

Adventist Review

AND SABBATH HERALD.

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

VOL. 59, No. 13.

BATTLE CREEK, MICH., TUESDAY, MARCH 28, 1882.

WHOLE No. 1457.

The Review and Herald,

THE LARGEST PROPHETIC JOURNAL IN AMERICA,

IS ISSUED WEEKLY, BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

THE LOOM OF LIFE.

ALL day, all night, I can hear the jar
Of the loom of life; and near and far
It thrills with its deep and muffled sound
As the tireless wheels go always around.
Busily, ceaselessly goes the loom
In the light of day and the midnight gloom;
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click! there's a thread of love wove in!
Click, click! and another of wrong and sin!
What a checkered thing this life will be
When we see it unrolled in eternity!

Time, with a face like a mystery,
And hands as busy as hands can be,
Sits at the loom with its warp outspread,
To catch in its meshes each glancing thread.
When shall this wonderful web be done?
In a few more years, perhaps, or one.
Or to-morrow. Who knoweth? Not you nor I,
But the wheels turn on, and the shuttles fly.

Ah! sad-eyed weaver, the years are slow,
But each one is nearer the end, I know.
And some day the last thread shall be woven in,
God grant it be love instead of sin.
Are we spinners of woof for this life-web—say?
Do we furnish the weaver a thread each day?
It were better, then, O my friend, to spin
A beautiful thread, than a thread of sin.

—E. E. R., in Musical Globe.

Our Contributors.

WHERE ARE WE DRIFTING?

BY MRS. E. G. WHITE.

SEVENTH-DAY ADVENTISTS profess to believe that the day of this world's history is far spent, and the night is at hand. Should we then manifest greater earnestness and zeal in the service of God as the end draws nigh, or may we now relax our energies, and participate in the pursuits and pleasures of the world? The Lord has never required his people to show in all their habits of life a marked difference between themselves and worldlings. Even if the end were not near, it would be the duty of every Christian to be true to his profession of faith, and by an example of simplicity and self-denial, to rebuke the pride and selfishness of the ungodly. How much more, then, is it incumbent upon this people to manifest unflinching zeal and consecration to God. If when we first heard the message of warning we endeavored to live in accordance with our faith, if the convictions of the Holy Spirit led us to shun the habits and fashions of the world, should we not be more earnest and zealous and faithful now that we are so much nearer the great consummation?

The apostle Paul looking down to our day,

declares, "It is high time to awake out of sleep; for now is our salvation nearer than when we believed." And again, "The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting, and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." These words plainly set forth our duty. Every year is shortening our probation, and bringing us nearer the coming of our Lord. We should now put forth every energy to prepare for the great event. This life at the longest is represented as a vapor, which soon passes away. Its treasures, its honors, and its joys are transitory and uncertain. If we live for God and the immortal future, we shall secure all that is worth the having.

Only by our life can we prove to the world the genuineness of our solemn faith. But if the coming of Christ is indeed nearer than when we believed, why has there been such a change in the conduct of many? Why are they so careless, so indifferent to the teachings of God's word, so regardless of his claims upon them? Why are they seeking to unite with those whose influence would divert their minds from God, and from a preparation for eternity? It is the love of the world that leads to the neglect of eternal interests. "Let us therefore cast off the works of darkness, and let us put on the armor of light." This is our work. Let us not be diverted from it by the world's allurements, nor disheartened by its revilings. "Now is our salvation nearer than when we believed." We have not long to work. Our time, our talents, are too precious to be buried in the world.

A great responsibility rests upon all who have received the light of truth, and especially upon those to whom the people look for instruction and guidance. Those who occupy positions of responsibility in our institutions are exerting an influence scarcely less potent and wide-spread than that of our ministers. They should be men and women of moral worth and of deep and living experience in the things of God. By their influence and example they are either proclaiming to the world the truths we hold or declaring these truths to be of none effect.

The fearful effect of a worldly, unconsecrated influence at the head of the work is felt by our own people throughout the land. An instance of this came under my own notice not long since. A sister who had spent some weeks at one of our institutions in Battle Creek, said that she felt much disappointed in what she saw and heard there. She had thought to find a people far in advance of the younger churches, both in knowledge of the truth and in religious experience. Here she hoped to gain much instruction which she could carry to her sisters in the faith in a distant State. But she was surprised and pained at the lightness, the worldliness, and lack of devotion which she met on every hand.

Before accepting the truth, she had followed the fashions of the world in her dress, and had worn costly jewelry and other ornaments; but upon deciding to obey the word of God, she felt that its teachings required her to lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and

that they did not conform to worldly fashions in their dress. When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life? Had her past experience been mere fanaticism? Had she misinterpreted the words of the apostle, "The friendship of the world is enmity with God, for whosoever will be a friend of the world is the enemy of God"?

Mrs. D., a lady occupying a position in the institution, was visiting at Sr. —'s room one day, when the latter took out of her trunk a gold necklace and chain, and said she wished to dispose of this jewelry and put the proceeds into the Lord's treasury. Said the other, "Why do you sell it? I would wear it if it was mine." "Why," replied Sr. —, "when I received the truth, I was taught that all these things must be laid aside. Surely they are contrary to the teachings of God's word." And she cited her hearer to the words of the apostles, Paul and Peter, upon this point, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, as becometh women professing godliness, with good works." "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

In answer, the lady displayed a gold ring on her finger, given her by an unbeliever, and said she thought it no harm to wear such ornaments. "We are not so particular," said she, "as formerly. Our people have been over-scrupulous in their opinions upon the subject of dress. The ladies of this institution wear gold watches and gold chains, and dress like other people. It is not good policy to be singular in our dress; for we cannot exert so much influence."

We inquire, Is this in accordance with the teachings of Christ? Are we to follow the word of God, or the customs of the world? Our sister decided that it was safest to adhere to the Bible standard. Will Mrs. D. and others who pursue a similar course be pleased to meet the result of their influence, in that day when every man shall receive according to his works?

God's will is plain. Its teachings cannot be mistaken. Shall we obey it, just as he has given it to us, or shall we seek to find how far we can digress and yet be saved? Would that all connected with our institutions would receive and follow the divine light, and thus be enabled to transmit light to those who walk in darkness.

Conformity to the world is a sin which is sapping the spirituality of our people, and seriously interfering with their usefulness. It is idle to proclaim the warning message to the world, while we deny it in the transactions of daily life. I have received letters of inquiry concerning some of these things. One brother states that a few years ago he had money to build a new house, but a call came for means to sustain our institutions. He felt that these institutions were the Lord's, and he said to his wife, "It is true that our house is old and decaying; we need a plain, healthful house; but if you will agree to it, I will send this money to meet the call for means, and we will live on as we have done."

Our house is inconvenient, and not always comfortable, but Jesus had not where to lay his head. If the Lord of glory could leave the royal mansions for a life of toil and poverty, those for whom he suffered and died should not complain of hardships. We have far more than he had."

"Not long since," says our brother, "the question of having a new house again came up. Again we prayed about it. We saw in the paper that our institutions were in debt. We could send this time easier than before; for that came rather hard on us. Now, we thought, we are several years nearer the end than when we sent our first offering. We will not indulge ourselves, and let our institutions suffer."

He adds: "I cannot harmonize with the experience I have had the course of some at Battle Creek. Those who are expounding the word of God to others are building large, expensive dwellings like the worldlings around them. What does this mean? I am not sorry that I put into the cause what I did; but I cannot interpret these things. Unbelievers taunt me with them, and laugh at my faith. Are not some of our brethren saying, 'My Lord delayeth his coming'? If they really believed that time is short, would they invest so much in their dwellings? One house is finished very fancifully, at considerable expense, and yet the owner is preaching that Christ is soon coming. What shall we do when our responsible men give us such an example? Please answer through the REVIEW. Persons question me about these matters every day, and I am at loss how to answer."

My brother, tell them that however the professed followers of Christ may depart from his instructions, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." You ask if Sr. White's testimony from God does not reprove these things. I answer, It does. The Lord has given warning and reproof to prevent this very state of things. The testimonies of God's word and of his Spirit have alike been disregarded. This is why there is such backsliding among us,—so little of the life and power of true godliness.

It may be necessary for our brethren at Battle Creek to build more commodious houses than they would need elsewhere; for there are several hundred students to find homes among them. But we have no apology to offer for those who are expending in the indulgence of worldliness and pride the means which God has intrusted to their hands. As a people we should be distinct from the world. We should be separating ourselves more and more from that state of things which Christ describes as characteristic of a former age, and which made that people ripe for the vengeance of God. The world before the flood were wholly engrossed in the things of this life, in the gratification of their own desires. Just such a condition existed in Sodom before its destruction. How dangerous, how presumptuous, then, for us to enter the same path which has led so many to ruin!

Let none think to find, even at the great heart of the work, a faultless people. Christ himself has taught us that the gospel net gathers of every kind, and these are not wholly separated until the Judgment. Those who seek to maintain the standard of spirituality in that large church have difficulties to encounter of which our smaller churches know little. We must expect to be thrown in contact with unconsecrated and world-loving professors of godliness. But none need stumble over the example of even their brethren in the faith. We have one unerring Pattern. Says Christ, "He that followeth me shall not walk in darkness, but shall have the light of life."

—Some one writes to a paper, excusing his silence in the conference meeting by saying: "I have always had a prejudice in favor of waiting until I had something to say, and thought I knew what I was going to talk about." This habit may induce what Sydney Smith calls "brilliant flashes of silence;" but instead of a habit of waiting, is not the habit of thinking of something to say better?

POOR FARMING.

BY ELD. D. M. CARRIGHT.

I ONCE knew two farmers in Kinderhook, Mich., where I lived, who farmed it on opposite plans. Mr. A. was a very ambitious, energetic man. He was always anxious to do large things,—to have big fields of grain, and run a large business. But in his haste, he did not do his work well. He would only skim over the top of the ground, when he ought to have plowed deep. He would put in fifty acres of corn, when he was able to cultivate properly only twenty-five. In consequence, the corn would be left to grow among weeds. He would get but half a crop, and this of a poor quality. His teams were overworked and often injured. Everything was done in a hurry and behind time. Hence the profit of labor and land was largely lost. The result was that he finally lost his farm and became a poor man, all by trying to do too much, and so doing it poorly.

Mr. B. took an entirely different course. He did all of his work well, extra good. He would plough deep, narrow furrows, and put in only fifteen acres where A. had fifty; but this he would have in on time and in the most careful manner. Not a weed was allowed to grow, nor too many stalks in a hill. He would get double and treble as much per acre as A. Then it was of such an extra quality that he would get an extra price for it. There was not only some pleasure in such farming, but much profit. B. became wealthy.

Now it appears to me that the same principle holds good in planting and training churches. Where we try to do about two or three times as much as we can do well,—to plant more acres than we can cultivate,—how can we expect anything but weedy fields and poor crops? Where we raise up churches and leave them largely to shift for themselves, how can we expect them to grow strong and bear much fruit? Such hopes are vain, and the fruit of much of our labor proves it to be so. Strong, healthy, working churches,—churches out of trial and growing in numbers,—are the exception with us; while weak, run-down churches, churches in trial, are the rule.

It is positively discouraging to think of raising up new churches to be left in turn to run down like the old ones. Do we not sin against God, his truth, and the souls of our people, by doing such work? Let us plant less and cultivate more.

ONENESS WITH CHRIST.

(Concluded.)

AND now for the application. First of all the warning, and then the comfort.

The warning I address to the emotional natures among my readers. Dear friends, you are in great danger of being deceived by the very things upon which you rest most confidently. Your emotions, which are such a joy to you, are likely to become pitfalls. You feel so near Christ and so united to him, that you think it must be real; and overlooking the absolute necessity of Christ-likeness of character and walk, you are building your hopes and your confidence on your delighted emotions and exalted feelings, and think you must be one with him, or you could not have such rich and holy experiences.

Now it is a psychological fact that these or similar emotions can be produced by other causes than a purely divine influence, and that they are largely dependent upon temperament and physical conditions. It is most dangerous, therefore, to make them a test of your spiritual union with Christ. It may result in just such a grievous self-deception as our Lord warns us against in Luke 6: 46-49: "And why call ye me, Lord, Lord, and do not the things which I say?" Your soul delights, perhaps, in calling him, Lord, Lord, but are you doing the things which he said? for this is the important point, after all, he tells us.

If, therefore, led by your feelings, you are saying in meetings, or among your friends, or

even in your own heart before the Lord, that you are abiding in him, let me entreat of you to take home to yourself in solemn consideration these words of the Holy Ghost, "He that saith he abideth in him, ought himself so to walk even as he walked."

Unless you are thus walking, you cannot possibly be abiding in him, no matter how much you may feel as if you were.

If you want to know what sort of a walk there will have to be, 1 Peter 2: 20-23 will tell you. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; who, when he suffered, he threatened not; but committed himself to him that judgeth righteously."

If, therefore, you follow in his steps, you must be sweet to those who are cross to you; you must bear everything and make no complaints; when you are reviled you must not revile again; you must consent to be trampled on, as Christ was, and feel nothing but loyal return; you must seek the honor of others rather than your own; you must take the lower place, and be the servant of all, as Christ was; you must literally and truly love your enemies, and do good to them that despitefully use you; you must, in short, live a Christ-like life, and manifest outwardly as well as feel inwardly a Christ-like spirit, and must walk among men as he walked among them. This, dear friends, is what it is to be one with Christ. And if this is not your life according to your measure, then you are not one with him, no matter how ecstatic or exalted your feelings may be. This is my lesson of warning.

The lesson of comfort comes next, and is addressed to the unemotional natures among my readers.

The grief of your life is probably just that that you have so few good feelings. You find your hardest to get up the feelings which you hear others talking about, but they will not come. You pray for them fervently, and are often tempted to upbraid God because he does not grant them to you. And you are filled with an almost unbearable anguish because you think your want of emotion is a sign that there is no any interior union of your soul with Christ. You judge altogether by your feelings, and think there is no other way to judge.

Now my advice to you is to let your feelings go, and pay no regard to them whatever. They really have nothing to do with the matter. They are not the indicators of your spiritual state, but are merely the indicators of your temperament or of your present physical condition. People in very low states of grace are often the subjects of very powerful emotional experiences. We all know this from the scenes we have heard of and witnessed at camp-meetings and revivals. I myself had a colored girl once who would become unconscious under the power of her wonderful experiences, whenever there was a revival meeting at their church, who yet had hardly a token of any spiritual life about her at other times, and who was, in fact, not even more. Now surely, if the Bible teaches nothing else, it does teach this, that a Christ-like life and walk must accompany any experience which is really born of his Spirit. It could not be otherwise in the very nature of things. But I feel some Christians have separated the two things so entirely in their conceptions as to have exalted their experiences at the expense of their life, and have come to care far more about their emotions than about their character.

A certain colored congregation in one of the Southern States was a plague to the whole neighborhood by their open disregard of even the ordinary rules of morality,—stealing, sinning, and cheating without apparently a single prick of conscience on the subject. And yet their nightly meetings were times of the greatest emotion and "power." Some one finally spoke to

the preacher about it, and begged him to preach a sermon on morality, which would lead his people to see their sins. "Ah, missus," he replied, "I know dey's bad, but den it always brings a goodness like over de meetins when I preaches about dem things."

I am afraid this paper of mine may bring a "goodness like" over some who will read it. But I cannot help that. The truth must be told, and souls must be warned of their danger, unwelcome as it may be to them at first. And for you, dear friends, who are so devoid of emotions, and are so grieved over it, let it comfort you to know that the vital thing, after all, is character and not emotions, and if you have the first you may well afford to do without the last, if God does not see fit to grant them to you. You are helpless as to your emotions, but character you can have if you will; for God always responds with his divine help to any honest reaching out after righteousness. You can be sweet, and gentle, and true, and upright, and forgiving, and long-suffering, and yielding, and unassuming, and self-sacrificing; you can be delivered from a judging and critical spirit; you can be filled with a Christ-like love for humanity, and with that charity that "suffereth long and is kind;" that envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things.

What you have to do, then, is to let your feelings and experiences go, and turn your attention to your character and your life. Seek to be Christ-like, and not merely to feel that you are. Commit the regulation of your frames and feelings to him, and let him give you such as he sees best for you. Let your only concern be to obey him and walk in his footsteps, for this is the only important thing after all. Your feelings may be a matter of great moment to you, but they are of no account to God, and do not in the least touch the question of your relations with him.

I am sure if you will only look at the matter in a reasonable way, your own common sense will tell you that all I have said is true, and you will see that to be one with Christ is too wonderful, and solemn, and mighty an experience to be reached by any overflow or exaltation of mere feeling. He was holy, and those who are one with him will be holy also. There is no escape from this simple and obvious fact.

When our Lord tried to make us understand his oneness with God, he expressed it in such words as these, "I do always the things that please him." "Whatsoever he saith unto me, that I do." "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." "I can of mine own self do nothing: as I hear I judge, and my judgment is just: because I seek not mine own will, but the will of him that sent me." "If I do not the works of my Father, believe me not. But if I do, though ye believe me not, believe the works; that ye may know and believe that the Father is in me and I in him." The test of oneness then was the doing of the same works, and this is the test of oneness now. And if our Lord could say of himself that if he did not the works of his Father he did not ask to be believed, no matter what professions or claims he might make, surely his disciples must do no less.

It is forever true in the nature of things that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." It is not that they will not, but they cannot. And a soul that is one with Christ will just as surely bring forth a Christ-like life, as a grape-vine will bring forth grapes and not thistles.

Not that I would be understood to object to emotions. On the contrary, I believe they are very precious gifts when they are from God, and are to be greatly rejoiced in. But what I do object to is the making them a test or proof of spiritual states, either in ourselves or others, and depending on them as the foundation of our faith. Let them come or let them go just as God pleases, and make no account of them either

way. But always see to it that the really vital marks of oneness with Christ, the marks of likeness in character, and life, and walk, are ours, and all will be well. For "he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."—Mrs. Hannah Whitall Smith.

—Let Him write what He will upon our hearts
With His unerring pen. They are His own,
Hewn from the rock by His selecting grace,
Prepared for his own glory. Let Him write!
Be sure He will not cross out one sweet word
But to inscribe a sweeter—but to grave
One that shall shine forever to His praise,
And thus fulfill our deepest heart-desire.
The tearful eye at first may read the line,
"Bondage to grief!" but He shall wipe away
The tears and clear the vision, till it read,
In ever brightening letters, "Free to serve!"
For whom the Son makes free is free indeed.

—Frances R. Hawvergal.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

JUDEA had not entirely surrendered to the Roman power, though its metropolis had fallen. When Lucilius Bassus took command of the Roman army, he found three strong-holds still in arms,—Herodion, Machærus, and Masada. Herodion immediately capitulated. Machærus, a place of great natural beauty, was built on the top of a very high, rocky hill, surrounded by valleys of very great depth. The one on the west ran down seven and a half miles to the Dead Sea, while on the north and south they were impassable, and the eastern one was one hundred and seventy-five feet deep.

