

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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HOW WILL IT BE?

BY MARY MARTIN.

How will it be, O Master,
In the golden harvest-time,
When the reapers, homeward hieing,
From every land and clime,
Bring sheaves well bound, and bending
With the ripest, fairest grain,
And gleaners with their handfuls,
Escort the loaded wain;

How will it be with the sowers,
Who have sought to work with care,
Have moistened the soil with weeping,
And left it with a prayer
Ere the blades were scarcely showing,
In the spring-time's morning sun—
But who never shared in reaping,
Or song of labor done,

But who would have—oh, so gladly!
Seen the grain wave in the breeze,
And after the toil, at evening,
Have sat 'neath their own fig-trees;
Who have found but changeful dwelling
In tent or by restless sea—
When the reapers come in triumph,
Then, with these how will it be?

How many a time in the gloaming
I have held my brown-eyed boy,
So full of the strangest questions,
Though tired of romp and toy,
And tried to explain so fully
His mind could grasp, and see,
But sometimes I had to answer,
"My dear child, wait and see."

The twilight has gone; 'tis evening—
Night-time without moon or star—
And another child is asking
Questions that no wiser are;
And the ear lists for the answer
To—"Master, how will it be?"
From the midnight sky it cometh,
"My dear child, wait and see."

And we can wait, for the morning
Will very soon be here;
The clouds will have passed forever,
And all will plain appear.
Now we trust 'tis the Father's wisdom,
However strange it may be;
In the best, *Hereafter* 'twill be clear—
We shall feel, and know, and see.

Our Contributors.

JUSTICE, JUSTICE.

BY ELD. A. S. HUTCHINS.

"FOR he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. 3:10.
As God's chosen people were about to go in to possess the promised land, in the clearest possible manner they were exhorted to the exercise of principles of justice, judgment, and impar-

tiality. Judges, officers, and the people were appealed to to do that which was right, that they might live and inherit the land which the Lord was about to give unto them.

Says Moses: "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee." Deut. 16:20. Adopting the marginal reading, the literal rendering of the Hebrew, the text would read, "Justice, justice shalt thou follow," etc. The repetition here makes the injunction more emphatic, as the precious promise of Isa. 26:3 is made more expressive for the same reason. Observe that the principles of uprightness in all things were not new to this people, for it had previously been announced to them: "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's."

But now that their weary wanderings, their mighty conflicts, and protracted trials in the wilderness, were about concluded, and they were to pass over Jordan to possess the benefits and blessings of the land of promise, their honor and gratitude were appealed to to practice more largely and develop more fully those principles of equity, thereby guaranteeing to themselves peace and happiness in their social relations, and securing life with the continued favor and protection of Him the habitation of whose throne are "justice and judgment."

In connection with the appeal for justice, the claims of the Most High upon this people were further urged upon their hearts in the following precepts: "Thou shalt not wrest judgment: thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." How far these precepts are at present respected and observed in State or Church, in public transactions, or in domestic relations, or in matters of litigation where judges and jurors sit to administer justice, we leave the reader to decide. And here we may perhaps be allowed to ask, Have we not reached the time referred to by the prophet Isaiah, "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey"? Isa. 59:14, 15.

The Scriptures abound with testimony that the last days will be "perilous." The language of inspiration is: "And they shall turn away their ears from the truth, and be turned unto fables." "And because iniquity shall abound, the love of many shall wax cold." "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." "Having a form of godliness, but denying the power thereof; from such turn away." This deplorable condition into which a large number of the professed people of God have fallen through apostasy, is pointed to by the pen of inspiration as an unmistakable evidence that the coming of the King of glory is near. A preparation of heart hitherto unknown by the church is needed to meet that event, to receive the gift of immortality and eternal life.

In view of the scenes of such a momentous character as will close the lingering hours of probationary time, and usher in the day of endless bliss and triumphant victory over sin

and Satan, over death and the grave, "what manner of persons ought ye to be in all holy conversation and godliness?" Those who would be found in readiness to meet their returning Lord are enjoined to seek righteousness, to seek meekness, to keep judgment and do justice.

The last warning message of mercy to this world is sounding, bearing "the commandments of God, and the faith of Jesus." The moral law inculcates love to God and love to man. The teaching of our Saviour, "Whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets," is by way of eminence called the "golden rule."

The person who accepts and is governed in principle and practice by the righteous requirements of this law of love and the gospel of the Son of God, will develop a character of strict rectitude, integrity, and impartiality. In commerce and mutual intercourse the rights and interests of others will be guarded. On this point the word of God is explicit. The oppression of the poor, the widow, and the orphan, is noticed and forbidden of him.

"Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor: and let none of you imagine evil against his brother in your heart." Zech. 7:9, 10.

If all who professedly are actuated by the principles of justice in the every-day transactions of life have been strict to execute true judgment, to show mercy and compassion, and have sacredly regarded the rights of the widow, the fatherless, the stranger, and the poor, what about the injunction: "Let none of you imagine evil against his brother in your heart"? Will the record on high present a spotless heart and life in this respect?

Imagination, when diverted from its legitimate use, is one of the most mischievous faculties of the mind. It is skilled at image-making of the most formidable character. It alienates hearts and affections, and separates very friends. By it the heart is inflamed and the tongue set on fire.

It is more than probable that injustice triumphs over justice with many from an improper and forbidden use of the tongue, oftener than from a disposition to overreach or defraud or oppress. The following is one definition of justice as given by Mr. Webster: "Conformity to truth and reality; equal distribution of right in expressing opinions; fair representations of facts respecting merit or demerit; impartiality." There is quite a numerous class, even among professed Christians, in other respects worthy and good citizens, who apparently overlook the claims which God holds upon them, set forth in scriptures like the following: "Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." "Thou shalt not go up and down as a talebearer among thy people."

The scourge of the tongue is the leprosy, the plague of many a community. Those engaged in gossip, talebearing, babbling, and backbiting, bring upon themselves the displeasure of God; they grieve holy angels, pierce the souls of many a victim, and pour anguish and torture into the hearts of the innocent and unsuspecting. Whenever we find this class of busybodies in

the professed church of God, its power for good is paralyzed, its efforts to reach and save souls brought low.

And yet there are those whose profession of piety should ere this have brought them to the feet of Jesus, and given them a rich, broad, and deep experience with saving power, into whose heart and upon whose tongue Satan seems to put these words, attended with acts corresponding thereunto: "With our tongue will we prevail; our lips are our own; who is lord over us?"

Now the will, the king of the mind, is up, and the "little member" is set loose that "defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Alas for the victim upon whom the sword bathed in the poison of asps shall fall! Whatever may be his rank or profession, his guilt or innocence, his reputation is sure to be dissected, without a moment's warning or any chance to speak for himself. "Surely the serpent will bite without enchantment; and the babbler is no better."

Titus was directed of Paul to instruct the brethren "to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Thrice happy that people or that church all of whom sacredly regard this precept. But when the habit has become chronic with one of gossiping and backbiting, it is a dangerous case; for the evil continually gathers strength, and its poor victim is apt to have less and less appreciation of its turpitude.

The whole fraternity of this class, bound together by sympathetic attraction, seem restless as the ocean's rolling waters, except they can hear and tell some new thing. "Report, say they, and we will report it," overlooking the declaration of inspiration: "In the multitude of words there wanteth not sin."

Look at the following facts as illustrative of the force of habit, and as showing how difficult a feat of memory it is to repeat, even under favorable circumstances, words uttered by another.

A public speaker arose to address an audience, fully resolved not to make use of a certain expression which he had fallen into the habit of inappropriately using, considering himself, at this time, a victor, or nearly so, in this direction. What, then, was his chagrin on closing his discourse, to be informed that *fourteen* times the expression found its way into his remarks, while he had not once detected its presence.

Not long since, a number of persons of intelligence were spending an hour in mental improvement. A sentence was whispered to one, and he whispered it to another, and so on till some six or eight received it or its substitute, when the last wrote it upon paper. It was expressly desired of each that great caution be used in its transfer. The sentence given was this: "Maternal affection is an instinct possessed by most animals in common with man." In its transmission, it changed to the following: "Eternal instinct is good for man and brute."

But with him who will love life, and see good days, there are substantial and enduring treasures to be sought, there are glorious victories to be gained never to be surrendered. "Let him refrain his lips from evil." This would hush to silence backbiting and its attending evils. It would lead one to have his conversation "with grace, seasoned with salt." The songs of mirth and glee, deepening the deception of the giddy, chasing away their fears of the judgments that hang over this generation, would cease.

"A jolly time promised" was the pleasing inducement held out to call in the mass to a sociable in the vestry of a church not long since. Shall we as a people be allured by this bait? If festivals or scenes of merriment and gayety can only receive the right hand of fellowship from the minister, or be sanctioned by his presence and participation, the thoughtless receive comfort and feel security which otherwise they would not.

Says Paul to young brother Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." If this text is still binding upon young ministers, may

God write it upon their hearts, and may it influence them in their deportment. One asked another, "Is not such a minister apt to be led astray when in certain society?" "No, sir," was the ready reply, "Mr. — is the originator of his own fun." It is a painful thought that some ministers are the victims of circumstances. When in the desk they present solemn truths with convincing and persuasive power. When with "lovers of pleasure more than lovers of God," they pleasingly entertain this class with scenes of merriment far beneath the servant of God. Can such men realize the power of their influence and example? Do they stop to consider that for all these things God will bring them into Judgment? How much more appropriate that these moments, worse than lost, were spent in humble prayer to God and in warning precious souls to get ready for the coming Judgment. How befitting that such be governed by the resolution, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."

Let us rejoice and be glad. The gathering call is sounding. The last message is being given. "The first-fruits unto God and the Lamb" will be gathered, of whom it is declared: "And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14: 5. "A glorious church, not having spot or wrinkle, or any such thing."

THE TWO WITNESSES.

BY ELD. J. N. LOUGHBOROUGH.

(Concluded.)

(Republished by request.)

IN Rev. 11: 10, we get a further account of the time in which these witnesses were slain: "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth." There are three points in the above verse that will claim our attention: 1. Rejoicing; 2. Making merry; and 3. Sending gifts. This is all done by those who had been "tormented" by the witnesses, and will, of course, apply to the French people. That they had been "tormented" by the witnesses, is evident from the statement of Callot-d'Herbois, that "religion" was the only obstacle to the triumph of the worship of reason. Their war was of course against the object of their hatred and trouble, and that was the Bible.

But before continuing this subject further, it may be well to notice an objection that is sometimes urged against this application of the slaying of the witnesses. That is, that this warfare was mostly on the Catholic Church, and it cannot be that such a warfare fulfilled this scripture, as that is an apostate church.

I reply, 1. That this war was made against all religions, but directly against the Bible; so it fell on Papists and Protestants alike; 2. If it were true that it was Papists alone who were the religionists of France, and suffered in that struggle, it would be in that church alone that the witnesses could be found in France. On the Catholics, then, would be the place to strike an effective blow to kill the witnesses.

But to return to the course of those who killed the witnesses. This war, as already stated, was for the extermination of the Bible. "Never let it be forgotten that before the Revolution of 1792, the promoters of infidelity in France are stated to have raised among themselves, and spent, a sum equal to nine hundred thousand pounds in one year, nay, again and again, in purchasing, printing, and dispersing books, to corrupt the minds of the people, and prepare them for desperate measures!"—*Anderson's Annals of the English Bible*, p. 494.

"The way for such a revolution was prepared by the writings of Voltaire, Mirabeau, Diderot, Helvetius, D'Alembert, Condorcet, Rousseau, and others of the same stamp, in which they endeavored to disseminate principles subversive both of natural and revealed religion. Revelation was not only impugned, but entirely set aside; the

Deity was banished from the universe, and an imaginary phantom, under the name of the goddess of reason, substituted in its place.

The carved work of all religious belief and moral practice was boldly cut down by Carnot, Robespierre, and their atheistical associates. Nature was investigated by pretended philosophers, only with a view to darken the mind, to prevent mankind from considering anything as real but what the hand could grasp or the corporeal eye perceive."—*Dick on the Improvement of Society*, p. 154.

It is said that those who slew the witnesses rejoiced and made merry. This is apparent from the account of the Festival of Reason. "They went in procession to the Convention, and the rabble, indulging their fondness for the burlesque, caricatured in the most ludicrous manner the ceremonies of religion, and took as much delight in profaning as they had done in celebrating them. Men wearing surplices and copes came singing hallelujahs and dancing barmagole to the bar of the Convention. There they deposited the host, the boxes in which it was kept, and the statues of gold and silver. They made burlesque speeches, and sometimes addressed the most singular apostrophes to the saints themselves. 'O you,' exclaimed a deputation from St. Dennis, 'O you instruments of fanaticism! blessed saints of all kinds, be at length patriots, rise *en masse*; serve the country by going to the mint to be melted, and give us in this world that felicity which you wanted to obtain for us in the other!' These scenes of merriment were followed all at once by scenes of reverence and devotion.

A festival was instituted for all the decades,* to supersede the Catholic ceremonies of Sunday. . . . The first Festival of Reason was held with pomp on the 20th of Brumaire (the 10th of November). . . . A young woman represented the goddess of Reason. She was the wife of Momoro, the printer, one of the friends of Vincent, Ronsin, Chaumette, Herbert, and the like. She was dressed in a white drapery; a mantle of azure blue hung from her shoulders. Her flowing hair was covered with the cap of liberty. She sat on an antique seat entwined with ivy, and borne by four citizens. Young girls, dressed in white and crowned with roses, preceded and followed the goddess. Then came the busts of Lepelletier and Marat, musicians, troops, and all the armed sections. Speeches were delivered and hymns sung in the Temple of Reason. They then proceeded to the Convention, and Chaumette spoke in these terms:—

"Legislators! Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath those Gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true worship, that of liberty, that of reason. There we have formed wishes for the prosperity of the arms of the republic. There we have abandoned inanimate idols for reason, for the animated image, the master-piece of nature."

As he uttered these words, Chaumette pointed to the living goddess of Reason. The young and beautiful woman descended from her seat and went up to the president, who gave her the fraternal kiss, amid universal bravoos and shout of, 'The Republic forever!' 'Reason forever!' 'Down with fanaticism!'—*Thiers' French Revolution*, vol. 2, pp. 369-371.

Such is a sample only of the scenes of rejoicing and merriment that they indulged in.

"And they shall send gifts one to another." It is a striking fact that those who were the prime movers and executioners in the September massacre of 1792, actually received gifts of large sums of money for their services by which they had struck terror into all religionists. From Sept. 2 to 7, they put to death nine thousand victims. The Commune paid, Sept. 4, the sum

*The month consisted of thirty days; it was divided into portions of ten days each, called decades, instead of the four weeks of the former Sunday. Thus there was one day of rest less in the month. . . . The day was divided, according to the decimal system, into ten parts, or hours, these into ten others, and so on, not to attempt too much, this latter reform was postponed for a year.—*Thiers' French Revolution*, vol. 2, pp. 364, 365.

of 1463 livres as a present to these terrorists.—*Thiers' French Revolution*, vol. 1, pp. 361, 365.

The scenes of horror that filled France during this reign of terror far exceeded anything of the kind in the annals of history. "While infidelity was enthroned in power, it wielded the sword of vengeance with infernal ferocity against the priests of the Romish church, who were butchered wherever found, hunted as wild beasts, frequently roasted alive, or drowned in hundreds together, without either accusation or trial. At Nantes, no less than 360 priests were shot, and 460 drowned. In one night 48 were shut up in a barge and drowned in the Loire; 292 priests were massacred during the bloody scenes of the 10th of August and the 22d of September, 1792; and 1,135 were guillotined under the government of the National Convention, from the month of September, 1792, till the end of 1795, besides vast numbers, hunted by the infidel republicans like owls and partridges, who perished in different ways throughout the provinces of France."—*Dick on Diffusion of Knowledge*, p. 155.

Thiers says: "The number of persons guillotined during the reign of terror in France was 1,022,351. This does not include the massacre at Versailles, at the Abbaye, the Carmelite, or other prisons, on Sept. 2, the victims Glaciere of Avignon, those shot at Toulon and Marseilles, or the persons slain in the little town of Bedoin, the whole population of which perished."—*Thiers' French Revolution*, vol. 3, p. 106.

Dr. Dick, in speaking of the results of this Revolution, says: "Such was the rapidity with which the work of destruction was carried on, that within the short space of ten years, not less than three millions of human beings (one-half more than the whole population of Scotland) are supposed to have perished in that country alone, chiefly through the influence of immoral principles, and the seductions of a false philosophy."—*Dick's Improvement of Society*, p. 154.

