

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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THE MORNING COMETH.

MORNING breaks upon the mountains,
Blessed morn, so long foretold,
Gently lifting earth's dark shadows
As its radiant beams unfold.
Now the night of tears is ending,
Faith will soon be turned to sight;
And the morn of Zion's glory
Soon shall flood the earth with light.

Art thou weary with the conflict,
Burdened with the heat, and care;
Look above! not long it lasteth;
See the day-star beaming there.
Has thy path been dark and lonely,
Hedged with trials all along?
Faint not, we are near the city,
Soon we'll sing the victor's song.

Pearly gates stand widely open
For the saints to enter in;
They are tried, and proved, and chosen,
Wholly cleansed from every sin.
Soon they'll hear the welcome summons,
"Come, my fair one! come away!
Thou hast borne the night of weeping,
Enter on the perfect day.

"I have loved thee, though I chastened,
Pitied when thy trials came,
Made thee perfect through affliction,
Fit to bear my glorious name.
Enter now into the mansions
I've prepared with loving care
For the saints, whose trials ended,
Now the crown of life shall wear."

Glorious prospect! Oh, how cheering,
As we tread life's narrow way;
Since we know the morn is nearing,
We can wait, 'twill soon be day.
Only keep the way still narrow,
With thine eye fixed on the prize,
Though the clouds may gather round thee,
Beulah land before thee lies.

—Selected.

Our Contributors.

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

"WILL A MAN ROB GOD?"

BY MRS. E. G. WHITE.

THE Lord, by the prophet Malachi, asks the question, "Will a man rob God?" He would seem to imply that such a crime could not be possible. But despite the heinous character of the offense, he adds, "Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." The fact that this solemn charge is brought against the professed people of God, should lead us to earnest self-examination, watchfulness, and prayer, lest we be included in its condemnation.

The Bible does not condemn the rich man because he is rich; it does not declare the acquisition of wealth to be a sin, nor does it say that money is the root of all evil. On the contrary, the Scriptures state that it is God who gives the power to get wealth. And this ability is a precious talent if consecrated to God and employed to advance his cause. The Bible does not condemn genius or art; for these come of the wisdom which God gives. We cannot make the heart purer or holier by clothing the body in sackcloth, or depriving the home of all that ministers to comfort, taste, or convenience.

The Scriptures teach that wealth is a dangerous possession only when placed in competition with the immortal treasure. It is when the earthly and temporal absorbs the thoughts, the affections, the devotion which God claims, that it becomes a snare. Those who are bartering the eternal weight of glory for a little of the glitter and tinsel of earth, the everlasting habitations for a home which can be theirs but a few years at best, are making an unwise choice. Such was the exchange made by Esau, when he sold his birthright for a mess of pottage; by Balaam, when he forfeited the favor of God for the rewards of the king of Midian; by Judas, when for thirty pieces of silver he betrayed the Lord of glory.

It is the love of money that the word of God denounces as the root of all evil. Money itself is the gift of God to men, to be used with fidelity in his service. God blessed Abraham, and made him rich in cattle, in silver, and in gold. And the Bible states, as an evidence of divine favor, that God gave David, Solomon, Jehoshaphat, Hezekiah, very much riches and honor.

Like other gifts of God, the possession of wealth brings its increase of responsibility, and its peculiar temptations. How many who have in adversity remained true to God, have fallen under the glittering allurements of prosperity. With the possession of wealth, the ruling passion of a selfish nature is revealed. The world is cursed to-day by the miserly greed and the self-indulgent vices of the worshipers of mammon.

The wealthy are tempted to employ their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. For these objects professed Christians do not hesitate to spend freely, and even extravagantly. But when solicited to give to the Lord's treasury, to build up his cause, and to carry forward his work in the earth, many demur. The countenance that was all aglow with interest in plans for self-gratification, does not light up with joy when the cause of God appeals to their liberality. Perhaps, feeling that they cannot well do otherwise, they dole out a limited sum, far smaller than they freely spend for needless indulgence. But they manifest no real love for Christ, no earnest interest in the salvation of precious souls. What marvel that the Christian life of this class is at best but a dwarfed and sickly existence! Unless such persons change their course, their light will go out in darkness.

The end of all things is at hand; and what is done for the salvation of souls must be done quickly. For this reason we are establishing institutions for the dissemination of the truth through the press, for the education of the young, and for the recovery of the sick. But the selfish and money-loving inquire "What is the use

of all this, when time is so short? Is it not a contradiction of our faith to spend so much in publishing houses, schools, and health institutions?" We ask in reply, If time is to continue but a few years, why invest so much in houses and lands, or in needless and extravagant display, while so meager a sum is devoted to the work of preparation for the great event before us?

