

Advent Review

AND SABBATH HERALD.

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

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ONLY TO-DAY.

BY MRS. L. D. A. STUTTLE.

I WOULD not know, my God,
How rough or long the way;
I only ask of thee
That thou wouldst walk with me,
Only to-day.

How merciful thou art!
And, Lord, I only ask
That thou wouldst ever make
Each cross borne for thy sake
A pleasing task.

I will not doubt thy care,
Thy mercies, and thy love,
Tho' dark the heavens are;
Faith, like a shining star,
Points me above.

And when my wayward soul
Almost forgets to pray,
My follies, Lord, forgive,
And let thy servant live
Another day.

What spirit have I cheered?
Whose heart have I made glad?
Ah! have I brought relief
To any bowed with grief,
Weary and sad?

What good deed have I done,
My blessed Lord, I pray;
What have I rendered thee,
That thou shouldst care for me
Another day?

Help me, my God, to tread
In virtue's path, I pray;
To ever live for thee,
That the "Well done" to me
Thou mayest say.

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.

(Concluded.)

It is a historical fact that *two hundred and eighty-two* years before Christ, the Old Testament was translated from Hebrew into Greek, at Alexandria in Egypt, and it there consisted of the same books that compose the Old Testament of to-day. "Whence it is evident that we still have those identical books which the most ancient Jews attested to be genuine."

We shall not take up separately each book of the Old Testament, as that would extend this

article further than would be proper, but only some of the leading ones, and as the writings of the whole Old Testament are so intimately connected, if we establish a portion of it, we confirm the validity of the whole.

First we will notice the book of Daniel, and, as an introduction, offer a few lines from an editorial in the *New York Independent*:

"A few years ago the critics with one voice refused to see anything in it [the book of Daniel] more than an apocalyptic composition of the date of Antiochus Epiphanes. Eichorn, Bertholdt, Gesenius, De Wette, Lengerke, Ewald, and Hitzig, with the more moderate as well as the rationalistic critics, agreed in its late date, some being so precise as to fix it at 167 B. C. 'There never was any Belshazzar,' they exclaimed, and we could bring nothing to corroborate our written record. The replies made to them were feeble and unsatisfactory. But the monuments of the kings of Babylon began to be read a few years ago."

The critics could assert with a great deal of assurance, that "there never was any Belshazzar," because Berosus and Herodotus, the only authorities of any value on the subject, both gave a list of Babylonian kings, in neither of which was any Belshazzar named. Therefore, as the historians failed to mention him, "there never was any such" king. But the Babylonian inscriptions make all plain, and *exactly* confirm the Bible account. They declare that Nabu-Nahid (Nabonidius) with an army took the field against Cyrus, and left Belshazzar, his eldest son, in command of the city. Nabu-Nahid, being defeated by Cyrus, was compelled to take refuge in Borsippa, and Cyrus went on against Babylon and Belshazzar, and the city was taken, with Belshazzar, as recorded in Daniel 5.

And this condition of affairs in Babylon is the only one that will agree with the record in Daniel; for Daniel was certainly made prime minister of the kingdom, the chain of gold being the insignia of that office. Yet for all his being prime minister, he is spoken of as the *third* ruler in the kingdom. Dan. 5:7, 16, 29. How can this be? Thus: Nabu-Nahid, the *first* ruler, Belshazzar his son, the *second* ruler, and Daniel, prime minister, yet the *third* ruler. And in no other possible way can the records of Daniel be met; for his office was really the *second* in the kingdom. But how fully this illustrates the perfect accuracy of the Scriptures. Here is an important point in the history of Babylon, wholly passed over by the historians; yet Daniel records it exactly as it is, and after more than two thousand years the inscriptions of that king of Babylon declare that he is correct. This also fixes the date of the book of Daniel to the time that has been claimed for it, because there is no other time in the world's history when these points in Daniel could have been written. For shortly after, Babylon fell into decay, and these inscriptions were buried out of sight, and the historians made no mention of any of them; consequently they never could have been learned afterward; therefore they were learned in Babylon at the time when they transpired, and thus the claims of the book of Daniel are correctly placed, and absolutely fixed at the date 538 B. C. (For proofs as to Belshazzar, see *Encyclopedia Britannica*, ninth edition, article "Babylonia.") The list of instruments mentioned in Daniel 3:5, 7, 15, is another proof;

for this "very list is true to the time of Daniel, and would never have been thought of three centuries later." In short, "every historical or social allusion in Daniel is borne out by the facts discovered."

The book of Ezekiel gives another instance of the exactness of the Bible writers, and of being true to the times in which it was written. In chap. 23:14, 15, we read: "For when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, after the manner of the Babylonians of Chaldea." Of this also we may say that it "is true to the time of Ezekiel in the captivity in Babylon; and would never have been thought of later, nor in any other country. In Egypt, in Assyria, in Persia, and in Greece, their art was displayed in sculpture. From the gems upon which the carving was so minute as to suggest the employment of a magnifying-glass, to the colossal bulls that guarded the palace of Nineveh from the entrance of evil spirits, all, all was sculpture. But in Babylonia it was far different. "While the Assyrians had stone in abundance, the Babylonians were obliged to import it from a distance. Brick-clay, on the contrary, lay ready at hand. Where the Assyrians employed sculptured alabaster to ornament their buildings, the Babylonians contented themselves with enameled bricks, and painted plaster. Sculpture was naturally developed by the one; just as painting was by the other; and ornamentation, which could be lavished on the exterior in Assyria, had to be confined to the interior in Babylon." (Compare Eze. 8:8-10 with the text quoted above.) "The few bas-reliefs of Babylon that exist are small and inferior in execution; but brilliant coloring and a lavish use of the metals, made up for this want. The walls were covered with the most costly materials, and 'images portrayed with vermillion' excited the admiration of the stranger. The love of bright colors, in contrast with the sober hues of the Assyrian palaces, led also to the cultivation of gardens; and the hanging gardens of Babylon, raised upon tiers of arches, were one of the wonders of the world."

At no time in the world's history later than this, could such a thing as Ezekiel describes be said of the Babylonians. For only a little while afterward the kingdom of Babylon was overthrown by the Medes and Persians, who took possession of it, and these Babylonish peculiarities were lost to the world. But how plainly these words of Ezekiel bring before us the Babylon of his day, when Nebuchadnezzar reigned, whose utmost endeavors were put forth in the building and decoration of his capital city, when all the skill of his splendid artists was employed in blending the brilliant colors that ornamented the walls of his pleasant palaces, and Babylon sat as mistress of the world in that pitch of pride and grandeur, "the glory of kingdoms, the beauty of the Chaldees' excellency." And by all this we know of a surety that the book of Ezekiel is correctly placed at B. C. 604-561. (*Enc. Brit.*, art. Babylonia.)

Now we turn to the books of Kings and Isaiah. In Isaiah 36:1 and 2 Kings 18:13, we read: "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them." This is placed in our Bibles at the date 713 B. C., which does not *exactly* correspond with the

Assyrian inscriptions, but is only twelve years out of the way, being that much too early. The native monuments state that Sennacherib ascended the throne the 12th of Ab (part of July and August), 705 B. C., and place his invasion of Judah in 701 B. C. Again, in Isaiah 37:37, 38 and 2 Kings 19:36, 37, it is said: "So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Shar-azar his sons smote him with the sword; and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead." The inscriptions declare that Sennacherib was "building a palace for himself at Nineveh on a grander scale than had ever been attempted before. His works were interrupted by his murder, in 681, by his two sons, who, however, soon found themselves confronted by the veteran army of Esarhaddon, their father's youngest and favorite son, who, in January, 680, defeated them at Khan-irabbat, and was proclaimed king."—*Enc. Brit., art. Babyloniu.*

Here, then, is the confirmation of every point in these scriptures, and in this single instance the slight difference in the dates will bear nothing against the truthfulness of the narrative, nor against the general correctness of the time in which the books were written. Indeed, the Scripture narrative would seem to demand more time than is there given for these occurrences. The invasion, return, and murder of Sennacherib are all placed by the dates, within 710–9 B. C., which is, hardly time enough, especially as it is said that he "returned and dwelt at Nineveh; and this short period would hardly justify the statement that he dwelt at Nineveh. But the native monuments remove all difficulty, by showing that he did actually dwell at Nineveh after his return, being employed in building a palace in honor of his god. In this, therefore, is proof that Isaiah and this part of Kings were written as far back as the former half of the seventh century B. C.

The next point in the book of Second Kings is on the invasion of Samaria by Shalmaneser (chap. 18:9, 10): "Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it; even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken." The Bible chronology places this event "about 723 B. C." And the tablets of Shalmaneser, from the ruins of Nineveh, assert that his reign was B. C. 727–722, and that the "chief event of his reign was the campaign against Samaria. The capture of that city, however, was reserved for his successor, Sargon, in 720." This corresponds with the Scripture date exactly, as the attack was made about 723, and the siege continued three years, which gives the very date of the tablets of Shalmaneser.

Besides extending this article to an immoderate length, it would be a too tedious task to give in full all the accounts confirming the Scripture record; therefore we shall mention the names, and give references to the passages of Scripture with which they correspond. The inscriptions declare that, in 710 B. C., Sargon, king of Assyria, overran Judea, and razed Ashdod to the ground (Isa. 20:1); that a year after the Judean war by Sennacherib, Merodach-Baladan was in command at Babylon (Isa. 39:1; 2 Kings 20:12); that in 740 B. C., Tiglath-pileser, king of Assyria, overthrew the ancient kingdom of Damascus (2 Kings 16:9), and in his "inscriptions Ahaz of Judah appears among the names of those who acknowledged his sovereignty and paid tribute" (2 Kings 16:7–18; *Enc. Brit., art. Ahaz*); that in 730 B. C. he placed his vassal Hoshea on the throne of Samaria in the room of Pekah (2 Kings 15:30; 17:1); that Ben-hadad reigned in Damascus, while Ahab reigned in Israel, and that Hazael succeeded Ben-hadad (2 Kings 8:7–15).

No less accurate and circumstantial is the testimony of the "Moabite Stone," discovered in August, 1868, and now familiar to many, which reads as follows:—

"I am Mesha, king of Moab [2 Kings 3:4]; the Dibonite, my father, reigned over Moab thirty years, and I reigned after my father. Omri was king of Israel [1 Kings 16:16]; and he afflicted Moab many days, because Chemosh [1 Kings 11:7; Jer. 48:7, 13, 46] was angry with his land, and his son succeeded him [1 Kings 16:28]; and he also said, I will afflict Moab. In my days he spake thus: And I looked on him and on his house. [2 Kings 1:1; 3:4, 5.] And Israel kept constantly perishing. And Omri held possession of the land of Medeba, and there dwelt in it Omri and his son and his grandson, forty years. [1 Kings 16:23, 29; 2 Kings 3:1.] But Chemosh restored it in my days. And the king of Israel built for him Kiriathaim, and I fought against the city and took it [Jer. 48:1, 23], and brought back from thence the altar of Jehovah, and put it before Chemosh in Kerioth. [Jer. 48:24.] And Chemosh said to me, 'Go and take Nebo from Israel.' [Jer. 48:1; Isa. 15:2.] And I went in the night, and fought against it from the overspreading of the dawn till noon, and took it, and I utterly destroyed it, and I slew all of it, seven thousand, for to Ashtor-Chemosh had I devoted them. And I took from thence the vessels of Jehovah, and I presented them before Chemosh. And the king of Israel built Jahaz, and dwelt in it while he was fighting against me, and Chemosh drove him from before me; and I took from Moab two hundred men, all told, and I attacked Jahaz and took it [Isa. 15:4; Jer. 48:21], joining it to Dibon. [Isa. 15:2; Jer. 48:18.] Chemosh said to me, 'Go fight against Horonaim.'" (Isa. 15:5; Jer. 48:5, 34.)

Here, then, are the facts, strictly in accordance with the Scripture account of Omri, his son Ahab, and his grandson Jehoram; and of Mesha, king of Moab, and his father's servitude, and his own rebellion. And the references to Isaiah and Jeremiah, which I have given, show that the very cities named by Mesha as taken by him and belonging to him, belonged to Moab in their days. Now it is utterly inconceivable how these statements of the Scripture could have been gathered from any other source than the actual events themselves. For there is absolutely no history of the Moabites, from which they could have been taken in later times. Therefore the perfect agreement between the occurrences as recorded in the Bible, and as recorded by Mesha, king of Moab, upon the enduring stone, proves, to a demonstration, that the records are contemporaneous. This, then, carries us back 929 years B. C., as the date of this portion of the Sacred Word. However, we are not obliged to stop at this date for want of proofs of any earlier, for the decipherment of the inscriptions on the Egyptian monuments and tombs, fully corroborates the record in the Pentateuch concerning Joseph and the exodus; so much so, in fact, that it is now considered as a most valuable auxiliary to the full understanding of the Egyptian history, and "Brugsch and Lepsius and Chabas and Mariette treat the Pentateuch as of prime historical importance."

We shall add no more. These evidences, wholly external, prove beyond any possibility of reasonable doubt, that the Scriptures are authentic records of the things of which they treat, and all the researches in archaeology only serve to heap evidence upon evidence of their absolute truthfulness.

Then hail! Book of books,—the Bible! Thou dost contain the most ancient history, the most sublime poetry, the grandest truths, the noblest examples, the best comfort of our imperfect condition, the most blessed gift in the knowledge of human kind! Let me bind thee as a crown unto me. Be thou ever "the lamp unto my feet, and the light unto my path" along all the way through the darkness of this world of sin. Hail! all hail! the precious Saviour whom thou revealest, the subject of thy sublimest poetry, the fountain of thy grandest truths, the sum of thy noblest examples, the object of our hope, the Author and finisher of our faith, the glorious King of kings!

Hail, Son of God, Saviour of men; let thy name
Be the copious matter of my song
Henceforth, and never let my heart thy praise
Forget, nor from thy Father's praise disjoin.

MINUTES.

MINUTES are life's cherished angels,
Little angels;
Oh, how briefly here they dwell!
Ever going—ne'er returning—
(Use them well).
Each wings some report on high,
You will meet them in the sky,
They will face you by and by,
Then will all be well?
All be well?

Swiftly speed these white-winged angels,
Little angels;
Pause, and ponder what they tell:
Send by each some golden message,
(Use them well).
Press them into service all,
Then, when in Christ's judgment hall,
You shall stand and never fall,
And all will be well,
All be well.

—A. L. A. Smith, in *S. S. Times*.

MAIL-GETTING ON THE SABBATH DAY.

BY ELD. W. H. LITTLEJOHN.

IN traveling from point to point, we occasionally meet with brethren who are in the habit of going to the post-office for their mail on the Sabbath. These brethren, as a general rule, are not conscious that they are offending against the law of God in pursuing such a course. But we think that a few moments' candid reflection would force upon their minds the conclusion that the practice in question is not only pernicious in its effects upon others, but also constitutes an infraction of the Sabbath law.

There was nothing to answer to modern post-offices, so far as we are aware, either in the days of Moses or of Christ. There are, however, certain general principles which should govern us in the investigation of the subject passing in review, and which, if carefully followed, will lead us to correct conclusions.

To begin with, we suggest that it is better every way, if we are to err at all, to do so on the safe side. That God is exceedingly jealous respecting the proper observance of the fourth commandment, is abundantly proved by many scriptures. In the wilderness, he caused the man who gathered sticks on the Sabbath day to be put to death. (Num. 15:32–36.) To the inhabitants of Jerusalem he said, Keep my Sabbaths, and Jerusalem shall stand forever. (Jer. 17:24, 25.) This injunction they did not heed, and hence the ruins of the sacred city have attested the fact for centuries that God's wrath was visited upon them.

To Seventh-day Adventists it is not necessary to prove that God is equally as jealous of the time for the observance of the day of his rest as he was formerly; since they are so well convinced of that fact that they have separated themselves from all other denominations in order to observe the Sabbath strictly themselves, and to induce others to unite with them in that practice. The things being true, we suggest, that it is in the highest degree important that their examination should be unexceptionable in every particular.

Men are very apt to judge of any movement by their own conceptions of the sincerity of those who stand as its representatives. If, therefore, they see anything in the conduct of Seventh-day Adventists which seems to indicate a lack of reverence for the day which they profess to hallow, they immediately come to the conclusion that the cause which they advocate is not a good one. To argue that these deductions are neither safe nor sound, would be to try to prove the obvious, which we are ready to admit.

Every religious movement should be judged by the light of Scripture teachings. Nevertheless, while we are in the world, we must take men as they are, and so conduct ourselves that we may not stumble over anything which we do, whether it be justifiable or unjustifiable. Hence the apostle argues that we should not only avoid the very appearance of evil, but that we should be regulated somewhat in our conduct by the consciences of others. (1 Cor. 10:27–29.) How is it then, we inquire, with public conscience on the subject of mail-getting on the Sabbath? To this interrogation we think

that every intelligent person will reply, Seven men out of ten would pronounce it indefensible in the light of the Scriptures.

Waiving, as foreign to our present purpose, the question of Sunday sanctity, we believe we are safe in asserting that by far the larger and better part of first-day observers who belong to churches, would not hesitate to censure individuals for going to the post-office for their mails on that day. But if we are right in the above, then it must be conceded that no Seventh-day Adventist can go for his mail on the Sabbath day without imperiling his own personal influence for good in the Sabbath reform by leading others to suspect either his own integrity or the soundness of his theological views. This being true, it follows, as a matter of course, that those who love the welfare of their neighbors, will avoid the practice under consideration, for their sake.