Concerning the winding up of this scene we read (Rev. 11:11), "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up into heaven in a cloud; and their enemies beheld them." Almost simultaneously with the close of the French Revolution, Bible societies were organized, and the Scriptures have spread with such rapidity that in all civilized countries the Bible is now as common as the air, and its influence is being read by every family. The Scriptures are so within the reach of all that their prominent position is represented by their ascension to heaven "in a cloud."

"Their enemies beheld them." Yes, even infidel France, with all her boasted statements that she should destroy religion, has had to behold the world-wide spread of the Bible.

Verse 13: "And the same hour was there a great earthquake," representing the great political revolution of France, which shook many portions of the government of the Old World. "And the tenth part of the city fell." This is the same as the woman of Rev. 17, the Papal church. France was one of the ten original divisions of Western Rome, which had been given into the hands of the Papal church by the decree of Justinian in 1798. By the breaking out of this Revolution one of the ten parts of the Catholic hierarchy was destroyed, here represented by a "tenth part of the city" falling. And in the earthquake were slain of men [marquis, names of men, titles] seven thousand." This Revolution was a war on titles, as the following will show: "At the same moment a member proposed to abolish the titles of count, marquis, baron, etc.; to prohibit liveries; in short, to suppress all hereditary titles." "Its first decree relative to the ceremonial, abolished the titles of sire and majesty, usually given to the king."—*Thiers' French Revolution*, vol. 1, pp. 200, 201. It has been estimated that something like seven thousand titles were destroyed in that revolution, which had as its object to bring all down upon a level. In the massacres of Aug. 10, and Sept. 22, 1792, the watchword of the

rabble was, "Down with the Aristocrats!" meaning all those who hitherto had had any titles of distinction or of office.

"And the remnant were affrighted and gave glory to the God of Heaven." Many who were zealous in this Revolution saw the folly of their course and indorsed the Bible; and even "Callot-d' Herbois died calling on that very God whom he had impiously blasphemed."—*Thiers' French Revolution*, vol. 3, p. 221, note. I am inclined to think, however, that "the remnant" has reference to the other nine parts of the city; that is, to the same as the nations, etc., who would not suffer the witnesses to be buried. These rejoiced when they saw the horrid scene end and the word of God exalted.

Here we behold another striking evidence that God is the author of the prophecy in the Revelation, in the accurate fulfillment of these predictions concerning the treatment of his word. "The third woe cometh quickly" is the language that follows this prophecy. That woe is now doubtless coming on the earth. National calamities are increasing. "Evil is going forth from nation to nation." Nations are commencing to understand what is meant by being "distressed, with perplexity." Soon the nations will be angry, and God's wrath come, as marked out under the seventh trumpet. Lord, arouse thy people for the conflict; for it is surely coming, and that speedily.

"HATH THE RAIN A FATHER?"

Job 38:28.

O WONDROUS power of God, that rules the earth and seas,
Making all nature work by his divine decrees!
Nothing that is, but owes to God its origin,
Excepting the sad ill of Adam's willful sin.

The Father of the rain is God who sits on high,
Dealing refreshing drops from his benignant sky;
He notes the undue heat in the electric air,
And safely tempers it, by bringing rain to bear.

He lifts, by gentle means, the ocean depths above,
Diffusing where it needs this tribute of his love;
The wind his agent is to waft the clouds afar,
But in his hand both wind and subtle vapors are.

Where the red sun sheds down its concentrated beams,
God makes the rain descend in large and copious streams;
And where the tempered rays fall with less eager power,
The floodgates he restrains, and sends the gentle shower.

Even "rainless countries" share the droppings from afar;
The Nile to Egypt streams from Abyssinia;
Thus dreary desert wastes become a garden land,
Watered and green and sweet with blossoms from God's hand.

As well on ill as good the gracious drops are poured,
Perchance the arid heart may spring and bless the Lord;
O wondrous, wondrous love, give thy refreshing rain;
Let thy dull people rise to life and joy again!
—*Advocate and Guardian*.

THE WONDERS OF A CENTURY.—No. 9.

BY A. SMITH.

THE GREAT EASTERN.

THE construction of this vast steamship was begun May 1, 1854, at Millwall on the Thames. The launching process was commenced Nov. 3, 1857, and lasted until Jan. 31, 1858, at a cost of £60,000. Her weight when launched was 12,000 tons; and she drew 16½ feet of water aft, and 14 feet 11 inches forward. Her extreme length was 680 feet, or more than 41 rods; breadth, exclusive of paddle-boxes, 82½ feet; inclusive, 118 feet; height, exclusive of bulwarks, 58 feet; inclusive, 70 feet. The frame was made of iron ribs and crossribs, covered inside and out with iron plates—10,000, in total number. She had no keel.

The steamer is supplied with eight engines,—four for the screws, and four for the side-wheels,—aggregating a working power of 11,000 horse, and has, besides, 20 auxiliary engines. She has ten anchors, a mile of chain cables, five iron masts and one of wood, with iron spars, shrouds, and standing rigging; and has 7,000 yards of sail.

The orders of her commander are communicated by the electric telegraph. She carries two large steam-launches and twenty other large boats; can carry 20,000 tons of coal and mer-

chandise, or 5,000 troops, besides her crew of 400.

Among other trips, in 1860–61 she made several to New York; and in 1864–66 she was successfully employed in laying the Atlantic cable. She behaves admirably at sea, is remarkably comfortable for passengers, and possesses fair capabilities for speed.

The cost of running her is said to far exceed the profits. She has been lying in the Mersey most of the time since 1867, and has been a source of great pecuniary loss to all who have anything to do with her. (See "American Cyclopaedia," *Harper's Weekly*, etc.)

The Great Eastern, as compared with Noah's ark, taking 21 inches for the cubit, is 155 feet longer; exclusive of paddle boxes 5 feet narrower; inclusive 30½ feet wider; and exclusive of bulwarks 5½ feet higher, inclusive, 17½ feet. While she is probably about equal to the ark in tonnage, she is, without doubt, the largest proper sailing vessel that has ever been made by man.

THRESHING MACHINES.

The flail is a very ancient threshing instrument. Michael Menzies, of Scotland, in about the middle of the last century, is said to have invented a threshing machine consisting of a large number of flails driven by water power; but it proved to be unsuccessful in practice. In 1758, a Shropshire farmer, named Lockie, invented a rotary machine consisting of a set of cross arms attached to a shaft, and the whole inclosed in a cylinder case. It proved to be efficient in threshing oats, but it would knock off the entire heads of wheat without separating therefrom the kernels. In 1786, Andrew Meikle, a Scotchman, made an improvement on Lockie's machine, by substituting a cylinder with beaters attached to the circumference, and applying rollers for feeding in the straw. It was probably the first efficient threshing-machine ever made. In 1788 many improvements were added to this machine, among the most important, of which, perhaps, was the attachment of a fan-mill for separating the grain from the straw and chaff. This machine, with some modifications, was the first drum machine introduced into the United States.

The beater drum is still used in England, but in the United States it has long been replaced by the spiked drum, which runs at a higher speed.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

It was the custom of the Romans to divide the lands of conquered nations among military colonists, but Vespasian ordered all the lands of Judea to be sold, the proceeds of which should go into the imperial treasury. About the time that the temple at Jerusalem was destroyed, the temple of Jupiter Capitolinus was also burned. Vespasian commanded that the Jews should transfer their annual poll-tax of two drachms, which they had paid for the support of their temple, to the rebuilding of this heathen edifice. (Milman.)

Judea, as we have seen, was entirely subdued by the Romans, but there was a large territory lying east of the Jordan possessed by the Israelites, which had not been conquered; and in more distant countries "the embers of the war still burned." Some of the Sicarii (the robbers, or assassins, those who violently opposed owning any one as Lord save God himself) fled to Egypt.

Here they tried to induce the Jews who resided at Alexandria to join them in opposition to the Romans, putting to death some of the more influential persons who opposed their seditious designs. The Jews, seeing they were all in danger from these turbulent spirits, assembled in council, and decided to put an end to this disturbance of their peace. They accordingly seized six hundred of them and delivered them up to the Romans, besides others who had fled to the Thebes, thus giving proof of their loyalty to the emperor. These Sicarii, even the mere children among them, actuated by the strange spirit of religious fanaticism, bore unflinchingly,

though as they were insensible to pain, every cruelty, even fire itself, rejoicing in their torments. Nothing could induce them to call Cæsar Lord.

Lupus was governor of Alexandria at this time. He sent word of the Jewish disturbance to the Roman emperor, who commanded that the temple of Onias at Heliopolis should be demolished, considering it unsafe to trust the mutinous character of the Jews. This Onias, son of Simon, one of the Jewish high priests, fled from Jerusalem when Antiochus, king of Syria, took that city and profaned the temple. He came to Ptolemy Philometor, king of Egypt, who was at enmity with Antiochus, for which reason the king received him kindly.

Onias represented to him that he would bring all the Jews to his assistance, if he would permit him to build a temple in Egypt and grant them liberty of conscience. To this Ptolemy acceded, giving him a place for that purpose, and a large extent of country for the support of the priesthood and the maintenance of the temple worship. The temple was built of large stones, after the pattern of the one at Jerusalem, but smaller and less magnificent. About six hundred years before that, Josephus says (Notes on Antiquities, book 13, chap. 3 sect. 1) Isaiah predicted the building of this temple. See Isa. 19:18-33. "In that day shall five cities in the land of Egypt speak the language of Canaan" (verse 18); i. e., the Hebrew language, showing that large numbers of Jews dwelt in Egypt. "One shall be called the city of destruction;" margin, "of the sun;" this is the literal signification of Heliopolis.

Lupus, in obedience to Cæsar, immediately shut up the temple, carrying away some of its treasures. He died soon afterward, and Pannlinus, who succeeded him, entirely stripped the temple of its gifts and emptied the treasury, forbidding any of its worshipers to come near it, making the way to it impassable. (Josephus.)

One Jonathan, a weaver by trade, the last of these fanatics, went to Cyrene. He was an unprincipled man, but had such influence over the lower classes that he led a multitude of them into the desert, promising to show them "signs and apparitions." He endeavored in vain to conceal his tricks from the better-informed Jews. The chief of them informed Catullus, the governor of the Libyan Pentapolis, of him, who sent troops of horse after him. As his company were unarmed, they were easily captured. Many were killed, some were brought back, and the visionary, after long eluding search, was taken. When brought to Catullus, to save his life he denounced as instigators of his movements many of the richest Jews. "Catullus listened with greedy ear to his charges, and even suggested the names of those he was anxious to convict." Three thousand Jews, including all the wealthy and influential of them, in this way lost their lives, and their property was confiscated to the imperial revenues.

Not content with this, Jonathan named noted Jews residing at Alexandria and at Rome, among them Josephus, the historian. Catullus took Jonathan and other witnesses who were captured with him, and went to Rome. Titus was greatly troubled about it. Vespasian ordered a strict investigation to be made, which resulted in clearing the accused and convicting Jonathan, who was first scourged and then burned alive. Catullus escaped censure from the emperor, but soon died miserably, racked not only by bodily agony, but by terrible remorse of conscience; crying out that "he saw the ghosts of those whom he had slain standing before him," he would leap from his bed, and roll on the floor as though on the rack or burning in the flames.

(To be continued.)

—The man who has an empty cup may pray, and should pray, that it may be filled; but he that hath a full cup ought to pray that he may hold it firmly. It needs prayer in prosperity, that we may have grace to use it, as truly as it needs prayer in poverty, that we may have grace to bear it.—*Cumming*.

COMFORT IN GOD.

BY EMMA M. FRENCH.

WEARY and sad, at the close of day,
I sat alone in my room;
The friends most cherished were far away—
Some, cold in the silent tomb.

With tearful eyes and with head bowed low,
My heart full of doubt and gloom,
I pondered over the long ago,
When life seemed all abloom.

I thought of the cherished plans of youth,
Of the hopes my heart held dear,
While scenes of beauty, and love, and truth,
By memory were brought near.

But soon they vanished, and then returned
The hardness and discontent;
And bitter thoughts in my sad heart burned
Toward Him who such woe had sent.

"Can he be," I asked, "a God of love,
Of pity and tender care?
Does he hear in his bright home above,
And regard the voice of prayer?"

"Then why am I led in this drear way,
And why of my friends bereft?
Does he truly hear me when I pray,
Yet I sad and lone am left?"

I thought of the sacred written Word—
Shall I aught of comfort find,—
Aught from the words of the holy Lord
To gladden my fainting mind?

Slowly the pages I turned, and read,
In my search for sweet relief;
"A man of sorrows," the record said,
"Acquainted with bitter grief."

Then to my mind, like a flash of light,
Came a vision of the sea;
Of Him who taught by the waters bright,
E'en the man of Galilee.

I thought of his matchless, heavenly love,
That no human mind can know,
Of his shining glory-home above,
Of his life of toil below.

"Despised, rejected by mankind,"
So the sacred record said;
"The birds have nests, but the Son can find
No place for his weary head."

"Would ye greater than your Master be?"
Through blinding tears I read,
"If ye love and would come after me,
Ye must in my footsteps tread."

Then kneeling low, with most fervent plea,
"Forgive me, O God," I cried;
"Henceforth my joy it shall ever be
To suffer with him who died."

"Nor ask for freedom from toil and pain,
Nor the joys of earth to share,
But count my loss as heavenly gain,
If 'tis Jesus' cross I bear."

Then to my soul came a flood of light,
Revealing a love most strong,
Banishing sorrow, darkness, and night,
And filling my heart with song.

And now in that love I'm richly blest,
The world hath for me no charms;
For my sweetest joy is just to rest
In the everlasting arms.

Battle Creek, Mich.

"HOW TO HELP OLD CHURCHES."

BY ELD. D. P. CURTIS.

THE article under the above heading, by Bro. Canright, in No. 11, present volume of REVIEW, is so timely, so appropriate, so true, and in such perfect harmony with my experience in the work, that I wish to express a hearty indorsement of it, and to commend it to the careful consideration of all who are called to the responsible work of laboring among the churches.

He says that "the idea that we must have an investigation and a church trial over every petty difficulty, is a mistake." This is a truth which should be deeply impressed upon the minds of both the ministers and the church-members everywhere. What is the cause of our difficulties and dissensions? I think Paul answers this question in 1 Cor. 3:3: "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and weak as men?" And James bears an equally direct testimony, when he says, "From whence come wars and fightings among you? come they not hence,

even of your lusts that war in your members?" James 4:1. If carnality and lust are the cause of difficulties, it is a rational and logical conclusion that, if the cause is removed, the effect will cease.

But will church trials remove carnality and lust from the heart? Do they not almost invariably increase, rather than remove, the difficulty? Nothing short of a thorough conversion can ever remove the cause. This work once accomplished, all difficulties will vanish as easily and naturally as the frost vanishes before the sun. Then that kind of work needs to be done by the minister which will produce this result; and when this is done, he can go on and give instruction in regard to the different branches of the work, and the people will take hold of them. As Bro. Butler says in the same paper, under the heading of "Missionary Meetings in Battle Creek," "Thorough consecration to the Lord has been shown in these meetings to be the mainspring which moves persons to be real missionaries for God." "The heart needs converting. Without this change is wrought, the Lord's work will always drag on our hands." "Many of the difficulties which are thought to be so great in the T. and M. work, vanish when we have converted hearts, and receive proper instruction."

I rejoice to read such sentiments, coming from our leading brethren. They have been impressed upon my heart for months past, and the hearts of others who labor in the word.

Brethren, the Lord is leading in this work. He leads the minds of brethren in different parts of the field in the same direction. Let us praise his name for it, and be encouraged by it, and go forward. "For yet a little while, and He that shall come will come, and will not tarry."

Special Mention.

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

WHO RULES?

SOMETHING of the animus of the Romanists is indicated by the lengthy letter prepared by the Catholic Provincial Council lately in session at Cincinnati, Ohio, to be read in all the churches under the care of the council. From a summary of this letter, as published in the *Inter-Oceanic* of March 31, we take the following:—

"The letter begins with a review of the progress of religion since the last council, twenty years ago, and congratulates the church on the transition from the mission epoch to a condition of fixity. It then speaks of the necessity of obedience to authority, and holds that *all men are not equal*, and that men ordained to rule—kings, magistrates, bishops, and priests, have rights which subjects do not possess. It laments the disposition to try God before a court of human reason, and says no man has a right to test a falsehood or to change a jot or tittle of the law of God.

"It is not Catholic doctrine that all power comes from the people, and that rulers do not exercise authority as their own, but as intrusted them by the people. The Catholic doctrine is that the grant of power is not given by the people, but they only designate who is to wield it. As to priests, people are commanded to obey the law from their lips; and in all matters of civil life appertaining to faith and morals, the priest has the right to speak, and the people are required to listen. This doctrine, it is said, is unpopular with modern liberalism, but it does not prove it untrue.