Machærus was built by Alexander Janneus, king of the Jews, to repel the Arabian robbers. Herod the Great, considering it a very important point of defense on account of its natural strength, built a city around the rocky citadel, enclosing it with strongly fortified walls, within which he built very beautiful palaces. He then fitted it up to sustain a long siege, putting into it a large quantity of implements of warfare and building a great many reservoirs of water, though Machærus had natural fountains, hot and cold, bitter, sweet, and medicinal. According to Josephus, it was here that John the Baptist was beheaded. Bassus determined to lay the siege of this place on the east, and accordingly went to work to fill up the valley. And now the garrison retired to the lofty towers on the top of the hill, leaving the strangers who had fled to Machærus for safety in the lower town. The Jews frequently sallied out of the citadel against the Romans, but with unequal success; sometimes being repelled with loss; and again, when the Romans were off their guard, killing many of them.

A young man named Eleazar, of a noble and numerous family, especially distinguished himself at these times. But once, remaining carelessly behind his retiring companions, conversing with the men on the wall, Rufus, an Egyptian, ran from the Romans and carried him off in his arms to the Roman camp. Bassus ordered him to be stripped and scourged before the city, at sight of which his associates mourned so greatly that Bassus, surprised that they should grieve so for a single man, resolved to see if he could not, through their sympathy for him, get possession of the city. He commanded a cross to be erected as though he were about to execute Eleazar. The wailings in the city greatly increased, and through his own pleadings for life with those of his countrymen, and the influence of his powerful friends, the Jews agreed to surrender on condition that Eleazar should be saved, and they should all be permitted to depart undisturbed. The terms were accepted, and the treaty with the garrison was faithfully kept. The strangers, hearing of the capitulation, and that no provision had been made for them, attempted to cut their way out and escape in the night; but when they opened the gates the besiegers rushed in. While

some of the foremost and bravest made good their flight, those found within the walls were slain, amounting to seventeen hundred, and the women and children were made slaves. Many fled to the forest of Jarden, where were also fugitives from Jerusalem, some of whom had escaped through the under-ground passages. Bassus surrounded this forest with horsemen. The Jews, seeing no alternative, made a fierce assault on the enemy. Both sides fought desperately, but the Jews, numbering three thousand, were all slain, while of the Romans there were but twelve killed and a few wounded.

About this time Bassus died, and Flavius Silva succeeded him in command. One strong-hold on the south-western side of the Dead Sea still held out against the Romans. It stood, like Machærus on a very high rock, and was surrounded by the deepest chasms, being accessible in only two places,—one on the east leading up from the Dead Sea, a rocky stairway called the Serpent from its winding course, often turning back almost upon itself, and so narrow that, were the foot to slip, one must inevitably be dashed into the abysses below. This path extended nearly four miles, opening into a very beautiful, fertile plain on which stood Masada.

The western ascent which was somewhat more gradual, was fortified in its narrowest place by an impregnable tower. Jonathan, the high priest, first built the fortress of Masada; but Herod had spared no pains in rebuilding and fortifying the place, looking to it as a place of refuge either in case of foreign invasion, which he feared from Egypt, as Cleopatra had often begged Antony to give Judea to her; or a revolt from his own subjects, to whom his cruelties had made him very odious.

Herod had built a wall of white stone around it twenty-two feet high and fourteen broad, having thirty-eight lofty towers. He also built within it a magnificent palace surrounded by a high, strong wall having at its four corners towers sixty cubits high. The furniture throughout this edifice was very costly and of great variety. Large reservoirs were constructed for water, besides the natural supply from fountains. (In our temperate climate we do not so much realize the inestimable value of water as they did.)

Herod had laid up in Masada a great quantity of provisions, oil, wine, grains, vegetables, and fruits, which, though nearly one hundred years old, were in a state of perfect preservation, owing, Josephus thinks, to the pure atmosphere of the place. Herod had also deposited here weapons enough to supply ten thousand men. At the time of the siege a powerful man by the name of Eleazar with a band of banditti had obtained possession of this fortress. He was a descendant of one Judas who had many years before violently opposed the taxation imposed upon the Jews by the Romans and led away much people with him. Eleazar was staunch in the principles of his ancestor, believing it the height of impiety to submit to any other authority than that of God himself.

Silva built a wall entirely around the city, having towers in which he stationed garrisons so that no one might escape, and, seizing a broad rock on the west, called the White Promontory, he built upon this, being all the place where he could approach the town, a bank of earth three hundred and fifty feet high. Then upon this embankment he constructed another bank of enormous stones, and placing on the latter a Helepolis, he brought it to bear on the walls of the city. Soon a breach was made; but the besieged had built another wall inside, of great parallel timbers in two rows, united together by transverse beams, and filled in between all with earth.

The harder this wall was struck, the more compact it became. Silva, comprehending this, ordered it to be burned. His men threw upon it fire-brands and it immediately flamed up; but the wind drove the fire upon the Romans, who greatly feared their machines would all be destroyed. Suddenly, however, the wind changed to the south, and the wall, now completely on fire, was soon burned down. The Romans, after stationing a strong watch to prevent the flight of the besieged, retired to rest, resolving on an

attack the next day. But they did not know Eleazar; he could die, but he would not disgracefully flee or permit others to do so. Assembling all his followers in the palace, he reasoned and plead with them a long time never to allow themselves to fall into the hands of the Romans. Said he: "We were the first who revolted from them (referring to Judas in the taxing), and we are the last that fight against them." He continued: "It had been proper, indeed, for us to have conjectured at the purposes of God much sooner, . . . and to have been sensible that the same God who had of old taken the Jewish nation into his favor had now condemned them to destruction." The ruin of his holy city and the temple, and lastly his changing the wind in favor of their enemies, so conquering their otherwise impregnable fortress, all proved to Eleazar that God had deserted them. Said he, "This was the effect of God's anger against us for our manifold sins; the punishment of which let us not receive from the Romans, but from God himself, as executed by our own hands."—*Josephus*.

He then proposed that they should all slay one another, and burn the fortress and all their wealth except their provisions; which he said would testify that they were not starved into submission, but that they preferred death to slavery. Some caught his heroic spirit; others with tears looked upon their wives and children. Seeing this, he began again in a loftier strain, enthusiastically discoursing on the immortality of the soul, the blessedness of its life when freed from mortality and brought into a state of purity.

He dwelt on the horrors of slavery; the cruelty the Romans had shown their race; the scenes of the amphitheaters—how some had been "tortured with fire and whipping, and so died; some have been half devoured by wild beasts and yet have been reserved alive to be devoured by them a second time in order to afford laughter and sport to our enemies."—*Josephus*. "Let us die," he ended, "unenslaved; let us depart from life in freedom, with our wives and children. This our law demands, this our wives and children entreat. God himself has driven us to this stern necessity; this the Romans dread above all things, lest we should disappoint them of their victory. Let us deny them the joy and triumph of seeing us subdued, and rather strike them with awe at our death and with enforced admiration of our indomitable valor."—*Milman*.

It was enough. He was interrupted by the clamors of the entire multitude, who, with a demonical fury, vied with one another in their haste to demonstrate their courage in the work of self-sacrifice. "They embraced their wives; they kissed their children even with tears; and at the moment, as though they had been the passive instruments of another's will, they stabbed them to the heart. Not a man declined the murderous office. But they thought that they should wrong the dead if they survived them many minutes. They hastily drew together their most valuable effects, and heaping them up, set fire to these sumptuous funeral piles. Ten men having been chosen by lot as the general executioners, the rest, one after another, still clasping the lifeless bodies of their wives and children, held up their necks to the blow. The ten then cast lots; nine fell by each other's hands; the last man, after he had carefully searched whether there was any more work for him to do, seized a lighted brand, set fire to the palace, and then with resolute and unflinching hand, drove the sword to his own heart."—*Milman's History of the Jews*.

One old woman, and another woman who was a relative of Eleazar, distinguished for her learning and judgment, with five children, were all who escaped. They had crept into caverns below the ground, and remained hid during the awful work of death.

The next morning the Romans, in close array, well armed to attack the fortress, scaled the walls and rushing into the city, were astonished at the profound silence that reigned everywhere. At length they gave a shout as they did when about to drive the battering-ram; no response; but the women crept out of their hiding places

and told them all that had happened, the wise one repeating everything that had been said. Their story could hardly be credited; but extinguishing the fire enough to go within the palace, they were convinced of the truth. They beheld the multitude of the slain, numbering nine hundred and sixty persons, with amazement and pain, while admiring at the same time their courage; scarcely comprehending such lofty though fierce fanaticism.

The Lord had said, "I will destroy your high places." "Then shall ye know that I am the Lord, when their slain men shall be . . . upon every high hill." Eze. 6. "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, *throughout all thy land*." "All these curses shall be upon thee for a sign and for a wonder." Deut. 28. With the overthrow of Masada terminated the subjection of all Judea.

(To be continued.)

LABOR GLORIFIED.

BY H. D. HOLLENBECK.

BEHOLD the ancient seer, as he descends
The mount whose summit gleams with awful light;
Whence is the radiance that so strangely lends
To his approaching form such luster bright?

Wrapped in a vast magnetic, dreadful cloud,
Shut in from the awed multitude below,
Deep in a rock's dark cavern he had bowed,
As like the roar of some great torrent's flow

The voice of the Almighty God proclaimed
His wondrous nature, while devouring beams
Of strange, terrific glory flashed and flamed
In fierce, resistless, and unfathomed streams.

On such dread pomp no mortal dares to gaze;
Trembling, within his cell the prophet knelt,
As passed before him the appalling blaze
Whose power at last the solid rock shall melt.

But God's great hand, like a tremendous screen,
Shielded his servant from the dreadful sight,
And then withdrew, when lo! a glorious scene
Filled him with holy and profound delight.

The great Creator had passed by, and now
A splendor shone from his receding form,
As radiance lovelier than the gem-crowned brow
Brightens the gloom of the departing storm.

Or as the sun, who, when in noontide glow
Pains the beholder's tender, shrinking eyes,
Wooes them when in the west declining low
His last bright smile adorns the evening skies.

Thronging around the sacred mountain's base,
A million worshippers sad glances cast
Toward the dark cloud, and many an anxious face
Paled at the thought of the disgraceful past.

Out of a land where their worn hauds had bled
From servile toil and the oppressor's rod,
This mighty host in triumph had been led
By the heroic messenger of God.

Though e'en the sea impeded not their way,
Though from the rock for them pure water gushed,
Though when at last they seemed death's helpless prey
The bread of Heaven their noisy clamors hushed;

Yet their rebellious hearts perversely turned
From Him who had sustained them in their flight,
Until against them his fierce anger burned,
And threatened to consume them from his sight.

Terror their trembling, guilty heart oppressed;
But in despair's dark night their faithful guide
Pleaded for them, and his petition pressed
With fervent words that would not be denied.

God's promise came; each grief-chilled heart grew warm,
And they beheld, till it was lost to sight,
Their great commander's worn but unbent form
Press through the darkness toward the dazzling height.

Their thoughts reverted to that dreadful hour
When summoned forth to hear Jehovah's law,
The strongest, bravest heart was made to cower,
And the vast host rushed backward as they saw

The blazing mountain and the lightning's glare,
Heard the deep peals of thunder crash and roar,
And God's great voice, too terrible to bear,
Till they entreated it should sound no more.

"Speak thou with us," piteously implored
The startled people, gathering round their guide;
"That mighty voice, like an avenging sword,
Pierces our souls." "Go thou," they wildly cried,

"Go thou, hear all his words; speak thou to us.
We will obey; pity us lest we die.
Who in his presence can abide, when thus
Flames tower aloft, and thunders rend the sky."

Touched by their strong appeal, his great heart yearned
Toward them in sympathy and love sincere.
Trembling, yet resolute, from them he turned,
And all regardless of the chilling fear

That racked him, onward yet with faltering gait,
Where, in thick darkness draped, the ancient rock
Of the vast mountain, reeling 'neath its weight
Of majesty, shuddered mid earthquake shocks.

Sustained by strength divine, he urged his way
Into the depths of the appalling gloom;
While the bewildered nation, in dismay,
Shrank from the scene as from a yawning tomb.

Oh! had they known Him from whose voice they fled,
Had they but trusted in his love sublime,
They might have seen and shunned the snare that led
Their hearts and hands to shameful sin and crime.

For in the days that followed, while they raised
Glad shouts, and bowed at a dumb idol's shrine,
The faithful seer, entranced in vision, gazed
O'er workmanship magnificent, divine.

Lo! in its matchless grandeur he beheld
God's temple loom, through glorious billows vast;
Along its arches, strange sweet music swelled;
And through its lofty, dazzling portals passed,

Like lightning flashes, hurrying hosts, constrained
By burning love to do his holy will.
There, by the thrilling lulls of rapture chained,
The wondering prophet stood, and gazed until

Roused by an angel guide's melodious voice,
Sent the great temple's pattern to unfold
To him who nobly had made God his choice,
Rather than wide dominions, fame, and gold.

Ah! how earth's proudest piles and halls of art
Dwarf, as the prophet's earnest, steadfast gaze
Rests on the scene, and will not thence depart,
While the celestial messenger portrays
Designs conceived in dread Jehovah's mind,
Embodied in this splendid edifice.
No dream of artist's fancy e're combined
Beauty and majesty approaching this.
Hark! from the dazzling cloud the voice of God
Reverberates throughout this vast abode.

Hear my command, and be not thou dismayed;
For though earth's bosom teems with shameless guilt,
Justice and mercy shall be there displayed;
There shall a pattern of this place be built.
Consider well what thou shalt hear and see;
This dazzling temple that enchants thine eyes
Is the fore-shadowing of things to be;
Of unexampled love, which glorifies
This noble structure, wrought by power divine,
More than its gems that with such luster shine.

Copy these symbols of my sovereign grace;
And on the earth a faint similitude
Of this, the Almighty's holy dwelling place,
Build thou. My Spirit has with skill endowed
Workmen whom thou shalt faithfully direct,
That the completed structure may reflect
The sinfulness and helplessness of man,
And his redemption, through a glorious plan,
Whose wondrous depths angels would fain explore;
Whose Author they unceasingly adore.

Hours, days, and weeks had sped away since last
After their leader's disappearing form
The hosts below had gazed, now safely passed
The dreaded burst of the avenging storm,
That might have fallen on each guilty head,
Which well they knew their gross crime merited.

But, though the avenging sword in Heaven was sheathed,
As between God and the offenders vile,
Lo! in the dust their mediator breathed
From a grave smitten spirit, free from guile,
Prayers that Jehovah kindly deigned to hear,
And changed to hope his servants' deadly fear.
But the omniscient God well knew their hearts,
Obedient through fear, yet loth to seek
That strength which love divine alone imparts.
Though penitent at times, they were too weak
Long to withstand the countless, varied wiles
With which God's foe the foolish soul beguiles.

And now the days of waiting had expired,
Down from the mountain's clouded brow returns
The mighty chief, so long from sight retired.
Still his great heart toward the erring years
With love and pity; constant, deep, and strong.
At his approach, the terror-stricken throng
Fly from his presence in confused dismay;
For, brighter than the mighty orb of day,
Reflected glory blazes from his brow
Afar upon the earth the people bow,
Nor till a veil upon his features lies,
Dare they toward him turn their startled eyes;
And then with reverence and chastened fear,
The words Jehovah bade him speak, they hear

He tells them of the work that God commands,
When lo! a thousand thousand willing hands
Pour at his feet rich, gorgeous offerings,
A fitting tribute to the King of kings.

The sanctuary stands at last complete,—
The sacred ark, the golden mercy-seat,—
And, with extended wing, each cherubim,
Into the future casting shadows dim;
The lamps of gold, the fragrance-breathing shrine
Telling the wondrous scheme of love divine,

As the great prophet slowly scans the work,
And contemplates the mysteries that lurk
In each design, his heart is filled with joy;
Yet how like childhood's frailest, tiniest toy
It all must seem to him, as he recalls
The golden pavements and the gleaming walls,
And feats of workmanship unparalleled,
That on the mount in vision he beheld.

Yet haply, with prophetic eye he saw
That multitudes, who had recoiled in dread
From such a vision, so replete with awe,
Would by this humble structure's light be led,
Through heightening degrees of heavenly lore,
With hearts all undivided to adore
The great and loving Author of all good,
Who thus their timid hearts had understood,
And lead them gently onward, until they
Homage supreme to him devoutly pay.

And now, as the glad nation's grateful eyes
Rest on the finished work so nobly done,
Lo! floods of light burst from the distant skies
In brightness that exceeds the noonday sun;
And glory from the throne of God
Descends on the abode that human hands have made.
The people raise a shout to heaven that rends
The air, then on the earth with reverence laid,
They worship God, who deigns to dwell with man,
And with new joy take up life's tasks again.

Temples have stood in strange magnificence,
Through whose vast arches multitudes have thronged,
Hoping that some vain idol could dispense
The truth for which their restless hearts have longed.
But the bright flames from the eternal throne,
That with such dread majestic glory shone
On the abode in Sinai's desert pitched,
Vastly eclipsed the pomp that has enriched
All that the cultured mind and hand profane
Has wrought to oppose Jehovah's boundless reign.

O ye that toil for naught, avert your eyes
From the mirage that mocks your strivings vain;
Behold in Heaven an eternal prize;
Labor as God directs, and ye shall gain
Treasures and fame, priceless and undefiled,
When toys that untold millions have beguiled
Shall have been swept, with all whom they enslave,
Into destruction's everlasting grave.

God has ordained a temple to be built
Of human hearts, that, though defiled by guilt,
Given to him, shall be made white as snow
Through grace which he has promised to bestow,—
Grace to transform these selfish lives of ours,
Until, with all our renovated powers,
We shall delight to do his holy will,
And thus creation's great design fulfill.

A free-will offering of the whole heart
Bring to His feet who gave his life for you;
His hand alone can fit us for a part
In that great temple. There is work to do,—
Work we must do with persevering care,—
With ceaseless, earnest vigilance and prayer;
That through the truth we may be sanctified;
That we may ever prove sincere when tried;
And that we may rejoice to see at last,
Among the gems wrought in this temple vast,
Fruits of our efforts amid earthly strife,—
Souls saved from sin, thrilled with eternal life.

Soon shall the exalted Son of God appear,
And the completed temple glorify;
Soon shall earth's vain ones wail in deepest fear,
As they behold, descending from the sky,
The King of kings, coming to be revealed
In all his saints, some from the tomb unsealed,
Some from among the living, all arrayed
In dazzling brightness that shall never fade;
Whom hosts of angels in their bosoms bear
In triumph through the trembling air,
Rent with the shout, "O death, where is thy sting?"
Up to the clouds to meet their glorious King;
On to the throne 'mid thunder-peals of song;
A blood-washed, glorious, countless, deathless throng,
Welcomed to joys whose raptures, boundless, pure,
Long as eternal ages shall endure.