Should you ask for the line of argument by which Sabbath mail-getting is shown to be reprehensible, I reply that it is very direct and very conclusive. If it is right for Sabbatharians to patronize the post-offices on the Sabbath day, then it is right for the government to employ post-masters regularly on that day to deliver the mail, paying them stated salaries for so doing. Before, however, such a course could be justified, it would be necessary to prove that the work in question is strictly religious in its character, and that nothing but labor of that order can be tolerated on holy time.

But we apprehend that no one will undertake the task of showing that the employment of post-masters is of such a nature that it could be justified either under the head of acts of mercy or of worship. It is purely secular in its nature, and will be conceded by all; hence, therefore, its prosecution on the Sabbath day constitutes in itself a flagrant violation of the law of God, and hence also every encouragement of the same on the part of those who have a knowledge of its true character, renders them parties to the sin committed by those following such employment. In the foregoing we do not wish to be understood as arguing that cases may not arise in which an individual would be excusable for going to the office for his mail on the Sabbath day. The same rule would govern here which holds in matters of travel or other Sabbath labor; i. e., it must be justified purely by the necessity of the situation. In case of death, or sickness, or other circumstances under which it would be justifiable to do the thing ourselves which we would desire to have done, then, and only then, could we avail ourselves of the services of the post-master, or any second party.

Applying this principle of the interpretation of the law to the practice before us, we reach the conclusion that until a Sabbath-keeper becomes satisfied that it will be right for him to act the part of a post-master in delivering mail to others under circumstances such as those under which he himself applies for mail at the office, he would not be justifiable in going there on the Sabbath day.

More need not be said upon the question; since we think that any conscientious Seventh-day Adventist would *hesitate a long while* before in the capacity of a post-master, would be willing to spend the hallowed hours of God's appointed rest-day in passing out to others even papers and letters as were in no wise objectionable in their character; to say nothing of the secular ones, which come alike to all on holy as well as secular time.

Allegheny, Mich.

LOSS OF CONFIDENCE.

BY ELIZA H. MORTON.

THE child begins life with implicit confidence in the world; as he grows older, he finds that human nature is deceptive and sinful, and that high position, wealth, and honor are no guarantee of honesty. Seeing this, he loses his child-faith in humanity, and unless anchored to the Everlasting Rock, drifts upon life's sea an uncertain mariner.

In the closing hours of time, when men's

hearts are tried as "gold is tried in the fire," when circumstances are brought to bear upon each soul which tend to uncover every secret sin, it is not strange that many find their faith wavering because of the mistakes and failings of those occupying responsible positions in the cause. The history of God's people in the past shows that the most devoted men committed sin. Thanks to God's tender love, those who fall may rise again; and while aiming at all that is pure, true, and noble, let us not judge too harshly our brother, who, like ourselves, in seeking for holiness, stumbles oftentimes in the path that leadeth to eternal life.

God's truth will rise above every obstacle, shine through every cloud, triumph over every difficulty, and win a glorious victory at last.

Battle Creek, Mich.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

THE Jews say that the Sanhedrim escaped the ruin of their country, having gone with its nasi, or president, before the siege began, to Jabne (Jammia or Japhne), a city in the tribe of Dan, near the Mediterranean Sea. Milman inclines to the opinion that it was the Sanhedrim which Josephus mentioned as "eminent persons" who deserted during the siege of Jerusalem, were by Titus sent in safety to Zophni, and after a time were recalled by him to use their influence in persuading their countrymen to surrender. If they went before the siege began, they were under the presidency of Gamaliel, at whose "feet" St. Paul (Stephen and Barnabas also, it is said) was brought up, or educated.

Gamaliel's grandfather, the famous "Hillel," was a second Moses. At forty years old he came up to Jerusalem; forty years he studied the law; forty years he was president of the Sanhedrim. Simeon his son (by some supposed to be the one who took the infant Saviour in his arms) succeeded Hillel. Then came Gamaliel, a man "had in reputation among all the people." The Papists have a tradition that Gamaliel embraced Christianity, and became an eminent patron of it and a follower of St. Paul; but had this been true, no doubt, as Matthew Henry observes, we should have heard of him somewhere in the Acts or the epistles; besides, the Jews would not have held him in such high esteem as they have ever since done. They have a tradition that he was a great enemy of Christianity, and composed a prayer for the extirpating of Christians and Christianity which is in use to this day. (Id.) The rabbins say that with him "the honor of the law failed, purity and Pharisaism died." He was a man of great caution, learning, and clear intellect,—one whom God raised up to save the lives of two of the three most eminent apostles, Peter and John, at a time when their death would nearly have ruined the infant church.

Thus it is that God will, in every emergency, in all nations and times, place some in power through whom he can speak and act to carry forward his own purposes. In this assurance may his persecuted children be comforted. The Sanhedrim had had nine presidents before Gamaliel, beginning with Ezra. Simeon, the son and successor of Gamaliel, was slain in Jerusalem by the zealots. Rabbi Jochanan ben Zaccai succeeded him. This Rabbi, on that awful night when the great eastern gate of the temple opened of its own accord, exclaimed in the words of Zechariah, "Open thy doors, O Lebanon, that the fire may devour thy cedars." He tried to persuade the Jews to peace. Of course the zealots hated him, but he escaped from them by being laid out on a bier as dead, while his scholars, R. Joshua and R. Eliezer, carried him out of the city, whence he fled to Titus.

A second Gamaliel, son of Simeon, and grandson of Gamaliel, Paul's teacher, likewise escaped from Jerusalem. Titus allowed him to follow R. Jochanan to Jammia, whom he succeeded as president of the Sanhedrim, or of the celebrated school there. Though a man of great learning, he was very haughty and overbearing, trying in

every way to humiliate his rivals, R. Eliezer, son of Hyrcan, and R. Joshua, son of Hananiah, annulling the decisions of the latter, causing him to do penance by standing while lecturing, etc., till the indignant scholars would bear it no longer, and formally deposed him.

The question now was who should succeed him. The choice was finally fixed on Eliezer, a young man of rank and wealth, said to be a descendant of Ezra. Eliezer objected, and when asked the reason, he replied, "Because I have not a gray beard." Tradition says his beard immediately began to grow and was gray.

Other schools were established. Eliezer, son of Hyrcan, taught in Lydda; Joshua, son of Hananiah, in Pekun and Akiba in Baar-brak. He was a man of fiery character, and afterward caused the nation great trouble. "A strange transition in Jewish history," says Milman, "from the bloody tribunals of Simon bar Gioras, John of Gischala, and Eleazar the zealot, to the peaceful scholars at the feet of Gamaliel—from the din of arms, the confusion of besieged cities, the miseries of famine, massacre, and conflagration, to discussions about unclean meats, new moons, and the observance of the Sabbath." But scholastic disputations do not subdue unhallowed dispositions, or give moral stamina. This may be seen from the fact that in sixty years another rebellion sprang up, scarcely inferior to the first in its calamitous results.

The Romans regarded the Jews with hatred, contempt, and suspicion. During the reign of Vespasian and his sons, they were carefully watched, lest they should again rise in rebellion. A garrison of eight hundred men occupied ruined Jerusalem, to prevent the Jews rebuilding it. The tax of two drachms for the rebuilding of the temple of Jupiter Capitolinus was in Africa and Syria relentlessly exacted. For a worshiper of the only true God to be obliged to contribute to the maintenance of a heathen temple was exceedingly humiliating and irritating; but if any denied their nationality, the most trying methods were unscrupulously used, regardless of age or rank, to betray them.

But at length the reign of Domitian, last son of Vespasian, ended, the tyrant having been slain for his atrocities by the Romans. Christians even more than Jews suffered from the violent persecutions of this prince. Among them was the beloved disciple John, whom he banished to the desolate Isle of Patmos, after coming forth unhurt, it is said, from a caldron of boiling oil. In the mild but short reign of Nerva, who succeeded Domitian, the Jews had peace; but in that of Trajan, whom Nerva chose as colleague and successor, the scene darkened again.

Though naturally upright and virtuous, Trajan was prejudiced against the Jews, and this prejudice extended to the Christians as their descendants. Trajan issued edicts "against all who practiced foreign superstitions. . . . The rabbinical traditions are full of the sufferings of the people during this melancholy period. . . . It is related that unfortunately the birthday of a prince fell on the anniversary of the fatal ninth of August; and while the whole Roman empire was rejoicing, the Jews alone were bewailing in ill-timed lamentations the fate of their temple. Again, while the imperial family were in the deepest mourning for the loss of a daughter, the unlucky Jews were celebrating with noisy mirth their feast of lamps."—*Milman*. The empress was indignant. Trajan surrounded a great number of the Jews with his soldiers, and slew them.

This account has been doubted, but we know from the dissimilarity of their customs with those of the Romans, that such collisions might very likely occur, to the great disadvantage of the Jews. While Trajan was at war with the Parthians, probably having withdrawn the Roman troops from Africa, either in revenge for persecution, or ambitious of freeing themselves from a foreign yoke (the exact cause is unknown), the Jews rose in arms. News came that they were perpetrating horrible cruelties upon the Greek inhabitants of Egypt.

They arose simultaneously all over Egypt and Cyrene. They had some success at first in

Egypt, but the Greeks attacking Alexandria put all the Jewish inhabitants to death. News of this massacre reached Cyrene, which, together with the remembrance of former cruelties, so exasperated the Jews there that they overran all lower Egypt. Wherever they went, they were joined by their countrymen, and on they rushed, dealing terror and death everywhere in the most fearful manner; like a tide of vengeance setting back through the suffering years from the destruction of Jerusalem. Some of their rulers they sawed in two from head to foot, others they flayed, clothing themselves with their skins and feasting on their dead bodies! (and this was the people who were so scrupulous about unclean meats!) Two hundred and twenty thousand were slain. Lupus, the Roman governor at Alexandria, having no troops, could do nothing to stay the awful work; while Lucius, the leader of the Jews, assumed the title of king.

The insurrection extended to Cyprus, where were many Jews of wealth. With Artemio at their head, they massacred two hundred and forty thousand of their fellow-citizens; but Adrian, nephew of Trajan and afterward emperor, landing in Cyprus, defeated the insurgents, expelled them from the beautiful island, making it a capital crime for a Jew ever to set foot on it again. If one was ever wrecked there, he was immediately put to death.

Martius Turbo, after much hard fighting, suppressed the revolt in Cyrene and then in Egypt. Some of the Jews escaped to Palestine. Six hundred thousand perished, as many as left Egypt under Moses.

(To be continued.)

THE BAG OF PEARLS.

AN Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travelers from whom he might beg some bread.

At last he came to a place where there was a little water in a well, and around the well's mouth the marks of an encampment. Some people had lately pitched their tents there, and had gathered them up and gone away again. The starving Arab looked around in the hope of finding some food that the travelers might have left behind. After searching a while, he came upon a little bag, tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what it contained, he threw it on the ground, and cried out in despair, "It is only pearls." He lay down in the desert to die.

Pearls are very precious. If the man had been at home, this bagful of pearls would have made his fortune. He would have received a large sum of money for them, and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you had no bread you would die. The Arab knew the value of the pearls that he found; but he would have given them all at that moment for one morsel of bread—would have given them, but could not, for there was no bread within his reach. So, although he was very rich, he was left to die of want.

Pearls and gold cannot preserve the life of the body, far less can they satisfy the soul. Bread is more precious to a hungry man than pearls; and the bread of life is more precious still. Christ has expressly said, "I am the bread of life." How foolish it is to spend ourselves in gathering things that cannot feed us if we are hungry, and cannot save us from our sin! "Seek first the kingdom of God, and his righteousness," and keep other things in a lower place. The chief thing for each of us is to have Christ the life of our souls forever; and then we may gladly accept whatever good things in

this life God may be pleased to give us. "What is a man profited, if he gain the whole world, and lose his own soul?"

A PRAYER.

BY EMMA M. FRENCH.

ALMIGHTY Father, Sovereign, Lord,
Before thy throne I bow,
And plead the promise of thy word,
Oh! hear and help me now.

Bid earthly thoughts and wishes fade
From my dull mind away,
Give me thy Holy Spirit's aid,
And teach me how to pray.

I would not, Lord, unmindful be
Of aught that thou hast done,
But grateful praises offer thee,
As low in prayer I come.

I thank thee for the wondrous love
Thou hast so freely given,
For perfect gifts from thee above,
And for the hope of Heaven.

But oh! so needy still I am,
My heart so full of sin,
I seek the blood of the risen Lamb
To make me pure within.

From selfish love and worldly pride,
O God, I would be free,
Mindful still of Him who died,
Striving like him to be.

My heart is thirsting, longing, Lord,
For more of thee to know;
According to thy gracious word
Thy Spirit, oh! bestow.

My Father, search and know my heart,
And see if deep within
I have from thee withheld a part,
Or cherished aught of sin.

I'm striving, blessed Jesus, King,
For thee alone to live;
My life, my all, to thee I bring,
And gladly to thee give.

I'm weary, Lord, of all below;
My heart cries out for thee;
Make me thy full salvation know,
Thy servant let me be.

And make me tender, gentle, kind,
E'en like the God I love;
And grant a heavenly peace of mind,
My thoughts on things above.

These blessings, Lord, I ask of thee
In Jesus' precious name,
And all the power and glory be
Forever thine, Amen.

Battle Creek, Mich.

THE CONVERSION CURE.

BY ELD. R. F. COTTRELL.

THIS cure is recommended for all church difficulties, chronic or acute. It is the only safe and infallible remedy for chronic dissensions. No other specific known can effect a radical and permanent cure. It consists in the individual conversion of the members. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." "From whence come wars and fightings among you? come they not hence, even of your lusts?" The "old man," the "carnal mind," is the cause of the difficulty. As it is in the world, so it happens in the church, too many are born to rule; and where two such spirits come in contact, there is trouble.

Conversion, such as Jesus proclaimed, makes a man humble and teachable as a good and obedient little child. And it does not take away his individuality and manhood. Each has a conscience which must rule himself, but not another. But in matters of expediency, the rule is, "All of you be subject one to another, and be clothed with humility." "In lowliness of mind let each esteem other better than themselves." "In honor preferring one another."

A special recommendation of the conversion cure is that each can apply the remedy for himself. It is not necessary to call some noted physician to administer it. A divided household could not agree upon a person to help them in settling their difficulties. And the most

eminent minister cannot help a church, the individual members of which only look for the conversion of their brethren, without a thought of any change in themselves. Brethren, be persuaded to give the conversion cure a fair trial.

"DEATH THE GATE TO HEAVEN."

BY ELD. H. A. ST. JOHN.

MANY Christians say they believe that "death is the gate to endless joy," or to Heaven, to the righteous. But it is an old and true saying that actions speak louder than words. Now let us see if they *act* as though they believed it.

See that godly wife and mother sick, nigh unto death. Nigh to the gate to Heaven, they say. The family and friends look sad. They are greatly distressed. Can it be that they fear she will pass through the gate to endless joy? Certainly that cannot be. But it is; for listen how solemnly they speak of death. They *fear* it is approaching. Every exertion is made to prolong life—to keep death's door closed. Help is summoned. The most skillful physicians are called, and with disagreeable medicines, and every kind of faithful service and exertion, they try to keep the gate firmly closed. And when the gate is *forced* open by a power greater than all theirs combined, and the sainted wife and mother passes through, there is bitter lamentation. Strange inharmonies between *act* and *theory*!

Take some Scripture illustrations.

1. *Hezekiah*.—The good King Hezekiah was very sick, and the prophet had told him that he should die. Upon hearing this, Hezekiah wept sore, and turned his face toward the wall and prayed unto the Lord. Then the prophet Isaiah came to him and informed him that the Lord had witnessed his tears, and heard his prayers, and would add unto his days fifteen years. Then this good king greatly praised the Lord, and said, Lord, thou hast in love for my soul saved it from the pit. "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." He wanted this song sung to the stringed instruments in the house of the Lord. If he believed that "death was the gate to endless joy, what strange proceedings! Brought right up to the gate, and then in answer to his strong cries and tears, the Lord, in love for his soul, shut the gate right in his face, and locked it for *fifteen years*. And more than this the good man was so happy over the matter that he ceased from weeping, and sang aloud for joy. It cannot be. He did not believe that death was the gate to Heaven. He must have believed, as the Scriptures teach, that death was the gate to the prison-house of the devil. Thus we can see the cause of his rejoicing when the Lord told him that in answer to his tears and prayers he would save him from fifteen years of dark imprisonment.

Epaphroditus.—This good man, Paul's brother and companion in labor, was sick, nigh unto death; but God had mercy on him, and not on him only, but on Paul also, lest he should have sorrow upon sorrow. And the brethren were full of heaviness on account of the same matter. Did any of these early Christians believe that death was the gate to Heaven? If so, then we have the strange spectacle of a good man coming close up to the gate to endless joy, and the Lord having mercy upon him by shutting the gate in his face, and he and his brethren greatly rejoicing over the matter. No! no! these men of God were not so inconsistent. They did not believe that "death is the gate to Heaven." Phil. 2:25-27.

Again, please read 1 Cor. 15:54-56, and answer the following questions:—

Why do the saints sing victory over death in the resurrection, if death is the gate to Heaven?

If death is the gate to Heaven, why is death said to have a *sting*, not escaped from till the resurrection?

If death is a friend, and not an enemy, the

why do the resurrected saints shout, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ"? 1 Cor. 15:57.

Lastly, if "death is the gate to Heaven, the gate to endless joy," "the voice that Jesus sends to call us to his arms," etc., etc., then why is it called in the Holy Bible an *enemy*, and finally cast into the lake of fire? 1 Cor. 15:26; Rev. 20:14.

HOPE FOR THE WEARY.

WHEN Jesus shall come in his glory,
To receive all the tried ones, made white,
Who have passed through the great tribulation,
And have waited and watched through the night,
Methinks all our trials and troubles
Will vanish like dew in the sun.
If we hear from the lips of the Master,
The words, "Faithful servant, well done."

