4.23	5.13
9.10	5.15	3.50		6.50	7.40

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35,  
arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 5.40, ar-  
rive Kalamazoo 9.35 P. M. All trains run by Chicago time.Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Ex-  
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# The Review and Herald.

Battle Creek, Mich., June 27, 1882.

## CAMP-MEETINGS.

DAKOTA, Parker, June 29 to July 4.  
TEXAS, Waxahachie, July 21-31.  
OHIO, Delaware, Aug. 11-21.  
ILLINOIS, 22-29.

Those to whom minutes of the S. D. Baptist General Conference were promised by Eld. L. C. Rogers, are hereby informed that copies have been forwarded to this Office, and upon application will be sent to those entitled to them.

A. Swedberg, REVIEW Office, Battle Creek, is agent for the Monarch line of steamers mentioned by Bro. Haskell last week. Any of our brethren wishing to go to Europe, can procure tickets from him.

The June number of *Les Signes des Temps* has come to our table. This number completes the sixth year and sixth volume of the journal. Of the coming volume, Bro. Andrews says, "We hope to make the seventh volume of the *Signs of the Times* more interesting and instructive than any preceding volume." *Les Signes* is already a model journal of its kind, and we do not see how it could be materially improved. But that it will maintain its present high standard, we have no doubt. It is just the thing to use in getting the truth out among the French everywhere. Give it a cordial support.

## CROPS IN MICHIGAN.

From a copy of the Michigan Crop Report for June 1, 1882, furnished us by the Secretary of State of the State of Michigan, we gather the following items, which will be of interest to those of our readers who are engaged in farming pursuits.

On June 1 wheat averaged through the entire State thirty-three per cent better than on June 1, 1881. Seven per cent only of the wheat and corn crops of 1881 was still in the farmers' hands.

The acreage of both corn and oats is this year somewhat in excess of the acreage of 1881. It is estimated that the amount of clover to be cut in Michigan this season is less than one-fifth the amount of an average annual crop. "This deficiency," the report says, "must seriously affect the quantity and cost of hay, and the cost of carrying stock the coming winter."

Prospects for apples are favorable; for peaches, eighty-two per cent of an average crop.

The wages of farm hands per month, both with and without board, average higher than in Ohio and Illinois.

The number of sheep sheared in the State is 3.8 per cent more than the number sheared in 1881, reaching the aggregate of 2,175,033 sheep, and producing 11,875,680 pounds of wool.

## "PRAY WITH YOUR LEGS."

It is related of the Hon. Fred Douglass, a man who is noted in our country as an earnest advocate of justice, and as a statesman, that when in the bondage of slavery he would frequently and earnestly pray for deliverance. On one of these occasions, there came to him, with all the distinctness of an audible voice, the admonition, "Fred, pray with your legs; pray with your legs." He obeyed, and while praying he ran, and escaped with his life.

The cause of God stands in pressing need of de-

voted laborers. The Master says, "Pray ye the Lord of the harvest, that he will send forth laborers into the harvest." I believe if our people would begin to earnestly pray thus, that very many of them would hear, with all the distinctness of an audible voice, the admonition, "Pray with your tithes; pray with your tithes." Then, when these come up as a memorial before God, I believe we will see many good men consecrating themselves to God and his work. H. A. ST. JOHN.

## Appointments.

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

THE fourth annual session of the Texas Conference of S. D. Adventists will be held in connection with the camp-meeting at Waxahachie, July 21-31, 1882. Let each church see that the requisite number of delegates are elected, and furnished with credentials. Each church of twenty members or less is entitled to one delegate, and one more for each additional fifteen members. R. M. KILGORE, Pres.

THE fourth annual session of the Texas T. and M. Society will be held in connection with the camp-meeting at Waxahachie, July 21-31. We expect to see every officer and missionary worker in the State at this meeting. R. M. KILGORE, Pres.

## TEXAS HEALTH AND TEMPERANCE SOCIETY.

THE next annual session of the Health and Temperance Society of Texas will be held during the camp-meeting at Waxahachie, Texas, July 21-31. It is hoped that all will manifest a real interest in this important branch of the work, and will take hold unitedly to help forward it in every way possible. MRS. M. J. BAHLER, Sec.

## TEXAS S. S. CONVENTION.

THE next annual convention of the Texas Sabbath-school Association will be held in connection with the camp-meeting at Waxahachie, Texas, July 21-31. We earnestly hope that every school in the Conference will be represented by delegate. Each school is entitled to one delegate besides the superintendent, and those of over thirty members may send one to each fifteen members.

Suitable exercises in reading, speaking, or singing, prepared by any of the schools, we will try to find a place for among the exercises of the convention.

As all are expected to be upon the ground two Sabbaths, there will be two general Sabbath-schools, and we hope every person old enough will be prepared with one of the two lessons found in the *Instructor* for those Sabbaths. A supply of both numbers will be had at the meeting. The lessons for little ones will be assigned after reaching the ground, so all should bring their books. E. W. WHITNEY.

No providence hindering, I will meet with the friends at Coal City, Owen Co., Ind., July 1, 2, 1882.

At Big Indian, Cass Co., July 8, 9.

There will be an opportunity for baptism at each place, should any desire. Hope to see a general turnout at these meetings. S. H. LANE.

QUARTERLY meeting of Dist. No. 8, Mich., at Edenville, July 15, 16, at which time the dedication of their house of worship will take place. A full attendance of librarians and T. and M. workers is requested. Ministerial help will be in attendance. E. S. GRIGGS, Director.

A MEETING of the scattered brethren of Antrim and adjoining counties, will be held at Spencer Creek, Mich., commencing Friday evening, June 30. A cordial invitation is extended to all within a reasonable distance. Please come prepared to take care of yourselves as far as possible.