My brother, in no way can you more profitably employ your means than in aiding our various institutions. With God's blessing, the power of the press can hardly be over-estimated. It has been truly called the right arm of our strength. Let the publishing houses be sustained, and the message of truth be sent out to all the nations of the earth.

Schools have been established that our youth and children may receive the education and discipline needed to prepare them for the searching test so soon to come to every soul. In these schools the Bible should be made one of the principal subjects of study. Attention should be given to the development of both the moral and the intellectual powers. We hope that in these schools many earnest workers may be prepared to carry the light of truth to those who sit in darkness.

In a health institution we provide a place where the sick can enjoy the benefit of nature's remedial agents, instead of depending upon deadly drugs. And many who thus find relief, will be ready to yield to the influence of the truth.

To advance this work, means are needed. Let all who have the ability come to our help. Here is an opportunity for those, who, possessing a competence, have no children to claim their love and care. Some of these are aged persons. Brethren, what will you do with the means which God has intrusted to you? Are you content to let it remain invested in houses and lands, in bonds and bank stock? We have a work to do for God,—a solemn and important work. We are to give the last message of warning to the world. The various instrumentalities are crippled for want of the financial assistance which God has put it in your power to render. We are not doing the good which we might do, with your co-operation.

There are young men among us who can exert a good influence, and who should be encouraged to enter the ministry. But the want of means prevents us from offering them such a support that they need not sacrifice time, health, and even life itself, in the work of the gospel. Faithful workmen can earn good wages in the various departments of secular labor, mental or physical. Is not the work of disseminating truth, and leading souls to Christ, of more importance than any temporal consideration? Are not those who faithfully engage in this work justly entitled to at least an equal compensation? We show our appreciation of the heavenly in contrast to the earthly, by our estimate of the relative value of labor for moral and for physical good.

Wealth is a great blessing if used according to the will of God. But the selfish heart can make the possession of wealth a heavy curse. Those are not to be envied who shut up their sympathies within their own hearts. They are strangers to true happiness. The ones who obtain the most real enjoyment in this life are those who use God's bounty and do not abuse it; who live

to a purpose, to bless their fellow-men and to glorify God.

We should feel that it is not only a duty but a pleasure to aid in the advancement of the highest, holiest work committed to men,—the work of presenting to the world the riches of goodness, mercy, and truth. If the stewards of God do their duty, there is no danger that wealth will increase so rapidly as to prove a snare; for it will be used with practical wisdom and Christ-like liberality.

However large, however small the possessions of any individual, let him remember that it is his only in trust. For his strength, skill, time, talents, opportunities, and means, he must render an account to God. This is an individual work; God gives to us, that we may become like him, generous, noble, beneficent, by giving to others. Those who, forgetful of their divine mission, seek only to save or to spend in the indulgence of pride or selfishness, may secure the gains and pleasures of this world; but in God's sight, estimated by their spiritual attainments, they are poor, wretched, miserable, blind, naked.

When rightly employed, wealth becomes a golden bond of gratitude and affection between man and his fellow-men, and a strong tie to bind his affections to his Redeemer. The infinite gift of God's dear Son calls for tangible expressions of gratitude from the recipients of his grace. He who receives the light of Christ's love, is thereby placed under the strongest obligation to shed the blessed light upon other souls in darkness.

Jesus left the heavenly courts and came down to earth, that he might reach men where they are. He sought them in their wretchedness and debasement. He took their sorrows to his own heart. The King of glory became poor, that we through his poverty might be made rich. He lived a life of toil and humiliation, and suffered a shameful death, that he might exalt men to share his kingdom and his throne. His life is an example to all his followers.

God is the rightful owner of the universe. All things belong to him. Every blessing which men enjoy is the result of divine beneficence. He requires that a portion be returned to him, not because he needs our offerings, but that we may show our appreciation of his gifts and our gratitude to the Giver. He justly bids us consecrate to him the first and best of his intrusted capital. If we thus acknowledge his rightful sovereignty and gracious providence, he has pledged his word that he will bless the remainder. But if we fail to bring an offering to God, his curse will rest upon all our possessions.

Even when our first parents, in their innocence, were placed in the garden of Eden, God did not give them unlimited control. One prohibition was given to test their loyalty and obedience. But they saw that the forbidden tree was beautiful and attractive, and, as they vainly imagined, "to be desired to make one wise." They appropriated what God had reserved to himself, and his curse fell upon them and upon the earth.