V. F.

VIGILANCE.

BY S. O. JAMES.

THOUGH unacquainted with the author of the expression, we are somewhat familiar with the truth of the statement that "eternal vigilance is the price of liberty." We can never become so fully awakened to the beauty of righteousness, nor to the folly and hatefulness of sin and its effects, as to be able to love and practice the one, while we hate and discard the other, except as we keep in exercise and employ continually this watchful spirit. This morning we say in our heart, "I will seek God to-day; I will shake off sloth; I will get new strength, be thoroughly awakened, and henceforth walk in a perfect way." And the Lord marks the sincere effort; our sins and weakness are both made plain to us; but by his sweet Spirit we are encouraged to trust his grace, and hope to the end. Now there is comfort in the sweet, soothing sense of pardoned sin, and we have innocently (or ignorantly, which?) trusted that every foe was dead, slain by the love of Christ and the power of his spirit, and we go out boldly to the business of life. But now beware of the deceitful heart. "Keep it with all diligence." Beware of the roaring lion. He owes you no good will. He is your adversary. Be sober! Be vigilant! To neglect it means failure as certainly as before. The vain wish that the cross may be lighter, the burden less, must be swallowed up in the spirit of submission as a result of faith in His supreme goodness and wisdom.

But we have not progressed. Our time is nearly spent, and we have suffered loss! The same battles to fight, the same sins to overcome as in years ago. Oh, sad record! Be not discouraged, erring one. It is everything to know that Jesus still accepts you. That earnest wish to be all his own is proof that he has your case at heart. Is he not good and worthy of trust? Oh to be able to bring him some little trophy, some glory, some joy! What are the possibilities of life? Can we learn to watch? Can we be more vigilant? Let us try.

SELF-SACRIFICE.

SELF-SACRIFICE is at the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures, diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted for the love we bear to our Master and in imitation of him, is the ideal of Christianity, for it is the religion of him whose life and death were self-sacrifice. If we are to follow, we must, like him, bear a cross. It has been so from the beginning. Call the dead roll of the world's worthies—its prophets, apostles, martyrs, and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, and the helpless. Has not the measure of good-

ness been that of self-denial? They have suffered that others might suffer less; they have died for the truth that others might live; they have defended human rights by enduring unspeakable wrongs—the tears and blood. Love, like the fabled bird, pierces his own bosom to feed his loved ones. Is not Heaven itself to be reached through death? The blessed One entered not into his glory until he had been crucified. The leaders of mankind have had to tread a blackened and scorched path of suffering, and we enter into their labors without their sorrows. White robes of earthly saintship, like those of Heaven, are only gained through much tribulation. Everything good costs self-denial.—*Selected.*

POLISHING.

It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long, white lines of breakers roar and the shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace—it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing there God has no end in view but to perfect his people.—*Dr. Guthrie.*

—Many of those that love the "present truth" are "lonely ones," and cannot associate with others of like faith. They indeed have an important mission under the third angel's message, because nearly all with whom they associate are ignorant of the times in which we live, and need to be warned in regard to them. How many, like Lot, go off among those that do not believe as they do. Judgments are coming on the world as surely as they did upon Sodom. Lot did not succeed in keeping all of his own family in the right way. Are you, my lonely brother or sister, doing all for your family and neighbors that you should or can do? May not the blood of souls be found in your garments? W. A. Y.

EVIL COMPANY.—If we are to walk with God, we must go nowhere that Christ will not go. Oh, how many venture beyond the territory in which they ought to walk, and then wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. If you would walk with Christ, keep out of all evil company, of all evil associations; keep from all evil places—from every place where you cannot go in the spirit of Christ, and that, if upon earth, you might not expect to meet him there. If you go out of the territory where he would not go, you need not expect to find him.—*Bishop Simpson.*

LITTLE BAPTISM.—A German had been a Lutheran, and, of course, was baptized in infancy. When asked the question, "Have you been baptized?" he answered curtly, "Vell, now, shust a leetle!"

We conceive that the "leetle" fails to answer the end of baptism; for it is neither the sign which the Saviour ordained, nor does it set forth the truth which baptism was intended to embody. Between sprinkling and immersion there is a radical difference, and if either of the two be right, the other must be wrong. The two ceremonies cannot be optional and equally right, for by no measure of straining can they be made emblems of the same thing. We have no right to supplant Christ's "much water" by man's "leetle," and he who does so must answer for it to his Lord.—*Sword and Trowel.*

Special Mention.

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

NOT ENCOURAGING.

THE last eight months of 1881, as compared with the last eight months of 1880, show an increase of 4,760,283 barrels of beer consumed in the northern and western States of the Union. So says the *Chicago Tribune* of April 26, 1882.

THE OUTLOOK IN THE EAST.

THE following article by Eld. D. T. Taylor first published in the *Messiah's Herald*, was written some weeks ago; but the situation in Europe has not materially changed from that here described:—

It appears stormy enough. There is trouble brewing in the air, and the thunders of war begin to mutter all around the political sky. So foreshadow the old words of divine prophecy. There is sunshine beyond the storm.

Ireland is in distress, anger, and defiance. Poverty presses, and royalty threatens. Commercial credit is broken, the spirit of hope sinks, and the year opens on confusion, contention, and a war of classes. An outburst of frenzy may any hour precipitate a carnival of blood.

The German Emperor's assumption of absolutism has thrown all over the empire a feeling almost of consternation and suppressed anger. A conflict impends. The liberty-loving element, now grown strong, will not brook an absolute monarch. Socialism still honeycombs beneath the surface, and the future looks uncertain and serious.

There is blood on the face of the moon in the direction of Russia. The condition is calculated to occasion the gravest apprehensions. German, English, and French newspaper correspondents all agree that a crisis is coming—coming soon. The army cannot be depended on. The outburst will not alone be Nihilism, but revolution and anarchy. Things grow worse every day in Ireland, Germany, and Russia. All can see this.

The Papal thistle still rankles in the Italian body. Germany intimated an interference in the matter, and Italy's king hurled back defiance. The sensation was profound. We wait to hear the reply of the Italians and their king. The mayor of Rome recently said in a public speech that he would rather see the Eternal City burned to ashes than again in Papal hands. Will it be burnt?

France, with her hand on the sword-hilt, is ill-disposed toward Germany, and is making vast preparation for war. She has Tunis under foot. But behind Tunis in Africa is a rising cloud, and nine millions of Mohammedan Arabs cry, "Vengeance!" Paris, a city of two millions is rotten with sin and immorality, and like Sodom and Pompeii provokes divine wrath.

Turkey is dismembered, effete, rotten, in debt, without reform, desperate, and muttering. "The Turk must go," all declare. But his steps will be marked in blood. He will die hard.

Egypt is under Turkish rule but Franco-English protectorate. Faction and discord are rife. The Sultan protests against the two great powers. They resist him. The situation becomes grave, and all is apprehension. The Mohammedan element disturbs the divided parties.

But the blackest cloud in the East is the vast Mohammedan uprising. The Moslems number 180,000,000. Of this horde Africa has 100,000,000, and India 40,000,000. Think of these in united, hostile array against Christendom! Is such a conflict at hand? All fingers point that way. Well armed, they could slay every Englishman in India. With 9,000,000 Arabs in North Africa, every French army would be annihilated. Determined to hold Egypt, the com-

bined forces of France and England could not resist them. All Turkish newspapers demand resistance to the death against the great powers that so crowd the Turk. In the Moslem world all is excitement. Their expected Messiah is to be revealed Nov. 12, 1882. He will establish an autocracy. He will restore the glory of Islam. He is to rule all nations. Nothing else is talked of in the Mohammedan world to-day. Violent appeals are everywhere made to the people in India and everywhere else, to rise in their might and destroy their infidel oppressors. The nations are alarmed at these omens, and there is fear and wonder in the East and West.

What impends? Is Turco-Mohammedanism yet to accomplish the words: "He shall go forth with great fury to utterly destroy and make away many"? Dan. 11:44. Does not the Hebrew here show this to be a religious war? Does it not exhibit this power in its last bloody struggle for place and power? Is the fierce strife at the very door? As a finality, shall we see Islam entrench his forces on the holy hills of Palestine? Dan. 11:45. Does not the "end" noted come by miracle, and supernatural revelation of the archangel Michael, rather than by the sword of Christendom? Is this the "war against the Lamb"? Rev. 17:14; 19:19. Instead of national battles and victory over Islam and Popery by fleets and armies, is it not the "last advent" of Jesus that ends all?

The hastening, nearing future will answer. Meanwhile the aspect of things stirs the blood of every student of prophecy. It may be that the King of kings is nearer than we dream. Lo! the sound of his chariot and the flash of his glory is heard and seen over the hills of the East.

"Come, Lord, and tarry not."

MORMON PROPAGANDISM.

THE Mormon question is not confined to Utah and the adjacent Territories. Apart from the shame which it brings upon the whole country that such a foul blot should remain upon any portion, however small, of our broad, fair land, the evil itself is spreading. Hitherto the recruits have come chiefly from foreign lands, but, as our readers are aware, strenuous efforts have been made, and with too much success, to make converts to the vile system in some of the States; and no ban that is placed upon it by public opinion or by national legislation seems to deter the leaders from carrying on their proselyting campaign. A recent dispatch from Sioux City, Iowa, says:—

"Three Mormon missionaries passed through this city last evening on their way to Minnesota. They are a part of a contingent of thirty-three missionaries sent out by the conference recently held in Ogden City, Utah. Twenty-two missionaries are going to Europe to labor in Great Britain, Denmark, and Switzerland, and the remainder will go to points in the south and east of the United States. These thirty-three are the advance guard of about two hundred who are soon to start on a similar mission."

There is nothing in the history of the church of Rome that shows a more resolute determination to extend its sway than the spirit of propagandism displayed by the Mormons.—*N. Y. Observer.*

—In a letter to the London *Times*, Mr. William Hoyle gives some facts and figures concerning the liquor traffic in Great Britain that are really appalling. The expenditure on drink for the past year was \$635,372,300, a sum \$23,975,925 in excess of the cost of the preceding year. The consumption of beer alone amounted to 970,788,564 gallons, the cost of which was \$364,045,710, leaving the cost of other intoxicants at \$271,326,590. The drink bill for the past ten years amounts to the enormous sum of \$7,180,000,000, or nearly twice the national debt of that country. This is simply the cost of the liquor, without counting the indirect losses growing out of its use. If these were added, the gross total would exceed belief. As it is, the average yearly expenditure for drink is about \$635,000,000, or \$7,500,000 more than the rental

of all the houses and lands in the United Kingdom. The development of crime, pauperism, and insanity keeps pace with the increased consumption of drink. While twenty years ago the convictions for crime averaged 259,041 annually, for the past three years the annual average has been 520,628, an increase of more than two hundred per cent. The number of vagrants and lunatics has increased in still greater proportion, while the expenditures for poor rates and police rates were greater in 1880 than at any previous time in English history. This is a terrible picture for a country which professes to stand at the front of Christian nations. The *Times* may well say, "Drinking baffles us, confounds us, shames us, and mocks us at every point. Every other institution flounders in hopeless difficulties; the public house holds its triumphant course."—*Interior.*

—Herr Hakonson-Hansen draws attention to a remarkable phenomenon due to refraction, observed by him at Trondhjem, on January 17, and similar in all respects to one witnessed by him at the same place on November 15, 1881. On both occasions, at 2:50 P. M. in the day, a rose-colored stripe was seen to stretch across the sky from about northwest to east. From the middle of this rose a vertical column of a somewhat lighter red color, and inclining on its western side to a shade of yellow, the whole being intensely luminous. After remaining visible for about ten minutes, the bright reds and yellows gradually faded away, leaving nothing but a blackish gray streak across the heavens. The sudden and striking apparition of this vertical column recalled, as Herr Hansen observes, the descriptions given in past ages of bloody crosses seen in the heavens, and regarded as prophetic of coming wars and pestilence, and he remarks that if it had been seen at a later period of the day, it might have been taken to be a specially brilliant aurora.

—An extraordinary phase of coercion has been brought to light by the discussions in the House of Commons during the week. This was a circular issued by an Irish magistrate, Mr. Lloyd, who has been vigorous in enforcing evictions and whose life has been much threatened in consequence. His body-guards or police have been instructed, by an extraordinary circular from headquarters, to shoot any one who indicates intentions to murder, with a promise that these instructions will be justification if by mistake an innocent man is killed. The object of this, of course, is to enable the police to shoot assassins hiding in the hedges, without waiting for the assassin to fire the first shot; but the very existence of such a circular is an extraordinary demonstration of the failure of the coercive measures which have been employed thus far under Secretary Forster's administration. The wrath of the Irish peasantry is partly explained by the fact—the full significance of which no figures can adequately interpret—that in the first quarter of the year 1882 seven hundred and thirty-four families, consisting of upwards of thirty-eight thousand persons, have been evicted from their homes and turned adrift in a country so ill equipped with diversified industry as to afford no occupation, and so wretchedly poor as to furnish them but little hope of relief from charity.—*Christian Union*, April 27.

THE WORRIED CZAR.—Nicholas knows that when packs of wolves are pursuing a sleigh-load of fresh meat, an occasional child thrown out to them, instead of satisfying their hunger and stopping the chase only increases their numbers, their eagerness, and their strength. The king-killers are on the track of the Czar. He throws them from time to time just enough of concession to encourage their pursuit. His last move of this sort, and the greatest, is ordering seventeen imperial palaces to be converted into institutions of learning; and yet it is as doubtful as ever whether the appointed coronation will occur.—*Michigan Christian Herald.*

The Family Circle.

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

THE UNBIDDEN GUEST.

WITHIN my home, that empty seemed, I sat,
And prayed for greater blessings. All
That was mine now seemed poor and mean and small;
And I cried out rebelliously for that

I had not, saying, If great gifts of gold
Were only mine, journeys in far-off lands
Were also mine, with rest for the burdened hands;
If love, the love I crave, would come and fold

Its arms around me, then would joy abide
With me forever; peace would come and bless,
And life would round out from this narrowness
Into a fullness new, and sweet, and wide.

And so I fretted 'gainst my simple lot,
And so I prayed for fairer, broader ways;
Making a burden of the very days,
I made regret for that which I had not.

And then one came unto my humble door
And asked to enter. "Art thou love?" I cried,
"Or weath, or fame? Else shalt thou be denied."
She answered, "Nay, my child; but I am more.

"Open to me, I pray; make me thy guest,
And thou shalt find, although no gift of gold,
Of fame, or love within my hand I hold,
That with my coming cometh all the best

"That thou hast longed for." Fair, tho' grave, her face,
Soft was her voice, and in her steadfast eyes
I saw the look of one both true and wise.
My heart was sore, and so, with tardy grace,

I bade her enter. How transfigured
Seemed now the faithful love that at my feet
So long had lain unprized! How wide and sweet,
Shone the small paths wherein I had been led!

Duty grew beautiful; with calm content
I saw the distant wealth of land and sea;
But all fair things seemed given unto me
The hour I clasped the hand of dear Content.

—*Carlotta Perry.*

ROB'S HOLD.

"It's my best hold," said Rob Strahorn to himself, as he sat on the edge of the bed in the barn loft. "There isn't anything else to compare with it. Talk about keeping one's temper. It's gone before you know it, and a fellow don't know a thing till it's all over with, and he begins to feel foolish. But this taking a little time every day to read and pray, it's—well, it's my best hold. This having a Saviour"—here Rob choked and lapsed into silence a moment. "Strange how he should care for a fellow like me. I don't know as Mr. Jones misses the time I take for Him, when I'm at the foddering; reckon I don't laze around as much as I used to anyhow. It appears as though something takes hold of me and keeps me when things go wrong. Yes, it holds me and keeps me."

It was a long soliloquy for a boy who had followed the plough all day, and here he tumbled into bed, and was asleep in five minutes.

Rob Strahorn was an overgrown, awkward lad of sixteen, with tow-colored hair, sunburnt face, light blue eyes, big feet, and freckled hands, and withal, an awkward consciousness of his personal defects that made him more uncouth than he was by nature. His best suit was of shoddy slopwork cotton, a marvel of misfit; while his every-day overalls were redolent of their constant association with the swill-pail and cow stable.

He was alone in the world, and thought himself fortunate to have a place at Mr. Jones' where he worked in the summer from five in the morning until eight at night for eight dollars a month, and did chores for his board in the winter, while he attended the district school.

Perhaps Miss Clara, of the dainty apparel and delicate hands, whose pet pride is in her refined tastes, wonders what such a being can have to make life desirable. Well, he does n't have what you do. But I think sometimes that God puts the precious seed in hearts where the body

kept in a mean and toilsome life, as he plants the other seed in the unsightly ground. Both will grow and bloom.

Rob had found the Saviour the winter before, and to the friendless boy it had been a revelation of forgiveness and love that had transformed him. He never stopped to think of how much he was going to bestow on the Lord. He simply took and loved.

"Say, boys," said Pete Hoebler to Gus and Mike one morning, as Rob came in for a half-bushel of oats, "what do you think I saw yesterday? I went into the hay-loft, and there was Rob, on his knees, saying his prayers."

"Haw, haw, ho, ho," roared the two men.

"Sure, and we've got a saint among us," said Mike.

"And never knew it," said Gus.

"Say, Rob, could n't you put up a few for the like of us poor sinners outside? that's a nice boy," said Mike.

Rob would have been more than human not to have felt his temper rising, with the scarlet blood that suffused his face. But as he stood before his tormentors, the Spirit came to him, with an echo from his morning reading, "Whom, having not seen, ye love," and a sudden sense of manhood stilled his soul. Unconsciously he straightened himself as he said,

"I do n't know as I'm ashamed of it. I love the Lord I pray to, and I a'n't a going to quit it either," and walked out with his half bushel on his shoulder.