BITING AT THE BARE HOOK.

I WAS some time since walking upon the wharf
where a fishing boat lay, writes a Christian traveler,
and as I was passing and repassing, the master
was uttering tremendous oaths. At length I
turned to him, and standing beside his boat, said,
"Sir, I am unacquainted with your business.
What kind of fish are these?"
"They are codfish," replied he.
"How long are you usually out, in order to obtain
your load?"
"Two or three weeks," he answered.
"At what price do you sell them?"
He informed me.
"Well, have you had hard work to obtain a
living in this way?"
"Yes, hard work," said he.
"With what do you bait these fish?"
"With clams."
"Did you ever catch mackerel?"
"Yes."

"Well, now, did you ever catch a fish without
bait?"

"Yes," said he, "I was out last year, and one
day when I was fixin' my line, the bare hook fell
into the water, and the fool took hold of it, and
I drew him in."

"Now, sir," said I, "I have often thought that
Satan was very much like a fisherman. He al-
ways baits his hook with that kind of bait which
different sorts of sinners like best; but when he
would catch a profane swearer, he does not take
the trouble to put on bait at all, for the fool will
always bite at the bare hook."

He was silent. His countenance was solemn;
and after a pause, as I turned to go away, I
heard him say to one standing by him, "I guess
that's a minister."—*Selected.*

The Family Circle.

LIFE'S EVENTIDE.

DEAR old grandmother, sitting alone,
In the gathering gloom of the dying day,
Lays down her Bible, the while her thoughts
Go roving over the past away.
Oh, back they fly to the olden time,
When the morning of life was bright and fair,
And the gay young heart for the present lived,
Nor gave to the future a thought of care.

"'Twas a merry morning that dawned for me,
And God was good and my life was glad,"
Dear grandmother thinks; "and 'twas all for the best
When shadows at noontide made me sad."
Then quickly creep to the aged eyes
The tears that are born of memories drear,
As grandmother thinks of the missing ones,
Now lying asleep in the churchyard near.

There have been long hours of grief and pain,
But others have followed with sunshine filled;
And many a murmur of discontent
The remembrance of blessings has quickly stilled.
"Ah, yes," thinks grandmother, "life itself
Is an April day of changeable skies;
One moment we laugh with the sunbeams gay,
The next there are tears in our weary eyes.

"But the gracious Lord, with his tender love,
Has brought me safe to the eventide;
And I fear not night with its chill and gloom,
For I know he is standing my life beside;
Standing with arms outstretched and true,
While I wait his time for the sleep of rest;
And presently, when the day is o'er,
I shall lie forever on Jesus' breast."
—*Mary D. Brine.*

THE TWINS' DARK BIRTHDAY.

It was the morning of the twins' tenth birth-
day, May 19, 1780, and they were sitting to-
gether on the door-stone finishing their breakfast
of porridge and milk, into which a spoonful of
molasses had been stirred in honor of this anni-
versary.

"Grandsir" was dozing in the chimney corner
in the large kitchen behind them; their mother
sat close to the eastern window spinning thread
for Paul's coat; Keturah, the maid, was in the
pantry skimming milk; Oliver, the man, was in
the field plowing; and their father was in the
army, fighting bravely and hopefully.

The children had blue eyes and straw-colored
hair of the same shade, and when they stood up
against the kitchen door to be measured, one
mark always served for both of them; but here
the resemblance ended, for Patience was strong
and rosy, while Paul was weak and pale.

"It rained a little this morning," said Paul,
tasting his porridge with his pewter spoon, "and
it thundered before I was awake."

"How did you know it when you were asleep?"
asked Patience, showing the dimples in both
cheeks.

"I felt it," answered Paul. "What made us
sleep so late this morning, do you suppose?"

"It must be early," replied Patience, glancing
up at the cloudy sky. "The sun has n't risen yet,
and the clock must be wrong," turning to look at
the tall clock in the corner of the kitchen, whose
hands pointed to a quarter of nine.

Suddenly there was an exclamation from the
pantry and the sound of breaking earthenware.
"I thought the grandsir' had set himself afire

again," cried Keturah, running to the old man's
chair, "I smelt fire so strong; and I turned and
dropped the milk-dish."

"There is a strange, smoky smell, and grand-
sir' is unusually drowsy this morning. I wish
we could have a good heavy shower to clear the
atmosphere; for I want to finish Paul's coat to-
day, and I can scarcely see to sew now. Just
run out and turn the linen on the grass, children;
I want it to be nice and white, for when it is
bleached I shall make it into shirts for your
father, though the war may be over and he at
home before that time, please God."

Leaving their wooden bowls on the door-stone,
the children ran across the damp grass.

"It is all smutty and dirty," cried Patience,
lifting up one end of the long piece of linen.

"So it is," replied Paul, bending over it. "It
looks as if some one had brushed down the
chimney back and then shaken the brush over
the linen. Keturah will have to wash it."

"Keturah! Keturah! Come and look, Keturah?"
they called.

Keturah came and looked at the soiled linen,
then she rubbed it in her fingers and smelled of
it, and then she looked straight up into the
clouds.

"It rained down," she declared; "there's been
woods afire, and the rain was full of burnt leaves.
That must be why the sun has been so red for
two or three days, and why he shows himself so
little to-day."

Running to the barrel of rainwater at the end
of the house, she dipped her large, red hand into
the water.

"Just the same," she muttered, smelling of it.
"Curious! curious!"

"What makes the birds twitter so?" asked
Patience. "See! they are all flying to the woods
and singing just as they do at night. And hear
how the roosters are crowing!"

"Perhaps they think it will rain," returned
Keturah, glancing at the clouds with a startled
face. "The clouds are breaking away, but it
don't get any lighter. I wonder what your
marm thinks now."

"How green the grass looks!" exclaimed Paul.
"Green!" repeated Patience; "why, it's as
blue as blue can be."

"As blue as indigo," added Keturah, perplexed.
"What crooked eyes you both have!" cried

Paul. "O mother, how does the grass look to
you?" he asked, as the mother came to the door
with a grave face.

"A most beautiful green," she answered. "I
never saw anything more lovely; but in the
corners it has a bluish appearance; it is very
strange when there is so little light. But run
down the lane, children, and see what ails the
sheep; they are bleating as if they were in
trouble."

"Take hold of my hand if you want to," in-
vited Paul; and, afraid, they knew not why,
they clasped hands and ran toward the meadow
bars.

"The hens are going to roost," said Paul, as
they passed the hen-house. "They never went
to roost in the morning before."

"Hurry!" cried Patience. "The cows are
lowing as if they wanted to be milked."

At the bars they found an impatient group;
the cows were trying to jump over the stone
wall, and the sheep were huddled together bleat-
ing piteously.

"Perhaps they got frightened by bears," sug-
gested Patience.

"Then I'll open the bars," said Paul, begin-
ning to draw aside the heavy rails. "Stand
back, Patty."

Patience had scarcely time to obey his caution
before the cows rushed past her, closely followed
by the frightened sheep.

"I'll leave the bars open," decided Paul, "be-
cause it tires me to put them up, and Oliver is
coming this way with the oxen. I wonder if
he thinks it is dinner-time? Nobody blew the
horn for him."

"They are going right straight into their pen,"
announced Patience, looking after the hurrying
sheep, "and the cows have gone into their shed.
And oh how dark it grows! *Let us run!*"

At the door they found their mother watching for them, and when they entered the kitchen they saw Keturah lighting a candle at the fire-place.

"When I could n't see to read the almanac in the forenoon, in a room with two winders, I thought it was proper time to light a candle," she observed, as she straightened herself.

"And now I'll have my supper and go to bed," the great-grandfather said sleepily, rubbing his eyes with his trembling fingers.

"But it is only the forenoon, grandsir," explained Patience, standing at his side and shouting into his ear, "and we are to have Indian dumplings boiled in the pot for dinner. We only light the candle because a thunder-shower is coming up, and that makes the day so dark," she added, looking into her mother's face for confirmation to her words.

"I do not know what it is, child," answered the mother, "but God will take care of us, whatever it is."

"A dark day?" inquired the great-grandfather, with his hand up to his ear. "I remember all about—that—that—hap—pened in—the year—seven—teen—hundred—and—sixteen. We did not—know—what it was—dark—dark—all day. Never—knew—what it was. Never knew—what it was," he repeated, sinking back in his chair and closing his eyes.

"What's *that*?" asked Paul, as several small objects were apparently thrown in at the door.

"'Tis the day of judgment of ungodly men come at last," howled Keturah, dropping down on the hearth-rug and covering her face with her apron.

"Only some poor little sparrows," said the mother, picking them up from the floor.

"Poor little things," echoed Patience, receiving them in her pinafore. "Three are dead," she said, touching them tenderly; "but these two have their hearts beating. Oh how fast they do beat!"

"It is a bad omen for birds to come in the house. They never come to do nobody no good. Oh, lawk! we shall all be swallowed up," groaned Keturah.

"Not by the birds," smiled the mother. "Lay the dead ones in the grass, Paul, and put the others in a warm, quiet place where they can revive. They were attracted by the light."

Dropping the dead birds on the grass near the door-stone, Paul gave a hasty glance around; all out-of-doors was quiet and dark and solemn, the lights that were beginning to gleam here and there in the neighboring farm-houses appearing strangest of all.

"We are all bewitched together," declared Oliver, entering the kitchen behind Paul, and closing the door as if something frightful were following him. "I don't know whether I'm in this world or the next, and may the Lord have mercy on my poor soul."

"Sit down and rest, Oliver," said the mother, motioning him to the settee in the chimney corner. "The sun will shine brightly to-morrow, I trust. This darkness is only caused by a peculiar state of the atmosphere."

"A very peculiar state of the atmosphere, marm," repeated Oliver, wiping the cold perspiration from his face. "Most days, in the mornings the shadders fall to the west, and in the afternoons they fall to the east; but to-day the shadders fell every way, and that's what scared me first, to have natur' turn agin me so. And then the mist riz straight up out of the springs and spread in a big red cloud, and then another lot of mist riz right up under that and made a green cloud, and then another white cloud came out of them same springs, and they all sailed off together, one on top the other, to the west, and finally got mixed up with the dark clouds."

"Very strange and beautiful," commented the mother, unrolling the cloth of her own weaving upon the table, and proceeding to cut out Paul's coat with her sharp shears.

"Strange enough, as you may say, marm," continued Oliver, his uneasiness lessening in the importance of the wonderful story he had to tell. "And Eben Strong he came along on horseback, and he said a mountain has grown up betwixt

us and the sun, and we shall always live in the dark. And Seth Rider told him he thought the British has smashed us all up, and this is the sign of it. And some folks do say," lowering his voice, "that General Washington is dead."

"Now you are sorry, Oliver, that you wished General Gates had General Washington's command," said Paul reproachfully.

"Well, some folks did think so," excused Oliver. "That Burgoyne's surrender was a big thing for him; but I guess that General Washington will do just about right, after all."

"I should think he would," cried Paul. "He is the greatest man and the best that ever lived."

"Excepting our father," corrected Patience, who thought that she would have been a British subject long before this if her father had not fought so well.

"Well, well, I'll go and look after the cattle," said Oliver, rising to light the lantern. "You'll not expect a man to plow on such a day as this, marm."

"Certainly not," replied the mother; "do whatever you like. I think you will feel happier to be employed, and you will not have time for evil forebodings. When the Lord comes, I wish to be doing my duty."

"So do I. So do I," repeated Oliver, going out into the twilight.

"I want the Lord to think well of me," whimpered Keturah, drawing the apron away from her face, "but I tremble so I can't do anything. I never heard of the like of this."

"The dark can't hurt us," declared Paul, "for grandsir' is all safe, and he lived through a dark day. So be a good woman, Keturah, and make the dumplings."

"I thought you children intended to learn a couple of Bible verses for your birthday," said their mother suggestively.

"So we do," answered Paul, taking the large Bible from the stand in the corner, feeling sure that no harm could come to him while holding this book. Seated together near the tall candle on the table, with the Bible open between them, grandsir' in his corner, Keturah peeling vegetables, and their mother cutting and fitting the little coat, the children ceased to feel that anything unusual was occurring; only when they glanced out of the window or up at the clock did a shivering fear creep over them, and then they drew nearer together and clasped the edges of the book more firmly.

"Here is just what we want," cried Paul, "'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.' Now this means that it will be as light as can be, Patty," he explained. "God knew that it would be dark to-day, and so he wrote this to tell us that the sun will shine, and we need not be afraid. Is that right, mother?"

"I think he will allow you to take the comfort of it in that way," she replied, after an instant's hesitation. "It means something more than that to me."

So the children softly repeated the words over and over again until the coat was cut and basted, and the dinner was all ready. Oliver assisted the great-grandfather to his place at the table, and they all bowed their heads while he asked a tremulous blessing, then the mother helped them to the stew from the large blue platter, and the dinner hour passed just as usual; but just as they were rising from the table, a torch flashed past the windows and a loud rap sounded upon the outer door.

"The day of doom has come!" shrieked Keturah, hiding her face in her lap.

"It is one of the neighbors," said the mother. "Open the door, Paul."

With trembling fingers Paul admitted Seth Rider.

"Are you all prepared to die?" asked the young man, setting his torch in the chimney corner.

"Sit down, Seth," invited the mother, placing

a chair for him. "I think we are no nearer death than we are every day."

"Other folks think different," answered Seth in surprise. "Everybody's crowding into the meeting-house, where they couldn't see each other's faces but for the candles, and Parson Smith he had prayed an hour when I left, about Pharaoh, and Judas, and Jezebel; but I thought I'd come and see how you folks was getting along, and perhaps you'd like to go to the meeting-house. The men are shaking and groaning, and the women are crying and fainting, and the young ones are bawling."

"I think I shall stay at home and do the duty of to-day," replied the mother. "If the world does not come to an end, Paul will need his coat, and if the world does come to an end to-day, I wish the Lord to find me doing the duty he has set for me; and besides, I do not know how to faint."

"I wish I felt as you do," said Seth, admiringly; "but just come to the door and see how things looks. This is the darkest spell of all."

Leaving grandsir' nodding over his plate, all hastened to the door while Seth stood upon the door-stone holding his torch high above his head. The clouds were thinnest at the north; at the north-east they were very thick, and so low that the hills only half a mile away could not be seen; but the south-westerly hills near where the children's aunt Esther lived, twenty miles away, could be plainly seen, although the spaces between were so dark that the grass could not be distinguished from the trees. All the clouds were in motion, hurrying one over the other, seeming to form three layers, the lower one being of a peculiar brassy hue.

"See the rainbow!" cried Patience, pointing to a faint red light in the clouds twenty or thirty feet above their heads.

"It may be the reflection of your torch, Seth," said the mother; "just place it behind the door."

"That is just it," acknowledged Seth, after trying the experiment several times. "Now what kind of a sign do you make of that?"

"It means that the clouds are damp, and so they reflect the light of your torch just as they do the sun when there is a rainbow. How many wonderful things we shall learn to-day."

"Well, I'll go back and tell the folks there is one woman with a clear conscience, who isn't afraid to live or die," said Seth, stepping into the path. "I paid folks all I owed them this morning, and I asked Eben Grey to forgive me, too; so I hope the Almighty will remember me in mercy."

For a moment they stood watching Seth as he walked down the road, stopping now and then to gaze up at the reflection that was following him.

"I've—had—my—sup—per—and—now—I'll—go—to bed," the great-grandfather was saying when they entered the kitchen, and as he would not be persuaded that it was day-time, Oliver helped him to bed in one of the small rooms off the kitchen. Rather more carefully than usual Patience began to wash the dishes; Paul fed the sparrows in his father's old hat in the corner of the settee; the mother stitched and pressed the seams of Paul's coat; Keturah was induced to make preparation for the morrow's baking, and Oliver brought in several rakes to mend, saying apologetically,

"I can always work best when folks is around."

At three o'clock, as Oliver was going out with the mended rakes, he called them all to the door, and there they saw the outline of the sun, pale and shadowy.

"'Arise, shine; for thy light is come!'" cried Paul, jumping up and down. "The Bible said so! The Bible said so!"

"Yes, the sun is going on his appointed way," the mother said with great relief, "and it is not as dark as it has been. As the moon is nearly full to-night, we shall probably see that as usual."

But while she spoke the ghostly sun disappeared.

"Never mind," comforted Paul, trying to swallow the queer feeling in his throat, "for we know now that the sun is going right on; and, O mother, *may* we sit up and see the moon?"

"I think you may," promised the mother, "now come in and begin the samplers that you have been talking about so long."

Delicate little Paul never thought of being named of doing "girl's work," and they were delightfully busy in selecting the bright threads and beginning to mark their names, the date, with the Bible verses they had named that day. At supper time it was almost dark as it had been at noon, but as soon as their bread and milk was eaten, the children stationed themselves at the window to watch the moon.

"The moon rises at nine o'clock," announced Keturah, looking up from the almanac.

"Oh!" cried both the children.

"You might say your hymns to me," proposed the mother; "that will make the time pass quick."

Turning disappointedly from the window, the children drew their stools beside their mother on the hearth-rug; they repeated all the hymns and Bible verses they knew, ending by kneeling together at their mother's knee to pray the little prayer that their great-grandmother had learned from the far-away English home.

"It is darker than ever," said Paul, running to the window. "And, oh, see the lights!"

A number of people with torches and lanterns were passing on their way to the meeting-house.

"Go with them, Keturah, if you will feel any better," advised the mother.

"I don't want to see nobody that is more afraid than I be," sobbed Keturah.

But, in spite of their anxious, impatient watching, it grew so dark that Oliver could not see his hand before his face when he stepped out of doors at nine o'clock. Earth and sky appeared to be swallowed up in blackness of darkness.

"We shall not see the moon until to-morrow night, children," said the mother; "so go you to bed and I will call you when the sun rises."

The darkness was not frightful at night, for it was often dark at night; so the weary, excited children fell asleep peacefully, sure that God and their mother would take care of them.

The next sound that Patience heard was Paul's voice calling her, and she opened her eyes to find the room full of light. Running to the window she saw the sun rising gloriously from a bed of scarlet and crimson clouds, causing all the dew-drops in grass and shrubs to twinkle like stars. The roosters were crowing, the hens clackling; the sheep were scampering down the lane to the meadow; Oliver was whistling as he watered the oxen, and Keturah was humming a psalm-tune while she heated the oven for baking. Grandfather stood on the door-stone with bared head and a pleased smile on his childish face, and when she met her mother she received from her a rare kiss and the counsel, "Always trust the Lord, my child."

And now, when another little Paul and Patience coax their grandma for a story, the most wonderful one that she can tell them is about the dark birthday of herself and brother Paul.—*Ella A. Drinkwater, in Christian Union.*

— "Be still," nor doubt His faithful love,
Though He thy faith and patience prove;
He while He tries thee, through the fire,
Will give the strength thou dost require.

