

Advent Review

AND SABBATH HERALD.

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

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ABIDING IN CHRIST.

Thy mystic word of thine, O Sovereign Lord!
Is all too deep, too pure, too high for me;
Wearied with striving, and with longing faint,
I breathe it back again in prayer to thee.

Abide in me, I pray, and I in thee;
From this good hour, O leave me nevermore!
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as thine, calm and divine!

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own;
So when thou dwellest in a mortal soul,
All Heaven's own sweetness seems around it thrown.

Abide in me! There have been moments blest,
When I have heard thy voice and felt thy power!
Then evil lost its grasp; and passion, hushed,
Owined the divine enchantment of the hour.

These were but seasons, beautiful and rare;
Abide in me, and they shall ever be;
Fulfill at once thy precept and my prayer—
Come and abide in me, and I in thee!

—Harriet Beecher Stone.

Our Contributors.

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

REVIVAL WORK.

BY ELD. D. H. LAMSON.

[An essay read before the Ministerial Association held at Otsego, Mich., March 21-28.]

It is the misfortune of the human race that, as its birthright, there is not in it inherent goodness. "For I know that in me (that is, in my flesh) dwelleth no good thing." Paul to the Romans, chap. 7:18. "There is none that doeth good, no, not one." Rom. 3:12. "The carnal mind is enmity against God" (Rom. 8:7); and with this carnal mind we have always to do. Rom. 7:21.

It would seem at first view, perhaps, that the term "revival of religion," would apply only to such as had once known the power of religion, the indwelling of the Spirit of God, and not to those who had never known the Lord. For instance, the psalmist says, "Wilt thou not revive us again, that thy people may rejoice in thee?" Ps. 85:6. This can only refer to such as had once known his mercy, and, as the context shows, had wickedly departed from the Lord. A very beautiful similitude is expressed in the prophecy of Hosea, chap. 14:7: "They that dwell under

his shadow shall return; they shall revive as the corn, and grow as the vine." "Ephraim shall say, What have I to do any more with idols?" Verse 8. The corn sprang up, it grew; for lack of moisture, and because of the dry wind, it drooped and withered; but "the rain filleth the pools," and the parched and thirsty land is blessed with springs of water. Ps. 84:6; Isa. 35:7. And now the corn revives, and flourishes anew.

Thus it is, too often, with the professed people of God. A dearth comes over the heart, union with God and communion with him are lost. They cry unto the Lord in their trouble, and he "delivereth them out of their distresses." Often may his people say, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3:2.

An excellent definition of the term "revival" is given by Webster, as follows: "Renewed and more active attention to religion; an awakening of men [generic expression] to their spiritual concerns." How can such a work be best accomplished? By preparing for revival work. 1. The husbandman, before sowing the seed, prepares the ground. 2. He chooses such soil and conditions as are best adapted to the result desired. 3. He cultivates the crop. 4. He expects a harvest.

Success cannot be looked for in all places and under all circumstances. A very successful minister of the present generation used to say of some localities, "We must leave this ground; there is no timber here;" and it was presumably true. Sodom and Gomorrah were destroyed from among the cities of the plain. Elijah was sent only to the widow of Sarepta. Some of the cities into which the disciples would have entered, did not receive them, and they were to shake off the dust of their feet as a testimony against them. Men do not sow seed among thorns and brambles, nor gather figs of thistles. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned." The gospel worker should not become discouraged because some fields yield no fruit. To sow beside all waters, however, does not mean to cast precious seed in every barren field. Pearls are too costly food for swine. There are often omens of success in the church, increasing devotion and earnestness in prayer, perhaps real conversions, with no aid but that of the Spirit of God. Worldlings, too, sometimes indicate a desire to hear and know the truth, and manifest tenderness of heart when talking of spiritual things; then, with the aid of a praying, wrestling church, success is almost assured. The church often needs preparation. A well-drilled company of soldiers will do far more execution than an undisciplined horde. Individual, personal labor in the church is a necessity, and it is often the hardest possible labor to unite factions, subdue animosities, put away strife, sometimes sedition, and even heresy; to reclaim the wanderer, and heal the wounded in spirit. But this work will not only cement the church together, but centralize effort; and the result will be as irresistible and potent as the heat focalized through the sun-glass.

A revival begun and continued under such favorable circumstances will not stop in the church, but extend to regions beyond, and many hearts will rejoice in its diffusive light. The world has expectations from the church, and has a right to them. Many individuals are converted without the labors of a minister. No person who is a true Christian is without influence for good, and many times the laity are a power that may be felt in the conversion of souls. The earnest prayer and agonized cry of friend for friend will be heard in Heaven. Ministers are often called to baptize, and give the hand of fellowship to, those for whom they have not personally labored. Then use the church, every member of it, in a revival of religion.

Even the tears and simple efforts of a child are not a trifle, but weighty in a work of such moment. A little child whom her Sabbath-school teacher sent out to get other children to attend the school, visited the family of an infidel, who would not let his children attend the school. "What is an infidel?" asked the child, who had never heard of an infidel before. The teacher told her, and she was perfectly shocked. A few mornings after, the girl happened to be going past the post-office on her way to school, and saw the infidel father coming out. She went up to him and said, "Why don't you love Jesus?" Had it been a man who had said that to him, probably he would have knocked him down. He looked at her and walked on. A second time she put the question, "Why don't you love Jesus?" He put out his hand to put her gently away from him, and on looking down saw that she was in tears. "Please, sir, tell me why you don't love Jesus." He pushed her aside, and went away. When he reached his office, he could not get this question out of his mind. All day long these words rang in his ears, and seemed to be formed by his pen. He began to read the Bible to find a reason why he should not love Jesus. He read in the book of John the touching, tender words of Christ; and was soon a converted man.

Too much cannot be said of the value of personal labor; it should be done, however, in a judicious manner. A minister once said to a young lady, when surrounded by her worldly associates, "Would you not like to be a Christian?" She answered, "No, sir, I would not." "What!" said the minister, "have you no desire at all to be a Christian?" "No sir," she replied, "I have not." Both these answers were untrue, as was shortly afterward confessed; but the time and circumstances were unfavorable, and it is no wonder that the true feelings of the heart were hidden. On another occasion two ministers were seated at table with a lay-member of the church and his family. Among the children were two young ladies, both unconverted. One of the ministers said, so abruptly and seriously as to startle the whole circle at the table, "Girls, did you know that you were great sinners?" The meal passed in almost utter silence, and all felt deeply the lack of consideration manifested in asking the question at such a time and in so unbecoming a manner. The young ladies are now honored members of the church, but were moved to accept Christ under circumstances widely different from those here mentioned.

Nature itself teaches that the deeper feelings of the human heart are not for the world to see; and the first tears of contrition, the first reach

ings out of the soul for Christ and his love, are most frequently witnessed only by angels in the retirement of the closet of prayer, or breathed with scarcely articulate words into the ear of a trusted friend. The most intimate friendships of a worldly character are often broken off, and those that have been the most honored are frequently the most distrusted, till the Christian life seems the normal condition, or the friends one has loved have yielded to the claims of the same precious Redeemer. A walk in the grove or field, a quiet talk somewhere with one for whom anxiety is felt, with strong pleading and prayer, away from worldly friends and earthly considerations, can hardly fail to win a soul for Christ. "A word spoken in due season, how good is it." Prov. 25:23.

A pastor on a funeral occasion, as was always his custom, saluted and said a few words to the circle of mourners after the services were over. A young lady, a grandchild, was most deeply moved. He asked, in the tenderest manner possible, "Are you a Christian?" She answered most sadly, "I am not." "Why not?" said the pastor, and that was all. Two years afterward, the same minister was preaching in another place, and after service a lady addressed him by name, and said, "Do you not recognize me, sir?" "I do not," was the reply. "I am the lady of whom you asked the question, 'Are you a Christian?' at the funeral of my grandfather. I said, 'I am not,' and you said, 'Why not?' These words never left me till I gave my heart to God. Oh! I believe I am a Christian now, and I do praise God." The pastor remembered it, and a new joy was in his heart.

It is a good thing to get all to work as soon as converted, that they may help others. Some that a minister may not be able to reach with logic the most profound, reasoning the most astute, or eloquence the most captivating, may have the heart touched by the simplest form of words when spoken from the heart and backed up by the Spirit of God. A Presbyterian minister had exhausted every effort to move his people, both old and young, to work in the cause of God. All was unavailing, and he was about to give up in despair, when an old lady who had the reputation of being querulous and unhappy in temper, rose in her place, and told her story. She spoke of her girlhood, as light-hearted and happy as that of any within the sound of her voice; of her early womanhood and marriage, and her elegant home; of the inexpressible joys of a few short years; and then of sickness, reverses in business, and death, that followed, till all she held dear was gone. She told of her gradual loss of courage and faith, and now of her determination to be, as she had once been, a Christian. She spoke with streaming eyes, and the whole audience were weeping with her. A most powerful revival was the consequence, and many were born of God.

Frequent meetings for prayer and conference are all-important; sometimes of old and young together, at other times only the young people, and then again a few at a private house. Strong effort for individuals, alone with God, is also profitable. The family as such is an important factor; to be united in the service of God is the most happy termination of revival effort; for even religion sometimes divides hearts and brings distress of mind. When father and mother and children pray together, a most desirable result has been attained.

The preaching service should be short, and meetings should be opened with appropriate hymns and prayer; perhaps several should pray. Conference meetings should not be held, generally, before preaching, but afterward. In the sermon there is good opportunity to appeal to reason, judgment, and the emotional in man's nature. Every favorable circumstance should be taken advantage of; from the first hymn to the last prayer, adaptation should be considered. A minister once sang at the close of a sermon, "Asleep in Jesus, blessed sleep." The whole congregation smiled, almost audibly. It was not a funeral occasion, unless of the minister's hopes. A lady, a few evenings since, in her testimony,

alluded to the death of her father, and to the hymn sung by the mother in almost the last moments of his life. The hymn began, "Oh! sing to me of Heaven." She sat down very deeply moved, and many were in tears. No one thought to sing that verse until several others had spoken. She then started it herself, but the best opportunity was lost, and with it the effect it might have had if sung at the proper time. Praise meetings and Bible readings are often of great utility in inspiring devotional feeling.

The minister should have faith. Believe that something will be accomplished, and often exercise what some would esteem presumption, and even assurance. In a meeting held not long ago, there was a man who had never made a profession of religion. He was in some things hard, and cruelly profane; yet he was a true man in a business way, and was esteemed for his integrity. No one had faith for him; but during an unusually spiritual service, his eyes were seen to fill with tears. It was an opportunity that must not be lost. The minister quietly sought him out, took him kindly by the hand, and asked him if he loved the Saviour. He answered that he did not, but it was with quivering lips, and trembling in every limb. "Would you not try to love him?" was the inquiry. "Oh!" said he, "I would, but I'm too great a sinner." He was pointed to Christ, who "taketh away the sin of the world," and he now sits at Jesus' feet. A minister should never forget that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

The labors of the minister may tend to aid the "perseverance of the saints," but active labor on their part is the secret of successful warfare. Always receiving and never giving, is sure to end in discontent and rebellion. "Jeshurun waxed fat, and kicked." Labor for souls, work in the cause of the Master in every way possible that he can accept, is the only avenue of success; and the work done is, with the joy it brings, the prestige of victory. As the telegraph wire gives off the electric spark as much and as often as it takes on, so should the servant of God pass along the blessed things of the Spirit of God.

A young lady, while listening to the earnest appeals of a minister, wondered why he was so much in earnest, and why so deeply moved. The preaching of the cross was, literally, to her, foolishness, while to others it was proving the power of God. Soon, however, the arrow entered her own heart, and then she said she could understand how the minister felt; for her anxiety for others became as great as his. So it will always be. The tree in the open field becomes strong and hardy by resisting the wind-storm, and in like manner can all become good soldiers by enduring hardness for Christ.

IS IT PHARISAICAL?

A FRIEND in Berkshire, Vt., to whom Bro. C. P. Whitford has sent reading matter, having charged the *Signs* and the writings of sister White with being Pharisaical, Bro. W. replies as follows:—

DEAR BRO. E——: Believing, as I do, in your sincerity, I attempt with pleasure to answer the points mentioned in your letter. It seems to me you have labored under serious misapprehensions while acquainting yourself with our views. You speak of the writings in the *Signs* as being more Pharisaical than Christian. Let us calmly think what were the characteristics of the Pharisees which the Lord disapproved. 1. Pride and hypocrisy; 2. Scrupulous observance of parts of

the law, while neglecting other parts; 3. Obedience to traditions of men, even though such traditions caused them to disobey God.

In all candor let me ask, Where do you find in our writings exhibitions of these odious characteristics? I do not ask this question, I trust, in a boastful spirit, but because, as I have said, I feel sure you have misunderstood the tenor of the writings of which you have spoken. Think seriously of this in the light of that charity that speaketh no evil. We assail that which we regard as the traditions of men,—traditions that cause people to break one of the commandments of God. The whole force of our writings is to induce men to obey, not a part only, but all of the commandments of God, and to have faith in Jesus Christ. With you, we believe that we must love God, and that "this is the love of God that we keep his commandments." 1 John 5:3, 4. The Bible ever teaches that this is the highest way of manifesting our love to God. Nor do we ever teach, as did the Pharisees, that mere outward observance is sufficient. Indeed your grave charges surprise me. Let us together seek God, and ask that his Spirit may write his holy law upon our hearts, thus inducing us to walk in the light as he is in the light. We shall then have fellowship one with another, and the blood of Jesus Christ shall cleanse us from all sin. Do you remember what God says sin is? "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

You refer to chapters 19 and 22 of Matthew's Gospel, as giving the commandments of Christ; but you will certainly remember that Christ here only repeats what God had before commanded. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is signified by the ten commandments, and this truth you have learned from your infancy. It is taught by the Methodist church as well as by the Bible. Perhaps at present I need say no more by way of explanation.

Dear brother, remember that the truth of God has ever been despised by the masses, even of those who profess to love him; and take heed lest in this matter you may be found fighting against God. His law will meet us in the day of Judgment. We must be judged, not merely by the summary, but by the particulars of the law. May God bless you in your earnest effort to know the truth, and may you and I be sanctified through obedience to the truth (1 Peter 2:22), that we may at last meet in the kingdom of God.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

"THE Lord shall scatter you among the nations." Deut. 4:27. First came the great Babylonian captivity. "So mild, especially during the later years, was the treatment which they [the Jews] received in the Babylonian empire, that when liberty was announced to the whole body of the captives, only the lowest of the low returned, together with the Levites and the priests. (C. Talmud, Kidd 4:1.) The book of Esther likewise bears testimony to the vast numbers that had remained scattered over the vast empire." *Universal Knowledge*, art. Jews.

Multitudes of Jews were found throughout the Roman empire. The following passage of Philo, an Alexandrian Jew who was born about the time of the birth of Christ, will show into what countries the Jews had sent colonies. "Jerusalem is the city of my ancestors, the metropolis not only of Judea but of many other provinces, in consequence of the colonies which it has at different times sent out into the neighboring countries, Egypt, Phœnicia, Syria, and Coelestria; and into more distant regions, Pamphylia, Cilicia, the greatest part of Asia Minor as far as Bithynia and the remote shores of the Euxine; so also into Europe, into Thessaly, Bœotia, Macedonia, Ætolia, Attica, Argos, Corinth, and into most, and those the best, parts of the Peloponnesus; and not only are the continents

full of Jewish colonies, but the principal islands also,—Eubœa, Cyprus, and Crete. I say nothing of the countries beyond the Euphrates; for all of them except a small portion, particularly Babylon and the Satrapies of the rich adjacent districts, have many Jewish inhabitants."

Persecution and massacre seemed never to result in permanently decreasing their numbers. Like their forefathers in Egypt, they still multiplied under the most cruel oppression. In Egypt and Cyrene, indeed, they had experienced the greatest losses; but on the visit of Adrian to Alexandria, he found the city and country still swarming with Jews.—*Milman.*

Jews were supposed to have immigrated to Egypt as early as the time of the last kings of Judah, and later under Artaxerxes Ochus." When Alexander the Great founded the city of Alexandria, he peopled a third of it with the Jewish captives he had taken out of Judea when on his way to conquer the whole East. One of his generals, Ptolemy Soter, king of Egypt, "took Jerusalem 301 B. C., and carried off one hundred thousand of its inhabitants, whom he forced to settle chiefly in Alexandria and Cyrene. The Egyptian (Alexandrian) dispersion, destined to be of vastest importance in the development of Judaism and Christianity, gradually spread over the whole country. They enjoyed equal rights with their fellow-subjects, both Egyptian and Greek, and were admitted to the highest dignities and offices; so that many further immigrants followed. The free development which was allowed them enabled them to reach, under Greek auspices, the highest eminence in science and art. . . . They were ready and brilliant disciples. Even their artisans and workmen were sent for by distant countries. . . . An immense literature sprung up here. To this is owing the earliest Greek translation of the Bible, known as the Septuagint."—*Universal Knowledge.*

Antiochus "the Great," king of Egypt, to which country Judea was in subjection for a hundred years, sent large companies of Jews into the cities of Asia Minor, where many of them became wealthy and honored. Paul seems, from the account of his journeys in the book of Acts, to have found synagogues of Jews almost everywhere he went.