"Sure, the lad's got spunk," muttered Mike; "I'll say that for him."

The boy did not know he had passed through one of those supreme moments of soul-growth, which shape the whole life sometimes; but so it was. He had taken a long step in Christian manhood, and he felt that his "hold" was never so strong before.

One hot Sunday afternoon, Pete and Mike, after dozing on the grass and sauntering over the farm till they were ready for any new amusement, mounted to the hay-mow, where they found Rob with his Bible and lesson-leaf.

"Three cheers for the parson," shouted Pete.

"Whist now, you'll be breaking the thread of his discourse," said Mike, as he tumbled down on the hay. "Come, preacher, we want a bit of your sermon. Read right along, and do n't be bashful."

What magnetic current of love guided Rob's slow fingers to the story of all stories?

"I'll read if you like," he said, and began about the prodigal son. He had prayed for his companions that afternoon, and now, through all the magical lines, his voice trembled with feeling. It was read in a stumbling fashion, but an unseen influence pointed each slow sentence with fire. Gus gave an angry grunt, as he slid to the floor, and went out to lean over the hog-pen; but Mike lay with his arm over his head, and his face turned away for a few moments. Then he went down, and when he was alone, he rubbed his face on his red cotton handkerchief and said to himself, "Faith, and it's the far country I'm in now, sure."

That week Rob and Mike were hoeing the half-grown corn, in the hot July sun, and their rows kept them together.

"Rob," said Mike, "now I want you to tell me what's got into you. Why, you're not the same boy you were last year, at all. You were the grittiest little fellow that ever I saw then; but you take all Pete's meanness as meek as a lamb. The dirty spalpeen, to tell Mr. Jones that the weeds he left were where you hoed. I'd have knocked the head off him."

The boy's slow speech did not admit of many words in his confession of faith, and his feeling choked him, but he said, slowly,

"I've got a hold on Jesus, Mike, and he's got a hold on me."

He was almost surprised to find himself going on, hoeing nervously meanwhile.

"It's a good thing to have, Mike, and I wish you'd take hold, too."

"Faith, it's myself that wishes the same, too. You see, I was n't always the wild boy you've

seen me here. My folks were Presbyterians in the old country, and they raised me correct; but I got strayed off, like. You'll believe me, when I tell you that all your prayers, and Bible reading, and your straightforward Christianity, have made me feel queer. Rob, tell me, boy, do you think there's any hope for the like of me?" and Mike gave a great sob.

Rob could not talk, but he took from his venerable pocket his Testament, and read the chapter which had once thrilled his own soul with the promise of forgiveness, the third of John, that wondrous epitome of the gospel. When he had read the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," he knelt down in the furrow, and made his first prayer in the presence of another. When he was done, Mike broke out in a vehement appeal for mercy, and there, under the rustling leaves of the corn, a soul was born into the kingdom of God.

Twenty-five years later, two pastors in Kansas were comparing their work.

"I have one man that I lean upon," said one. "In any emergency there is always the feeling, that I have one on whom I can rely. He is a tower of strength in the church, if I may use the expression."

"In what?" asked the other.

"In his character and daily life. His children are growing up to love his God, and I believe it is largely owing to the godly example he sets before them. No hurry of harvest, nor rush of visitors, keeps him from his family prayers. If the President were his guest, he would get down his Bibles, hand one to him, and ask him to take his turn in reading a verse, and to join in prayer. He came here and took up land twenty years ago; and I'll venture to say that two-thirds of all who have been converted in the community since owe something of their religious life to him. If he has not taught them in Sabbath-school, nor talked to them of Jesus by the way, they may be sure that he has pleaded with God in private for their salvation. Quiet, you say? Yes, quiet, and slow of speech. He never had brilliant talents, and was without early advantages, and I am surprised, sometimes, at the simple elegance of his few words. I think it is because the Bible has been the daily food, both of intellect and soul. I wish there were more men like Robert Strahorn."

"Amen," said the other pastor.

This is what Rob's "hold" did for him.—*Sel.*

Educational.

CAN OUR PREACHERS BECOME EDUCATED MEN?

BY ELD. D. M. CARRIGHT.

CAN Seventh-day Adventist ministers become well-informed, educated men? We unhesitatingly say, Yes, if they have a mind to do so. It is true that most of our preachers have not had the advantage of a thorough school education. Largely they are taken from the ranks of farmers and mechanics, whose educational advantages have been very limited. Many of them did not enter the ministry until they were from twenty-five to thirty-five years of age. As they cannot now take a college course, they settle down with the idea that it is not possible for them to become educated men. But I am persuaded that this is a sad mistake. It is true that it would be a great advantage to commence with a good college education; yet if this is impossible, other things can be done which will in a measure atone for the deficiency. Some of the ripest scholars the world has ever seen have educated themselves after they were thirty and even forty years of age. They have done this, too, laboring just as hard as any of us labor.

Perhaps you say, I have not the time to do it. But you have all the time there is. How old are you? Are you thirty years of age, and have you not had every minute of that thirty years?

If you live ten years longer, will you not have every minute of the ten years? Have not the time! You have all the time there is. It is not simply the *amount* of time that you have, but what you do with it, that counts. If you are indolent, and have no plan of life, you will find the hours, and days, and weeks slipping away without your knowing where they have gone or what you have done with them; but if you will seize every moment as it flies, and crowd it full of thought, and study and labor, you will be surprised to find how much you can accomplish.

If a man will be systematic and persevering in his studies, he will be astonished to find how much he can easily accomplish in a year. It is a haphazard, irregular way of studying that ruins most of our preachers. They have no plan of study, no plan of labor, but seem to drift this way and that, as circumstances impel them. They catch up a book just as it happens, and read the first one that comes to hand. When they are through, they hardly know whether they have learned anything or not.

Each man should lay out a plan of his year's labors. Let him take up some subject, and read upon that until he is well-informed on that point; then he can take up another. So of the day's work. It should not be left to chance to determine how the time shall be spent, but a man should have a rigid system, and take up his studies in a regular order.

The trouble with most of us is that we despise the value of a few minutes. We think that when we have a week or two or several months at our disposal, then we will do great things; but no such time ever comes. If we do not have a well-formed habit of careful study, a few months' leisure time will be of little use to us. Always have a book by your side; and when you are waiting for a friend, or for the train, or for dinner, read a few lines. Almost before you know it, you will have read a book through in odd minutes which others have lost. The difference between a well-read man and an ignorant one, especially among our ministers, is, that one learns to snatch his moments and crowd them full, and the other is indolent, letting them slip, telling what he is going to do but never does.

Brethren, Seventh-day Adventist ministers, of all men, ought to be well-informed, particularly in history and the original of the Bible.

WHAT IS TEACHING?

TEACHING is the process, direct or indirect, by which one mind influences another. It is the process through which one mind is incited and developed by another. Some can teach by their mere presence; these are persons of rare individuality of character and exceptional force of mind and will. Others can teach by the conversation, that is, without making any set business of the work of instruction; these are persons of exceptional mental powers and wide range of learning. Neither of these two classes mentioned are often found. Most who would teach make a special business of it, and resort to methods of more or less point and value, to excite in the young an appetite for knowledge. They try to arouse curiosity, to put in operation the mental faculties, to waken a desire for learning. The growth and proper training of the child is the true end to be sought by teaching. It must not be imagined that teaching is a simple or easy process. It is work that wears both brain and body, but it is the most noble work that one can undertake, and it is work for which the most brilliant talents are none too good. Teaching demands the utmost gentleness combined with kindly stimulation, and strong will, and sympathy born of a keen insight into character.—*Educational Weekly.*

—Supposing all the great points of Atheism were formed into a kind of creed, I would fain ask whether it would not require an infinitely greater measure of faith than any set of articles which they so violently oppose.—*Addison.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 9, 1882.

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

A CRITICISM FROM OVER THE SEA.

ELD. J. N. LOUGHBOROUGH sends us the following strictures which an English reader offers upon our view of the third angel's message, as involving the subject of the two-horned beast of Rev. 13:—

"We have looked through the 'third message,' which tries to make out America to be the power symbolized by the two-horned beast of Rev. 13. The argument is a false one. It does not follow because 'waters' represent people in one symbolic use, that therefore the 'earth' represents country without people. There are various symbolic usages, one of which may be called the typographical, by which the geography of symbolic events is literally indicated, as in the case of the Euphrates. As a rule, the context is a sufficient guide. This rule identifies the two-horned beast rising up out of the earth with a power having origin in the European interior, viz., the Germano-Roman empire, consisting of the joint dynasties of pope and emperor. The fact that it 'exercised all the power of the first beast' excludes the notion of its being America, which has no jurisdiction in the Roman habitable, while the fact is that the Germano-Roman empire was the actual successor of the Roman imperialism. As for the westward path of empire, the four empires successively ruled the same territory, with which America has nothing to do."

The application of the symbol of the two-horned beast to America does not rest wholly, nor chiefly, upon the contrast between the sea and the earth in the prophecy. This is only one of the incidental evidences; but it certainly possesses some significance. The sea might be used symbolically in one prophecy and the earth in another, without suggesting any contrast. But here both symbols appear in the same prophecy; one beast arises out of the sea, and the one immediately following rises out of the earth. We know what the sea was designed to symbolize. It was peoples, multitudes, nations, and tongues; and the Roman-papal beast was developed in lands teeming with just such multitudes. But the two-horned beast arose where such multitudes did not exist, as otherwise that too would be said to have come up out of the sea. It came up out of the earth, language which is certainly designed to suggest a contrast; but the only conceivable contrast is that to be drawn between the densely populated territory of Europe, and a virgin territory previously unknown to, and unoccupied by, civilization, as was America when Europeans first obtained a foothold here.

The argument of our friend that the Germano-Roman empire is intended, we pronounce in his own language, a false one, for these reasons:—

1. The two-horned beast is "another" beast; that is, it is not any nation symbolized by the Roman beast or any of its parts. But this symbol with its ten horns (ten kingdoms) took in all central and western Europe and northern Africa; and all eastern Europe and western Asia had been appropriated by preceding symbols. Any power arising in that territory would have been one of the horns, or some part of that first beast, and not "another" beast, as the two-horned beast was. 2. The two-horned beast was not to appear in the part assigned to it in the prophecy, till the close of the forty-two months of the first beast. But we may apply the forty-two months, or twelve hundred and sixty years, of the supremacy of the first beast, as we please, it was the combination of emperors and popes, or the union of Church and State, that caused that supremacy;

hence that combination could not be symbolized by a beast which did not arise till after that period of supremacy was ended.

The argument in reference to the power which the two-horned beast was to exercise, is equally faulty. He was to exercise all the power of the first beast before him, that is, in his presence. But it is his own power and not the power of the first beast which he exercises; the expression, "all the power of the first beast," meaning simply power to the same extent, and perhaps of the same kind. And he can do this without any connection, political or even ecclesiastical, with the first beast.

"Westward the star of empire takes its way." This is a too-universally acknowledged fact to be questioned or argued. While it is true that of the four great empires of Daniel 2 and 7, each one occupied the territory of all the preceding, each had territory peculiarly its own while in power. Thus with Grecia, the seat of empire was west of any territory occupied by Babylon and Persia. Rome was west of Grecia. The ten horns represent powerful kingdoms west of the ancient Roman seat of power. In the eastern hemisphere, the ruling nations were once on the banks of the Euphrates; now they are in the extreme west of Europe; while still onward, beyond the ocean, in the western hemisphere, where less than three hundred years ago was only an unexplored wilderness, a nation has arisen to commanding influence in a space of time so marvelously short as to be utterly incredible did we not see the demonstration before our eyes. It is hardly supposable that this nation would receive no mention in prophecy.

WHAT DOES IT MEAN?

EDITOR OF THE REVIEW: There is a remarkable passage in Titus 3: 2, on which I would like some light. I have examined the original, consulted several translations, and studied the passage carefully, and I can get only one meaning out of it. I have preached on the text several times, giving it its literal meaning; but only a very few seem to take that view of the text. So I write you for information, as I wish to avoid teaching heresy. The words I refer to are these: "Speak evil of no man." Titus 3: 2. Is there not something in the Greek, or in some ancient version, which would authorize us to render it, "Speak evil of all men;" or, at least, "Freely speak evil of all whom you dislike;" or some such meaning? It would be a great relief if you can sustain such an exegesis; for this would be in fine harmony with what most professors practice. Yours, etc.,

D. M. CANRIGHT.

ANSWER.—Dear Brother: On examination of the text you refer to, it seems to border very highly on the improbable to suppose that it would be allowable to substitute "all men" for "no man," or to change the sentence so that it would read, "Speak evil of all men whom you dislike." There does not seem to be much hope in this direction. If we confine ourselves to the English version, we might perhaps manage in some way to strike out the word "no," so that it would read, "Speak evil of man." That would help it some. Just as many are inclined to read Prov. 1: 10: "My son, if sinners entice thee, consent thou;" or 1 Cor. 16: 2: "Upon the first day of the week, let every one of you lay by." But unfortunately for the outlook in this direction, the phrase "no man" is in the Greek from one word which cannot be separated; hence we must take the whole or none. The word is *μηδεις*, and means no one, no person, no individual; and this is not confined to men, but includes, alas! the women also. What can be done under these circumstances? The more we

examine, the stronger it grows for the text, and the harder for the practice. Hence, not to press the matter too far, we draw this criticism to a close, only adding that the words "speak evil" come from the same Greek as the word "blaspheme," showing that to speak evil of any one is a work which, though less in degree, is the same in nature as to blaspheme God.

THE CONFESSION OF SINS.

WE live in a world in which everything is stained by sin. Our earth is peopled by a race that is in rebellion against God. God made man upright, but he has sought out many inventions. These inventions relate to the effort which man has made to render himself happier by disobeying God. It is not the fault of our Creator that the human family possesses an evil nature. This evil nature is the result of apostasy from God. God not only created man an innocent being, but he has made provision by which man may be restored to that innocence which he has lost.

The blood of Christ is able to cleanse man from sin. The Spirit of God is able to change man's nature, and to make him a new creature in Christ Jesus. Man may be saved by the grace of God, he will but yield to it and obey it. But the greatest of all miracles is that by which man's nature is changed so that he ceases to love that which is wicked and to follow it, and comes to love and obey that which is pure and good. It is the privilege of every member of the human family to become partaker in this great salvation. There is no need that we should wait until to-morrow for the manifestation of God's mercy toward us. To-day, we will hear his voice, we may receive the forgiveness of our sins. On the part of the Holy Spirit there is never anything to hinder the accomplishment of this work. Whenever any hindrance exists, it is always found in our unwillingness to conform to that which is right. We refuse to accept the terms which the Lord offers to us.

There is nothing which men are more unwilling to do than to confess their sins. Satan tells them that it will be a dishonor to them to acknowledge their faults, and the pride of the human heart always causes men to refuse to acknowledge that they have done wrong; yet there is no act more honorable in the sight of God or man than the frank avowal of our faults. There is nothing which goes so far to establish our confidence in a man as the act of confession. We say that though this person sinned against God or did some wrong toward us, when under the influence of sudden and powerful temptation, he is willing to acknowledge his fault the moment he has had time to give the subject serious thought. He does not justify the act a single hour after he has had time for calm and serious reflection. He cannot undo the wrong act, but he can acknowledge that he has done wrong, and he feels it to be a great privilege to make this acknowledgment. He does not seek to throw the blame upon others, even though others may have been in fault as well as himself, but he frankly acknowledges his own fault, and leaves the faults of others out of the account.

There would be no difficulty in adjusting the troubles among men, and especially those which exist among brethren, if each person were willing to confess his own faults with frankness; and there would be no trouble in doing this, if it were not for the pride and obstinacy of our human hearts. We say that those with whom we are at variance have committed great wrongs toward us, and this may perhaps be true. We say also that it is beneath our dignity to make any confession of wrong on our part toward those persons, and they have made humble confession of their wrong toward us. This idea is all wrong. It is beneath our dignity to confess our sins, even

though those against whom we have sinned have greatly wronged us. If we confess our sins, it will have a great influence in leading those who have wronged us to confess their sins also. "If we confess our sins," says John, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Confess your faults one to another," says James, "and pray one for another, that ye may be healed." Jas. 5:16. Shall we not regard this excellent counsel? Those who confess their sins and forsake them have the promise that they shall find mercy. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13.

It is impossible for us to say in truth that we have never sinned against God. It is impossible for us to say that we have never done wrong to our neighbor. It is not to the credit of any man that he should possess the spirit of self-justification. It is no honor to us to justify ourselves when we have done wrong, nor is it honorable even to remain silent, as though we were not conscious that we had committed any wrong. It is honorable frankly to avow our faults the moment that we discover them, and to ask forgiveness of all against whom we have sinned. Those who have lost the confidence of their brethren because of their evil course, would begin at once to regain that confidence if they would frankly confess the faults that they have committed. If the spirit of confession could find place in all our hearts, difficulties among brethren would cease, the Spirit of God would rest freely upon us, and sinners would be converted to God.

Let us see what we can do, with the help of God, in putting away from us all causes of difficulty and misunderstanding, by each frankly confessing to the other the faults which we have committed toward them. And let us remember that in all these cases there is a greater fault than that which we committed against our brother; it is the wrong which we have committed against God. Though David had sinned against Uriah in the most grievous manner, his sin against God in that very matter appeared to him so much greater than his sin against Uriah, that he said, "Against thee, thee only have I sinned, and done this evil in thy sight." Ps. 51:4. And so let us remember that with the duty to confess our faults one to another, is that of prayer to God that we may be healed; and fervent prayer thus offered will be answered.

J. N. A.

THE CAMP-MEETINGS, BUSINESS, ETC.