"Be still," thy cares are measured all
By Him who notes the sparrow's fall;
There's not a grief which rends thy breast,
But He can chase or calm to rest.

—Anxiety and worry are the friction of the soul, irritating, disorganizing, and wearing out the delicate machinery of life. They dim the brightness and sour the sweetness of what might otherwise be the happiest life. They repel sympathy, alienate friendship, and destroy love. They are productive of no good, and work only evil, both to self and others.

—Perseverance is the best school for every manly virtue, and hope should always accompany it,

Educational.

NOTHING TO DO.

MEN and women with no business, nothing to do, are absolutely pests to society. They are thieves, stealing that which is not theirs; beggars, eating that which they have not earned; drones, wasting the fruits of others' industry; leeches, sucking the blood of others; evil-doers, setting an example of idleness and dishonest living; vampires, eating out the life of the community.

Many of our most interesting youth waste a great portion of their life in fruitless endeavors at nothing. They have no trade, no profession, no object before them, nothing to do, and yet have a great desire to do something, and something worthy of themselves. They try this and that and the other; offer themselves to do anything and everything, and yet know how to do nothing. Educate themselves they cannot, for they know not what they should do it for. They waste their time, energies, and little earnings in endless changes and wanderings. They have not the stimulus of a fixed object to fasten their attention and awaken their energies; not a known prize to win. They wish for good things, but have no way to attain them, desire to be useful, but have little means for being so. They lay plans, invent schemes, form theories, build castles, but never stop to execute and realize them. Poor creatures! All that ails them is the want of an object—a single object! They look at a hundred and see nothing. If they should look steadily at one, they would see it distinctively. They grasp at random a hundred things, and catch nothing. It is like shooting among a scattered flock of pigeons—the chances are doubtful. This will never do—no, never. Success, respectability, and happiness are found in a permanent basis. An early choice of some business, devotion to it, and preparation for it, should be made by every youth.—*Anon.*

IMPROVE THE ODD MOMENTS.

IN almost every life there are moments of waiting, when there is nothing in particular to be done. In some cases these may be properly improved by rest, so that our work, when it comes, may be better done. In many instances, however, these odd moments may be best improved by having something to do—a book to read, or some light labor to perform.

It is surprising how much may be done by using a few moments at a time. Of course, they cannot properly be used for all purposes, since there are some duties which require continued application for a long time. There are, however, many kinds of light labor, and many subjects of study, which may be followed quite successfully by taking only a few moments at a time.

It is said that Elihu Burritt, who was known for many years as "the learned blacksmith," was in the habit, when an apprentice-boy, of having a grammar of English or of some other language fastened before him on the chimney of the forge, so that while he was blowing the bellows he could get an occasional glimpse of his book.

Ben Jonson, a celebrated poet, who lived over two hundred years ago, was in early life a bricklayer. It is said that he always carried a book in his pocket, and while waiting for the laborer to bring him mortar or brick, he improved the odd moments in studying his book.

Let our young friends try the experiment, and they will be surprised to see how much can be done by rightly using a few moments at a time. You need not take time from sleep to do this. Have a time for everything, and what you do, do thoroughly, whether it be sleeping, eating, working, or playing; for all these are, in their respective places, right.—*S. S. Classmate.*

The Sabbath School.

"Feed my lambs."—John 21: 15

—A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.
—*Golden Oeuser.*

OHIO SABBATH-SCHOOL ASSOCIATION.

THE quarterly meeting of the State Sabbath-school Association was held at Clyde, Jan. 22, 1882. Prayer by Eld. H. A. St. John. A summary of the reports of the Sabbath-school for the past quarter was read. Remarks were made by the President, also by Eld. H. A. St. John, which were both interesting and instructive.

A motion was made and supported, that Eld. E. H. Gates be appointed to read an essay at the next State meeting on Suggestions for the Help of our Sabbath-Schools; and Mrs. Ida Gates one on Illustrations.

Adjourned *sine die*.

R. A. UNDERWOOD, *Pres.*

VERNA NULL, *Sec.*

OUR MODEL SUPERINTENDENT.

OUR superintendent believes in the training of the children and youth of his school in habits of intelligent, practical, next-door, and world wide benevolence. He believes that love is helpful. One may sing songs about charity and cling tenaciously to his money, as one may chant about the heavenly life, and live the life of a brute. He knows that the ideal is one thing and that real life is another. He therefore thinks much over the problem, How can I inspire my pupils to resolve dreams into deeds, songs into service, love into life? Scholars may become apt in all branches of Biblical knowledge, and teachers may have tact in communicating and eliciting such knowledge, and be able on "state occasions" to make brilliant display of their pupils' powers and attainments. Our superintendent remembers that the knowledge of the Bible is valuable only when it distills its genial and potent influences from the head into the heart and exerts them in every-day life. He is, therefore, famous for his missionary zeal. Believing that charity begins at home, he centers the education of his pupils upon this world rather than upon the New Jerusalem above. He teaches them by every lesson, where the thought can be introduced, that love must work itself out in the kitchen, dining-room, parlor, school-room, on the play-ground, on the street, and all this three hundred and sixty-five days and six hours every year. He tells his pupils that the love of the gospel makes little people sympathetic and useful; leads them to bear another's burdens, to remove father and mother's anxiety; to help stand by the abused and the poor and weak on the play-ground; to sympathize with the unfortunate rather than to ridicule them; to visit sick people, young and old; to offer their services in homely practical ways, and in order to do all this, to deny themselves ease, luxury, self-indulgence, in many little things; for, he says, if little people accustom themselves, out of sympathy for other people, to self-denial in trifles, when they become older and larger they will meet and resist the more dangerous temptations of life. In this way our superintendent cultivates the home seed, and thus prepares the seed-corn for the world-wide fields of the foreign missionary work.—*National S. S. Teacher.*

—A gentleman who wished to obtain a boy for a good situation, made it an indispensable requisite that he should be a Sabbath-school scholar. It is a good recommendation for any boy or girl wishing to secure a situation that he or she is regular and faithful at the Sabbath-school.—*S. S. World.*

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 28, 1882.

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

WAR PORTENTS IN THE EAST.

Is the torch of war soon to be lighted in Eastern Europe? This is the question which is agitating the minds of European diplomatists and statesmen in a marked degree at the present time; and the outlook is not calculated to allay their anxiety.

An able review of the situation in the Springfield (Mass.) weekly *Republican* of March 17, brings out many strikingly suggestive facts on this subject. "The danger of a European war," so the article begins, "is greater now than at any time since the Berlin congress." The designs of Russia are foreshadowed in the following statement: "Russia sees Austria oppressing the Bosnians, drafting their young men for her army, and invading their religion with a propaganda of Jesuits disguised as Greek popes; and Russia proposes to interfere, unless Europe insists on the observation, in letter and spirit, of the treaty of Berlin."

Skobeleff is reported as saying to a number of officers in the army in reference to Bismarck, that he "with blood and iron had founded an empire which must be destroyed by Russian blood and iron." This, while it is as bad as anything that Skobeleff said in his Paris speech, is considered less excusable and more ominous.

Austria evidently is not expecting the rigid enforcement of the Berlin treaty; for she has promptly "recognized the kingdom of Servia, and is preparing to send a new ambassador to St. Petersburg, while the Herzegovinian insurrection is almost quelled; but if Austria should, in retaliation for the aid Montenegro has given to the revolting Slavs, venture to attack that outpost of pan-Slavism, the fire would be kindled that would rage again throughout the Balkans, and down the Danube."

There is to be noticed also a remarkable coincidence going to strengthen the existing apprehensions of Russia's aggressive policy; namely, that while Gen. Skobeleff was making his threatening speech in Paris, Persia was quietly ceding to Russia the northern border of Iran, long called the garden of Khorassan. The belt of ceded territory extends from Ashkabad to Sarakhs at the junction of the northern boundaries of Persia and Afghanistan, a little southwest of Merv, whose possession has been deemed an object of Russian covetousness. It is of peculiar value to Russia, both on account of its agricultural importance, and because it will enable Russia to appropriate Merv, whenever the favorable moment shall come.

Thus the English possessions in the East are threatened by Russia through Afghanistan. Under these circumstances, Prof. Arminius Vambéry in the Augsburg *Allgemeine Zeitung* derides the apathy of England, to whom he raises a solemn note of warning. He sees in every move of Russia an advance step toward that supremacy forecast by Napoleon in his famous saying that "in a century Europe would be either all republican or all Cossack."

Thus the nations of Europe seem to be caught by an irresistible current, and to be drawing rapidly toward the inevitable vortex of war. In this whirlpool the one nation which is first destined to disappear is Turkey. The very next convulsion in the Eastern political world may bring this re-

sult. But whether it does or not, affairs have assumed such a shape that whatever move is made the result is that Turkey comes still nearer her manifest doom without power to recede. As the pawl on the ratchet-wheel can move forward but not back, and as a man in the quicksands finds that to stand still or to struggle is alike to sink deeper toward his destruction, so Turkey, whatever the event, is sinking to her doom. And with the fall of Turkey comes the fulfillment of Daniel's prophecy that "Michael, the great prince," who can be none other than the Son of God, the King of kings and Lord of lords, shall ascend his throne, and establish his people in a kingdom that shall have no end.

OUR ACCOUNTABILITY TO GOD.

"So then," says St. Paul, "every one of us shall give account of himself to God." Rom. 14:12. In another place he says, "Not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 10:18. The time will come when every one must answer before God for his own conduct. We must give account to him, not only for the evil that we have done, but also for the good that we have neglected to do. Our time, our strength, our health, our property, our talents, all belong to God; and for the use of these valuable gifts which he has intrusted to us we must render account to him.

We are not responsible for the sin of Adam, nor for the fact that we belong to a fallen race, for these things are not our fault. But the fountain of grace and mercy has been opened to us by the death of our Lord Jesus Christ. We are responsible if we neglect to repent of our sins. We are responsible if we neglect the gospel of Christ, and remain in our natural unconverted state. Every sinner is responsible to God for neglecting the great salvation which has been provided. The grace of our Lord Jesus Christ is so rich and so abundant that it makes the salvation of every sinner possible. "To-day if ye will hear his voice," says the apostle, "harden not your hearts." Heb. 3:7, 8. We are responsible for every day in which we neglect this gracious invitation, and the Spirit of God may at any time become grieved with us, and cut short our day of grace.

The blood of Christ has power to cleanse the sinner from his guilt, but it will not do it without his co-operation. He must repent, and obey the gospel. It is possible for him to do it to-day, and he is responsible for every day in which he neglects to obey. The invitation of the gospel is extended to all classes of men. The poor and the lowly are not forgotten. Those who are ignorant and of feeble intellect are as freely invited as the rich, the noble, and the learned of earth. "Come unto me, all ye that labor and are heavy laden," says Christ, "and I will give you rest." Matt. 11:28. The invitation is to every person that feels his need of Christ. The condition is the unreserved surrender of the heart to God. The time to accept this invitation is the present moment, and our eternal destiny will be determined by the decision which we make. We are responsible for every hour in which we neglect the grace of God. The day of Judgment will call us to account for refusing to accept the gracious offer of pardon through the blood of our Lord Jesus Christ.

Those who have named the name of Christ are under obligation to depart from all iniquity. 2 Tim. 2:19. They are commanded to walk even as Christ walked, and they will be called to account if they neglect to do it. They are the representatives of Christ upon earth; and they must walk worthy of Him who has called them unto glory and unto virtue. They have been bought with a price. They must therefore glorify God with every power of their being. They cannot

hide their talent in the earth. God has the first claim upon them. They are not to study their own convenience and their own interest, but the honor of God. If it be necessary, the Christian must lay down his own life rather than deny Christ.

It is impossible that difficulties should continue to exist among Christians. They may arise, because the great adversary is always watching to make trouble. But the Christian will regard the counsel of the word of God: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

Quarrels cannot exist among those who are animated by this spirit. The Son of God did not wait for sinners to humble themselves before him, and to show suitable signs of repentance, before he should do anything for their salvation. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. Those who think that they are least in fault are very apt to suppose that they are not at all responsible for quarrels which may exist, and that they have nothing to do in the case until the party which is deepest in the fault shall humble himself and take the principal burden of the guilt. But this is not at all according to the spirit of the Christian religion. Christ died for his enemies. He was even slain by the very race for whom he died. When men have his spirit within their hearts, there comes a speedy end to all quarrels. Such persons are apt to regard themselves as the ones most in fault, and to consider that if they had possessed the spirit of Christ the wrongs which the other side has committed would probably never have existed.

The spirit of Christ causes men to see how dangerous a thing is self-justification, and makes them understand that not he that commendeth himself is approved, but whom the Lord commendeth. It opens their eyes to see how the cause of God suffers and is hindered and reproached by the evil influence of quarrels among brethren. They look forward to the Judgment, and consider the strict account which they must render to God, and then they say in their hearts, "I will, by the grace of God, put away my part in this iniquity, whether others will do it or not; for I must be hid in the day of God's anger, when he shall lay judgment to the line and righteousness to the plummet, when the hailstones shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

J. N. A.

CANVASSING FOR OUR OWN BOOKS.

EVERY honorable means must be used to get the light of truth before the world. We believe, as a people, that we have important truths which are to test the last generation of mankind. We claim that the Lord is soon coming to gather his people and destroy the wicked, and that the "commandments of God and the faith of Jesus" is the great platform of divine truth upon which the world is to be tested. We hold that when probation closes those who have not accepted these truths will drink of the plagues of God's wrath. We have a great truth, or we are in a great error. Believing we have such a truth, the only consistent course we can take is constant, aggressive activity in bringing these truths before the people.

As a people, we have a certain amount of talent among us,—as great, perhaps, in proportion to our numbers, as others. But the amount is small indeed at best, compared with what is needed in a work of such vast importance as this. A hundred times more than all we have could be used to advantage; for the harvest is very great, the issues

momentous, and the time to work very short. Millions and hundreds of millions are to be reached, and many tens of thousands yet to be converted.

OUR MINISTERS

Let us do what they can to enlighten the people. This is a most important work. Solemn responsibilities rest upon them, and the Judgment will be rendered whether their work has been faithfully done. Their reward or punishment will be great, according to whether they have been faithful or unfaithful. There are many young men who could become successful workers if they would consecrate themselves to God and the ministry.

OUR TRACT AND MISSIONARY WORKERS

Let us do a noble work. Their field is the world. There is no end to their opportunities for usefulness. Till our High Priest in Heaven shall say, "That is unjust, let him be unjust still." Most of these are doing but little to what they might do. Here and there we find earnest workers, who are as if they really believe the truth. Oh that all the people would wake up, and be truly in earnest. What a vast amount of good they could accomplish.

COLPORTERS ARE WANTED.

Much might be done by colporters. We have made a small beginning in this direction. There are many persons who could never be so useful as public speakers who might be just as truly useful as colporters, if they would work from love for God and of precious souls. Such could go forth with our publications and visit from house to house, talk and pray with the people, get acquainted with them, and hunt up interested persons here and there. Here is a most useful field of labor. We have had several instances in which persons who feared God and wanted to work for him have made this a success. So we know it might be a great success if we could find those who would give themselves to the work. There are hundreds among us who might do great good in this direction, if consecrated to God. The only reason I can see why they are not doing it is love of the world, and lack of real faith in, and devotion to, the work. They could find access to the people where the minister could not go. They could reach the people in the "highways and hedges," and prepare the way for the ministers. In many countries the truth will mainly go by their efforts. Persecution will hinder the preacher from reaching the people. Churches cannot be obtained in which to hold meetings, and the people will not come out because of prejudice. But the godly colporter could go from house to house, and reach them where they are, pray with them, gain their confidence, and bring the light of truth before them. I believe much of this kind of work will be done before the end.

But to do this work will require a degree of consecration and love for the work not second to that needed by the minister. Humble, devoted, self-sacrificing men or women alone will succeed in this. To talk and argue, and perhaps joke and have a jolly time with the people, while trying to get them to take our publications, will do more hurt than good. It will leave a false impression concerning the truth and the nature of the work, which will stand in the way of really accepting it, and the spirit of it. Persons of good address, humble, unassuming, who have taste and refinement, who are imbued with the love of Christ for souls in darkness, who are serious in their deportment, yet cheerful and pleasant in their demeanor and conversation,—such can do great good in this important and unoccupied field. Where are the volunteers to enter it?

CANVASSERS FOR OUR MOST IMPORTANT PUBLICATIONS COULD DO MUCH GOOD.

Here is a most important field waiting to be occupied. Something has already been said in the REVIEW upon this subject. A beginning is now being made. We have one book prepared for this purpose. "Thoughts on Daniel and the Revelation," combined in one volume, is now being issued from the press especially to occupy this field. We expect others will follow in time. We are greatly encouraged at the good commencement already made, and at the success already seen, and shall be disappointed if many thousands of this volume are not disposed of in the near future. The time has come for us to move forward as a people, and to act as if we believed what we profess.

We do believe a great and good work can be

done in canvassing for our own publications. We confess to some alarm and sadness at the efforts Satan is making to thwart and head us off in this field. Considerable has been said in the past about canvassing among us, until it has produced quite an effect. A goodly number of our people have gone into the business. Many of our most promising young men are considering this subject, and some have already commenced to learn the business. Most are doing it solely for the sake of making money in order that they may accomplish some other cherished object. In this lies the cause of our anxiety. Personally, we greatly fear for the results upon our young men or any one who becomes a canvasser in the ordinary sense of the term.

There is a spirit and method that go with canvassing, as ordinarily conducted, which not only hinders a person from becoming a successful laborer for God, but almost unfits him for it. We do not say this is so in all cases, or that it is necessarily so. But it is usually so, and almost certain to be so if one enters fully into the spirit of modern canvassing. Such canvassers are bound to sell their wares anyhow. They cultivate a brassy boldness. And no matter if they know a person has no need or use for that which they wish to sell, they are bound to keep at work at him until they make him think so, no matter how much they may regret it as soon as they come to themselves. Oftentimes persons buy things merely that they may get rid of their tormentors. Such canvassers extol their wares much higher than the truth will warrant, and many of them will not hesitate to misrepresent for the sake of selling. They fall into the habit of prevarication and exaggeration, till the moral sense is blunted and conscience is deadened. Such develop into sharpers, who live by their wits and prey upon the community. Quite a large class of these are to be found in all our towns, especially in large cities. Canvassers are generally dreaded by modest, retiring, sensitive people, because of their brazen importunity. The love of gain is the sole prompting motive which actuates them. We have not the remotest thought that God wants his people to develop into such canvassers. And when we see our young men turning their attention to canvassing because of what has been said on the subject in the paper or by our ministers, and realize the danger of their developing these unwholesome traits, we feel sad, and think it is time to raise the voice of warning. Satan is ready to take advantage of the interest manifested in this subject, and give it a turn entirely different from what God designed. This is ever his plan.

