

# Adventist Review

AND SABBATH HERALD.

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

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## The Review and Herald,

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### JOY AFTER SORROW.

It may be that the sunshine  
Would not seem so fair and bright,  
If before the rosy dawning  
We had not known the night.

Mayhap the dome of heaven  
Might not stretch so calm and blue,  
If we had not seen the storm-cloud  
With its dark and somber hue.

If the home-returning sailor  
Had not heard the billow's roar,  
Not with such a glad thanksgiving  
Would he view his native shore.

So our Father sends the tempest  
Of his chastening stern and wild,  
Till it seems like angry vengeance  
Falling on his helpless child;

That when Heaven shall dawn upon us  
Through the fullness of his grace,  
Brighter we shall see his glory,  
Clearer shall behold his face.

—Selected.

## Our Contributors.

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

### THE AUTHENTICITY OF THE SCRIPTURES.

BY ELD. A. T. JONES.

As long as the Bible is believed to be the word of God, so long will it be denied. As long as the Scriptures shall be held as of authority, so long will they be opposed as such. So long as we may present the Scriptures as the word of God, just so long shall we have to defend them as such. But believing, as we most assuredly do, that they are authentic, that they were written when they purport to have been written, and that therefore they are what they purport to be, it is only a pleasure to uphold and defend them, and the excellent part of the matter is, that there is no lack of effectual means of defense, from whatever direction the attack may be made.

One of the favorite objections is, We cannot tell when the Bible was written, whether the books of the Bible were written when they are said to have been, or hundreds of years later. But in reply we can say, We have abundant and indubitable proofs that the books of the Bible were written at the times that are claimed for them—New Testament as well as Old, Old Testament as well as New.

In this article we do not intend to present any proofs to confirm the supernatural character of miracles or prophecies, but only proofs show-

ing that the books which contain the supernatural were written at the time they claim to have been written. And in doing this we shall present facts which cannot possibly be disproved.

It is a fact that the Bible exists to-day. It is also a fact that books are written in opposition to it. These things none can deny. It is equally undeniable that nearly one hundred years ago Thomas Paine wrote a book against the Bible, which proves that the identical Bible which is in existence to-day was in existence then. About three hundred and sixty-five years ago, Luther in Germany, Zwingli in Switzerland, and Faber in France, each and all opposed the corruption of the Church of Rome, and this opposition was based wholly upon the Bible. The Bible was preached, it was translated, it was printed and distributed in great numbers. It cannot be denied that the Bible was in existence then. We can go back nearly two hundred years further, and Wycliffe in England had a Bible, expounded it to the people, exhorted them to study it for themselves, and even translated it into the English language.

But, not to be tedious, we will at once go back fifteen hundred and twenty years, to A. D. 331-361. Julian was emperor of the Roman empire, and wrote in opposition to Christianity, and of course opposed the doctrines of the New Testament. But he never pretended to "deny the truth of the gospel history, as a history, though he denied the deity of Jesus Christ asserted in the writings of the evangelists; he acknowledged the principal facts in the gospel as well as the miracles of our Saviour and his apostles." He mentioned Matthew and Luke by name, and presented the objection to the genealogy of Christ as given by them, that is urged to this day. "He recited the sayings of Christ in the very words of the evangelists; he also bore testimony that the Gospel of John was composed later than the other evangelists, and at a time when great numbers were converted to the Christian faith both in Italy and Greece; and alluded oftener than once to the facts recorded in the Acts of the Apostles." "He expressly states the early dates of these records, he calls them by the names which they now bear. He all along supposes, he nowhere questions, their genuineness or authenticity; nor does he give even the slightest intimation that he suspected the whole or any part of them to be forgeries." —Horne's Introduction, vol. 1, chap. 2, sec. 2.

This, being "testimony from an enemy, is the strongest kind of evidence" in favor of the New Testament, and proves that it was in existence in A. D. 331. But we have more of the same kind. One hundred years before Julian, A. D. 233, lived Porphyry, "the most sensible as well as the most severe adversary of the Christian religion that antiquity can produce." "He had conversed with the Christians in Tyre, in Sicily, and in Rome." "He was of all the adversaries of the Christian religion the best qualified for inquiring into the authenticity of the sacred writings. He possessed every advantage which natural abilities or political situation could afford, to discover whether the New Testament was a genuine work of the apostles and evangelists, or whether it was imposed upon the world after the decease of its pretended authors. But no trace of this suspicion is anywhere to be found, nor did it ever occur to Porphyry to suppose that it was spurious. He did not deny

the truth of the gospel history, but actually considered the miracles of Jesus Christ as real facts." He also notices the difference between Paul and Peter in Gal. 2:11. But the objections of Porphyry were not confined to the New Testament; he attacked the Old Testament also, especially the prophecy of Daniel, declaring that it was written after the time of Antiochus Epiphanes." —Horne's Introduction, vol. 1, chap. 2, sec. 2, and Unbelief in the Eighteenth Century, by Principal Cairns, Lecture 1, sec. 3.

This proves that the Bible was extensively known as far back as A. D. 233; for how could a man write in opposition to a thing that did not exist?

But we may go back sixty years further, to A. D. 176, or thereabouts, and we find Celsus, another "infidel writer, and one of the greatest enemies with whom Christianity had to contend. He not only mentions by name, but quotes passages from the books of the New Testament, so that we know that we have the identical books to which he referred. "The miraculous conception is mentioned with a view of accusing the Virgin Mary of adultery; we also recognize Joseph's intention of putting her away, and the consequent appearance of the angel warning him in a dream to take her as his wife; we meet with a reference to the star that was seen at his birth, and the adoration paid to the newborn Saviour by the Magi at Bethlehem; the murder of the infants by Herod, in consequence of his being deceived by the wise men, is noticed, as also the reappearance of the angel to Joseph, and his consequent flight into Egypt. Here, then, are references to all the facts of our Saviour's birth. Again, we are informed of the descent of the Spirit in the form of a dove, and the voice from Heaven at the baptism of our Saviour in Jordan; we hear also of the temptation in the wilderness; we are told that Christ was constantly attended by a certain number of disciples, though the number is not correct. There is an allusion to our Saviour's conversation with the woman of Samaria at the well; and a reference, less distinct, to the attempt of the people of Nazareth to throw him down the rock on which their city was built. Here, therefore, is ample testimony to his baptism and the facts immediately following it."

He "also pretends to believe in the miracles of Christ; and those of healing the sick, feeding the five thousand men, and raising the dead, are expressly mentioned, though they are attributed to magical influence. Several passages also in our Saviour's sermon on the mount, are quoted verbatim, and his predictions relating to his sufferings, death, and resurrection are recorded. Nor are the closing scenes of the life of the Saviour noticed with less exactness. We meet with the treachery of Judas, and Peter's denial of his Master; we are informed that Christ was bound, insulted, beaten with rods, and crucified; we read of the gall which was given him to eat, and vinegar to drink; and we are insulted with an unfeeling jest upon the blood and water that flowed from our dying Redeemer's side. He mentions some words which were uttered by Christ upon the cross, and alludes to the earthquake and darkness that immediately followed the crucifixion. There is also mention made of the appearance of the angels at the sepulcher, and of the manifestation of Christ to Mary Magdalene and the disciples after his res-

urrection." "The difficulty of one angel or two," at the tomb "is noticed." "Jesus is reproached for needing to have the stone rolled away by an angel." Now he says, "These things are from your own writings, as to which we need no other evidence, for you fall by your own authority."—*Horne's Introduction*, vol. 1, chap. 2, sec. 2; and *Unbelief in the Eighteenth Century*, by Principal Cairns, Lecture 1, sec. 3.

There can certainly be no controversy about the existence of the New Testament in the times of Julian, Porphyry, and Celsus, and, as has been remarked, not one of these able writers pretended to call in question the authenticity of the records of the life, death, and resurrection of Christ. It would be just as reasonable for us to-day to deny the facts of the Reformation by Luther, as to expect that Julian should deny the existence of the records of the ministry of Jesus; just as reasonable for us to-day to deny the facts of the landing of the Pilgrim Fathers, as to suppose that Porphyry could deny the faithfulness of the New-Testament history. Just as wisely could we reject all the evidences of the American Revolution, as to suppose that Celsus could reject the evidences of the life of Jesus in the world. It would certainly be the supremest folly for any man to deny the reality of any one of these three world-stirring events. Just as supremely foolish would it have been for any of these three men to deny the event that was then moving the world as it had never been moved. An event the results of which were threatening the very existence of the empire of Julian as it had existed for hundreds of years, could not well be denied. Each of these men, more especially Celsus, had ample means and ability, and the will also, to disprove the authenticity of these sacred records, had it been possible; and the very fact that not one of them even pretended to attempt any such thing, proves that that thing was impossible. I will close this paragraph with Principal Cairns's closing observation on Celsus, before quoted: "His testimony here is evidently of the greatest weight; and his position, as at once an immediately succeeding writer and an enemy, gives the Gospels a recognition which could have come from no other quarter, even from later unbelief in the earlier centuries. It is impossible for modern unbelief to shake this foundation, or to resolve those materials which Celsus has attested as so solid and documentary, into the mist and vapor of shifting tradition. What he assails is not a cloud, but a fortress well defined, and the mark of studied attack and siege. It is too late now to obliterate his lines and parallels, which have even been added to the intrenchments against which they were directed."

As the last, but not by any means as the least authority in confirmation of the early date of the New Testament, we introduce Gibbon, the prince of historians. He says, "*The Christian Revelation was consummated under the reign of Nerva.*"—*Decline and Fall*, chap. 21, sec. 7. This indisputable authority carries us back beyond Celsus sixty years, for the reign of Nerva began in A. D. 96 and ended in A. D. 98. Here is a chain of authorities not a single link of which can be broken. Therefore, when all are taken together they prove to an absolute certainty that the New Testament was written at the time when it claims to have been written.

So much for the New Testament. Now for the Old.

(Concluded next week.)

### EARNESTNESS.

THE late Rev. Rowland Hill, in once addressing the people of Wotton, raising himself, exclaimed, "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of nearly a mile; help came and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal

destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the gospel."

### THE ROSE OF JERICHO.

BY A. SWEDBERG.

WHEN the noble De Vere to trav'ling inclined  
From country to country, to see what he could  
Of wonders and beauties abundantly find  
On land and in sea, in the rocks and in wood,  
He seated himself on the beautiful banks  
Of the Jordan, far-famed, sacred river of old.  
The spot seemed so holy his heart yielded thanks  
To God of the ancients in city of gold.  
His guide, an Arabian, bound as a friend  
To the gentle De Vere, now sat by his side.  
While silently thinking about this world's end,  
He opened his mouth and thus questioned his guide:  
"Abu Abdallah, believest thou in God?"  
With quiet demeanor he answered and said,  
"Thou sayest so, brother," and added a nod  
Of silent consent with his dark-turbaned head.  
"My good friend," said De Vere, "I greatly do fear  
You do not believe you've a soul you should save."  
The guide seemed not worried, not even to hear;  
But silently stooped and from under a wave  
Which just at that moment dashed up on the sand,  
He picked up a ball that he there had espied.  
A moment he held it, so fair, in his hand,  
Then carelessly threw it away in the tide.  
Then turning around with significant glance  
He mentioned to him his opinion right out.  
He told of a plant that it seems but by chance  
Had come from the far-away land of the South,—  
From burning saharas in Araby's wild,  
Where slowly it sprouted and silently grew,  
Till finally, although 'twas yet but a child,  
It rolled up its rootlets and northwardly flew  
On hurricane wings to fair Palestine's shore.  
"This plant is the one I just held in my hand,  
Here seeking a place on the sand-covered floor  
To grow and to flourish on old Jordan's strand."

They watched now this ball till the sun had gone down,  
And then what a wonder of wonders they saw!  
For lo! this strange thing a good place then had found—  
They beheld it with interest and heart-thrilling awe  
Unfurling its roots with perceptible speed,  
And sending them downward into the moist sod.  
It sent forth its leaves and it flourished indeed,  
As though it were tended by angels from God.  
And while they yet lingered this wonder to see,  
It blossomed, expanding its beautiful flowers;  
So pretty a blossom they thought could not be  
E'er found in the realms of terrestrial bowers.

De Vere at once saw the true symbol of this—  
This wonder of wonders, this beautiful flower.  
Man enters this desert in sorrow or bliss,  
He stays but a while, but a wearisome hour;  
For death will soon take him to sleep in the ground,—  
The cold, and the dark, and the desolate grave.  
But soon he shall hear the awakening sound  
Of trumpets, when Jesus appeareth to save  
And rescue the dead from death's prison so grim,  
To take them to Heaven,—that land far away,—  
Where flowers never die nor our sight becomes dim;  
Where all share in glory through eternity's day.  
Oh! there we shall flourish like Jericho's rose,  
In soil that is fertile by waters so clear,  
And never remember the sin and the woes  
That pressed us so sorely while lingering here.  
May we be so happy to share in the bliss  
The good shall enjoy in God's kingdom so free;  
Remember the lesson I've taught you is this:  
Those who sleep in Jesus endless glory shall see.

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

BY MRS. M. E. STEWARD.

(Continued.)

WHEN the Jews returned from the Babylonian captivity, they brought with them, says Milman, "a reverential, or rather passionate, attachment to the Mosaic law." Ezra and Nehemiah encouraged this as "the unfailing principle of separation from the rest of mankind." This love gradually strengthened not only for the written law, but for the unwritten, which they said was given Moses on Mt. Sinai at the same time when he received the ten commandments, and was equally binding with that "holy, just, and good law." With regard to this traditionary law the Jews were divided; some, as the scribes and Pharisees, holding strenuously to it (of whom and their traditions Jesus said, Matt. 15:9: "In vain they do worship me, teaching for doctrines the commandments of men"); while the Sadducees utterly rejected it. The former were far the more numerous and influential. They asserted

that these unwritten commandments had come down "in regular and unbroken descent, through all the great names of their early history, the heads of the Sanhedrim;" till now, it was in the hands of the rabbins. This law was known as Masora (tradition) or Cabala. The common people could not be expected to understand all the deep intricacies of the principles evolved from these laws,—principles which applied to the minutest details of every-day life; as, for example, "at every meal the scrupulous shuddered at the possibility, lest by some neglect or misinterpretation of the statute, they might fall into serious offense."—*Milman*. So they strained the wine they drank, fearful lest they might swallow the gnat, which is an unclean animal abounding in southern countries, and easily falls into wine vessels. (Bloomfield.) This custom is referred to by our Saviour in Matt. 23:24, "strain at being a misprint for strain out." "It first entered into the edition of 1611, and has been regularly continued ever since. In Wm. Powell's Bible, A. D. 1547, it is 'strayne out.'"—*Dr. Clarke*.

To provide for what the Jew considered the absolute necessity of understanding God's requirements, immediately after the captivity an order of men arose who zealously gave themselves to know and teach the law, called scribes (of which Ezra was one) doctors, or lawyers, and later, rabbins. They applied themselves especially to know "the hidden mysteries contained in the letters of the law, in the number of times they occurred, and in their relative position."—*Milman*. Rab was the least honorable form of the word rabbi, as Rab-mag. A few individuals were called Rabboni. "This was regarded as the highest title of honor, and was never formally bestowed on more than seven persons, who belonged to the celebrated school of Hillel, and were pre-eminently distinguished by their rank and learning."—*Bible Dictionary*.

Jewish writers have styled the rabbins "the school-teachers of the nation." ("Jerusalem then was what Rome afterward became,—the sort of learned persons both residents and sojourners, who repaired thither from all quarters of the world."—*Bloomfield*) The Sanhedrim was mostly composed of the most learned and influential of the rabbins, as was probably the court of twenty-three judges which Josephus says was appointed in every considerable town.

The rabbins were not necessarily Levites; they were any one who had skill in understanding, quoting, and applying difficult parts of the law, and in solving intricate questions. The priesthood, after the Romans conquered Jerusalem, fell somewhat into disrepute, from the frequent changes made in it by the ruling power. Rabbism, a spiritual aristocracy, increased as the former waned, till the people came to have implicit confidence in its infallibility, declaring "the voice of the Rabbi the voice of God." The authority of the Sanhedrim was considered to be above that of the church, may be seen from the fact that when any question arose which was likely to cause schism, it was the custom to appeal to the Sanhedrim to decide it. (Bloomfield.)

Another kind of worship besides that of the temple gradually obtained among the people. The Jew continued to attend the annual feast, and to make his legal offerings in the temple, but in every place he also attended the synagogue for prayer and instruction in the law. In the cities of Palestine were many of these synagogues. Jerusalem was said to contain hundred and sixty or four hundred and eighty of them. The foreign Jews had their separate buildings for their different nationalities, as we have in our large cities Baptist churches, for instance, of the Swedes, Germans, French, etc. See Acts 6:9. They held that wherever there were ten Jews there should be a synagogue. These synagogues, or churches, were under the sole management of the rabbins. (Milman.)

We can now see why it is that when the temple and its worship perished forever, the rabbis with their synagogues remained, the center of union. Continuing unchanged ever since, they have, more than anything else, preserved the

dividuality of the Jewish nation, and this fact, says Milman, we must bear in mind in order to distinctly comprehend the later Jewish history. After the first awful shock of dissolution which the Jews experienced in the downfall of their capital and the ruin of their God-given institutions, they found the rabbinical authority still left, and at once yielded to it willing and reverential obedience.