WE are drawing very near to the camp-meeting season of 1882. Our people should not neglect these important meetings. They were never of greater importance than now. We are drawing nearer and nearer to the great day of God. Worldliness, covetousness, and gross wickedness prevail around us. The hearts of many are growing cold. Conformity to the world is becoming more and more prevalent. But there are those who love the cause of God, and are willing to sacrifice for it. They know the value of our camp-meetings, and will do their best to attend them. We hope our brethren will make every effort to get all to come out to the camp-meetings this season. Begin in time to prepare for them. Lay your plans ahead, and let nothing hinder you from being present.

We cannot afford to deprive ourselves of these precious privileges. Matters of general interest will be discussed, and the interests of the cause at large considered. We were never of better courage for the future of this work than now. We expect trials will increase more and more, and that many of the faint-hearted will drop out all the way along; but we see too many clear evidences

of the truthfulness of our positions, and too many fulfilled and fulfilling signs, to doubt for a moment that the end is very near. There never was an age of greater peril than the present. The world is presented in such an attractive light, and Satan comes down with such terrible power, that only the earnest and faithful who draw constant grace from God, can stand. Our people need all the help they can get, and they need just such instruction as they may obtain at these important gatherings. Again we urge a general turnout to all our camp-meetings.

There will be most important business matters in every Conference to be attended to. Officers of all our societies will be elected. It is important that a proper choice be made; for much of the prosperity of the cause will depend on this. We must necessarily take up considerable time, as often as once every year, in attention to business matters connected with the cause. We cannot avoid this. It has been a matter of much perplexity how this could be done, and not interfere with the spiritual interests of the meeting. Some have advised that the delegates all come beforehand, and spend a day or two in finishing up the business. This would all be very well if the brethren could be got together, and those of experience could be present to assist by counsel. But this hardly ever occurs, and it is hardly practicable. Many find it very difficult to be absent as long as the meetings usually hold, when they come they want to bring their families with them, and few can well arrange for this and stay so long. I am satisfied that, as a usual thing, it is not safe to expect those who ought to attend these business meetings (those of best judgment in the Conference) to all be on hand before the time of the regular appointment. We all know if the business is left mainly till the last of the meeting, it is a great injury to the spiritual interests of the meeting. Near the close is the most critical point in the spiritual success of the meeting. If it closes up with a great press of business matters, the people go home disappointed.

Last year's experience settled the matter in my mind, as to the best course to be pursued relative to the business meetings. We saw several different ways tried, and the best results followed the course I now indicate. Let all delegates, ministers, licentiates, and officers of the Conference, be sure to be present Wednesday night, if the meeting, as usual, is advertised to commence on Thursday. The people will generally be coming in and putting up their tents all that day. It is not a good time to commence the spiritual exercises. Business can be done then as well as at any time. Every society should be organized, and its committees appointed, before the regular preaching exercise Thursday, at 10:30 A. M. Every minister and licentiate should have his report finished by Wednesday night, and in the hands of the auditing committee as soon as it is appointed, that there be no delay. It is not a good plan to have these left, as I have known many of them to be, till toward the last of the meeting, and the auditing committee, just at the most important crisis of the meeting, be obliged to work night and day to examine and decide upon them. There are no good reasons why these reports cannot as well be made out fully before the meeting commences as to wait till it is in progress.

All the regular business of the Conference and our societies should be finished up before the Sabbath, and out of the way. Then, if there are other matters, there will be time for consideration and action upon them. Then all the leading brethren can have time to take part in the religious exercises, when the meetings become more spiritual and the interest greater. Of course the regular preaching services should be held from the first, without fail; then all in attendance are being fed, and their minds are aroused to contemplate spiritual things, and by the time the business is mainly disposed of, there is time for prayer and religious exercises.

We have found that this course tends greatly to the profit of the meeting. Above all, the officers of the Conference must be ready to lead out and let nothing drag. They must take an oversight of all matters of importance, and if they are efficient,

there will generally be no great difficulty. We close by expressing the hope that our people will make the best rally this year they have ever made. Let us come out that the Lord may bless us.

GEO. I. BUTLER.

TO THE CHURCHES IN KENT, OTTAWA, MUSKEGON, OCEANA, AND NEWAGO COUNTIES.

You will observe in the last REVIEW the appointment for the Western Michigan camp-meeting to be held at Allegan, June 7 to 12. It is not probable that there will be another camp-meeting held in the State this year so accessible to the brethren residing in the counties over which I have charge as the one at Allegan.

The distance is short, and the expense of attending the meeting, therefore, will be light. It is probable, also, that favorable terms can be secured from the railroads centering in Allegan. If so, this fact will be made to appear in the REVIEW hereafter.

Again, the time of the meeting is as favorable as any which could be selected; since it falls in a month when work is no more pressing than on any other summer month, and which is much more favorable, so far as temperature is concerned, than are the cold and damp months of spring and fall, and the more sultry ones of July and August.

In view of these facts, therefore, I earnestly desire, and confidently expect, that all will begin to make preparation immediately to attend the meeting in question. The recreation which you will thus enjoy will break the monotony of the accustomed round of labor, and you can return again to your usual vocations refreshed in body and in spirit.

Few things are more necessary to the development of strong faith in the present work of God, than attendance upon our general meetings. Those who, for fear of losing a little time and money, debar themselves from the privilege of enjoying our camp-meeting occasions, are almost certain, sooner or later, to lose their own spirituality, and become very much narrowed up in their views of the work. Many who pursue this course are surprised that their children are so indifferent to the present truth, and are not converted. The simple fact is, that in many cases they would have been reached long ago, and brought into the fold of Christ, had their parents been a little more generous in providing them ways and means of attending those gatherings where special efforts are made for the conversion of those in their condition.

We repeat, therefore, Do not fail to come yourselves, and bring your children to the proposed camp-meeting, and thus do what lies in your power so to relate them to the cause and work of God that their hearts may be secured for the Master before they shall be hopelessly wedded to the world.

W. H. LITTLEJOHN.

CANVASSING IN OHIO.

THE good work of canvassing for "Thoughts on Daniel and the Revelation" is starting well in Ohio. Some who had no experience in such work are having good success to begin with. Indeed, the success of some gives us to feel that the Lord is opening the way before them. We feel assured that it is the Lord's work, and though it may go hard at times, yet the workers should not become discouraged; for there are dark and discouraging times to be met with in every good work, and it could not be expected that this would be an exception. We close by expressing two wants.

First, We want more men of good address, who have the cause at heart, to engage in canvassing. Address our State agent, Bro. E. J. Van Horn, Clyde, Sandusky Co., Ohio.

Second, We want our canvassers all to feel that it is the Lord's work, and that in doing it they have our hearty sympathy and support, and that we regard them as co-laborers with us in the same great and good work.

H. A. ST. JOHN.

DID YOU THINK TO PRAY?

Er, you left your room this morning,
Did you think to pray?
In the name of Christ our Saviour,
Did you sue for loving favor
As a shield to-day?

When you met with great temptations,
Did you think to pray?
By his dying love and merit,
Did you claim the Holy Spirit,
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

Oh, how praying rests the weary!
Prayer will change the night to day;
So, when life seems dark and dreary,
Do n't forget to pray.

—Selected.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him."—Ps. 126:6.

TENNESSEE.

Springville, May 1.—I have been holding meetings with this church for ten days past. Three were baptized yesterday, and one more is to be this afternoon. To God be all the glory.

S. OSBORN.

KANSAS.

Motor, April 28.—Our labors at this place are closed for the present. Three have begun the observance of the Sabbath. Others are convinced. Organized a Sabbath-school of fifteen members. Others will join. Ten copies of the *Instructor* were ordered. We have never been in a place where bigotry and prejudice were more manifest among church-members than in that locality. May God pity the blind and their leaders. We return in two weeks to listen to an opposition sermon on the Sabbath question by a Baptist minister.

M. AND H. ENOCH.

NEBRASKA.

Schuyler, Colfax Co., April 28.—The quarterly meeting of Dist. No. 6 was held at this place, according to appointment, the second Sabbath and Sunday in this month. Elds. Boyd and Johnson were present. The meetings were profitable. A church of seventeen members was organized. Several others are keeping God's holy Sabbath and the faith of Jesus, one family having commenced quite recently, some of whom we expect will soon become members of the church. I will labor among the churches till tent season.

A. J. CUDNEY.

Lyndon.—The T. and M. meeting of Dist. No. 4 was held with this church, April 14, 15. There had been but little interest in this work here. There had been a very discordant feeling among some of the members, but before the meeting closed a better feeling prevailed. There were only one or two periodicals taken in the whole church, and the Sabbath-school was without *Instructors*; but the secretary so set before them the necessity of taking some one of our periodicals, and the benefit to the Sabbath-school of having the *Instructor*, that \$17.00 worth of periodicals was ordered. A good interest was finally awakened, all pledging to do something in the missionary work the coming quarter. We hope the interest may be permanent. The officers' books are all in good shape.

Five united with the church at this meeting.

C. P. HASKELL.

INDIANA.

Yorktown, May 1.—Met with the people at this place, and gave two discourses in the M. E. church to a good audience. The word spoken seemed to be well received, although I met with some opposition, three of the trustees refusing to let me have the house, while four were in favor, as were the people in general. I was sustained by those who said that the house should be opened, and they made their words good. Threats were made that if

they opened the house they would be indicted, but the good people offered to pay the fine if there was any to pay. I found a few here still trying to live out the truth, although we see the trail of Satan's slimy path. May these lonely ones hold out faithful to the end, that it may be said of them, "Well done."

M. G. HUFFMAN.

MICHIGAN.

Clyde.—Came to Clyde April 30, and labored about a week. Their meetings are held in a small school-house, which was well filled at every meeting and much of the time crowded. Judging from appearances, a proper effort would bring some more into the truth. There is quite a large church here, larger than I expected to find. The country being comparatively new, the most of the brethren are in very moderate circumstances; but all appear to be united and working well together. The tithes had been very poorly paid; but after having the matter set before them, nearly all voted to pay their tenth hereafter. Most of them are calculating to come to the camp-meeting at Allegan, June 7-12. I enjoyed my visit here very much.

D. M. CANRIGHT.

Jefferson.—The two-days' meeting at this place, April 22, 23, was most excellent. The Sabbath-school is one of the best in the State, and numbered fifty-five in last report. Four preaching services were held, three by the writer, and one, Sunday evening, by my son, C. G. Lamson, who addressed a very large gathering with excellent acceptance. He desires to give himself completely to the work, and has the good wishes of many that have heard him in this vicinity. Three were baptized Sunday morning, and the right hand of fellowship was given by all the church. Expect to meet them again in four weeks, and enjoy another two-days' meeting and baptism. Let all who wish baptism be ready at this meeting, to be held May 20.

D. H. LAMSON.

Lakeview and Estella.—I had the pleasure of visiting Lakeview, in company with Brn. Fargo and Howe, Sabbath and first-day, April 22, 23, at the time of the quarterly meeting for Dist. No. 6, which was well attended. The interest manifested by those not of our faith was quite good, and we regretted that circumstances would not allow a longer stay; but we hope to return soon. The church have repaired their house of worship, so that it presents a neat and tasty appearance. This society at one time had a large membership; but one for whom we had had high hopes apostatized, and that "little member" which is "set on fire of hell," which "defileth the whole body," has been at work until their numbers have been much thinned out. Jesus is as willing to impart courage and grace to his followers as ever, and had some of the members of this church been as earnest to build up as they have been in the other direction, we would behold a much different state of things. Offenses must come, but woe to the ones by whom they come.

The quarterly meeting for Dist. No. 7 was held at Estella. Although thinly attended from abroad, there was much to encourage all present. It was truly refreshing to find this church enjoying peace. They are in a growing condition.

May 1.

A. O. BURRILL.

MISSOURI.

Neosho, Newton Co., April 26.—I have just closed a series of meetings which I commenced here on the 14th. I have been laboring with a church which came out under the labors of Eld. H. C. Blanchard in 1870. Eld. B., some years ago, became dissatisfied with some of the points of our faith, and started a new church under the name of "Seventh-day Christians." He succeeded in taking most of the members of this church with him. Ten of these signed the covenant anew during these meetings, seven of whom had gone off in the above movement. One is a preacher of ability, who I trust will be a great help to the cause in Missouri. I labored earnestly with this people on the principles of health reform, and with good success. One was added by baptism, making eleven in all who signed the covenant, taking the name of Seventh-day Adventists. Tears flowed freely when these brethren and sisters were making their vows anew. The Lord came very near, and helped in the preaching. I have promised to be with them again on the second Sabbath

in July, when they hold quarterly meeting. They promise a good list for the REVIEW after harvest.

May the blessing of God abide with them.

W. JONES.

NEVADA.

St. Clair, April 27.—A series of meetings was commenced here by Eld. E. W. Farnsworth March 22, continuing until April 27. The attendance was good. Fourteen have been baptized, and twelve more have signed the covenant, making twenty-six. Others are deeply interested.

The church at this place are greatly encouraged. The Reno church were also encouraged, hoping to receive a similar blessing; but Providence seems to have ordered otherwise, at least for the present. Eld. Farnsworth's wife has not improved in health, but has grown worse. For this, and other reasons, he thought it duty to take her back home. We regret the circumstances that make it necessary for them to leave us; yet we do not feel to suggest a different course. They start East to-day, April 27. We trust and pray that the Lord will remember Sr. F. in mercy, and that they may soon be able to return to Nevada, to carry forward the work so successfully begun.

CHARLES M. KINNY.

NEW YORK.

Dist. No. 7.—After closing our meetings at Burlington Flats, we held meetings in a school-house six miles distant, with good attendance. Many became interested in the truth, and some began to practice temperance reform, leaving off tea, coffee, etc. But our meetings were stopped by necessary repairs on the house. However, we received many invitations to return as soon as the work on the house is finished.

We have spent two weeks with the Brookfield church, visiting nearly every member. Officers of the church and Sabbath-school were elected. By invitation, we spoke to the Seventh-day Baptists on Sabbath, April 15; also twice on Sunday to the first-day Baptists. We now design to spend a week with the Frankfort church, and then attend the State meeting at Rome. Have held over fifty meetings since coming to this district, sold over \$15 worth of books, and received donations to exceed incidental expenses. May God help us, as Christ's representatives, to be more diligent.

West Winfield, April 27.

T. M. LANE.

OHIO.

Newark.—From April 18 to 25, we were with the church at Newark. Found nearly all firm in the faith, but anxious indeed to hear preaching again. Our preaching was both practical and theoretical. There was a gradually increasing outside interest till the close. It seems that a longer effort at some future time would add to their numbers. A V. M. society was organized, which we trust will do good work in sending out Signs, tracts, and other publications. Bro. Randall, who lives here, will give his time to canvassing and the missionary work, and will furnish the V. M. society with all the names they can use. May the Lord bless Bro. R.'s labor, and the church at Newark.

Springfield.—Tuesday, April 25, we came to Springfield, stopping a few hours by the way at Columbus, the capital of Ohio. Visited the family of sister Wiser, formerly of Indiana. We were made very welcome at their house, and enjoyed our brief visit with them much. This sister and her married daughter living in the same house are the only persons of like faith that we know of in this great city.

We began meetings with the Springfield church on Tuesday night, and continued till Sunday night, April 30, although on Sabbath p. m. we separated, and the person designated by the first signature went into the country seven miles, where a part of the brethren live, and held three meetings in a large school-house, with some outside interest. The church have a neat little hall in Springfield in which all their meetings are held. But it seems sad that in this large city there appears to be no outside interest whatever. Our Sabbath meeting was deeply interesting, the Lord blessing his truth to the good of his people. The Sabbath school seems to prosper under the superintendence of Bro. Angleburger. This brother will soon devote his whole time to the work of canvassing. They have a V. M. society here, and there a

some active workers. We would that every church in Ohio had at least *one* thorough workman in the canvassing field. God will bless the faithful church, and the faithful workers.

H. A. ST. JOHN.

E. H. GATES.

WISCONSIN.

Fort Howard, Fish Creek, Sturgeon Bay.—On account of the absence of Bro. Olsen, these churches have been for some time deprived of labor. It was therefore thought best that I should visit the northeastern portion of the Conference before our camp-meeting. At Ft. Howard we unexpectedly met Eld. O. A. Olsen, and enjoyed a few days' labor with him. The church here is quite scattered, being composed principally of the brethren at Duck Creek, Seymour, and Sniderville. They have a fine meeting-house nearly finished, and the few who have borne the burden have manifested a commendable zeal. The brethren in this vicinity sustain good meetings and Sabbath-school. The cause is being built up here, although by hard labor and slow degrees.

At Fish Creek, April 20-25, we labored with Bro. E. G. Olsen. Here a large company were brought out. The Sabbath-school at one time numbered over eighty, but different causes have decimated their number greatly. Many of the members here were in discouragement. They feel the need of leaders and counselors of experience. They love the truth, but have looked to themselves, and lost courage in God. Our visit was timely, and I trust some good was accomplished. Funeral services were held in memory of sister Brown and Bro. Moses's daughter, who have lately died.

We were at Sturgeon Bay April 26-30. Here the cause is gradually advancing. Union prevails, and courage is good. They also have a very neat house of worship nearly finished and paid for. They have done well in its erection. Some additions are being made to their numbers.

G. C. TENNEY.

IOWA.

Spencer, Emmittsburg, and Forest City.—March 25, 26, we held meetings with the church near Spencer, Clay Co. We were hindered some by stormy weather, and sickness in the families of some of our brethren. The church here is small, but they keep up meetings and Sabbath-school, and are trying to press forward in the service of God.