"On government it says: 'Not for three hundred years has society been so restless as it is at present. Religion is rapidly losing its influence on society. The State steadily seeks to subordinate the spiritual to the temporal. A systematic and combined effort, both in Europe and America, is being made to secularize education and to substitute for God and religion, science and material progress. It is claimed that

men are free and equal," and under that cry religion and law are assailed.

"Further along it uses this language: 'With the popular doctrine that all men are equal, there is also steadily growing the doctrine that "all power is from the people," and that they who exercise it do so not as their own, but as intrusted to them by the people; and upon this condition, that it may be recalled by the will of that same people by whom it was confided to them.' This is not Catholic doctrine, nor is it the doctrine of the Scriptures."

"On legislation against intemperance it speaks as follows: 'There can be no doubt that intemperance, like all social evils, is a matter for legislation, as also the abuse in the sale of liquor. Prudent and moderate legislation on these subjects is to be commended, and should be encouraged and sustained. Sunday should be made more sacred, and legislation encouraged that would hinder or lessen the sale of liquor on that day. Could there be established a "liquor truce," that from Saturday noon to Monday noon men would agree not to drink outside their own houses, not only would intemperance be greatly diminished, but much of the desecration of the Sunday would be done away with.'"

—A drunken woman is of all spectacles the most hideous. The *St. James Gazette* gives an account of a young lady who was drunk in the streets of London. At last she fell down, and had to be taken to the police station in a carriage. When she was arraigned, she told the justice that "she was engaged to be married to a curate who drank very much." Her father was sent for, but the *Gazette* suggests satirically that word should be sent to the curate, "who, if he appears to be sober when he receives it, will no doubt hurry to his imprisoned fiancée, and make her his own without further delay. The similarity of their tastes renders them peculiarly fitted to lean upon each other for support during life's journey." Drunken women of respectability are not uncommon in England. Formerly they were almost unknown here, but we regret to say that they are not so exceptional as they were. But as for curates and other ministers whose arrest for intoxication is not so unusual as to excite great surprise (except when a particular man falls for the first time) in Great Britain, they are almost unknown here.—*Christian Advocate*.

—The national debts of the principal countries in the world amounted in 1880 to \$23,286,4753; according to the figures compiled by Robert P. Porter, of the Census Department. Of this total the United States contributed nearly one-tenth, the debt, at that time, being \$2,120,371. Five nations—France, Great Britain, Russia, Spain, and Italy—have larger debts and stand in the order named. The indebtedness of France, at the head of the list, is \$3,829,982,399. Besides the United States, Great Britain and Denmark are the only ones of the great nations which report any reduction in the past ten years. Since 1870 the United States has reduced its debt over three hundred and sixty millions, Great Britain about one hundred and twenty millions, and Denmark fifteen millions. In the same time the indebtedness of Russia has increased over two billions, of France and Spain over one billion each, and of Italy and Turkey about half a billion. In addition to our national debt, the United States further owes \$1,201,981,000 in State and local indebtedness. Cities of over 100 inhabitants furnish \$710,535,924 of this amount, and the States \$260,179,713. The figures given show that while we are reducing our national debt, we are at the same time increasing our local burdens. The tendency is not a good one, and does not promise well for the future.

—There is many a thing which the world calls disappointment; but there is no such word in the dictionary of faith. What to others are disappointments are to believers intimations of the will of God.—*Newton*.

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.

ANSWER HIM SOFTLY.

ANSWER him softly. You cannot know,
In the depths below,
How sharp was the struggle, the fight he made,
Ere the price he paid,
And yielded his soul to the tempter's power
In a hasty hour.

Answer him softly; for it may be—
Like the sturdy tree,
Which, tested in many a storm its strength,
To be rent at length—
He struggled full oft, and resisted well,
Though at last he fell.

Answer him softly, lest you be tried
On your weaker side,
And fail, as before you so many have done,
Who in thought had won;
Failed, too, ere temptation had spent its force
In its subtle course.

Answer him softly; for none can tell,
When the storm-clouds swell,
Whose bark shall weather the tempest, or whose
Its venture shall lose.
Speak gently; the weakest may stand the gale,
The strongest may fall.

FROM "JOHN PLOUGHMAN'S PICTURES."

A LEAKING tap is a great waster. Drop by drop, by day and by night, the liquor runs away, and the housewife wonders how so much can have gone. This is the fashion in which many laboring men are kept poor; they don't take care of the pence, and so they have no pounds to put in the bank. You cannot fill the rain-water butt, if you do not catch the drops. A sixpence here, and a shilling there, and his purse is empty before a man dares to look in it. What with waste in the kitchen, waste at table, and waste at the public-house, fools and their money soon part to meet no more. If the wife wastes too, there are two holes in the barrel.

There is no grace in waste. Economy is a duty; extravagance is a sin. The old Book saith, "He that hasteth to be rich shall not be innocent," and, depend upon it, he that hasteth to be poor is in much the same box. It will help to keep you from anxious care, which is sinful, if you take honest care, which is commendable. Lay up when young, and you shall find when old; but do not this greedily or selfishly, or God will send a curse on your store. Money is not a comfort by itself, for they said in the olden time,—

"They who have money are troubled about it,
And they who have none are troubled without it."

But though the dollar is not almighty, it ought to be used for the Almighty, and not wasted in wicked extravagance.

I don't want any person to become a hoarder or a lover of money; but I do wish our working-men would make better use of what they get. It is little enough, I know, but some make it less by squandering it. Solomon commends the good woman who "considereth a field, and buyeth it: with the fruit of her hand she planteth a vineyard;" he also tells the sluggard to go to the ant, and see how she stores for the winter. My old friend Tusser says,—

"Ill husbandry drinketh
Himself out of door;
Good husbandry thinketh
Of friend and of poor."

The more of such good husbandry, the merrier for old England. You cannot burn your faggots in autumn and then stack them for the winter; if you want the calf to become a cow, you must not be in a hurry to eat neats' feet. Money once spent is like shot fired from a gun, you can never call it back. No matter how sorry you may be, the goldfinches are out of the cage, and they will not fly back for all your crying. If a fellow gets into debt, it is worse still; for that is a ditch in which many find mud, but none catch fish.

People who have nothing are very apt to be thought worth nothing: mind, I don't say so, but a good many do. Wrinkled purses make wrinkled faces. It has been said that they laugh most who have least to lose, and it may be so; but I am afraid that some of them laugh on the wrong side of their faces. Foolish spending buys a pennyworth of merry-making, but it costs many a pound of sorrow. The profligate sells his cow to buy a canary, and boils down a bullock to get half a pint of bad soup, and that he throws away as soon as he has tasted it. I should not care to spend all my living to buy a moldy repentance; yet this is what many a prodigal has done, and many more will do.

My friend, keep money in thy purse. "It is one of Solomon's proverbs," said one; another answered that it was not there. "Then," said Kit Lancaster, "it might have been, and if Solomon had ever known the miss of a shilling, he would have said it seven times over." I think that he does say as much as this in substance, if not in so many words, especially when he talks about the ant; but be that as it may, be sure of this, that a pound in the pocket is as good as a friend at court, and rather better; and if ever you live to want what you once wasted, it will fill you with woe enough to last you to your grave. He who put a pound of butter on a gridiron, not only lost his butter, but made such a blaze as he won't soon forget: foolish lavishness leads to dreadful wickedness.

Money is not the chief thing; it is as far below the grace of God and faith in Christ, as a ploughed field is below the stars; but still, godliness hath the promise of the life that now is, as well as of that which is to come; and he who is wise enough to seek first the kingdom of God and his righteousness, should also be wise enough to use aright the other things which God is pleased to add unto him.

Somewhere or other I met with a set of mottoes about gold, which I copied out, and here they are:—

MOTTOES ABOUT GOLD.

A vain man's motto is: "Win gold and wear it."

A generous man's motto is: "Win gold and share it."

A miserly man's motto is: "Win gold and spare it."

A profligate man's motto is: "Win gold and spend it."

A banker's motto is: "Win gold and lend it."

A gambler's motto is: "Win gold or lose it."

A wise man's motto is: "Win gold and use it."

—C. H. Spurgeon.

HABIT OF UNTRUTH.

SOME men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or to tell an untruth, but they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busy-body, who is continually in search of scandal, and by sheer habit misquotes everybody's statement.

This carelessness is a sin of no small magnitude. A man's duty to God and his fellows requires him to be careful; for what else were brains and common sense given him? Of course that other class, the malignant scandal-mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments, is in the minority, and people have a very decided opinion regarding them. Most men misrepresent because they don't seem to think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect upon the individual is to confirm him in a habit of loose, distorted, and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long-

standing friendships to be broken, so many dissensions in churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honorable man—a rebuke that should be given not only in words whenever occasion demands, but by example. The Persians were said to teach their boys three things,—to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do no harm to our “advanced civilization.”—*Examiner and Chronicle.*

CHARACTER.—Many people seem to forget that character grows; that it is not something to put on ready-made with womanhood; but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat-of-mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late to breakfast, late at school, stands a poor chance of being a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, “I forgot! I didn’t think!” will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a noble, generous, kind man—a gentleman.—*Christian.*

Educational.

GETTING THROUGH THE WORLD.

BY ADA DE YARMOND.

THERE are people who are always in a hurry. They don’t expect always to be “driven” so, but at present they have no time to stop for anything; they must get through with the work they have on hand.

The mania prevails in nearly every stage of life. Children are hurried through a few years of schooling, with short methods and long lessons, much cramming and little mastering, long headaches and short memories. Before our young folks have half learned to row their own boats down the river of science, they are whirled off into the channel of business, and are immediately the leisureless men and women of the world. They rush through the day’s work like rockets, glance over the evening paper hurriedly, eat supper in a hurry, scratch off a hurried letter, and hurry to meet an appointment, then at last sink down to catch a few hours of sleep. If they stop for devotional exercises, they choose a short psalm, and are on their feet before the “Amen” is uttered. They rehearse a score of things they meant to have done to-day that they must do to-morrow—they “are sure they have hurried as fast as they could, but they have n’t done half they ought to have done.” How true! for these hurried people never do seem to accomplish half the real worth of work that those do who do not imagine they “ought to do” twice what they can do and maintain a normal existence—those who take time to eat, sleep, rest, and think—to plant a few seeds and pull a few weeds in the orchards, vineyards, and flower-gardens of human life, rather than delve continually in the cornfields—who take time to learn what life is before they use it up.

But still the first-mentioned persistently rush on, and they are ere long hurried to death, having apparently accomplished just that which they seemed bent on doing, and no more—they have “got through the world.” By changing the first word of a common saying, we should have a very true one applying not only to people but to their enterprises as well, “Hurry, not work kills.”

It is useless to enlarge on the subject; it is illustrated in real life—or sham life—every day,

Those who, entirely buried up in one enterprise, are utterly oblivious to the wide world in which they are supposed to live, make up a large mass of the world’s inhabitants. Some one has very poetically pictured the uncertainty of human life by the figure of a tiny thread; and this would very well illustrate, too, the narrowness of life as too commonly represented. We can tolerate such lives in society, where people live by the dozen, and an aggregate of these small threads make a substantial, elegant fabric; but how do such fractions figure in the home, where each person needs stand for a unit? And it is gratifying, too, even in society, to recognize in a person a complete, symmetrical life—to find one who can talk intelligently on two distinct subjects or sing in more than one key, or even—prodigy that he be—pause long enough in the midst of a business or political discussion to bow to a friend.

Why should one horse be driven to death while others are suffering for want of exercise? But, while this insane haste drives one person off at a ruinous speed lengthwise of the field, it sends another at an equally mad rate crosswise; hence, while the first exhausts himself on one row, the other begins scores of rows, but wears himself out before he has finished one. And so the same plan applies in all the affairs of life, too evident to need special mention. One-third of the people hurry themselves out of the world on their various hobbies, without taking time to see anything as they pass; while another third are in such haste to see all the world affords, that they do not have time to appreciate anything until they are hurried out of existence. “Make haste slowly.”

EVERETT’S DEFINITION OF A GOOD EDUCATION.

Do you know that great scholar, Edward Everett’s, definition of a good education? Perhaps you may think that he included in his definition the ability to read the dead languages, or a mastery of all the ologies and osophies of the college curriculum. He himself was a man of wide attainments, would he not probably rate his own accomplishment as a proper standard for that of others?

If he had been a vain man, he would certainly have done this, but being remarkably free from vanity, as every man of true scholarship is sure to be—his definition was this:—

“To read the English language well, to write with dispatch a neat, legible hand, and be master of the first four rules of arithmetic, so as to dispose at once, with accuracy, of every question of figures which comes up in practice, I call this a good education. And if you add the ability to write pure grammatical English, I regard it as an excellent education. These are the tools. You can do much with them; but you are hopeless without them. They are the foundation; and unless you begin with these, all the mere flashy attainments, a little geology, and all other ologies and osophies, are ostentatious rubbish.”

Can any one make a more forcible, comprehensive, and truthful statement of the case than Mr. Everett made?—*Educational Weekly.*

FAULT-FINDING IN THE TEACHER.

THERE is no influence emanating from a teacher during recitation which so completely paralyzes the mind of the pupil as the practice of scolding or ceaseless fault-finding, once so prevalent, but now rapidly disappearing from the public schools. The temptations to petulance and snappishness on the part of teachers are manifold and at times almost irresistible. Lack of faithful preparation; of quickness of perception, of moderate reasoning power, of interest, of enthusiasm, of uninterrupted attention, of just appreciation of the object and advantage of recitations, are causes of irritation to be found in almost all classes. Those who possess but little love of the work of education, who regard neither the present happiness of children nor the future welfare of individuals and states, who, in short, work in the educational vineyard exclusively for dollars

and cents, or because more congenial fields of labor are not immediately accessible to them, are peculiarly liable to infuse this kind of narcotic influence into all the intellectual exercises of the school.—*Mary Allen West.*

The Sabbath School.

“Feed my lambs.”—John 21:15

PRACTICAL TOPICS.*

(1.) *As it was in the days of Noah, etc.*—One of the most solemn thoughts connected with the coming of our Saviour is the fact that nearly the whole world will be taken by surprise. In spite of the solemn warnings to which they have listened, like the people before the flood, they will be found swallowed up in the pleasures of the world, or making sport of those who would warn them of their danger.

But sadder than this will it be to see many who have believed the message start from their business or pleasure with a cry of anguish, as they realize that they have waited too long, and that, in their eagerness to gain the present world, they have lost the eternal inheritance. May God save us all from this sad end.

(2.) *Men ought always to pray, and not to faint.*—To the neglect of prayer—especially secret prayer—can most backsliders trace the beginning of their fall; and to the same cause may be largely attributed the coldness and barrenness of us who still profess to enjoy the love of Christ. Had the men whose consecration and piety moved the world, spent as little time in prayer as we, to whom is intrusted the most solemn message the world has ever known, they would have been as weak as we. The trouble is that we allow other matters, good in themselves,—matters, it may be, connected with the cause of God,—to steal from us our time for devotion. Unlike some men, who prayed more when they had more work to do, we show our lack of faith by cutting short the hour of prayer that we may gain time more successfully to carry on the work of the Lord! Many neglect the prayer-meeting for this cause, thereby losing needed strength. In the prayer-meeting, and at the family altar, many neglect to pray, because they “have no gift in prayer.” To such we will let the poet speak:—

“Have you no words? Ah, think again;
Words flow apace when you complain,
And fill your fellow-creatures’ ears
With the sad tale of all your cares.
Were half the breath thus vainly spent,
To Heaven in supplication sent,
Your cheerful cry would oftener be,
Hear what the Lord has done for me!”

(3.) *The Pharisee and the publican.*—“Behold this arrogant Pharisee, standing apart from the publican, but as near as he could to the seat of the Divine Majesty! And hear him boldly celebrating his own praises rather than those of his Maker! ‘God, I thank thee that I am not as other men.’ We see that a man may acknowledge that it is the grace of God which makes the difference between him and others; and yet, while he professes that humbling doctrine of the gospel, he may be puffed up with pride; yea, he may nourish and express that pride by the words in which he declares his faith. Mistaken creature! that imagined this encomium on himself was a prayer, and trusted in this defective morality, and these ceremonies of human device, while an utter stranger to real, vital religion. Happier, a thousand times happier, the poor publican, abasing himself in the dust, smiting on his breast, owning himself a sinner, and imploring the divine mercy as his only hope.

“Let us not trust in ourselves that we are righteous, and despise others; but rather be severe to our own faults, and candid to theirs.”—*Doddridge.*

(4.) *Suffer the little children to come unto me, etc.*—Christ’s showing his regard in such a manner to them not only must have been exceed-

* See Lesson in N. T. History in *Instructor* for April 12.

ingly pleasing to the parents, but the memory of this condescension might have made tender and lasting impressions on the children themselves; and the sight must have been edifying and encouraging to other young persons, who might have been present, not to say how instructive this gentleness to children may be to ministers, and how much their usefulness may be, or might have been, promoted by a due regard to it.