The introduction of Jews into Italy is thought to have been accomplished by the Roman consul Pompey, about 60 B. C., when he took Jerusalem and sent so many Jewish slaves to Rome. According to Philo, these slaves were almost all immediately emancipated by their purchasers, whom Milman thinks were probably wealthy Jewish merchants already residing there for the purpose of trade. There were in Rome a great many of these freedmen, or Libertines, as they were called; see Acts 6:9. Tacitus, who wrote in the time of Vespasian, states their number as four thousand. It appears from Josephus that eight thousand were present when Archelaus appeared before Augustus. (*Milman.*)

The history of these freedmen is varied; favored by Augustus equally with the rest of his subjects; expelled by Tiberius, who sent four thousand of them as soldiers to the unhealthy Island of Sardinia; persecuted by Caligula; and again expelled or their synagogues closed by Claudius on account of their feuds with the Christians. A Jewish writer quoted by Bishop Patrick says: "In the Roman captivity, the Jews were dispersed and dissipated through all the regions of the East and of the West. For every nation of which the Roman army consisted, when they returned to their own countries, carried some of them along with them into Greece, Germany, Italy, Spain, France, and all other countries which either Christians or Mohammedans now possess."

Many Jews settled in Arabia. "For several centuries a Jewish kingdom had existed in the south-west of Arabia. It was called Himyaritis by Homeritis, and was in a flourishing condition one hundred and twenty years before Christ."—*Universal Knowledge.* "Mahomet found them both numerous and powerful."—*Milman.*

Either as traders, slaves, or adventurers in search of a peaceful home, they spread every-

where. Some of them were virtuous and industrious, and grew wealthy, while others were lawless impostors, "half enthusiasts." The heathen populace regarded with dislike mingled with reverence "this strange, unsocial, and isolated people, who dwelt among them; but were not of them." The more degraded of the Jews (and the "empire swarmed" with them) took advantage of this superstitious awe to advantage themselves, gaining their livelihood by working wonders, practicing astrology, etc.

Jesuit missionaries in the seventeenth century found a Jewish colony in China. It is to be regretted that "Father Gazani," who had the best opportunity to learn their history and read their manuscripts, was not acquainted with the Hebrew language. From the best information that can be obtained, they first went there between 58 and 75 A. D., though they had traditions which fixed that event in 249 B. C. There were originally seventy families of them, but when discovered, only seven families remained. They settled in Nimpo, Ning-hiu, Hamtcheu, Pekin, and Caifongfou; but when found they were all in the latter city. Their language contained Persian words. They could not have gone out from the Babylonian dispersion, for they had the book of Ezra. They knew nothing of Christ.

They were learned and respected, some of them having been mandarins. An inscription bearing date of 1515, "praises the Jews for their integrity and fidelity in agricultural pursuits, in traffic, in the magistracy, and in the army, and in their punctual observance of their own religious ceremonies; it assures them of the emperor's high esteem." They greatly revered Confucius, but were strict Jews in all their rites and ceremonies. They did not attempt to proselyte. Their sacred building is much more like the temple than the synagogue. "It is situated in an open space, among pavilions or avenues of trees. It consists of a nave and two aisles; the center is divided into a holy place and a holy of holies, which is square without and circular within; here are deposited the books of the law, and the sacred chamber is only entered by the chief priest. The chief priest is not distinguished by any splendor of apparel, only by a red belt of silk which passes over his right and under his left shoulder. They chant the sacred Scripture and their prayers, as Father Gazani had heard the Jews in Italy. They entertain distinct though remote hopes of the coming of the Messiah."—*Milman.* "The learned Baron de Sacy has clearly shown that the existing copies of the sacred writings among the Chinese Jews, imperfect as they are, are not older than 1620 A. D. Their former sacred books had been destroyed, first by an inundation of the Great Yellow River in 1446; afterward by a fire, about 1600; and lastly, those they possess were greatly damaged by a second inundation in 1642."

(To be continued)

THE WONDERS OF A CENTURY.—No. 13.

BY A. SMITH.

PRINTING.

THE discovery of the art of printing, as practiced with movable type, is ascribed to John Gutenberg, of Mentz, about the year 1438. The printing-presses of early times were made principally of wood, were rude in construction, and very slow in the execution of impressions, two or more of which were required to cover the surface of a sheet. This press was in general use throughout Europe until the close of the eighteenth century. About that time the Earl of Stanhope constructed one of iron, of sufficient size to print the whole surface of a sheet.

A multitude of improvements speedily succeeded that of Stanhope's, among the most popular being the Columbian press of American invention. This press was introduced into Great Britain in 1818 by George Clymer of Philadelphia.

In the United States, in 1790, Mr. Nicholson, editor of the *Philosophical Journal*, procured a

patent for improvements, embodying almost every principle since applied.

In 1818, Moses Applegath and Cowper took out a patent for improvements on cylindrical printing machinery, modified varieties of which have since been constructed.

The "Walter" machine was perfected in 1868. By this press both sides of a sheet are impressed at one operation, from a continuous roll of paper, and it delivers the finished sheets at the rate of from twelve thousand to seventeen thousand copies per hour.

The "Bullock," an American invention, does excellent book printing at the rate of 12,000 sheets per hour. The Metric Compositor, also an American invention, adapted to stereotyping, was brought into use in 1867.

TUNNELING.

Tunneling is a feat of engineering skill that was practiced to some extent even by the ancients. The earliest structure of the kind of which, I think, we have any account, was that made under the Euphrates at Babylon in the days of that city's supremacy, to connect the two magnificent palaces on opposite sides of the river. The Romans made tunnels in the construction of their aqueducts. Herodotus speaks of a tunnel through a mountain on the island of Samos, whose transverse dimensions were 8x8 feet, and its length 4,247 feet.

Not until the introduction of the modern railroad system has tunneling as an art assumed such proportions in the dimensions of the works, and the mechanical skill displayed in their construction, as to mark the system as one of the wonders of this century.

The Hoosac tunnel, one of the most remarkable and costly pieces of engineering in America, was projected as early as about 1825, for the transit of a canal proposed to be built from Boston to Albany. But the canal project soon gave way to one of a railroad, the first survey for which was made in 1827. After various contracts with private parties had been thrown up, and less than one-fifth of the tunnel had been constructed, the State appointed a commission in 1863 to complete the work, which was accordingly done. The first train passed through the tunnel April 5, 1875; but it was not officially declared open for business till July 1, 1876. At present over three hundred cars pass through it daily. The total cost of the tunnel was about \$14,000,000, and in its construction nearly two hundred lives were lost. It is 24 feet wide, and 20 feet high in the clear, and rises from each entrance to the center of the mountain. It is $4\frac{3}{4}$ miles in length. So accurately were the bearings taken from a survey made over the top of the mountain, a height of 1,700 feet above the termini of the tunnel, that when the headings from the central shaft and the eastern portal came together, the alignments swerved from each other only *fivesixteenths of an inch.*

The Mt. Cenis tunnel, connecting the railways of France and Italy, was begun in 1857 and finished in 1871, at a total cost of about \$15,000,000. At Modane, on the French side, it is 25 feet 3 $\frac{1}{2}$ inches at the base, 26 feet 2 $\frac{1}{2}$ inches at the widest part, and 24 feet 7 inches high, the arch being nearly a semicircle. At Bordounéche, the Italian end, it is 11 $\frac{3}{4}$ inches higher. It is all lined with stone masonry, except at the Bordounéche end, where it is lined with brick. It is over 7 $\frac{1}{2}$ miles in length.

The St. Gothard tunnel, 9 $\frac{1}{4}$ miles in length, was begun in 1872, at an estimated cost of £1,896,945.

So long ago as 1798 the idea of connecting England with France by a submarine tunnel was entertained, and in 1802 a French engineer laid plans for such a work before the First Consul. But the wars of that period put off the consideration of his plans, and when he died the matter was forgotten. Many plans have since been proposed, the most colossal of which was that of M. Thomé, which he laid before Napoleon III. in 1857.

According to this plan, which has been very favorably entertained, the submarine portion of

the tunnel is to be cylindrical in form, and arched in solid stone, twenty-nine feet wide by twenty-two feet high, eighteen and a half miles long, having a double set of rails running through it, and, besides, a wide foot-path on each side. The extensions of the tunnel at the shore ends will aggregate over eight and one-half miles, making a total length of over twenty-six and one-half miles. Between the termini of the submarine portion, thirteen islands are to be constructed to connect with the tunnel, furnishing ventilation from above, and by means of spiral stairways, allowing the ingress or egress of passengers who may wish to take a train for Paris or London, or a passing vessel for some marine port. The total cost of the work is estimated at \$34,500,000.

Work has recently begun on such a tunnel, but on what definite plan, the writer is not informed. The jealousy of the nations immediately interested, however, serves, according to report, to retard the work. If ever completed, the difficulties to be surmounted in the construction of the tunnel demand a magnitude of proportions not probably overdrawn by the plan of M. Thomé.

WHO WILL THEY BE?

BY EMMA M. FRENCH.

I HAVE read of a city wondrous fair,
Having streets of glittering gold;
And I've wondered who would its glories share,
Its raptures and pleasures untold.

I have read of mansions prepared on high
By a God of infinite love;
And I've wondered who would by-and-by
Be found worthy to dwell above.

I have read of a white-robed, singing throng,
That before him shall sometime stand;
And I've wondered what would be their song,
And who would unite in that band.

I have read of a sacrifice divine,
That was made for our fallen race;
And I've wondered, who of all mankind
Would believe, and be saved through grace.

I have read that to blest Zion so fair
The redeemed of the Lord will come;
And I've wondered and wondered who'll be there,
And wonder if I shall be one.

"Battle Creek, Mich.

THE SABBATH FROM CREATION.

A FRIEND sends us *The Morning Herald* of April 6, 1882, published in Halifax, N. S. In it we find the first part of a sermon on the Sabbath question, by "Rev. Dr. Burns, of Fort Massey Church," which sets forth in a very able manner the Edenic origin of the Sabbath. Our readers will be interested in its perusal. It is a pity that so good an argument should be spoiled by an attempt to prove the impossible, namely, the change of the Sabbath from the seventh to the first day of the week, as the closing part of the extract shows that he intended to do:—

On Sunday evening the Rev. Dr. Burns preached on the above subject, taking for his text Nehemiah 9:14: "And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws by the hand of Moses thy servant."

The statement of the question was this: Was the Sabbath a divine institution, designed for universal observance? or was it simply a positive ordinance, which God gave to Israel twenty-five hundred years after creation, and designed for that people only, to begin and end with their ecclesiastical policy, and never to be observed by any others?

I. The preacher referred first to the narrative in Genesis 2:1-3, where we are told that "on the seventh day God ended his work which he had made;" "and God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." No one unwedded to a theory could draw any other conclusion than that the Sabbath was coeval with creation.

1. It is neither natural nor reasonable to suppose that this resting on God's part should be for himself or his one creature. He needed not rest for his own good, nor was this rest needed only by Adam, but by his posterity as well. Why should twenty-five centuries pass before they were permitted to enjoy it? And why should one of the smallest of the races have a monopoly of it? Those not under theocratic rule needed it more.

2. It is not spoken of as a thing to be, but one which was. The past tense is used; "God blessed it and sanctified it." That first was to be a model week, to which all hereafter should conform.

3. What was its design? To commemorate creation and the Creator's story. Why postpone so long the coming in force of the memorial institution? Not so with other commemorative ordinances, such as the passover and the Lord's supper. They date from the very occurrence of the events they are intended to keep in remembrance. Why, too, should the Jew be the sole inheritor of this privilege, and be alone permitted to welcome in this way the Creator?

II. Dr. Burns then proceeded to consider the first appearance of the Sabbath in the wilderness. Ex. 16:22-30.

1. After crossing the Red Sea, we find the Israelites in the Wilderness of Sin.

2. Hungry, they clamor for bread. Manna comes. Special instructions are given about gathering in not more than enough for each day.

3. On the sixth day they gather double.

4. They acted without orders from their leader, of their own accord, as if acquainted before. They knew what they did.

5. The rulers lodge a complaint; Moses is not displeased. He takes it as a matter of course. They are right, the others are wrong. This is that which the Lord hath said: "To-morrow is the rest of the holy Sabbath unto the Lord. Six days shall ye gather it, but on the seventh, which is the Sabbath, there shall be none." Twice over, the present tense is used. Not *shall be*, as if it were a new appointment, but *is* already in existence.

6. They who went out to gather on the seventh are the ones taken to task. They are counted blameworthy for thus neglecting so familiar an ordinance. "To-day is a Sabbath of rest unto you. How long refuse ye to keep my commandments and my laws? Because the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." If there was no Sabbath previously, or acquaintance with it, you cannot explain the action of those going to gather double on the sixth day, or the rebuke dealt at the seventh-day gatherers. The former rather than the latter merited the blame.

7. A new institution, and one so important, would not have been introduced thus. It is unlike God's character and his procedure in other cases to foist it surreptitiously. If not then, no other time save creation can be named.

8. No surprise is expressed, as if some new, unfamiliar thing were coming. No solemn formalities are gone through, as would attend the first institution. No inquiries are made as to the nature, object, and duties of a hitherto unknown season.

III. The preacher then dwelt on the morality of the Sabbath.

1. On its purpose. (a) To keep alive in men's minds the remembrance of God by pointing back to creation; to furnish leisure for worshipping the glorious Creator; a green spot for the soul to rest its weary pinions and gain strength for the Heavenward flight. (b) The Jews alone did not require such a memento nor rest. Is he the God of the Jews only? The objects being universal, the origin and obligation must correspond. It is inconceivable that God's example of resting should have been intended to operate only on one, and that almost the smallest, of the great family of nations.

2. Mark also its position. (a) Not among the meats and drinks and carnal ordinances imposed on men until the time of reformation. (b) There is nothing ceremonial about it. It is im-

bedded in the very heart of the great moral law. It is enshrined amid all the sanctities of the decalogue; the seat of honor, the middle place.

3. It is the longest and most solemn of them all, given forth (unlike the ceremonial and judicial regulations, which were manifestly local and limited) amid the most awful accompaniments, engraven on the material that was emblematic of perpetuity.

To reverence God men are not allowed now to abuse their parents, kill or steal, or be chargeable with adultery, perjury, or covetousness. If there be any weight or worth to these, then surely to this. We have no right to apply Jehoiakim's pen-knife to the ten commandments, and cut out the one that is embosomed in the very center. We have as much right to cut out any or all of the others. Shall we break the stony tablets again, or chip off this biggest piece, and deface and deform the seal? If the fourth commandment had not the same authority as the others, something would have been inserted to indicate the difference.

IV. The preacher then proceeded to notice the matter and mold of the fourth commandment. "Remember the Sabbath day to keep it holy."

He emphasized the word prefixed, "remember," as involving previous existence. "Remember Lot's wife;" "Remember whence thou hast fallen;" "Then shall ye remember your own evil ways;" "Son, remember,"—all call up the past, and think back among the things behind. The Sabbath could not come within the range of remembrance had it then appeared for the first time. How could they call up that which did not exist before? During their bondage in Egypt, when compelled by their hard taskmasters to work all days alike, the holy Sabbath had been too often forgotten. There is no commandment we are more apt to forget. The importance the Lord of the Sabbath attaches to it, is shown by this prefix.

And the reason annexed has a special significance. "For in six days the Lord made Heaven and earth; and therefore the Lord blessed the Sabbath day, and hallowed it." This connects it with creation. The reason is not derived from any notable incident in Jewish history, but from an event which long antedated Judaism, with which not a single people, but all people that on earth do dwell, had to do. The reasons afterward given to the Jews were intended as a sign of their covenant relation to their Lord, and a memorial of their great deliverance; and the very fact that special reasons were given to the Jews shows that the general reason in the fourth commandment was for all mankind. It is noticeable also that the language in which the fourth commandment is couched, is not such as would have been employed had the Sabbath been then introduced for the first time. What right has any one to change the time of institution specified in the commands, and make it read thus: "In six days, closing 2,500 years ago, the Lord made, etc., wherefore the Lord now blesseth the Sabbath day." I dare not take the language out of his mouth, and change a divine tense to suit the human theory that whilst God's rest was on the first seventh day of time, his hallowing it for man did not happen till twenty-five centuries later, and even then was intended for but one little nation, inhabiting but one little apartment in God's great dwelling-place, and for a few ages only of the world's long history.