Soon after this overthrow of the Jewish state, it again appeared in a new form. All the Jewish families were embraced in two different communities; the one west of the Euphrates, which was purely spiritual (no other would have been tolerated under the immediate eye of the Roman emperor), with a head called the Patriarch of the West; the other in Mesopotamia, which was partly temporal, under a chief whose title was Resch-Glutha, or Prince of the Captivity.

In these communities rabbinical power now established itself in celebrated schools appendant to the synagogues, in which instruction was given in the law, and discussions were held regarding their peculiar ceremonies; as unclean meats, new moons, annual sabbaths, etc., for the particular days of which calculation had to be continually made. "They concluded that as God had once specified the Hebrew manner of worship, it was impossible that he should ever authorize a change in any of its specifications."—*Spirit of Prophecy*. And so important were these things to the Jew that, as Milman observes, it would have been considered a fearful mistake, "inevitably tending to some great national calamity," had it been discovered that one of their festivals, especially the passover, had been celebrated on a miscalculated day.

These questions were "the continual remembrancers of the glories of the past, the only consolation and pledge of blessing for the future." As the Lord was the only hope of the Jews, so the means of conciliating him who had once been their Saviour and defender, and of securing his protection, were, to the forsaken, humiliated ones, of the utmost importance; while worldly affairs were of no consequence.

On the contrary, the Romans, who were entirely occupied with temporal concerns, like Gallo, "cared for none of those things," and consequently the Jew was left in undisturbed possession and practice of all that was dear or valuable to him.

It must not be supposed that the Jewish nation was nearly annihilated. Though, as Milman says, they had lost "nearly a million and a half of lives during the war, the markets of the Roman empire were glutted with Jewish slaves, the amphitheaters were crowded with these miserable people, . . . and in the unwholesome mines hundreds were doomed to toil for that wealth which was not to be their own; yet this inexhaustible race revived before long, to offer new candidates for its inalienable inheritance of detestation and misery. . . . The ravage of the war was by no means universal in the province. Galilee, Judea, and a great part of Idumea, were wasted and probably much depopulated; but, excepting a few towns which made resistance, the populous regions and wealthy cities beyond the Jordan, escaped the devastation. The dominions of King Agrippa were, for the most part, respected. Samaria submitted without resistance, as did most of the cities on the sea coast. Many of the rich and influential persons fell off from their more obstinate countrymen at the beginning or during the course of the war, and were favorably received, and dismissed in safety, by Titus."

(To be continued.)

#### CONSISTENCY A JEWEL.

BY T. M. LANE.

NOT long ago we attended a public service where the minister was of the Free Methodist order. He chose his text from Malachi 4:1-3. In explanation of this passage it was necessary, of course, for him to say something about the destruction of the wicked; so, in direct opposition to the text, which says they shall be burned

up, he began to picture their condition in hell, the existence of which place would be eternal, multiplying its years by all the sands upon the sea shore, by all the leaves of all the trees that ever grew, by all the blades of grass that ever sprang from the earth, and then by all the stars of heaven; and when this time should expire, a great voice would be heard to say, Eternity, eternity. To say the least, we were not a little astonished at such an inconsistent exposition of the text.

#### THE WONDERS OF A CENTURY.—No. 11.

BY A. SMITH.

##### MANUFACTURE OF COTTON AND LINEN.

THE origin of the cotton plant is not definitely known. It is supposed by some to have originated in Persia; but there is evidence of its also having been known in Mexico and Peru long before the discovery of those countries by Europeans.

Cotton cloth was gradually introduced into Greece and Rome from India. There are records of its use in 63 B. C. The term "calico" is from Calicut, which, with Surat, was an ancient cotton mart for the supply of the western nations of Asia. According to Tavernier, a French traveler, some qualities were exceedingly fine; and the thread, when spun, was scarcely discernible, a single pound being 115 miles in length. Since then it has been made in England so fine that a single pound of the thread was 1,026 miles in length. There are accounts of muslin made in Bengal so fine that when laid upon the grass and covered with dew it was not discernible. The Egyptians excelled in the art of spinning and weaving, and the Israelites no doubt acquired proficiency in the practice while in that country. Some of the Egyptian mummy linen contains 270 threads to an inch in the warp, and 110 in the woof.

From time immemorial the method of spinning cotton and linen was to wind it on a stick called a distaff, which was held under the left arm, the thread being drawn out with the fingers and twisted, and then wound upon a spindle held in the right hand. This mode continued in use in England until about the beginning of the sixteenth century, when the spinning wheel was introduced from India. The first mill in England for spinning flax was erected in Darlington near the close of the last century.

Brazilian cotton began to be used in England in about 1825.

Cotton seed was first planted in the United States in 1621, but it was little known, except as a garden plant, till after the Revolutionary War. In 1748, a small shipment of "cotton wool" was made from Charleston.

The earliest importation of raw cotton into England from India was in 1783. In 1700, about 1,000,000 pounds was consumed in Great Britain. In 1786, the consumption had increased to about 4,000,000; and in 1870 to 1,101,191,280 pounds.

In 1767, James Hargreaves, of England, invented a spinning jenny—so called from gin, a contraction of engine—consisting of eight spindles, which was soon increased to eighty. Upon this machine Richard Arkwright made important improvements, and in 1782 he had five thousand persons employed in his mills. In 1779, Samuel Crompton invented the mule jenny, a combination of the Hargreave and Arkwright machines, at first designed for twenty or thirty spindles, but afterward enlarged to carry twenty-two hundred, kept in operation by one attendant.

The manufacture of cotton was introduced from Scotland into the United States at East Bridgewater, Mass., in about 1786; and about two years after, a company was formed for its manufacture at Providence, R. I. But the manufacture was slow and imperfect, the machines being operated by a hand crank. In 1789 Samuel Slater, a young man, came from England to the United States, bringing with him a thorough knowledge of the business, and in 1790 his first

Arkwright machine was completed and run by the water-wheel of an old fulling mill. He had to bring his plans from England *in his mind*, as no written or printed plans were allowed to pass the custom officer. Other mills were soon erected, but, up to 1813, these machines only spun the yarn, all the weaving being done in hand looms. In that year the first mill combining the spinning and weaving operations was erected at Waltham, Mass. It was probably the first in the world combining all the processes for converting the raw material into cloth.

In 1870 there were 956 establishments in the United States for the manufacture of cotton, running 157,810 looms and 7,132,415 spindles, and employing 135,369 hands. In 1871, there were in Great Britain 2,483 manufactories of cotton, employing 449,087 hands, with an investment of nearly £60,000,000 capital. There were also in that country 500 factories for the manufacture of linen, running 1,553,335 spindles, and employing 124,772 operatives. Besides establishments for dressing flax, there were in the United States, in 1870, ten manufactories of flax and linen goods, valued during that year at \$2,178,775.

A single machine can now make 2,000 or 3,000 pieces of linen a week; but about seventy-five years ago it would have served the largest works for a whole year. (Condensed from the American Cyclopaedia.)

#### FEEDING THE FIVE THOUSAND.

It was the month of March. The grass was green, the trees were in full leaf, the palm-trees were laden with blossoms, the orange and almond trees with fruit, the barley was ripening in the fields, the passover feast was nigh, and all the pious Israelites were gathering in groups and caravans to journey up to the Holy City to commemorate the anniversary of their nation's birth. Christ, to whom the bustle and excitements of life seem always to have been discordant, retreated from the gathering throng in the city of Capernaum across the Sea of Galilee to the comparatively deserted hills on its northeastern shore. But the people had surmised his destination, and when he reached the foot of the northeastern hills he found already some gathered to receive him; others quickly followed, and before long a congregation of five thousand men, besides women and children, had gathered on the beautiful plain which lies along the northern shore of the sea. Christ, touched by the hunger of the people for the instruction and the inspiration which he alone could afford them, gave up his holiday and came down to the plain to preach to them. All day long he taught and healed. The people, absorbed, took no note of time until the lengthening shadows of the setting sun gave note that evening was drawing near; then the disciples broke in upon the service with their suggestion to the Master that it was high time to send the throng away to buy their food in the nearest town and to make provision for the night. One can imagine their astonishment when Christ calmly replied: "They need not depart; give ye them to eat." He even turned, as though perplexed, to one of them with the question: "Where can we buy bread?" Two hundred dollars' worth would not have sufficed for the simplest conceivable meal.<sup>1</sup> There was a lad in the crowd—perhaps he had come to peddle out provisions—who had left of his little stock five barley loaves and two small fishes. The loaves of the Jews were thin, round cakes or crackers. Barley was the food only of the lowest classes: barley bread for wheat was given to the soldier when under punishment. The small fishes were a little relish eaten with the bread, as we sometimes eat sardines or herring. Five sea-biscuit and two sardines would perhaps represent to the modern reader the stock which this little boy had, and which he seems to have given to the Master; at least one likes to think it was a gift, not a purchase, and

<sup>1</sup> Two hundred pennyworth; but the penny was a day's wages, and was, therefore, at the smallest reckoning, equivalent to a dollar in purchasing power of our own time.



to imagine what a memorable surprise it was to him to find his petty contribution converted into such a wonderful beneficence by the benediction of the Lord. It was a grassy plain where the audience were assembled. Christ bade the disciples arrange the people in companies, or rows. They sat, Mark tells us, in little plato. With their bright-colored oriental dresses, sitting cross-legged on the ground in groups of fifty each, so that their number was afterward easily estimated, they presented an appearance which recalled to the pictorial imagination of Peter a brilliant garden in the early summer. Then Christ took the loaves, or crackers, and, looking up to heaven, blessed them, and brake and gave to his disciples; and as they gave to the multitude, the bread was multiplied, and they did all eat and were filled, and of the fragments that remained twelve basketfuls were taken up by Christ's directions, "that nothing be lost."

The Biblical narratives are often parables in action; that is, historic illustrations of spiritual truth embodied in actual events. Sometimes Christ tells a story to illustrate a truth, such as the story of the Prodigal Son; sometimes he enacts a story, as in the feeding of the five thousand. And while there is always a danger in allegorizing Scripture, lest the allegory be pressed too far, and the interpreter permit his imagination instead of his reason or his faith to interpret the incident, there is also a danger, on the other side, in ignoring all the spiritual meaning of the Scripture, and by never looking beneath its surface never extracting its hidden wealth. The Bible is like a rich country; part of its riches, like the wheat and corn, grows from the soil, and is apparent to every passer-by; part of it is, like the gold and the iron, hidden beneath the surface, and must be dug for, like concealed treasure. Among the lessons thus taught by this parable in action are the following:—

1. Christ's method in securing entrance into men's hearts is through their bodies. He shares not in the false spiritualism which despises the physical or ignores it altogether, and ministers only to the spirit on the false assumption that if the spiritual nature be strong, the condition of the physical nature is of no consequence.

Sickness and hunger are real distresses. They impair the mental and the spiritual. To feed the hungry is as truly a Christian act as to instruct the ignorant or preach to the depraved. The farmer who feeds his five thousand by the harvests of rich grain which he sends into the market for distribution, may be as truly following Christ as the minister who preaches to five hundred or the Sunday-school teacher who instructs five.

2. "He who feeds here five thousand men in an extraordinary manner, and by a visible miracle, cannot he find means to support the numerous family which raises in the mind of this father and mother so many distressing thoughts?"—*Quesnel on the Gospels.*

There is, however, in this incident a deeper significance in its teaching of trust than this suggestive inquiry of Quesnel's indicates. These five thousand besides women and children whom Christ fed had followed Christ. They had gone to him not for food, but for instruction. When on the next day the people at Capernaum, who had been told of the miracle, asked him to repeat it, and feed them there, he refused. Those whom he fed were those who had forgotten food in their hunger for instruction. This feeding of the five thousand is an eloquent commentary on and interpretation of the promise, "Seek ye first the kingdom of God, and all these things shall be added unto you." The man who has no time to read his Bible, to attend church or the prayer-meeting, to have family-prayers, to read inspiring and instructive literature, to take even a newspaper, except one which gives him the market reports and is therefore necessary for his business, who, in short, never has time to sit at the feet of Christ or of any of his disciples to receive instruction in the way of divine living, might learn from this incident, if he would but ponder it—which he will not—

two lessons: those who hunger and thirst after righteousness will not be left to famish for want of food; but they will often be left to content themselves with the simplest and humblest of physical fare, so that it be enough for their immediate and necessary wants. Whether this lesson be fairly deducible from this incident or not, the incident illustrates it, and life demonstrates it. Ministers and teachers are ill paid, and missionaries perhaps poorest paid of all; but the families of teachers, ministers, and missionaries are very rarely to be found beggars upon the street, or almoners of public bounty in the poor-house. He who makes the time to receive instruction from Christ and to impart it to his family, will not be left by Christ to go unfed. The psalmist's experience is a well-nigh universal one: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

3. In this pictorial oriental picnic Pressense beholds "the brilliant inauguration of that fruitful miracle of Christian charity which has ever since gone on multiplying bread to the hungry. The heart of man, once touched, like the rock in the desert touched by the rod of Moses, has gone on pouring over thirsty crowds the inexhaustible stream of generosity." If many an event in the Bible is a parable, many an event is also a microcosm. The tragic drama of life's temptation and of man's fall, presented in so many different forms in the history of the human race, is portrayed in the sorrowful story of the first temptation and the first fall in the Garden of Eden. The marvelous provision of God's healing and health-giving love to a sinful and poisoned race is brought within the compass of a small horizon and the range of a single vision in the parabolic story of the Israelites bitten by fiery serpents, and restored by looking upon the serpent of brass—made in the image of the venomous reptile, yet free from venom. So the continuous and ceaseless river of God's beneficence, which flows through the world as the river Nile through its valley, blessing with perennial benefactions, is seen illustrated in the story of the five thousand fed in the plain of Butaiha. In the great world, as in the symbol, the blessing comes from God; it is a miracle of divine love, but it is bestowed on man through man; the disciple becomes the almoner of divine bounty; and even the little child finds his poor offering multiplied to a service of whose vastness he had never dreamed.

4. The economy as well as the generosity of God's grace receives illustration in this historic parable. Christ, though he creates by a word, will have nothing even of his creation wasted. "The increase of the bounty of God ought not to be an incitement to luxury; let those, therefore, who have abundance remember that they will one day render an account of their immoderate wealth, if they do not carefully and faithfully apply their superfluity to purposes that are good, and of which God approves."

5. Nor does it seem to me that we go too far in spiritualizing if we see in this feeding of the five thousand a symbol of the inexhaustible love of Christ himself. At all events, the one incident crowded into a single day may properly turn our thoughts in their final meditation to that feeding which has gone on now through eighteen centuries; that miraculous multiplying of sacred influences which from one brief life of three active years, and one body bruised and broken on the tree, feeds innumerable thousands; that love which Christ gives to his disciples, and which they in turn carry throughout the ages and to all peoples.—*Lyman Abbott, in Christian Union.*

—He that knows how to pray has the secret of safety in prosperity and of support in trouble. He has the art of overruling every enemy, and of turning every loss into a gain. He has the power of soothing every care, of subduing every passion, and of adding a relish to every enjoyment. Many things are good for me, but none so good as to draw nigh to God.—*Jay.*

## ADVENT.

My eyes are weary with long, long watching,  
That sees the Advent moon grow full and wane;  
My straining gaze no gleam of hope is catching,  
My breath stands white and stiff against the pane

I see the snow-wreaths lift along the meadows  
Before the wind like spirits gliding by;  
When, when shall I behold the fleeting shadows?  
When will the promised day-break flood the sky?

O Watchman! is there yet no sign of glory  
To break the darkness at the Eastern gate,  
No voice that tells again the wondrous story?  
For oh! the promised Bridegroom tarries late.

The church stands fainting now before the portal,  
Where long her watch and fasting she hath borne;  
Will he not come once more, with love immortal,  
To fold her close and bid her cease to mourn?

Will he not whisper of a tender blessing,  
To bid her aching loneliness be stilled;  
Her wants and woes and bitter wrongs redressing,  
To bid her love and longing all be filled?

O Watchman! speed thee up beyond the fountain;  
Does nothing promise my impatient sight?  
Break through the myrrh-boughs on the sacred mount  
Gaze up mid-heaven, and speak some sign of light!

The stars are dark that point toward the morning;  
The dove no longer finds the rocky cleft;  
No shield against the cold world's cruel scorn  
For her, of home and Bridegroom both bereft.

And yet her lips are fragrant with the blessing  
That soothed the weary and hath warmed the cold;  
Her touch still lingers where the hands were pressing  
The wounds of them she drew within the fold.

Her work is ready for his dear approving;  
Her lamp stands burning with a steady ray;  
Will he not answer to her faithful loving,  
And bring the darkness into perfect day?

—*Scribner's Magazine*

## THE COMING MARRIAGE.

BY VESTA J. OLSEN.

As we take up the morning paper, how often we read of "A Brilliant Wedding," "The Grand Event of the Season." Then follows a column or two giving a description of the decorations of the house and church, of the beautiful and accomplished bride and her costly and elegant robe, the manly appearance of the bridegroom, a description of the guests and the dinner,—all combining to make the occasion one of pleasure to those whose paths now lie side by side in the journey of life.