"The great and glorious Redeemer did not despise these little ones; nay, he was much displeased with those who would have prevented their being brought to him. As kindly would he, no doubt, have received you, dear children who read or hear this; as kindly will he still receive you, if you go to him in the sincerity of your hearts, and ask his blessing in humble and earnest prayer. Though you see not Christ, he sees and hears you; he is now present to receive you, to bless you, and to save you. Happy the weakest of you when lodged in the arms of Christ. Nothing can pluck you thence, or ever hurt you there."—Doddridge. C. C. L.

TO IOWA SABBATH-SCHOOLS.

I WISH to call attention to the importance of reporting to the State secretary. We should do all in our power to make the Sabbath-school work a success; and our State Association, composed of delegates from the different schools in the State, thought it would add to the interest of the work, for each school to report once every quarter. While most of our schools have done well, some have neglected the work for several quarters. Last quarter we received but thirty-four reports. If I am rightly informed, there are about forty-five organized churches in this Conference, besides the unorganized companies. Each church and company *should* have a Sabbath-school, and I think *most* of them have. If so, we should have fifty or more reports, instead of thirty-four. An effort in this direction would very likely increase the membership. When the pupils of a school look over the report, and do not see their school represented, they feel discouraged, and probably in some cases drop out of the school altogether.

The report for last quarter shows a decrease in our membership of nearly fifty, the largest decrease of any State in the General Association. This should not be the case. Where are those members? Some may have left our schools entirely; but I think it probable that the most of them have changed their places of residence, and are connected with schools that do not report.

I have mailed blanks to every school or company I could learn anything about, also to every family that I thought might be having a family school. I ask those that receive blanks to assist in this work, by filling them out, or handing them to the proper persons.

If there are any schools or families that have not received blanks, write me a card, and I will send you one by return mail.

Let us all take an interest in this work, and help all we can to have a full report this quarter.
Forest City, Iowa. J. H. DURLAND.

TO ILLINOIS S. S. WORKERS.

DEAR BRETHREN: The time is at hand when an earnest effort should be made by every person whose name is enrolled on the Sabbath-school record book, to increase the membership of the Sabbath-schools in our State. What grand opportunities present themselves to all who are willing to enter this field of missionary work. The change of seasons has brought us to a time when many who were actually compelled to remain at home during the winter, will be anxiously waiting for an invitation to attend the Sabbath-school. Yes; many little barefooted children, with bright eyes and happy hearts, will become members of our schools, and here learn to love the children's Friend, our dear Saviour. This plan has been pursued in one of the smallest schools in the State, and twenty-three names have been added to the list.

What other labor can we perform with equal results? When we sing,—

"In the highways and hedges go seek for the lost,
Gather them into the fold,"—

let us catch the spirit of the song, and act in harmony with it.

I wish to call your attention to another plan of working, which is already in operation in some parts of the State, known as *missionary schools*. These are usually held on Sunday, and, when necessary, are supplied with *Instructors* and other material for work by Sabbath-schools. This plan was highly commended at the General Sabbath-school Association held at Battle Creek last fall.

There are, no doubt, some schools that need to be resurrected, that died at the opening of winter. Perhaps there are some schools that did not die in consequence of the cold weather, but have been affected by it; if so, *now* is the time to recruit. Oh that we all may be newly made alive unto God!

Our yearly meeting will soon be held. The reports from year to year have shown progress. Will it be otherwise this year? God forbid. May this work go forward until "our sons shall be as plants grown up in their youth, and our daughters, as corner-stones, polished after the similitude of a palace."

The associations and meetings of the past are remembrancers too pleasant ever to fade from memory; and we trust, by the grace of God, that they may be an earnest of our final and soon to be enjoyed re-union in the kingdom of our Lord Jesus Christ.

A. A. JOHN, Pres. Ill. S. S. A.
Ravenswood, Shirley Road, Southampton, England.
March 24, 1882.

THE WATER-SUPPLY OF SYRIA AND PALESTINE.

"He sendeth the springs into the valleys, which run among the hills." Ps. 104: 10. "And the whole stay of water." Isa. 3: 1. "And the thirsty land springs of water." Isa. 35: 7. "I will open rivers in *high places*, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isa. 41: 18.

When it is remembered that most of the rain for the whole year falls between the middle of December and the first of March,—that none, or scarcely any, falls from the middle of March until the middle of October,—it must always be a matter of surprise that Palestine and Syria have so many copious fountains and rivers, especially as there are few and small deposits of perennial snow. An examination of the physical and geological formation of the country, however, will enable us to understand the wonderful provision by which a country which would otherwise be quite barren is fruitful and populous.

The only lofty mountains between Taurus on the north and Sinai on the south are the chain of Lebanon, about one hundred and twenty miles in length, and situated midway between the northern and southern limits mentioned. The main chain of Lebanon is about six thousand feet in height, and the snow disappears from its summit early in May. Near the northern end of the chain, however, it is more elevated and much broader, its highest peaks reaching an elevation of nearly two miles, and a breadth of twenty. Between Lebanon and Anti-Lebanon is a deep valley or plain called the Bukaa, the Coelesyria of the ancients. Anti-Lebanon resembles Lebanon in its general formation, except that its highest peak, Hermon, is situated at the southern end of the chain. The higher peaks of both Lebanon and Anti-Lebanon are covered with snow through the winter and spring, and immense drifts remain on the northern slopes throughout the blazing summer and autumn. Glaciers, however, have long ago disappeared, and only in a few places do traces remain of the ice action of the earlier ages.

It is in the peculiar structure of the surface and interior of these high mountains that we are to look for the source of the unfailing waters which even three years and six months of pri-

vation of rain did not exhaust, in the days of Elijah.

The tops of all the range, but, in a special manner, of the higher peaks, present the appearance of a series of craters or funnels varying in width from two hundred to one thousand feet, and in depth from fifty to two hundred feet. These immense pits seem to have been formed by the subsidence of their center, owing to the filtration of water from the melting snows. It is well known that the limestone rock, of which both the chains of Lebanon and their continuations northward and southward are formed, contains immense caverns and reservoirs of water. Some of these have been explored to great distances under the mountain. In several places considerable streams flow underground, and expand into pools and lakes, and plunge in cascades down precipices in the caverns. It would seem that in places above the roofs of these great caverns the trickling of water from the snows has caused the gradual subsidence of the soil and loose rocks in the center of the crater-like depressions, which thus grow year by year deeper by the gradual action of the water filtered through their floors. Each of these cavities becomes quite full of snow in the winter, and drifts forty feet in thickness and hundreds of feet in length remain through the long rainless season, furnishing a constant supply of cold water to replenish the waste from the reservoirs in the heart of the mountain.

These reservoirs, however, must be of vast size, as the daily flow from the springs at the base of the high peaks is far more than could be accounted for by the melting of the snows for that day. These springs burst out in cold, limpid streams often large enough to turn mill-wheels and to irrigate the thirsty land. Those nearest the summit, at a height of six thousand feet, are the largest and finest, and furnish the coldest water. They perhaps are supplied by the direct melting of the snow. But vast volumes of water are carried to great distances, and delivered by natural aqueducts a hundred miles away from the source. This is explained by the geological formation of the country. The limestone strata of Lebanon and Anti-Lebanon are nearly horizontal. The water, escaping from the great caverns through chinks in the strata, flows by channels in the rocks until it finds a vent somewhere in the side of the mountain, where it gushes forth as a fountain. At each such point there is a village, surrounded by trees and green terraces. Standing on some point of observation, we may see a tier of villages nearly on the same level extending one after the other for miles along the mountain side, evidently supplied by an underground stream, which follows a nearly level stratum of rock, and breaks out at the sides where it happens to meet a crevice. Then, at a lower level on the same mountain side, may be seen another tier of villages, evidently supplied by a similar underground stream, flowing on an impervious stratum, and breaking out through side chinks to fructify the ground. Such streams would seem to be ever flowing at all levels down to the sea and beneath its bed,—for there are sweet fountains which bubble up under the Mediterranean, or at its very margin, all along the coast.

Hence it is that the land is for many months quite independent of any surface supply of water. The great cisterns in the heart of the mountain are sufficiently water-tight to prevent the rapid exhaustion of their contents, but have at the same time sufficient chinks and conduits in their sides and floors to allow the water to trickle away between the slightly-inclined strata, or flow away in underground rivers to far-distant portions of the land. And such is the bountiful supply that not only are there springs enough to supply all the population which the land can feed, but very considerable rivers flow away on every side and empty into the sea, or filter into the plains a volume of water which might turn the whole country into a highly-cultivated garden, and vastly increase its capacity for supporting man and beast.—Prof. George E. Post, M. D., Beirut, Syria, in S. S. World.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 18, 1882.

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

VISIT TO CAMDEN, MICH.

It was our privilege to attend the quarterly meeting at Camden, Hillsdale Co., April 8 and 9. There was quite a delegation from neighboring churches, and the citizens of the place gave a large and constant attendance, filling the hall day and evening and adding to the interest of the occasion.

Bro. Lamson (in company with Bro. E. B. Lane, till the decease of the latter) has done a good work here. Some forty are already enrolled as members of the church, and the number would be a hundred if all who are convinced of the truth would openly obey it. Bro. L. seems to have the hearts and good will of the people generally in all this section. Oh! that some power would move upon their minds to lead them to begin the work of preparation for coming events by making some definite and outward move toward obeying the truth for this time. In the three times we spoke to them, we endeavored to urge upon them the importance of acting at once upon this matter.

The best of attention was paid throughout to the word spoken, and to all other exercises, such as those connected with the S. S. and T. and M. work. More interest is seldom manifested in this direction; and such interest is an inspiration to the speaker, and a ground of hope for further good to be done among them.

Bro. J. E. White spoke on Sabbath-school and temperance topics at two meetings, and devoted a third to the answering of questions on these subjects. His services were greatly appreciated the audience expressing the same by a rising vote of thanks.

The hall being insufficient to hold the people the closing meeting, Sunday evening, was held in the Methodist church, which was kindly granted for the occasion. The house was crowded.

We greatly enjoyed this visit to Camden, and the hospitable home which we found with one of the oldest families in the place. The dedication at Hazelton, the Ministerial Association at Otsego, and this occasion at Camden, have been seasons of rare spiritual enjoyment; and the relaxation thus afforded from Office duties has, we think, been of physical benefit also. We hope to be able to enjoy more such the coming summer.

IS MICHAEL CHRIST?

THIS question, the Scriptures, if we read them correctly, answer emphatically in the affirmative. The three texts, John 5:28, 1 Thess. 4:16, and Jude 9, are certainly conclusive in showing that the Son of God is Michael, the archangel; for we are not to suppose that the voice of a mere angel will be heard mingling with the voice of the Son of God when the dead are raised.

But we learn from Daniel 12:1, that at a certain time Michael is to stand up. To "stand up," as used by this prophet, means to ascend the throne, to reign. See chap. 11:2. If, now, Michael is not Christ, but only an angel, then some angel is to take a kingdom and reign. We do not read in the word of God of any such angelic kingdom; but we do read of a coming kingdom which is that of Christ, and that only.

Then again, this Michael is called in the same

passage *the great prince* which standeth for the children of thy people. Now while an angel might perhaps be called a prince under certain conditions, no angel can be "*the great prince*." That title, certainly, belongs exclusively to Christ.

And who is it that is to stand up, or establish a kingdom, for the people of God, as we further read? It is no mere angel, but Christ, the Captain of our salvation, who will raise the overcomer to his own throne.

The only objection that can be raised to this view is the claim that Christ is never called an angel, and hence cannot be the archangel. But this claim is at once broken down by the fact that Christ is called an angel. In Isaiah 63:9 he is called "the angel of his [God's] presence." In Ex. 23:20, 21, 23, he is called by Jehovah "mine Angel," and the angel of whom he says, "My name is in him." In Mal. 3:1 he is called "the messenger of the covenant." The word "messenger" in this passage is from the same Hebrew word *malak* which is rendered "angel" in the passages quoted from Exodus. It might be rendered, "the angel of the covenant." But it will not be disputed by any that Christ is the one by whom the new covenant was ratified.

LAST-DAY SIGNS.

"LOVERS of pleasure more than lovers of God," is the description Paul gives of multitudes of professed Christians in the last days. He says further that they have "a form of godliness but deny the power thereof." It seems, in view of the shameful scenes transpiring in some so-called churches, that he might have said not only "denying the power thereof," but "scandalizing the name and outraging all the proprieties thereof." The following item we clip from the *Chicago Journal* of April 8, 1882. The association of young people named is joined to a body called a church. They have had a series of dances, and the following is the announcement of a literary and musical entertainment. But where does the religion come in? Some may flatter themselves, if they take the trouble to think upon the point at all, that the Founder of the pure religion of the New Testament, who pointed his followers to a life of self-denial and cross-bearing as the condition of his favor, would acknowledge such a people as his; but we do not so interpret his words. The item referred to reads as follows:—

"The Young People's Association of St. Paul's Church (Dr. Ryder's) will give a complimentary musical and literary entertainment to their friends, next Tuesday evening, in the church parlors. Having conducted a very successful series of dances during the last winter, the members wish to demonstrate that their capabilities are not solely of a terpsichorean nature. An interesting program is prepared."

BATTLE CREEK COLLEGE.

THE winter term of the College closed Friday, the 14th, with appropriate exercises. In these the members of the Bible Lyceum and the two literary societies, the Soronians and the Fide Delectians, which have all been in a flourishing condition, took part. The exercises were of a high order, and showed not only interest in their work, but very successful mental cultivation and improvement. The occasion is considered more satisfactory than any like occasion thus far in the history of the College, in that it bore more of a religious cast.

Except in one respect, the past term has been as successful as any the school has yet enjoyed. Some vacancies having occurred in the Faculty, Bro. C. C. Lewis and Sr. Hall took positions in the English department, in which they have given eminent satisfaction, and sister Elenor Steward

was secured for the primary department, in which she is a model teacher. During the latter weeks of the term, the utmost harmony has prevailed, and it is to be hoped that there may be no material change in the present efficient Faculty during the coming year.

WISE FOOLS.

PAUL speaks of certain ones who, "professing themselves to be wise," "became fools." This is just as true to-day of all those who profess a kind of wisdom which is not derived from, or is not in accordance with, that only "true light" which cometh down "from above." Christianity presents the highest type of morality known to the world. Skeptics and free-thinkers profess to have found a truer and higher creed; but by the confessions of one of their own representative men, their claim is not well founded. Read the following, which we clip from the *Michigan Christian Herald* of March 16, 1882:—

"Abbott, the founder of the Free Religious Association of the United States, and long the editor of the infidel paper and quarterly in Boston, has withdrawn, both from the Association and the publications. He does not take kindly to Christianity, but he lacks faith in the honesty of his late associates, and says, 'The church will stand forever if those who think they have found a truer creed and higher faith do not prove themselves wiser, stronger, and more devoted in the service of righteousness than those who still remain within its venerable walls.' But Christians have better grounds for believing in the perpetuity of the church than the fallibility of its enemies; they are found in the infallibility and immortality of its Head."

PARABLE OF THE TALENTS.

THIS parable is found in Matt. 25:14-30 and Luke 19:11-27, and is designed to teach our responsibility toward God. Whatever God has committed to our trust, he requires us to use for his glory and for the salvation of men. He has given us ample instruction with respect to our duty, and how to perform that duty. In this parable he teaches us that at the last day there will be a strict examination of our lives, that it may be seen whether we have been faithful to him, or whether we have failed in the performance of our duty.

Many persons suppose that they shall be saved, because they have done no harm in the world. Even some Christians rest their hope of Heaven upon the idea that they have wronged no man, and that their general course has been virtuous. They think that since God forgave their sins they have committed very few acts that are evil in their character, and that God will certainly accept them. The parable of the talents teaches us that this idea is a fatal error. The man to whom one talent was committed was condemned, not because he had sought to injure others, nor to act against the interest of his master, but simply because he had made no use of the talent committed to him. He was under obligation to do good according to the ability which he possessed, and he wholly neglected to fulfill this obligation.

The case of this man is placed on record as a warning to us. It does not appear that he had been what men call a bad man. He had defrauded no man. He had not been guilty of any act of dishonesty. He had not sold poor articles as though they were good. He had not oppressed those who were in his employ. He had not acted with cruelty toward his wife or children. He had not quarreled with his neighbors. He had not used reviling language toward those who abused him. No evil act toward God or man is laid to his charge. Even the money committed to his trust by his lord was not appropriated to his own use, but carefully wrapped in a napkin and

laid by, in what he considered a place of security, till his lord should return to call for it.