Canvassing is an honorable business, if the end in view is a noble one and the method an honorable one. But, like every good thing, it is capable of being perverted. The proper object of canvassing is to bring valuable things before those who need them and are able to buy them, that they may be benefited by obtaining them. If these ends are kept in view by the canvasser, his business is a laudable one. But when he takes something of little or no value, and tries to create an impression that it has far greater value than it really possesses, he is simply a cheat. He does this to make a little money, the same as any other cheat.

Many books are canvassed for which are of no real use to any one. If they have a passing popularity, they can be readily sold. Some circumstance may occur which brings the subject upon which they treat prominently before the public. By stepping in then, quite a harvest may be reaped. This is tempting to our young men who may be trying to obtain a little means that they may attend school, or accomplish some other worthy object; yet we regard it as short-sighted policy. By devoting themselves to some such project, and working for some insignificant or unworthy object, they are surely stunting and numbing their nobler powers. Imperceptibly to themselves, the mind is turned away from higher and nobler aims. Worldly, sordid motives are more and more developed into prominence. Young men who intended to give themselves to God's work, have time and again been turned aside in this way, till they lost all sight of God's service in eagerness for worldly gain. They may be developing into good salesmen, sharp canvassers, shrewd money-getters, and possibly may pride themselves on their success. But their best friends are sad; angels weep; God's cause has lost their service; Satan exults; and eternal ruin is before them if they do not halt.

To become a good or successful canvasser, one

must become absorbed in that for which he canvasses. When this is a puerile or trashy production, the mind which is absorbed in it partakes of the nature of that which specially interests it. "By beholding we become changed into the same image." By expatiating on the supposed excellence of these things in order to sell them, the mind is really injured. Its moral tone is depreciated or depraved, till, sooner or later, taste for the good and the noble and the heavenly is destroyed. Hence we consider it really dangerous to the spiritual well-being of those who canvass for trashy and unimportant productions, and especially so for those who expect ever to give themselves to God's work. Such need, in every way, to develop the higher powers by thorough cultivation.

Canvassing for our own books is just the work that our young friends need. These books treat on themes of eternal moment. Heavenly and glorious ends are here presented. There is no danger of making these subjects too prominent in this degenerate age. The world is perishing in its own corruption. Worldly gain, worldly fashion, the fleeting pleasures of the passing hour, allure the mind away from the sacred objects which should engross it.

To study the principles of truth so as to make them attractive, to learn to expatiate upon them till the soul becomes enthusiastic, and the love of God comes into the heart, will do the canvasser good, and also the one whom he solicits to purchase. This work will lead to the truth, and not from it. Every young man who goes into it with the right motive, will have the sweet satisfaction, when he looks back over his labors, of knowing that every book sold had an intrinsic value, and would do its purchaser good if he would study it; and the greater the interest he had in it, the more good it would do him. The labors of every month spent in canvassing for our own publications, would make the canvasser more familiar with the truth. Here is labor which would naturally call for devotion of heart. He could pray daily for God to bless him and prosper him. How much more satisfaction the true Christian will derive from such labor than from that which naturally leads away from God.

Again, this kind of canvassing would be constantly preparing one for greater usefulness. He is as truly engaged in spreading the truth as is the minister, the tract worker, or the colporter; yet he can be supporting himself in the field, and saving means for educating himself for still greater usefulness. Here is a department which we greatly desire to see filled, and it will be filled. A great avenue of usefulness is here opened. Devoted men and women will be found to fill it. Volunteers are wanted. The final reward for faithfulness is eternal life. Could we ask more? May God help us in this important work. GEO. I. BUTLER.

GENERAL MEETING IN NEW ENGLAND.

THERE will be a general meeting at South Lancaster, Mass., April 8, 9. This meeting will be one of unusual importance, as at this time matters concerning the school will be considered, and definite arrangements made pertaining to its commencement. It is now expected that it will open about the 16th of April. Matters concerning the missionary work in the Conference and tent labor for the coming season will also be considered. We expect a general attendance. S. N. HASKELL.

LEIPSI, OHIO.

THE director of Dist. No. 5 informs me that Eld. O. F. Guilford cannot attend the district quarterly meeting to be held at Leipsic, April 8, 9. The Lord willing, Bro. A. A. Bigelow will render help at this meeting. Preaching will begin on Tuesday evening, April 4, and continue till Sunday evening. H. A. ST. JOHN.

TO THE FRIENDS OF THE CAUSE IN DIST. MO. 1, MICH.

Do not fail to attend the district quarterly meeting at Camden Center, April 8, 9. Bring the children with you. We hope for abundant help in the meeting. Do not let the weather prevent your coming. D. H. LAMSON.

A VISION.

Rev. 7:9-17.

WHENCE come they? Whence come they? this wonderful crowd
That cannot be counted? They seem like a cloud;

Their garments are gleaming with light from the skies,
And peace, that is perfect, looks out from their eyes.

They come from the ranks of the greatest and least;
Among them are martyrs, and prophet, and priest;
And still, and forever, the song that they sing
Is love of the kingdom and love of the King.

Among them are faces that once were so dear;
Long, long have we missed them; but lo! they are here!
Through faith did they conquer; they bear from afar
His name on their foreheads, as bright as a star.

They witness for Jesus, this wonderful crowd,
As round the bright throne they float like a cloud;
And still, and forever, the song that they sing
Is love of the kingdom and love of the King.

—Ellen M. H. Gates.

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.

AMOT, SWEDEN.

WE have continued the meetings here with good interest. Although the people are plain, and most of the men come to meeting with their black leather aprons on, yet they possess hearts ready to receive the truth; and willing hearts, with less intelligence and learning, are quicker to comprehend the word of the kingdom of God, than those that have more learning and less interest in heavenly things.

Last Sabbath a church was organized of nine members. Bro. Anderson was unanimously chosen and ordained elder. We were solemnly impressed on this occasion by the presence of the Spirit of God, and all felt thankful for his blessing. Monday evening we celebrated the ordinances, while sweet harmony and love united our hearts. The brethren, though comparatively poor, are willing to lay aside a tenth for the Lord, to help forward the mission.

The roads were very muddy, but recently we have had severe cold weather and snow. We had two meetings Sunday, the house being crowded with people. Many hearts were moved, and in the afternoon several expressed their desire and determination to serve the Lord. This was done with many tears, and prayers were offered and testimonies given.

Wednesday morning Bro. Rosqvist left for Grythytted. He had to appear in court Thursday morning, being again charged for transgressing the order of the church council. This time the penalty will no doubt be more severe than before. A proposition to change this law was presented before the legislature, and Bro. R. had hoped that it would pass, but before he left this place, intelligence was received that it had been voted against by the majority.

I still hold meetings. To-night will be the last this time. Then I go to Grythytted, the Lord willing. To-day two brethren united with the church by baptism. It was cold weather, but the Lord cheered and warmed our hearts by his truth and the blessed hope. Two more keep the Sabbath and meet with the brethren, which makes thirteen Sabbath-keepers. Pray for the blessing of God on his own work in old Sweden.

March 2.

J. G. MATTESON.

NEBRASKA.

Hubbell.—Meetings were held in harmony with previous appointment. A church was organized, and the hearts of the friends much encouraged.

CHAS. F. BOYD.

INDIANA.

Crothersville and Northfield.—Held meeting at Crothersville March 2, when the friends voted to assist in the support of the cause by their means, beginning with the next quarter. Two were keeping the Sabbath in this county when we came here, and now the number is increased to eight. May they endure to the end; the promise is to such.

March 10, I visited Northfield. Remained over Sabbath and Sunday. Held five meetings. The

Lord was near to bless, especially at our Sabbath meeting. We hope to see the work revived here, and union and harmony maintained. The Lord is ready to bless when we open the door of our hearts. I received \$7.50 at this place.

VICTOR THOMPSON.

Star City, March 20.—About two months since, I came here, and requested the use of the Christian church, which was granted. But the Christian minister objected, and persuaded the trustees and others to revoke their decision. Therefore I was ignominiously treated, and refused the privilege of preaching even one sermon, in which I desired to vindicate my course. Great indignation was felt by many at the action of said church, and several citizens of the place waited on me and earnestly requested me to return with a tent and hold meetings.

Three weeks ago I began meetings at the school-house here, which contains a large room 38x25. The room has been crowded every night, and God has stirred the people mightily by his Spirit. Twenty-five have thus far embraced the truth and begun the observance of the seventh-day Sabbath. Among this number are those whose reputation for Christian love and character is untarnished. One of the wealthiest men here has determined to assist largely in the building of a commodious brick meeting-house, and several hundred dollars have already been offered toward the same.

Eld. Walker, of Kokomo, came here and desired a debate, but I refused to meet him until I had preached at least three weeks, at which time I was willing to meet him. He vehemently urged an immediate debate, but I replied that the people knew nothing of the truth that I was advocating, and prejudice was so strong that I desired time to remove it by preaching the truth. But he charged me with fear, etc., and preached here nearly one week, employing his time in stigmatizing the Sabbath of the Lord, and claiming that the ten commandments were done away. He also charged me with preaching an unscriptural doctrine concerning the soul, and finally claimed that the function of thought could exist without brains, *i. e.*, a person can think much better without than with brains. I presume he referred to a spiritual brain. His preaching against the truth aided me considerably; for I could easily make the weakness of his arguments apparent to the people, and so hold up the present truth in glorious comparison. Over one hundred were in attendance at our last Sabbath meeting, and last night the crowd was larger than ever, the house being literally packed. Eld. W. has not been heard from. This is God's work. Pray for the work here.

A. W. BARTLETT.

KANSAS.

Lebanon, Smith Co., March 12.—Our work in this place is just finished, after remaining nearly eight weeks. Since our last report, nine more have decided in favor of the truth, making in all fifteen, all heads of families, that have embraced the Sabbath and kindred truths since our coming here. Six of the above were addicted to the use of tobacco, but have discontinued the habit, according to 2 Cor. 7:1. Six have united with the Lebanon church by baptism. With but few exceptions, this church is of good courage. Our stay in this place has been a profitable and pleasant one. The Lord has worked far beyond our expectations. When we are humble and consecrated, God works through us.

We expect to begin another series of meetings the 15th, in an entirely new field.

M. AND H. ENOCH.

Among the Churches.—From Jan. 7 to March 3, I visited the churches of Ft. Scott, Amity, Cherokee, Hallowell, Moline, and Grenola. At each of these places we think real progress was made, but were sorry to find that some had not maintained the ground they occupied when we left them about a year ago. Probably they learned that it was easier to draw nigh to the Lord when there was a strong revival influence, than to hold their ground when left alone to grapple with the difficulties of life and the temptations of Satan. We were glad to find some who appeared to have grown brighter in consequence of the friction caused by conflicts with self and the world and the buffetings of Satan.

At Grenola, sister Jones, who had been confined to her bed six weeks, was instantly healed in

answer to prayer. Her physician, an infidel, was sitting by her bed, watching the effect of his medicine. On being healed, she arose and walked the room, praising God for his goodness to her.

J. H. COOK.

MICHIGAN.

Fair Grove, Cedar Dale, and Vassar.—I remained with the Fair Grove church a few days after my last report. Several others started in the service of God. Two of those that had made a profession during the first of our labors there were baptized. Others will follow in the ordinance soon.

I stayed over only one Sabbath with the church at Cedar Dale, Sanilac county. On account of the very bad roads, held only one meeting, yet one accepted the truth and was baptized. It seems to me that labor bestowed here at some favorable time would not be lost. Tried to encourage the friends by visiting from house to house. Sold several dollars' worth of books.

On my way back to Tuscola county, I called at Brown City. There are two keeping the Sabbath here. The prospect is not favorable for labor.

Am now holding a few meetings at Vassar. The Lord is good, granting us his blessing continually. May we ever trust him implicitly.

March 15.

ALBERT WEEKS.

Covert, March 20.—Closed my meetings at Covert Feb. 20. Met with the brethren at Hartford Feb. 25, and enjoyed a precious season with them. From there came to Covert, and commenced a series of meetings March 10. Have given twenty-two discourses, to congregations ranging from fifty to one hundred and fifty attentive listeners. The interest here is excellent. Twenty have already signed the covenant, and we hope for more. We have held two Sabbath meetings, which were well attended, and many heartfelt testimonies were borne in favor of the truth. Have also organized a Sabbath-school, and sent for ten copies of the *Instructor*, with lesson books and hymn books. Gave the last discourse last evening to a well-filled house. At the close of the service I took an expression of the house to see if they wished me to return. Nearly all voted in favor of it, and many expressed regret that the meetings must close now. Therefore I shall feel it my duty to return here immediately after the close of the Ministerial Association.

R. C. HORTON.

IOWA.

Among the Churches.—Since my last report, I have held meetings with the churches of Knoxville, Woodburn, Osceola, Afton, and Mt. Ayr.

At Knoxville we had the unexpected privilege of meeting Eld. R. M. Kilgore and wife, who stopped here to visit relatives on their way back from the General Conference to their mission field in Texas. Though somewhat worn, they seemed to be in good health and of good courage in the work. Bro. Kilgore assisted in preaching, and his labor was appreciated by all. This church is one of the largest in Iowa. We held evening meetings through the week, and visited from house to house through the day. They have quite a large and well-finished house of worship. Seven renewed their subscription for the *Review*, and three subscribed for *Good Health*. Clubs of the *Signs* and the *Instructor* are taken. They have an interesting Sabbath-school. The ordinances were celebrated, and Bro. C. F. Stevens was re-elected elder of the church.

At Woodburn we were encouraged to find the church so ready to take hold with us in the work of seeking God. We had meetings in the day and evening. The brethren came with their two-horse-teams, and brought their whole families with them. This is as it should be. We want our children with us when we reach our eternal home on the new earth; then let us take them with us to the house of worship. Bro. Jacob Shively was re-elected elder, and a deacon was chosen.

At Osceola, the brethren manifested a good interest in the meetings. They have a neat and convenient house of worship in the city. One young person made a good start to serve the Lord. Bro. A. W. H. Millard was re-elected to the office of elder, and a deacon was elected and ordained.

At Afton, they have a small but convenient house of worship in the city, which was quite well filled with Sabbath-keepers on the Sabbath. A

degree of interest was manifested in the songs and Sabbath-school. The director of the district was present, and obtained six names for the REVIEW, five for the Signs, and thirteen for the Instructor. A deacon was ordained.

The church near Mt. Ayr are of good courage. A good person has embraced the truth there recently, and there is some prospect that others will do so. A few Sabbath-keepers came from the county, a distance of about twenty miles, to meet with us, and manifested their interest in the work by contributing of their means for the advancement of the cause. I obtained one subscriber for the REVIEW and one for the Signs. There are good openings for labor in this part of the field, which should be improved.

Smithland, March 17. C. A. WASHBURN.

NORTH CAROLINA.

Valley Crucis, Feb. 9.—I have made a hasty trip to the central part of this State. Have preached in several different counties. Some will keep the Sabbath of the fourth commandment. I could only preach to them; the power to compel conversion is the province of the Holy Spirit. There are thousands in this State who never so much as heard that there was such a people as the S. D. Adventists. I feel confident from my experience that much and lasting good could be accomplished in this State if the work could be carried forward.

There is an interest awakened in different localities. Found but little opposition, though a Methodist minister on one occasion disputed my word during a lecture. Many returned thanks for the lectures given, among whom were several ministers. I also visited some Sabbath-keepers in Stokes county. Found them firm on the law and Sabbath, but they still belong to the First-day Adventists. We have no minister in this State who devotes all of his time to the ministry. The ministers are compelled to labor for their support.

by for us. S. H. KIME.

NEW YORK.

West Monroe.—After the meeting at Mannsville, I visited and held meetings with the West Monroe, Fish, and Pulaski churches. The church at West Monroe has been declining for years, and unless they can be helped, or can help themselves, a viable organization cannot long be maintained. Worldliness, neglect of the health reform, and robbing the Lord in tithes and offerings, have been among the causes that have brought upon them spiritual dearth and leanness of soul. Some are trying to struggle through the darkness into the light. If faithful, they will yet see better days.

At Parish, more light seemed to accompany the believers. Some are making good advancement, and seem anxious to do their whole duty. Several copies of the Signs were taken for missionary work, and a good free spirit prevailed in all our meetings.

On Sunday evening, March 12, spoke at Happy Valley. There was a good attendance and excellent attention. I think a course of lectures here would be productive of good results. We find here of an interest in the vicinity of this church, as in any other church we have visited.

March 18, 19, held meetings with the Pulaski church at Pineville. We endeavored to bear a plain testimony in love, which was heartily responded to by those present. The elder and deacon elected in January were ordained, the ordinances were celebrated, and we enjoyed a very precious season together. Members of the church not present lost a great blessing. We were cheered and encouraged by the presence and good testimonies of some of the brethren and sisters from Mannsville.

March 20. M. H. BROWN.

OHIO.

Among the Churches.—Was with the society in London from March 7 to 12. Here, again, we were unable to gather hearers from the country on account of rain and mud. But our brethren from the country showed commendable zeal in attending all the meetings. We had a very fair hearing from the village, and we believe the church was edified and a favorable impression made upon others. This society have a neat and comfortable house of worship, which does honor to the village and cause. We hope the time is not far distant when they will have accessions to their number. We

were helped on our way by these brethren after a godly sort. Indeed, we may say that in every place thus far, contributions have more than met our traveling expenses.

From March 14 to 21 we were with the Dunkirk church. Our meetings were held in Woodruff's hall, the regular place of meeting for the society. Eld. Wm. Cottrell had just closed a series of meetings here, leaving a good feeling and impression. Our evening and Sunday meetings were quite well attended by interested hearers. The hall was full to overflowing on Sunday night. The subject of health and temperance received a due share of attention. The church is much encouraged, and we leave many warm friends here that we hope will be our brethren and sisters in the Lord sometime. Over nine dollars was contributed toward our expenses. Yesterday (Monday), we had three meetings with this people, and this morning we are to start in a few minutes for Belle Center, in Logan county, where we have an appointment for to-night. The Lord blesses, and we are encouraged.

H. A. ST. JOHN.
A. A. BIGELOW.

MAINE.

Fryeburg, Freeport, and Brunswick.—Since my last report, I have visited the church at Fryeburg and the few Sabbath-keepers in Brownfield. There are some in Denmark that ought to unite with the church, and thus unite their strength with the body. We had some good meetings with the brethren there.

We have also spent one Sabbath and first-day in Freeport. The little company here are still faithful. We had some of the best meetings we have ever attended. The promptness with which the brethren and sisters move forward in their meetings is one thing that made them so interesting, and these friends are also ready with their means to help forward the cause.