As we read of these festive scenes, our mind has been carried forward to another wedding for which invitations are now sent broadcast over the land. As the guests are all required to wear a "wedding garment," time has been given for all who wish to attend to prepare themselves. We have the assurance that no marriage ceremony has ever been attended with such magnificence as the one to which we are invited. None need fear being left without an invitation; for it is stated on the authority of the bridegroom and the bride that "whosoever will may come," and be a welcome guest. The preparations are so extensive that they have been going on for many years. The bridegroom is described as one altogether lovely, fairer than the sons of men, and the chiefest among ten thousand. The bride will be adorned with every precious stone. Her robe will be spotless white, while gold and jewels and pearls will make her peerless in beauty. The occasion is one of such importance that a blessing is pronounced on the invited guests. The ceremony itself will be grander than any ever witnessed on the earth, and the congratulations and rejoicings of the guests will be as the voice of many waters, and as the voice of mighty thunderings.

Unlike the marriages now celebrated, the grandeur of the scene, its beauties and pleasures, are not for the selfish gratification of interested parties, but for the benefit of the guests. Glorious light and joy will beam on their countenances as they look on the face of the bridegroom. But few have ever seen him before; for though he was here once, and was seen by a few, yet his stay was short. He went away, leaving a promise that when all was ready he would come again for those who have accepted his in-

itation to the marriage. For, strange to say, some, though they acknowledge the honor conferred on them, reject the invitation because it will take time and labor to prepare the wedding garment. These will suffer severe punishment for treating the bridegroom with such indignity.

After the ceremony is performed, the supper is next in order. Contrary to the usual custom, the bridegroom himself waits on the table. Oh, how willingly would any of the guests perform the service! and as they look on his face, radiant with kingly beauty, all hearts swell with adoration and joy unspeakable.

After the wedding, do the guests separate? No; they will ever be with their Lord. He has given them glory, honor, immortality, and eternal life. He has wiped all the tears from their eyes. He has cured their heartaches, and taken away all pain and suffering.

You and I, dear reader, are among the invited guests. Our voices may ring in honor, blessing, and praise to Him that sitteth upon the throne, and to the Lamb forever and ever. Only those who are waiting and watching will be ready. It will require an effort to keep awake. All around us we can see drowsy ones, and some will sleep the sleep of death. O Christian, awake! Do not slumber now. The time is almost past. The day is at hand. Gird on the armor anew, and prepare for the conflict. Our Lord, the Bridegroom comes. The day is near; it hasteth greatly. The glory and bliss awaiting us baffle description; but if faithful we may know and feel what it is to be there.

—Many professors are of that class represented in the parable of the sower by the wheat that fell upon stony ground. It will spring up and flourish luxuriantly for awhile; but by-and-by little sins begin to grow up in the heart, and about the first wheat that is killed out is secret prayer, and then the other Christian graces begin to fail. It has always been said that oil and water cannot mix. Brethren, praying and sinning cannot mix. The question for us to decide, and that now, is, Which shall stay and bring forth fruit in our lives, the wheat or the tares? Let us all make the wise choice, and God will help us.

W. A. Y.

## Special Mention.

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

### ROME IN ALBANY.

OUR readers will remember the article in last week's paper headed, "The Roman Catholic Protectory," and will, we have no doubt, be interested in the following from the New York *Observer* of April 20, giving further information concerning the relations of the Catholic Church to the New York Legislature:—

The Roman Catholics are having it all their own way at Albany. Political parties are so mixed in the Legislature that all of them want the aid of the great controlling sectarian institution known as the Romish church, and everything it asks is readily granted. The Catholic Protectory Bill has passed the Senate, giving to that institution \$50,000 in open defiance of the laws which forbid any sectarian appropriation. The Senate has also passed the bill which proposes to smuggle Romish priests into the non-sectarian institutions of the State. It is Jesuitically entitled, A bill to secure to inmates of institutions for the care of the poor, freedom of worship. But the real object of the bill is to bring wholly or partially under control of the Roman Catholic priesthood the non-sectarian reformatories of this State, in addition to the many institutions which are already under their exclusive control, and from which they receive lavish support from the city of New York; such as the Roman Catholic Protectory, the Roman

Catholic Foundling Asylum, and the various schools, Seminaries of the Sacred Heart, Cathedrals, and Jesuit Colleges, all fed by bountiful gifts from the city treasury. The institution which is particularly aimed at by the bill is the reformatory known as the House of Refuge on Randall's Island, or the Society for the Reformation of Juvenile Delinquents, in the city of New York. That such is the case, clearly appears from the resolutions of the Council of the Catholic Union, of the city of New York, denouncing Governor Cornell in violent and inflammatory language for exercising his constitutional prerogative in returning, without his approval, the bill of last year.

Such is the stolid indifference of the people to these inroads of Romish priests, such are the exigencies of politicians who will buy votes by passing any bill they are asked to pass, that we have very little hope of arresting the passage of either of these bills in the lower house. We have asked the people of the State to send men to the Legislature who will protect us from these outrages, but we have asked in vain. Each year the thing grows worse and worse, and there is no help for it, unless the people will take the matter out of the hands of politicians.

### A STARVING PEOPLE.

THE following statement was recently telegraphed from Boston to New York on the authority of the Secretary of the American Board of Missions:—

"A telegram was received in this city to-day from Constantinople in the following words: 'Cesarea reports people dying of famine. Help.' This intelligence is not wholly unexpected, in view of reports previously received. In July last, Dr. Farnsworth wrote of the plague of locusts that had been moving east from the Dardanelles. They made their appearance in the region of the present famine in the early spring. They devoured everything—grain, grass, vineyards, gardens—and passing on, left behind them a desert. The vineyards soon budded again, the gardens were replanted, the fields resown, and soon everything promised a joyful harvest. Then came another horde of locusts that swept the vineyards clean, and passed on. Again the gardens were planted and many of the fields sown, and again came swarms of locusts, lighting here and there; wherever they paused destroying like devouring flames. Another missionary, Mr. Bartlett, writing in November, alludes to the prospect of great suffering and of famine at no distant day. That day has come. In a region probably three times as large as the State of Massachusetts, embracing ancient Cappadocia and part of Phrygia, the men, women, and children are starving."

### THE MORMON PLAGUE SPOT.

THE subjoined statement, from a letter now before us, was written by an esteemed and gifted lady of Salt Lake City, and its facts may be regarded in all respects as worthy of confidence:—

"Some people seem to suppose that the Edmonds Bill has settled the Mormon question. There could not be a greater mistake. The bill is very defective. We need much more stringent measures. The Mormons go right on, marrying and giving in marriage, according to their own ideas. There have been many polygamous marriages since the bill passed. Last week an old man of sixty, who lives near us, took a little girl of thirteen for his third wife under circumstances unfit to relate. The press of the country ought to remind the people that the war upon polygamy, blood atonement, and other enormities of the Mormon system, has only just begun. I have a neighbor who is determined that her husband shall not take another wife. Of course her opposition makes trouble in the family, and the other day her husband said to her, 'When the law of God is in full force, and

we get rid of the Gentiles, all such women as you are will be killed.' In the ward school-house on the corner of the block on which I live, the Bishop, in his sermon a couple of weeks ago, exhorted the young men to shed the last drop of their blood in defense of polygamy. These instances show something of the spirit of the saints just now."—*Christian Advocate*, April 20.

### THE PRESENT MORMON ORGANIZATION.

WITH the death of Brigham Young, the American leadership of the Mormons ceased. Taylor is an Englishman, Cannon is an Englishman, and almost all the leaders are of foreign birth. The Mormon Church is a foreign kingdom, hostile in all its features to a republican form of government; it is guided and controlled by foreigners, and depends upon foreigners and the children of foreigners for future expansion and power. It is absolutely un-American in all its attributes.

It is a theocracy managed by a plebeian aristocracy, for intellectually the whole organization is of a low order. Now, in addition to church ties, there are family ties to hold this people in unity. The organization is fanaticism and superstition solidified. It numbers probably 150,000 souls, and is increasing as fast as polygamy and immigration can accomplish the result. It is swiftly peopling all the agricultural valleys of our richest Territories, and its leaders boldly proclaim their intention to subjugate the whole Union and bring it under their rule. They exalt their church over the State, condemn all laws which conflict with any tenet of their creed, are as careless of their oaths as a Chinaman, and bear as little allegiance to the United States Government as do the Chinese. The control of the chiefs, as in Mohammedan countries, is absolute, their organization superb, the discipline of the people perfect. From tithes, \$1,000,000 annually is collected, with which to strengthen their position; they are a hardy race, indifferent to hardships and privations. Already they are such a power that demagogues in their own country, other demagogues in Congress, and great moneyed corporations, with their subsidized newspapers, pander to them; and it is plain that this institution, which was jeered at but a few years ago, has now become an absolute terror and menace to the United States.—*Judge C. C. Goodwin, in the "North American."*

—The occupation of Tunis progresses slowly. The seaports and principal cities are in the hands of the French, but the western and southern interior is still raided by insurgent tribes, who find shelter in the desert, or behind the cordon of Turkish troops guarding the Tripolitan frontier. The French are much irritated by an intervention which prevents the submission of the marauding bands, and Turkey is called upon to make good her internment, or permit French pursuit over the Tripolitan boundary. As a barrier against Tripoli on the east and the desert tribes on the south, as well as to increase the fertility of the country, the French Cabinet has approved the De Lesseps' scheme for cutting a canal from the Gulf of Gabes to the salt marshes on the desert south of Tunis. The Gulf penetrates the eastern coast of Tunis south of its center, from whence a series of lowlands or marshes extend southwest through the Algerian Sahara to the southern line of Morocco. These marshes cover an area of about 100,000 square miles, and their inundation by a canal would separate Tunis and Algiers from Tripoli and the Great Sahara by an impassable barrier. The project is an old one, and is not to be confounded with the scheme to flood the Sahara, which would not be effected by the proposed canal.—*Interior.*

—The best recipe for going through life with beautiful manners is to feel that everybody, no matter how rich or how poor, needs all the kindness he can get from others in this world.

## 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.

### A SONG OF SPRING.

A STRETCH of dull brown grass, with snow in patches,  
Tall trees whose branches wave above the pond,  
A faint upcurling smoke from cottage thatches,  
A still, soft sky beyond;

And a dim glow on the bare lilac hedges,  
A sense, a sound precursing the spring,  
A fancied greenness by the footpath's edges,  
A robin's twittering;

And the young earth, in hopeful introspection,  
Poised in her gloomy prison of the north,  
Waiting the full command of resurrection:  
"Awake, and stand thou forth!"

O earth-bound soul, hast thou no glad evangel,  
No answering hymn to greet this new-born day?  
Art thou so sepulchered that no bright angel  
Can roll thy stone away?

Comes no assuring voice whose blest endearments  
Can cleave the dark of thy sarcophagus?  
Why stand uncertain in thy worn-out ceremonies,  
A grave-clothed Lazarus?

Stand forth—look up to see, from the heavenly meadows  
What crown of joy awaits thy bended head!  
Seek not a risen hope among the shadows,  
The living 'mid the dead!

\* \* \* \* \*

A newer life o'er the brown grass seems waking,  
The redbreast chirps and twitters on the thorn,  
And the freed soul, forth from its prison breaking,  
Soars to the Easter morn.

For He, whose "Hail!" with joyful recognition  
Blest the sad woman weeping where He lay,  
With dear assurance of its full fruition,  
Hath met it in the way.

—Living Age.

### THE PROCTOR BOYS.

THERE lived a round half-dozen bright, healthy boys on "Proctor Hill," as a certain locality in the town of Snowden was called, where the three brothers Proctor owned and carried on large farms. These six boys, two belonging to each of the three brothers, often talked over among themselves what business or profession they would like to follow when they became men.

They all disliked farming except John and Harry, the sons of Jared Proctor, the youngest brother, who was called the most thrifty farmer in the township. He made farming easy and pleasant for himself and his sons by using labor-saving machinery, and by raising big crops from comparatively small areas of land. He allowed quite a portion of his large farm to go to pasture, some was devoted to woodland, while another considerable portion he appropriated to orcharding and the cultivation of small fruits.

"I mean to get my living without hard work," Jacob would say. "I am going down to the railroad depot, to hire a little room and sell fruit, candy, tobacco, and beer. I can sell my Durham cow that father gave me for money enough to start with."

"But there is no need for such an establishment down there," said his Cousin Harry. "It will make a place for the idle men and boys to congregate in."

"I can 'create a demand,' as they say, for my wares, and the more that come in the better; it will help my trade," said Jacob.

"I am going to be a minister," spoke up his brother Mark one day, as the boys were discussing the favorite subject of their future vocations. "All my teachers say I write the best compositions of any of the scholars in town, and I always take the prize for declamation, you know."

"Have you been converted, and do you think that you have had a call to preach the gospel?" asked his Cousin John gravely.

"Only a call to get my living in some way without this hard work from sunrise to sunset that I have always had to do—knocking about on this old farm. And then one does not need to be converted to preach in some of the churches,

I've heard father say. I'll risk but what I can make it go."

"I don't think such ministers do much good, or are likely to succeed," replied John. "It does not seem to me as if there was any need of such preachers."

"Oh, perhaps not," said Mark; "but I could 'create a demand' as Jacob says. Not being converted is the least of my troubles. I write and declaim first-rate, and I should be popular, you see. I should then have a salary large enough to live and dress well and keep a fast horse."

"I shall leave the farm just as quick as I can get money, and go to carpentering. I always was handy with tools," said George, the eldest son of the senior Proctor brother. "Uncle Jared has got a mortgage on our farm, and we never can pay it off in the world in the way we are working—and I don't mean to work myself to death in this way trying. I can get a dollar a day in Henderson's shop, and stand around half of the time at that."

"If you are going to be a carpenter and joiner, you need to serve an apprenticeship. If you don't, you'll be nothing but an understrapper all your life. Don't you know what Horace Greely once said? He said that there was no such thing as hard times for skillful workmen of any kind," said John.

"Oh, nonsense about your apprenticeship business," retorted George. "I shan't throw away my time in learning a trade."

"I don't think there is any great demand for the kind of carpenter you would make—just to do rough work and patch up. But good, skillful house carpenters are not so plenty about here. Don't you remember when Deacon Holt built his fine house he had to send to the city for men to do all the nice inside work?"

"Well, there's always a call for freight brakemen," said George's brother Frank. "Dave Hagan was killed yesterday while coupling cars, and I have sent in my application to old Comes, the Superintendent, for the vacant place. I can dance and sing and ride on the tops of the cars between stations, have nothing to do of any consequence—and forty dollars a month. Oh! a brakeman's life is the life for me."

Ten years passed away. "How have the Proctor boys turned out?" asked a gentleman one day who was visiting in the neighborhood of "Proctor Hill," and who had formerly taught the school in which these six boys had been pupils.

"Oh, sir," said the old postmaster, "Jared, the thrifty brother, you remember, owns the whole Hill now. It was the inevitable, of course. He was one of the few men in our country towns who had tact enough to make farming pleasant and attractive to his sons. A great part of the Hill is growing up to timber-land, Jared considering this a necessity in order to save the mill brook and the irrigation of his meadows."

"Henry and John are among the first young men in the county, and are both enthusiastic over farm, dairy, and stock raising matters. Henry is president of our County Agricultural Society, while John is a director of our savings bank."

"Their cousin Jacob, whom you doubtless recollect, is now a red-faced, bloated inebriate, and keeps the rum-shop over by the depot. It has been a curse to the village these ten years."

"Mark studied for the ministry, preached a while somewhere out West, but finally broke down in that capacity—there was a screw loose in his make-up—and is now working in the mill for his Uncle Jared."

"George is a sort of Jack-at-all-trades, the carpenter predominating, and gets a scanty living by 'whipping the cat' about the village. I don't know how his family would get along did they not get frequent and generous lifts in the shape of milk, butter, grain, and vegetables from Uncle Jared."

"There was another boy, Frank," said the gentleman.

"Oh, yes, poor fellow! I had almost forgotten him. Frank went onto the railroad as a freight

brakeman, and was killed before he had drawn his first month's pay. I well remember telling him on one occasion, when arguing with him against his adopting that mode of life, that the rate of mortality among freight brakemen in this country was greater than that of an army in time of war. But he would go on the road. Frank was an honest, bright, capable boy, but he was fairly driven off the farm by the slavish life his father ground him down to."

"They were all capable boys," said the gentleman, "and might have made useful and prosperous men—all of them, as well as Henry and John. The trouble with the other four was partly with themselves and partly from the force of circumstances. They wanted to live without much work, and then again they were forced to work too hard. They were driven out into the world, without proper home training, too, I fear, to devise means to gain what they considered an easy livelihood by the hard life they had been obliged to follow, and having rather foolish notions in their heads, they failed."—Mrs. Annie H. Preston, in *Advance*.

### SOMETHING FOR THE CHILDREN.

WE have received from Joseph Harris, Rochester, N. Y., a copy of his annual seed catalogue for 1882. He devotes one section to what he calls "The Children's Garden," with which we are so well pleased that we are happy to lay it before our readers. A man who thus interests himself for the children, who has his eyes open to the frivolities so dangerous to them, and who would guard them against such things by directing their energies into higher and nobler channels certainly has a good heart, and will manifest strict integrity in all his dealings with his customers. We would recommend those in want of seeds to give Mr. Harris a trial.