We deplore the disloyalty and ingratitude of our first parents, which opened the flood-gates of woe to our world, and yet how many are pursuing a similar course. They are not content with their rightful share of the bounties intrusted to them. The more abundant the gifts of God, the more eager are they to appropriate all to their own use, and the more unwilling to render to him that which he claims as his own. Like our first parents, many reach out their hands for the portion which belongs to God.

Let us turn to another scene. Cain and Abel each brought an offering to God. The object presented by each was good in itself, but the Lord accepted the offering of Abel, while he rejected that of Cain. Wherein lay the difference between these offerings? Abel brought the firstling of his flock, Cain the first-fruits of the earth. Abel presented his offering in faith, depending upon the merits of Christ's blood to make it acceptable. He felt that all he had was the Lord's; and he freely gave back to the Giver his own. Cain proudly brought his offering as a

gift from himself, not acknowledging that all the blessings he received came through the mercy and love of Christ. He felt that he merited the divine favor, and he accepted the blessings of God as a right. Thus many professed Christians bring their gifts to the Lord's treasury, feeling that they are deserving of special commendation for their liberality, when, in fact, their offerings have fallen far below what the Lord claims as his own. Like Cain they are unwilling to acknowledge that all their blessings have been purchased by the blood of Christ. Like Cain they are rejected of the Lord.

When the magnificent temple erected by Solomon was dedicated to the service of God, the monarch prayed, "All things come of thee, and of thine own have we given thee." Such is the spirit in which every acceptable offering must be presented.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." This command is positive. God's claims must be first met. We are not to consecrate to him what remains of our income after all our real or imaginary wants are satisfied; but before any portion is consumed, we should set apart that which God has specified as his.

Many persons will meet all inferior demands and dues, and leave to God only the last gleanings, if there be any. If not, his cause must wait till a more convenient season. Such was not the course pursued by Abraham. Upon his return from a successful military expedition, he was met by Melchisedek, "king of Salem, and priest of the most high God." This holy man blessed Abraham, in the name of the Lord, and the patriarch gave him tithes of all the spoils as a tribute of gratitude to the Ruler of nations.

See also the example of another of the heroes of faith. While journeying from his father's home, a lonely exile, Jacob entered into covenant with God. He entreated the Lord to be gracious unto him, and pledged himself to render in return grateful sacrifice and willing service. "If God will be with me, and will keep me in the way that I go; . . . then shall the Lord be my God, and of all that thou shalt give me, I will surely give the tenth unto thee."

Such was the practice of patriarchs and prophets before the establishment of the Jews as a nation. But when Israel became a distinct people, the Lord gave them definite instruction upon this point: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." This law was not to pass away with the ordinances and sacrificial offerings that typified Christ. As long as God has a people upon the earth, his claims upon them will be the same.

A tithe of all our increase is the Lord's. He has reserved it to himself to be employed for religious purposes. It is holy. Nothing less than this has he accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, his treasury would be full. They would have no occasion to resort to fairs, lotteries, or parties of pleasure, to extort means from worldlings for the support of the gospel.

The very same language is used concerning the Sabbath as in the law of the tithe: "The seventh day is the Sabbath of the Lord thy God." Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; "nevertheless, the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God himself for religious worship, continues as sacred to-day as when first hallowed by our Creator. In like manner a tithe of our income is "holy unto the Lord." The New Testament does not re-enact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained.

God has made an absolute reservation of a specified portion of our time and our means. To ignore these claims is to rob God. Christians

boast that their privileges far exceed those of the Jewish age. Shall we then be content to give less to the cause of God than did his ancient people? The tithe was but a part of their liberalities. Numerous other gifts were required besides the free-will offering, or offering of gratitude, which was then, as now, of perpetual obligation.

The claims of humanity and religion, the constantly increasing opportunities for usefulness, the providential openings for the truth to be presented to the people, demand of us liberal offerings to the cause of God. The popular churches of the day, being in harmony with the world, receive aid from them in educational and philanthropic enterprises. Our position as observers of the true Sabbath cuts us off from popular sympathy and support. Our institutions receive help only from those who are of the faith. Hence we should feel it our duty to do all in our power to keep the Lord's treasury supplied. While we as a people are seeking faithfully to give to God the time which he has reserved as his own, shall we not also render to him that portion of our means which he claims?

"CALL THEM IN!"

"Call them in!" the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer—
Can you weigh their worth with gold?
"Call them in!" the weak, the weary,
Laden with the doom of sin;
Bid them come and rest in Jesus,
He is waiting; "call them in!"