We have held a few meetings here in Brunswick. The enemy of all righteousness has been at work here causing division. Our people should be very careful that Satan does not get the "little wedge" in between them. Many of our brethren and sisters should study carefully the third chapter of James. The tongue is indeed an unruly member. And they should not only study the third chapter of James, but should read and practice what Paul says in Phil. 4:8. We are to love one another as Christ has loved us. John 15:12. We are to love our neighbor as ourselves, and do unto others as we would that they should do to us. Matt. 22:39; 7:12. Now, brethren and sisters, when you are speaking against your brother or sister, is that doing by them as you would wish them to do by you? You may say that they have wronged you. Then go to them, and talk with them about it. Do not talk it to every one else besides them. Our Saviour tells us just what course we should take (Matt. 18:15-17), and it is decidedly wrong to pursue a different one.

Brunswick, March 13. S. J. HERSUM.

DAKOTA.

Madison, March 20.—Commenced meetings here Feb. 22. Held four in the hall, but this was engaged so much of the time that we decided to look for another place. The Presbyterian house was secured, where we held three meetings, but met the same difficulty. Then the Baptist house, which was vacant, was opened to us; but after holding two meetings, a severe storm broke us up entirely for the time being. Resumed in a few days, and continued till the 15th inst. The brethren have shown a commendable zeal, attending the meetings regularly, bearing all the expenses, and observing a day of fasting and prayer; but the storm so affected the roads, and various entertainments, almost every night and sometimes two the same night, so diverted the minds of the people in town, that we could get up no real interest and it was thought best to close. We were treated very kindly, however, in other respects. The editors gave us kindly notices, and the last evening (Sunday) the Presbyterian pastor, who had announced a temperance sermon, invited me to preach. Notice was given in the various congregations in the morning, and the house was full. A good impression, apparently, was made upon the people.

The last week has been devoted to special labor for the church. Distracting influences have hindered the work of organization, but these have been so far overcome that the church was fully

organized with thirteen members, with the prospect that nearly as many more will unite soon. A feeling of jealousy, resulting in a spirit of rebellion, was developed in a very few, but they were entirely without sympathizers. The good Spirit came into our meetings, hearty confessions were made, and some who have been discouraged and backward sought the Lord with earnestness and deep emotion, making noble resolves for the future. To the Lord be all the praise.

S. B. WHITNEY.

P. S. Since writing the above, I have met one of the editors of the Madison Sentinel, a member of the Presbyterian church, with whom, at the close of my discourse on temperance, I had a brief conversation upon tobacco. He voluntarily informed me that he had used no tobacco for a week, and assured me that although he was having a severe struggle he meant to stick to it.

S. B. W.

MINNESOTA.

Hutchinson and Dassel.—We reached Hutchinson Feb. 24, and commenced meetings that evening. This is the largest church in the Conference, and the brethren are widely scattered, so that it is impossible to get them together at any one place. Those who were within reach of the church, made commendable efforts to attend our meetings. The Lord gave freedom in presenting the word, and helped to bear the strait testimony which we thought the time demanded. As in other places where we have labored, we set before the people the necessity of having the evidence of thorough conversion, of having a full reconciliation to God, and an entire consecration of heart and life to his service, in order to find acceptance with him, and also to qualify us for doing acceptable work for him in any branch of the cause. We believe that the Spirit gave efficiency to the word spoken.

A goodly number of the brethren and sisters bore testimony to the truth of the word preached, and pledged themselves to renewed efforts to place themselves in such a relation to God that they may become "as lights in the world, holding forth the word of life." We believe that all who attended the meetings received help in proportion as they opened their hearts to receive the truth spoken, and entered into the work of self-examination, and purging out the "old leaven," that they may be a new lump. We were here brought to see the utility of those warnings given by Bro. Butler in the REVIEW of Feb. 7, and in other items in recent papers. Shortly after we came here, a person from another Conference appeared among us, who claimed to be an S. D. A. minister, though admitting to us that he was not recognized by our people, professing to have the gift of healing to a very wonderful degree. After tarrying, as a burden upon the brethren, about a week, and meeting no encouragement, he departed to his home.

There are other neighborhoods of those who are members of this church, which we designed to visit, but circumstances prevented doing so at this time. We shall, if the Lord permit, visit them when the way opens so that we can do so to profit.

We came to Dassel on the 13th. This is a small church, tolerably well situated for meeting together under ordinary circumstances. We find them somewhat discouraged on account of their small numbers and the little help they have received; but they appear willing to be helped, and desirous to advance in the Christian course. We shall tarry with them over Sabbath, and hope to be able to help them. The longer we follow this work of visiting churches, the more do we see its necessity and importance; and we can but wonder that the need of it has not been more clearly seen and felt before.

March 17. D. P. CURTIS.
D. C. BURCH.

KANSAS SABBATH-SCHOOLS.

THE State secretary has sent blanks for reporting to all the schools throughout the State of which we have any knowledge. Now, as the reports for this quarter will be the last we shall receive before the meeting of the State Association at our camp-meeting, we are very anxious for a full report from our schools. Please state the extent of interest, progress, and other matters of importance. Should any fail of receiving blanks, they should notify us of this. Let all family Sabbath-schools report also. Ministers organizing new schools would confer a favor by notifying us.

T. H. GIBBS, Pres.

Our Tract Societies.

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

THE SHEAVES.

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

No shadow o'er the silver sea,
That as in slumber heaves,
No cloud on the September sky,
No blight on any leaves,
As the reaper comes rejoicing,
Bringing in his sheaves.

Long, long and late the spring delayed,
And the summer, dank with rain,
Hung trembling o'er her sunless fruit,
And her unripened grain;
And, like a weary, hopeless life,
Sobbed herself out in pain.

So the year laid her child to sleep,
Her beauty half expressed;
Then slowly, slowly cleared the skies,
And smoothed the seas to rest,
And raised the fields of yellow corn
O'er summer's buried breast;

Till autumn counterfeited spring
With such a flush of flowers,
His fiery-tinctured garlands more
Than mocked the April bowers,
And airs as sweet as airs of June
Brought on the twilight hours.

O holy twilight, tender, calm!
O star above the sea!
O golden harvest gathered in
With late solemnity,
And thankful joys for gifts nigh lost,
Which yet so plenteous be!

Although the rain-cloud wraps the hill,
And suddenly swoop the leaves,
And the year nears his sacred end,
No eye weeps—no heart grieves:
For the reaper comes rejoicing,
Bringing in his sheaves.

—Selected.

"DON'T GET TIRED TILL THE WORK IS DONE."

THIS remark was recently made in regard to worldly labor, and we thought how well it would be if the same untiring energy were manifested concerning the things of eternity. Especially should this spirit be manifested in those living near the close of the day of grace. Many have borne the burden and heat of the day. They long for rest, and cry out in the bitterness of their souls, "How long, O Lord, how long?" Many feel their strength almost gone, and look ahead feeling they can never go through. But weary, sick, and fainting ones, "Don't get tired till the work is done." It soon will be done, and the day of rest will come. Push forward the work you have to do with untiring energy. Be sure you have done all the Master requires of you, and then you can rest. This message of warning must be heard and accepted by many dying sinners. The night will soon come, when no man can work. But till you know you have done what you could, and the hours of probation close, don't get tired, but keep at work earnestly, prayerfully, unceasingly.

TO DAKOTA T. AND M. SOCIETY.

KNOWING how greatly our local societies lack the enthusiasm that should characterize them, and thinking perhaps a few words of encouragement would inspire to action, I address you on the subject. I have just been reading Bro. Butler's article in REVIEW of March 11, on "Missionary Meetings in Battle Creek," and heartily rejoice to hear of the interest felt there. I wish that each of you would take the trouble to re-read the article, and at once go to work to cast in your mite. Brethren, we in Dakota are not doing what we should. To be sure, we are many of us young and inexperienced, but we should take more interest in T. and M. work and the proper scattering of the large stock of tracts and books on hand in our State depository.

The books in our depository have been practically idle for some time. In looking them over, I find there is an over-stock of many kinds, and none at all of many others that are the most needed. As the financial standing of the society is rather discouraging, I have written to the pres-

ident of our society, and to the Office, to learn what can be done.

The object of this appeal is to call your attention to the work. Very little has been done in the past year, and I wish to encourage each one to work,—to do something,—so that at our next quarterly meeting each one may have something to report. Then, brethren, don't fail to report it. Don't allow the meeting to pass without your presence as a means of encouragement, and without your report, be it ever so small. Remember that—

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land."

Every little helps to swell the aggregate.

Next, don't forget sales. Try to sell something, either tracts, pamphlets, or bound books, of which we have a great supply; and those of you who have not already done so, procure the books mentioned in the last few numbers of the REVIEW, and read them. We need their instruction, our neighbors need them; and the tract society needs the proceeds of the sales to pay the offices of publication. Now, don't say, "Oh! I cannot do this;" for we must. It is high time for us to awake out of sleep, or we shall not receive even the penny awarded to the eleventh-hour workers.

Again, our State depository is very sadly in want of more tracts. But our indebtedness is quite large, and I do not feel as though we should ask the Office to advance us more stock on credit; for I do not see how we are to pay a much larger amount, unless we can pay the smaller. In view of these things, will you not adopt the system of paying an amount equal to one-third of your tithes (not forgetting the tithes); or if you do not pay tithes, a donation with your report; so that we can see our way clear to replenish our depository and pay our indebtedness. I am aware that all feel poor, but we can all do a little each quarter; and by this means we shall soon have the sweet satisfaction of being out of debt.

Now, let each individual take courage in the work, and make an earnest effort. Go to the Lord in faith, asking his blessing on our tract society, and for ways and means for its advancement, and he will so aid and instruct us that we may be a power for good in the land.

G. E. HENTON, Sec.

PEORIA, TEXAS, V. M. SOCIETY.

THE following is the report of the V. M. society at Peoria, Texas, for the three quarters beginning April 1 and ending Dec. 31, 1881:—

No. of periodicals sent,	2,441
" " annuals given away,	59
" " pages tracts given away,	13,251
" " " loaned,	9,047
" " letters written,	377
" " missionary visits made,	74

MRS. M. B. MILLER, Sec.

TO DIST. NO. 3 AND 4, ME. T. AND M. SOCIETY.

DEAR BRETHREN AND SISTERS: The time for our next quarterly meeting of the T. and M. society is drawing near, and we want to call your attention to this important work. I do not address these lines to those who work, but to those who do little or nothing in this cause.

James tells us that "faith without works is dead." Chap. 2: 20. We profess to believe that the third angel's message is now being given to the world, that this is the last message of mercy this world will ever have, and that the time is very short. Now, brethren, what are we doing to show that we believe this? Are we doing what we can to bring this truth before those who are in the broad road? or are we rejoicing in the truth ourselves, yet doing little or nothing to help the thousands who are perishing for want of the light? It seems to me if we are in this condition, we are virtually denying what we profess to believe.

There are a large number of our brethren who belong to the T. and M. society who seldom attend the quarterly meetings or send in a report of their labor. Such do not realize what a blessing they lose. Our T. and M. quarterly meetings are among the most interesting ones that we have; and how much more interesting and profitable they might be, if all our brethren took that interest in this work that they should take. Come, brethren, look about yourselves and see what you

have been doing during the weeks and months that have passed, and note it down. In this way you will learn something of the interest you have in this work. Send the report of your labor to the librarian. And this is not all that is wanted of you. We want you at the quarterly meeting person; for it takes means to carry forward the work, and at these meetings plans are devised to raise it. Your presence is greatly desired.

S. J. HERSUM

NORTH PACIFIC T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1882.

No. of members,	50
" " reports received,	21
" " missionary visits,	21
" " letters written,	86
" " Signs taken in clubs,	40
" " subscribers obtained for periodicals,	8
" " pages tracts and pamphlets distributed,	3,045
" " periodicals distributed,	687
Cash received,	\$9.00

WM. L. RAYMOND, Sec.

WISCONSIN TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	70	...	...	...	...	...	2488	418	...	...	\$ 81
2	50	...	...	...	...	...	81	74	...	...	25
3	50	...	...	...	...	...	10708	461	...	...	55
4	23	...	...	...	...	...	2160	130	...	...	31
5	23	...	...	...	...	...	200	36	...	...	20
16	194	52	10	89	53	25	43	15587	1109	5	\$ 149

NOTE.—Received for membership and on donations, \$45.44; on tract fund, \$2.70; on periodicals, \$34.85; on other funds, \$38.05; total, \$116.07. Members dismissed from society, 2.

MRS. MATTIE A. KERR, Sec.

PENNSYLVANIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	35	20	...	...	...	...	6	3280	380	...	\$ 37
2	93	62	1	44	118	15	13	23594	1150	710	67
3	61	31	1	15	...	6	5	8955	715	332	39
4	80	39	2	98	28	30	39	16565	708	184	74
5	...	...	...	62	10	...	3	3644	189	14	7
...	...	...	...	...	...	...	10	5924	6	115	189
*	278	154	4	219	154	51	76	61962	3068	1305	\$ 408

* Individuals. NOTE.—Received for membership and on donations, \$42.47; sales, \$130.00; periodicals, \$231.28. Collected on other funds, \$15.00. Subscribers obtained for REVIEW, 16; Signs, 6; Good Health, 14; Instructor, 9; other periodicals, 31. Members dismissed from society, 1.

MRS. D. C. PHILLIPS, Sec.

TELLING TRIBUTES TO RELIGION.

SOME thirty years ago, a young man from Southern Pennsylvania was on his way to college and entering the stage-coach he found as passengers several men whose loose talk was chiefly in ridicule of religion and the Bible. He himself was not a Christian, but he was of a Christian family and revered his father and mother and the faithful piety, which he felt were both the strength and beauty of his early home. Pained and provoked by the blasphemies of his fellow-travelers he was silent till he could bear it no longer, and then he contradicted their statements and denied and opposed their assertions. Amused at his unexpected boldness, and thinking to make short work of the youth, they became more reckless and impudent than before. He was not then the keen and practiced debater he afterward became, but by the Christian teaching of his home and church he had been well informed; and with his spirit roused, and speaking on the side of truth, he gave them blow for blow and facts for arguments, till soon they were silenced and gave up the discussion. At the end of the stage-route they all entered the steamboat which was in waiting, and had not been

long on board when one who had been foremost in opposing and ridiculing religion came to the young man and asked,—

"Have you a state-room?"

"I have."

"Will you let me share it with you?"

"Why?"

"Because I have a large amount of money with me, and I am afraid to sleep with any one I do not know, lest I should be murdered for my money. If you will let me have one of the two berths, I shall esteem it a great favor."

His request was granted. But what a commentary on his previous words and his ridicule of the Bible and Christians!

About fifty years ago, a gentleman from one of the Southern States was obliged, on a journey, to pass through the then wild region now known as Western Virginia. He was an avowed infidel, often saying that Christianity was false, and would ultimately lose its influence and die out. He had been advised to make a certain part of his journey by day, as at night the region spoken of was unsafe. But being delayed, he was on his way through this very region when night overtook him.

Approaching a small cabin and inquiring where he was, he found to his dismay that he was in the very neighborhood he had been warned to avoid; but thinking it as dangerous to go back as forward, he determined to stop where he was. So he entered the hut, in which there was only a woman, and among the rude furniture he saw knives that his eyes looked very large, and guns enough for many assailants. Before long, the cottager himself came in, a rough mountaineer, and in a frank but uncouth manner welcomed the stranger, who modestly took a seat. When supper was ready, they invited him to draw up and eat with them; but as his appetite was spoiled by anxiety and fear, he declined, saying he was not hungry. After supper and a long silence, as he expressed a desire to rest, the cottager replied,—

"You can lie down wherever you like on the floor there. I am sorry I haven't anything better to offer you. But we always, before we go to sleep, read a chapter in this book," taking down a Bible, "and ask God to take care of us through the night."

The stranger's relief from anxiety and fear was instantaneous. The book which he had often ridiculed and opposed, he at once felt was the guarantee of his safety during the silent watches of the night, and he lay down as securely and quietly as his rest as if he had been in his own home, and with a lesson to his conscience and sober judgment that made him a wiser and better man.—*Christian Weekly.*

A LOST DAY.

The day on which a Christian has done *nothing* specially for Christ may truly be described as "a lost day." In order to have no more such blanks in my life, when no opportunity occurs for personal work for our Master, I make an *extra* offering, according to my means, to the missionary cause. It is pleasant to have some act of service to present to him each evening before we lie down to rest. If all your readers would adopt this plan, we should have no "barren tree" among us, and the fruits of Christian love would multiply to the glory of God.—*Correspondent of Church Missionary Banner.*

We believe the readers of the REVIEW, remembering the articles published not long ago on some of the various mission enterprises carried on by the Moravians, will be interested in the following item from the N. Y. *Independent*:—

"On the twenty-first of August next it will have been just a century and a half since the Moravians began their missionary work in foreign lands. No church in Christendom has developed so much energy and zeal in the conversion of the world in proportion to its numbers, as the Moravians. Its missionaries have carried the gospel with diligence and perseverance to every quarter of the globe, and have won rich triumphs in the most distant fields. Now they propose, in this jubilee year, not to glorify themselves, though they have cause enough to boast; but to mark the anniversary by the raising of a fund for the reinforcement and extension of the missions of the Unity's Brethren. Three new missions have been established in the last fifty years—in Australia, the Moskito Coast, and Tibet."

Special Mention.

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

—Canon Knox-Little, of the Church of England, a ritualist of a very advanced type, has expressed some extreme views concerning auricular confession. Urging the advantages of confession, which he denominated the most abused, because it is the most useful, of the means of grace, Mr. Little said most emphatically that for his own part he "found the practice of direct confession to God dangerous!"

—Mr. George Kennan, who has traveled much in Siberia, in a recent lecture before the American Geographical Society, describes that country as divided into three belts, of which the northern is a broad stretch of treeless and mossy steppes, or plains, upon a frozen soil; the middle, a range of unbroken forest; and the southern, a mild and fertile region, warmer than England in winter, and in summer not colder than Minnesota. It is to the southern belt, which is largely peopled by Cossacks and their hardy descendants, that the exiles are sent. Siberia now has more than 5,000,000 inhabitants, comprising representatives of more than 30 different tribes and nationalities, and these are divided into a nomadic and a settled population. Malefactors were first exiled to Siberia in the middle of the 17th century. In the 18th century the mineral and agricultural resources of the country began to be developed, and to meet the demand for labor, exile gradually became the punishment for a large class of crimes. "Jews were exiled for refusing to pay taxes, peasants for cutting timber without permission, and army officers for minor offenses. Many of the cruel severities have been ameliorated. Flogging with the knout is abolished, fetters and chains have almost disappeared, and labor in the mines has generally been restricted to capital offenders." Of 160,000 persons exiled in 20 years, from 1827 to 1847, only 443 were banished for political offenses, and two-thirds of these were nobles. About 12,000 persons are exiled annually. They are not sent to a bleak waste, but to the fertile zone, and generally to a milder climate than they leave. Mr. K. said that for himself he should prefer exile for life with his family in the province of Transbaikalia, to five years in the Sing Sing prison. Speaking of the Jeannette, he said he had little hope of the safety of Lieut Chipp's boat; and as De Long, when last heard from, had entered the most desolate region of the country, and had but two days' food for his party, it seemed improbable that he could long survive. But Mr. K. thinks Arctic exploration is something better than fool-hardy adventure, and cites as proof the Spitzbergen whale-fishery, and the more accurate knowledge of the physics of the globe, which, facilitated by Arctic research, has contributed to the increased extent and security of the commerce of the world.