We held a few meetings in the following week, with the Emmittsburg church in Palo Alto county. These brethren seemed willing to take time to attend meeting through the day. We celebrated the ordinances, as it was near the time for quarterly meeting. It was a good season for us, as we tried to call to mind the sufferings and death of Christ. These two churches are Scandinavian. Some of them could not understand English very well; but we had good evidence that they understood the truth, and also the work of the Spirit of God upon the heart. They seem liberal in giving of their means to support the cause. My acquaintance with these churches was pleasant, and I hope it may be renewed in the kingdom of God.

At Forest City, Winnebago Co., we organized a church of seventeen members. One was baptized. A few others living not far from this place are expected to join this church soon. An elder and deacon were chosen and ordained; and the ordinances were celebrated. Nearly every family take the REVIEW, and clubs of *Signs* and *Instructors* are taken. They have an interesting Sabbath-school of twenty-seven members. Our meetings here were well attended through the day and evening, though the weather was stormy a part of the time. The searching, melting influence of the Spirit of Christ seemed to approve the work; and we felt to say with the psalmist, "Search me, O God, and see if there be any wicked way in me, and lead me in the way everlasting." Six young persons commenced to serve the Lord during these meetings. May they always be faithful; and may the church realize, too, that new responsibilities rest upon them. Bro. J. H. Durland was with me in all these meetings, and assisted in the work.

C. A. WASHBURN.

Mt. Pleasant, April 28.

THE OTSEGO MEETING.

I look back to this good meeting as among the very few things that meet our expectations. In this case, expectation was surpassed. A good

degree of brotherly love was manifested, and strong desires were expressed for an increase of this heavenly grace. As the principles of our faith were examined, it could be seen more clearly than ever that the foundation standeth sure, and that the superstructure is indeed fitly framed together. Its arrangement is so perfect and harmonious that the caution, "Move not a pin," proves itself divine. God's work will succeed. What we want is faith in, and devotion to, that work.

May the influence of this excellent meeting be felt throughout the year.

FRANK STARR.

BATTLE CREEK MATERNAL AND DORCAS ASSOCIATION.

TENTH ANNUAL REPORT.

We feel thankful to our Heavenly Father for his preserving care through another year of change and vicissitude, that our ranks remain unbroken, and that we are now permitted to meet to celebrate the tenth anniversary of our Association.

We know that at this time our friends will be expecting to hear something about what we have been able to accomplish during the year, and also with regard to the financial standing of our society.

Although we feel the general interest is not what it should be, we are thankful that the few who have espoused this cause have been regular in their attendance and unabating in their interest.

We sometimes feel, as we meet together each week, that we have accomplished but very little; but in glancing over the report of the whole year, we find that no small amount of sewing has been done; that no trifling array of presents has been bestowed; and that pecuniary aid has been dispensed, as the names of many individuals, several families, and a few districts, attached to the record, will show. We will mention a few of the most prominent.

Three valuable boxes of clothing and other necessities were sent to three different localities of the fire-stricken district of Northern Michigan. We would take this opportunity of thanking the friends in this vicinity for the cordial and generous manner in which they responded to this call, and to one brother in particular for the substantial aid he afforded in collecting from the country near his residence, grain, money, etc., which were also sent under the auspices of this society.

Another case was that of a poor brother who for many years had been sadly afflicted. He spent nearly all he had to come to our good Sanitarium to endeavor to regain his health. We felt our hearts drawn out in sympathy toward him and his five motherless children in Nebraska, and sent them a valuable box of clothing.

The other cases were nearer home. Last fall a young mother sickened and died among us. We did what we could to relieve and comfort her during her last hours, spent much time in sewing for her five helpless little ones, and succeeded in finding homes for all but one of them.

Another destitute family we relieved by providing warm clothing, and two comfortables for the sick wife, and lending the poor man (who was from an injury unable to do hard work) a small sum of money wherewith to stock a basket, that he might do something by trading, and not be so entirely dependent upon charity.

We might extend this list much further, but think this sufficient. Any other information with regard to the amount of clothing and other articles collected and disposed of, may be obtained by application to Mrs. Kenyon, President of the Vigilant Committee.

We have not, during the past year, done as much as formerly to aid our students. Either they have not understood the object of our society, or, which is better, have not needed the assistance we are so willing to bestow.

Knowing, as we do, the great demands lately made on the generosity of this community, and the clearing out of garments that followed, we refrain from making another appeal just now, though our stock of clothing is nearly exhausted. We would assure our friends that if at any time they have anything of this nature to dispose of, it would be thankfully received by our society.

We would not forget to acknowledge the receipt of parcels from New England, New York, and the West, and to thank our friends for their kind remembrance of our society.

Although we should ever be glad of the presence of our dear sisters, we do not feel like urging

many of our over-worked, busy mothers to attend our weekly sewing meetings; but we do entreat of them not to neglect our religious meetings, held only once in four weeks, the first Tuesday in the month. They are the most interesting and profitable of all our meetings, and ought to be the most largely attended. What Christian mother's heart is there that does not yearn for the salvation of her children, and tremble as she sees the snares and dangers to which they are exposed amid the perils of these last days? God has graciously given many precious promises to encourage earnest, persevering, united prayer. Can we remain indifferent, and see our loved ones perish around us? Shall we not rather meet often and pour out our hearts together,—“come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need”?

To our dear absent members we would send our yearly greeting of love and sympathy. We have felt our own hearts throb with grief and tenderness as we have seen the cup of sorrow and bereavement pressed to some trembling lips; but it was mingled by a loving Father's hand, and he knows what is best.

“Tis sweet to lie passive in his hand,
And know no will but his.”

Our trials will soon be over, and if faithful we shall meet our loved ones, nevermore to part. You are not forgotten by us, and we hope to be remembered in your prayers. We should be pleased to hear of your welfare, and trust your annual subscription will not be forgotten.

Let us take new courage, and toil on in faith and hope, remembering—

“That He, at last,
After the weary strife—
After the restless fever we call life—
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After the toils are past—
Will give us rest at last.”

MRS. M. D. AMADON, *Pres.*

SUSANNAH SISLEY, *Sec.*

TREASURER'S REPORT.

Cash on hand at the time of the last annual meeting,	\$14.37
Received by donations at that time,	26.82
“ “ fees and donations during the year,	41.67
Total,	\$82.86
Cash expended during the year,	\$66.01
Balance on hand April 26, 1882,	\$16.85
MRS. C. F. SALISBURY, <i>Treas.</i>	

WHAT THEY SAY.

BRO. D. W. JORDAN, writing from Washington Co., Ala., says that himself and wife received the truth in 1871, and united with the S. D. A. church in their place at the time of its organization, in 1881. They are trying to serve the Lord, and fully intend to persevere in that service, and enjoy with his people a home in the everlasting kingdom.

Sister Mary Houser, Travis Co., Texas, says:—

I am the only one here of my faith, and I distribute what reading matter I can get, with the hope of getting the truth before the people. I am instructed and cheered by the excellent articles in the REVIEW; and I rejoice in the hope of the soon coming of Christ. I love to be on my knees in prayer to God for my brethren and sisters and for the cause of God, as well as for myself. I do not expect to see many of these dear brethren and sisters in this world, although it would give me great pleasure; but by the grace and mercy of God, I hope to meet them in the world to come.

As I see the proportions to which this work has grown, I can but think that Bro. and Sr. White, who have borne such a leading part in this message, would have been exalted and proud, had they been worldly minded. But they have been willing to toil for others. May God bless all the faithful workers in the great harvest field. They must often be wounded by thorns and thistles as they gather out the wheat.

—Whatever the true Christian earnestly desires, and persistently asks for, that God can consistently give, he may expect to receive. Human reason may not be able always to decide what is consistent for him to give, though, even in this, the general principles of his administration have placed the most important gift (the Holy Spirit) beyond all contingency; for that is *always ready to be imparted to every one.*

Our Tract Societies.

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

HERE OR THERE.

It matters not if here or there,
When folded in our Father's care,
Though here the storms may round us roll,
And there the skies serene unfold.

We are at home through all the strife
That vexes this discordant life,
If in his hand our own we lay,
And firmly take our destined way.

His Heaven can fence our spirits in
From sense of danger or of sin,
And make the inner world to glow
With light, amid prevailing woe.

So here or there, our Heaven lies
Within the love-light of His eyes,
Who watches with untiring care
His children, whether here or there.

Yet there remains the rest, we know;
And, upward looking from below,
We sometimes long to set our feet
In safety on the shining street.

Along the peaceful shores to stray,
That fringe the crystal river's way,
To breathe the unpolluted air
Of his eternal kingdom there.

—Mrs. Emily J. Bugbee.

A GOOD EMPLOYMENT.

BY GEO. A. KING.

It is sometimes objected to the work of canvassing, that it is an employment in which the chief qualifications, according to the language of the streets, are "cheek" and "brass;" and that a person cannot follow the business without becoming spiritually demoralized. It is true that some engaged in the canvassing business do so persistently and unreasonably press their claims as to make themselves a by-word and a reproach; but this is not the fault of the business. And will any one tell us what business has not been abused by unworthy and unprincipled persons engaged therein? It will hardly be claimed that all preachers are pure in heart, or that all lawyers, teachers, bankers, merchants, judges, or editors are free from fault.

Perhaps one great reason why men have been pushed on so that the work of canvassing has been brought into disrepute, is because the enemy saw that this would be one of the most efficient means of carrying forward the work of present truth; for by this means multitudes in cities and elsewhere can be reached, whose attention could not be gained in any other way.

The great truths embodied in the work, "Thoughts on Daniel and the Revelation," were searched out by men who felt the need of God's favor, and earnestly sought for light from on High; and the most critical research has since failed to discover an important error in the conclusions drawn therein. They stand as a clear and faithful exposition of fulfilled and fulfilling prophecy. This book was not written with a selfish purpose, and is being circulated for the good that it will do.

The prophecies of Daniel and John furnish the strongest arguments in behalf of the inspiration of the Sacred Scriptures that can anywhere be found. Multitudes have been turned from skepticism to a belief in Christianity, and have been brought, moreover, to a saving knowledge of Christ, by the striking facts and fulfillments brought out therein. No study can be of greater importance than the study of these books, since they deal directly with the destinies of men. It is necessary for men to possess the knowledge they impart, if they would escape the things which these prophecies declare will come to pass in this generation; and it is such knowledge as every honest man, when he finds it, will be anxious to impart to his neighbors by every available means.

In no way can this knowledge be so generally diffused among the people as by canvassing. The minister may preach, but he preaches to such only as choose to come out to hear him. He cannot spend time to deliver his sermons from house to house. But the canvasser can reach all classes, those who do not come out to hear the living

preacher, as well as those who do. It is for this purpose that the volume, "Thoughts on Daniel and the Revelation," in one book, has been prepared for canvassing in country places, in cities and towns alike, until whole States shall have had the truth brought to the doors of all their citizens.

A canvasser properly using this book will become imbued with its spirit. His soul will become thrilled with the evidences of the providential hand of God in the setting up and overthrow of nations, in the great discoveries of the present age, in the tokens of a better world in the future, and the evidence that we are nearing the time when those that sleep in the dust of the earth shall awake, and the good of all ages shall enter upon their everlasting reward. A man who will become demoralized by canvassing for such a book as this, will become demoralized if he has nothing to do but to say his prayers. But if a man has a right motive, if his object is to do his duty, and get the light before this perishing generation, it will build him up in faith and hope and courage and spirituality. But if his object is only to make money, or do some "great thing," and thus gratify a worldly ambition, it will come to pass with him as with all hypocrites, and what little spirituality he may have had, will soon be lost. But even then he might better be a canvasser than to undertake the still more sacred work of the ministry and perish there.

The avenue to the people which is presented in the work of canvassing is a good one. The Spirit of God has signified that it must be filled with good men; and if it is so filled, one of the great wants of the present time will be met.

GIVING.

BY MRS. F. H. SISLEY.

[Read at the meeting of the V. M. Society, in Battle Creek, Mich., April 19.]

WHILE our attention has been frequently called to this point of late, in consequence of the enlarged work upon our hands as a society, the question often arises in our minds, How can we best meet the demands which our wants require? We will not speak of the many kinds of missionary labor, or the different ways in which it may be done, but now simply in regard to the giving of our means. We well know that much can be and is done without this aid, but that a great amount of our labor requires means, none will deny.

Now who shall bear this burden? A few, or shall there be a general lifting together? It would seem from the following words that each of us would be expected to do something: "Every man according as he purposeth in his heart, so let him give." And how shall it be done? "Not grudgingly, or of necessity; for God loveth a cheerful giver." We have not a doubt but that a great work will be accomplished, but sacrifices will have to be made, and happy is he that beareth a "cheerful" part.

We are not left in darkness as to how much or how little we should give, but as God hath prospered us. As we have laid broader plans, and increased our facilities for labor, so the Lord has seemingly signified his approval by opening new fields before us. Calls appear, and the Macedonian cry comes to us from several places, pleading for help, and for such help, too, as our vigilant missionary society can give, if our means are sufficient to meet the demand.

The calls for our periodicals in several instances by those who are willing to devote time and energy toward their circulation, should be met. Well, the work lies before us—a mammoth work—and shall we, each member of the society, say, Here, Lord, use me, and the means thou hast given me, to the best advantage,—in such a way and manner as will tell most for the furtherance of the work. And it may be well for us to question ourselves closely in regard to the estimate we put upon the truth. Would hundreds buy it, thousands, or even millions? If our hearts say, Nay, Lord, then, surely, counting it of such inestimable value, our purse-strings should open freely when opportunity presents a way whereby the precious light may be brought to another fellow-creature.

In trying to raise means for our work, we sometimes hear language like this, "Well, I mean to give just as soon as the way opens." This sounds quite encouraging, but we must not leave it all for the Lord to do, but put forth our hand and help open the way ourselves. Sometimes, by a little sacrifice or special denial of some gratification, we can be enabled to do that which otherwise we could not. This, of course, refers more to those

with plenty. We would not for a moment undervalue the "mites." These all help to make one grand aggregate. How cheering the thought that God knows all, and that a careful account is kept of every sacrifice; and when we shall appear before the heavenly tribunal, may faithfulness be our record. We would ever keep this thought before us, that as we sow so shall we reap. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Dear fellow-laborers, "What shall the harvest be?"

—The little dole
Of a humble soul,
In all sincerity given,
Is like the wings
Of the lark, as it springs,
Singing clear, to the gate of heaven.

GOOD OMENS IN OHIO.

BY ELD. G. G. RUPERT.

At our last State quarterly meeting, the different branches of the work were more fully discussed than at any former meeting of the kind for years. The Sabbath-school and temperance work were duly considered, and very profitable sessions of each were held. But the point of the greatest interest to us all was probably that of the T. and M. work. Bro. King, of Battle Creek, being present, and having labored in this State for some time, the work of canvassing for "Thoughts on Daniel and the Revelation" was considered. We were happy to learn that the sales of this book are already numbered by hundreds in this State, and that it is no longer an experiment, but a success; consequently more permanent plans were laid, one man being duly authorized to procure agents, and look after that branch of the work in this State. We expect and believe, with the number of canvassers we now have at work and with the prospect of more, that we shall see many embrace the truth from this effort.

Arrangements were made to furnish each tent with a suitable number of the Signs for free distribution among those who may wish to read on the truth during the meetings. This will undoubtedly remove much prejudice that our enemies may create. I will suggest to any of our T. and M. workers who cannot procure names for their Signs to correspond with those expecting to hold tent-meetings, and they may procure some for you. Bro. Underwood and myself will do so, at least.

The Lord has led us step by step in his work. Now what we want at this time is a consecration to the work of the Lord, that the ministers may go in the "demonstration of the Spirit and of power," backed up by the sympathy, prayers, and alms of their brethren. May God give us fruit of our labor.

OHIO T. AND M. SOCIETY.

THE quarterly meeting of the Ohio Tract Society was held at Bellville, Richland Co., Sunday, April 16, 1882, at 9 A. M. The report of the previous quarter was read, also a partial report of labor done in the quarter just ended.

As many officers fail to report in season, this subject was spoken of by the President, who set forth the importance of reporting promptly, and doing the work of God in order. As it had been decided to use the Signs with the tents, the subject was brought up for consideration, and freely discussed by Brn. St John, Gates, Underwood, and Dunlap.

Encouraging remarks were made by the President, who told of a brother in the southern part of the State, unknown to all, who was about to keep the Sabbath, also how the field is opening for the distribution of reading matter.

As Ohio has a number of canvassers for "Thoughts on Daniel and the Revelation," it was thought a good plan for these canvassers to secure names for our missionary workers, and thus spread the light of truth in all directions. The plan of sending out canvassers from every church to canvass for our publications was a subject of some interest, and was freely discussed by Brn. Rupert, Underwood, St. John, Gates, and Mitchell, and it was voted, that we recommend the elders of our churches to select one or more canvassers from their churches to canvass in their immediate

ignity for our publications, such as *Good Health*, *Review*, *Signs*, etc.

Meeting adjourned to call of Chair.

E. H. GATES, Pres.

Mrs. IDA E. GATES, Sec.

KANSAS 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.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	81	24	3	4	1	15	13	5851	305	.....	\$ 76 90
2	35	7	.....	.....	23	.....	.....	2399	107	.....	2 25
3	14	4	.....	.....	3	.....	.....	300	23	.....	75
4	12	6	.....	35	.....	20	15	1757	332	.....	5 25
5	41	8	1	85	54	12	37	1541	342	.....	15 34
6	31	7	.....	.....	.....	.....	.....	2977	7	.....	11 00
7	35	16	1	24	31	6	.....	10423	682	2	21 46
8	25	1	.....	.....	2	5	.....	455	17	.....	15 47
9	46	14	.....	.....	.....	.....	3	6332	111	.....	29 30
10	37	41	5	46	31	25	9	8741	385	.....	60 00
11	49	21	.....	5	11	.....	.....	5727	263	2	48 80
12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	319 77
Total	406	148	11	215	126	83	81	46402	2574	4	\$ 606 29

*This is a report of the two last quarters.
†Individuals.