"Call them in!" the Jew, the Gentile;
Bid the stranger to the feast;
"Call them in!" the rich, the noble,
From the highest to the least.
Forth the Father runs to meet them,
He hath all their sorrows seen;
Robe and ring and royal sandals
Wait the lost ones; "call them in!"

"Call them in!" the broken-hearted,
Cowering 'neath the brand of shame:
Speak love's message, low and tender—
"Twas for sinners Jesus came."
See the shadows lengthen round us,
Soon the day-dawn will begin;
Can you leave them lost and lonely?
Christ is coming; "call them in!"

—Selected.

WHERE IS THE FOURTH COMMANDMENT?

BY ELD. R. F. COTTRELL.

THOSE who teach that the ancient Sabbath has been abolished, always go to Deut. 5 to find the fourth commandment. But it is not there. They object to the Sabbath, because the commandment is not repeated in the New Testament. It is not repeated, *i. e.*, given a second time, in the Old Testament. It is given in form and in full only in Ex. 20:8-11. The history of the first announcement of the precept is found in Gen. 2:3,—“And God blessed the seventh day, and sanctified it.” To sanctify is to set apart to a holy use. The Sabbath is for man's use, for it “was made for man.” It could not be sanctified for the sacred use of man, unless he were made acquainted with the fact that it was reserved for such use. Hence, though Gen. 2 contains no precept for the observance of the Sabbath, it does give us the information that such a precept was given.

The Sabbath commandment being first announced to man in his sinless state in Eden, the giving of the law by the voice of God at Sinai is spoken of as a *confirmation*: “Be ye mindful always of his covenant, the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.” 1 Chron. 16:15-17. The conditions of God's covenant are in his law. These are commanded. “He declared unto you his covenant, which he commanded you to perform, even ten commandments.” Deut. 4:13. The law given to Jacob, when God made a covenant with him, was only a confirmation of that which existed before.

Only once is the Sabbath commandment given in full in the whole Bible. In Deut. 5:12-15 Moses repeats it in part, mingling with it comments and additional considerations. Thus he says, "Keep the Sabbath to sanctify it, as the Lord thy God hath commanded thee." God himself had commanded it at Horeb, and then and there given the reason of its institution. It was a memorial of his rest on the seventh day at the creation. Moses says, Keep it as God commanded. This is not the commandment; for that says, "Remember the Sabbath [rest] day to keep it holy." The Sabbath is a *memorial*. It is to be kept in remembrance of one thing only; and that is the rest-day of the Creator. But God proceeds to give through Moses an argument as a motive to move the Israelites to obey him. Servants had a right to rest on the Sabbath, as well as their masters. They had been bondmen in Egypt, and God had delivered them. Gratitude to their Deliverer demanded that they should obey him, and thus give to their bondmen their rights. "Therefore," says Moses, "the Lord thy God commanded thee to keep the Sabbath day." When did God command them thus? When they heard his voice from Sinai.

An argument presenting motives in favor of keeping the Sabbath, does not give the reason of its institution. This was given in connection with the commandment itself when it was given. The fourth commandment is found only in Ex. 20. It is not a memorial of the deliverance from Egypt, but of the day when God rested from the work of creation. God has been as favorable to you, my friend, as he was to his ancient people; therefore remember his Sabbath day, and keep all his commandments.

CHRIST PRECIOUS TO BELIEVERS.

BY ELD. ALBERT STONE.

CHRIST is the foundation of the believer's present hope and future salvation. Viewed from every standpoint, he is precious beyond the power of language to express, or the mind to conceive.

1. He is precious as a teacher sent from God. It is written of him: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. His benefits are free to all, and are of the greatest possible value. He is indeed the sinner's friend and helper. He is the world's benefactor. He sympathizes with the groaning creation, and brings to man the comfort of hope and the good tidings of salvation.

He came from Heaven on a mission of love. He came to help those whom no one else could help. He sacrificed the wealth and glory of Heaven, and accepted, for a time, the poverty and sufferings that were inseparable from his office as the Redeemer and Saviour of man. In Heaven he was worshiped by angels; on earth he was rejected and persecuted by men.

2. He is precious in the virtue of his sacrifice. Sin had marred the beauty of creation and estranged man from his Creator. Man had sold himself to sin, and given to Satan a mortgage on the world. The fair domain of the earth was changed to desolation and ruin. Such was the result of man's first sin. Though man is finite, the law, of which sin is the transgression, possesses marked qualities of infinity. It is absolutely holy, and it is unlimited in the duration of its obligation. It is unlike any other law, in that it is undeniably a transcript of the moral attributes of God. It emanates from God as naturally as the breath from animated life. The integrity of God and the vital principles of his law are so blended that they cannot, by any possibility, be separated. They are co-existent and co-eternal, and any violation of the law is a blow aimed at the life of God. The law of moral principle is the security of the throne of Heaven; and an irreparable breach of the law of God would undeify Deity, and turn the universe back

to chaos. Such an event can never occur. Satan has tried to make void the law, but has failed to accomplish it. Less powerful beings might as well not undertake the experiment.