V. Certain detached sayings of our Lord were then noted.

1. "The Sabbath was made for man." These words of Christ indicate, (a) That the Sabbath was made when man was made; (b) That the Sabbath was made, not for the Jews alone, but for man, in the widest sense of the word; (c) That the Sabbath being needed, not by one nation only, but by every nation under heaven, was made for man; not a burden imposed, but a benefit vouchsafed for man's benefit physically, intellectually, socially, and morally.

2. "Pray ye that your flight be not on the Sabbath day." This is spoken by Christ with reference to the destruction of Jerusalem—an event which was to happen nearly forty years

ter his ascension, and if forty, why not as many thousands? It is thus unmistakably proven that, according to Christ, the Sabbath was not to pass away with him. It was to continue after he left the earth. He came not to destroy the law, but to fulfill. Not even a jot or tittle, far as so large and important a part, was to pass from the law.

3. "The Son of man is Lord also of the Sabbath day." Christ here speaks in his official character. We never find him speaking of himself as "Lord of sacrifice," as "Lord of circumcision," as "Lord" of any mere ceremonial or judicial law peculiar to Judaism, of any institution, in fact, that was to become defunct. He is not the "Lord" of the dead, but of the living. When he calls himself "the Lord of the Sabbath day," it is plain that the Sabbath was to continue under that dispensation of which he is the recognized Lord.

Dr. Burns concluded with a beautiful poetical quotation from Bulwer Lytton on the Sabbath, intimating also that on next Sabbath evening he would answer a few objections to the view presented, and consider the change of the day from the seventh to the first.

IT MAY BE YOUR TURN NEXT.

JUDGE not too harshly, O my friend,
Of him, your fellow-man,
But draw the veil of charity
Around him if you can.
He once was called an honest man
Before sore trial vexed;
He stepped without the narrow way,
It may be your turn next.

Fainting upon the great highway
A suffering soul doth lie;
Go stanch his wounds, and quench his thirst,
Nor pass him idly by.
God will not brook the swift excuse,
The thoughtless, vain pretext;
A fellow-mortal bites the dust,
It may be your turn next.

You heard one day a single word
Against a person's name;
Oh! bear it not from door to door,
To further hurt his fame.
If you're the man you claim to be,
Remember then the text,
To speak no evil, true or false;
It may be your turn next.

The world is bad enough, we own,
And it may need more light;
Yet with true love to all, may we
Help in the cause of right.
Lift up the sinful and the weak,
The soul by care perplexed,
Well knowing that to drink the gall
It may be your turn next.

—Selected.

THE BUSH UNCONSUMED.

We conceive of Moses, while he was in Midian, as growing in meekness and humility under his reversed fortune. But certain commonplace considerations would be likely to rise daily in his mind. He was steadily becoming older. Life was wearing away. It is to be remembered that Moses himself wrote the Ninetieth Psalm; and in it are found the words so often quoted at funerals: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Now it so happens that this leader was almost eighty years old at this moment. Full two-thirds of his life had vanished before he began the work of freeing Israel.

Into the midst of the quiet existence he was leading there came at last an event destined to be considered one of the most famous in the annals of our race. It arrested him in his shepherd career, transformed him suddenly into a military man, and swept him far away from the desert into the whirl of public duty.

1. First of all, let us enter upon a detailed study of the facts as they appear in the inspired narrative, as given in Exodus 3.

1. With one sweep of the pen is disclosed to us the mental position this great man occupied in the employ of his relative. v. 1. The many names of his father-in-law attract attention;

but this new one may have been a mere official title. It has been suggested that as *jether* is a word meaning *excellence*, Jethro in its exact form may be rendered as signifying "His Excellency." He was perhaps a local magnate of some superciliousness; and evidently Moses was his servant, for all we can see, a simple farm-hand keeping his sheep. The distant wilds of the peninsula wilderness formed his pasture-ground. He would often be exposed and shelterless away from his home through the nights. We must recollect the luxurious existence he had led in Egypt; he never had any training for such a life as this. And on the whole, we shall have to reckon these passing years as a most inconspicuous period, but full of hardship.

2. One day while at his usual work he was surprised by a most wonderful spectacle. v. 2. It does not seem necessary to suppose that just one small tamarisk sapling, or one single shrub of thorn acacia, was on fire, though doubtless some of them were large enough for any purpose of display; it may have been a thicket, or a clump of bushes where the conflagration was centered. The splendor of the flame was supernatural; the fire wreathed around the tree, but not a twig crackled and fell beneath the burning. It is likely that in this instance, as in that of the shining light which Saul of Tarsus saw at Damascus, it was the presence of Jesus Christ that gave the marvelous radiance; for he was the Angel-Jehovah of the Old Testament and the Saviour of the New. The image of God as a fire, so often used in the Bible, seems only to have the notion of brilliance and purifying power. "Our God is a consuming fire;" and yet the "baptism of fire" was not destructive; the tongues of flame upon the day of Pentecost did not scorch the disciples' heads.

3. Just at this moment the mind of Moses was aroused by the sound of an articulate voice. The narrative becomes graphic when we remember that Moses himself adds the particulars. vs. 3, 4. His own name was spoken repetitiously; his curiosity was excited by the vision; he was probably going nearer, but the voice checked his steps. v. 5. We meet this same command afterward in the history of Joshua. (See Josh. 5: 15.) From this incident, it is said, originated the custom so prevalent in the East of removing one's shoes when entering a place of public worship. It would not be wise for us to neglect the lesson offered just at this point, for it has a twofold bearing. The alertness of Moses in going aside to learn what God would reveal to him is admirable; we ought always to seek instant intelligence concerning the divine commands. But even this curiosity has its limits; unhallowed investigation is never allowed; undue familiarity should be watched; solemn reverence is required.

4. Having thus taught his eager servant, the Almighty proceeded to reward his quick acquiescence with a renewal of the old covenant. v. 6. With only a sentence of announcement, he linked all the splendid past of Israel's history with the present hope. There was more of extraordinary disclosure in these words than one might at first sight imagine. Fifteen centuries after this light shone out from the unconsumed bush, Jesus Christ quoted the address which Moses now bent his head to receive, as a familiar argument for the resurrection of the body and the future life of the human soul: "And as touching the dead, that they rise; have ye not read in the Book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"

5. We need hardly be surprised at the awful impression which was produced on Moses by this vision. He is prostrate before the majesty of God's revealed presence. Like Daniel on the banks of Ulai, fainting and sick; like Isaiah in the temple, hushed and penitent; like Ezekiel beside the river Chebar, frightened and confused; like Simon Peter on the Mount of Transfiguration, when he wist not what he said,—so here Moses covers his eyes with his hands, for he is afraid to look upon God. The Chaldee render-

ing is: "He feared to look toward the glory of God!" The ancient rabbins say that he was on the holiest spot of the holiest mountain in the world. This is the reason why it is called "the Mount of God;" because it was "the mount where the glory of the Lord was revealed." There, now, we leave this hushed and humble man. Do not disrespect him because he is dejected and abashed; when next you see him with his face covered, it will be because of the brightness it bears from his interview with Jehovah face to face, a brightness that dazzled Israel.

II. We come now to the lesson of instruction which these facts suggest for us all: What did this sign mean?

The significance of the spectacle must have been greater even than usual, for it gave to that particular peak of the Horeb ridge its familiar name. In the Hebrew tongue the word used here is *seneh*. And one of the ancient Jewish writers says of the locality: "From the beginning of the world this mount was called Horeband when God appeared unto Moses out of the midst of the bramble-bush, from the name of the bramble (*seneh*) it was called Sinai."

1. This unconsumed bush was a symbol of the divine Presence among his people. We need only recall what we are told about the mysterious shekinah in the tabernacle and in the temple to render this clear. Then, too, there was the pillar of cloud and fire when the tribes were going thorough the wilderness. The flame of the symbol was not hot, only holy—not burning, only bright. So when Moses came to make his farewell address just before he died, he added force to the double portion of favor he predicted for Joseph by putting his prophecy in the name of "Him that dwelt in the bush." A scene like this must have made an abiding impression upon his mind; and his expression suggests Peter's remembrance of the "most excellent mount" on which he saw the greatest vision of his whole life.

2. It was also a symbol of those poor suffering people waiting deliverance in Goshen. Moses must often have thought of them; and we know a poetic temperament like his would easily catch such a similitude. The Hebrew nation of slaves were then only a small, insignificant shrub; but they were growing great now with the majesty of a mighty oppression. The mystery of this spectacle was that any bush so burning was not burned up. The explanation was found now in the fact that God also was in the midst of the fire with them.

3. It was likewise a symbol of the Jewish people in history. What Jehovah was then to them he would continue to be; he would be faithful to share all their future vicissitudes. We can never grow weary of wondering at the marvelous preservation of this Israelite race: "A nation that, living, shall die, and, dying, shall live; trampled by all, shall trample on all; bleeding from a thousand wounds, shall remain unhurt; beggared, shall wield the wealth of the world; without a name, shall sway the councils of kings; without a city, shall inhabit in all kingdoms; scattered, like the dry dust, shall be bound together, like the living rock; perishing by the sword, by the chain, by fire and famine, shall yet be imperishable, unnumbered, and glorious as the stars of heaven!"

4. This bush, burning but not consumed, was in like manner a symbol of the Church of Jesus Christ. In a most important sense, Israel was the church through many trying generations. The prophet, when issuing the most glowing predictions which had been committed to him concerning the New-Testament church, could find no more fitting figure than that furnished by this story. (See Hosea 2: 14, 15.) Martin Luther used to say in his darkest hours: "Sing us now the Forty-sixth Psalm." When we think of the martyrs and confessors, the trials and the triumphs, the fires and the crowns, we can choose no motto more appropriate than this: "Burning, but not consumed." This the Scotch Church has adopted: "*Nec tamen consumiunt*"

5. Finally, this bright bush was the symbol of

Christian experience. Personal religion grows better under the fierceness of discipline when God is close beside us with his help. Then the old promise comes true (Isa. 43:2); then the old history is repeated (Dan. 3:24, 25); then Paul's experience is reproduced (2 Cor. 4:7-10); and then we need not envy Moses his splendid vision; for

"Earth's crammed with Heaven,
And every common bush afire with God."

—S. S. Times.

The Family Circle.

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

DON'T TAKE IT TO HEART.

THERE'S many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings;
So sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming
Of looks that are beaming,
Whether one's wealthy or whether one's poor;
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and heartache can cure.

Resolved, to be merry,
All worry to ferry
Across the famed waters that bid us forget,
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.
—Tinsley's Magazine.

MRS. LOVEJOY'S MANNA.

AT twenty-eight, life had become to Alice Lovejoy, in appearance at least, a matter merely to be endured, not enjoyed. Friends lectured and moralized in vain. Every year the wrinkles in her forehead grew more perceptible, and her aspect more careworn. "You'll be forty long before your time," her younger sister had told her only a little while since.

And yet any one looking in upon her in her cosy little home at this breakfast-hour would have asked in vain for a more cheering sight.

She had been a cherished wife for seven years, and Lewis Lovejoy, in his upright manhood and cheerful Christian disposition, left nothing to be desired there; while Ruthie of five and Fred of three were as healthy and pure, even if as roguish, as most of their class.

"The truth is," an old friend had said of her one day, "if Alice doesn't look out, she'll kill herself and the good out of her family with worry."

Now the morning sun streamed brightly into the little breakfast-room, which was also the family sitting-room, the table was daintily arrayed with articles of silver that had been wedding-gifts, and the personal care of which since had been no unimportant item. The young wife's expensive and stylish friends, while her husband was only a clerk upon a very moderate salary, had perhaps helped to form the wrinkles.

Her mother, too, had been one of the "notable housekeepers," one of those who need neither rule nor cook-book, but whose hands have a deftness that is certain success; whose house was always in "company order," the place of entertainment during Conventions and Institutes, and a law to others at all times.

Through these pleasant surroundings Alice Leonard had lived her girlhood life, busy with books, music, painting, and all the prettinesses that go to make up so many girls' lives, but almost literally with no "thought for the morrow." Her own marriage and her mother's death

had occurred nearly together, so that though deprived of any helpful advice there, she yet retained the knowledge of a home as it should look, without the capacity, strength, or means to fulfill it otherwise than as a burden. There are a good many other young wives than Alice Lovejoy in like case.

"These cakes are miserable," was her present complaint. "If your salary were only large enough, Lewis, to allow an older girl, you might not have to eat such stuff."

"Why, Alice, it does not seem so to me. At least I have made way with six, and am ready for another and its blanket."

"They are not what they ought to be," persisted the wife. "If I could get up early enough every morning to attend to them, I could have them just right; but it is all I can do to dress myself and the children and have the table in order by eight o'clock."

"Never mind; I'm suited," replied her husband pleasantly. "Did you read the account of that fearful accident to an ocean steamer, in yesterday morning's paper?"

"No. I did not look at the paper."

"But I left it here for you."

"Why, yesterday was Monday, Lewis, and as Mrs. Whalen only stays till noon, I have to do the starching, and Nellie and I the clearing up and finishing in the afternoon. I was too tired to read by that time."

"Of course, of course, dear, I see; but"—after a minute's thought, and as though he had been screwing up courage a little—"wouldn't it be a good deal less work, dear, if Ruthie and Fred here should go into colored clothes? It seems as though that must make your washings hard."

"Of course it does, but then Cousin Lizzie's twins are six, and she keeps them in white yet, and so do Fanny and Mrs. Mar."

Poor man, how often he had had to hear those names!

"But they all have more help than you, Alice."

"Well, I do not intend for that reason to lower my ideas about my children. I will do for them as long as I can; but I never forget it, day or night, what we should do if you should be sick, or anything happen to you."

There was a suggestion of a sigh from the husband, and he finished his meal in silence; and with his usual kiss all around, Alice was left to her morning duties.

She had just finished putting the room in perfect order, and the children had retreated to the chamber with their blocks to "be out of mamma's way," when Helen Terrel, an old friend, walked in with the freedom of long acquaintance.

"Good morning, Alice; busy as usual," was her cheery greeting. Everybody liked Helen Terrel; she always carried sunshine with her. "I've called to show you a new way of service," she explained presently.

"What is it?"

"The ladies are going to meet at the church this morning, and see that it has a thorough cleaning in every crack and corner."

"Well, I am not!"

"Cannot you come in for a little while?"

"No, indeed! This is Tuesday, and I've ironing enough to keep me standing on my feet until dark to-night."

"Cannot part of it wait until to-morrow?"

"To-morrow I'll have to run the machine all day. I'm trying to get a little of my next summer's sewing done. I'd like a chance for a long breath myself if I could have it."

And her eyes filled with self-pitying tears, as Helen Terrel, in her plain but tasteful suit, passed up the street.

"She is always busy, I know," she said to herself, "and accomplishes a sight; but then, she don't have to pinch and worry about the future as I do. It would be nice to go and have a merry time working with the others, as I used to do when a girl. Why, I was never tired then."

And she turned from the window to her tasks in a very martyr spirit.

As for her caller, she too did some thinking on her way.

"There's a chance for you, Helen Terrel," she concluded to herself. "Help that friend to break out of her self-shell, or she'll make a failure of her life and lose all its best. She must go with me Friday morning to the ladies' meeting. I've tried her before, but this time I won't give up. And I'll pray over the matter, too; then it's certain."

And those who were accustomed to Helen Terrel knew she meant that.

It was half-past eight Friday morning when her early caller again made her appearance in Mrs. Lovejoy's little sitting-room. It was in perfect order, and Alice had just opened the silver-closet door, with whiting and chamois in hand, and the prospect of a thorough rubbing up before her. She looked tired and worn after her busy week, and there was a sad curve to her lips that touched her friend.

"You must go with me this morning, please," she pleaded to the old excuses. "Your silver will not run away; you must."

And finally the bright face and urgent tone prevailed, and she went to get ready.

Her face was a little brighter as she came down in her wraps, and as they went down the steps into the clear, cool air and met the greetings of old friends, a little of the home care slipped off the still fair face.

"I believe it's weeks since I've been out in the morning," she said; "and at night I'm so tired all I care for is to get back home."