He expected to be approved at that time, because in his own eyes he was a just man, and because he had kept the talent safe which his master committed to his trust. His fatal error lay in one thing; he believed that he was under no obligation to make use of the talent received from his lord, and that it was his privilege to give his attention to his own interests, provided that he did no harm to his fellow-men, and that he kept the talent safe that had been committed to him. He did not understand that when his master placed this talent in his hands he placed upon him the obligation to use it for the good of others. He thought it enough that he should do no harm in the world, and had not the least idea that he would be called to account for the good which he might have done, but which he had neglected to do.

This parable is designed to illustrate the case of those whom God calls to labor in his work. That work will always be found painful, because Satan will do his utmost to oppose, and there will be, therefore, constant temptation to shun the work of God in order to escape the trials which are connected with it. Satan will constantly tempt the servants of God to situate themselves in such a manner that they cannot do the work of the Lord, and then he will make it appear to them that they are excused from that work. God has committed to them light for the purpose of enabling them to instruct those who are in the darkness and blindness of sin. But Satan seeks to convince them that if they do no harm to others, God will be pleased with their course, though they leave their fellow-men to perish in their sins.

But the man who buried his talent in the earth was condemned, not because he had done evil toward others, but because he had made no use of the talent which he had received. And such will be the case with those whom God calls to labor for the salvation of others. In the day of judgment they will be held responsible for those whom they might have rescued, but whom they left to perish in their sins. Let us never forget the fact that we shall be called to account in that day, not only for the evil which we have done, but also for the good which we might have done, but which we have neglected to do. J. N. A.

THE SCHOOL IN NEW ENGLAND.

It may be interesting to the friends of the cause in New England to learn of the steps already taken in reference to the school to be established at South Lancaster, Mass., and the prospect which is before us.

The most that has been done, except by private correspondence with those who have written for information, has been through the REVIEW. We have made preparations as though we expected the Lord would second our efforts, and give us success. Thus far, we have much reason to be encouraged. Although we cannot now tell the exact number of those who will attend, yet there is a prospect that it will be larger than we at first expected.

A few years ago there were a goodly number in the Conference who talked of giving themselves to the work of God. Many parents were anxious that their children might not only seek a preparation of heart, but in some way gain a mental discipline which would fit them for the work of God. But the distance from New England to Battle Creek was so great that they felt they could not avail themselves of the school located at that place and there was no other place where instruction was given calculated to keep their minds upon the object they had in view.

We had hoped that many of these would again become interested and attend the school in contemplation, but in this, to a great extent, we have been disappointed. A few have had their hopes revived, and are making arrangements to attend the school; while others, who we had reason to believe would fill some position of usefulness in the cause of present truth, have taken the places of those who have lost their interest in this direction.

We do not expect a large number of students the first term; yet we have already received encouragement that the six New England States will be well represented by both young men and young women. A house has been fitted, and arrangements made for a limited number of young ladies who will board under the supervision of a proper person, where they will obtain an experience in household duties, including the culinary department, in connection with their studies. Arrangements have also been made by which young men can be brought under proper influences, and at the same time have an opportunity to engage in manual labor sufficient for physical exercise. In these arrangements we do not claim that we have attained perfection, but, judging from present indications, we trust that the good providence of God has been, and still is, over the enterprise.

Our late meeting was a source of encouragement. The confidence of our brethren in the enterprise was evidently greatly increased. This meeting was much larger than we had anticipated. Many of our scattered brethren were present, who do not generally attend such meetings. The Lord met with us by his Holy Spirit. Our hearts flow out in gratitude as we see such indications of his divine favor.

We trust a goodly number of those who attend the school will become laborers in the cause of God. This prospect greatly encourages our hearts. If we have no more than twenty who attend with this object in view, and ten of that twenty become successful laborers, we should feel far better satisfied than if we had a hundred students, and out of that hundred not five were found who would better glorify God, and more effectually help to build up his cause, for having attended the school.

It has been decided to have this school commence Wednesday, April 19. This will give an opportunity for all who wish to attend to leave home the first of the week, and be here in season for the commencement of the school. The rates of tuition for the common branches, which will be taught the first term, are to be \$5.00, which is one dollar less than the rates for the same term in the high schools in this vicinity. The first term will continue ten full weeks, bringing us about to the haying season, when there will be an opportunity for young men to go from the school and earn means for the second term.

Bro. Bell has already arrived, and is of good courage. Our brethren seem to feel that God has especially favored us, in that we are able to secure his services and those of sister Sprague.

The rate of board is decided to be \$2.50 per week. All those individuals who are thinking of entering the work of God are invited to correspond with us, and make preparation to come, and we assure them that we shall do the best we can to help them carry out the object they have in view.

S. N. HASKELL.

THE NUMERICAL VALUE OF THE LETTER U, IN THE WORDS "VICARIUS FILII DEI."

In Rev. 13:18 it is stated that the number of the beast (the ten-horned leopard, or papal beast,) is "six hundred and threescore and six," or 666. Our ministers uniformly derive this number from the words "Vicarius Filii Dei," which the pope

wears, in jeweled letters, upon the front of his mitre. Dropping out those letters which anciently had no numerical value, the computation is made as follows: V=5; I=1; C=100; I=1; U=5; I=1; L=50; II=2; D=500; I=1; the sum of these figures is exactly 666.

Occasionally the query arises why the letter u, like that of v, has given to it in the computation the numerical value of 5.

The following from Webster's Unabridged Dictionary explains the matter in so satisfactory a manner that we append it without further comment. Under the letter v it says of it: "Its form is only a variety of the character by which the vowel u is denoted; the latter being in its origin the cursive character employed with soft materials, while v is better adapted for writing on stone. The two letters were formerly used indiscriminately, the one for the other, and in some dictionaries and other works of reference they are still interchanged and confounded, though they have now as distinct uses as any other two letters in the alphabet." W. H. LITTLEJOHN.

SOUTH LANCASTER AND THE SCHOOL.

LEAVING Battle Creek at 8:16 on the evening of April 4, I made a quick and pleasant trip by way of Suspension Bridge and Hoosac Tunnel to South Lancaster, Mass. Three minutes' walk brought me to the commodious and hospitable residence of Eld. S. N. Haskell. South Lancaster is one of the oldest towns in New England, and has for many years been a favorite resort for those who, during the heat of summer, seek rest and retirement from the great, busy city of Boston. It is beautifully situated in the fertile valley of the Nashua River, about thirty-five miles west of Boston. Its streets are lined with venerable elms, whose massive trunks and wide-spreading tops seem to give promise of security, comfort, and abundance of refreshing shade. Many of the residences are backed by orchards and wide, rolling meadows. Some of these grounds are so ample, and so improved, as to remind one of the homes of English lords across the sea. Nothing is cramped or crowded, but everything appears open and generous, without being lavish. The fences are solid stone walls; the drives that wind around the hillsides seem made for use rather than for pleasure; while the groves, the scattered trees, and the miniature lakes, appear to be the work of Nature's own hand. All these things, together with the absence of any mart of business, give an air of rural quietness that is very grateful to a tired mind.

The place is rich in historical reminiscences. It was here that Miss Rolingstone was captured by the Indians, and after a series of adventures scarcely equalled in fiction, it was to this place that she returned and spent the remainder of her life. In the quiet meadow, near the banks of the Nashua River, a solitary pine tree marks the spot where she, with her cruel captors, encamped the first night, within half a mile of the smoking ruins of her father's dwelling, and the dead body of her murdered mother. From one of the hills that surround the town, a distinct view is had of Wachusett Mountain; while away to the north, on the soil of New Hampshire, Monadnock rears his head in the blue distance.

In the pleasantest part of this town, and just upon the skirts of the village, is the Adventist Quarter. Their neat, commodious, and well-finished house of worship is a model of architectural taste, and a credit to the denomination. In the immediate vicinity are the houses of the brethren. These are in keeping with the house of worship, and large enough to enable their owners to take in a goodly number of students. Just across the street from the church is a neat little

building, in which the school is to be held. It will be well furnished with modern seats, and all necessary apparatus, and is large enough to afford good accommodations for all who are expected to attend this term.

The prospects for the school are very encouraging. A general meeting of unusual interest was held on Sabbath and first-day. It was well attended by leading brethren from different parts of New England. All seemed in earnest in regard to the school. They said that in many places the news of a school to begin so soon, was received with tears of joy, and prayers of thanksgiving. These people have their hearts set upon a school, and will not be easily turned from their purpose. Rooms are already provided and furnished, where young ladies are to be trained in the culinary arts, a new building has been put up for a tract and book repository, and an ample field lies ready for the plow. Sister Maria L. Huntley, so widely known for her efficient labors in the tract and missionary field, will give practical instruction in that most important branch of the work. The probabilities are good for a fair attendance this spring, even on the short notice given. On the whole, the prospects are so favorable that we feel to rejoice, and to praise God for what he has done. Difficulties and discouragements will undoubtedly have to be met, but we will try to meet them in patience and in faith, trusting that the God who has thus far led on his people, will lead them safely through.

The school is to begin on Wednesday, April 19, the anniversary of the battle of Lexington. Let all who can, be promptly on hand the first hour. It will pay to be on the ground early. But if any cannot come so soon, let them come as early as possible; for we trust that they who come even at the eleventh hour will receive a penny; or at least, that they will be amply rewarded. What we do must be done quickly, and he who waits for favorable opportunities will be likely never to begin at all. We trust there can be built up here a good school of moderate size, that will furnish some earnest workers for the cause, and that, by arousing an interest in education, will help rather than hinder the prosperity of the other schools of our denomination. We hope the enterprise will have the good wishes and the prayers of our people everywhere.

G. H. BELL.

DENOMINATIONAL.

THERE is a feeling existing among many that whatever is taught by our people is peculiar to Seventh-day Adventists. When the seventh-day Sabbath is presented, it is thought by many to belong exclusively to the Adventism of the nineteenth century, although originating at the creation of the world. And they manifest much the same feeling as a little boy in Vermont who was at one time engaged in selling the Health Annual. After having sold a goodly number, he came back one day, and with a down-cast look said that he did not want to sell any more Annuals. After considerable inquiry, the cause of this strange conduct was ascertained. The word *advent*, appearing on the cover of the book and referring to the advent of the new year, led him to suppose that, as he was employed by one of our brethren, it must be an Advent Annual, and therefore if he should sell them he would be stigmatized as an Adventist.

The tithing system is as old as Abraham, and of sufficient importance to receive our Saviour's sanction (Matt. 23:23); and yet many, even of our brethren, feel that it is simply an Adventist arrangement. That S. D. Adventists have adopted this plan for the support of the ministers is very true, but they have taken it from the word of God. From time to time, there have been persons connected with all denominations who have con-

scientiously laid aside a tithe of their increase for the Lord; and their universal testimony has been that God has blessed them in it. Yet when people are poor, it often seems hard to give the Lord his tithe. The following is from a recent issue of the *National Baptist*;

"Some time ago an aged minister who had founded a number of Baptist churches, all the while struggling with poverty, the care of a sick wife, and a large family, in writing to the *National Baptist*, said that though he was nearly worn out in the service, he felt that he still wanted to do something for the Lord. He recommended the giving of a tenth of all our income to the Lord, be it much or little. I then made up my mind, by the help of the Lord, at all hazards to devote one-tenth, and as much more as I could spare, from my weekly income of five dollars and a half. Out of this, I have to feed a family of seven; four children have to be clothed out of the same fund; so you may know that I have a great deal of managing and planning to do, that we may all appear decently at the house of the Lord on the Sabbath. Many a night have I sat up after the children were gone to bed, to patch and black the shoes that they wear at school, so that they would be able to go to church and Sabbath-school. But we go with a glad heart, praising God for his many mercies; and when I am asked for contributions toward any good object, I do not have to begin to think how in the world I can spare it, but only to open what I call the Lord's treasury, and give with a thankful heart, wishing it was ten times more. You do not know how much happiness it gives. Some may consider me poor, but I feel rich; for by this means I have been permitted to assist so many that are not as well off as I am, and to relieve the sick, to help churches, to buy tracts, and to distribute copies of the New Version so as to attract some to read and compare with the old who did not care for God's holy Book, and had not looked into it for years. All this and many things that I have forgotten (but God remembers) have been done out of this little one-tenth, *fifty-five cents per week*. Now, if some one is trying to serve the Lord, but thinks he can't spare him much money, let him try this plan, and he will find that God in his merciful kindness will supply all his need, and he will have treasure in Heaven, where moth and rust will not corrupt nor thieves break through and steal."

There are thousands of people who have borne the same testimony, and thousands to-day whose experience testifies to the same truth. God designs that we should acknowledge him in every transaction in life which contributes to our support, by laying aside one-tenth for his precious cause. To withhold this is to rob God, but by faithfully laying it aside, we bring ourselves directly under the blessing promised in Mal. 3:10-12.

S. N. HASKELL.

CLOSE OF THE TERM.

THE long winter term of B. C. College was brought to a happy termination on Friday last.

In the afternoon, a goodly number of friends assembled at the chapel to listen to the closing exercises, prepared by the three literary societies of the College.

The nature of these exercises may, perhaps, be best conveyed by the following condensed program:

1. Song of Welcome; 2. Prayer; 3. Introductory Address; 4. Essay; 5. Bass Solo; 6. Debate upon the question, *Resolved*, That the eloquence of the moderns is superior to that of the ancients; 7. Soprano and Alto Duet; 8. Paper; 9. Poem, original; 10. Piano Solo; 11. Oration, Mental and Moral Culture; 12. General Remarks; 13. Solo.

It would be impossible as well as unnecessary to speak of each item of the program; let it be sufficient to say that the exercises, as a whole, were creditable to the societies and to the school, and that each individual did well.

In getting up these entertainments, no rehearsals are held, but on the day appointed the pro-

gram is put together for the first time. This gives to the exercises an air of freshness and originality, but has also, we fear, a tendency to make them somewhat lengthy.

In the introductory address of Friday, some facts, relating to the history of the two societies of gentlemen, were presented, which may be interesting to notice here. Over two hundred members have been enrolled upon the societies' books, more than thirty of whom are now actively engaged in the work of the gospel ministry. Of these, four are missionaries to Europe.

Thus the students separate to enjoy a week's vacation. While some do not return this year, a few are coming in from teaching, and the coming term of eight weeks promises to have a good attendance. On account of the smaller number of students, the spring term always affords an excellent opportunity for study; and the formation of new classes in Botany, Geology, Zoology, Astronomy, Civil Government, and Logic, will give additional interest to the last term of a successful year's work.

C. C. L.

A GOOD WORD FOR THE COLLEGE.

SISTER M. E. STEWARD, having attended the closing exercises of the winter term of the Battle Creek College, April 14, speaks of the occasion as follows:

I have a high ideal of school excellence, especially in a school which is avowedly established for the purpose of fitting the young for the service of God. But I felt that the exercises I attended April 14, at the close of the winter term, came a little nearer to this ideal than any I had witnessed during the seven years since the College was established (although in that time of course many things have been very fine and pleasing to me). The object for which any institution was founded should be kept in the front; hence in this school the moral and religious element should take the lead—then let the intellectual back it up as powerfully as possible.

We might perhaps look for the contrary in what claimed to be *literary* societies, but not so in the closing exercises last week, which were exclusively of the three joint societies connected with the College. There was such an atmosphere of refined morality pervading almost the entire performances of the students, with frequent and reverential introductions of higher and holier themes, that I felt real satisfaction and gratitude.

Truly the College seems to have received the blessing, "Peace be within thy walls and prosperity within thy palaces." May it result in a still more thorough conversion to God of the entire institution in all its aims and work.

"GUESS I'LL BE TREASURER."

IN Central New York, within seven miles of the city of Syracuse, live about four hundred Indians, a remnant of the old Onondaga nation. They are located upon a reservation, and are supported largely by the government. Nearly two hundred of them have—nominally, at least—adopted the Christian religion; but the pagans, however, still have the supremacy, severing all friendship with the Christians, and allowing them no voice in their councils.

There is one among this people, their treasurer, who is called La Fort, a man of French descent, taken into this tribe by adoption, and superior to almost any of them in intelligence and manners.

Of this man, the N. Y. *Observer* tells the following good story:

La Fort took it into his head that he would become a Christian. When this became known throughout the Reservation, one of the chiefs came to him and said,—

"What you go do? I hear you go jine 'ligion. That true?"

"Yes," he answered.

"Well, you do one thing or th' other. You our treasurer now. If you jine Keischin party, you don't be treasurer. Which you go'n' do?"

The would-be Christian hesitated a moment, then replied, "Well, I guess I'll be treasurer."