NOTE.—Received on membership and donations, \$260.48; on sales, \$36.74; on periodicals, \$266.57; T. and M. reserve fund, \$42.50; on other funds, \$50.75; total, \$657.04. The following local societies failed to report: Salem, Laota, Mount Vernon, Belvoir, Emporia, Topeka, Clarion, Milan, Harrisonville, Peru, Ward, and Cherokee.

NANNIE J. KILGORE, Sec.

STRAWS.

BY D. E. LINDSEY.

THE passage of the Pond Liquor Bill and the Smith Sunday Bill in Ohio are straws indicating the direction in which the political winds are blowing. Meetings are held to express public approval of these acts. At a meeting of this kind, one speaker remarked that the question before the people is, "Whisky and no Sabbath [Sunday], or Sabbath and no whisky." Another said the people must organize to enforce the law against manual labor and pleasure-seeking on the Sabbath.

Indication 1. The wind which has been blowing on the Pacific coast, has reached Ohio.

I am devoting my time to the sale of "Thoughts on Daniel and the Revelation." On my way home from the State quarterly meeting at Bellville, I heard of a lady whose attention had been called to this book by a notice in the REVIEW. I called on her, and she said she laid by a five-dollar bill to pay for the book as soon as she heard of it. I am now ready to devote all my time to the work of spreading a knowledge of the truth. Have worked eight hours, and taken twenty orders.

Indication 2. The honest seeker after truth will willingly and heartily investigate the message of the third angel.

Morrow Co., Ohio.

BROADCAST.

"THERE comes Uncle Elias Whitford," said Mrs. John Davis, looking out of her cosy sewing-room window, as the creaking of the door-yard gate announced a visitor. "I wonder what the good man is after to-day. He is always soliciting for something."

"Good morning, Uncle Elias," as a tall, silver-haired old man appeared at the open doorway. "Come in and sit down in the arm-chair by the window. What am I to help along now? I have put down my name this year for foreign missions, for home missions, for domestic missions, and for many of our local charities, as well as for the yellow-fever sufferers. I haven't seen the morning paper. Has there been another fire in Chicago? I ask you, Uncle Elias, because you never make ceremonious or mere social calls."

"No, I don't have time," said the old gentleman. "There are so many people like you, waiting to give something to help along the Lord's work, that it takes me all the time to go around collecting. Yesterday I had a letter from my nephew James, in the city, you know, giving our church the privilege of helping their church to support a missionary in Sweden. I had n't given much thought about the Lord's work in Sweden before, but my heart enlarged immediately and took the bleak frozen little peninsula right in; and, strange as it

may seem, it has warmed me all up, and I am in quite a glow over it."

"Sweden?" cried Mrs. Davis, "Sweden? O Uncle Elias, if it was only to help dress up the little Greens so that they would look a little brighter and tidier in the Sunday-school, or if it was for the conversion of the French Catholics down in Holyoke, I wouldn't say a word. But this scattering our money, especially when we haven't but little to scatter, broadcast, as we do, seems to me not altogether judicious."

"We cannot make a clean sweep as we go; that would be impossible," replied the good old gentleman. "We must do a little here and a little there. Don't you remember that tiny root of 'butter and eggs' that you brought from your Grandmother Martin's when you were a child, and set here in your garden? It has spread and spread, until now its blossoms cast a yellow shade over the whole mowing-lot yonder."

"I know it, Uncle Elias," she said, "but I doubt any trifle I may give to keep this Mr. Max Wiborg in his work among the Swedes ever casting any kind of a shade where I shall see it."

She took out her purse, however, and gave two dollars, saying pleasantly, "Mind, now, Uncle Elias, I don't give this mite grudgingly. I want to help all I am able in the Master's work; only it is pleasant to see the result of one's labor now and then. Next time your heart gets in a glow from trying to melt an iceberg, come to me."

It was not a great while after this that Mrs. Davis, with her husband and growing family, moved West to a larger and more remunerative field, as they hoped. They settled in one of the seventeen hundred villages, without church privileges, that were actually scattered about on our Western prairies and bluffs.

"No church and no Sunday-school within ten miles of us! What shall we do?" said Mrs. Davis to the neighbor who lived in a "dug-out" on the next quarter section. "We shall all degenerate into heathen, I am afraid. I will write tomorrow to my old friend, Uncle Elias Whitford, of whom you have heard me speak, and set him to soliciting for funds in the East to assist us in building a church and procuring a minister."

"There is a little Swedish church up the creek, four miles beyond," said the woman. "They have a service in English every Sunday, and Sunday-school and a prayer-meeting every week. My husband says they are intelligent, industrious citizens and of high moral and Christian character. I go up with my children now and then, so that they may know what churches and Sunday-schools really are. Will you not accompany us some Sunday?"

The next Sunday morning, in good season, the two women and the ten children drove away through the tall coarse grass, following the narrow trail to the Swedish settlement. They were cordially received and given warm Christian greeting on all sides. In reply to Mrs. Davis's hearty commendation of their faithful Christian effort in establishing an evangelical church and Sunday-school immediately upon their arrival at their prairie settlement, one of the women said, in her pretty broken English, which cannot be rendered here,

"We wanted to be right from the start, just as soon as our weary feet touched upon these new, broad beautiful lands of ours. A little leaven leaveneth the whole lump. In Sweden, among the hills not far from Upsala, where we first found Jesus as he is in the blessed gospel, it was a small beginning; but much good came from it."

"Did you ever know or hear, dear sister, of a missionary in Sweden named Max Wiborg—called Pastor Wiborg?" asked Mrs. Davis.

"Pastor Wiborg?" cried the woman, holding up her hands in delight. "O sister, he was our pastor. Do you know him?"

"I only know his name," replied Mrs. Davis. "I once gave the merest trifle of money to help establish him there, and it was a dear old friend of mine who asked me for it."

"Oh, bless you, dear sister, bless you! Perhaps it was the very trifle, accompanied by the prayers of yourself and your old friend, that helped to keep him there until the good seed was sown in our hearts."

"I asked to see results," wrote Mrs. Davis to Uncle Elias some months later, "and I have seen them indeed. All through this long first winter on the prairie, through sickness and through sorrow, these sturdy Swedish brethren and sisters have stood by us as if each one held himself responsible for our comfort in mind, body, and estate,

And how have their warm Christian sympathy and prayers helped us spiritually! Truly, those who give to the Lord know not where nor how they shall reap the fruits."—Mrs. Annie A. Preston, in *Christian at Work*.

ADAPTATION OF THE GOSPEL TO HEATHEN HEARTS.—The Jewel Mine of Salvation is the story of Christ in verse, in several of the Indian languages. A young Hindu asking a native preacher for this particular tract, remote from the preacher's home, led to the inquiry how he, a stranger, knew anything of this Christian tract. Whereupon the young Hindu told the preacher that two years before, his father went to a distant market, and met there an old friend from another part of the country, who showed him three little books, and gave him one of them; that on reaching home his father had sat down to read the book, and became so bewitched by it that he lost his appetite, became very sad, and as he read, the big tears trickled down his cheeks. "We thought," said the young Hindu, "we must burn the book and mix its ashes in water, and give it to him to drink, to take the witches out of him. But he kept the book so closely by him that we could not get it. And as he read, sir, a wonderful change came over him; his tears dried up, his face became happy, his appetite returned. But he would not go to the idol temples any more. A year ago my father died, and when he was dying the Brahmins came and stood about the door, and wanted to come in and get their presents, but father waived them away with his hand saying 'No Brahmins are needed here,' and he would not allow one of them to set foot inside his house. When we saw the end approaching, my mother, my brothers, and I, all gathered close to him and said, 'Father, you are dying—you are dying; do call on Krishna, for you are dying.' He looked up with a pleasant smile, saying, 'I have a better name than that, the name of Jesus Christ, the Redeemer of the World, of whom I read in my little book; that is a better name than Krishna's,' and thus my father died, with the name of Jesus Christ on his lips."

BELIEF IN TRANSMIGRATION.—We have previously mentioned this belief of the Hindus, when speaking of one who refused to help kill a Cobra lest it might be his own grandfather. A fresh illustration of this belief occurred last year in Cashmere. A correspondent writes:—

"It is well known that the reigning prince believes the soul of his father, Golab Sing, passed into a fish, and that he nearly drove the submissive dwellers in the Happy Valley to resistance by issuing an edict that no fishermen should ply their trade, lest some glittering bait should attract his own royal predecessor. The boatmen are still grateful to an influential priest from Jummoo, who persuaded the Maharaja that the important fish never swam far from the palace, and thus procured a restriction of the order to that part of the Jhelum River between the first and second bridges at Srinagar."—*Missionary Review*.

DANGERS OF LIFE FROM SNAKES AND WILD ANIMALS.—The snake is everywhere worshiped in India, as one of the most potent deities in the Hindu pantheon. On first reaching India, one of the most impressive sights, as we started on our second day's march inland, was a company of some two hundred women, all bearing offerings of sugar, fruits, flowers, etc., on their heads, and moving in a body toward the mountains where the Cobra de Capelli was known to abound in large numbers, for the express purpose of presenting their offerings and worshiping these most poisonous reptiles. And yet the devotees of these snakes become their victims in large numbers. The government returns of British India make the number of persons killed by poisonous snakes, the past year, 17,260, and those killed by wild beasts, 4,730—in all 21,990.—*Missionary Review*.

—A recent number of the *Missionary Review* thus speaks of the increasing demand for home mission work. Openings of this kind of sufficient importance to attract the attention of other denominations should not be disregarded by our missionary workers: "A forcible plea for more men and money in the home work is based on the 586,000 foreigners who came to our land last year to find

permanent homes, and the very rapid increase of population, and consequent need of enlarged plans for Christian work, in all our western States and Territories."

News of the Week.

SUNDAY, APRIL 30.—Of the persons concerned in the conspiracy against Arabi Bey, the Egyptian Prime Minister, 43 have been sentenced to exile; the remainder, being civilians, will come under the jurisdiction of the civil authorities, and will be sentenced to be hanged.

—Previous to his execution, Dr. Lamson confessed his crime, and acknowledged the justice of his sentence.

—General Ignatieff denies that the Russian Government tolerates the persecution of the Jews.

—Brazil, annoyed at the maltreatment of her citizens in Uruguay, is about to make a demand for redress.

—A riot occurred in Frankford, County Kings, Ireland, in which a number of persons who had paid rent were fearfully beaten. The police arrested 30 persons, and cleared the street at the point of the bayonet.

—A boiler explosion occurred on the steamer Marion on the Wateree River, S. C., last Friday. There was an excursion party on board at the time, making the whole number of persons 45. Of these, 11 met a terrible death; the remainder were saved through the prompt action of the officers and crew.

—At 10 o'clock last evening, an infernal machine which had been placed in the hall of Mr. John A. Davenport's residence in New York, exploded, setting fire to the mat, but doing no further damage. The complaint was probably intended for Superintendent Walling, who had refused to permit the Socialists to hold a Sunday parade. On the same day, similar explosives were sent through the mail to William H. Vanderbilt and Cyrus W. Field. The explosion of one of the packages in the mail-bag led to the discovery of the other, and probably saved the lives of both gentlemen.

—At Moscow, Russia, 300 Nihilists have been arrested on account of the discovery of a plot to blow up the Kremlin during the festivities connected with the coronation of the Czar. A number of peasants' caps were also found, with the crowns filled with an explosive material. It is supposed these caps were to be thrown into the air in greeting to the Czar, and that on falling to the ground the contents would explode with the effect of bombs.

MONDAY, MAY 1.—A dispatch from the west coast of Africa, April 23, reports heavy fighting between natives of New Calabar and followers of Oko Jumbo; 2,000 persons were killed.

—Deeds of violence still continue in Ireland. The murder of a farmer is the latest.

TUESDAY, MAY 2.—A New Hampshire express messenger was stopped by three highwaymen, and robbed of \$400.

—At a Cabinet council, it was decided that the President should issue a proclamation to the Arizona cow-boys to disperse, and, if necessary, use troops to enforce the order.

—Gladstone has announced a complete change in the Government's policy toward Ireland. As the first-fruits of this policy, Parnell, Dillon, O'Kelly, and some of their associates, have been released from jail, others will be soon, and the "patriots" are jubilant. The Government will return to coercive measures, if the state of the country seems to demand it. Secretary Forster has resigned, being unwilling to share the responsibility of so mild a policy.

—A terrible battle occurred yesterday near Yarmora, Mexico, between a company of dragoons and a famous band of robbers. After a long and hard fight, the troops were defeated, their commander being killed.

WEDNESDAY, MAY 3.—A young man in a Pittsburg, Pa., boarding-house put poison in the bread, and 9 persons were poisoned, one or two of whom may not survive.

—Egypt is buying heavy guns.

—The value of our lake marine is estimated at \$100,000,000.

THURSDAY, May 4.—Lord Frederick Cavendish has been appointed to the place in the British Cabinet recently occupied by Mr. Forster. The appointment is quite severely criticised.

—It is stated that the recent cold weather has destroyed two-thirds of the crop of peaches and other small fruits in the Michigan fruit belt. In Central Illinois the prospects for a large fruit crop were never better.

—Another insurrection has broken out in Soudan. A false prophet named Mahdi has defeated the Egyptian troops and taken Mudir prisoner. In lower Egypt the inhabitants of Darfur and Kordofan have joined the rebellion. Mahdi is marching on Khartoum, where he will probably be attacked by the Egyptian forces.

FRIDAY, MAY 5.—A telegram from Engineer Melville states that Lieutenant De Long and men have been found,

but dead. The books and papers have all been secured.

—The House of Commons will on Monday, the 8th, discuss the Gladstone policy with regard to Irish affairs. The Conservatives will endeavor to secure a vote of censure, upon which the Ministry will resign.

—A severe rain-storm in Central Iowa, which in some localities amounted almost to a deluge, did considerable damage.

—In Grenada, Spain, several houses have been destroyed by a shock of earthquake.

SATURDAY, MAY 6.—A very destructive fire, which broke out yesterday, is still raging in Racine, Wis.

MISCELLANEOUS.

—The reduction of the public debt during April was \$14,000,000.

—A French newspaper says that the Jesuits are about to undertake the conversion of Wales.

—Jewish colonization of Palestine on an extensive scale is likely to result from the Russian outrages.

—Arizona robbers recently ditched a train, and attempted to steal \$200,000, but were driven away. Two train-men were killed.

—The *Christian at Work* rejoices that the New York Assembly has followed its advice, and "stricken out that Catholic Protectory \$50,000 steal."

—A vein of hot water has been tapped near St. Etienne, France, at a depth of 4,920 feet. This new geyser sends a volume of hot water and carbonic acid to a height of over 1,000 feet.

—In consequence of the excitement resulting from General Skobelev's injudicious speech, the Czar has issued an order prohibiting officials from publicly expressing political opinions.

—Paper can now be made of strong fibers, and compressed into a substance so hard that only a diamond can scratch it. A foreign journal says that wood will be superseded by paper.

—Philadelphia has been experimenting with a novel contrivance for propelling street cars. Huge steel springs, to be wound up by stationary engines at the terminus of the road, furnish the motive power, and so by the action of clock-work a horse-car full of people can be run five miles.

—The House of Representatives, in investigating the transactions of Shepherd and the Washington ring, called before them Mr. Kilbourn, who was a dealer in real estate, and demanded that he produce his private account books. This Mr. K. refused to do, and the House imprisoned him for contempt. The Supreme Court released him on *habeas corpus*. He then brought suit against the Sergeant-at-Arms, as the representative of the House, and recovered \$100,000 damages, the Government to pay the costs. The verdict has been set aside by Judge McArthur.

—The tenacity with which the British Government clings to the opium monopoly seems to be in no wise lessened by the very strong public opinion aroused against it. The last Indian budget declines to abandon the traffic, and the Indian secretary even takes the pains to combat the views of the opposition. The United States by its recent treaty with China is pledged to permit no American citizen to trade in opium with that country, and Brazil has inserted a similar clause in her treaty; but England is as obdurate as ever to the claims of justice and humanity. At a recent meeting held in Exeter Hall, London, some startling statistics as to the use of opium in China were given by missionaries resident in that country. So rapidly has the habit extended that fully one per cent of the entire population of the empire has become hopelessly enslaved, while in the cities the proportion of confirmed smokers reaches, in some instances, from fifty to sixty per cent. The habit is not confined to the lower classes alone, but takes its victims from all ranks, and is fast increasing among the literati and mandarins. The testimony of the missionaries is that it degrades and brutalizes all who use it, and that it presents one of the greatest obstacles to Christian work. The Chinese Government is strongly opposed to the traffic, and would prohibit it but for England. Efforts are made to discourage the use of opium by prohibiting smokers from holding office, and in other ways. A heathen people protest against an iniquitous traffic forced upon them by a Christian nation for the mere sake of increasing its public revenue.

Obituary Notices.

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

COPPER.—Died of gangrene of the lungs, near Rising Sun, Wis., April 30, 1882, Viola M. Wilcox Copper, aged twenty-seven years and seven months. She leaves a husband and two small children. My sister has been trying to keep the commandments of God for several years. She was a great sufferer. A short time before her death she expressed a desire to sleep in the grave till the Lifegiver should come. We hope to meet her in the first resurrection.
SARAH CLARKE.

BARROWS.—Died in Sheridan, La Salle Co., Ill., April 14, 1882, Serephina, wife of Elijah Barrows. The subject of this notice was born in Putney, Vt., Dec. 5, 1788, making her age ninety-three years, four months, and nine days. She never made a profession of religion. Her husband, who survives her, will be ninety-one years of age next July. He was raised a Seventh-day Baptist, and had given up the Sabbath until some three or four years ago he heard Eld. Ballenger give a course of lectures at Newark, La Salle Co., Ill., and since that time he has tried to keep it. Bro. Ballenger not being present, by request I preached from the text, "If a man die, shall he live again?"
T. M. STEWARD.