Ruthie trotted between them, and they walked fast, but they were late at the church parlor door, and the first hymn had been sung and nearly all the lesson read before they got there. They were settled in their seat just in time to hear the closing verse: "And they gathered it every morning, every man according to his eating; and when the sun waxed hot it melted."

Then the soft voice of the leader took up the thought that became the keynote of the hour: "Even as the Israelites gathered the daily food morning by morning, so our lives must lay off their burdens and receive the Helping Hand every day, every hour; not anxious or troubled, simply resting in present duty as God gives it."

And one said: "It took me a long time to find out that many things for which I thought I needed special grace and help the Master did not call duties at all, but wished me to tire of them so as to see real claims more plainly. In any such case he never fails to supply all the manna I need."

And another: "He promises help for all that will honor him, not for our selfishness."

And still one more: "I've been all my life in learning that the manna God gives us means more than the satisfying the body. Sweat of the hand or brain is honorable and precious, but he is not satisfied with his children until there has been sweat of the soul. For such longings for others he gives manna that means perfect peace and content; for a heart that is fed by him, even though the hands are full, never knows either hunger or unrest."

And Alice Lovejoy listened, and it proved the right word. One by one the defenses of her life slipped away, and she saw how she had failed to reach the highest point in her own nature, or to help any other up. A Christian, she saw how supremely selfish and narrow she had become. She was touched as never before, scales seemed to fall from her spiritual eyes, and as they passed out from that quiet place to the busy street, she clasped little Ruthie's hand with a new tenderness, as she realized how much more than the dainty outer furnishing she could do for her children, and what a Father to supply all need was hers.

With a new light in her eye, she talked of the things heard; and when her friend proposed that they should go into the museum and see a rare picture on exhibition, she assented gladly, and in the long hour spent amid the treasures there, she gathered up some of the enthusiasm that had made Alice Leonard so general a favorite in the old days.

"Oh, how pretty, mamma!" Ruthie had said at a little water-color cluster of roses.

"Do you think so, Ruthie? Mamma will paint you one like it if you wish."

"Why, mamma, can you paint too!" exclaimed the little one, and Alice enjoyed the involuntary tribute of admiration in the child's eyes with a new thrill.

On the way home she ran in and bought several remnants of bright wools. "I'm going to put the children into colors," she said to her friend. "I'm going to see if I cannot find time to gather manna for all kinds of needs," she added, smiling.

"We need it," said her friend.

It was half-past twelve when Alice reached home, and the dinner hour was at one; but Nellie had her part started, and a few busy minutes sufficed to prepare the rest.

When Mr. Lovejoy came in, he found such a bright face, and was treated to such different converse from the too-frequent fretfulness, that the minute pudding might have been the choicest English plum for all that he thought.

And the wife has never forgotten that blessed morning lesson. In the years since, there have been busy days, and trying days, but in the pleasant face of the helpful matron you search in vain now for the anxious, worn expression once so settled there. Her heart and hands are full of kindly thoughts and deeds, and self has had no time to write his disappointments. They have never become rich in the world's goods, but she has the heartiest love and appreciation from many who have plenty. Her presence is welcome everywhere. And very reverently she often speaks of the tender blessing which came with a fuller understanding of His promises, that they that trust in His continual care and blessing "shall be satisfied."

"I never try to lay up strength or wisdom," she says, "for fear I may not be able to meet future needs. I find we never lose what He gives us, and He has plenty more for the next demand."

And hers is the life that succeeds.—*Howe's Manning, in Christian Weekly.*

FEEBLE SAINTS.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it, when the old negro preacher sang,

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians, and poor food enough they find it! Because God's people are not all that they ought to be, therefore these cavilers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbeliever, "If you would know the truth, go to the Word; go to Him who is the truth; judge not the Lord by feeble saints."—*Christian Weekly.*

THE FOLLY OF WORRYING.

AS OPPOSED to this constant habit of worrying, we find the Bible abounding in promises of rest. All may have it if they will. All greatly need it. The world is full of worry. Believers have the assurance that they shall certainly enter into rest. Just as God rested when creation was finished, they shall rest in Jesus. His rest was not inactive, but use and enjoyment. As Jehovah uses and enjoys the world, he makes believers use and enjoy salvation actively, with life "renewed day by day," in "works of faith and labors of love." This rest comes from faith

that Christ saves us; that all the merits of his death are ours; that he loves us with great love, cares for us with ceaseless vigilance, provides for us with limitless generosity, directs all our affairs with infinite wisdom, and protects with almighty power. There is great comfort in the assurance that "all power in Heaven and on earth" is given to Christ. The risen Lord spoke these words on purpose to give us rest. All power "on earth!" Then he can make all things work for our good, overrule every event, manage every force, control the wiles of Satan, compel the wrath of man to bless his saints. Under such protection, why not rest? What can harm us? Evil is transmuted into blessing, sorrow changed to joy, misfortune forced to yield us wealth, burdens lifted by a mighty arm, and every want supplied. Of course we rest if indeed we trust. How can we worry in such a refuge? All our thoughts and energies may be given to save and comfort others, for the Lord cares for us.

—One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach.

THE SQUARE MAN.

THE square man measures the same each way, and he has n't any crooked edges or shaky lumber in him. He is free from knots and sap, and wo n't warp. He is clear stuff, and I do n't care what you work him up into, he wo n't swell, and he wo n't shrink. He is amongst men what good kiln-dried boards are among carpenters; he wo n't season-crack. It do n't make any difference which side of him you come up to, he is the same size each way, and the only way to get at him anyhow is to face him. He knows he is square, and never spends any time trying to prove it. The square man is one of the best-shaped men the world has ever produced; he is one of that kind of people who can't alter to fit a spot, but you must alter the spot to fit him.

UNREASONABLE EXPECTATIONS.

It has become so common a thing to complain of the lack of appreciation, gratitude, and affection, that we are in danger of forgetting that the claims made for these desirable things are often most unreasonable. It is, of course, very pleasant to enjoy the good opinion of others, to be conscious that they love us, that they recognize our services, honor our merits, and are thankful for our benefits; but when we set up claims for all or any of these, when we demand them in our hearts, and feel aggrieved and defrauded when they are not rendered, the injustice is almost sure to be upon our own side, in requiring that to which we have no right.—*Philadelphia Ledger.*

—A Virginia circuit preacher gives the following illustration of "faith that would remove mountains," which he heard from the lips of a negro preacher who was holding forth to his congregation upon the subject of obeying the commands of the Almighty:—

"Bred'ren," he said, "whateber de good God tell me to do in his blessed book" (holding up at the same time an old, and evidently much read Bible), "dat I'm gwine to do. If I see in it dat I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it longs to God—jumpin' at it longs to me."—*Wood's Household Magazine.*

—The life and power of godliness in the heart will give that affection, warmth, and pathos to the pulpit addresses which the learning and rhetoric of the schools may chasten and direct, but cannot excite.

—The trouble with the skepticism of the age is that it is not thorough enough. It questions everything but its own weak foundations.

Educational.

A SMATTERING OF HEBREW.

BY ELD. D. M. CANRIGHT.

UNDER the above heading I find the following article by Prof. N. Fox, in the *Hebrew Student*. Every earnest, intelligent minister can and should do what he here advises:—

"A little learning is a dangerous thing only when there is also lack of wisdom. The smattering of Hebrew which would be a continual peril to the minister who had no more sense than to announce, 'This verb, my brethren, is in the Hiphil,' can be of daily use to him who is endowed with good judgment.

"The traveler who can speak but a dozen words of French has a material advantage over him who knows none at all, and so the ability to dig through a single text will often be of greatest use. True, the Bible is translated; but as there are stanzas of Burns which cannot be adequately rendered into French, so a very little knowledge of Hebrew will disclose many a power or beauty of expression which can be seen only in the original. And when, as is not seldom the case, the ablest translators differ, he who knows nothing of the language is left entirely at fault, while the one who has studied it but little may have an opinion of his own. As the plain juryman, though far inferior to each of the great lawyers who are addressing him, may still form an intelligent conviction as to which of their opposing views is the correct one, so he who is very little of a Hebrew scholar may be fully able to understand the arguments in favor of each of two conflicting translations, and to arrive at an intelligent judgment as to which is to be preferred. The overworked pastor may be obliged to abandon the idea of ever becoming a great Hebraist; but if he will lay hold on a few snatches of the language, he will find them of continual practical use."

Our ministers who have to work so hard in the field, and under so many disadvantages, may not hope to become thorough Hebrew or Greek scholars; but they can, with a little continued effort, soon learn enough of both these languages so that by the aid of a grammar and lexicon they can intelligently translate any text in the Bible. Even this much is of inestimable value to a minister. It opens to him many precious thoughts which otherwise would be lost. It gives him greater confidence in his understanding of the Bible. It affords him a deep and lasting pleasure.

After learning a few of the fundamental principles from the grammar, the practice of translating five or ten verses per day will in a few months enable one to read the Bible in these languages quite readily. Is not that worth the effort? The trouble is, many try it only by fits and starts, and hence soon give it up. Steady work, a few minutes every day, month after month, is what tells.

—There is no commoner folly, nor is there a greater one, than in supposing that genius and luck carry some men through life, while others work faithfully and fail. The lucky man is the man who works harder and longer than the unlucky one. The man of genius is the man who knows enough never to expect a dollar's worth of anything without the cost of a hundred cents in one form or another. It was Montesquieu who said: "The success of the greater part of things depends upon knowing how long it takes to succeed." And long before him Solomon declared: "He that diligently seeketh good procureth favor;" and "He that tilleth his land shall have plenty of bread." That is the secret of luck in life.—*S. S. Times.*

—Truth is the most powerful thing in the world, since fiction can only please us by its resemblance to it.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 23, 1882.

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

THE DAY OF THE WAVE SHEAF.

THIS sheaf was to be offered on the "morrow after the Sabbath." Lev. 23:11. It becomes a question of great interest to determine what sabbath is here referred to, whether it is the weekly Sabbath or one of the ceremonial sabbaths.

This is a question of interest on account of its bearing upon other important subjects. Thus, we understand that the slaying of the paschal lamb was a type of the crucifixion of Christ. "Christ our passover is sacrificed for us." 1 Cor. 5:7. We are just as truly taught also that the waving of the sheaf, the "first fruits" of the harvest, was a type of the resurrection of Christ. In the same Corinthian epistle, 1 Cor. 15:20, St. Paul says: "But now is Christ risen from the dead, and become the first fruits of them that slept."

The lamb was slain on the fourteenth day of the first month. The day following, the fifteenth, was the first day of the paschal feast of seven days, on which day they were to have a holy convocation and do no servile work. It was the first of the seven annual sabbaths connected with the Jewish feasts.

Now if this was the sabbath on the morrow after which the wave sheaf was to be offered, that sheaf was presented always on the sixteenth day of the month. But if the weekly Sabbath is the one referred to, then we are left in utter ignorance of the day of the month on which the wave sheaf was offered, knowing only that it was on the morrow after the next weekly Sabbath after they had put the sickle to the corn, on whatever day of the month that might be.

The view taken upon this question affects the subject of the resurrection of Christ in this manner: If the sabbath is the passover sabbath, the wave sheaf was offered on the sixteenth, and only one full day elapsed between the slaying of the lamb and the waving of the sheaf; and in the antitype, consequently, we can have but one full day between the death of Christ and his resurrection. If, on the other hand, the weekly Sabbath is referred to, the wave sheaf was always offered on the first day of the week; and in the antitype, the resurrection of Christ was on the first day of the week.

There is a view extant, claiming, from a misinterpretation (as we think) of Matt. 12:40, that Christ must have lain in the grave the full period of seventy-two hours, and that he rose on the seventh day. This theory may take whichever horn of the foregoing dilemma may seem to it preferable. It is surely impaled to death on either one.

The weight of evidence seems to lie on the side of the view that the sabbath was the passover sabbath, and that the wave sheaf was confined to the 16th day of the month. In the American Tract Society's English Bible, teachers' edition, we find a table of Hebrew times and festivals, in which this record occurs: "Abib or Nisan, April, 14th, Paschal lamb killed; 15th, Passover; 16th, first fruits of barley harvest presented to the Lord."

Matthew Henry, on Lev. 23:11, says: "Here is an order for the offering of a sheaf of the first fruits, upon the second day of the feast of unleavened bread: the first is called the *sabbath*, because

it was observed as a sabbath (v. 11), and on the morrow after, they had this solemnity."

The Cottage Bible says that the Pentecost, which was reckoned from the wave sheaf, was reckoned from the 16th of the first month.

Smith's Bible Dictionary (Passover) says: "On the 16th of the month, 'the morrow after the sabbath' (*i. e.*, the day of holy convocation), the first sheaf of the harvest" should be brought "to the priest to be waved by him before the Lord." Under Pentecost it says: "The time of the festival was calculated from the second day of the passover, the 16th of Nisan."

Scott says, on Lev. 23:11: "The sabbath here mentioned was the day of holy convocation, or the first day of unleavened bread, which might or might not be the weekly Sabbath." The passover sabbath would of course in some years fall on the same day as the weekly Sabbath, as it doubtless did at the crucifixion of Christ.

Dr. Clarke says, on Lev. 23:15: "Ye shall count unto you seven sabbaths [seven weeks], that is, from the 16th of the first month."

The Bible Hand-Book, by J. Angus, D. D., says: "On the 16th of Abib, the first ripe ears of corn were presented at the sanctuary, and the harvest commenced."

Josephus, Antiquities, III. x. 5, says: "But on the second day of unleavened bread, which is the sixteenth of the month [Nisan], they first partake of the fruits, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain a plentiful provision, in the first place they offer the first fruits of their barley, . . . and after this it is that they may publicly or privately reap their harvest."

The only difficulty in the way of the view so uniformly presented by commentators and critics, which would suggest itself to any one, is this: Is it probable that the seasons in Palestine were so uniform, and the crops so regular, that there would always be on the 16th day of the month Nisan a quantity of barley ripe for the sheaf of first fruits? The seasons were doubtless very uniform in that country while this regulation was in force. In a table of the "Physical Features of Palestine," in the Bible above referred to, we find set down to the last of March and the beginning of April, "Barley ripening." But according to Giekie (Life of Christ, chap. 15, ¶13) provision was made for the variation of a few days in the forwardness or backwardness of the season in the following manner: If the harvest was ripening before the feast, it was gathered to some extent and prepared in various ways for use, but none used nor any exposed for sale till after the waving of the sheaf on the 16th of the month. He says:—

"The whole week was full of interest. The 15th was kept like a sabbath. . . . It was on the third day that the first fruits of the harvest were brought from the Kidron valley to the temple, to be waved before God in solemn acknowledgment of his bounty in giving the kindly fruits of the earth. This incident Jesus doubtless saw. He would notice, besides, how the sheaf had no sooner been offered than the streets were filled with sellers of bread made of new barley, parched ears of the young crop, and early growths and fruits of all kinds which had been kept back till then."

In view of all this testimony, the expression in Deut. 16:9 must be understood as referring to the 16th of the month.

TRUTH PROGRESSIVE.

ONE of the great mistakes in the Christian world has been the thought that in any particular age the system of divine truth had reached its completion, and that there was nothing more to be learned. This has dwarfed the church, barred the way to progress, and riveted more firmly upon willing slaves the shackles of error. But some have perceived the evil of this course, have taken

a broader and more consistent view, and have left on record some of their noble utterances, which we are happy to copy, and which it would be well for all to remember. We are glad to know that some are ready to walk in the advancing light, and will so walk till the perfect day:—

Robinson, in "Address to the Pilgrim Fathers," says:—

"If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident—the Lord hath more truth yet to break forth out of his Holy Word."

The Hon. Robert Boyle (1680) says:—

"As the Bible was not written for any one particular time or people, . . . so there are many passages very useful which will not be found so these many ages; being possibly reserved by the prophetic Spirit that indited them . . . to quell some foreseen heresy, . . . or resolve some yet unformed doubts, or confound some error that hath not yet a name."

Bishop Butler, in his "Analogy" (1737), says:

"Nor is it at all incredible that a book which has been so long in the possession of mankind should yet contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."

The *Interpreter* (1862) says:—

"A day is coming when Scripture, long darkened by traditional teaching, too frequently treated as an exhaustive mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures."

Vinet, in his "Lectures," says:—

"Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed."

Dean Stanley says:—

"Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf still to turn, leaf not the less new because it is so simple."

MEANNESS ADULTERATED.