Not so vastly unlike his noble white brother, after all; for between questions of principle and those of policy, the latter not infrequently decides. "I guess I'll be treasurer."

C. C. L.

EVERY YEAR.

SPRING is fairer, flowers brighter, every year;
Summer heats and labors lighter, every year;
Not a flower hath lost its sweetness,
Not a bird hath lost its fleetness;
Of life's joys there is completeness, every year.

Autumn's fruitage richly ripens, every year.
Autumn's foliage gleams and brightens, every year;
Breezes whisper less of sadness,
Often filling me with gladness,
As I listen to their music, every year.

Ties of love cling closer round me, every year;
In unbroken clasp they bind me, every year;
Friendship's joys each day are dearer,
As the cares of earth grow dearer,
And true hearts are clustering nearer, every year.

Earth is bright, but Heaven is brighter, every year;
Sin and sorrow's gloom grows lighter, every year.
Oh, 'tis sweet to look before me,
As the shadows gather o'er me,
Nearing the bright land of glory, every year.

—Melvina A. Cato.

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.

DAKOTA.

Flandreau, Moody Co., April 9.—Came here April 3, and appointed meetings at the Vance School-house, five miles north of this place, but on account of incessant rains, have not been able to do much but visit. We start home to-morrow, and remain till the weather settles, and then return. Some here have become interested through the missionary efforts of Bro. L. Hackett. We hope and pray that God will give wisdom, that our course may be ordered aright. Brethren, pray for the cause here. D. T. BIGGS.

Elk Point, April 3.—The quarterly meeting at this place was excellent. The church have taken steps in the direction of more faithful discipline, and while they have had the painful duty of cutting off unworthy members to perform, they have been rejoiced to see some returning to the fold, and giving more satisfactory evidence of a good experience than ever before. The ordinance of humility was celebrated for the first time, and we proved the faithfulness of the Saviour's promise. The tract and missionary meeting was unusually interesting. Reports were received from all the members residing in the territory except two; these reside a long distance away, but their reports will be obtained in time for the general meeting. Nearly every one accompanied his report with a donation. Two subscriptions were obtained for the REVIEW, and now every family take it but one, and they will soon.

Milltown, April 10.—Came to this place Sabbath day, as I was called to attend a funeral at Bridgewater, Friday p. m. Here I found a company fully in the faith of the message,—health reform, Sabbath-school, tract society, and all, as the result of the faithful labors of Bro. Conradi among them. Only those who understand the situation can appreciate what these labors have been, or the importance of the results reached. It is one of the great triumphs of truth, and its influence will reach much farther than this immediate time and locality. To the Lord be all the praise.

Yesterday the church was fully organized with a membership of fourteen. In the afternoon two were baptized, and in the evening these, with one other, united with the church. There is a prospect of several more coming in soon. A good interest is also manifested in the town, and I have an appointment to speak there this evening.

S. B. WHITNEY.

NEBRASKA.

Albion and Raville.—Some of the members of the Albion church of whom we hoped better things, have found the way of the commandments too strait, and have chosen a "broader" path. In a peculiar way Satan has been seeking to sift this church "as wheat." I trust that brighter days are in the near future for this company.

The Lord has blessed the church at Raville with a mind and means to build a neat and comfortable house of worship, which was dedicated to the worship of God and the spread of present truth on

April 2. The meetings continued during the day. The church is in a prosperous condition.

Fremont, April 6.

CHAS. L. BOYD.

MINNESOTA CONFERENCE.

Fargo, Wis.—Closed the meetings at this place March 24, having spent four weeks in this vicinity. The people here had never heard the views peculiar to Seventh-day Adventists, and were attentive listeners to the word spoken. The Lord blessed much in the speaking of his truth, and stout hearts melted under the influence of the Holy Spirit. Four have decided to obey, and we hope for others. I return again in a few days, or as soon as the roads will permit the people to attend service. C. F. STILWELL.

Brush Creek, Mansfield, and Eagle Lake.—Have visited the brethren at Brush Creek and Mansfield since my last report. The few at Brush Creek are doing well. Although few in number, they keep up Sabbath-school and meetings, and seem to be trying to prepare to meet the Lord in peace when he comes.

At Mansfield the church has been passing through fiery trials. We had a good meeting with them, and they were encouraged to press on in the good way. Last Sabbath and Sunday, was at home, and held quarterly meeting with the church at Eagle Lake. The cause is hopeful here. W. B. HILL.

River Falls, Eau Claire, and Knapp, Wis.—Met with these churches in quarterly meeting. At River Falls, March 25, 26, found the brethren in harmony, paying their tithes, and showing their interest in the cause in various ways.

Spent Sabbath, April 1, at Eau Claire. The little company here were nearly all present. Our Sabbath-school was interesting, after which a discourse was given from Titus 2:11-13. We then celebrated the ordinances. An aged sister who is nearly blind, and had not had the privilege of meeting with those of like faith for a long time, met with us. This church also designs to give to the Lord his own, as the tithes paid in abundantly proved.

April 8, 9, was at Knapp. Found the brethren in harmony. Our meetings here were of special interest. The Sabbath-school numbers about thirty-six. Old and young alike manifest an interest in it. At the business meeting Sunday, tithes were paid in, and different branches of the work considered. The V. M. society takes several copies of the Signs, which they use in missionary work. Two joined the society last evening, and another copy of the Signs was added to their number. On Monday, the 10th, two were added to the church by baptism. I leave this place with good courage, feeling to praise God for his goodness.

A. MEAD.

TEXAS.

Turner's Point, Kaufman Co., April 5.—From Plano I went to Kaufman county, where I spent one week. Preached nine times, attended the usual meetings on quarterly occasions, and obtained several subscribers to our periodicals. Seven were added to the church, four were baptized, and the ordinances were celebrated. The brethren here are growing in grace, while they give practical evidence of their faith in the work by their liberality in giving according to their ability, and their readiness to add to their faith temperance. R. M. KILGORE.

Cleburne, Dennison, and Savoy.—After the close of the meetings held in connection with Bro. Kilgore at Cleburne, I spent one week with the friends in Bro. Kerr's neighborhood, about six miles distant. Some outside interest was manifested, and the brethren seemed to be encouraged and strengthened.

March 1, went to Dennison, where, being unable to secure a public place of worship, I held meetings with the church at the residence of Bro. J. F. Bahler. These were continued nearly three weeks, the interest increasing to the close. Discouragement and spiritual loss seemed to be evident results of a lack of effort on the part of some, in the past, to sustain their meetings; but nearly all manifested a desire to redeem the past and a good degree of courage was restored. Our closing meeting was an especially encouraging season, in which the ordinances were celebrated and all present felt to renew their consecration to the

Lord and to his cause. May the Lord abundantly bless these friends, while striving to live out the truth under some unpleasant circumstances. A few not of our faith listened attentively to the word spoken, and expressed an interest in the truth. We trust they may be led fully to accept it.

March 23, in company with Bro. Bahler I came to Savoy. Have held sixteen meetings, more especially for the church, but with quite a large attendance from the outside, for the place and the season. Two were baptized, and four added to the church. Others seem very favorable.

With two exceptions, every member of the church, and a few who were not members, signed the teetotal pledge, although no special effort in this direction has ever been put forth here. It has been especially gratifying that the friends, although somewhat scattered, and amid the hurry of their work, have taken so much pains to be at every meeting. It is certain the Lord is pleased with this course, and I trust it may ever be characteristic of the Savoy church, as it ought to be of all our churches. Our closing meeting was held last night, at which the ordinances were celebrated in the church for the first time, nearly every one taking part readily.

I return to Denison to attend the district quarterly meeting appointed for April 8, 9.

April 7.

E. W. WHITNEY.

Clifton.—Since my last report, written from Austin, I have visited a Swedish brother residing at Bagdad, twenty-five miles north. He had lately commenced shoe-making in Bagdad, keeping the Sabbath, but not working on Sunday. I spoke nine times, and his wife and two Americans commenced keeping the Sabbath. This brother then commenced to work on Sundays at home, when a Presbyterian minister tried to have him arrested, but did not succeed. The next Sunday he worked in his shop, and was arrested for it. A young lawyer, a member of the Baptist church, in defending this brother at his trial before the Justice of the Peace, said, "The spirit that is leading in this prosecution is the same spirit that put Paul and Silas in prison, and persecuted the Christians in earlier days. It is the spirit of the Papacy, and professed Christians are imitating the pope in keeping Sunday, and persecuting others for keeping the Sabbath." In consequence of this bold and noble defense, our brother was honorably dismissed. The Constitution of this country defends us in keeping the commandments of God, but how long it will do so is a question. May God help us now, in time of peace, to make preparation to stand unmoved when the conflict comes, sheltered under the wings of the Most High, with his truth as a shield and buckler. Ps. 91:4.

Since March 3, I have been at home, laboring with the Clifton church and interested friends near by. Sabbath and Sunday, April 1, 2, we held our regular quarterly meeting. Three were added to our number, one by baptism and two by vote. A good interest was manifested in all branches of the cause, especially in the T. and M. work and canvassing for our periodicals. The tithing system was considered, and \$25 is the receipt for the second quarter, which, considering the time of year, is a great deal from our little church, composed largely of sisters. The whole receipt for this year is \$177.50. We closed the meeting with the celebration of the ordinances of the Lord's house, and all realized in a great measure the truth of the words of Jesus, "If ye know these things, happy are ye if ye do them." Jesus has asked us to remember him; and whenever we do this in his own appointed way, he is pleased and smiles on us. May we ever remember that the grace of God is extended only to the humble.

The Lord willing, I start about a week from to-day for Prairieville, Kaufman Co., to give a course of lectures in the tent. Bro. Wm. McCutcheon goes with me. We humbly ask an interest in the prayers of God's people. A. W. JENSON.

WISCONSIN.

Tomah and Little Prairie.—Feb. 26, the meeting house at Tomah was dedicated, according to previous appointment. We were favored with the labors of Eld. Decker. During the meetings held at that time, much profitable instruction was given, which was well received by the church and community. The brethren here have done well in finishing, free from debt, a neat and convenient place of worship.

In company with Eld. W. W. Sharp, I went to Little Prairie, March 9. This is an old church, but the attendance has been so reduced by different causes that meetings were hardly sustained. We felt very anxious that the cause should not go down there; though the prospect for labor seemed forbidding. The roads and weather were unfavorable, but we realized the blessing of God, though our meetings were small. The meetings continued, with some interruptions, until April 9. Two started anew in the way of obedience; others were almost persuaded, and the brethren much encouraged. Most of the labor here was performed by Bro. Sharp.

G. C. TENNEY.

MISSOURI.

Jameson, April 11.—From Feb. 28 to March 13 I was with the friends at New Boston, Linn Co. Found them all firm in the truth, and the outside interest still good. Was invited to preach in a school-house about five miles away, but had promised to come to this place, and it was so very muddy in the country that people could not get out. Two more signed the covenant at Boston, and there are several more for whom we hope.

Have been in this place over two weeks, and given twenty discourses. This is a railroad town of about five hundred inhabitants, and contains two churches,—Methodist and Campbellite. Much prejudice exists here, and very little interest is manifested in sacred things. A few, however, seem to be interested. Shall stay a few days more, and see if any will obey. A goodly number say we have the truth on the Sabbath question.

I am in good health and of good courage. If any of the friends know of an opening for tent-meetings in Northern Missouri, would like to have them correspond with me at Morrisville, Livingston Co., Mo., and I will do all I can for them.

C. H. CHAFFEE.

MAINE.

Richmond and South Woodstock.—Since my report of March 13, I have spent two Sabbaths with the church in Richmond, holding twelve meetings. Three united with the church. There are others who would have joined could they have attended the meetings; and there are still others who ought to renew their covenant with God and unite with the church. Do we realize, brethren, that we shall spend eternity in life and bliss or in death and oblivion, as the sure result of the Judgment that is now in session? If we felt the full force of this truth, there would not be that backwardness in the performance of duty that now exists. May the Spirit of the Lord impress our hearts with the importance of faithfulness. The sum of \$48 was pledged for the tract society, and a portion of it paid. Brn. Webber and Patterson assisted in these meetings.

In the three and one-half weeks that we were away from home, sold \$16.23 worth of books and tracts. Last Sabbath, were with the church in South Woodstock. Sickness prevented a number from attending the meetings and uniting with the church. Were glad to see the interest that is manifested in the Sabbath-school work. May the Lord enable them to be faithful to the end.

April 3.

S. J. HERSUM.

OHIO.

Belle Center and Bellfountain.—Came to Belle Center on Tuesday, March 21, and held a meeting in the evening. Had four meetings in the M. E. church, and then repaired to the hall, where we continued meetings till Sunday night, April 2. We seldom find a place of the same size as Belle Center where so much prejudice and indifference exist; but we continued our meeting until the date above mentioned, for the benefit of a very few interested ones for whom we felt a deep interest. We leave here about six or seven Sabbath-keepers, including Bro. P. C. Shockey and his mother, who will meet on the Sabbath from henceforth, to pray and to study the word of the Lord.

Bro. Bigelow left us on Wednesday, the 29th, to attend a funeral at Dunkirk. From thence he went to the church quarterly meeting at Liberty Center, and then to the district meeting at Leipsic. Here ends our association together for the present, and we can truly say that it has been mutually pleasant and profitable.

Monday we came to Bellfountain, and looked up the opening here for camp-meeting. Staid with Bro. D. I. Stevens till Tuesday morning,

when we came to Corsica and began meetings in the evening, and continued till Monday A. M. Bro. Gates joined me here, and was good help in the meeting. We were here from April 4 to 10, and our meetings were very interesting, and, we believe, profitable. The weather was quite favorable most of the time, and the attendance good. Three precious youth were baptized; we trust they will ever walk in newness of life. We have enjoyed our meetings in no place better than here.

We are thankful to God that we have had reasonable health thus far to meet all our appointments, and have good hope for the future. We now go to Bellville to our State quarterly meeting.

H. A. ST. JOHN.

MICHIGAN.

Dist. No. 11.—The quarterly meeting of this district was held at Alaiadon, April 8, 9. A goodly number were present. Bro. Frank Starr was with us. His sermon from the following words was very impressive: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." We made up our minds it was better to go to an inheritance than to leave one.

The brethren here are courteous and kind, and use their means liberally for the advancement of the cause of Christ. During the past winter, they have joined their united efforts with the efficient labors of Bro. and Sr. Owen, and the result is that numbers have been added to this church, and some have been reclaimed. The missionary branch of the third angel's message has been on the increase, and the Alaiadon church alone has paid to the T. and M. society during the past three months about \$50.

H. D. BANKS, Director.

Potterville.—By request, we attended the district quarterly meeting at the above place. The attendance was not large; yet we had a profitable meeting for those who were there.

On the Sabbath the ordinances were celebrated. Some were deeply impressed that it is the duty of all the members of the church to take part in these solemn ceremonies. They are not only a means of humiliation, but a source of confidence and strength. It is our conviction that neither old nor young should neglect them. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "If ye know these things, happy are ye if ye do them." The words of Jesus to Peter were, "If I wash thee not, thou hast no part with me." John 13:8. Neither should the bread and wine be neglected.

On Sunday two discourses were given. A short notice brought in a good attendance from the outside Sunday afternoon, giving us a good congregation. They listened with attention to the word spoken.

The T. and M. work of the district was considered. Something is being done. There is plenty of room for more workers, and plenty of work to do. The club of *Signs* was renewed here.

On the whole, this was a good meeting, at which our strength was renewed.

M. B. MILLER.

NEW ENGLAND QUARTERLY MEETING.

THIS meeting was held Sabbath and first-day, April 8, 9, at South Lancaster, Mass. Notwithstanding the short notice of the meeting, and the fact that it was held a week earlier than the usual time, there was a good representation from different parts of the Conference.

We were cheered by the presence of Eld. Whitney, of Rome, N. Y., who gave a stirring practical discourse Sabbath morning upon the subject of submission to God. Eld. Haskell spoke in the afternoon upon the love of God. Many expressed deep gratitude at seeing Bro. H. so much improved healthwise. Eld. Sanborn discoursed in the evening upon walking in the light. Sunday A. M. was devoted to the missionary work, tent-labor, and the school. The latter theme was clearly set forth by Prof. Bell, who is on the ground ready to begin his work. The writer spoke in the afternoon, and Eld. Haskell spoke in the evening to a crowded house, on the temperance question.

The meeting was in some respects the most encouraging that has been held for years. The advance steps that are being taken revive faith and courage in the hearts of God's people. God has opened the way before us in regard to the

school in a marked manner, and while we expect perplexities will arise, we also expect that success will attend this new enterprise. God has souls here in New England who will be as true as steel to every step in the right direction, and who will see when good comes. Some have made liberal donations to help the school already, yet no fund has been started nor appeal made, either public or private, in its behalf. Several canvassers for our books and periodicals will take hold of the work soon.