#### THE CHILDREN'S GARDEN.

This is quite an institution on my own farm. The earliest and best vegetables often come from it. New varieties are tried. Seeds are tested. It is not scientifically or systematically arranged! The children have each a separate plot. They start many of the plants in boxes in the house. It affords much pleasure, both in-doors during the winter and early spring, and also in the garden during summer and autumn. We make a shallow box just long enough to fit on the window-sill, and a foot or fifteen inches wide and three inches deep, and fill it with fine sandy soil. One side rests on the sill, and the other is suspended by two pieces of wire, about twenty inches long, one end of which is fastened to each end of the box, and the other on a screw or nail on the window-frame, a foot or so above the box. Make it convenient for the children. Do not ask them to make bricks without straw. Let them have all the seeds they want, and take some interest in the matter yourself. When the seeds come up, the whole house will hear of it. At least, such is the case here. It may not be flattering to my pride as a seed-grower, but it is certainly a delight to the children when the seeds they have sown begin to break through the ground. It is quite evident that they had sown them in hope and fear, and when their hopes are realized, they are not slow to let the fact be known.

In the garden, the children have rhubarb, and peas, and strawberries, and beans, and cabbage, and cauliflower, and radish, and lettuce, and beets, and turnips, and mustard, and cress, and melons, and cucumbers, and squash, and potatoes, and onions, and tomatoes, and corn. Some of them occasionally are pulled up to make room for others. But what of it? It is not "garden-ing for profit" that we want to teach the children. If they get healthful recreation and some knowledge of vegetable growth, if they grow up to love flowers and take an interest in the garden, if they have something to think about besides dolls and dresses and dancing parties, we can well afford to let them waste a little seed and



little land. In fact, it is far from being a waste. It will pay ten times over. Give the children a bit of the very best land in the garden—loose, light, warm, mellow, and easily worked—and make it rich; and help them to do the hard work of digging, hoeing, etc.

## The Sabbath School.

"Feed my lambs."—John 21:15

### THE TEACHER'S REWARD.

Toil on, O faithful teacher;  
Toil on 'mid doubts and fears;  
Toil on, though oft thine eyelids  
Are wet with heavy tears.

Toil on, though soul be weary,  
And work seem all in vain;  
Oh! know ye not true labor  
Is everlasting gain?

Beyond the pain and sadness,  
Beyond the vague unrest,  
Sweet happiness awaits thee,  
Thy life will soon be blest.

Thy Father keeps in waiting  
A regal diadem;  
For thee the precious treasure,  
Inlaid with many a gem.

And on the glittering circlet  
Are names; and would'st thou know  
Whose names are thus recorded  
In characters that glow?

Those names are names of scholars,  
Who, guided by thy love,  
Will know at length the glory  
Of endless life above.

And other names as jewels  
Will sparkle in thy crown;  
For wide extends the influence  
That brings thee this renown.

Then let us never falter,  
But teach the blessed truth,  
In all its wondrous beauty,  
To tender hearts of youth.

Our lives will thus grow brighter,  
Our souls become more pure,  
Our consciences more tender,  
Our life-work long endure.

—Eliza H. Morton.

### PRACTICAL TOPICS.\*

(1) *One thing thou lackest.*—The person to whom these words were spoken was a ruler, young, rich, and moral. He seems instinctively to have felt his need of something—he hardly knew what,—and desired counsel of the Saviour; but pride kept him back until the latter had departed; when, seeing his opportunity about to pass from him, and casting away his pride, he came running to the Saviour, and, falling down before him, cried out, "What shall I do that I may inherit eternal life?"

Jesus answers the question by directing him to the commandments of the moral law. The young man avowed that he had strictly kept all these from his infancy; and I am not of those who believe that, in thus speaking, he deliberately falsified. He doubtless spoke with a feeling of pride, and he many have unduly plumed himself upon his legal righteousness; but that he meant to be understood, in an absolute sense, as never having sinned, I cannot believe; and that, so far as outward morality is concerned, his life had been praiseworthy, I am fully persuaded by the statement that Jesus, beholding him, loved him. But the Saviour looked deeper, and "saw that the temperament of the young man made it quite easy for him to render his life exemplary of all outward morality, while a latent spirit of self-indulgence weakened his whole character. The sorrow the young man felt showed the correctness of the estimate Jesus had formed of him. When he found just what he lacked, he was not willing to pay the price of perfection."

Do not pride yourself upon your morality, dear reader; it may be that your natural tem-

perament enables you to do right more easily than others. If so, thank God for your good fortune; but do not take glory to yourself. Rather ask the Saviour to reveal to you the "One thing thou lackest." The test may differ widely from that given to the young man.

(2) *It is easier for a camel, etc.*—"Some very precariously assert that there was near Jerusalem a low gate called *the needle's eye*, through which a camel could not pass unless his load was taken off. But I see no reason for departing from the received interpretation; nor is there anything in this proverbial expression, as it here stands, but what is very agreeable to the Eastern taste, and may be paralleled in other Jewish writers."—Doddridge. See the true explanation in the *Instructor*.

(3) *The Laborers.*—In studying this parable, bear in mind the fact that it was spoken to illustrate the saying, "Many that are first shall be last; and the last shall be first."

"Here is the picture of a scene which to this day can be witnessed in Oriental lands. Laborers take their spades and assemble in the market-place. Employers go and bargain with as many and such as they need. There may be both laborers and hirers who come late; these will meet. In this parable the owner of the vineyard went several times in one day. Each time he hired as many as were present. When there was a whole day's work, the householder made a bargain with the laborers; when there was but one hour of work, he promised what was fair, and they trusted him. The trouble was in the settlement. He chose to give for an hour's labor what was considered at that time fair pay for a whole day's work. This did not interfere with the rights of the others. When their time for settlement came, they seemed to think that if a *denarius* was right pay for one hour, at least several *denarii* would come to those who had been working twelve hours. But the reasoning was unsound. The laborers of an hour received their *denarius* in part as pay and in part as gratuity. In fact, there was no bargain with them; there was with those first who had labored longest.

"The lessons seem quite plain, if we have no system of theology to bolster. 1. The kingdom of Heaven is one of moral government, in which there is proprietorship upon one side and work on the other. 2. All who are willing may find work to do in this kingdom. All are called. 3. There will certainly be pay and rewards to all who work. 4. Both the rewards and the pay will be distributed on grounds of perfect justice and discriminating mercy. There will be justice to all, and grace to such as can appreciate it. There must have been something in the last laborers which so won the approval of their employer that he was willing to pay them as though they had done a whole day's work. He called up first those who had come in last. He paid them liberally as liberal workers. Then, calling those whom he had engaged first, he paid them justly according to covenant. And thus the first, because of their technical spirit, became last; and the last, who trusted their employer, and wrought heartily without a bargain, became first. The kingdom of God is such that they gain most who trust God most; but every man is fully paid for all service; and they who trust God most boast themselves least, and make no merit of their works."—Dr. Deems.

C. C. L.

—Love Him that first loved you, and while you sink into his arms, and surrender all to him with a joyful, absolute self-renunciation, let this confiding love swell and abound till every figment of distrust shall be swept away. For against every challenge, in time or eternity, this may be your rejoinder: "He that spared not his own Son, but delivered him up for us all, how shall he not, with him, also freely give us all things?"—J. W. Alexander.

—True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—South.

## Educational.

### DISCIPLINE.

IN no instance have I asked for assistance from parents in disciplining unruly pupils, but that it has been granted with the utmost cheerfulness, and proved the means of a decided improvement, and usually resulted in an interested visit from the parent.

I have often derived as much benefit from not appearing to notice an error as from exercising discipline upon all occasions.

I come to understand more fully every day, that when I can thoroughly interest my scholars in their studies the subjects of good order and good lessons will take care of themselves.

"When you consent, consent cordially; when you refuse, refuse finally; when you punish, punish good-naturedly; commend often, never scold."

I told a little boy after school to-day, how pleased I was with his attention, and quiet, orderly conduct in school. He said, "I used to be real bad, but mother has taken to training me lately, and now I can be quiet."

Make your pupils think that they govern themselves, your part being only to give hints and suggestions which they are to carry out.

That boy had deliberately set about annoying me. I smothered my inclination to deal severely with him, and smilingly asked him to take my pencil out and sharpen it. He is now studying as pleasantly as can be. Asking a favor of a pupil will sometimes secure several hours of good behavior.

When I get noisy in the school-room, my school is not slow in following my example.

Much has been said upon the certainty of punishment being more effective than severity. I have found that the uncertainty and suddenness of a punishment is often very effective. If children learn to expect a certain punishment for any misdemeanor, as detention after school, they become hardened to it. But the feeling that they don't know just how and when they are to be punished often holds them in check.—*Teachers' Hand-Book*.

### TOO MUCH GOOD ORDER.

EXCESSIVE good order is a feature of many of our public schools. This does not proceed from efficiency, but from the lack of it in the principal or teacher. A man or woman of ability can afford to unbend occasionally, but a stupid person must assume a mysterious air, and repress all exhibitions of human feelings in himself, his assistants, and his pupils. A man not secure in his position, not confident of his own power, is obliged to check the freedom of intercourse from his subordinates, lest a spontaneous interchange of views lead to a criticism and disparagement of his ability and methods. A strong man can afford to be easy, but a weak one, in self-defense, must be tyrannical. The effect of such repression is an icy gloom in the school incompatible with natural developments and enthusiastic progress. Mind attempting to grow in such an atmosphere is like a potato-vine in a cellar. Sunshine is the inspiration of health, and honesty is the sunshine of mind upon mind. There can be no honesty in a small, weak mind, which has usurped the position of a large, strong one. The muscular arm can handle with vigor and safety what would be shattered by the grasp of distrust or palsy. As honesty is the sunshine, so good nature is the warmth of the mind, and it is only a good, strong mind that can shed both on the sensitive, responsive, and fruitful capabilities of the school.—*National Journal of Education*.

—He that waits for an opportunity to do much at once may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

\* See Lesson on N. T. History in *Instructor* of April.

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 2, 1882.

URIAH SMITH, - - Editor.

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

## FOR FEAR.

As one of the indications of the near approach of the end of this dispensation, our Lord declared that men's hearts would fail them for fear, and for looking after those things which were coming on the earth. In the record given by Luke, his words are these: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

We may set these words down as fulfilled when we reach a time in which the state of things then present is so deplorable, and the future prospects so forbidding, that men of the most cool and conservative minds are filled with anxiety, apprehension, and alarm. That time we claim we have already reached, and in proof of this we present the following evidence:—

In a circular issued by the "New York Board of Trade and Transportation" in June, 1881, we find the following quotations: "Governor Gray, of Indiana, in a message to the Legislature of that State in January last, said: 'In my judgment, the Republic cannot live long in the atmosphere which now surrounds the ballot-box. Moneyed corporations, to secure favorable legislation for themselves, are taking an active part in elections by furnishing large sums of money to corrupt the voter, and purchase special privileges from the Government. If money can control the decision at the ballot-box, it will not be long until it can control its existence.'

"Governor Bell, of New Hampshire, in his inaugural address on Thursday, June 2, 1881, used the following plain language: 'The improper use of money to influence popular elections is a crying evil of our times. It has become so general that little or no secrecy is made of it, and that well-meaning men assume to justify it. But nothing can be more fatal to the security of our free institutions. When the longest purse secures the election to office, we may bid farewell to liberty and virtue in the Government. This matter is too plain for argument.'

"The Attorney-General of the State of New York, in commenting upon an extraordinary proceeding in the Supreme Court, June 3, 1881, to thwart proceedings instituted by the State to protect the public interests in the case of the New York elevated railroads, stated that he was 'amazed at the power that corporations seem to have to embarrass necessary legal proceedings taken against them; that the increase of the influence of corporations in this country and their ability to thwart the supervisory proceedings taken against them by the public authorities to prevent great monopolies or to subject them to proper restraint, are among the most alarming characteristics of the time, and constitute a danger to which all the people must be aroused before long, if we would preserve our free institutions.'

To the following extract we would call especial attention, as language than which nothing could be more specific as a fulfillment of the prophecy quoted at the beginning of this article. It is from the "Third Semi-annual Report of the Railroad

Commissioners of the State of Georgia, submitted May 1, 1881." Such men are not the ones who would naturally be given to wild conjectures and groundless fears. They say:—

"The moral and social consequences of these corruptions are even worse than the political: they are simply appalling. We contemplate them with anxiety and dismay. The demoralization is worse than that of war, as fraud is meaner than force, and trickery than violence. Aside from their own corruptions, the operators aim directly at the corruption of the press and the Government. . . . Worse even than a purifying storm is this malaria in the air, which poisons all the body politic, and corrupts the youth of the country by presenting the highest prizes of society to its most unscrupulous and unworthy members."

The foregoing extract speaks of the political, moral, and social condition of society, and says that the moral and social consequences of these corruptions are even worse than the political. This covers all the ground. They pronounce the situation "appalling," and contemplate the future with "anxiety and dismay." No more need be said. We have certainly reached the closing days of this world's history; and soon the remainder of the prophecy will be fulfilled, the powers of heaven will be shaken, and the Son of God appear in all his glory, for the triumph of his cause and the salvation of his people.

## THE WORK OF PATIENCE.

THE exercise of patience is one of the most difficult things in Christian experience. It is the submission of our will to the will of God, when everything in our situation is painful and aggravating. St. Paul says that tribulation worketh patience. Rom. 5:3. St. James commences his epistle with these remarkable words: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Christ told his disciples that they should have tribulation. John 16:33. We understand from the words of St. Paul and of St. James why tribulation is necessary to the Christian. It is tribulation that worketh patience, or it is the trying of our faith that worketh patience. But tribulation does not always result in patience. It is often the case that tribulation produces impatience. Rather, it may be said that tribulation generally produces impatience, and this not merely in the case of sinners, but in that of most persons who bear the name of Christians. It is not difficult to explain the cause of this. When tribulation and affliction come upon us, Satan comes also with terrible power to tempt and harass us. If he finds us watching unto prayer, it is probable that we shall gain the victory over him, and that instead of giving way to an impatient spirit, and manifesting that spirit in words of murmuring and bitterness and in acts of unkindness toward others, we shall possess our souls in patience, and the peace of God which passes all understanding will keep our minds in tranquillity in the midst of the fiercest agitation. Evil tempers will not reign in our hearts, bitter words will not escape from our lips, and we shall not make others unhappy by any unkind act.

This conflict of our souls with the power of Satan is what the Bible calls the Christian warfare. The Christian is sustained in this fierce conflict by the grace of God; and this grace of God is received moment by moment in answer to fervent, agonizing prayer. The Christian is then like the bush that Moses saw in the midst of the flames. Ex. 3:2, 3. He stands unconsumed in

the midst of a raging fire. He that ruleth his own spirit, says Solomon, in speaking of this kind of conflict, is better than he that taketh a city. Prov. 16:32. The contest really lies between the power of God's grace and the strength of Satan's temptations. The Christian is not a mere passive spectator in the conflict between these two mighty forces. The power to resist Satan comes from God, but the exercise of this power is the act of the Christian.

Prayer and watchfulness are the means by which the Christian exercises the grace of God, or by which he exercises himself unto godliness. But when tribulation comes upon us, accompanied by the fierce temptations of Satan, and we are not found watching unto prayer, terrible consequences follow. The heart rises up in rebellion against God and in bitterness toward our fellow-men. Next, bitter words are uttered by the lips, and those with whom we are associated are not only rendered unhappy, but are perhaps made to participate with us in this bitter spirit. Then bitter words are exchanged between the parties, evil temper rages, the Spirit of God is grieved away, the cause of God is dishonored, and Satan triumphs.

This kind of experience is of frequent occurrence with many persons who suppose themselves to be good Christians. Instead of gaining the victory over Satan, he gains the victory over them. Instead of ruling their own spirit and governing their own temper, they give way to anger and impatience as though there were no harm in doing it. They even suppose themselves in the way to Heaven, and think because they have professed the religion of Christ for many years that they are Christians of long experience; yet perhaps during all their lives the grace of God has never once gained the victory in any of these conflicts with Satan. When they have been tempted to impatience, they have always yielded to that temptation, though the Spirit of God has been thereby grieved and the cause of God dishonored, and perhaps never in all their lives have they made confession for one of these manifestations of evil temper. This kind of Christian experience will not end in eternal life. There is not a promise in God's word to any who do not overcome. The grace of God is sufficient to enable any one to do this, and those who fail in the conflict will fail of eternal life.

St. Paul says that patience works experience. Rom. 5:4. St. James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Christian experience, then, proceeds from the exercise of patience, and there can be no Christian experience where patience does not reign in the heart and life. We exercise patience when we are in tribulation. We do it by calling upon God for grace to sustain us in the anguish which we suffer, and so long as we thus call on God for help, he will communicate to us the riches of his grace, and we shall be steadily transformed into the likeness of Christ. We shall advance in Christian experience day by day. The grace of God will reign in our lives, the love of God, which fulfills his law, will be perfected in our hearts and manifested in all our conduct. The old man will be put off and the new man will be put on, and our Christian experience, which began like the first feeble light of the morning, will advance in strength and power, till it shall be like the light of the sun at noon-day, and this will be the result with even the humblest Christian in whom patience shall have its perfect work.