THE TENDENCY OF THE TIMES.

ADVENTISTS claim that we are living in the last days, and that one distinguishing characteristic of these days is that "iniquity [lawlessness] shall abound." This feature of our times is very prominent, and Adventist papers are not the only ones that notice and comment on the prevalent lawlessness and general tendency to immorality and iniquity of all kinds. We subjoin two extracts from recent issues of influential journals, as types of many with which we do not wish to load the columns of the REVIEW. The first, from *Harper's Weekly* of March 18, is as follows:—

"Glimpses of a lamentable phase of life in New York City have been afforded by the trial which has just ended in the sentencing of young McGloin to the gallows. He is nineteen years old. With companions of nearly the same age, he went in the night to plunder the wine-shop of the old Frenchman, Hanier. They found no money, and went away. In a spirit of daring they went back after some cigars. The proprietor of the store heard them, and started to descend from the floor above; McGloin drew a revolver and shot him dead. Afterward, speaking of that night's work, the nineteen-year-old murderer said to a companion, 'You ain't tough now, you know, till you've laid your man,' meaning that the youth who would be greatly admired by those of his class

must commit murder. Later, when a policeman entered a bar-room and posted near McGloin's head a placard offering a reward for the arrest of Hanier's murderer—a detective meanwhile watching the youth's face for any sign of uneasiness—the young murderer was apparently unconcerned, and after the policeman had gone he enjoyed the complimentary remarks of his admiring companions concerning his 'nerve.' On the day of his conviction, when he was taken back from the court-room to the city prison, it was shown that there were young women of his class who had made him their hero; and as he passed them on his way to the cell, he rewarded their admiring interest in him by taking two gaudy handkerchiefs from his pockets, and giving them to two favored ones as mementoes. These incidents afford the barest glimpses into the life led by one class of the population of New York, yet they are significant enough to give importance to the question whether this class is not growing rapidly—whether, indeed, it has not already reached alarming proportions. There is a homicide in New York almost every day, and in the great majority of cases the slayer is a young man of McGloin's class, though few who come to trial betray characteristics so typical of that class."

And now read what a correspondent of the daily *Inter Ocean* says of the haunts of iniquity in Chicago:—

"Think of it! only 300 churches in our city, and 5,242 liquor saloons; only four hundred clergymen, and over 5,000 bar-tenders; only 1,000 school teachers, and over 6,000 prostitutes; only half a dozen art galleries, and 350 variety theaters. About a score of missions, and 126 dago shops and over 1,000 houses of ill-fame. What an army of destruction is to be found in these 12,870 instrumentalities of sin and crime, all tending to blast the life of every young man and woman in our city! Placing these places side by side, and allowing each one only ten feet front, you will have twelve miles of these infernal dens dealing out death and destruction."

"What are the results arising from these places? Look once more at a few additional statistics. Last year there were, according to the report of the Superintendent of Police, 31,713 arrests in Chicago. Of this number 11,173 were discharged, and 14,125 were fined by the Police Justices. So we have over 6,000 to be accounted for. These were either bound over to a higher court or else sentenced to the Bridewell or jail. With 3,233 more arrests in 1881 than in 1880 we have over 1,000 more so bound over or sentenced in 1881 than in 1880. The value of property reported stolen in 1880 was \$142,599.41 and the value of property recovered \$123,509.35, while the value of property reported as stolen in 1881 is estimated at \$147,144.36, and the value of property of all kinds recovered was \$118,508.56. From these statistics we may infer that crime in the city of Chicago keeps pace with its growth."

—The bill which has been introduced by the Bismarck Cabinet into the Prussian House of Representatives, satisfies nobody and disappoints everybody. It does not abolish the May laws, but gives to the government discretionary power to hold them in abeyance as long as it deems it convenient to do so. The government is full of mistrust toward Rome, therefore it does not want to abrogate the May laws. Yet it finds it necessary to make peace with the Romanist party; therefore it is ready to abstain from executing the May laws. Thus the bill is a temporary and a half-and-half measure. It makes no peace, but establishes a kind of truce between Germany and Rome. The Romanists scorn the bill, because it does not annihilate the May laws, and the Liberals hate it, because it makes concessions to the power of Rome without demanding even the shadow of a concession from the other side. Even the two conservative factions of the "Land-tag" disliked the bill from the beginning. The House received the first reading of the bill very coldly. It was evident that the measure was a failure. Yet it was entrusted to a commission of twenty-one members. They discussed it, pondered it, examined it, and at last repudiated it. Indeed, if this bill was to be the coach in which the old German Chancellor was to go to Canossa, it has broken down completely before he started! The situation in Germany is grave. It is watched with much anxiety by all earnest and thoughtful men. It would be a

great calamity if Bismarck, after having fought and defeated so many other foes, should at last fall a victim to Rome, as the Greek Hercules fell at last a victim to a crafty woman.—*Christian Weekly.*

—The Philadelphia *News* says jewel cases are now made in imitation of Bibles, so that no one will open them.

—No one is so blind to his own faults as a man who has the habit of detecting the faults of others.

—Who blesses others in his daily deeds
Will find the healing that his spirit needs;
For every flower in others' pathway thrown,
Confers its fragrant beauty on our own.

News of the Week.

SUNDAY, MARCH 19.—A furious snowstorm is raging along the line of the Union Pacific Railroad. Trains have been stopped, and the storm threatens future damage in the shape of floods.

—In South Africa, troubles of a serious character are brewing on the Transvaal border.

—A line of Bremen steamers has been chartered to bring 10,000 emigrants from that port to Baltimore at the rate of 1,000 a week.

—Reports received at the War Department estimate the number of destitute sufferers in the flooded regions between Cairo, Ill., and the Gulf of Mexico at 80,000, and it is believed that Congress will be required to appropriate \$1,000,000 to their relief before they can again become self-supporting.

MONDAY, MARCH 20.—At Lawrence, Mass., the strikers, and others idle on their account, number 3,000. They have refused to work at the Pacific Mill on reduced wages.

—It is said that Prince Bismarck apologized to the German Parliament for not attending to national affairs by stating that his time was fully occupied in preserving the peace of Europe.

—In County Sligo, Ireland, a police sub-inspector was fatally shot.

TUESDAY, MARCH 21.—Three strong shocks of earthquake have been felt at Chios, Greece, to-day.

—The sympathy for Sergeant Mason has assumed a tangible form, and is resulting in raising a fund for his wife and baby.

—The storm to-day has raised the Ohio River at some points from 25 to 40 feet. Great damage has been done by the wind and rain in Southern Indiana, Ohio, Kentucky, and West Virginia.

—A terrible railroad accident occurred at Bismarck, D. T., to-day. A construction train broke through a bridge, precipitating several cars into the river. By this accident 8 persons met a terrible death.

WEDNESDAY, MARCH 22.—The 85th anniversary of Emperor William's birthday was celebrated throughout Germany to-day.

—A Mormon elder has succeeded in making about 175 converts in the Southern States.

—A disastrous conflagration at Ripon, Wis., destroyed property to the value of \$175,000.

—800 Jews have been expelled from Moscow, Russia, for not having passports.

THURSDAY, MARCH 23.—The bill prohibiting Chinese immigration to this country for 20 years, passed the House of Representatives without amendments.

—A tug-boat exploded in Philadelphia harbor this morning, killing five men.

—The Czar has refused to confirm the recommendation of the commission on the Jewish question in favor of compelling the Jews to quit the rural districts of Russia, on the grounds that such expulsion would almost ruin agriculture, and that the recommendations are generally conceived in a vindictive spirit.

FRIDAY, MARCH 24.—Henry W. Longfellow, one of the best known and best loved of American poets, died at his home in Cambridge, Mass., this afternoon, after a severe illness of nearly a week's duration. On the 27th of February, the 75th anniversary of his birthday was widely celebrated in this country.

—The Russian government has again resorted to severity, and many arrests have been made. The discovery of a depot of arms and military uniforms led to this course on the part of the government. The uniforms were evidently intended as passports to the presence of the Emperor.

MISCELLANEOUS.

—The national debt was decreased \$9,783,511 during the month of February.

—Last year Philadelphia paid \$23,220,000 for liquor, \$1,000,000 more than for rent.

—In Australia the Roman Catholic Church is waging uncompromising war on the system of public education.

—86 town elections were held in Massachusetts this spring, only 23 giving a majority in favor of liquor license.

—Thirty Russian Jews, possessing an aggregate capital of about \$27,000, have gone to Palestine, where they intend to form a farming colony.

—The construction of railroads in this country during 1881 was larger than during any previous year, aggregating 8,242 miles of track.

—From recent statistics of suicides it appears that there are about six times as many suicides among the divorced as among the widowed.

—There is a bill before the Mississippi Legislature forbidding the sale of tobacco to minors, without the consent of their parents or guardians.

—General Booth, the leader of the Salvation Army, proposes to build a Salvation Temple in London. It is to cost \$500,000 and will seat 10,000 people.

—New Zealand is spoken of as a country having a prosperous future in store. It has an area of 105,000 square miles, and is capable of supporting a large population.

—A huge meteorite recently fell with a great shock at a point 50 miles southeast of Fort Assinaboine, causing consternation at Fort Benton, nearly 100 miles southward.

—A Boston hook and ladder company have just made successful experiments with an instrument by which they can, in case of fire, send a rope to the highest building.

—The Catholic bishop of Hong Kong, China, states that the Catholic mission there took 400,000 Chinese children last year, and is bringing them up in the faith of the church.

—During the past ten years the cost to the United States of protecting the frontier from Indians, employing on an average 73 per cent of the regular army, has footed up over \$223,000,000.

—The indefatigable lobbying of Captain Eads has brought forth from the Senate commerce committee a favorable report on his bill to guarantee \$50,000,000 of his ship-railroad bonds.

—Despite all efforts to break up the slave trade in Africa, it is estimated that not less than 50,000 are annually captured and exported, to say nothing of the hundreds of thousands who perish in the process.

—An inmate of the lunatic asylum in Utica, N. Y., believing himself to be Guiteau, and an ambassador from Heaven, shot and seriously wounded Dr. Gray, one of the physicians of the institution.

—Nice, Italy, has a society whose object is the protection of vegetation. The members are to destroy injurious larvæ and guard harmless birds. During 1881, they destroyed over 2,000,000 grubs, larvæ, eggs, and insects.

—A member of the British Parliament has recently summed up the outrages committed on Russian Jews, as follows: 56 persons killed, 201 women assaulted, 20,000 families rendered homeless, and \$80,000,000 worth of property destroyed.

—Count Campello, the Canon of St. Peter's, Rome, who recently left the Catholic Church and entered the American Methodist Episcopal Church in Rome, has applied to the Archbishop of Canterbury to be received into the Anglican communion.

—Mrs. Mackay, the wife of the California money-king, has recently bought for \$20,000 the dress ordered by the municipal authorities of Paris as a present to the Empress Eugenie. It cost to make it fourteen years of assiduous work of the best lace-makers of Normandy.

—The United States Senate has passed a bill prohibiting Chinese laborers from coming to this country for a period of 20 years. It is said that should the bill become a law, the Celestials propose to dissolve diplomatic relations between their country and this, and to discriminate against Americans trading in China.

—Fancy horticulture among the Chinese consists in raising miniature trees. By trimming the roots and cultivating in a shallow pot or pan, they contrive to grow miniature pines and cedars which, on a small scale, exactly resemble the natural plants; and by appliances of straws, wires, and pegs, they fashion these dwarfs into all sorts of grotesque shapes.

—The Census Bureau has just completed its report on the population of Utah. The inhabitants are classified as Mormons, Gentiles, Apostles, Josephites, and Doubtful. Of the Mormons there are 120,283, about 49,000 of whom are over twenty-one years of age, while 40,000 are less than nine years old. The number of Gentiles is given at 14,156, of whom a little more than one-half are over twenty-one. There are 6,988 Apostle Mormons, 820 Josephites, and 1,716 persons classified as doubtful. Of the whole number of Mormons, 37,000 are of foreign birth.

—Work on the tunnel under the channel between France and England has commenced. The company having the enterprise in charge have command of a large capital, and are said to be in earnest. If ever completed, it will be the wonder of the world. But as 24 years were required for the construction of the tunnel under the Alps, and nearly as many for the work on the Hoosac tunnel, which is next largest, many years must elapse before the traveler can expect to pass from England to the continent by land,—more, probably, than will dawn on this world in its present state.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rom.

ALLARD.—My dear husband, John J. N. Allard, of canker inflammation in the throat and congestion of stomach, at his home in East Poland, Me., Nov. 17, aged fifty-six years, and six months. He had kept commandments of God and the faith of Jesus for years, having united with the Seventh-day Adventists in 1874. We believe he sleeps in Jesus. My husband deaf and dumb. It was hard to part with him, but to meet him in the morning of the first resurrection.
FANNIE L. ALLARD

HULL.—Died of consumption and a complication of diseases, at Silver Hill, St. Lawrence Co., N. Y., March 9, 1882, Celia, wife of James Hull, in the twenty-ninth year of her age. About two months ago, while on sick bed, she sought and found the Saviour, and took her comfort in the trying hours that followed. His love was very precious to her. She often confessed her sins, and seemed anxious for forgiveness. She expressed a desire to live to train her infant boy for Christ. Her husband and numerous friends mourn their loss, but those who have no hope. Funeral discourse by Miles, Congregationalist, from Rom. 14: 8.

ELLEN S. COLE

COUNTERMAN, HYATT.—Died of diphtheria, in Genesee Co., Mich., Oct. 17, 1881, Mrs. Ida M. Counterman, aged twenty-two years, nine months, and ten days; also of enlargement of the heart, Jan. 4, 1882, Alice A. Hyatt, aged twenty-one years, four months, and twenty-one days. These were both daughters of Sr. Leonard and Catharine Hyatt of the First Baptist church. They were converted at the first Alma meeting, in August, 1880, and on receiving baptism united with the Alma church, of which they were members at the time of their death. In youth they entered the service of the Master, little thinking their earthly life would end so soon. Loving friends laid them away to rest, hoping to meet them again when the Lifegiver turns. Funeral discourse by the writer, March 12, Eccl. 12.

"If love or care could death prevent,
Thy day had not so soon been spent."

D. A. WELLS

BROWN.—Mrs. Mary Esther Brown died of pneumonia at her home in Fish Creek, Door Co., Wis., March 18, 1882. Sister Brown was born in the State of New York in 1846, and while a small child removed with her parents to Fish Creek, Wis. Here both her parents died, and she was too young to realize her loss. At the early age of fifteen, she was united in marriage to Mr. John Brown. In the winter of 1876, under the labors of Eld. H. Decker, she accepted the views held by S. D. Adventists. To the time of her death she remained true to her profession; and believing that she sleeps in Jesus, and have a part in the resurrection of the just, we sorrow as those who have no hope.

"Go to thy rest; and while
Thy absence we deplore,
One thought our sorrow shall beguile,
For soon, with a celestial smile,
We meet to part no more."

Funeral service by the writer. A. JOHNSON

HILTON.—Died of dropsy, in Cornville, Me., Feb. 18, 1882, Comfort, wife of Joseph Hilton, aged eighty years, five months, and eleven days. She was a member of the Christian Baptist church in this town, and about fifteen years ago, when the third angel's message was presented in the place. She accepted the truth, and united with the S. D. A. church in Cornville, remaining a faithful member until the day of her death. She was a faithful companion, an affectionate mother, and one who was very highly esteemed by all her neighbors and friends with whom she had lived for some fifty-eight years. She was among the few against whom we never heard a word of censure. Having fallen at her post, she sleeps in Jesus. May God bless the afflicted family, and give them a home where death will never come. Sermon by the writer, from 1 Thess. 4: 18. J. B. GOODRICH

HAYDEN.—Died of spinal meningitis in Appleton, Wis., St. Clair Co., Mo., March 16, 1882, our dear little Chester Curtis, aged seven years and eight days. He was sick but three days, but his sufferings were great, though borne patiently. Curtis was taught to keep the commandments from infancy, and was careful in his words, considering by-words as bad as swearing. He always had a good Sabbath-school lesson. The Sabbath before his death, his teacher asked the class if they thought God could find ten righteous persons in the city. He counted the school, and said with much confidence that there were thirty in the house. Many of his words prove true, and when Jesus calls the little sleepers from the tomb, may they with him be caught up to meet the Lord in the air. Sermon by Eld. Porter, Christian from Phil. 1: 21, "To die is gain."

ASHLEY AND MARY HAYDEN

THE LAYING ON OF HANDS.

A CORRESPONDENT asks for an explanation of Acts 8, in which we have an account of the preaching of Philip, the acceptance of the gospel by many, their baptism, and finally the coming of Peter and John, and their laying their hands upon these disciples, who thus received the Holy Ghost. Our friend writes that a Mormon elder has been disturbing the minds of some who have received the truth by telling them that the laying on of hands was an ordinance of the true church, and that they could not be saved unless it was administered, etc. We take issue decidedly with this position; for there is not a passage of Scripture which teaches that it was an ordinance of the church designed for all believers, or that it was a condition of salvation. We freely admit that the laying on of hands was a ceremony to be practiced on special occasions. For example, hands were to be laid upon the sick, Mark 16:18; Acts 28:8; also upon those who were to be ordained to the ministry or as deacons; Acts 6:6; 13:3; 1 Tim. 5:22; Titus 1:5. Except in these special cases, it was nowhere commanded. But was it not practiced by the apostles, and made the occasion of the bestowal of the Holy Spirit? In some instances, it was. But in other instances, just as marked, the Spirit was bestowed without this ceremony.

In the scripture in question, Acts 8, we learn that Philip preached Christ unto them, and a multitude were baptized, but the Spirit was not bestowed. Peter and John came, and they laid their hands upon these disciples, and the Holy Ghost came upon them. But we go to chapter 10 where an account is given of the conversion of Cornelius, the good centurion, and many with him. Peter was directed to go there by a vision. When he had been sent for by Cornelius, a goodly number listened to the gospel. While he was speaking, the Holy Ghost fell upon them. It is evident from the language that there was no laying on of hands. Verse 44. They were commanded to be baptized after they had received the Spirit. But they were not commanded to have hands laid upon them. When the Spirit was poured out on the day of Pentecost, it came without the laying on of hands, upon the twenty in the room. And when Peter spake to the multitude who came together, and told them the promise of the Holy Spirit) was unto them and to their children, and to all that were afar off, and to as many as the Lord should call, he never gave them hint that the condition of having hands laid upon them was required in order to obtain it, and it is very evident they received it without. Acts 8, 39.