May God help us to arm ourselves to the work. The battle will soon be over, and victory will be given to the well-doers. Courage in the Lord, brethren.

D. A. ROBINSON.

GEORGIA.

Perry, Houston Co., April 6.—I held a three-days' meeting with the friends in Brooks Co., Ga., commencing March 31. Baptized two, organized a church with eight members including myself, and administered the ordinances. Two of the brethren who first embraced present truth in the county, had a misunderstanding about a small matter not long since, and were not on friendly terms when the meeting commenced, but that was all amicably settled.

The Baptist minister of the neighborhood preached to a large congregation on the fourth Sunday in March, that the ten commandments are all abolished, and went to the house of one of his members who was going into the organization with us, and persuaded him to wait a little longer and he would convince him that the old moral law was not now in force. This brother consented to give him a fair hearing. I am satisfied this will greatly help us. I have strong reason to believe that this brother, with several others, will soon join us. There were threats made to burn down the house that we used for holding meetings, because, as the land on which the house stood was deeded, it was as free to us as it was to any other denomination. They threatened to "drum me out of the county."

This is the first and only S. D. Adventist church in this State. Our members are all poor, but intelligent. Every one has taken this step understandingly. It is true we have much to learn; but as right eye and left eye, and right hand and left hand members, we understand that we must promptly and faithfully fill our places to the very best of our ability.

We sincerely desire the fervent prayers of all the true lovers of Jesus who read this article.

WM. F. KILLEN.

INDIANA.

Coal City, Owen Co.—Closed meetings here Sabbath, April 1, after having continued them six weeks. The meetings were well attended, and when the roads were good the crowds were as large as were ever known in the village.

Bro. Nelson located in the town in September, and early in the winter, when the Baptists repaired their meeting-house, he assisted them so liberally, and freely that of their own accord they promised us the use of the house free of charge for six months. I gave during the meetings forty-two discourses, sold \$33.10 worth of books, and obtained four subscribers for the REVIEW. Seven commenced to keep the Sabbath, six of whom signed the covenant. There are nine now observing the Sabbath. Established Sabbath meetings and Sabbath-school.

The leading men of the village attended nearly all the meetings, and in order so to do closed their business houses each evening. Just before I left, they raised and presented to me a cash donation of \$12.75. The intelligent and best class became interested, and those who have embraced the truth will be a help to the cause in this Conference. The doctor I spoke of in my last report, who has embraced the truth, is very earnest in furnishing his friends reading matter.

The paper printed in an adjoining village gave nearly every week a favorable report of our meetings. In its first issue after the meetings were over, it inserted the following:—

"Eld. Lane preached us his farewell sermon last Saturday at 11 o'clock. We regret very much to see him leave. During his brief stay with us we have all been highly entertained and edified, and have learned more about the Scriptures than in the course of a year by means of our usual preaching."

At our last Sabbath meeting about fifty were present. Among them were three ministers, representing different denominations. After I had dismissed the congregation, one of them called the people to order, and, holding up in his hand two of our tracts, "Which Day Do You Keep, and Why?" and "Seven Reasons for Sunday-Keeping Examined," stated to the people, that on Sunday night, April 9, he would review them. We stated that we would have some one take notes, and would reply at our next appointment.

Many interesting incidents occurred to show the interest people had in the meetings. Will mention one: An intelligent lady, the wife of one of the trustees of the meeting-house, who lived three and one-half miles from the place of meeting, walked both ways, making a distance of seven miles, and attended the majority of the meetings. Quite a number walked from one to three miles and back, and a portion of the time the roads were so muddy that a horse could not travel well, and to attend with a team and wagon load was nearly out of the question. Surely the Lord's hand is in the proclamation of the present truth.

S. H. LANE.

THE SOUTHERN FIELD.

THERE is nothing very marked to report for the month of March. On first-day the monthly meeting in Choctaw Co., Ala., was better attended than usual. It is a custom with many not to attend meeting in the winter season.

I did not have any appointment in Mississippi this month, on account of bad roads. The outlook for the cause in Washington county is more favorable than a month ago. I am glad that wisdom and good sense are used. The monthly meeting was very well attended, both Sabbath and first-day. It is hoped that union will prevail and that prosperity may attend their effort. Our churches, as well as individual members, will have trials. There is no such thing as avoiding them. They belong to this life, and especially to this age. Some of them will be fiery, and will greatly try the faith of those keeping the commandments of God. The great enemy will leave no effort untried to divide and weaken, and thus hinder the work.

As I was called to preach a funeral sermon the first Sunday in April, the monthly meeting for Choctaw county, which was to have been held at that time, was appointed for the last Sabbath in March. It came near proving a failure on account of bad weather. My health is remarkably good at present. I am of good cheer in the Lord.

April 1.

C. O. TAYLOR.

Our Tract Societies.

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

GOD KNOWS.

THROUGH all my little daily cares there is One thought that comfort brings whene'er it comes, 'Tis this: "God knows." He knows indeed full well Each struggle that my hard heart makes to bring My will to his. Often, when night-time comes, My heart is full of tears, because the good That seemed at morn so easy to be done Has proved so hard; but then, remembering That a kind Father is my Judge, I say, "He knows," and so I lay me down, with trust That his good hand will give me needed strength To better do his work in coming days.

GENERAL QUARTERLY MEETING FOR DAKOTA.

It will be seen by our appointment that the time of this meeting is a little later than was at first suggested. After consultation, it was thought best to appoint it as late as April 29, for the following reasons:—

1. As the spring has shaped, it seems to be the most convenient time between seeding and planting.
2. The moon will then be at its best.
3. One of the officers with whom I have talked, has important business that will be best accommodated by this date.

We trust these reasons are sufficient, and that the time will give general satisfaction; and we hope all will feel the obligation to make the sacrifice of time and effort necessary to attend. We

want to see a general rally of our T. and M. workers. There seems to be a move all along the line, so far as we can discern, and a feeling of hopefulness and courage prevails. I am satisfied that our difficulties and discouragements have been magnified in some minds, and possibly some of them may have been unnecessarily created; but this is no time to reflect upon the past, only to learn the lessons for good that it may teach. What we want now is to unite in a determined and persistent effort to push our work to a final and glorious victory. Considering our age and advantages as a society, we have done nobly; but, with others, we are far behind our duty, and need to "redeem the time, because the days are evil." Let us, then, come up resolutely to the work, and show that we believe what we profess. Brethren and sisters, come to the meeting. Important subjects will come up for consideration, and we want the voice of all our members as far as possible. In the meantime, will the librarians and district secretaries exert themselves to obtain scattered reports that may have failed to be presented at the local and district meetings, so that our general report may be full and complete.

S. B. WHITNEY.

"TO EVERY MAN HIS WORK."

BY MRS. RETTA WEATHERBY.

THE work of God is divided into several different branches, and a certain portion of that work is assigned to each of his children, according to their several abilities. He who faithfully performs the small duties in the daily routine of life, using his one talent to the best of his ability, is just as surely doing God's work, as he who has five talents, and by using them succeeds in bringing precious souls to Christ. Our constant inquiry should be, "Lord, what shall I do?" We should study to know ourselves, what work we can best do, then bend all our energies in that direction.

When the Lord has a special work to be done, he chooses persons best fitted to accomplish that work. There is a period of preparing and polishing those who are thus chosen. Trials and sufferings are needed to develop and strengthen them. Every trial is as a chisel in the hands of the great Sculptor of souls, to fashion a more perfect character. Whatever our work may be, let us do it cheerfully, hopefully, willingly, looking to God for his blessing.

"I labored, watched, and waited in distress,
My garden seemed a perfect wilderness!
All the leaves drooped, the buds refused to blow;
My Lord was coming—what had I to show?
Ah, sighed I, if he were to come to-night,
What would he say to such a piteous sight?
'The seeds I sowed for thee, how hast thou nourished?
The plants I gave to thee, how have they flourished?
The charge thou hast taken, let me see;
The love thou hast talked of, show it me.'
Lord, thou wilt find my work not done—not done;
No flowers, no love, no charge—none, Master, none!"

"At dawn I rose with deep despair oppress,
Ran to my garden, for I could not rest;
When, lo! I found the Master had been there,
Unseen, unheard, had wandered everywhere;
And while I slept had walked about my ground,
And while I slept had watered all he found.
The leaves no longer withered in the sun,
Soon, soon the buds burst open one by one;
Oh, joy! I have not watched for flowers in vain;
Here are a few! Dear Master, come again!"

I think the history of many humble toilers in God's garden will be like this. They see no good result from their patient toil; they go mourning and discouraged to sleep the sleep of death. God cares and watches over their work while they slumber. In the resurrection morn they shall awake to behold with joy the noble results of their labor; while from the Master's lips fall the sweetest words that ever greeted their ears: "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

A WORD OF ENCOURAGEMENT TO V. M. WORKERS.

WHILE on my way to Aroostook county, March 22, 1882, I stopped one night at P., Me., and called on a sister that embraced the truth last June by reading. A few copies of the *Signs* were sent into the place by some of our V. M. workers at N. last spring, and a few numbers were placed in her hands to read. She became interested, and sent directly to the *Signs* office for the paper with the premium. She felt that the truth was important, and did not stand and halt as hundreds do, but

made haste, and delayed not, to take her foot off from the Sabbath, and call it a delight. Isa. 58: 12, 13. She rejoices in the decision that she has made.

The Judgment alone can reveal the amount of good that has been accomplished by our V. M. workers. If all of our brethren and sisters could be induced to take hold of the missionary work with earnestness, a vast amount of good could be accomplished in a short time. May God help us to awake to the importance of the work.

Oakfield, Me.

J. B. G.

THE REVIEW.

BY GEO. O. STATES.

HAVING noticed, of late, many appeals from our ministers in behalf of the REVIEW, I thought perhaps a word from a lay-member might possibly set some to thinking of the great loss they sustain by allowing their paper to stop.

I have noticed that those of our brethren who do not take the REVIEW are generally more or less in a cold, backslidden state, and when you speak to them about the advancement of the truth, they do not seem to understand it; in fact, they are generally far behind in their ideas. I was recently stopping on business a few weeks in a city of some fifteen thousand inhabitants, not supposing there was a person there whom I knew. But what was my surprise one day to meet a Sabbath-keeper whom I had known in a distant part of the State, and whom I had frequently seen in meetings. But I noticed from his appearance that he had met with a change,—had given up the truth. On inquiry I learned there was another living in the city with whom I was acquainted, but who had also given up the Sabbath. Hearing that there was one family in that large city who were keeping the Sabbath, I went to visit them, hoping to get the REVIEW, mine not having arrived. But on arriving there I learned that this man, too, was off at work, openly violating the holy Sabbath. With a sorrowful heart I returned to my room to spend the Sabbath alone.

I have been musing how these brethren came to lose their interest in the truth. In the first place, they moved into this wicked city, away from all Sabbath meetings; then they allowed their REVIEW to stop; thus they fell back, one step after another, until they lost sight of the sacredness of the work in which we are engaged. As I talked with them, they seemed to regret their position, and hoped, under favorable circumstances, to again keep the Sabbath.

Dear brethren and sisters, do not, I entreat you, allow your papers to stop. You need the admonitions, warnings, and encouragements with which they come laden from week to week. We are amid the perils of the last days, and it will take every effort on our part to keep from going with the world. May the Lord help us to realize the importance of these things, and may we keep pace with the work, and at last be found among the faithful ones.

—What a grievous mistake it is, which too many really good people make, of regarding missionary operations as something which the church undertakes in addition to its ordinary work. On the contrary, missions—the work of preaching the gospel to every creature—are a part of the very life of the church. One great reason why the church exists is to "evangelize all nations." This thought ought never to drop out of the Christian consciousness of the church. But it does. There is need of a genuine and general revival of religion in the pockets of God's people. As paving the way for that, there is need that we all learn to put mission work, whether home or foreign, in its proper place in our regard, not as an addendum, an extraneous thing, but as an essential part of the very life of the church.—*Christian Weekly*.

—Ahmed Tewfick Effendi, who was condemned to death for helping the missionary translate the English Prayer-book, and whose death-sentence, at Sir H. Layard's intermeditation, was changed to banishment, and who subsequently escaped from Chios to England, was baptized in London, Nov. 11, 1881, by the name of "John."

The *C. M. S. Intelligencer* remarks: "This baptism is a great event. No convert of equal eminence has, it is believed, ever been won from

Mohammedanism. He was in the very front rank of the Turkish hierarchy in learning and reputation. Will not all our readers pray earnestly that like the apostle Paul, he 'may increase the more in strength,' and prove to be a chosen vessel to bear the name of Christ, by voice or pen, to the followers of the false prophet?"—*Missionary Review*.

—In Bethlehem, Palestine, two English ladies have a girls' school with more than thirty pupils.

News of the Week.

SUNDAY, APRIL 9.—On account of failing health and old age, Gortschakoff, the Russian Minister of Foreign Affairs, has, at his own request, been relieved of the duties of that office. He retains the dignity of Imperial Chancellor, and is a member of the Council of the Empire. M. Gortschakoff is one of Europe's eminent statesmen, and it is said that his successor, De Giers, will pursue the same line of policy.

—Prominent Irish officials are in Dublin, considering a course of action to be recommended to Parliament in reference to the coercion act. They take very gloomy views of the state of Ireland.

—Six men were drowned by the upsetting of a boat in a violent storm that swept over the island of Victoria and the coast of British Columbia yesterday. It is feared that the storm did considerable damage on the coast.

—A train was robbed a few miles south of Cleburne, Texas, last Friday, by six men wearing masks. They robbed the passengers, but did not enter the express car.

—On the 6th, 7th, 8th, and 9th instants, different parts of Kansas were visited by cyclones. Besides the usual damage to property, several persons were killed, and others seriously injured.

MONDAY, APRIL 10.—Parnell, the Irish agitator, was released from prison this morning on parole for one week. He will visit his sister in Paris. His release caused great rejoicing among the Irish patriots.

—The Russian army is to be reduced 37,000 at the close of the present year. The appointment of De Giers as Minister of Foreign Affairs is considered an eminently pacific symptom, and will do more to restore confidence regarding the intentions and policy of Russia than all the friendly assurances that have hitherto been made.

—Crops in Austria have suffered from bitter cold weather, accompanied with snow, hail, and frost. In Roumania, the fruit trees, vines, and young wheat are almost entirely destroyed.

—A dispatch from San Francisco, Cal., gives an account of the murder of three Chinamen at Camas Creek, Idaho, about the 2d inst. The Celestials were known to have about \$700 in gold dust.

—Mrs. Scoville has filed a petition praying to be appointed conservator of the estate and person of her brother, Charles J. Guiteau.

TUESDAY, APRIL 11.—A comet is approaching the earth at almost lightning speed, and will probably be visible to the naked eye early in May.

—It is stated that a plot to assassinate Arabi Bey, the Egyptian Minister of War, has been discovered, and many Circassian officers have been arrested in consequence.

WEDNESDAY, APRIL 12.—The London *Times* thinks it would be better for both countries, if Chili were to follow the European example, and absorb Peru, her late opponent.

—The Egyptian authorities have arrested 16 of the officers concerned in the plot to assassinate Arabi Bey. Dissatisfaction because they were not promoted was the motive.

—When remonstrated with by the American government for expelling American Jews from Russia, the Imperial Minister of Foreign Affairs reminded the American State Department of the present aspect of the Chinese question here.

—A collision occurred off Sarnia, Ont., between the schooner Parsons, of Buffalo, and the Clayton Belle. The latter foundered and the former was badly crippled. The captain and cook of the Clayton Belle were drowned.

THURSDAY, APRIL 13.—A circular has been issued announcing that the coronation of the Czar will take place in August. The festivities will continue two weeks, and will cost about \$7,500,000.

—Connecticut has passed a law restricting the liquor traffic.

—The Catholic clergy of Cashel, Ireland, held a meeting and resolved to do their best to prevent the shooting of women and children in future.

—Austria will grant tacit amnesty to Herzegovinian insurgents who return home.

—A serious boiler explosion occurred in Baltimore today, by which 7 persons were killed instantly, and several others severely injured, some of them fatally.

FRIDAY, APRIL 14.—Arrangements have been made for sending 12,000 Russian Jews to America.

—A very destructive fire occurred at Titusville, Pa., this morning. The loss is estimated \$295,000. The cause is unknown.

MISCELLANEOUS.

—During the month of March, the public debt was decreased \$16,462,947.

—Three thousand Chinese sailed from Hong Kong for America the 3d inst.

—The English Board of Trade has notified the Channel Tunnel Company to stop boring.