J. N. A.

—The atheist, vainly seeking God through nature, is like the shadow denying the existence of the sun because it never sees it.



## MORE ABOUT CANVASSING.

CONSIDERABLE has been said of late about canvassing for our publications, and much more will be said in the future. The truth is, there is a great amount of this work that must be done, and there seems to be a great deal of holding back about doing it. But if the work is to be done, and *must* be done, then we shall have to keep talking, and pressing, and entreating, and stirring, till it is taken hold of in earnest.

If it was simply a chance to make some money by selling some pleasing book, some patent right, or going into some speculation which looked plausible, it would not need so much urging. Satan would not object to those things. He would like to have people engage in that which leads away from the spirit of the truth, so that when those who are doing so get cold and indifferent, he may lead a step further, till they lose all interest, and become fully conformed to the world. He knows how to introduce the entering wedge, and how to lead them on step by step. But when people propose to circulate God's truth as a business, and do some good while they support themselves, he suggests all kinds of objections. Hence we have to urge, and press, and re-iterate over and over, to get people to see the importance of doing anything in the line of canvassing for the truth.

This matter is not a small affair, to be taken hold of in a spasmodic way. It is a work to be carried forward with ever-increasing power till the Lord comes. We are just beginning to get a little start in it in a very few places. It has been sadly neglected in the past. Those who might have become proficient in it have, many of them, been snatched off, and are lost to the cause. Enticing schemes are held before them, and God's work has to take a secondary place, and is lost sight of. But we must have in the near future a large force of intelligent canvassers at work circulating our publications. The Lord by his Spirit has shown this to be our duty as a people. We know that this idea is in harmony with sound judgment and the dictates of common sense. Can any good reason be assigned why persons of intelligence, who believe we have the truth of God for these last days, should not engage in bringing it before the people? Is it not a worthy object? Can we be clear before God, as a people, without doing so? Are not these themes of sufficient importance to warrant an effort in that direction? If we don't know how to do it successfully now, ought we not to learn?

We have started a great many new enterprises in the past, and have been successful in most of them. We believe the time has now come to get a corps of canvassers at work circulating our publications. We believe this work is just as honorable as the ministry, if done with the right motive. If any undertake it, they should do so with deep feelings of consecration, and with hearts humble, and tender, and full of love for the truth of God and their fellow-men. They should *devote* themselves to it in humble faith and with earnest prayer, hoping to build up the cause of God by so doing.

The canvassing for our works should not be carried on like other canvassing, with trickery, duplicity, and worldly policy. It should be done intelligently, with true refinement, and with a noble purpose to benefit those with whom we come in contact. It cannot be done with true success without an exalted conception of the importance of the work itself. We must also be deeply impressed with the value of our religious books, and their intrinsic superiority over those which are commonly sold. They are valuable, because they contain the truth of God, explain the Bible, and clearly present before the world the plan of salvation and the harmony of Scripture. They show

us wherein the common ideas of religion are faulty. They give a complete chain of truth, and a true conception of the great scheme of redemption, stripped of man's traditions and apostasies. They present to us, in its naked simplicity, just what God has seen fit to reveal. And the people are perishing for the lack of these simple truths.

If our hearts were burning with zeal and love as they should be, we would have no difficulty in interesting others. Here is our greatest lack. What we want to see is a deeper interest in the truths of our message. We want to see a large number turn their attention to this work, and devote their lives to it. They should not take hold of it for a few months at a time merely, when they have nothing else to do; but take hold of it with a determination to succeed and be useful.

Thousands upon thousands of "Thoughts on Daniel and the Revelation" ought to be sold this year. It can be done if our people would only feel an interest in it. It is no longer an experiment. Up to the present time, we have only begun the work. But enough has been done to judge a little of what can be done. Right here in Battle Creek, where the author is best known, about one hundred copies have been taken, the far greater portion by those not of our faith. Ministers, bankers, lawyers, merchants, judges, and other business men have taken them. Ohio has taken noble steps in the direction of doing something to work up this plan of canvassing. We feel to thank the ministers of that Conference in behalf of our people for the interest they have taken in this enterprise. They will have no occasion to regret it. In one place about sixty orders were taken for the book, of a similar character to those taken in Battle Creek. This shows that the book can be sold, if we had no other encouraging facts. We have many others. Every effort we make to carry out the light the Lord has given us on this subject, he blesses. The way is opening before us, and we shall see a great work done. Of this we feel sure.

But let no one think that he can accomplish anything without effort. In this, as well as in every other laudable work, success has to be earned. This is not a matter of luck or guess-work. To succeed, the business must be learned. We need also the help of God. Instruction must be given. Organization is necessary. We have spoken of having Bro. King or some one attend the Western camp-meetings, to instruct persons who wish to engage in canvassing. One president of a Conference has already sent an invitation for him to come. We do not know how many there may be who feel an interest in this matter. We expect to talk about these things at these meetings, and if there are those who think of canvassing, we hope all such will be present at the camp-meeting in their Conferences. We should make a good start the present season, and be gaining an experience. We believe this valuable book will sell, if properly presented, and we know it is what the people need. Why should we not take hold of it with a will, and be doing some good in the world? Let us be up and doing. GEO. I. BUTLER.

## AN EXPLANATION.

I HAVE found by inquiry in Bible-class and by conversation with individuals, that there are many who do not understand, and consequently need an explanation of, the following expression of James in the apostolic council at Jerusalem (Acts 15:14): "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."

Who is this Simeon? Simon Peter. When did he make this declaration? He had just declared it in that council. When did God at the first visit the Gentiles, to take out of them a people for his name? At the time when, by the min-

istration of an angel, and by a heavenly vision, he called Peter from Joppa to the house of Cornelius to tell him and his household what they ought to do. Acts 10. Accordingly Peter's testimony in the council was, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Acts 15:7.

R. F. COTTRELL.

## THE SABBATH-SCHOOL LESSONS AND THE LIFE OF CHRIST.

THE precious lessons of instruction on the life of Christ brought out in the *Instructor* we trust are highly prized by our people. No theme of greater interest has ever been before them. The human mind never contemplated a greater one. That life, so pure, so beautiful, so noble, so exalted, so benevolent, has been the admiration of the truly good and great for ages. Infidels have been obliged to confess its superiority to all others. It can never lose its interest to man and to angels throughout eternity. We trust our people will closely study these lessons from week to week. Do not pass them by carelessly.

The best help we know of in the world, outside of the Bible, to enable any one to get a vivid conception of the real work of our Lord is "Spirit of Prophecy," vols. 2 and 3, by Mrs. E. G. White. We say this with no disrespect to the work of Giekie or others. But we say it deliberately and conscientiously. Her works bring out the noble points in Christ's life clearer than any modern writer we have read. They present his life in the true spirit of it. They are inspired with the same spirit which actuated him. In reading them we seem to behold the blessed Saviour in his work, going from place to place, comforting the sorrowful, relieving the distressed, healing the sick, preaching the truth with power, rebuking sin, and exposing hypocrisy. He seems to be a real person, working right before us. We seem to enter into the scene, and to us it is a reality. Light is thrown upon many a passage of Scripture by these volumes. Some important thoughts we pass over and do not see the force of them in our ordinary reading of the Gospels. We are at a loss to understand the real meaning of the writer. Because of this we lose the real sense of the passage, and many transactions recorded seem not to strike us with much force, because of the simplicity of the statement.

When we read these volumes with a candid spirit, great light is thrown upon the sacred page. Our hearts are touched, and we see a beauty in many minor circumstances we never perceived before. There seems to be a *reality* in every point and transaction, which leaves its impress upon the mind. We regard these books as of very great value. We wish they could be circulated and read everywhere. They excel all others in presenting before us the real spirit of Christianity, as seen in the life of its Founder. The spirit of sacrifice, the devoted love to God and man, the patience and humility and meekness of Christ, the self-denial, the tender regard for the sorrowing mourner, the weak, and the helpless, the firmness and righteous indignation with which he met the arrogance and pride and hypocrisy of the proud, bigoted ruling classes, are all portrayed with wonderful clearness before our minds.

These precious volumes are not prized by us as they should be. We ought to have this Life of Christ, and perhaps the work of the apostles with it, prepared in a tasty volume for a general canvass, so that it could be circulated everywhere. It is eminently worthy of a sale of hundreds of thousands of copies. This will be done when our people feel the importance of the work as they should. Infidelity is rampant. The country is flooded

with infidel literature. There is no better antidote than the life of Christ set forth in its true spirit. A candid mind can then see at a glance the superiority of the Christian religion. There is nothing in the world so noble as that life.

But before we do this, it would be well for our people to become infused with its spirit. Every week we have our Sabbath-school lessons on the life of our blessed Lord. Bro. Bell is doing a good work in preparing the questions and giving the matter proper direction. To get the benefit we should obtain, our people should study the subject thoroughly with all the help they can obtain. We have reached that point in the subject which vol. 3 of the Spirit of Prophecy covers. We shall all find this just the book we need. It will be a wonderful help to us in obtaining the real benefit we ought to derive in our study of this important subject. We greatly desire that our people should obtain this work. Oh! let us not neglect the light we so much need in this time of moral darkness. The life of Christ is the very thing we need to study to know how to meet the darkness and deception which Satan casts upon us in this age. The more we study it, the better prepared shall we be to understand his devices, and escape them. Dear brethren and sisters, read this good book.

GEO. I. BUTLER.

#### LOANS TO THIS OFFICE.

It will be a matter of encouragement to the true friends of the cause to obtain any facts tending to show the prosperity of the Publishing Association, which is such an important branch of the work. It is known that quite a heavy indebtedness has burdened this institution. Interest as high as seven and eight per cent has been paid on money until very recently, and several thousand dollars of interest has been paid out annually by the Association. This ought not to be. We have been working to reduce the interest, and mean to do so till it is relieved from paying any interest. We are glad we can report progress. Our friends have loaned money for five per cent in many cases; others have loaned for four; while quite a number of others have done better still,—placed their money in the Office without any interest. Such show a commendable desire to assist the institution when it needs help. With this money we are paying off the notes bearing higher rates than five per cent. We do not wish to borrow any money at six per cent. We greatly hope our brethren will feel such an interest in taking stock and loaning money without interest to the Association, that we can cease paying any interest at all in the near future. Why should not all of our people make this their bank of deposit? Good banks have from fifty to one hundred and fifty thousand dollars on deposit without interest. People leave this money there for safe keeping, and draw it as they want it. It is a convenience to them. Why should not our people make this Office their bank of deposit, rather than to leave their means in worldly, money-making banks? It has never failed its depositors in a single instance during a quarter of a century. If our people would do this, it would very quickly relieve us of the necessity of paying out thousands of dollars yearly as interest. It would be as safe for them—yes, safer. All that would be required would be a little forethought and a postal card, and their money could be in their hands by draft on short notice. This would save the cause thousands of dollars, and they would in this way make their means a blessing to it, and not discommode themselves.

It is possible that some who have placed their money in the Office at a good rate of interest in the past, with no trouble but to draw it as they wanted it, will feel it is a hardship not to have

this state of things continue. But we feel sure that nearly all the friends of the cause will be glad to learn we are cutting down the rate of interest, and hope after awhile not to have the burden of paying any. We do not want any money at a higher rate than five per cent, and are not anxious to get it at that. Still, we will pay that for a short time longer. We request all who can do so without distress to themselves, to loan us money without interest. God will bless them in so doing, and it will be a relief to this branch of the work.

GEO. I. BUTLER, Pres. S. D. A. P. Asso.

#### WESTERN MICHIGAN CAMP-MEETING.

Our people in the western part of the State have earnestly desired to have a camp-meeting held somewhere in Allegan county. The way has now opened most favorably for such a meeting at Allegan. We have been cordially invited to occupy the fair-ground at this place. The location is all we could ask, being central and easy of access. Railroads from every direction run in here, as also a boat from the lake. Besides, there are three or four hundred Sabbath-keepers within a day's drive of this place. The fair-ground is all that we could desire. It is clean and dry, well watered, and there are plenty of good buildings for teams, for our provision and book stands, and hundreds can lodge in the buildings if they choose to do so. The Kalamazoo River runs past the grounds, making it convenient for baptism and other purposes. We have the full control of the ground and buildings free of charge. The time selected is June 7-12. We think this will accommodate our people the best of any time.

This meeting is designed to accommodate our people living in the counties of Allegan, Ottawa, Kent, Muskegon, Oceana, Newago, Barry, Kalamazoo, Cass, and Van Buren, and any others who may wish to attend. Our people should begin to lay their plans and make their preparation for this meeting. It is only a little over a month ahead. Shape your work, and lay up a few dollars to come.

It will be the most pleasant to have a tent, though persons can make themselves very comfortable in the buildings if they have no tent. There is plenty of room, dry and clean; yet a tent will be much the best. Make one or order one right away, if you expect to have one. J. S. Day, Alex. Carpenter, and Robert Reid have been elected camp-meeting committee. Any inquiries about tents or other matters can be directed to John S. Day, Allegan, Mich.

All necessary directions will be given in due time.

D. M. CANRIGHT.

#### THE KANSAS CAMP-MEETING.

THIS meeting will commence Wednesday evening, May 17, 1882, at 7 o'clock, and it is sincerely hoped that before that hour arrives the camp-ground at Burlingame may be well filled with tents, so that all may be in readiness for the first meeting. It is probable that there will be a meeting of both the Conference and T. and M. society that evening, so it will be very necessary that all delegates be present on Wednesday. If any churches have not yet elected delegates, let them not delay longer. Every minister should be ready to pass his report to the secretary of the Conference before 7 o'clock Wednesday evening. Those who have made pledges to the T. and M. society or tent and camp-meeting fund, should pay these pledges at this meeting if possible. We expect our new tent on the ground, and it must be paid for at the close of the meeting. The debt on the T. and M. society is still decreasing, but we yet owe between three and four hundred dollars,

which we hope to pay at the close of the meeting.

The T. and M. secretary will have books and tracts on the ground, and it is probable that Bro. Geo. King, of Battle Creek, will attend the meeting, to encourage and instruct those that may desire to engage in canvassing. We hope those who think of canvassing for "Thoughts on Daniel and the Revelation," or any other of our works, will attend this meeting. We are expecting to see a large gathering of our people. Burlingame is quite central and easy of access, being about midway between Topeka and Emporia on the A. T. and S. Fe R. R. I am sorry that this road does not make the same arrangements as usual, but they agree to sell *round-trip* tickets from any station to Burlingame and return, for one and one-fifth fare. Those who desire to attend by railroad, will please drop me a card at Ottawa, giving name of station whence they will take the Santa Fe train. The usual accommodations for man and beast may be expected.

SMITH SHARP.

#### NORTHERN MICHIGAN CAMP-MEETING.

THE camp-meeting for Northern Michigan is to be held at East Saginaw, commencing June 14. This will be an important occasion, being the first meeting of the kind held by our people in the Saginaw Valley. We have been very fortunate in securing a most beautiful grove within the city limits, with the privilege of removing such trees as may be in the way of erecting the large tent. The street cars run by the ground, and the Holy water-works are easy of access and free of charge.

These circumstances are very favorable, and demand extra efforts on our part to make this meeting a success. In order to do this, all must come prepared to take an active part. Your committee will spare no pains to have everything in perfect order at the commencement, and we shall expect our brethren and sisters to carry out this plan to the letter. We offer these thoughts thus early, to give all ample opportunity to make the needful preparation.

Inasmuch as Saginaw is a railroad center, we would suggest to our brethren as far as possible, to come on the cars, and we hope the citizens of the place will not infer from our appearance that we are foreign emigrants.

WM. OSTRANDER.

#### OBSTACLES TO TELEGRAPHING.

THE CHRISTIAN UNION thus entertainingly sums up some of the inconveniences attending the care of telegraph lines, and recounts curious uses to which the poles and wires are put by animals that find these singular things in their native wilds:—

In the Island of Sumatra the wild animals attack and destroy the telegraph lines. In one instance some sagacious elephants, probably suspecting snares, destroyed a considerable portion of the line, hiding away the wires and insulators in a canebrake. Monkeys of all tribes and sizes, too, in that favored island, use the poles and wires as gymnasia, occasionally breaking them and carrying off the insulators; while the numerous tigers, bears, and buffaloes on the track render the watching and repair of the line a duty of great danger. In Australia, where there are no wild animals to injure the wires, which are carried great distances overland, they are said to be frequently cut down by the scarcely less wild aborigines, who manufacture from them rings, armlets, and other varieties of barbaric ornament.

—We never know through what divine mysteries of compensation the great Father of the universe may be carrying out his sublime plan; and those three words, "God is love," ought to contain, to every doubting soul, the solution of all things.—Miss Muloch.

## TELL JESUS.

Is there a shadow resting on thy brow,  
Caused by the cares that none may know;  
Trials which, little though they seem in one,  
Oft fret thy life as water frets the stone?  
Tell Jesus.

Is there a chord within thy aching breast  
More sensitive to pain than all the rest,  
That oft is struck by cruelty and wrong,  
Until thou fain wouldst cry, "O Lord, how long?"  
Tell Jesus.