We see, therefore, that there were instances of the giving of the Spirit at the time of the laying of hands, and without it, and that it is nowhere made a condition of receiving the Spirit that hands should be laid upon the believer. Hence it cannot be a general ordinance of the church. The laying of hands is doubtless an expressive ceremony signifying the conferring of spiritual blessings, and is proper especially on the occasion of solemn ordination to holy office. The Bible teaches this. It is also proper when special prayer is made for the healing of the sick. At times God marks such occasions by a special outpouring of his Spirit. At other times he pours out his Spirit just as powerfully in the absence of the ceremony. If it had been a solemn ordinance of the church, obligatory upon all believers, we should surely have had a command to that effect, as in the case of baptism, the Lord's supper, and the ordinance of humility. John 13. GEO. I. BUTLER.

TO THE CHURCHES IN VERMONT.

As a privilege next to attending with you some of the soon-coming quarterly meetings, I hope to learn from each church clerk, soon after the meetings, their spiritual interest and missionary results. Please inform me on these points:—
1. Is your church making sufficient advance-

ment in spiritual life to manifest it in an increase of zeal and activity in the missionary work?

2. Have you any suggestions to offer as to the place of tent-meetings or camp-meeting for the ensuing season?

Allow me to express the hope that dues on tithes and to the tract and missionary society may all be paid at the quarterly meetings. Also that every Sabbath-keeping family in the State be encouraged to take the REVIEW and *Good Health*, and other periodicals from our publishing houses if possible. The directors, librarians, and elders of our churches, should all feel a solemn obligation resting upon them to faithfully look after this branch of the work. I hope arrangements will be made at the meetings referred to to look after all the churches and scattered members with reference to this matter. We must wake up to the important duties of the present hour.

The time has fully come when we should be able to say, in truth, in humility, and in gratitude to God: "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out."

Sanitarium, Battle Creek, Mich. A. S. HUTCHINS.

EMIGRATION.

LAST week we called attention to the thousands flocking to our shores from the Old World, and alluded to the fact that our people have done and are doing but little or nothing to place reading matter before this large number of foreigners as they here seek homes. Thus far, all that has been done in this direction has been by our tract societies in remailing periodicals, and by a few individuals who have acted as colporters among them after they have become located.

This is well, so far as it is practicable among so many, but twenty times more might be accomplished if, in addition to this, reading matter was distributed among them, accompanied with personal labor, before they scatter to the far West. Home and foreign missionary periodicals are noticing this emigration, and in connection with their efforts to enlighten the heathen, they are watching with intense interest the result of the emigration to this country. In the March number of the *Illustrated Missionary News* is a striking pictorial illustration of a new western settlement, with the following paragraph taken from *L'Occident*:—

"The emigration during the past year has never had its equal. The rulers of the Old World are alarmed, and are attempting to check the great exodus; but they plan, and legislate, and labor in vain. The movement each month is gathering greater force. This year immigration into this land bids fair to approach a million souls. It touches our eastern shores, but it stops not there; it sweeps across the Alleghanies into the Central States, but it stops not there; it crosses the great Mississippi, and much of it the Missouri also, and stops not till it laps the sides of our lofty mountains, and nestles in the beautiful valleys of the great, great West."

Shall we, under such circumstances, go plodding along, without making a special effort to place before this large number of persons the light of present truth? May God help us to realize the responsibility which he has laid upon us in giving us a knowledge of the truth, and in placing us in a land which is an asylum for the oppressed,—a land of liberty of conscience.

S. N. HASKELL.

RETURNS TO OHIO.

THE last REVIEW informs us that Bro. G. A. King returns to Ohio to take charge of the canvass for "Thoughts on Daniel and the Revelation." Of this I am heartily glad. And now that he appeals to us for support and co-operation in this good work, will those who love the third angel's message withhold their sympathy and support in any way?

"Thoughts on Daniel and the Revelation" is one of the important works which the times demand. May God bless Bro. King with health and wisdom, and give him a strong corps of

efficient co-workers in the good State of Ohio.

Let every person, without any exception, who has the least thought, desire, or intention of entering into the canvassing work, report at once to G. A. King, Clyde, Sandusky Co., Ohio. Those who cannot go, may at least encourage others to engage in the work. And all may pray for the success of the workers. May this excellent book find its way into hundreds of families in our State during 1882. For this we will hope, pray, and labor.

H. A. ST. JOHN.

OUR NEXT STATE QUARTERLY MEETING.

It has been decided to hold this meeting at Belleville, Richmond county, April 11 to 16. In some respects this will be an important meeting. Here we should lay our plans, and make arrangements for the summer campaign with tents, etc., as far as possible. The Belleville society is small, but cordially invite all who love the cause in sincerity to come, and share in welcome their hospitality.

Grumblers, fault-finders, and tale-bearers are not invited. Those who do come should come to do good and receive good. The good cause of the Lord is onward,—steadily and more rapidly onward throughout the earth, and Ohio will furnish his quota of soldiers of Jesus to labor and look for his soon coming.

The meeting is appointed to begin on Tuesday night, but of course we do not expect our brethren generally to come before Friday. Ministers, Conference Committee, treasurer, and secretary, and other State officers (of T. and M. society, etc.), are earnestly invited to be on hand by Tuesday, so that all business may be attended to before the Sabbath, and besides the business, we should have some seasons of seeking the Lord together at this meeting.

Bro. King will perhaps be at this meeting, and those who wish to engage in canvassing, and cannot begin sooner than this, would do well to report, personally at this meeting. We can employ but three or four tent-masters in Ohio the coming summer, and all of our young brethren must not expect positions of this kind. Let all seek a field of usefulness in the cause.

H. A. ST. JOHN.

THE MINISTERIAL ASSOCIATION.

THE ministers of the Michigan Conference met at the church in Otsego on the 22d inst., at 9 A. M., and completed the organization of the Seventh-day Adventist Ministerial Association by electing Eld. J. O. Corliss president, and Eld. D. H. Lamson secretary, after which a very instructive and excellent address was delivered to the members of said Association by Eld. J. O. Corliss, on the subject of "The Work of the Gospel Ministry," and a general discussion of the topic engaged in by all of the members of said Association till 12 M.

At 2:30, the Association listened to a lecture by Eld. D. M. Canright, on "The Best Method of Raising Means for the Cause of God," and a general discussion ensued till 5:30. In the evening we listened to a discourse by Eld. A. Weeks.

Thursday, at 9 A. M., a discourse by Eld. A. O. Burrill as to there being a necessity for the existence of the Seventh-day Adventist Church, followed by a discussion of the subject which lasted till 12 M. At 2:30, Eld. D. H. Lamson discoursed on "The Preparation for and Continuing of Revival Work," after which it was discussed by the Association till 5:30. In the evening, Eld. Wm. Ostrander gave a well-delivered and instructive discourse. Subject, "Stand in Your Place."

Friday, at 9 A. M., the subject of "Church Discipline" was very fully discoursed on by Eld. M. B. Miller. At 2:30, the matter of "Spiritual Gifts" was taken up by Eld. U. Smith, and the Association were unanimous in expressing their belief in the perpetuity of spiritual gifts, down to the coming of Christ. In the evening, Eld. W. C. Gage delivered a very clear and instructive discourse on the great necessity and benefits of walking in the light of truth.

On the Sabbath, most excellent and useful discourses were given, by Eld. D. H. Lamson in the forenoon, and Eld. A. O. Burrill in the afternoon; and a social meeting was held, in which many took part and were very greatly refreshed by the Spirit of the Lord.

J. S. GREEN.

The Review and Herald.

Battle Creek, Mich., March 28, 1882.

THE NATIONS WERE ANGRY.

THE prophecy of Rev. 11: 18, the fulfillment of which we believe commenced with the great European revolution in 1848, and has continued in the unsettled and sensitive state of Europe ever since, is receiving special confirmation in the attitude of the continental powers toward each other at the present time. The extreme sensitiveness existing is shown in the fact that a few words uttered by a single individual, and that unofficially, has set all the continent in a ferment.

The question is now raised whether Gen. Skobelev, whose little war speech bids fair to prove the spark which is to ignite the magazine, may not be the coming man in European politics, like Napoleon in the French revolution. It is reported that Skobelev has received forty-three challenges from Germany to fight duels in consequence of the anti-German remarks in his recent speeches.

The N. Y. Graphic of March 17, 1882, publishes the following on "The Coming Convulsion in Europe":—

"We are probably on the eve of witnessing the outbreak of a war in Europe which, ere it ends, may involve every nation on that continent, and bring about changes of the most radical and sweeping character.

"This war will begin by a conflict between Russia and Austria, but in all probability each of the other powers on the continent will be drawn into it, one after another. Germany, France, Spain, Portugal, Turkey, Belgium, Switzerland, and Italy will be impelled, either for self-protection or by the hope of aggrandizement, to take a hand in the fray.

"It is not at all improbable that General Skobelev may do with Russia what Napoleon I. did with France. Everything that is known about this extraordinary man points him out as one who is born to fulfill a brilliant destiny.

"The condition of affairs in Russia to-day is strangely like the state of society in France immediately before the first revolution. There is the same spirit of bitter revolt against all authority; the same hatred of the church and the crown; the same feeling among the people that their lot is too hard, and that it should be made more endurable.

"Skobelev seems to be the man who can take advantage of these feelings and turn them into a movement which he could direct.

"What could he not do with a nation of 80,000,000 people behind him?

"The threatened storm may blow over for the present, but it is almost sure to burst ere long."

How long, then, before the glad note will be sounded by great voices in Heaven, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever"? Rev. 11: 15.

"THOUGHTS ON DANIEL AND THE REVELATION."

WE have spoken of canvassing for our own publications, and also of the fact that this volume is now ready for the canvasser. This is the first real effort our people have made to prepare something for the canvassing work. The matter contained in the two volumes heretofore sold by our people is put into one volume. It is bound in an attractive shape. It contains some additional illustrations and the portrait of the author, Eld. Uriah Smith. It contains 840 pages. It is printed on good paper in medium sized type, and has a table of contents, and also a general index. It is a fine-looking book. This book is designed specially for canvassing, and not to be sold, like our other books, in the general market. We hope by this means to bring it before the general public and those not of our faith. The two volumes sold by the Office and by our ministers and tract societies generally, contain about the same matter, and can be obtained cheaper. But they are not in a convenient form to be used in canvassing. They are not in as attractive shape as this volume. We must put our books that are for general circulation in such form as will suit the popular taste.

No matter what the form of the book, if it only contains the truth of God, which will reach and save the people.

We greatly rejoice that at last we are prepared with works specially relating to the truths of the message, the coming of Christ, and a preparation for the eternal world, in such form that they can be successfully brought before the reading public. This is a desideratum we have greatly desired. We expect a large sale of this book, even the present season. We hope to see ten or fifteen thousand sold the present year. Eld. Haskell, two weeks since, gave an account of the interest taken in it in several places already, where it has been introduced. In several places orders have been taken for it from ministers, judges, lawyers, doctors, editors, business men, and by the people generally not of our faith. This shows what can be done in many places. Why should not our whole country be thoroughly canvassed for this most important work?

Many would canvass for it if they thought they could make money at it. We would not make this the principal object by any means; but we have no doubt but those who canvass for it can make good wages as soon as they learn the business. This has been demonstrated already. There is, to the public mind, a kind of fascination about the books of Daniel and the Revelation. The ministers of the popular churches dare not generally undertake to explain them. They say they are mysteries; yet the reader finds them in the old family Bible. There is the strange figurative language of prophecy. Many love to read it who have little knowledge of its meaning. Here is a book containing the very clearest exposition ever given of these visions of prophetic wisdom, the very latest researches, by the ablest commentators. Here the wonderful prophetic periods spanning the long centuries of the past are explained so simply that the ordinary reader can comprehend every one of them. Here is wisdom for the skeptic. It confounds all his unbelief. It reveals the hand of Omnipotence and the wisdom of Omniscience. It is more strange and wonderful than anything ever seen in the magician's performances.

There are chapters here recording the mightiest events of human history, and explaining the problems which puzzle the greatest statesmen of the present age. The wonderful *Eastern Question* here finds its solution. The end of the papacy is here portrayed. The closing scenes of human history are here revealed. In such themes as these, it would be strange if a good canvasser could not interest a thoughtful mind, and sell the book. But how insignificant is this object to that of disseminating the light of glorious truth to those in darkness. These volumes contain the very pith and marrow of present truth, the very foundation on which it stands. If the truths contained in these volumes are accepted, the other truths believed by us are inevitable. Here is a noble work for our young men to engage in, and our young women also. It will do every one of them good to become absorbed in these blessed themes themselves. It will elevate their minds and benefit their hearts. How little and insignificant are the works usually sold compared with the great truths contained in this!

We expect to see a great stir on this subject. Steps will be taken to get our people interested in this kind of canvassing. It will not lead away from the truth, but toward it. At our camp-meetings the present season we hope something will be done to organize and set in motion this good work. What a power we could be, if we could get all our forces to act as a unit in the advancement of this truth.

More will be said on this subject hereafter. Any of our brethren who wish to engage in this work can correspond with the REVIEW AND HERALD Office, and terms and outfits can be obtained.

GEO. I. BUTLER.

Appointments

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

As Eld. Mitchell has been called to labor in another part of Iowa, and Eld. Washburn has recently visited several places covered by our appointments, we think it would not be best to go over the same ground so soon. We have therefore decided to withdraw all our appointments in the western part of the State; viz., Storm Lake, Sheldon, Blencoe, Logan, Dunlap, Castana, Smithland, and Nevada. I think there need be no

special disappointment at those places where Eld. Washburn has not been, as he may have time to visit them yet before camp-meeting. R. C. PORTER.

QUARTERLY meeting at Fremont, Wis., April 1, 2. A minister is expected. Important business is to be transacted. Would request as full an attendance as possible. JAS. HILTON, Elder.

AT Patricksburg, Owen Co., Ind., April 1, 2. Hope to see a general turnout. S. H. LANE.

ST. CHARLES, Mich., Sabbath and Sunday, April 1, 2. Monday evening, the 30th, where Bro. H. S. Guilford may be present. A. O. BURRILL.

THE State meeting for the Illinois T. and M. Society, will be held at Serena, Sabbath and first-day, April 15, 16. These are important matters to be considered at this time. We hope all our ministers, directors, State secretary, and as many of our brethren as possibly can, should attend. Tent labor, canvassing for our publications, sending young men to College, and devising means to help some needy ones among us, some of the things to be considered. R. F. ANDREWS.

THE district quarterly meeting for Dist. No. 2, Neb. T. and M. Society, appointed last week, is changed to Stromsburg, Polk Co., Neb., April 16, to be held in connection with the State quarterly meeting. E. D. HURLBURT, Director.

THE quarterly meeting for Hickory Corners, Hastings, Mich., April 8 and 9. We hope to have a good turnout. E. VAN DEUSEN.

THE quarterly meeting of the West Liberty church will be held at Hanover, Mich., April 1, 2. Eld. Fargo will be present. A. W. BATHEN.

I NOW design attending the quarterly meeting with our brethren at Chicago, April 1, 2, as they may arrange. Hope all the lovers of the truth will be present. R. F. ANDREWS.

THE quarterly meeting of the Jackson church will be held at Springport, Mich., April 1, 2. E. P. GILES, Elder.

THE Lord willing, I shall attend the quarterly meeting, Dist. No. 2 at Roosevelt, N. Y., April 8, 9.

Dist. No. 3, at Maunsville, N. Y., April 15, 16. We earnestly desire a good attendance from all the churches in their respective districts. We trust every member will be present, and make a good donation to the tract society. Let the work of the Lord be done negligently. M. H. BROWN.

SCHUYLER, Neb., April 8, 9. Stromsburg, " " 15, 16.

THE Nebraska T. and M. quarterly meeting will be held at Stromsburg, April 15, 16. The State secretary will be present, and it is hoped there will be a general attendance of all missionary workers from a reasonable distance. CHAS. L. BOYD.

DIST. No. 4, Ind., will hold its quarterly meeting at Frankfort, April 15, 16. This meeting is held one week late than usual, and will be fully ready.

Will meet with the church at Noblesville in their quarterly meeting, April 1, 2. WM. COVENS.

DISTRICT QUARTERLY MEETINGS.

To be held April 8, 9.

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

DIST. No. 5, Iowa, at Sandyville. Eld. Stevens is expected. NOAH HODGES, Director.

DIST. No. 4, Penn., at Corydon. SAMUEL WINKLEY, Director.

DIST. No. 14, Mich., at Pottersville, Eaton Co. Eld. J. O. Corliss is expected. Hope to see a general turnout at the meeting. BENJAMIN HILL, Director.

DIST. No. 8, Kan., with the Noble church. We hope to see a good attendance of the brethren and sisters. Bro. Barton is expected. JAMES V. MACK, Director.

DIST. No. 5, Ohio, at Leipsic. A. A. Bigelow will be present. All the librarians should attend and all the leading brethren in the district. Meeting begins on Friday evening. J. S. FISHER, Director.

DIST. No. 2, Ohio, at Corsica, April 8, 9, instead of April 15, 16. E. C. PENN, Director.

DIST. No. 3, Mich., at Coldwater. J. O. CORLISS.

DIST. No. 2, Mich., at Hanover. E. P. GILES.

DIST. No. 9, Ill., at Watsoka. A. O. TAYLOR.

DIST. No. 7, N. Y., at Brookfield, Madison Co. Would like to have Eld. T. M. Lane attend if convenient. T. T. WHEELER, Director.

DIST. No. 1, Iowa, at West Union. F. H. CHAPMAN, Director.

BUSINESS ITEMS.

ALL librarians in Dist. No. 7 address all T. and M. business to A. E. Burrill, Battle Creek, Mich.

Books by Freight.—S N Haskell \$140.00.
Books by Express.—P W Baker \$5.46, C Hall 5.89, A E Stutesman 14.70.

Cash on Account.—Kan T & M Society, M B Clinger \$2.00, Minn & M Society per N G White 40.00, B C V M Society per W C Sisley 41.67, R C Horton 5.00, L Johnson 25.00, J S Hart 2.03.

Shares in S. D. A. P. Association.—L Lane \$10.00, Melvin Buck 50.00, Stephen Alchin 30.00.

Donation to S. D. A. P. Association.—L G King \$5.00, Friends of the Cause 10.00.

Mich. Conf. Fund.—Eaton Rapids per J O Corliss \$6.07, O B Hart 5.00, Shelby per John Leland 5.00, St. Louis per A O Burrill 20.00.

Gen. T. & M. Society.—D C Burch, L M \$10.00.

European Mission.—"E P B" \$1.00, E Van Deusen 10.00, J Carman 15.00, W C Sisley & wife 25.00.

English Mission.—Almira M Preston \$4.75, J F Carman 10.00, C Sisley & wife 25.00.

Danish Mission.—E Van Deusen \$10.00, W C Sisley & wife 25.00, T Thompson 25.