WHEN we consider the concentrated filthiness which exists in tobacco *per se*, it would seem that the stuff is by nature sufficiently villainous without being made worse by adulteration. But that, we may believe the papers, is not the case. The number of tobacco-users is rapidly increasing; and the demand has become so enormous, that the same pains cannot be taken with the manufacture as in former years; a more vicious and deadly grade of tobacco and cigars is put upon the market; the price is kept up; more money is made; and more ruin is wrought; by which means wicked men and devils are pleased all around.

A reporter in a late New York paper records an interview with an old cigar dealer in which these facts were elicited:—

"The majority of cigars,' said the dealer in 'smokers' articles, 'are flavored now-a-days. This expedient is resorted to in order to conceal the inferior quality of tobacco used in the manufacture. A decoction of opium and rum will impart a delicious scent to the tobacco, and also cause it to burn quickly. They are hurtful, however, as every smoker knows. After smoking a half-dozen such alleged Havanas in a day, the brain and lungs seem disordered, the tongue is burned and swollen, and tiny blisters appear in the mouth. No matter how poor the tobacco, there would be no such injurious results were it not for the drugs used in its manufacture.'"

It is stated, also, that the manufacture of cigars in tenement houses in New York, has become a great industry. The stock used in these cases is a very

inferior grade of tobacco leaf, old cigar stumps gleaned from the gutter, etc. To this are added drugs, which stimulate to fatal habits, and are deadly in their effects. Of this the reporter thus speaks:—

"Opium and poor liquor is freely applied to the leaf before being rolled, and the cigar is thus made to burn freer and is given a stimulating taste. Many of the tenement-house products are reeking with infectious disease, and there can be no doubt but that sickness is in many instances disseminated in this manner. Inferior grades of cigarettes are also doctored with opium, and work much harm to their consumers."

When thousands are thus deliberately preparing themselves for the sacrifice, is it any wonder that the rate of mortality is so high, that epidemics are so frequent and fatal, and that the yellow fever, the cholera and the plague, will find hecatombs of victims waiting their approach, and destined to contribute to their terrors? In not the world fast ripening for the seven last plagues?

THE REIGN OF GRACE.

GRACE is the favor of God extended to those who have merited punishment by their sins. The grace of God could not therefore manifest itself to man till after he became a sinner. But as soon as man had fallen, and when he had no right to expect anything but the wrath of God, the grace of God which had been hidden among his divine perfections during all the eternity of the past, manifested itself in behalf of our race, though it had done nothing of the kind at the fall of the angels. 1 Pet. 2:4.

Sin entered our world when man rebelled against God. Rom. 5:12. Grace entered when the Judge, before pronouncing sentence upon man, promised a Redeemer who should bruise the head of the old serpent, Satan. Gen. 3:13; Rom. 16:20; Heb. 2:14; 1 John 3:8. Since that time two sovereigns have divided between them the dominion of the human family. Sin has reigned into death, and grace has reigned through righteousness. Rom. 5:21.

Though sin is a usurper and makes slaves of all who obey it (John 8:12-36; 2 Pet. 2:19), and though it brings men to misery, to ruin, and to death, by far the larger part of mankind prefer the dominion of sin to that of the grace of God. The explanation is not difficult. Sin is a deceiver. Heb. 3:13. It promises man the utmost liberty. It tells man to do just as he pleases in everything, making only one exception, which is that he must never obey God.

Grace seeks to rescue man from the tyranny of sin. Grace teaches man that liberty can only be found in submission to just government, and that no tyranny is so terrible as that which exists where every person acts toward others just as he pleases. St. Paul speaks of the reign of grace. If grace reigns, it must exercise authority, and that authority must be obeyed, otherwise it does not reign. Grace requires great things of man, but it has this remarkable peculiarity that in every case it gives to man strength to perform the difficult duties which it enjoins.

The government which grace exercises is thus set forth by St. Paul: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. Here we learn the nature of the reign of grace. It commands men to deny themselves of ungodliness and worldly lusts, and to live soberly, right-

eously, and godly. It reigns in those only who obey these commands. The conduct of each individual shows whether it is grace or sin that reigns in him. If men deny themselves of all ungodliness, and if they lead godly lives, then grace reigns in them. But if they are not sober, just, temperate, and godly, then sin and not grace reigns over them.

When men who call themselves Christians, but who neglect their duty toward God, and who do not govern their evil passions, are reproved for their bad example, they say: "You think to be saved by your good works, but I expect to be saved by grace." And they really suppose that they shall be admitted into the kingdom of God by some wonderful act of the grace of God, though they have rarely manifested obedience to it in their lives. But grace cannot exist in the heart without manifesting itself in the life. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

If grace reigns, it manifests itself in an obedient life and a righteous character. But when men are disobedient in life and unrighteous in character; for example, when they are untruthful, dishonest, proud, impatient, intemperate, lovers of pleasure more than lovers of God, covetous, envious, jealous, when any or all of these evil things have dominion in the heart, then sin, and not grace, reigns therein, and the end will be not life eternal, but the second death.

Many suppose that grace renders personal obedience unnecessary. On the contrary, grace renders obedience possible, and leaves us without excuse if we continue to disobey. But that which is the most wonderful of all the acts of divine grace is, that it has power to deliver from the guilt of all past disobedience. The fountain of grace was opened for man by the death of our Lord Jesus Christ. We receive pardon of our sins, but not the right to continue in disobedience. On the contrary, it is the direct result of the grace of God to change our nature, and to produce in us that great work which the Bible calls the circumcision of the heart, the new birth, or conversion.

The evidence of the presence of grace in our hearts is shown in the acts of our lives. If grace reigns in our hearts, we shall bring forth the fruits of the Spirit of God (Gal. 5:22, 23); but if we manifest any or all of the works of the flesh we may know that we are under the dominion of sin. Gal. 5:19-21. Let us not be deceived. If we overcome sin through the grace of God, we shall eat of the tree of life in Paradise. Rev. 2:7. The grace of God is sufficient for the accomplishment of this great work, and it is freely offered to every member of the family of Adam.

J. N. A.

THE INTERNATIONAL REVISION COMMENTARY.

SUCH is the title of a work which is now being published, volume by volume, by Charles Scribner's sons of New York City. I have in my possession the volumes on Matthew and Mark, just issued. The remaining volumes of the series will be published rapidly, until the whole New Testament is covered by the commentary. As the title indicates, this work has for its basis the Revised New Testament. Philip Schaff, D. D., LL. D. is the editor-in-chief, but separate books have been assigned to different individuals, who are members, either of the American or English Revision Committee, or who are in hearty sympathy with the revision movement. The second volume, on Mark, for example, is written by Prof. Matthew B. Riddle, D. D., of Hartford Theological Seminary; while the first, or the one on Matthew, is by Dr. Schaff himself.

The commentary on Matthew contains 432 pages, while that on Mark has but 256 pages. They are uniformly bound in neat cloth covers; Matthew costing \$1.25 per volume, and Mark \$1.00 per volume. From these figures we believe a discount of about twenty per cent is made to clergymen.

While it could hardly be expected that the new version should be perfect, and while perhaps most of us will regret that the work attempted was not more thorough in its character, still, so far as our observation goes, we believe that the Revised New Testament has brought relief in many particulars, and that, on the whole, as Seventh-day Adventists, we shall find that the changes made are, in the majority of cases, more favorable to our views than was the old version. If there are a few passages which have been so far metamorphosed that they cease to be proof-texts for us, they are such as were not necessary to the making out of our case. On the other hand, many of the new renderings fortify our view of the state of the dead very materially; while those which relate to the first day of the week remain substantially as before, and thus debar our first-day friends from a resort to some fancied meaning in the original not brought out in the King James version, since it is manifest that the Revision Committee, being all of them Sunday men, would have favored the Christian Sabbath, at least as far as the original would have justified them in so doing.

Judging from the volumes already issued, the comments will be exceedingly brief; but generally clear and comprehensive in statement. Of course they will contain much which to us is error; but no more, perhaps, than is found in any popular commentary. It is clear, also, that they present an authentic exposition of the text, from the standpoint of the revisers, and, in many instances, furnish the conclusions of the latest and ripest scholarship on controverted points in the original manuscripts.

For those reasons, if for no others, therefore, we think they are worthy of a place in the library of every minister who is able to purchase them.

Allegan, Mich.

W. H. LITTLEJOHN.

TO FRIENDS IN DIST. NO. 4, N. Y.

IN appointing a general meeting at Buck's Bridge, June 9-11, we have had in view the great object to seek God. 1. To know our true condition before him. Why not know it, brethren? What is the use of being deceived? "God is not mocked." Let us heed the injunction to examine ourselves. 2. To get nearer to God. In the terrible influences that are around us we need to draw near to God. We are on the "enchanted ground." Satan would lull us to sleep. Let us overcome the stupor by awaking to earnestness in the cause of God and seeking him with all our heart. We hope to see every church in the district represented at this meeting. Let not Satan hinder you. Make calculations for God's work as for your own. The meeting comes between spring's work and haying; many ought to be there. Come. M. C. WILCOX.

—Mr. Bessé, a recent writer on the Sabbath, has a chapter on the "Difficulties of importing the seventh day of the week to this continent," and questions whether it should be brought here from the east, or from the west. Don't worry, my friend, let it alone, and it will import itself, just as it always has. R. F. C.

—The gospel is not simply a philosophy of religion or law of life, but it is an apocalypse, showing the heavens to our thought, and so bringing its spiritual benedictions to every heart and life.—*Rev. Dr. R. S. Storrs.*

CLEAR THE WAY!

MEN of thought, be up and stirring
Night and day;
Sow the seed, withdraw the curtain,
Clear the way!
Men of action, aid and cheer them
As you may.
There's a fount about to stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
Into gray—
Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper; aid it, type;
Aid it, for the hour is ripe—
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
Lo! the right's about to conquer—
Clear the way!
And a brazen wrong to crumble
Into day!
With that right shall many more
Enter smiling at the door;
With the giant wrong, shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

—Selected.

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.

NEBRASKA.

Richmond and Lyndon.—Visited these churches and the scattered Sabbath-keepers in the southwestern part of the State, and found them holding on to the truth, and trying to keep pace with the message. Some said they had not heard a sermon since our last camp-meeting, and yet were stronger in the faith than ever. Thus it ought to be with us all; then our people would need but little preaching from one camp-meeting to another, and the ministers might carry the message continually to those that never heard. The Lord bless these scattered sheep.
H. SHULTZ.

TEXAS.

Denton, Denton Co., May 12.—I have been here since April 27, visiting and distributing the *Signs* preparatory to tent labor. To-day I went a few miles into the country, and visited a family that gave up the truth about four years ago. They were encouraged to start again, and gave me their subscription for the *REVIEW* and *Instructor*. Denton is quite a hard place, supporting eight saloons and three churches; but, with the blessing of God, who knows "what shall the harvest be?" May God bless the work at this place.
J. W. LESAN.

TENNESSEE.

Cross Plains, May 14.—Came to this place April 27, with the view of holding meetings with the brethren. The church where we expected to hold our meetings was occupied by a minister of the Christian denomination, who had been invited to speak on the Sabbath question. He labored hard to prove that the law of God was abolished at the cross, and that we are not authorized to keep a Sabbath in the Christian dispensation. As many of the citizens were not satisfied with his position, even some of his own denomination, we were requested to review him. We did so, with a good degree of freedom, while the best of attention was given to the word spoken. We had some good meetings with the brethren. On the Sabbath three were baptized, two of the number being re-baptized, and three united with the church.

The brethren are greatly encouraged. We praise God for his goodness.
S. FULTON.

MICHIGAN.

Petoskey.—Petoskey is in the extreme northern part of the State, on a bay of Lake Michigan. It is becoming widely known as a pleasure resort. It is indeed in a very fine country, and it is rapidly settling up. I found over a dozen of our people here, and others are soon to come. We were cheerfully granted the use of the M. E. church, both evenings and on Sunday. I spoke on temperance to a full hall on Sunday afternoon, by request of the temperance society. It was thought that a good impression was made.

We held two meetings with our brethren in a private house. All are anxious to have something done here. They organized a Sabbath-school, chose a leader for meetings, and will pay their tithe into the Conference. They paid my expenses, and sent \$10 tithe besides. Through the missionary work of Bro. H. S. Lay, who lives here, the Baptist minister has embraced the truth. He has closed his labors with the church, and now wishes to work with us. We hope he may be useful in the cause.
D. M. CANRIGHT.

WISCONSIN.

Hundred Mile Grove, Oakland, Monroe, and Darlington.—I have had the privilege of visiting the above-named churches, and am thankful that these visits have been a benefit to all concerned.

I was at Hundred Mile Grove April 14-17. This has been quite a large church, but is much reduced by removals; and those that remain are so scattered that it is very difficult for all to meet together. We had the help here of Elds. Smith and Jordan. All seemed encouraged by the meetings. I think a protracted effort would, in a less busy season, result in much good.

At Oakland, April 20-24, we enjoyed excellent meetings, and all were encouraged.

I was at Monroe, April 27-30. The brethren are generally of good courage. There have been things in the past that caused much prejudice; but in proof that this is giving way, we had a fair hearing from without, and I was invited to address the Temperance Reform Club. I think labor bestowed here would not be lost.

May 1-4, I was at Darlington. Owing to bad weather and other causes, we did not accomplish much. They deeply feel the need of a good leader; yet if they are faithful before God, he will do much for them.
W. W. SHARP.

Clintonville, May 15.—May 13, 14, I visited Clintonville for the purpose of organizing a church. Some Sabbath-keepers have moved here from other places, and these, with the company brought out under the labors of Bro. A. D. Olsen and J. J. Smith when the tent was here last summer, make quite a large congregation. Bro. Olsen has visited them frequently since that time, and also labored in the vicinity. This company includes Americans, Danes, and Germans, and all seem to be persons of true moral worth.

As they had no place for meetings, they began building a church last fall; and though there have been many difficulties in the way, the work has been successfully pushed forward, and they now have a comfortable house of worship.

Many of the brethren live quite a distance from the village; yet we had a good representation, and those who could not come sent in a request to join the church. Some were also present from New London, Belle Plaine, and Marion. On Sunday, five were baptized. We then met to perfect an organization, and thirty-two united in church fellowship. A leader was chosen, and other officers appointed. A call being made for means to pay for the church, \$138 was pledged toward that object. All are of good courage, and determined to make a success of the Christian life.
H. W. DECKER.

Little River, Seymour, and Sniderville.—May 6, 7, I was at Little River in Oconto county. Here are a few families of believers living rather scattered in a new country. They have sustained Sabbath meetings and school most of the time for several years, and have been partially organized as a church. There are good honest souls here; but the enemy is working hard to overthrow the work of God, and he has been given most too good a chance. In the short time I was there, not much could be accomplished toward righting the wrongs, but we tried to show the necessity of getting right before God, and then looking to Christ

instead of one another. They will have further help as soon as it can be brought about.

At Seymour there are a few who are keeping the Sabbath. I was with them from the 9th to the 11th inst. It rained most of the time, and we had but one meeting. Was sorry to find Bro. Morris Reed in poor health. A lack of harmony here mars the work. Oftentimes our peculiarities hinder the work of grace. We should seek to lose them in the life of Christ.

At Sniderville May 13, 14, I visited the little company brought out by Elds. Smith and Olds last summer. Their number is small, only seven or eight, and they were in some discouragement about their meetings; but they seem to be in harmony with the truth, and alive to its importance. I very much enjoyed my meeting with them, and left them rejoicing in the truth. They have some opposition, but it is just enough to keep them steady if they trust in God.

My trip to this part of the State has been an interesting one, and I trust profitable to me, and I hope not in vain to the cause. There are some discouraging features, but they all partake of earth and human nature, and may be dispelled by looking to Christ and his word, and less to self.
G. C. TENNEY.

ARKANSAS.

MARCH 22 to April 28, I was in Arkansas. Found the brethren there widely scattered, usually a family in a place. The first place where I stopped was at Springdale, Washington Co., with Bro. and Sr. Swaringer, formerly of Kansas, who have been Sabbath-keepers over twenty years. Was pleased to renew their acquaintance and share their hospitality. With Bro. Swaringer, went to Hindsville, where Eld. Wood raised up a small body of believers last winter. Remained with them over Sabbath, and arranged to visit them again on our return from the southern part of the State.

At Star of the West, Pike Co., we found twelve keeping the Sabbath under very discouraging circumstances, having heard but little preaching, except on the Sabbath question. Remained with them ten days, and held fifteen meetings. They appeared deeply interested, as we tried to instruct them more perfectly in the way of the Christian life. All seemed much encouraged, and resolved to commence anew the duty of praying in their families and holding prayer and conference meetings. One more embraced the Sabbath, a Baptist minister. He had partially obeyed before, but had given way under discouragements. Here twelve signed the covenant, and elected a leader and a secretary and treasurer. A Sabbath-school was also organized. A good outside interest was manifested, which we were sorry to leave.