ANDERSON.—Fell asleep in Jesus, March 22, 1882, in Boone Co., Iowa, our dear sister, Olive R. Anderson. She was laid in her coffin the 23d, which would have been her twentieth birthday. Four years ago next August, she went to Battle Creek to work in the REVIEW Office, and to pursue some branches of study at the College. After remaining nearly two years, she expected to return home on a short visit to Wisconsin, but before leaving she contracted a cold which made her a victim of consumption. At the age of fourteen, she was baptized by O. A. Olsen, and joined the church at Oakland, Wis. She has ever tried to perfect a true Christian character, and all who knew her could but love her, and admire her gentle ways. Her sufferings were very intense at the last; but she endured all with much patience. Many times she has said, "The Lord is good, and will give me rest in his own good time." Her words were ever cheerful and comforting to us. We know she rejoiced in the blessed hope. She selected the text, Ps. 23: 4, and the songs. When her lips were almost closed in death, she whispered, "Praise the Lord." A father, mother, one sister, and three brothers are left to mourn; yet we have the cheering hope that she will awake in the first resurrection, and then if we are faithful, we shall meet her again; also our dear brother who died of the same disease over a year ago. "Yes, we shall know our loved ones there."

"Hush! be every murmur dumb;
It is only till He come."

MRS. L. L. SHEFFIELD.

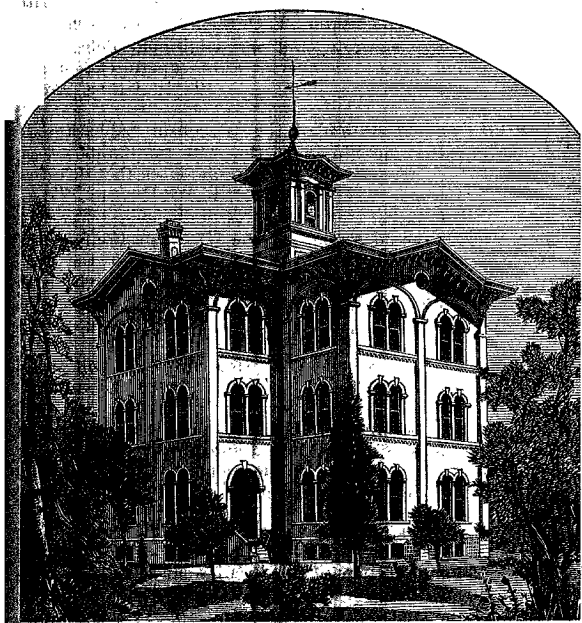
The following lines were written for the occasion by Cordie Hayes, Battle Creek College, April 25.

VISIT TO THE CHURCHYARD.

Sunshine gold still lingers in the curtains of the west,
Their crimson folds revealing the pathway to the blest;
And through the gates of evening the lengthening shadows creep,
To fall in pitying tear-drops, where the loved ones sleep;
Each little star comes floating upon its azure throne,
And the low-voiced breezes sob a mournful monotone,
As if in saddened requiem of sorrow and of woe,
They grieved for those who slumber so peacefully below.
Let no worldly thoughts disturb the quiet of my breast,
Here where "earth's weary children" forever are at rest;
Here where life's toilsome burdens are forever laid aside,
And through the darkened valley they'll gain the other side.
One spot there is more sacred than all the world to me,
'Tis where our sister slumbers beneath the old pine tree.
O sister dear, we miss thee; yes, miss thee day by day,
As drift the sad, unhappy, and weary months away.
We miss thy tender glance, and thy gentle loving tone,
For from our view, alas! thou art forever gone.
The silver, radiant moon is flooding all the east,
And bathes our sister's grave with its beams of holy peace
While we with throbbing brows, and slow and faltering tread
Leave the spot where sleeps our "Becca with the dead."
Then quiet be thy rest; soon parents dear will come,
Thy sister, too, and brothers, will follow one by one.

SPICER.—Died at Camden, Mich., of acute enteritis, April 18, 1882, Betsy A. Spicer, aged fifty-one years and nine days. Sister Spicer was born in Fredonia, Chautauqua Co., N. Y., but in early life moved with her parents to Springfield, Erie Co., Penn. At the age of fourteen she united with the Presbyterian church near her home, and walked with them till she joined the M. E. church at Camden, in the year 1875. Last summer, while attending the meetings in the tent at Camden, her mind was deeply stirred upon the subject of the advent, Sabbath, and kindred truths, including baptism. She gave her whole heart to the truth for these last days, was the first lady baptized as the result of our meetings, and it was at their home that Bro. Lane spent his last days at Camden. Our late quarterly meeting was an exceeding joy to her, and the peace of God was with her to the last. After an illness of but three days, in which she suffered severely, she fell asleep with the words, "O Jesus, take me and lull me to sleep upon thy bosom," yet warm upon her lips. So died this Christian wife and mother. She leaves a husband, who deeply grieves his loss, and three children, daughters, two married, and one a little girl, and for her the mother's hands did their last offices in preparing her for the Sabbath-school, to which she was too ill to go herself. These, with one sister, were all the relatives in the State. The services were held in the M. E. church at Camden. The hundreds of sympathizing friends were addressed by the writer from the words of Rev. 7: 16. "The faithful tomb" is once more unveiled, a new treasure committed to its trust; but a voice like that of many waters will soon be heard,—the voice of the Lamb,—and he will lead his ransomed ones unto living fountains of water, and wipe all tears from their eyes. May God comfort a bereaved church.
D. H. LAMSON.

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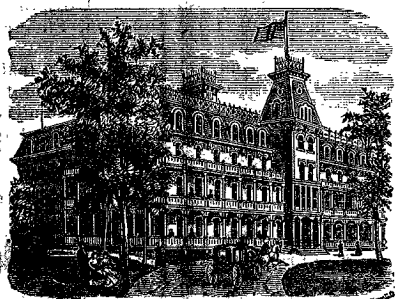
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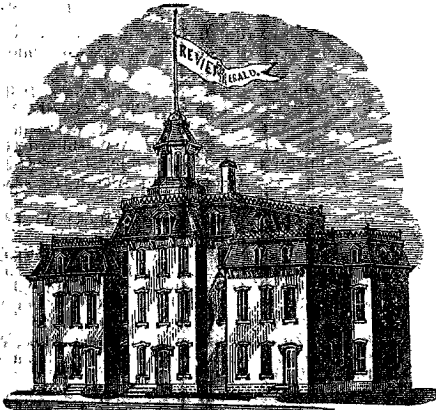
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The Review and Herald.

Battle Creek, Mich., May 9, 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.

The N. Y. *Independent* is hopeful. Before its eyes the sky is brightening Millennium-ward immensely, because three Presbyterian churches in Paterson, N. J., have helped a Congregational church to the extent of \$2000, and two Free Baptist ministers have been received into full membership in the Ontario Congregational Association. Of this latter occurrence it speaks as follows:—

"Here is another sign of the millennium vastly better than those earthquakes and pestilences our Second Advent friends are looking so anxiously for. The Ontario Congregational Association has received into full membership two Free Baptist ministers, on the full understanding that they retain their Baptist principles, and that there is no reason why Baptist and Congregational ministers and churches should not belong to the same ecclesiastical body."

Is this all? But the *REVIEW* bethinks itself—these are "signs of the times."

BETTER THAN PEARLS.

This is the title of a collection of gospel songs, hymns, and tunes, for use in tent, camp, social, and revival meetings, which has recently become the property of the *REVIEW* Office. It contains 112 pages, the first 70 of which are devoted to gospel songs from the best authors of the day. The remainder of the book contains some 200 standard hymns for church service. There is a good variety of these, sufficient for all ordinary occasions. A large sum has been paid for the copyright of new pieces of music contained in this collection. The music is collected and arranged by J. E. White, C. W. Stone, and A. B. Oyen, persons well known among us as qualified to do such work.

There are many excellent pieces in this book, which will be a great addition to those now in use among us, and which are sure to become great favorites when known. One special reason why we notice this book is because it supplies a want among us which we are not otherwise prepared to meet. As our lecturers go out into new fields to labor, they must have music, good in quality and in sentiment. We must sing the truth as well as preach it, and we wish the help of singers in the audience. Our standard collection is too costly to furnish these to the congregation. Then when little companies have been brought out, they do not at first feel able to supply themselves with our large collection, costing a dollar and upward. But they would feel able to buy this, and, for a time at least, it would be all they would need. Then again, the edition of our large book will not last a great while longer, and it will be some time before another large book can be prepared. That is a work which should be very carefully done. After the present standard edition is sold, and before the new one is issued, "Better than Pearls" will no doubt be used extensively, and will be wanted by many. We expect a large sale of it, not only for these reasons, but because of its own excellence. We are confident, if a good choir will sing some of these excellent pieces at our camp-meetings, that a great demand

will spring up at once for the book. There should be a good supply at all our camp-meetings the present season. The people can then supply themselves, and our ministers can obtain them to use in their tent-meetings. Let the orders come in. Retail price, in cloth, 40 cts.; bound, 30 cts.; paper, 25 cts. The usual discounts by the quantity.

GEO. I. BUTLER.

REDUCED RATES TO THE KANSAS CAMP-MEETING.

THE Atchison, Topeka, and Santa Fe Railroad agree to make the usual arrangements, that is, allow all coming to the meeting at Burlingame, May 18-23, to pay full fare coming, and return at the rate of one cent per mile. If any desire to come over the Union Pacific Road in Kansas, they can write to D. E. Cornell, General Agent, U. P. R. R., Kansas City, Mo., giving their name and the station where they wish to take that road, as well as the one where they wish to leave it, and he will send them a special permit to purchase a round-trip ticket at one and one-fourth fare.

I have applied for a reduction over the Missouri Pacific Road, but have not yet received a reply.

SMITH SHARP.

WISCONSIN CAMP-MEETING.

ONCE more it becomes our duty to appeal to our people in reference to attending our annual camp-meeting. The time will soon be here. The place has been chosen with the idea of accommodating our western churches, and it is also within the reach of many others.

Baraboo is the capital of Sauk county. It is located thirty-seven miles northwest of Madison on the C. and N. W. R. R. All coming to the meeting over this road or any of its branches, will receive return tickets at one-fifth fare. Those coming over the division from Fort Howard to Janesville will reach Baraboo via Jefferson Junction and Madison. The fare from Fort H. and return will be about \$9.00. Those coming via Portage should buy round-trip tickets to that place, and write to R. G. Cowles, Baraboo, Wis., telling him at what time they will reach Portage on June 7, and teams will be there to convey them to the grounds, a distance of fourteen miles.

We have several family tents to rent, of sizes averaging twelve feet square. Those desiring to rent should correspond at once with Dr. W. D. Stillman, Madison, Wis. We shall be favored with the labors of those of experience and devotion, and above all we hope for the divine presence and blessing.

Every arrangement will be made for the comfort of those who attend.

Now, dear brethren, what can we say to induce you to come? Is not the blessing of God better than silver and gold? Try to realize its value, the shortness of time, and the importance of these opportunities. Bring the young people and your interested friends. See that your church is properly represented, and the delegate there in time. Pray the Lord to open up a way for you to come, and move out by faith; and if it takes a sacrifice, this will bring you near to God.

WIS. CONF. COM.

Appointments

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

KANSAS CAMP-MEETING SABBATH-SCHOOL.

THE lessons for our camp-meeting Sabbath-school will be, for the first and second divisions, the first two lessons found in the books used by these divisions; for the third and fourth divisions, the lessons found in the *Instructor* for the third Sabbath in May.

T. H. GIBBS, Pres.

It is thought best to change my appointments so that they will be as follows:—

Milton, Wis., May 20, 21.
Little Prairie, " 25-28.
Eld. Tenney will be with us at Milton. We hope to see a good representation there from the Oakland and Little Prairie churches.

W. W. SHARP.

THE fifth annual session of the Kansas Sabbath-school Association of S. D. Adventists will be held in connection with the camp-meeting at Burlingame, Kan., May 18-23, 1882. The secretary has forwarded blanks for credentials to all the schools throughout the State. Each school of fifteen members is entitled to one delegate, and one additional delegate for each additional fifteen members. Each superintendent is a delegate.

T. H. GIBBS, Pres.

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

H. W. DECKER, Pres.

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

H. W. DECKER, Pres.

MONTEREY, Mich., May 19-21. Hope to see a full attendance.

D. M. CANRIGHT.

PROVIDENCE permitting, I will attend the meeting at Flint, Mich., May 20, 21. Bro. Randall will please arrange for the hours of meetings. If desired, a public temperance meeting may be held on Sunday evening.

WM. C. GAGE.

THERE will be a general meeting for the church at North Bloomfield, Ohio, May 27, 28. This will be the only time when the Sabbath-keepers of this locality can have the aid of a minister till after tent season. Baptism will be administered. Bro. Rupert may be present. We want this to be a meeting of special interest, as we go from here to our summer battle ground.

R. A. UNDERWOOD.

THE eighth annual meeting of the Kansas T. and M. Society will be held in connection with the camp-meeting at Burlingame, May 18-23, 1882. We hope for a full attendance, and that each director will be present.

SMITH SHARP, Pres.

THE eighth annual session of the Kansas Conference of S. D. Adventists will be held in connection with the camp-meeting at Burlingame, May 18-23, 1882. Let each church see that delegates are elected and furnished with proper credentials.

SMITH SHARP, Pres.

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

H. W. DECKER, Pres.

THE fourth annual session of the Kansas Health and Temperance Association will be held at Burlingame, Osage Co., Kan., May 18-23, 1882.

R. F. BARTON, Pres.

No providence preventing, Brn. M. E. and C. L. Kellogg will meet with the church in Troy, Vt., May 13, 14. At Cabot, May 20, 21 and 27, 28. Passing from Troy, they will meet with the friends in Lowell, Eden, Johnson, Elmore, and Wolcott.

As the Brn. Kellogg contemplate running a tent the ensuing season, as do also Brn. Owen and Page, would it not be best for all these brethren to meet at Burke immediately following the meetings at Cabot, to arrange as to fields, and plan for future labor? If brethren have requests as to tent labor, they might be forwarded to Eld. R. S. Owen, Burke, Vt.

A. S. HUTCHINS.

THE general meeting for Dist. No. 2, Ky., will be held at Bro. J. B. Forrest's in Metcalfe Co., Ky., commencing Friday evening, May 19. Bro. Forrest requests me to say that it will be impossible to get feed for teams at his house or vicinity. He would be happy to furnish it, if he had it or could get it, but the drought was so severe last year, that feed is not to be had. So the brethren will please come prepared to take care of their own teams.

S. OSBORN, Pres. Ky. Conf.

Publishers' Department.

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

LOST.—I have lost somewhere at, or immediately subsequent to, our last Ohio camp-meeting, a blank book containing much writing of different subjects; about 10x14 inches, containing about five quires of paper. Any one knowing of such a book, will confer a great favor by informing me. I regard the book as very valuable.

H. A. ST. JOHN.

THE permanent address of Bro. J. S. Fisher, a member of the Ohio Camp-meeting Committee, is Bloomville, Seneca Co., Ohio.

Books sent by Express.—Mrs T. M. Walter \$5.30, H. R. Johnson 2.25, H. M. J. Pound 22.58, Helen L. Morse 3.10, S. H. Lane 14.40.

Cash on Account.—Va T. & M. Society J. C. Lowther donation 50c, Kan T. & M. Society per N. J. Klugore 2.25, C. A. Washburn 8.08, Iowa T. & M. Society per L. Hornby 466.88, C. L. Boyd per J. C. Scott 50.00.

Shares in S. D. A. P. Association.—Fanny Glascock \$30.00, Julia Staples 10.00, Jay A. Jaquith 500.00.

Donations to S. D. A. P. Association.—Maria West \$2.00, Belle Baker 5.00, Wm. J. Reed 5.00.

Mich. Conf. Fund.—Lakeview per A. O. Burrill \$29.00, Hickory Corners per Geo. E. Risley 4.75, Lapeer J. A. Demill 2.00, Gahne James H. Minisee 25.00, Watrousville per Wm. McC. Allister 17.00, White Lake per Rosalie Ford 13.30, Ransom Center per S. S. Jones 15.15.

Mich. T. & M. Society.—Dist 14 per Mary Hance \$1.00, W. A. Lewis 1.00, Dist 7 per Almira Dexter 1.50, Dist 12 per E. Ashdon 16.10, Dist 7 per Mrs. A. E. Burrill 104.53.

S. D. A. E. Society.—W. E. Newcome \$10.00.

Mich. San. Charity Fund.—per Almira Dexter 75c.

Mich. Camp-Meeting Fund.—per Almira Dexter 75c.

Gen. T. & M. Society.—Prof A. Kunz \$2.00.

European Mission.—Maria West \$2.00, J. C. Lowther 50c, Mrs. Diana Abbey thank-offering 50c, Prof A. Kunz 2.00, Pilot Grove church 20.00, H. M. Johnston 5.00, Rachel Buck 50c, H. A. Baker 50c, Mrs. M. Moser 25c, Jesse Van Syoc 5.00, J. Wilber 5.00, W. Vernon 5.00, Noah Hodges 5.00, Mrs. A. B. Hodges 2.50, M. W. Lewis 2.00, C. F. Lewis 2.00, S. O. James 25c, P. E. Ferrin 10.00, Mary Grassall 3.71, Elizabeth C. Chipman 5.00, Hattie Chipman 1.00, Mrs. M. N. Cross 2.50.

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