And dost thou moan in solitary mood,  
Sighing because thou art not understood?  
That in the world there is no spirit tone  
To echo the sweet music of thine own?  
Tell Jesus.

Or art thou bound by sickness' galling chain,  
Making thy life one weary cry of pain?  
And has the cold, cold world no eye to heed,  
No voice of pity in thine hour of need?  
Tell Jesus.

Oh! may this thought sustain thee in thy grief:  
Though earthly sympathy give no relief,  
Yet there is One who bends from courts above,  
To sound all depths of human woe and love.  
Tell Jesus.

Yes, go to him in consecration sweet;  
Cast all thy weight of sorrow at his feet;  
All thy temptations, trials, anguish, care,  
And he will help thee, weary one, to bear.  
Tell Jesus.

—Mrs. Souther, in Watchman.

## 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.

## NEW YORK.

*Dist. No. 1.*—Since I reported, I have been visiting and trying to encourage the churches in this district. I hope it has not been in vain. I have just been to see our new brethren at Darien Center, who came out the last tent season. Found them holding fast. Had two interesting meetings with them. On first-day, April 16, we met in the Methodist house. Had a fair congregation and good interest. Prejudice seems to be giving way, and interest increasing. I trust that there are more to be gathered there. R. F. COTTRELL.

## NEBRASKA.

*Lyndon, April 18.*—The quarterly meeting of Dist. No. 4 was held at this place. We had a good meeting. The members of the T. and M. Society decided to renew their zeal in this good work. Several copies of the REVIEW and Signs were subscribed for. Our Sabbath meeting was very good. Three were baptized, and five united with the church. This church is trying to get nearer to the Lord. H. A. JENKINS.

*Fremont and Blair.*—In harmony with the recommendations of the General Conference, I came to Nebraska Feb. 27 and remained there till April 18, laboring at Fremont and Blair, and spending the Sabbath at Schuyler.

As the brethren at Fremont are much scattered, they have found it rather difficult to sustain meetings. I attended the quarterly meeting, and we all received a blessing as we tried to draw near to God. Three united with the church. Regular meetings were established in the village of Fremont. I also held a few meetings with some brethren, members of the Fremont church, who live in the country. One there who had given up the truth decided to take hold again to obey God. A Sabbath-school and regular Sabbath meetings were established at this place. The church seemed much encouraged, and we trust that it will see better days. Bro. N. Clausen assisted during the first two weeks of my labor here.

The church includes Danes and Americans, besides one German family; and while nearly all can understand English, all cannot speak it, so at our social meetings testimonies are borne in three different languages. Sometimes while the American brethren would sing a hymn, the Danish brethren would sing the same piece in their own language.

The church at Blair, composed mostly of Danes, was in a pretty good condition. They have a very good Sabbath-school. Held some meetings

in a school-house in the neighborhood, and some of the Americans seem interested. Hope to hold a series of meetings there next fall. Three united with the church, and one family began to keep the Sabbath. One sister was dropped at her own request, and three were disfellowshipped. Our meetings at Blair have been very good. God has blessed us much, and for this we would praise his name.

From what I am able to learn, there seem to be good openings for the truth among the Scandinavians in Nebraska. I shall return in May or June. For the present, my address will be Cash-ton, Monroe Co., Wis. O. A. JOHNSON.

April 21.

## KANSAS.

*Connersville, Decatur Co., April 17.*—Have held meetings here a few evenings and on first days since the first of March. The interest is good. Two families have expressed a determination to keep all the commandments, and several others are deeply interested, having, for the first time, made a start to serve God during these meetings. Last Sabbath we held our first Sabbath meeting, with about twenty-five present. To God be all the praise. WM. F. CROUS.

*Hallowell.*—Our district quarterly meeting held at Cross Roads, April 8, 9, was not very well attended; yet we had a good meeting. Our director was present, also all the church at this place.

We are having a good Sabbath-school. The children are becoming interested, and we hope the interest will increase on the part of both parents and children, until the little ones shall all give their hearts to the Saviour. One has already been baptized, and others wish to be.

I spoke twice on repentance, and once on baptism, apparently with good effect. At the close of the meeting on Sunday, a member of the Methodist Church asked to be baptized, and expressed a willingness to walk in the light as fast as it is made known to her.

The meetings were well attended by people not of our faith, and the people seem to be interested. The brethren here are trying to prepare the way for tent labor, and we hope to be remembered when arrangements are made for the summer campaign. J. N. VANCE.

## CANADA AND VERMONT.

*Sutton, P. Q., and Bordoville, Vt.*—I spent Sabbath, the 8th inst., at North Sutton, P. Q., worshiping with, and trying to comfort, Bro. Benjamin Grimes and his family, who are passing through deep affliction. It was a good season. I have since labored for the church at Bordoville, Vt., and for others near that place who have recently made a start in serving the Lord. Last Sabbath Bro. Moses Kellogg was with us and aided in preaching the word, and it was my privilege to baptize four persons. May the good work still progress. D. T. BOURDEAU.

April 17.

## DAKOTA AND IOWA.

*Swan Lake, D. T.*—In connection with my brother Martin, held eight meetings at Swan Lake, March 29 to April 2. We all enjoyed much of the blessing of God. Four were baptized, and three united with the church. A good outside interest was manifested, and we would have been glad could we have continued the meetings another week.

*Ruthven, Iowa.*—April 8, 9, I was at this place. Held only five meetings; and as it was very stormy both days, there was a small attendance.

I had intended to visit Big Springs, D. T., but did not, on account of my health. My address will now be Fort Howard, Wis. O. A. OLSEN.

O. A. OLSEN.

## MICHIGAN.

*Byron Center, Kent Co.*—I came to this place immediately upon the close of my meetings at Coopersville. Our first service was held Sunday evening, April 23; our next, on Tuesday evening, April 25. Over one hundred were present at each of these meetings. The prospect at present is encouraging; but we have not been here long enough to speak positively as to results. One of our great lacks is that of trained singers. If some of our brethren and sisters whom God has blessed with

good voices and musical talent, could realize the opportunity with which they are thus furnished of performing valuable service in the Master's cause, we believe they would be willing to enter the field and devote themselves to this branch of the service. There are few things which contribute more to the success of a series of meetings than good vocal and instrumental music.

W. H. LITTLEJOHN.

*Watrousville, Fair Grove, and Reese.*—Our meetings at Watrousville were a source of encouragement to the church. The ordinances were celebrated for the first time in a number of years, and the blessing of God was with us. At the district meeting, the brethren came in from neighboring churches, and we had a good meeting. It was remarked that it seemed like old times.

At Fair Grove we had excellent meetings. Five were baptized, the fruit of our labors last winter. Two others started in the Christian life. The condition of things here is encouraging.

At Reese we organized a church of fourteen members. A club of *Instructors* was ordered for the Sabbath-school. May the light of this little church always burn brightly, so that the honest can see it and thus be attracted to the truth. A. WEEKS.

April 23.

*Among the Churches.*—During the past few weeks, I have held meetings at Newton, Brookfield, Convis, and other places, and I think the brethren and myself have been mutually benefited thereby. We read concerning Moses, that at a certain time "it came into his heart to visit his brethren." It is undoubtedly a good thing that it has recently come into the hearts of others to do the same. My opinion, however, is, that if the churches would live up to the light given through the Testimonies, all the preaching they would need would be what they would hear at our camp-meetings, on quarterly occasions, and at other general gatherings; and the ministers would be left free to carry on their proper work of preaching the truth to those who have not heard it. This would be better for them than the labors of all the ministerial force we have, from the year's commencement to its close. But, neglecting to cherish the light and walk in it, darkness comes upon them; worldliness, pride, and envy come in, and it takes a skillful physician to heal the disorder, if, indeed, the case be not past all cure. By giving heed to the spirit of prophecy, all this would be avoided. FRANK STARR.

*Kalamazoo.*—Was with this church April 7-9, at their quarterly meeting. Several were sick, and so the attendance was small. We celebrated the ordinances and attended to the business. Two were taken into the church.

*Allegan.*—Preached here April 15. Had a good attendance and a good meeting. Decided to hold our camp-meeting here June 7-12, on the fair-ground.

*Covert.*—Came to this place April 21, and worked one week. Covert is in the southwestern part of Michigan. Bro. Horton has labored here more or less for years. There were about eighty Sabbath-keepers here once, but not in harmony with us. Since Eld. Horton joined us, five families have come to be in harmony with our people. Others live near by, so there are about twenty to meet here. They have organized a Sabbath-school and will hold regular meetings. We organized a T. and M. society of fourteen members, and about \$50 was raised to start the work. They will not get in debt for anything. We held our meetings in a school-house, which was filled and even crowded. All the other Sabbath-keepers attended our meetings, and are very friendly. We hope for a good delegation from here to our camp-meeting. On the whole, I was much pleased with my visit here. D. M. CANRIGHT.

## IOWA.

*Correctionville, Woodbury Co., April 18.*—In company with Bro. Bird, I commenced labor here Jan. 19. The interest was good for four weeks, when we were obliged to discontinue meetings on account of small-pox in the town.

Came back alone March 25, and concluded the meetings. Ten have decided to obey, and we confidently expect several others will do so. Organized a Sabbath-school of twenty members. The school is provided with necessary books, and twenty copies of the *Instructor* are taken. Sold \$8.50.



worth of books, obtained four subscribers for the REVIEW and one for the Signs, and received about \$14 in donations.

The Lord has done a good work here. To him be all the praise. J. M. WILLOUGHBY.

*Olin, Traer, etc.*—March 10-16, in company with Bro. Holly, I visited the Olin church. There was some discouragement here, not so much on account of internal difficulties as from a feeling that they have been left to struggle alone without ministerial help. The ordinances were celebrated for the first time since the church was organized, three years ago. Bro. Holly received nearly \$25 from subscriptions and book sales. We think an advance was made here. The outside interest was good.

March 16-20 we spent with the company at Traer, where some faithful ones are struggling through manifold temptations to keep the light of present truth before the people. They have regular Sabbath meetings and Sabbath-school. If this company will lay aside the sins that so easily beset them, and will run with patience the race before them, I predict for them a prosperous future. Obtained several subscribers here for our periodicals.

April 1, 2, met with the Marshalltown church on their quarterly occasion. This is a good working church, and love and harmony prevail. Some have lately moved away; yet there are enough here to sustain Sabbath-school and meetings, and the absent ones are tenderly remembered at the throne of grace.

April 8, met with the Olin brethren again, and the Sunday following, with the scattered brethren near Oxford Mills, speaking three times to good congregations, besides a discourse on temperance at Oxford Mills. Think this a good place for future labor.

April 15, met with the Clarence church. On account of the sickness of two of the leading members here, meetings have been discontinued for some months. Bro. Jesse Dorcas, the leader, has been given up by his physicians for some time, and is lingering along with that fatal malady, Bright's kidney disease. He is quite helpless, and requires constant attention, which is well supplied. We were encouraged by his cheerful resignation. He testifies that he is looking forward to the time soon to come, when "this corruptible shall put on incorruption." In our prayers for him, we felt to ask the Lord for a lengthening of his days and the restoration of his health, for his services are very much needed at Clarence; however, "the Lord's will be done," underlies all our petitions.

We feel a great interest in this district, as the first-fruit of our labor is here, and a word of discouragement coming from this locality touches a very tender chord in our heart. J. D. PEGG.

#### INDIANA.

*Noblesville.*—I held a very interesting meeting at Noblesville, April 1-5. One was added to the church by baptism, and one joined the T. and M. society. Nearly all are taking the REVIEW, and several have lately subscribed for the Signs. Two are taking the German paper, and one the Swedish paper. The Sabbath-school is taking twenty copies of the Instructor. One man who has lately discarded the use of tobacco, is putting the money saved by it into the penny-box, although he is not a member of the church. This enables them to purchase many necessary helps. We enjoyed the best T. and M. meeting that has ever been held with the society. Eighty-seven per cent of the membership reported. Ten copies of the Signs were taken.

*Frankton and West Liberty, April 24.*—In connection with Bro. Rees held meetings at Frankton, April 15-17. There was a fair attendance and interest from the outside. Although it became necessary to withdraw fellowship from two, and to place another under censure, yet the meeting was one of tender feeling. We yet pray and hope for the erring ones. There are many things to encourage the friends in the vicinity of F. If they will rally to the work and build a house of worship in the village, much good can be accomplished in that field.

Met with the church at West Liberty, April 21-23. The storm hindered much. Four meetings were held. They are preparing to build a church-house at this place. The contract was let, and work will begin in a few days. This is work that should have been done at an earlier date. Hope all will work in love. WM. COVERT.

*Star City, April 27.*—Last Sabbath we organized a small company of adults, and the Seventh-day Adventist church of Star City is now launched on the ocean of life to fulfill its great mission of saving souls. This church begins its career under very auspicious circumstances, being composed of adults who "have have a good report of them which are without." The one selected for elder, or leader, has been a Methodist class-leader for years. He made the following remark to me, in substance, "God has blessed me with health, a good farm, loving family, and the truth, and in return for these blessings I will forsake the domain of politics and all strivings for earthly glory, and give my time, strength, and means, for the interests of present truth." My heart was filled with joy in hearing this. Oh, for more sacrifice for Christ's sake!

Several will be baptized here May 14, and all candidates for baptism living at Kewanna and Big Indian will please be present at that time, prepared to follow Christ in this ordinance. I hope that Eld. Lane will be present. Invitations are also extended to Elds. Covert and Rees, and all of our ministers who desire to be present. Those who come from a distance will please come prepared to take their dinner in the grove near the school-house, after which we will immediately repair to the water. Preaching, Sabbath, May 14, at 10 o'clock A. M.; also May 15, A. M. and P. M.

A. W. BARTLETT.

#### VIRGINIA.

*Shenandoah and Page Counties.*—Since my last report, I have been laboring most of the time in these counties, with good interest. The attendance has been large at most of the places. I can say of a truth that God is greatly working upon the hearts of the people. Many are being brought under conviction, and acknowledge that we have the truth. I had expected to hold meetings at Soliloquy Sabbath and Sunday, but on account of bad weather did not give but two discourses. On first-day some were to be baptized at this place. Late in the evening Bro. Rife and myself went about four miles, where we witnessed a solemn scene as we buried five with Christ by baptism, four of whom were youth. May God bless and save them from the vices of this world. The brethren and sisters are of good courage. I leave this morning for Indiana. Hope God's blessings may be upon the dear people here.

April 24.

M. G. HUFFMAN.

#### UPPER COLUMBIA CONFERENCE.

*Snipe Valley, Oregon, April 3.*—Since my arrival here in November last, I have held meetings every Sabbath and Sunday, except one. We have had some difficulties to contend with, such as division in school matters, high water, and intense cold. But the grace of God has been our help. One person has become a Sabbath-keeper, and several others are convinced, but are waiting to see their way more clearly. The good seed sown will, I trust, bring fruit in due season.

The Sabbath-school has been most interesting. The average attendance has been about eighteen; number of Scripture verses recited, 1,007. Some small children who could but just list the name of Jesus, always recited verses. A little boy only five years old, recited the Lord's prayer and the ten commandments. Many thanks to sister Mary F. Wells, of Ohio, and other kind friends, who have sent us the Instructor, etc. The crumbs you cast upon the waters, are gratefully gathered up here among the Blue Mountains. Any papers donated to the Sabbath-school hereafter, may be sent to sister Harriet Hicks. This valley is but recently settled, and the poor are trying to make a living among deep snows, long winters, and intense cold. One morning the thermometer was 36° below zero. Now the whole valley is flooded with melted snow, so that all meetings must stop for several weeks. However many the discouragements, the valley is remarkably healthful, and, in time, wealth may be obtained by industry and economy.

I. F. ROBERTS.

#### WISCONSIN.

*Pittsville, Grand Rapids, Stevens Point, and Adams Center.*—March 16, came to Pittsville, where the tent was pitched last summer. Could hold but few meetings on account of bad roads. A few here are trying to perfect Christian characters. There is quite a good interest, and I shall hold a

few meetings here as soon as I can, when the ordinance of baptism will be administered to those who wish.

March 21, came to Grand Rapids. The brethren here are of good courage. Our meetings were well attended from the first. Some outside interest was manifested, and one commenced to keep the Sabbath.

March 28, came to Stevens Point. This church has been weakened by many of its members moving away. We were with them at their quarterly meeting. The ordinances were celebrated, and they raised means to add the "Life of Wm. Miller" and "Life Sketches" to their library; also money for maps for the Sabbath-school.

April 4, came to Adams Center. Found this church somewhat discouraged, but ready to receive the word spoken, having had no preaching for nearly a year and a half. A good interest was manifested from the first, many coming four or five miles to attend every meeting. Several for the first time made a start to serve the Lord. Three united with the church, two by baptism. We expect to visit them again before camp-meeting.

A. J. BREED.

#### TENNESSEE.

*Among the Churches.*—We closed our labors at the Ridge church March 27, having remained there some two weeks. The outside interest was good, even better than that manifested by our brethren. Two took a stand for the truth, and we have good reason to hope others will follow. The tract society and Sabbath-school were re-organized. Good impressions were made, and most of the brethren seem to be encouraged; and while in the past they have not been doing their duty in paying their tithes and living out the health reform,—which is one of the main reasons of their backslidden condition,—the greater part of them are determined to do better now. We were pleased to see the interest manifested on the part of the brethren, and even among those not of our faith, in the matter of raising means to procure a tent. Up to this date (March 27), \$100 has been subscribed.