We next went to Ola, Yell Co., expecting to find a company of Sabbath-keepers there. But there were only four families, and so scattered that we did not succeed in getting them together for meetings. Held one meeting, however, notices being given out about two hours before service. Probably three dozen were present, and listened with almost breathless silence to a discourse on the Sabbath and advent. After meeting, some of those not of our faith pressed so earnestly for us to remain that we felt sad indeed to leave them.

Held two meetings at Bro. Forgey's in the same county. Good attention was given. I judge that both of these places are good openings for tent labor. From this place, returned to Hindsville. Remained there five days; held meeting with the brethren, and labored as best we could. But circumstances were unfavorable, and not much was accomplished. Yet they thought they would keep up their meetings and Sabbath-school. Several copies of the *Instructor* were taken here for use in the Sabbath-school.

Thus ended my missionary tour of five weeks. The people of Arkansas are hospitable and kind, always willing to share with you the comforts of their homes; but at present they are in very straitened circumstances. Their crop last year was nearly a failure, and many will remain very destitute till the new crop is harvested. Yet at Star of the West they did nobly in contributing to meet the expenses of our visit. At other places they were willing to help, but are able to provide for themselves only by the strictest economy. I think the old feeling of antipathy against Northern people is almost, if not entirely, gone, especially in the central and southern part of the State.

J. H. COOK.

OHIO.

Dist. No. 5.—I have visited several churches in this district in the past month, and can report that the cause is onward in this part of the field. I have never seen a better interest than at the present. The best of feeling seems to prevail everywhere.

I have visited a number of lonely ones, and have been encouraged as I have witnessed the remarkable faith manifested by them in the truthfulness and certain triumph of the present message. Among these is a young lady eighteen years of age, residing in Fulton county and teaching school at Elmira. She embraced the truth two years ago at Litchfield, under the labors of Brn. St. John and Underwood. She has been bitterly opposed by her parents from that time to this, but by the blessing of God she has been faithful to her first vows. As the same trouble is still before her, we request the prayers of God's people in her behalf, and such other encouragement as will help her, that she may finally "share the rest that remaineth for the people of God."

I am of good courage, and greatly desire to have some humble part in the work of the Lord.

Whitehouse, Fulton Co.—I was here Sabbath and first-day, May 13, 14. This little company is unorganized, but they work together harmoniously, and manifest zeal and love for the truth. They have a Sabbath-school every Sabbath at 2 P. M., and prayer and social meeting each Friday evening; quite a number of persons who are interested in our views of Scripture attend these meetings. I think a short course of lectures would decide a goodly number for the truth. A visit from Eld. St. John would be hailed with joy by the citizens of this place. A. A. BIGELOW.

IOWA.

Algona and Webster City.—We have recently visited the Sabbath-keepers in Algona, Kossuth Co. This work is the result of tent-labor last season by Brn. Hart and Durland. Though this company was small, it was thought best to commence an organization, hoping that others will join them soon. A church of seven was organized, five of whom were baptized. A leader and clerk were chosen. They have weekly meetings and Sabbath-school. Others are looking favorably to the truth, and if these friends let their "light shine" through their "good works," we have reason to believe that others will come to the light of truth.

April 15, 16, we organized a church of thirteen members in Webster City, Hamilton Co. An elder and deacon were chosen and ordained. Our meetings here were well attended, and we trust profitable to all. We hope they will strive to cherish love and union, till the people of God are gathered to their eternal home.

Bro. J. H. Durland was with me, and assisted in all the above meetings. C. A. WASHBURN.
May 16.

MINNESOTA.

Litchfield.—We came to this church May 2. Found only two or three families that had enough interest to try to maintain Sabbath-school and meetings, and one of those was about to move away. Held one meeting with them, trying to encourage them as best we could. The help of some faithful Scandinavian laborer might, with the blessing of God, be of service to them.

Irving.—We found this church much scattered and discouraged. They had not held a business meeting in upwards of a year, and on account of sickness and bad roads, their meetings on Sabbath had nearly run out. They made a commendable effort to come out on Sabbath and Sunday. The Lord gave pleasant days, and helped in presenting the word. The most of the brethren appeared to receive encouragement from the word spoken, and to gather strength for fresh conflicts with the powers of darkness. On Sunday, officers were chosen for the remainder of the year, and a vote was passed to pay of their means into the treasury of the church, as the Lord shall prosper them.

They greatly need the help which a series of genuine revival meetings would give them. This was impracticable at present, and after visiting all the families, we left, with the hope of visiting them, if possible, at a more favorable season for holding meetings.

Fair Haven.—The members of this church are few and considerably scattered. Like the others, they have had but little help for a long time; yet, for the most part, they are "endeavoring to keep the unity of the Spirit in the bond of peace." They had not held any election of officers this year. We held meetings on the Sabbath with good interest, and celebrated the ordinances and elected officers in the evening. One sister was received to membership, subject to a letter from the church to which she belongs. It being seed-time, we could not do much in the way of meetings, save on the Sabbath. Some have allowed the subscription to their paper to run out without renewing. We hope they will see their mistake, and amend.

D. P. CURTIS.

D. C. BURCH.

May 15.

INDIANA STATE MEETING.

THE State quarterly meeting, held at Alto, Ind., May 4-9, has just closed. It rained much of the time, the nights were dark, and the roads were muddy; yet the house was well filled nearly every time, and frequently crowded. Eighteen meetings in all were held.

Friends were in attendance from the following churches: Bourbon, Rochester, Marion, Mechanicsburg, Yorktown, Thorntown, and New London. All the ministers in the Conference were present, and spoke upon the subjects assigned them. The themes were named in the appointment given in REVIEW No. 16.

The general testimony was that these subjects were presented in a manner to impart much knowledge on the topics discussed, and especially did the ministers consider themselves highly edified. The speakers occupied from thirty to forty minutes, after which others presented further thoughts upon the subjects. These were profitable occasions for all present.

Dr. Hill favored us with a very entertaining and instructive temperance lecture on Sunday, at 11 A. M.

The missionary reports from the several districts in the State showed that branch of the work to be in a healthy condition.

The various interests of the cause were freely and fully discussed during four business sessions held on Monday and Tuesday. It was decided to run three tents, and to pitch one at Kokomo, one at Idaville in White county, and one in the southern part of Putnam county.

The social meetings were excellent. At the close of the Sabbath, an invitation, was given for those who desired to make a start in the service of the Lord to come forward, when seven of the youth responded. Five were baptized by Bro. Rees on Monday; four to become members of the Alto church, and one to be received into fellowship by the New London church. We gladly welcome these dear youth into our churches, and shall hope to see them become strong men and women in the truth.

I think that I can safely say that the ministers in the Indiana Conference never entered upon tent labor so thoroughly united and so full of courage as they do now. WM. COVERT.

PACIFIC SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE Seventh Annual Meeting of this Association was convened at Oakland, Cal., Monday, April 24, 1882.

S. N. Haskell, W. C. White, J. Morrison, M. C. Israel, and C. H. Jones were chosen Directors for the coming year.

Addresses from the President, Eld. S. N. Haskell, and Eld. Geo. I. Butler, relating to the past, present, and future of the Association, were read by Eld. J. H. Waggoner.

Resolutions were passed expressing gratitude to God for the degree of prosperity that has attended the work during the year, and pledging themselves to sustain it; recommending that an effort be made to induce Sabbath-keepers on this coast to take shares in the Association to the extent of their ability; expressing sorrow for the death of Bro. Chapman, one of the Directors of the Association, and regret for the necessary absence of Bro. Haskell; also relative to the duty of circulating our publications, particularly by means of canvassing. Eld. J. H. Waggoner was elected editor of the *Signs of the Times*, and Elds. Andrews and U. Smith corresponding editors; and S. N. Haskell, W. C. White, and J. H. Waggoner the Publishing Committee for the ensuing year.—Condensed from the report of Wm. Vickery, in *Signs of the Times*.

TENNESSEE QUARTERLY MEETING.

THIS meeting convened according to appointment, at the house of Bro. Eugene Moore. A business session was held May 7, 1882, at 8 A. M. Eld. S. Osborn in the chair. Prayer by the President.

After stating that one object of the meeting was the selection of officers for the church at Edgefield Junction, the President proceeded to address the meeting on the subject of raising funds to pay for a tent and the expense of running the same. He showed in a clear and forcible manner that those who accompany the tent should be efficient workers in the truth, their work being that of visiting with the people, praying with them, etc. Singing was also mentioned as an important help in securing the interest of the people, and the proposition was made to try to obtain the services of sister Lillie Coombs to aid in this branch of tent labor, which was regarded with favor, as was shown by a vote.

Adjourned *sine die*.

S. OSBORN, Pres.

ALLIE OWENS, Sec.

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 VALLEY SINGER.

HE was not a mighty singer;
His voice was all too weak
To reach the ear of the pilgrims
Who climbed toward the mountain's peak,
But it echoed through the valley
Like the voice of wind or bird,
And something in the singing
Made glad the hearts that heard.

The dwellers among the lowlands
Had wearisome burdens to bear;
Their lives were lives of labor,
Of want, and woe, and care.
But when the song of the singer
Was heard in the weariest day,
It seemed like a wind in storm-time
That blows the clouds away.

It was sweet with a faith as steadfast
As the hills they might not climb,
In the Love that sets things even
In its own good way and time.
It lifted the hearts that sorrowed
Above their woe and pain,
And made the restless patient
With the music of its strain.

He was only a valley singer,
His song was not strong nor grand,
But it touched the hearts that heard it,
And they could understand.
Better to sing for the many
A song that is sweet with cheer,
And with help for the time of trial,
Than to sing what few can hear.

Yes; his was a grander mission
Than that singer's is whose song
Is sung for the few on the mountains,
For he made so many strong.
And when the grass shall grow over
His grave in the lower land,
His song will not be forgotten,
Though it was not counted grand.

—Eben E. Reesford, in *Advance*.

MISSIONARY LABOR.

THAT we can never be too diligent in missionary endeavors, even to the overruling of fixed personal plans and desires, may be shown in the following item of missionary labor by a sister last summer.

It being time to prepare for the Massachusetts camp-meeting, Sr. H. felt burdened for a lady who had been a member of the family for several years, but who had, till of late, strenuously opposed the truth, or, at best, listened to the many talks upon the subject, or read the books and papers loaned for her instruction, with feeble attempts at interest. Sr. H. felt that if she could be induced to attend camp-meeting and listen to the truths in the varied and strong light in which they are usually presented there, she *might* be led to embrace them; while, on the other hand, as an objection, Sr. H. would have to pay the expenses as an encouragement to go; but being very tired from business labors of the previous winter and spring, and having just returned from a long, tiresome journey, with little time to rest up and prepare for class duties, which began again early in September, she felt as if the objections were indeed weighty, and

had well-nigh given up the project, when one day, in giving the matter serious thought in all its bearings, she made up her mind that if it were the Lord's will that this sacrifice on her part should be made, he would certainly open the way and give her physical strength to carry it out, and she would trust it entirely in his hands. Therefore she went and invited the lady, also her brother, who was on a visit, offering to pay their expenses if they would consent to go. They concluded to accept, and in due time reached the grounds.

The weather proved very unfavorable, so that Sr. H. found the care great, and sometimes almost doubted the wisdom of the undertaking. But the result was that the lady, whom we will now call Sr. M., and her brother, both saw the truth and accepted it ere the week was out, returning home to keep the very next Sabbath in the fear of the Lord.

As soon as she came out upon these new truths, scarcely sufficient matter could be obtained to satisfy the intense interest manifested to search into these things, both herself and brother spending many hours in going over what was formerly so distasteful, and in writing to their parents and friends in another State of what they had been led to see. As soon as it could be consistently brought about, she went home, taking a large supply of our books and other publications. She was a member of the Methodist church, as was also her mother, but what she had written and sent on the subject had so paved the way that her father, mother, and two brothers observed the next Sabbath with her and her little one, after their arrival. The entire family have since that time fully accepted all the tenets of the faith.

Sr. M. has talked with friends on the truth, and has distributed reading matter in all possible directions, and three others have since come out to keep the Sabbath; they all convene Sabbath evenings for prayer and social meetings. The minister and class-leader of their church are now reading and investigating, and the matter rests in the hands of the Lord. The prayers of the brethren and sisters are requested, that much good may be accomplished in this place.

Sr. H., who attended camp-meeting under such apparently discouraging circumstances, has since had cause to rejoice that the Lord gave her strength to overcome the obstacles. "Behold, how great a matter a little fire kindleth." P. T. M.

MAINE TRACT SOCIETY.

The quarterly meeting of the society was held at Norridgewock, April 30, 1882, at 9 A. M. The President in the chair. Prayer by Eld. S. J. Hersum. The Secretary being absent, Amos Holt was chosen Secretary *pro tem*.

The report of the previous quarter was read and accepted.

The report of the present quarter was read, showing the following:—

No. of families visited,	167
" " letters written,	142
" " " received,	22
" " pages tracts given away,	7,043
" " " loaned,	2,146
" " periodicals distributed,	1,186
" " pages tracts sold,	11,301
" " new subscribers obtained,	27
Received from the several districts,	\$38.84
" " on reserve fund,	51.65
" " personal accounts,	34.00
Total,	\$124.49

Remarks were then made by the President, Eld. S. J. Hersum, and others, showing what had been accomplished by the T. and M. society, and that precious souls were now rejoicing in the truth as the result of sending out reading matter by our T. and M. and V. M. workers. It was urged that every S. D. Adventist should heartily engage in the work of getting the message before the people, that all who will may be saved in the day of wrath which is soon to fall upon the ungodly. Means used to help forward the work of saving precious souls for whom Christ died is money laid up in a safe place, and in the end is sure to yield a noble increase. God will bless the labors of those who work trustingly, and we should never become weary in well doing; for in due season we shall reap, if we faint not.

A letter from one of the V. M. workers at South Lancaster, Mass., was read, showing what had been done in the south by missionary labor. This added much to the interest of the meeting. The importance of raising means to carry forward

the T. and M. work was introduced, and all were invited to help raise the sum of \$500, to be paid by the first of September next. To this fund \$346.40 has now been subscribed. We hope our scattered brethren and sisters in Maine will send in their freewill-offerings to the State secretary, R. J. Goodrich, Hartland, Me. God loves a cheerful giver. Good and impressive remarks were made by some of our V. M. workers.

Adjourned *sine die*. J. B. GOODRICH, Pres.
A. HOLT, Sec. *pro tem*.

NOTHING SUCCEEDS LIKE SUCCESS.

BY ELDER E. H. GATES.

WHILE traveling among our churches in Ohio, I have seen some things of a nature to encourage our tract workers. From observation, I am convinced that the time has fully come when the people are prepared to purchase our books. All who have taken hold of the canvass for "Thoughts on Daniel and the Revelation" with energy, are meeting with success; and their experience has shown that this book will sell just as readily as books of a religious nature from other publishers.

Bro. E. J. Van Horn, our State agent, sold \$75 worth in three days, besides getting recommendations from the leading men of the town. In the same town he obtained sixty or seventy subscribers in three or four weeks. One sister in the Leesburg church, who never had any experience in book canvassing, sold nearly \$50 worth in a few days. Two or three others in the same church will enter the work as soon as they can arrange their business. This is encouraging, and I am sure cannot fail to result in the advancement of the third angel's message. I hope that all who can engage in canvassing will not fail to see the hand of God in the movement to spread the light of truth by means of the circulation of "Thoughts on Daniel and the Revelation."

ILLINOIS TRACT SOCIETY.

The State quarterly meeting of this society was held at Sheridan, Ill., April 16, 1882. The meeting was called to order by the President, Eld. R. F. Andrews. Prayer was offered by Eld. C. H. Bliss. The reading of the minutes of the last meeting was waived, and the report of labor for the past quarter was given as follows:—

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	No. of Signs obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	20	3	1	27	19	22	13	11703	811	.....	\$ 52.88
2	73	37	3	235	106	22	12	16408	870	15	53.40
3	17	2	.....	.....	.....	.....	.....	298	25	53	18.53
4	5	1	.....	.....	.....	.....	.....	849	294	.....	13.00
5	25	.....	.....	.....	.....	.....	.....	322	52	.....	13.95
6	15	4	.....	.....	.....	.....	.....	710	.....	.....	2.80
7	20	5	.....	.....	.....	.....	.....	2817	695	6	20.00
8	38	20	.....	.....	.....	.....	.....	16168	1104	176	64.00
9	70	18	2	92	193	33	57	1297	238	.....	9.00
10	44	9	.....	.....	.....	.....	.....	3635	1202	30	25.70
11	20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
12	53	32	.....	.....	.....	.....	.....	.....	.....	.....	.....
	404	137	5	359	509	138	79	42656	4509	280	\$ 225.38

NOTE.—Received on membership and donations, \$104.13; sales, \$37.13; periodicals, \$121.25. Subscribers obtained for REVIEW, 13; Signs, 41; Good Health, 9; other periodicals, 16.