We hope Eld. Fargo can meet with us.

Teams will meet the noon trains at Westwood on Friday. JOHN SISLEY.

## DISTRICT QUARTERLY MEETINGS.

To be held July 8, 9.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 1, N. Y., with the church at Lancaster. This is the most central place. All are invited, with reports of labor, and donations to the society. R. F. COTTELL.

DIST. No. 2, Ohio, at Waterford. It is hoped that officers and members will faithfully act their part to make this meeting what it should be, that the blessing of God may be ours. We expect Eld. A. M. Mann. E. C. PENN, Director.

DIST. No. 9, Ill., at Onarga. We expect ministerial help, and hope to see a good attendance from all parts of the district. A. O. TAIT, Director.

DIST. No. 9, Mich., at the fair-ground one mile north of Watrousville. In connection, there will be a Sabbath-school convention. Bro. J. E. White and others will be present. Come, one and all, and let us learn the best way to advance the cause. H. F. STATES, Director.

DIST. No. 11, Wis., at the M. E. church in Lind, one mile south of the Lind Center post-office. H. H. FISHER, Director.

DIST. No. 5, Iowa, at Monroe.

NOAH HODGES, Director.

DIST. No. 3, Mich., at Quincy. Let all who can, come. J. O. CORLISS.

DIST. No. 4, Me., with the church at Woodstock. B. Webber and Stratton are expected, as the tent is to be pitched at West Sumner. GEO. W. WASHBURN, Director.

DIST. No. 8, Ill., at West Salem. Hope one of our ministers will be present. L. A. LOGAN, Director.

OUR T. and M. quarterly meeting will be held at Roosevelt, N. Y. We request all the librarians to attend, as there is business which must receive attention.

L. R. CHAPPEL, Director.

DIST. No. 7, Mich., at Cedar Lake. Will all the librarians please report promptly to the district secretary, Mrs. A. Burrill, Alma, Mich. At this meeting we hope to see a good representation from every church in the district. Services begin Friday, at 8 p. m. F. SQUIR.

A. O. BURRILL.

QUARTERLY meeting for Dist. No. 2, Neb., at Seward, S. D. and Co., July 8, 9. Librarians, please be prompt in reporting. E. D. HURLBURT, Director.

QUARTERLY meeting for Dist. No. 6, Kan., at Topeka, July 9, 1882. We hope to see a good turnout at this meeting. PHILIP KENT, Director.

## Publishers' Department.

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

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

## THE TWO LAWS.

A NEW edition of the pamphlet entitled, "The Two Laws," revised and enlarged, has just been issued. It now contains 126 pages, taking up thoroughly examining all the claims of the non-advocates, and answering all the objections urged against our position from that point of view. This is an important work, and should be circulated everywhere; for when once the doctrine of the book is established, that there are two laws, one moral and the other ceremonial, one immutable and the other changeable, one perpetual and the other abolished, the greater proportion of the opponents of the Sabbath lose all their stock in trade. Price, 15 cts. Address this office.

CORRECTION.—In Bro. J. P. Henderson's report in REVIEW of July 13, it is stated that he spent last week teaching school, and laboring in connection with the church at Thorntown, Ind.; it should have been winter instead.

THE address of Eld. H. W. Decker for several weeks will be Atchafalpa, Rock Co., Wis.

## 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 known to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—Salesmen. Liberal commission paid, or I will pay \$3.00 per month for good wages per month, if preferred. Work in your own locality. For particulars, address A. K. Atteberry, West Williamfield, Ohio.

LADIES, send your address on a postal card for our new pamphlet, "How to Dress Healthfully," with illustrated description of garments which fully accord with the laws of health. Agents wanted. Battle Creek, Mich. B. SALISBURY & CO.

WANTED.—A situation as book-keeper or salesman, by a young man. Wishes to work for a Sabbath-keeper. For particulars, address G. H. Stone, Markesan, Wis.

DAVID FARNUM, Estherville, Emmet Co., Iowa, wishes to rent farm and cows to a Sabbath-keeper. Immediate correspondence solicited.

Books Sent by Freight.—O A Olson 35.20, R M Kilgore 39.00, Signs of the Times 39.95, H T Hoover 81.11.

Books Sent by Express.—E P Daniels \$21.30.

Cash on Account.—Kan Conf Fund, J J Montgomery 29.20, H Johnson 10.35, C A Washburn 3.00, N Y Conf Fund Mrs Wm J Sherman 1.00, J J Smith 40.00.

Shares in S. D. A. P. Association.—Albert Cash \$10.00, T Bickle & wife 20.00, Mrs A E Burrill 50.00, G Kelsey 10.00, E G D 10.00, H O Crippes 10.00, O A Robinson 50c.

Donations to S. D. A. P. Association.—L Wilkinson \$1.50, J Mann 1.00, Mrs Margerson 1.00.

Mich. Conf. Fund.—Leslie, Mrs. Lydia Hunt \$1.50, Bunker Hill per G K Owen 12.40, Mrs Margerson 5.00, Petoskey per D M C 10.00, right 10.00, Henry N Packard per D M C 2.55, Henry Dean 6.50.

Mich. T. and M. Society.—Dist 8 per E S Griggs 50.00, Mrs White 50c.

Mich. San. Charity Fund.—D Hale per G K Owen 5.00.

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English Mission.—Mrs A L White thank-offering 5.00, Mrs H Francisco 1.25.

Danish Mission.—Albert Cash \$5.00, Ole Hangsted 3.70, P S Sorenson 50c, A P Sorensen 50c.