We designed to hold our quarterly meeting at the Junction; but as the small-pox had found its way there, it was thought proper to postpone it until some future time. It is now decided to have this meeting at Bro. Moore's, near Goodlettsville, commencing May 5 and holding over Monday. We would urge the brethren to attend, as it will be an important occasion. We need to consult together as to the best means of advancing the work in Tennessee.

April 2, we left for the Cumberland Mountains. The country over which we passed between Nashville and the Mountains is one of the most beautiful portions of the State. We noticed a number of places where we think there are good openings for tent labor. Found the little company on the Mountains much discouraged, and only five of the company of thirteen living out the truth. We have been here about one week, holding meetings every evening, and in the daytime as we had opportunity. The subject of re-baptism was presented to them, and three went forward in this ordinance, besides one who had recently made up her mind to serve God.

There is one very discouraging feature connected with the work in this Conference, and that is a disposition manifested among the brethren to move from their own churches for the sake of worldly gain, thus destroying their own spirituality and endangering the prosperity of the churches to which they belong. We hope this evil will not longer continue.

We have just received word from Bro. Geo. I. Butler, stating that the tent would be here by the middle of May. We are very grateful to the General Conference for their interest in this Conference.

Our next appointment will be Springville, Henry Co., Tenn., where our post-office address will be until the first of May. Brethren, pray for the cause in the South.

S. OSBORN.

S. FULTON.

#### THE ROME, N. Y., MEETING.

The time of our State quarterly meeting is at hand; and as the date (May 5-15) draws near, I feel anxious it should be well attended by our brethren and sisters generally, as far as is consistent. Especially do I desire to see those there who might be useful in this last great work. And if any word of mine will have any influence in de-

aiding some, or even one, to come, I shall feel well repaid.

When I see so many of our people, especially of our youth, giving themselves up to the pleasures and pursuits of this world, without any higher object in view, spending time and money for that which profits them nothing, bringing barrenness of soul and continual backslidings, my heart is stirred with anguish. With no real, active faith in the work of the third angel's message, the spirit of the world is eating out all the vital godliness within them, sapping their very life. While on the other hand, if they would but consecrate their lives to the service of God, he would lead them out into a larger place in the field of his blessings and grace than ever known before. There is room for all in the last message.

I hope our brethren and sisters, especially those who are expecting to go out in the field the coming season, and our T. and M. workers, will be there, for the following reasons: 1. We shall receive that instruction in the different branches of the work we so much need; 2. It will strengthen our faith in the work of God, and impart to us that vitality which faith alone can impart; 3. And, most important of all, it will be made a special time for seeking God; and the Lord will be there, for is he not especially present when there are those met in his name? Matt. 18:20. Who does not wish to share in the blessing which is in store for us if we will but seek him aright?

Russell, April 19.

M. C. WILCOX.

#### NOTICE TO BRETHREN IN KENTUCKY.

THE general quarterly meeting for Dist. No. 2 will be held at Bro. J. B. Forrest's, in Metcalfe Co., Ky., commencing Friday evening, May 19, to continue over Sabbath, Sunday, and Monday. Sabbath and Sunday will be wholly devoted to religious meetings, and Monday chiefly to business. So make your arrangements, dear brethren, before you leave home, to stay *willingly* until the meeting is over. This is a very important meeting. Many were denied the privilege of the meeting last quarter on account of the weather; but there is not likely to be anything of that kind in the way now, and we hope to see a general turnout. A meeting of the tract and missionary society will be held in connection with this meeting, also a Sabbath-school convention. Hope all will come fully prepared to do their duty. We request the State secretaries to send blanks to the different churches and Sabbath-school officers early, that they may be filled out in season. It is now expected that some will attend from Tennessee. May the Lord give us a good meeting.

April 25.

S. OSBORN, Pres. Ky. Conf.

### Our Tract Societies.

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

#### ALBION, NEB., V. M. SOCIETY.

##### REPORT FOR QUARTER ENDING APRIL 1.

No. of letters written,	32
" " received,	16
" " papers mailed,	442
" " tracts mailed,	250
" " Annuals distributed,	24
Paid on installment,	\$ 1.28
Donation,	10.61

JULIA BEEMAN, Sec.

#### NEVADA TRACT AND MISSIONARY SOCIETY.

##### REPORT FOR QUARTER ENDING APRIL 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	15	18	...	3	14	12	9	2064	216	...	\$ 17 00
2	6	9	...	1	203	65	6	2707	881	24	37 75
3	21	22	...	17	217	77	15	4771	1047	24	\$ 54 75

NOTE.—Received for membership and on donations, \$38.25; periodicals, \$26.50. Subscribers obtained for REVIEW, 9; Signs, 5; Good Health, 4.

CHAS. M. KINNEY, Sec.

All communications should be addressed to the Secretary, Reno, Nevada.

#### "HE CARETH."

WHAT can it mean? Is it aught to Him  
That the nights are long and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
About His throne are eternal calms,  
And strong, glad music of happy psalms,  
And bliss, unruffled by any strife—  
How can He care for my little life?

And yet I want Him to care for me  
While I live in this world where the sorrows be!  
When the lights die down from the path I take;  
When strength is feeble, and friends forsake;  
When love and music, that once did bless,  
Have left me to silence and loneliness,  
And my life-song changes to sobbing prayers,  
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,  
And my spirit is bowed with shame and wrong;  
When I am not good and the deeper shade  
Of conscious sin makes my heart afraid,  
And the busy world has too much to do  
To stay in its courses to help me through,  
And I long for a Saviour—can it be  
That the God of the universe cares for me?

Oh! wonderful story of deathless love;  
Each child is dear to that Heart above,  
He fights for me when I cannot fight;  
He comforts me in the gloom of night;  
He lifts the burden, for he is strong;  
He stills the sigh, and awakens the song;  
The sorrow that bowed me down he bears,  
And loves and pardons because he cares!

Let all who are sad take heart again,  
We are not alone in our hours of pain;  
Our Father stoops from his throne above  
To soothe and quiet us with his love;  
He leaves us not when the storm is high,  
And we have safety, for he is nigh.  
Can it be trouble which he doth share?  
Oh, rest in peace, for the Lord will care!

—Selected.

#### "AFTER MANY DAYS."

"CAST thy bread upon the waters; for thou shalt find it after many days."

About six years ago, a young lady attended a camp-meeting of the Seventh-day Adventists at Battle Creek. She became convinced in her own mind of the truths of the closing message, and especially of the Sabbath, but paid no more attention to her convictions until about a year ago, when in conversation with a neighbor the subject of the Sabbath was introduced. They concluded to take the Bible, and sit down together and search out the truth for themselves. This they did, and both became more fully convinced of the seventh-day Sabbath.

In the meantime, one of them wrote to a relative who took her to the camp-meeting at Battle Creek, in order to get more light. This friend sent them the *Signs* for a year. Now both are Sabbath-keepers.

T. AND M. WORKER.

#### DIST. NO. 3, MICHIGAN.

THE meeting of this district for the quarter ending March 31, 1882, was held at Coldwater, April 9, at 10 A. M. Unfortunately, many who would have come to the meeting were prevented, as they were suffering from the measles, that disease being very prevalent in the vicinity. Notwithstanding, the attendance was good.

The director, Eld. J. O. Corliss, being unavoidably absent, Eld. E. P. Daniels presided. He prefaced the meeting with a brief yet close and practical discourse, taking for his subject, "The Golden Rule."

The regular business of the meeting was entered upon with earnestness and fervor. Arrangements were made whereby the T. and M. workers could co-operate with tent labor in the district, and money was pledged to obtain additional *Signs* for this purpose.

Remarks were made upon the importance of every Sabbath-keeping family taking our different periodicals. All could see that if we would keep informed in regard to the advancement of the truth, and keep pace with it, we must at least read the REVIEW. Those who were not already subscribers for it, soon became such. Subscriptions were also taken for *Good Health*.

Though the missionary work was comparatively new to some, yet all manifested a commendable interest, and a determination to have part in it. It was pleasing to find that while all our home institutions were remembered, our foreign missions were not forgotten in the donations which were cheerfully given.

The district is also doing much to liquidate the debt that hangs over it. It is to be hoped that efforts in this direction will still be made, and that at the close of the year means will be found in the treasury for future operations.

While we think there is much reason for encouragement, we must not rest satisfied with the advancement already made, but use our present position as a stepping-stone to greater success. God calls for increased earnestness and activity as we near the end.

"Let us not stand all day idle,  
And the Master at the door;  
The fields are white to harvest,  
And our labor almost o'er.  
Let us all be up and working—  
Time is gliding fast away—  
See! the eventide is waning,  
Soon shall break eternal day."

NELLIE E. SISLEY, Sec.

#### NEBRASKA T. AND M. SOCIETY.

THE Nebraska State T. and M. quarterly meeting was held at Stromsburg, the 15th and 16th inst. A good number were present from adjoining churches. All seemed encouraged from the good results reported of last quarter's labor, and many good resolutions were made for future work.

Nearly all our preaching brethren were present, and plans were laid for tent labor during the summer. While all felt that the meeting was a most profitable one, it was at the same time saddened by the thought that it was the last one to be held by our dear Bro. Boyd before his departure for Oregon. But to his new field of labor the interest and prayers of his Nebraska brethren will follow him, for the blessing of God upon the united labor of himself and wife, with the hope that much fruit of their labors may be seen in the future kingdom, from both States.

We are glad to welcome back sister Samantha Whiteis from the school in Battle Creek, to take a responsible place in the missionary work, the realization of a hope for some time entertained. May God bless and qualify her for great usefulness in the work.

GEO. B. STARR.

Oakdale, Antelope Co., Neb., April 23.

#### COLORADO T. AND M. SOCIETY.

##### REPORT FOR QUARTER ENDING APRIL 1, 1882.

No. of members,	41
" " reports received,	33
" " members added during quarter,	7
" " " dismissed,	23
" " missionary visits,	74
" " letters written,	20
" " Signs taken in clubs,	33
" " subscribers obtained for periodicals,	9
" " pages books and tracts distributed,	22,199
" " periodicals distributed,	572
" " Annuals given away,	15
Cash received,	\$30.15

CLARA CORNELL, Sec.

PERSECUTION.—The recent attempt made to repeal the law of Sweden allowing the parish to forbid any minister, not of the State Church, to preach, failed, and all such ministers are still at the mercy of the State Church parish council. Several cases of fresh persecution have occurred, and one is pending in which the Council of Grythylte is prosecutor.

Last year an English missionary undertook to preach the gospel in the Cape de Verde Islands. He was suffered to preach within doors at first, but when some were awakened, the local authorities took alarm, and forbade him to teach, preach, or distribute Bibles. He has felt compelled to go back to England.—*Missionary Review*.

RUSSIAN MISSIONS IN SIBERIA.—The Holy Synod's Missionary Society reports an income of 600,000 roubles in 1879, and the conversion of 5,000 pagans—among them the great Manchu Lama Tapchin, who, on being baptized, took the name of Vladimir Baikalsky. He is said to be master of seven most difficult languages, including Sanscrit and Latin, and has become a professor in one of the Russian missionary institutions.—*Missionary Review*.

BAPTISTS IN SOUTH AFRICA.—The Baptist Union of South Africa is said to have doubled its churches and ministers in four years past, having now twenty-one churches and stations, fourteen ministers and evangelists, and nearly one thousand members.

—Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them, to the steady and good hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that hand they will be brought.—*Jeremy Taylor.*

## News of the Week.

SUNDAY, APRIL 23.—A destructive fire occurred at Lake City, Minn., yesterday. The loss is estimated at \$350,000.

—A number of prominent persons, ex-Cabinet Ministers, and army officers, have been arrested at Cairo, in connection with the plot to assassinate Arabi Bey, the Egyptian Minister of War.

—Chili, according to a Washington special, had for an object in the war with Peru the annexation of Tarapaca, in which the guano and nitrate deposits are located. It now transpires that the prize is not nearly so valuable as was anticipated.

—Monticello, Miss., was destroyed by a tornado; 10 persons were killed and many injured.

—In Depere, Wis., a fire destroyed property valued at \$130,000. It originated in a saloon, where a man who was in a drunken stupor was burned to death.

—Right Rev. Bishop Heiss, of Milwaukee, to-day became Archbishop of that diocese. The ceremonies took place at the cathedral in that city, a large number of the clergy assisting.

—The dreaded Asiatic plague has appeared in Persian Kurdistan.

—At the Sunderland Library sale in London, yesterday, a book printed in 1459 brought £790.

MONDAY, APRIL 24.—A bill calling for the appropriation of \$1,000,000 for the building of a presidential mansion has been introduced into the House of Representatives.

—In a fight between Indians and scouts and troops, that occurred at Horse-shoe Canyon, A. T., yesterday, the Indians were repulsed, but the troops lost 17 men.

—A spark from a steamer in the harbor of Eau Claire, Wis., kindled a fire which destroyed property valued at \$250,000.

—The Canadian Parliament has passed a resolution favoring local government for Ireland.

TUESDAY, APRIL 25.—It is reported that an Arizona town has been burned by the Indians, and 35 white persons killed. United States troops are in pursuit.

—The steamer Colon has arrived at New York with the body of Minister Hurlbut, who died in Lima, Peru, very suddenly, March 28. He will be interred at Belvidere, Ill., where extensive preparations are being made for memorial services.

—3,000 men of the Chilean army of occupation at Lima, Peru, are sick with fever.

WEDNESDAY, APRIL 26.—Many noblemen and scientists attended the funeral of Charles R. Darwin, the famous scientist, who was interred at Westminster Abbey to-day.

—The Jewish outrages in Russia still continue. Many shops and houses belonging to Jews were burned last night at Kamenetz. The damage is estimated at 500,000 roubles.

THURSDAY, APRIL 27.—Ralph Waldo Emerson, the poet and philosopher, died at his home in Concord this evening, aged 79 years.

—An invitation has been extended to the Russian Jews to join the Nihilists.

—In South Africa, a serious crisis seems imminent in Zulu affairs, and great care will be necessary to prevent bloodshed.

FRIDAY, APRIL 28.—Dr. Lamson, who was convicted of poisoning his brother-in-law to secure his inheritance, was hanged to-day.

—At Kingsville, S. C., the United States steamer Marion, with a picnic party on board, exploded her boiler. One lady was killed, two others are supposed to be drowned, and several were severely injured.

—A surveying party in South Oran, Algeria, was recently surprised by insurrectionists, and 40 persons killed and as many more wounded.

—Serious Indian troubles are occurring in Arizona and New Mexico. A dispatch from Lordsburg, N. M., via San Francisco, states that large bodies of Indians are making destructive raids in sections bordering on the Gila River. Within a week, 50 bodies of persons murdered by the Indians have been buried in this vicinity. Further troubles are feared, and the people are taking measures to protect themselves.

### MISCELLANEOUS.

—The cost of gas on a recent foggy day in London was nearly \$60,000.

—Japanese houses are chiefly made of wood, and are not durable. It is said that Tokio has to be rebuilt every seven years.

—A party of over one hundred Danes and Norwegians, converts to Mormonism, have arrived at San Francisco from Australia.

—Professor Revel, of Florence, Italy, has published a new Italian version of the New Testament, in the preparation of which he has been engaged for ten years.

—Nearly six thousand persons are thrown out of employment by the closing of the Harmony Mills at Cohoes, N. Y. The spinners and weavers saw no reason for a reduction of ten per cent in their wages.

—De Lesseps has a new scheme, which is to cut a canal across the Isthmus of Kraw, Siam, so as to shorten the distance between Calcutta and Hong Kong about 900 miles, and add to the commercial importance of the city of Bangkok.

—The superintendent of Castle Garden, New York, says the arrivals indicate an immigration of nearly a million this year. Through the efforts in Europe of the agents of new railways, a vast tide is being turned toward the Southwest.

—A general condition of starvation is reported as existing in the inhospitable region of the coast of Labrador. White people have already died for want of food, and the Indians themselves, reduced to extremities, are billeting on the settlers.

—The House of Representatives has passed the army appropriation bill, which provides for the compulsory retirement of officers at the age of 62. Gen. Sherman approves this feature of the bill, and asks no exception in his favor, although he has reached the specified age.

—It is announced that Frank James has organized a vendetta to avenge his brother's death, and that every man, woman, and child in any way accessory to it, from Governor Crittenden down, must atone for it with their lives. This is no more than probable, and the reader may expect to hear news from Missouri.

—Since January last, a malignant form of scarlet fever has been raging at Boyertown, in the lower end of Berks Co., Pa., with a population of over 2,000. For a few weeks there was an average of two or three deaths daily in the borough and vicinity, and at present there is little abatement. There have been 100 deaths from the disease since January.

—T. F. Green, an English clergyman who is in jail on account of illegal practices in the ritual, houses all the coal that comes to the jail, carrying it in baskets from the place where it is dumped from the carts to that where it is stored for use. He was assigned to this duty on his own request to the prison authorities for work that would afford him needed exercise.

## Obituary Notices.

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

### HOW FAR IS IT CALLED TO THE GRAVE?

"How far is it called to the grave?"  
The boy looked up from his play—  
"The grave? I have not heard of the grave; it must be far away."