On motion, the Chair appointed the following Committee on Resolutions: C. H. Bliss, E. O. Hammond, and G. A. Hobbs.

The following resolutions were offered, and after being spoken to by a number of the brethren, were adopted:—

Resolved, 1. That the names of those persons whose addresses are not known, and cannot be ascertained by the officers of the tract societies, be dropped from membership.

2. That members who do not report, or accomplish anything to advance the interests of the work, should be faithfully admonished by the officers of the society.

3. That we recommend our societies to place our periodicals in reading rooms, in preference to bound books, where both cannot be furnished.

Adjourned to call of Chair.

SECOND MEETING, 12:30 P. M.—The Committee on Resolutions not being prepared to report, the time was occupied in considering the condition of the work in various portions of the State, and the cases of several of the brethren who were in need of assistance, were brought before the meeting. The necessity of a fund for the benefit of the

worthy poor, and also the importance of assisting those who were preparing for the ministry, were clearly and forcibly set before the meeting. Pledges for these purposes were made by several.

Adjourned to call of Chair.

THIRD MEETING, 3 P. M.—The Committee on Resolutions reported as follows:—

Resolved, 1. That an immediate effort be made to raise means for the Educational Fund of the Illinois Conference; 2. That a fund should be created for the benefit of the worthy poor of this Conference; 3. That the fund be placed in the care of the Conference Treasurer, and be controlled by the Conference Committee; 4. That the ministers of this Conference are hereby requested to act as a Committee to raise this fund.

Resolved, 1. That it is the sense of this meeting that a Ministerial Association be formed in this Conference; 2. That the President appoint a Committee to report at our next meeting on Constitution and By-laws.

The above resolutions were taken separately, and discussed at length by the brethren present, and were adopted unanimously.

The following Committee was appointed by the President to report at the next State meeting in regard to a Ministerial Association: T. M. Steward, C. H. Bliss, and B. F. Merritt.

Adjourned *sine die*.

R. F. ANDREWS, Pres.

L. S. CAMPBELL, Sec.

TENNESSEE TRACT SOCIETY.

The following is the report for the quarter ending April 30, 1882:—

No. of members,	40
" " reports returned,	4
" " missionary visits,	1
" " letters written,	4
" " subscribers obtained for periodicals,	28
" " pages tracts and pamphlets distributed,	1192
" " periodicals distributed,	1349
" " Annuals " "	30
Cash received,	\$37.35

The local societies of Ridge and Cross Plains failed to report. ALLIE OWENS, Sec.

INDIANA TRACT SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	No. of Signs obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	53	35	1	27	19	22	13	11703	811	.....	\$ 52.88
2	32	30	.....	.....	.....	.....	.....	13904	779	8	50.80
3	66	37	.....	.....	.....	.....	.....	11280	712	.....	28.40
4	45	31	.....	.....	.....	.....	.....	6	11556	465	36.73
5	16	5	.....	.....	.....	.....	.....	3200	84	.....	3.50
	212	141	7	108	177	85	54	51263	2851	10	\$ 171.80

NOTE.—Received on membership and donations, \$19.50; sales, \$7.87; periodicals, \$143.93. Subscribers received for REVIEW, 24; Signs, 7; Good Health, 2; Instructor, 19; other periodicals, 2.

S. H. LANE, Pres.

SADIE G. EDWARDS, Sec. *pro tem*.

MINNESOTA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	No. of Signs obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	60	14	.....	.....	.....	.....	.....	2640	250	.....	\$ 28.66
2	23	4	.....	.....	.....	.....	.....	114	128	.....	40.00
3	59	25	.....	.....	.....	.....	.....	8653	512	3	35.53
4	59	17	.....	.....	.....	.....	.....	1519	264	.....	33.98
5	10	47	.....	.....	.....	.....	.....	7901	564	5	78.14
6	10	7	.....	.....	.....	.....	.....	208	64	.....	31.76
7	38	18	.....	.....	.....	.....	.....	148	327	.....	51.46
8	25	5	.....	.....	.....	.....	.....	2880	197	.....	10.50
9	17	17	.....	.....	.....	.....	.....	10521	477	13	9.90
	385	154	6	225	272	269	475	34583	2704	21	\$ 464.62

* Agents.
NOTE.—Received on membership and donations, \$46.10; sales, \$120.01; periodicals, \$292.51. Collected on other funds, \$31.05. Subscribers obtained for REVIEW, 70; Signs, 193; Good Health, 6; Instructor, 177; other periodicals, 27.

MRS. NETTIE G. WHITE, Sec.

—Conscience and self-love, if we understand our true happiness, always lead us the same way.—
Bishop Butler.

Special Mention.

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

THE SUICIDAL MANIA.

ONE fact which stares us in the face every time we open a newspaper, is the list of suicides and disappearances. We name them together, because it has seemed to us that they may be traceable to essentially the same cause,—a morbid impulse to get out of the way. There seems to come over persons of every age and condition, often with great suddenness to themselves and without apparent cause to others, an unendurable weariness of living among men, and an irresistible desire to get "anywhere out of the world;" and it possibly may be that disappearance and suicide are sometimes only alternative methods to such diseased minds, according to temperament, nerve, opportunity, or circumstances of life. There can be no doubt that the suicidal mania has its source largely in physical causes, in special irritation of the brain and central nerves. It has assumed the character and dimension of an epidemic, like diphtheria or malarial fever. May it not be possible that the precise causes, local, or in habits of living, and perhaps the germs of its specific poison, may be discoverable, and, hence, be met by that preventive cure which is the only feasible one?—*Christian Intelligencer.*

A WONDERFUL GUN.—"Keep your powder dry," said Maj.-Gen. Hancock yesterday afternoon on Governor's Island, while a man was pouring a pail of water into the pocket of a duplex field-magazine gun, which was about to be experimented upon. The water was simply to keep the gun-barrels cool while firing rapidly. It was the first time that the general had seen the gun. Surrounding the general stood Lieut.-Commander Gorringer, Gen. Johnston, of Alabama; Col. John Bodine and Judge Gildersleeve, of the American rifle team; the Rev. O. B. Frothingham and William Beecher, ex-Senator W. W. Eaton, of Connecticut, and nearly one hundred other gentlemen, who had been invited to see the gun work.

The gun was composed of two barrels inclosed in a water pocket. By simple and strong mechanism at the breech, assisted by a feeder, the piece first fired two hundred ordinary United States cartridges of forty-five caliber in twenty-five seconds. One hundred were then tried for speed, and the hundred bullets were sent into a target in eleven and three-quarter seconds. Then five hundred shots were fired in one minute ten seconds.

"It would be just the thing to mow down a storming-party," said Gen. Hancock, "if they should get into such a place as this." The place was a large open space between the outer wall of the fort and the sea wall.

The gun weighs one hundred and forty-one pounds; with carriage, five hundred and seventy-one. The one tried yesterday has been discharged upward of fifty-five thousand times without the least tinkering. It was the belief of all present that it would prove a very effective weapon in the field.—*New York Sun.*

—Some figures given by Mr. Henry Gannett, the statistician of the census bureau, are of interest as showing the ratios of increase in national wealth. The first valuation of property in the United States, made in 1798 as a basis of taxation for the support of the general government, and confined to real property, gave a total of about \$620,000,000. In the census of 1850 the first valuation of real and personal property was obtained, giving an aggregate result of \$7,135,780,228. The average increase of wealth between these two periods was not much greater than the increase in population, the ratios being as 39 is to 34½. Since 1850, however, despite the enormous immigration to this country,

wealth has increased largely in excess of population. The estimate of the valuation of real and personal property given by Mr. Gannett for 1860 is \$16,159,616,068; for 1870, \$30,068,518,507, and for 1880, \$40,000,000,000. This shows an increase of wealth from 1850 to 1860 of 126 per cent, from 1860 to 1870 of 86 per cent, and from 1870 to 1880 of 33 per cent. The ratio of increase within the last decade has been scarcely greater than that of population. In Mr. Gannett's opinion, however, neither of these periods fairly represent the normal increase in national wealth. The enormous percentage of increase in the first decade is supposed to result from an under-valuation in 1850, while that of the second grew out of the inflation consequent upon the war. The decrease of the third decade came from a collapse of values resulting from a protracted season of panic. The fact remains, however, that since the first valuation in 1798 the increase of wealth has constantly outstripped the growth of population. While the tendency of this increase has, in some instances, been to the centralization of wealth in private hands, yet the increased comforts in living everywhere show the steady growth of those individual accumulations which combine to make up national wealth.—*Interior.*

THE NEW PRACTICE.—Mr. Ingersoll has struck out on a new line of practice at the bar which promises him less lucrative results than his platform performances. As counsel for the defendant in the star-route prosecution, he offered in court to bet a thousand dollars as to the strength of the evidence held by the government against his clients. The counsel on the other side suggested that law cases could not be tried by wager. To which Ingersoll retorted with a slang phrase familiar to sporting men, "Put up or shut up." The absence of anything like applause after this brilliant sally possibly convinced the colonel that however amusing vulgarity may be to those who pay fifty cents a head to hear him demolish Moses, when he is in a place where he is paid to talk sense, slang will not take.—*Michigan Christian Herald.*

—There is small wonder modern whisky incites men to such acts when we note how it is doctored. An old liquor-dealer, now retired from business, in an interview says: "In most of the gin sold there will be found oil of vitriol, oil of turpentine, oil of almonds, sulphuric ether, and extract of grains of paradise. It is in the manufacture of whisky, however, that the adulterators do their finest work. You can purchase oils and essences from which 'whisky of any age' can be produced. This style of whisky, when tested, will show sulphuric acid, caustic potassa, benzine, nux vomica, and other poisons. This is the sort of stuff that bores into the coatings of the stomach and creates ulcers. This adulterated stuff is murderous. In porter you will find opium, henbane, capsicum, cocculus indicus, copperas, tobacco, and sulphuric acid. In beer, alum, opium, nux vomica, green copperas, vitriol, sub-carbonate of potash, and jalap are used."—*Inter-Ocean.*

LENGTHENING THE ROAD.—The President has signed the amended anti-Chinese bill, and it becomes a law. The practical effect will be that for a period of ten years the Chinaman will come into the United States by way of Victoria, Vancouver's Island, instead of landing at San Francisco. Accordingly we may expect to hear from our unpacified Pacific-coast friends a demand for war against England, for permitting the Asiatic to come in at the side entrance after the front door had been closed in his face.—*Michigan Christian Herald.*

—The Americans have, it seems, the right to claim the ownership of the largest pyramid in the world. The pyramid of Pueblo, in Mexico, is larger than the great pyramid of Cheops. The latter covers only fourteen acres, while the Mexican covers forty-four acres, and was originally six hundred feet high.

General Selections.

—Bad thought's a thief! He acts his part;
Creeps through the window of the heart;
And if he once his way can win,
He lets a hundred robbers in.

ESCAPING TEMPTATIONS.

THERE are several ways of coming to a condition where temptations trouble us but little. One way is always to yield when the temptation cannot be easily overcome. A great many follow this method. Another way is to resist temptations which involve much activity, but never take active measures in the opposite direction. Too many are dying in this state of lethargy and fancied security. Of course Satan lets them sleep on, and all the temptations they have are soon of the mignonnette order. A third way is the Christian method. This requires active treatment in both directions, and if any Christian does not find it a difficult work, he would better study himself carefully to see if he has not gained the victory by one of the other modes. Why, the hardest thing in the world is to be a good Christian. Submit yourself to the tide, and you will be sure to float into the inky seas. Seek to serve God, and you immediately breast the current. We have very little sympathy with those who represent the Christian life as floating down the current, watching the beautiful banks covered with flowers of heavenly colors, and inhaling the sweet perfume wafted to them on the gentle breezes sent for their especial comfort. Untold mischief has been done by this false view. The nature of the Christian life forbids floating, and tries every muscle at the oars in order to oppose the current.

And if any one can name a single instance in which a man who has floated ever so little down the natural current has been able to row himself back to the fountain head, he will state a case which history does not record. It requires another and mightier hand at the oars. When the martyr Ananias, in the Persian persecution, seemed to tremble at the approaching cross, Persices said to him, "Shut thine eyes a little, old man, and immediately thou shalt see the light of God." Ananias is not the only man who has found his own strength insufficient for the Christian life. All are not subject to the same trials within or without, but every Christian finds crosses before which his own strength fails, and he is forced, if he stands, to look to God for help. This proves that the Christian life is not without effort. We do not wish to overdraw the picture. Many reach a point where the effort is comparatively small, but they do it in God's strength.—*Church Mirror.*

"LIFE IS EARNEST."

AT a Quaker meeting a venerable man arose, and, in an impressive tone, said: "Many say it is a solemn thing to die; but, bethink you all, and bethink you well, it is a solemn thing to live." The testimony is as vital as it is true, and who heeds it not will come to grief.

But think of the difficulties that beset a human life. Many fail because they forget to count the cost. How often we hear men say of various enterprises they have undertaken, that if they had known the hindrances and hardships attending their pursuits, they never would have undertaken it. But in the matter of life we have no choice; we are here; God has conferred on us the dignity of birth and the glory of existence, and he is base who regrets the endowment. But such is the constitution of things, that no man may regard life as a summer day, fit only for the amusement of children and the folly of the wicked. It is a great conflict, and all its successes are but the result of a series of overcomings; and the higher the sphere, and the nobler the aim, the more is this true. The young enter upon the struggle with the disadvantage of no experience. It is at the beginning you need, so far as is possible, to consider

the whole view of it, and thus prepare yourself for what awaits you. Many have learned, some to their sorrow, that the fancy and romance with which the young are apt to clothe life, have all faded out before they proceeded very far; the showy, vain dream has vanished away, and lo! there is reality and genuine conflict. How many, even, who are inspired by a good purpose, when the voyage becomes tempestuous, and there is need for the putting forth of every good force, are disheartened, and fall into ignoble defeat, as if it were an unavoidable calamity. The failure results from the wrong view they entertain of life. They run, but they do not win; and they seek a grave in the shadows of withering disappointment.

Young men, at the start be impressed with the battle, the real difficulties that jar through the mystery of human life, all of which must go down in your success or triumph in your failure. Who thinks he can dance his way through life, and then pluck away its crown at the end, is but a fool dancing to the doom of his folly. Gird yourselves for the difficulties of life, and win its brightest victories in overcoming them. And let the thought that God has contemplated all these difficulties in your creation inspire you. It is not a cruel necessity or an unavoidable calamity that these difficulties so often overcome, and sometimes destroy, men; man was made and assigned his place in view of them, and, like the tree strengthened by the wind that often sways it, he is to be rooted in good purpose the more deeply and firmly because of these.—*M. Rhodes, D. D.*

GOSPEL ÆSTHETICISM.

THERE is really no danger in what we call æstheticism, culture, etc., if only they are kept in their proper places. On the other hand, if they are rightly cared for, they become helpers in every good work, and are themselves ministers to wants that we all experience, and for which Providence means we shall make provision. Courtesy, politeness, the gentleness of the gospel, the grace of the house of God—these are æsthetic elements, and are parts of the culture of a Christian life. It is to produce these that the gospel is given us. The natural world in which we live is a very æsthetic one, as we always feel when we look at the stars overhead, the green grass at our feet, the blowing blossoms and the running streams; and in social and moral ways God means that we shall be as beautiful as he has made the other things from which we learn so many lessons. Giving us these, he does not suggest that we should try to live on them; we have more substantial provision for that. No more does he mean that, having given us the beatitudes, we should set aside the ten commandments; that, having provided us with the ornament of a meek and quiet spirit, we should seek to live without regard to the law of righteousness.—*The United Presbyterian.*

WELL-BUILT CHRISTIANS.—A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies, to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on one day, and break the eighth on the next. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folks and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrearages for the more which he neglects. He does not so consume his spiritual fuel during revival seasons that he is as cold as Nova Zembla during all the rest of the time; nor do his spiritual fervors ever outrun his well-ordered conversation.

PLUCK IN PRINCIPLE.—Persistence is the larger part of any virtue. Take grit out of integrity and your integrity is gone.—*Michigan Christian Herald.*

News of the Week.