—In 1853 there were 361 native Christians in China; in 1881 the number had increased to 19,660.

—No doubt the whole nation will be pained to learn that the wine-cup has re-appeared at State dinners in the White House.

—The sum of \$5,000 has been raised in America for a memorial window in Westminster Abbey to the late Dean Stanley.

—Notwithstanding the multitudes of Germans that flock to our shores, since 1875 the population of that country has increased 2,506,689.

—Mayor Low of Brooklyn said in a recent speech that more homes were owned by Irishmen in that city, than were owned by the Irish in Ireland.

—In France, wolves are doing great damage. They often kill dogs that are defending sheep, and in some instances have attacked human beings.

—Ireland pays more to its liquor-sellers than to its landlords. It would be more patriotic to start an anti-drink league than an anti-rent league.

—A Dublin dispatch gives an account of another assassination. Mrs. Smith was killed by a shot fired at her husband, as they were riding home from church.

—Miss Eleanor Ewing, a daughter of General Hugh Ewing, of Ohio, and niece of General Sherman, has taken the white veil at the convent of the Sisters of Mercy.

—The observatory on Mount Etna, which has recently been finished, is 9,653 feet above the level of the sea, and 1,483 feet higher than the great St. Bernard Monastery.

—Jesse R. Partridge has been nominated by the President to the Peruvian Ministry, and Henry C. Hall as Resident Minister for the Central American States.

—The French Chamber of Deputies has passed a bill for the demolition of the Tuilleries, the royal palace in Paris, which the Commune attempted to destroy in 1871.

—A bill authorizing the issue of a "reply postal card," on which the person receiving it can return an answer without further payment, has passed the British House of Commons.

—Scoville has prepared a petition to Congress asking that the bill for paying the medical witnesses in the Guiteau trial be amended to include fees for counsel for defense.

—It is said that the Khan of Khiva, with a numerous retinue, will attend the coronation of the Czar, and the Ameer of Bokhara will be represented by a special embassy.

—Secretary Hunt has sent a dispatch to Lieutenant Harber at Yakutsk, Siberia, authorizing him to spend 10,000 roubles for chartering a vessel to search for the Jeannette survivors.

—The British House of Commons has at last passed the "cloture" bill by a small majority. It is equivalent to what in American parliamentary language is known as "the previous question."

—General Lew Wallace, United States Minister at Constantinople, accompanied by Mr. Phelps, the Ambassador to Austria, was allowed by the Sultan to inspect the Imperial Treasury, a favor rarely granted now.

—At a recent meeting in Philadelphia it was stated that 700 children die in that city each year of neglect, starvation, and abuse, and that of the children taken to the almshouse, or born there, 95 per cent die.

—Wm. H. Vanderbilt, who is probably richer than any other one man in the world, owns property worth about \$200,000,000. He recently gave a ball that cost \$20,000; but this is a mere trifle out of his immense income.

—New York City spent \$4,000,000 last year for educational purposes. This seems a very creditable showing; but during the same time the city spent \$7,000,000 for amusements, and \$60,000,000 for wines and liquors.

—The Roman Catholics of Naples, instigated by the 30,000 priests and monks of that city, are manifesting the persecuting spirit of the "Mother Church" by threatening those who attend Protestant meetings, and seeking to prevent them from securing meeting places.

—At the request of President Arthur, Dr. Lamson, convicted by an English court of the murder of his brother-in-law, has been reprieved for a few days, that new evidence in the case may be presented. He is, however, under sentence of death, and will no doubt suffer the penalty of his crime.

—A meeting to promote the better observance of Sunday was recently held in Rome, under the auspices of the Y. M. C. Association. It was presided over by Hon. Wm. McArthur, late Lord Mayor of London. The report of the meeting was largely circulated. A copy was sent to King Humbert, who acknowledged it with thanks.

—It is stated on good authority that an experienced surveyor is soon to start for Western Africa, for the purpose of making a survey for a light railroad from the Gold Coast through the little-known gold-mining region of Wassaw. If the railroad is built, it will open up a country rich in the precious metals, palm-oil, india-rubber, and other valuable articles of commerce.

Obituary Notices.

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

CLEAVES.—Died of acute hydrocephalus, April 2, 1882, our little Harry Edmund, aged eleven weeks.
ALFRED H. AND MARY R. CLEAVES.

STUART.—Died of heart disease, in Pittwood, Ill., March 15, 1882, sister Mary Stuart, aged eighty-one years. Two years ago she was baptized, and united with the Pittwood church. Her going to sleep was peaceful, even joyful. A large circle of sorrowing relatives and friends listened with deep attention to words of divine cheer based on Rev. 20:12. PAUL E. GROS.

DOWNER.—Died of a complication of diseases of the head and stomach, at the home of his daughter, Mrs. Beeby, in Tomah, Wis., J. D. Downer, aged sixty-three years, three months, and twenty days. Bro. Downer was baptized by Eld. T. M. Steward in 1863. During his last year he suffered much, but was comforted with the hope of a life free from pain. Sermon by the writer, from John 11:24, by request. S. S. SMITH.

HANSON.—Died of scarlet fever, March 25, 1882, in Medford, Steele Co., Minn., our little daughter, Nellie C. Hanson, aged three years and seven weeks. She was sick ten days, and besides the fever suffered terribly from congested sore throat and spinal meningitis. While she was well, she frequently said she wanted to be good, so that she could go to Heaven. We laid her away in the hope that she will receive a crown of life. No funeral, on account of the disease. J. S. AND M. A. HANSON.

KERNS.—My sister, Marrilla J. Kerns, died of quick consumption, at her residence in Winterset, Iowa, March 6, 1882, in full hope of a part in the first resurrection. She had been a Sabbath-keeper three years, but united with the Winterset church just after the camp-meeting in Des Moines last summer. She leaves a husband and five children, who mourn their loss, but not as those who have no hope. MRS. PRISCILLA J. PARKER.

FARNSWORTH.—Died in Westerly, R. I., April 3, 1882, of inflammation of the brain, Ada C., daughter of Augustus W. and Elvira G. Farnsworth, aged ten months and four days. Funeral services were conducted by Eld. L. A. Platts (S. D. Baptist), who spoke words of comfort from Matt. 21:16: "Out of the mouth of babes and sucklings thou hast perfected praise." Bro. and Sr. Farnsworth have but recently come to Westerly from Marlow, N. H., and, though strangers, have found many friends who have kindly helped them in their time of need, who sympathize with them in their grief, and rejoice with them in the hope of the resurrection and eternal life.

L. A. PLATTS.

RUSS.—Died of pneumonia, at Marquette, McPherson Co., Kan., March 30, 1882, Lena Edith, infant daughter of Mr. and Mrs. A. C. and H. M. Russ, aged four months and one day. Mr. and Mrs. Russ have lately had their attention called to the Lord's Sabbath and kindred truths, and we hope that they will, ere long, accept of present truth, and with their remaining children, be included in the company which John speaks of in Rev. 14:1-3. Their numerous friends seemed to vie with one another in kind offices extended to the afflicted family. A long procession followed the sleeping babe to its last resting place, where it awaits the soon-coming of the Lord. Words of comfort by the writer, from Jer. 31:15, 16.

WILL D. CURTIS.

NEAR.—Died of consumption, in Stratford, Hamilton Co., Iowa, March 5, 1882, Olive May, wife of J. W. Near, and daughter of J. D. and Emily Ballard, aged twenty years, eight months, and four days. She commenced to keep the Sabbath at the age of ten years, and joined the Hook's Point church about six years ago. She has ever since been a firm believer in the truths of the third angel's message. During her protracted illness, she suffered much, but patiently endured until the last, giving the best of evidence of her acceptance with God. By her request, the funeral services were conducted by Eld. J. H. Morrison, who preached from Rev. 14:13, to a large and attentive congregation. May the Lord bless the afflicted husband and family, and give them a glorious re-union in the kingdom of Heaven. W. B. EVERHART.

SANDERS.—Died of diphtheritic croup, March 13, 1882, at Mt. Morris, Waushara Co., Wis., Michael D., son of Bro. Wm. and Sr. Anna Sanders, aged seven years. Although so young, he said he was not afraid to die, for Jesus would keep him. He passed away very quietly with a prayer on his lips.

Also March 14, their infant daughter, Emily May, fell asleep, stricken with the same disease, aged ten months and eight days. These little ones were buried in one grave by the side of their infant brother.

Within fourteen months this dear brother and sister have been called to part with three of their little ones; yet they bow in meek submission to the will of God. To their stricken hearts comes the consoling thought that they are "hid in his pavilion" till the "indignation is past." On account of sickness in the family, four children being convalescent and one dangerously ill, the funeral services are postponed until Eld. Decker visits the place in May next. MARY E. SMITH.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.25

The Sanctuary and the 2300 Days of Dan. 8: 14. By Eld. U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

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The Review and Herald.

Battle Creek, Mich., April 18, 1882.

It is an encouraging fact that more than thirty of the young men who have received the advantages of a period of study at Battle Creek College, are now actively engaged in the ministry, as reported in another column. In estimating the advantages of the school, attention should not be confined to the graduates; for many have felt that they had not time for an extended course, who yet have been greatly helped in their work by their shorter term of study.

We have received a copy, in neat pamphlet form, of the "First Announcement of Healdsburg Academy," the school which our people have established on the Pacific coast. The first term began Tuesday, April 11, and the year is divided into two school terms of twenty weeks each. S. Brownsberger, A. M., Principal; W. C. Grainger, M. S., Mathematics and Natural Science; Mrs. S. Brownsberger, Assistant in Common Branches. Five courses of study are laid out, covering three and four years each. We wish the enterprise abundant success.

A. W. NOURSE: The Nathan who was the prophet reproved David for his sin in the case of Bathsheba, before he had any children by her. 2 Sam. 12:15. But the Nathan who was David's son, was his son by Bathsheba. 1 Chron. 3:5. These two Nathans could not, therefore, be the same individual.

MICHIGAN MINISTERS, ATTENTION.

At our meeting at Otsego it was voted to have a series of dodgers prepared for use at tent and other meetings, and the ministers were invited to send to the secretary their ideas of the arrangement of the matter. Thus far, not one has done this. Please give it your immediate attention. I would be pleased to receive hints, also, from the ministry everywhere, as these dodgers may be made available in all parts of the field.

WM. C. GAGE.

TO S. S. WORKERS IN TEXAS.

The Sabbath-schools of Texas are hereby notified that Eld. E. W. Whitney of Denison, Texas, has been appointed president of the State Association instead of J. S. Kilgore, who has resigned.

R. M. KILGORE, Pres. Texas Conf.

STATE MEETINGS FOR PENNSYLVANIA AND NEW YORK.

We wish to call the particular attention of the brethren and sisters in Pennsylvania and New York to the State meetings soon to be held, appointments for which appeared in the last issue of the REVIEW. They will be meetings of especial interest to our brethren, and should be generally attended, as our arrangements for the summer will then be made, and special efforts will also be made to secure a more general interest in our tent labor on the part of our missionary workers. For these reasons we desire to see as full an attendance as possible from all parts of these Conferences, in order that we may arrange our work as shall be for the best interests of the cause.

All who expect to engage in the tent work in any capacity should be present, that opportunity may be had for full consultation as to how the work may be done to the best advantage; and we hope each district where labor is desired will be well represented by brethren who can make known the wants of the cause in their localities, and consult with reference to what may be done by those living in these localities to assist in carrying forward the work among them.

The meeting at Wellsville, New York, for the Pennsylvania Conference will be held April 21-24. It is especially requested that all the ministers and licentiates be present Thursday evening, April 21. All attending the meeting over the N. Y., L. E. and W. railroad will receive return tickets at one-third the regular rate.

It will be noticed that the Rome meeting is appointed to continue over two Sabbaths, and it is now seriously contemplated that it will continue over the third Sabbath, or for two full weeks. The object of this is that there may be opportunity for special Bible study, for full and deliberate consultation concerning the best plans to adopt in our tent and missionary work, and how to connect them to the best advantage, and especially to seek the blessing of God to rest upon those who are to engage in the work and upon their labor in the cause the coming season.

It is not expected that all whom we hope to see at this meeting during some portion of it will be able to remain during the entire time; but we trust that all our ministers and licentiates, all who expect to go with tents as helpers, and as many of our tract officers and workers as possible, will come prepared to stay during the entire meeting. It is designed that there shall be preaching each evening and on Sabbath and first-day, while the meeting shall continue. The remainder of the time will be devoted to the special objects above specified, and to the consideration of the S. S. and H. and T. work, which will receive their due share of attention.

It is also hoped that the meeting may be conducted in such a way as to be of special benefit to the Rome church, who have invited the meeting to be held with them. We invite our brethren and sisters generally to attend this meeting as much of the time as they can. In behalf of the Conference Committee, we extend to Eld. Geo. I. Butler an urgent invitation to attend such portion of the time as he may be able to spend with us consistent with other duties.

Once more we would urge upon all those who expect to be engaged in the tent work the coming summer; the importance of their attending these meetings in their respective Conferences, as it is desired, as far as possible, to complete all arrangements as to tent companies, and decide where the tents are to be located.

And lastly, dear brethren and sisters, let us come to these meetings earnestly desiring and seeking the blessing of God to be upon us and to fit us for the solemn and responsible work in which we are engaged. How much we need the help of God in order that we may do this work in an acceptable manner; and this blessing and help we may have if we will humble our hearts before him and seek him with all the heart. May the Lord help us to do this in an acceptable way, so that our meetings may be in the truest sense successful.

B. L. WHITNEY, Pres. N. Y. and Pa. Confs.

Appointments

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

CHANGE OF APPOINTMENTS.

It becomes necessary to make some change in my appointments, and they will now stand as follows:—

| | |
|-------------------|--------------|
| Fish Creek, Wis., | April 20-23. |
| Sturgeon Bay, " | " 27-30. |
| Little River, " | May 5-7. |
| Sniderville, " | " 12-14. |
| Tomah, " | " 18-21. |

G. C. TENNEY.

DIST. No. 4, N. Y., at South Pierrepont, April 29, 30. Hope to see a general attendance, especially of our librarians.

M. C. WILCOX.

THE general quarterly meeting in Dakota, for the quarter ending March 31, will be held at Sioux Falls, April 29, 30, 1882. The meeting will begin with the Sabbath.

We hope to see a general turnout. Let none stay away for fear of want of room. Bring along your robes and blankets, and provision can be made for all.

S. B. WHITNEY, Pres.

No preventing providence, I will visit churches in Wisconsin as follows:—

| | |
|----------------|---------------|
| Bellefontaine, | April 22, 23. |
| Baraboo, | " 29, 30. |
| Kilbourn City, | May 6, 7. |
| | S. S. SMITH. |
| Baraboo, Wis., | April 22, 23. |
| | H. W. DECKER. |

INDIANA STATE QUARTERLY T. AND M. MEETING.

This meeting will be held with the church near Alto, Howard Co., Ind., May 4-9. We expect that all district secretaries will furnish the State secretary, Wm. A. Young, Union City, Ind., a full report, so that he can report to the State meeting. At this meeting we would like to see all our ministers present, as we desire to arrange for tent labor the coming season. Hope to see a general turnout. If any desire to come from a distance to the meeting, let them notify Bro. John Edwards, Alto, Howard Co., Ind., who will meet them at Kokomo, Friday, May 5.

S. H. LANE.

NOTHING preventing, I will meet with the church at Cony Mich., April 22.

FRANK STARR.

PROVIDENCE permitting, I will meet with the following named churches in Wisconsin as follows:—

| | |
|-----------------|--------------|
| Oakland, | April 21-23. |
| Monroe, | " 27-30. |
| Darlington, | May 3, 3. |
| Albany, | " 5-7. |
| Avon, | " 12-14. |
| Little Prairie, | " 18-21. |

W. W. SHARP.

No providence preventing, I will meet with the church Ligonier, Ind., Sabbath and first-day, April 22, 23, 1882. For meeting, Friday night, April 21. At Wolf Lake, Sabbath a first-day, April 29, 30. Meeting to commence Thursday night April 27. The district meeting of Dist. No. 2 will be held connection with the meetings at Wolf Lake.

S. H. LANE.

No providence preventing, Bro. D. T. Bourdeau will meet with us in the district quarterly meeting at Jericho, April 29. Let us have a good turnout. Shall be pleased to see some of the friends from Dist. No. 2.

C. K. DRURY.

THE district quarterly meeting for Dist. No. 6, Mich., will be held at Lakeview, Sabbath and first-day, April 22, 23, at Fargo, Burrill, and Jones are expected. Meetings to be Friday evening. All are invited.

F. HOWE, Director.

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THE permanent address of Eld. A. O. Burrill is Alma, Mich.

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

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