"Often the sailors have told me  
Of lands where the palm-trees wave,  
Of lands of beauty and wonder; but they never spoke of the grave."

Naught he knew of the silent grave,  
Naught knew but his play and prayer;  
Yet his life's travel was nearly o'er, his little feet just there.

"How far is it called to the grave?"  
The lover looked up with a smile—  
"Ah! from the golden land of love it must be many a mile!"

"Our road lies yet in the sunshine,  
Through song, and through scented May;  
Far, far off is the silent grave, and its shadows cold and gray!"

He could not see that his darling,  
With the bride-flowers in her hair,  
And the wedding token on her hand, was almost, almost there!

"How far is it called to the grave?"  
The mother turned to the grave;  
White grew the roses in her cheek, her heart stood still with fear.

"How far? 'Tis close to the hearthstone;  
Alas! for the baby feet—  
The little bare feet that all unled haste there with steps so fleet!"

"And alas for the aged footsteps,  
And those that have gone astray!  
And alas for the broken-hearted! they find it far away."

"Yet longest journeys have their end,  
And the darkest shadows flee,  
And even the dreariest rivers find their way unto the sea."

"How far is it called to the grave?"  
"It is only a life, dear friend;  
And the longest life is short at last when Heaven is at the end!"

—Lillie E. Barr.

McCLUNE.—Died, March 22, 1882, Mark, infant of I. I. and W. A. McClune, of Randolph, Cattaraugus Co., N. Y. Another bud nipped by the cruel hand of death. Funeral services by the writer, from 1 C. 15:54. F. PEABODY.

SPRAGUE.—Died in St. Clair Co., Mo., March 10, 1882, sister Phebe Sprague, aged ninety-two years, two months and twenty-one days. She was converted at the age of sixteen, and had been a member of the church for more than seventy-five years. About five years ago she embraced the doctrine of the near coming of Christ and the Sabbath of the Lord, remaining faithful until death. She was a kind mother and devoted Christian. When over ninety years of age, she laid aside her pipe and discarded the use of tobacco. Her mind was clear until the last. After bidding her children farewell, she fell asleep in full faith of the soon coming Saviour and part in the first resurrection. J. G. WOOD.

MIDDAUGH.—Died of inflammation of the bowels, Fremont, Neb., April 16, 1882, George Middaugh, son of J. C. and Nancy Middaugh, aged eighteen years and ten days. As he realized that he must die, he prepared for it, making humble confessions to his parents and others, pleading with God for mercy and his blessing. With his parents he earnestly sought the Lord for mercy and pardon, God seemed to come very near by his Holy Spirit, and bless them all. He seemed fully reconciled to die if it was God's will, and we believe he sleeps in Jesus. How it consoles mourning friends to know that the dead sleep in Jesus, and that Christ will soon come to wake them and give them the touch of immortality! A very large circle of relatives and friends attended the funeral. Remarks on the occasion by the writer, from Eccl. 12:1. O. A. JOHNSON.

JONES.—Died of consumption, in Monterey, Mich., April 12, 1882, sister Sarah A. Jones, wife of Charles Jones, aged fifty-eight years. Sister Jones was born in Hannibal, N. Y. She professed religion when quite young. After her marriage, herself and her husband united with the Wesleyan Methodist church. In 1848 they moved to Monterey, Mich. In the following year they embraced the Advent faith. She has been a member of the church there from the time of its organization, and her husband was its elder for many years. She left one child. She had been in poor health for many years, evidently suffering a great deal. Though it was thought that she could not live long, yet her death was unexpected by many of her friends. Our large house was filled at the funeral, and many were deeply affected. Discourse by the writer, from Rom. 8:28. Her loved ones are over, and we trust she sleeps to awake in the resurrection. D. M. CANRIGHT.

COOMBS.—Died at the residence of her brother, Canmer, Ky., March 24, 1882, our dear aunt, Valma Coombs, aged eighty years, three months, and ten days. Her home was at Southport, Indiana, but for the last ten years she has spent her winters here with us. She commenced the observance of the Lord's Sabbath in 1872, when Eld. D. T. Bourdeau and wife brought the truth to Kentucky. Having drunk deep from sorrow cup, her pipe for a number of years had been a sad one in many a sad hour, but when she saw the light of truth, she freely gave up this cherished idol, and at the time of her death practiced temperance reform. We sadly miss dear Aunt Linnie's sprightly step and helpful hand. Wherever her lot was cast, her willing hands found a field of usefulness. It seemed that her life was done, for she was prostrated only nine days from slight cold, from which she did not suffer; but up to minutes before she quietly breathed her last, she was happy in the Lord. Her life pathway had not been a smooth one. She had ever been a patient, toiling, sacrificing mother, ever ready to help the Lord's cause from her scanty purse. She will sleep in Jesus for a little while. May we more faithfully live out the truth of the third angel's message, so that it may be our privilege to greet her in the glorious resurrection home. BETTIE COOMBS.

HANDY.—Died of diphtheria, on the morning of March 17, 1882, at her birthplace in the town of Munday, Mich., after an illness of ten days, Mamie, youngest daughter of David and Sabrie Handy. No painful struggles, no regrets, no doubts or fears, dimmed her parting hour, calmly leaning on the arm of Jesus, she entered the dark valley where the shadows are deep and silent. Her last words were, "Good-bye father, mother, sister, all; meet me in Heaven at the sunrise." Sister Mamie was seventy years of age when she died. She was converted about one year ago, was baptized by Bro. Burrill, received into the Christian fellowship of our people at camp-meeting at Grand Ledge last autumn. Since conversion, her life has been one of consistent fidelity and uninterrupted consecration to her Master's service. She was not only the beloved of the family and church, but of all who knew her. In her death we see the fulfillment of the promise, "They shall rest from their labors, and their works do follow them." We see to-day the fruit of her patient, Christian life, an altar in father's house, and an aged man ministering there, sacred things of God. Precious, golden harvest, sown in life and reaped in death! Fair reaper, you rest through the dark night from your labor, and in morning, when the angel from Heaven shall wake you, will greet you where the sun will never set.

On account of the prevalence of the disease at time of her death, the funeral service was postponed until April 23. Remarks from Jer. 31:17.

E. P. DANIEL.



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Taking effect Sunday, November 27, 1881.

# The Review and Herald.

Battle Creek, Mich., May 2, 1882.

## CAMP-MEETINGS.

KANSAS, Burlingame, Osage Co., May 18-23.  
U. C. Dayton, W. T., May 31 to June 6.  
IOWA, Des Moines, June 1-6.  
WESTERN MICHIGAN, Allegan, June 7-12.  
WISCONSIN, Baraboo, " 8-13.  
NORTHERN MICHIGAN, East Saginaw, " 14-20.  
MINNESOTA, Minneapolis, " 21-27.  
DAKOTA, Parker, June 29 to July 4.  
TEXAS, Waxahachie, July 21-31.

One of the most discouraging features in the outlook in respect to the moral condition of our modern society, is the fact that the women are to so large an extent becoming contaminated, and giving themselves over to intemperance. The following item tells its own painful story:—

"If the Philadelphia *Times* is to be believed, the morals of the 'society ladies' of that city are at a very low ebb; for it asserts that they are in the habit of indulging so freely in intoxicating beverages at lunch parties and dinners as to act in an unladylike, not to say disgraceful, manner."—*N. O. Times-Democrat*.

## BOTH PARTIES PLEASED.

A CORRESPONDENT sending an article for the REVIEW, puts the editor at ease in regard to its publication, in the following handsome style:—

"Inclosed I send you an article for the REVIEW. If you think there is anything in it worthy of a place in the paper, I shall consider any corrections, alterations, or abridgements a favor. If you think there is nothing in it worthy to be read by others, or if the chaff outweighs the wheat, and it would be more work to winnow out the wheat than it would to raise it from another field, you can do me no greater favor than to consign it to the inevitable waste basket, and I will try again. I know that all this is your prerogative anyway, and that you would most certainly exercise it, but perhaps it is no unpleasant thought to you, to know that your contributor 'loves to have it so', and will look upon it with no offense."

If all felt as our correspondent expresses himself in the foregoing, we should have no fears that unpleasant feeling would arise on their part, and they need have no fears that any less number of their contributions would be published.

## OLD-TESTAMENT LITERATURE.

We have received the first number (April, 1882) of a unique periodical entitled, *The Hebrew Student*. It is a monthly journal devoted to "the interests of Old-Testament literature and interpretation," published by E. B. Meredith, 60 Wabash Ave., Chicago, Ill., and edited by Prof. W. R. Harper, of the Baptist Union Theological Seminary, Morgan Park, Ill. It is the only paper of its kind published in the United States, and all interested in Old-Testament study, especially ministers, will find its critical notes and comments of value. The first number contains 20 pages, to be increased to 24. \$1.00 per year.

We would also call attention to a volume issued by Prof. Harper entitled, *Hebrew Vocabularies*. This work contains a list of the 1,000 Hebrew words which occur over 25 times each. It is bound with every alternate page blank for notes and references. A very complete and useful work for the Hebrew student. Price \$1.00.

Prof. Harper also holds during July and August a special summer school at Morgan Park, Ill., for the study of Hebrew, besides conducting a large class by correspondence. He is undoubtedly doing more than any other man in the country to awaken

an interest in the study of the Old Testament in its original tongue, and to aid those who are seeking to obtain a knowledge of the Hebrew language; and those who have an interest in this study will find it to their own advantage to co-operate with him in this work.

Class Four of the school of 1881 prepared a revised translation of the prophecy of Malachi, which possesses many points of excellence. It is more literal than the common version, and brings out the sense more fully in many passages. As a specimen which our readers will appreciate, we quote the last verse of the prophecy, which in this revised version reads as follows: "And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the land with utter destruction." Price of book, 75 cts. Address W. R. Harper, Morgan Park, Chicago, Ill.

## A GOOD TRACT REVISED.

THE tract concerning the "Origin, Progress, and Principles of Seventh-day Adventists," has been out of print for some time in the past, and there has been much call for it. Eld. Smith has recently revised it, bringing the statistics of the denomination down to the present time. This is an important tract. Many inquirers, when becoming interested in our work, are anxious to know something about our people and the fundamental principles of our religious faith. They wish to know when we began our work and what is being done to forward it. This tract answers these questions in an interesting and intelligent manner. It contains five cuts, representing our offices, College, Tabernacle, and Sanitarium. It presents statistics of our members, missionary societies, Conferences, health and temperance work, etc. It should be scattered far and wide. Let orders come in to supply all our camp-meetings.

G. I. B.

## DAY OF PRAYER AND FASTING FOR THE NEW YORK AND PENNSYLVANIA CONFERENCES.

IN view of the condition of the cause in our Conferences, and especially in view of the earnest desire on our part, and, as we believe, on the part of many of our brethren and sisters, for a special effort to seek the blessing of God upon the work among us, we, the Conference committees of the New York and Pennsylvania Conferences, would, in behalf of our brethren of these two Conferences, set apart Sabbath, May 14, 1882, as a special day of prayer, humiliation, and fasting, and request that as far as possible all our brethren and sisters in their respective places of worship, and in their own homes, observe the day according to the custom of our people on such occasions.

The ministers of the Pennsylvania Conference have accepted the invitation of their New York brethren to join them in their meeting at Rome, N. Y., which will be in progress at this date. It will be the special effort of these ministers during this meeting to seek the blessing of God upon themselves and upon the work among us, and we earnestly invite all our brethren and sisters to join us in this work of humbling ourselves before God, and coming in such relation to him that his blessing can rest upon us in large measure, that prosperity may be seen in our work, and precious souls be brought to the knowledge of the truth through our efforts.

Dear brethren and sisters, shall we not all, with one heart and one mind, unite in a solemn covenant to seek the Lord with all the heart, to put away our sins from us, and to humble ourselves before him, that he may lift us up and cause his face to shine upon us.

We invite all who can do so to join us in our meeting at Rome on that day, and let those who cannot do this, in their respective places of worship, join us in the solemn work of humbling our hearts before the Lord and seeking his blessing.

B. L. WHITNEY, } Conf.  
M. H. BROWN, } Coms.  
M. C. WILCOX, } N. Y.  
J. W. RAYMOND, } & Pa.  
D. B. OVIATT, } Conf.

## Appointments

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

THE Iowa camp-meeting will be held on the same ground as last year; that is, on the new fair-ground near the city of Des Moines, the capital of the State. This is the great railroad center of the State, and probably it is as convenient as any place in the Conference for the great mass of our people. We hope our people throughout the State will begin to make preparations for this meeting. It will be a very important one, and we greatly desire a large turnout. We hope to obtain a reduction of fare on all the railroads leading to the place. Bro. A. R. Henry will look after this at once, and do all that can be done to secure this reduction, as was done last year. We know of no reason to doubt but that it will be obtained. In that case, but few will want to bring their teams. Notice will be given as soon as possible after we know that favorable rates have been secured. GEO. I. BUTLER.

By special request, no providence preventing, I will attend the dedication of the church in Edenville, Mich., June 11, and the Northern Michigan camp-meeting at Saginaw, June 14-20. U. SMITH

I WILL meet with the church at Potterville, Mich., Sabbath May 6, and the day following with the brethren at Onida, where Bro. Fishell may appoint. Will some one from Onida meet me at Potterville. J. O. CORLISS.

OVID, Mich., May 6, 7. We request the brethren from St. Johns and Greenbush to attend. We will make this a general meeting for the eastern part of the Lyons Division of the State. Meeting Friday evening, and Sabbath-school at ten o'clock Sabbath morning. Will Eld. Fargo meet with us? —M. B. MILLER.

THERE will be a meeting of the churches in Dist. No. 10, Mich., held in Flint, Sabbath and Sunday, May 19, 20. We desire the brethren and sisters to make their arrangements to come to this meeting, and especially the librarians. There will be some business pertaining to the T. and M. society to be considered. Bro. W. C. Gage or Bro. E. P. Daniels, and perhaps both, will be with us. GEO. RANDALL.

THE fourth annual meeting of the Kansas H. and T. Association will be held in connection with the camp-meeting at Burlingame, May 18-23, 1882. R. F. BARTON, Pres.

No storms preventing, I will meet with the church at Convia, Mich., Sabbath, May 13, at 10:30 A. M. Services in the afternoon if desired. Will speak on temperance in the evening. The churches at Newton and Marshall are invited. J. E. WHITE.

## Publishers' Department.

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

FOR the future, the address of Eld. H. M. Kenyon will be Memphis, Macomb Co., Mich.

To the friends who have responded to my call for reading matter for distribution I would say, I have received a sufficient amount for the present, for which the donors have my thanks. I. T. MERCHANT.

THE V. M. Society of West Union, Minn., is in need of names of persons to whom the *Signs* and other religious literature may be sent. Any person knowing of individuals who would be likely to become interested readers would confer a favor by sending their names and address to Byron Tripp, West Union, Todd Co., Minn.

## BUSINESS NOTES.

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

I WANT to hire a young man, a Sabbath-keeper, to work on a new farm by the month or year. Good reference required. Address Joseph Franklin, Morley, Mecosta Co., Mich.

**Books Sent by Freight.**—A O Burrill \$48.73, D C Phillips, 45.12, N J Kilgore 76.64, J N Loughborough 217.25, E J Van Horn 142.50.

**Books Sent by Express.**—G E Henton 23.70, P E Gros 4.52, A E Fleming 4.20, W A Young 8.76.

**Cash rec'd on Account.**—Neb T & M Society per C L Boyd \$200.00, Am H & T Association per M E Guilford 5.50, Ind Conf Fund per S H Lane 13.50, S H Lane 5.00, N Y Conf Fund S P Merrill 4.00, Mo T & M Society, a lonely Sabbath-keeper in Missouri 2.00, Am H & T Association 1.50, Geo E Henton 4.08, Dak T & M Society per Geo E Henton 32c, Ill T & M Society per L S Campbell 63.00, B O V Society per W C Sisley 89.41, Signs of the Times per C L Boyd 94c, Minn T & M Society per Nettie G White 163.32, Texas T & M Society per K McKisick 106.20, Kan T & M Society per N J Kilgore 370c, Tenn T & M Society per Allie Owens 14.75.

**Shares in S. D. A. P. Association.**—T M Biggs \$10.00.

**Donations to S. D. A. Association.**—Sarah Glascock \$10.00.

**Gen. Conf. Fund.**—Mrs E A Cogswell \$1.00, Pa Conf tithe per B L Whitney 70.00.

**Mich. Conf. Fund.**—Fennville per Mary Finn \$7.46, Eaton Rapids per J F Ferris 20.20, Bancroft per L E Rathbun 20.00, Matherton per Almira Dexter 4.25, Rees per Albert Weeks 13.00, Morley per F Howe 11.90, Newton per James Stiles 19.75, Potterville per Ella Carman 66.00, Bushnell per Timothy Harriman 58.00, Bushnell per Stephen Alford 25.00, Estella per John Harvey 10.00.

**Mich. T. & M. Society.**—Dist 3 per H Hilliard \$5.43, Dist 6 per J Howe 17.70, Dist 3 per F Starr 2.50, Dist 3 per H Hilliard 1.00, Dist 6 per F Howe 1.50, Dist 10 per Geo H Randall 12.04.

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