SUNDAY, MAY 14.—The court in banc has sustained the sentence of the Criminal Court in the Guiteau case, and the prisoner is to be hanged, June 30.

—Although little has been said about it of late, the fires of insurrection in Herzegovina are not extinguished as yet. Austria has recently appropriated a larger sum to carry on the war than was deemed sufficient when the first grant was made for that purpose. And now comes the news that 50 Austrians have been killed by insurgents in ambush near Nevisinje.

—A Turkish transport went ashore in the Bosphorus to-day, and the captain, the first officers, and 55 of the crew were drowned.

—The Russian mob has now turned its attentions to the German farmer. Troops have been called out to quell the disturbance.

—An Austrian physician, who visited the Jews' hospital at Odessa, states that there are 125 horribly mutilated persons there, the Russians having poured petroleum into their wounds.

MONDAY, MAY 15.—In Chicago, 300 men employed in the preparing departments of the various tanneries, have struck for higher wages.

—English and French squadrons are on their way to Egypt. The object is to uphold the suzerainty of the Sultan in Egypt, and to secure liberty for the Christian population.

TUESDAY, MAY 16.—The dock laborers of the Joliet Steel Company's works near Chicago are on a strike. They are acting in a threatening manner, and are barely restrained from lawlessness by the presence of the police. Heavy loss to both sides has resulted.

—During the first three months of this year, there have been 6 murders in Ireland, without a single conviction. During the same time, 1,417 outrages have been committed.

—The Egyptian Ministry have submitted to the Khedive, and the Sultan thinks the English and French fleet will not be needed.

—Chatsworth House, the home of the Duke of Devonshire, Lord Cavendish's father, is guarded by a police force. Explosives have been received there.

WEDNESDAY, MAY 17.—The printers of the *Freiheit*, the Socialist paper in London, have been arrested, charged with publishing a libel concerning the two murdered Irish officials.

—The burning of the village of Marcilly, France, rendered 650 persons homeless.

—England's model tribute to President Garfield, the Garfield House, a home for London working girls, was formally opened by Minister Lowell.

THURSDAY, MAY 18.—It is said the loss to Russia in property destroyed in the anti-Jewish riots and taken out of the country by Jewish refugees, is \$110,000,000.

—The Cavendish-Burke murder and the measures of repression proposed in Parliament are widening the breach between England and Ireland. The work of evicting tenants in arrears is going on vigorously. In County Galway alone, 300 tenant-farmers have been evicted within a week.

FRIDAY, MAY 19.—Leadville, Col., was visited by a disastrous fire this morning. Loss, \$200,000.

—Although many arrests have been made of persons suspected of complicity in the Dublin tragedy, no clew to the perpetrators of the crime has as yet been found.

—A fire in Lyons, France, destroyed property to the value of \$800,000, and threw 3,000 persons out of employment.

—At the next session of the Spanish Cortes, the Government propose to introduce a bill establishing trial by jury, and a new penal code framed on very liberal principles.

MISCELLANEOUS.

—It is said that fully half of Boston proper is built on piles.

—Morgan Co., Miss., has set a good example in warning off the Mormon missionaries.

—The present value of the property of the Trinity Church corporation in New York is estimated at \$50,000,000.

—Iowa has passed a bill requiring school Boards to plant shade trees on each school lot throughout the State.

—The Senate has just passed the bill appropriating \$6,000,000 for the improvement of the channel of the Mississippi River.

—The new educational bill to be reported to the Senate appropriates \$10,000,000 for distribution among the States and Territories where illiteracy most abounds.

—The fact has developed that thirty lives were lost on the steamer Rogers, which was wrecked while searching for the survivors of the *Jeannette* in the Arctic regions.

—In Nepal, Northern India, within 60 miles of British territory, the crime of suttee, or widow-burning, is still practiced openly.

—The 400th anniversary of Luther's birth occurs next year, and is to be commemorated by the unveiling of a statue to be erected to him in Erfurt.

—It is claimed that the sediment deposited by the late Southern floods on the cotton lands is so good a fertilizer that it adds \$4 to \$5 per acre to their value.

—During her recent visit to Mentone, Queen Victoria refused to accept a present of flowers sent her from Monte Carlo, the only legalized gambling-place in Europe.

—Thousands of people in the Mexican States of Sinaloa and Campeachy are dying of black small-pox. All the doctors are treating the people without compensation. A panic prevails.

—Of the 89 Chinese boys who returned to China last year, 20 are telegraph operators, 8 are in the medical school, 8 are in the torpedo school, 7 in the mining department, 4 in the customs and 2 in the government docks. The remaining 40 are at the navel school at Tientsin.

—A new chemical preparation has been discovered, which, its inventor claims, is destined "to revolutionize the world." It is called "boroglycende." It will keep food sound and sweet for months, and is thereby about to make a complete change in the aspects of agriculture, by cheapening food and lowering rents.

—It is said that China is about to institute a system of railways that will afford employment at home to the class that now seek it in America. The Chinese are also increasing their wheat culture, and introducing flour mills to make them independent of California. Textile factories are also in successful operation. The mining industry is developing under competent engineers. Ship-building is expanding, and a beginning has been made in the manufacture of agricultural implements. Shoes and all kinds of clothing can be made in China, and supplied to California customers at round profits.

Obituary Notices.

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

HARVEY.—Died at Ann Arbor, Mich., May 8, 1882, my husband, Charles D. Harvey, aged thirty-nine years. His death was caused by a wound received in the late war. We have laid him to rest with bright hope of a part in the first resurrection. L. L. HARVEY.

BURDICK.—Our little Lydia died of scarlet fever, April 14, 1882, at Kenset, Worth Co., Iowa. She was fifteen months and four days old, and had been sick eighteen days. Oh! how cruel is death; but the Lifegiver will soon come, and call our sleeping one to life again. We were thankful for the little bud, which we trust will blossom, without thorns, in eternity. ROLLA A. AND SYLVIA H. BURDICK.

SNYDER.—Died May 4, 1882, near Cicero, Indiana, Willie, son of Abraham and Sarah Snyder, aged eight months and fourteen days. Willie was a very interesting babe, and the trial was a severe one for the fond father and mother; but they have the consolation of knowing that their little one is sweetly sleeping in Jesus, and that his little feet will never be diverted from the path of infant purity. Funeral discourse and interment at Noblesville, May 5. Words of comfort for the writer from Luke 18:15, 16. WM. COVERT.

VAN DEUSEN.—Died at the residence of his nephew Eld. E. Van Deusen, near Lowell, Mich., May 9, 1882, Jesse Van Deusen, aged seventy-eight years, five months, and twenty-seven days. One year ago he lost his wife, and having no family, he was left without a home. His wish was to live with us. Since coming here, he has given up smoking and chewing tobacco. He also gave up the use of tea. He was formerly a Wesleyan Methodist; but he accepted the Bible Sabbath, and was baptized last July. Sermon by Eld. Woodard, M. E. minister. DORA VAN DEUSEN.

MCCARTY.—Herbie L., aged three years, two months, and seventeen days, adopted son of James A. and Harriet E. McCarty, died of diphtheria, at Ovid, Mich., April 12, 1882. Little Herbie was a very active and healthy child, but death, through this terrible disease, claimed him in less than four days after he was taken sick. Though an adopted child, he was very dear to his foster parents, and his sudden death was a heavy blow upon the family. The disease prevented a public funeral.

'Tis as a rosebud plucked away
Before 'tis fully blown,
To bear these little ones away
To death, so dark and lone.

But oh! the joy that it will give
To see them burst the tomb,
When the dear Saviour bids them live
In full immortal bloom.

M. B. MILLER.

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CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect May 14, 1882.

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

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

MICHIGAN CENTRAL RAILROAD.

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

Grand Rapids and Detroit Express leaves Kalamazoo at 6:50 A. M., Battle Creek 7:30, arrive Detroit 11:50 A. M. Returning, leaves Detroit at 4:05 P. M., Battle Creek 5:40, arrive Kalamazoo 9:35 P. M. All trains run by Chicago time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. G. W. RUGGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., May 28, 1882.

CAMP-MEETINGS.

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

Eastern people who are contemplating the selection of homes in the West, would do well, before locating permanently, to send to Frederick Morley, Commissioner of Immigration, Detroit, Mich., for a large pamphlet entitled, "Michigan and its Resources," showing the advantages of this State as a place of residence. The book will be sent free to any address.

What do our orthodox friends think of the following frank statement, found in the *Independent* of May 11? It seems that belief in a literal hell is fast disappearing, and it becomes a grave question, What will take its place? Will it be the consistent and harmonious doctrine taught in the Bible? or will it be a system of belief that will give license to sin, under the pleasing delusion that it will not be severely punished? The *Independent* says:—

We see the statement in an English religious paper that President Bartlett, of Dartmouth College, is the only leading New England theologian who maintains a belief "in a literal torment of fire and brimstone." He does not hold that belief, and never held it at any time since he began to think and write on religious subjects. It would be difficult to find a single leading New England theologian since the middle of the last century who has held such a belief.

ALLEGAN CAMP-MEETING.

IN REVIEW of May 2, we appointed to attend the dedication of the church at Edenville, Mich., June 11. But we learn that their church has been damaged somewhat by fire, which will doubtless delay the dedication from the time appointed. This would give us opportunity to attend the Allegan camp-meeting, which we have been solicited to do. Will Bro. Ostrander please inform us at once whether the dedication will be postponed, so that we can make definite announcements in the next REVIEW?

L. B. MAIN: An excellent work against Universalism is a book entitled, "Universalism against Itself," published by Applegate & Co., Cincinnati.

THE ALLEGAN CAMP-MEETING.

We have secured reduced rates on the Lake Shore and Michigan Southern Railroad to this meeting. They sell round-trip tickets at two cents per mile each way. We expect the same on the other roads.

Elds. U. Smith, W. C. Gage, J. O. Corliss, W. H. Littlejohn, and others will be at the meeting. J. E. White will take the oversight of the Sabbath-school work. There will be a full stock of our books on the ground. Everything looks favorable for a good meeting. We urge all in Western Michigan to make a special effort to attend. Begin your plans now. Engage some one to attend to your homes while you are absent. Come Wednesday, and do not arrange to leave till Monday.
 D. M. CANRIGHT.

A GOOD TESTIMONY.

BRETHREN IN CHRIST: I must praise without stint Eld. Canright's little book, "Matter and Spirit." It is an honor to have written such a work, and its unique, laconic, and original character and style will make it a happy thing to circulate, while readers and thinkers will find in it things to think of indeed. I can but think the author is right, and that he demolishes the phantom castle of immateriality. God bless Bro. C.

Hyde Park, Mass. D. T. TAYLOR.

REDUCED RATES TO THE WISCONSIN CAMP-MEETING.

THE Chicago and Northwestern R. R. agree to make the usual reduction on all lines in Wisconsin, including the division from Chicago to Baraboo, also the Chicago, St. Paul, and Omaha division, operated by them, from June 8 to 15, 1882. Persons coming to the meeting will pay full fare to the meeting, and return for one-fifth. Parties having tents and equipage belonging to the Conference can have them sent free of charge over the Northwestern Road by marking them Wisconsin Seventh-day Adventist camp-meeting, Baraboo, Wis. Those wishing family tents, can obtain them by corresponding with me. Price, \$2.50 for the meeting.

W. D. STILLMAN, Conf. Sec.

REDUCTION OF FARE TO THE IOWA CAMP-MEETING.

ALL persons coming to the Iowa camp-meeting to be held at Des Moines, June 1 to 6, who pay full fare coming over the Chicago and Northwestern, the Chicago, Rock Island and Pacific, or the Chicago, Burlington and Quincy railroads, will be returned at one-third regular rates. If there are a sufficient number on any other roads centering in Des Moines, reduced fare can be obtained for them to return home. This is the most liberal arrangement that has ever been offered our people at an Iowa camp-meeting. We hope it may be appreciated, and that many will take the benefit of it.

A. R. HENRY.

NOTICE.

BRETHREN, do not fail to be at the general meeting for the Muir and Lyons section, held at Lyons, Mich., May 27, 28.

Eld. Fargo will be at the meeting, and the matter of tent labor in the section will be considered. Remember the meetings commence Friday evening.

M. B. MILLER.

Appointments

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

TAKEN UP.

LEARNING from Eld. R. S. Owen, that he is visiting the scattered brethren in Washington county, which we designed to benefit by the meeting appointed for the first Sabbath and first-day in June, that appointment is taken up.

REQUEST: Will the brethren who contemplate holding tent-meetings in Vermont the ensuing season, please meet at my home in Irasburgh, May 30, at 10 A. M.? We would be glad to have Eld. D. T. Bourdeau meet with us at this time.

A. S. HUTCHINS.

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

M. C. WILCOX.
 A. H. HALL.

THE Iowa H. and T. Society will hold its next annual session in connection with the camp-meeting at Des Moines, Iowa, June 1-6.

H. NICOLA, Pres.

AT Mechanicsburg, Ind., May 27, 28.

S. H. LANE.

No providence preventing, I will meet with brethren in Iowa as follows:—

Webster City, Wednesday eve, May 24.
 Algona, Sabbath and Sunday, " 27, 28.
 Come praying that the Lord may be with us.

J. S. HART.

MEMPHIS, Mich., May 27.
 Blaine, Tuesday evening, " 30.
 Lapeer, June 3.

H. M. KENYON.

NORTH PACIFIC CAMP-MEETING.

THE annual session of the N. P. Conference and T. and M. society will be held in connection with their camp-meeting on their old camp-ground on the O. and C. R. R., two miles north of Salem, Oregon, commencing June 14, 1882. All are cordially invited to attend.

WM. L. RAYMOND, for Conf. Committee.

THE Lord willing, there will be a general meeting at Adams Center, N. Y., May 27, 28. The brethren and sisters from Mannsville are cordially invited to attend. There will be opportunity for baptism.

M. H. BROWN.
 M. C. WILCOX.

THE fifth annual session of the Wisconsin Sabbath-school Association will be held in connection with the Baraboo camp-meeting, June 8-13, 1882. Let each school see that delegates are elected.

H. W. DECKER, Pres.

THE twelfth annual session of the Wisconsin Conference of S. D. Adventists will be held in connection with the camp-meeting at Baraboo, June 8-13, 1882. Each church should see that delegates are appointed and furnished with credentials.

H. W. DECKER, Pres.

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

H. W. DECKER, Pres.

THE fourth annual meeting of the Iowa S. S. Association will be held in connection with the camp-meeting at Des Moines, Iowa, June 1-6, 1882.

Let each school, of whatever size, be represented by delegate or letter. Schools of thirty members are entitled to two delegates, and one for each additional fifteen members. Delegates should be selected at once.

Nothing preventing, a general Sabbath-school will be held on the camp-ground, Sabbath morning, June 3. All will be expected to take part, and help to make the occasion interesting and profitable.

The lessons appearing in the *Instructor* for that date will be recited. Those studying Bible Lessons for Little Ones will please take their books to the meeting, and the lessons to be recited will be selected on the ground.

Hope the children and youth will show their usual zeal, by their attendance and well prepared lessons.

L. T. NICOLA, Pres. Ia. S. S. A.

Publishers' Department.

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

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

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

UNTIL further notice, the address of Eld. H. Nicola, will be New Sharon, Mahaska Co., Iowa.

TO NEBRASKA MISSIONARY WORKERS.—All business intended for the Nebraska T. and M. Society, should be addressed to Miss S. E. Whitels, Fremont, Dodge Co., Neb.

BUSINESS NOTES.

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

If any of the readers of the REVIEW have back numbers of the *Signs and Instructor* which they would like to have distributed, please send them to me. I wish a few copies to circulate in this town, which contains about three hundred inhabitants. The good they do will be realized in the earth made new. Address, Edward O. Parker, Waldron, Kankakee Co., Ill.

Books Sent by Freight.—Signs of the Times 162.10, Kate Monroe 29.40, J. C. Middaugh 65.26, E. T. Palmer 14.42.

Cash on Account.—Col T. & M. Society per E. R. Jones \$8.00, V. T. & M. Society per R. T. Fultz 12.67, Geo. B. Starr 18.00, J. P. Henderson per S. H. Lane 1.25, Ind. T. & M. Society per S. H. Lane 27.27, Signs of the Times Ind. T. & M. Society per W. A. Young 22.74, Ill. T. & M. Society per L. S. Campbell 21.00, R. Conrad 10.00, H. Wren 1.50, Minn. T. & M. Society per N. G. White 200.00, Samuel Fulton 5.00, Dak. T. & M. Society per Geo. E. Henton 80.00.

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Swedish Mission.—A friend \$15.00, Mrs. John Jones 5.00.