If the world is to be redeemed, the nature and magnitude of the broken law must be considered, and the dignity of the offering must equal the dignity of the law. How shall this demand be met? This is the solemn question that agitated Heaven. But God was not straitened in providing a sacrifice that was adequate to the requirements of the case. No finite offering was sought for; none could be accepted. Astonished angels, with silent harps, wait the development of Heaven's councils. The first promise made to man contains the result of the heavenly consultation: "The seed of the woman shall bruise the serpent's head." This is the most important and interesting announcement ever made to fallen man. It indicates the humiliation, sufferings, death, and resurrection of Christ. It sets forth the love and mercy of God in a new light, even to angels, and develops good-will to men, and ultimate peace on earth. The divine Son of God steps into the breach, to make up the hedge: "Lo, I come to do thy will, O God! thy law is within my heart; a body hast thou prepared me."

In due time the precious Redeemer appears. He takes upon himself the weight of human woe. The way is prepared before him, the offering is made and accepted, and his blood is the seal of his love and the price of redemption. There is no tongue of man or angel that can express the depths of such love, or the value of the offering. In view of its efficacy, the morning stars may again sing together, and the sons of God may shout for joy.

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

3. Christ is precious as the believer's advocate with the Father, as the soon-coming Saviour of his people, the destroyer of death, the giver of life, the reigning King. In virtue of his shed blood, he presents before the Father the plea for the pardon, sanctification, and salvation of men. Let us endeavor to fulfill the conditions of his merciful overtures, that we may devote eternal ages to thanksgiving and praise to his name.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

WHILE the war was still raging in Egypt, the Jews in Mesopotamia revolted. Here was the scene of the old Babylonian captivity. It had been subject to Parthia, a province of Persia, but by the conquests of Trajan had been transferred to Rome. It was the only spot where the Jews enjoyed comparative freedom. They had not only liberty to live their religion, but also to promulgate it, making converts of the highest rank, even kings, and they were not taxed like their brethren in the West. As Milman observed, while the scene of their ancient captivity was now become the only dwelling of peace and independence, "the land of milk and honey" flowed with the bitter streams of persecution.

Trajan sent Lucius Quietus, a man of Moorish descent, called the ablest soldier in the Roman army, against these Jews in the East, with orders to drive them out of that country. After much severe fighting, Quietus conquered them, but they still remained in their adopted home. The next year, A. D. 117, Trajan died, and Adrian, who succeeded him on the throne, thinking the possession of Trajan's conquests in the East burdensome, gave them up, establishing the Euphrates again as the boundary of the empire. The Jews consequently fell once more under the milder government of the kings of Parthia.

But to their brethren within the dominion of the Romans, the accession of Adrian was a very unfortunate event. He had been an eye-witness of the outrages of the Jews in Cyprus,—had seen its prosperous cities desolated, its beautiful groves

foul with slaughter; and he had no kindly feeling toward them. He determined entirely to destroy Judaism.

Adrian issued an edict forbidding circumcision, reading the law, or keeping the Sabbath; and, to cut off all their hopes of rebuilding Jerusalem,—alienating it forever in favor of the "stranger,"—the emperor announced his intention of planting a Roman colony there, and building a fane to Jupiter on the site of the ruined temple. The Jews were in consternation and anguish. It was a general belief among them that when their darkest hour had come, and they had reached the very lowest depths of degradation, their long-expected Messiah would appear. If their law must be suppressed, and their sons no longer be circumcised, all their national characteristics must soon be obliterated. They could go no lower and survive.

Just at this point it was announced that Messiah had come. His name, Barcochab, signifying the son of a star (his real name is unknown), answered the prophecy of Baalam, "There shall come a star out of Jacob." Num. 24:17. Rabbi Akiba (before mentioned), though now one hundred and twenty years of age, publicly acknowledged the claims of the impostor, and followed him, being called the standard-bearer of the Son of the Star.

It is said that Rabbi Akiba was a descendant of Sisera, general of Jabin, king of Tyre, by a Jewish mother. For forty years he tended the flocks of a rich citizen of Jerusalem. In this time he fell in love with his master's daughter, but the father rejected him. They were secretly married, and Akiba immediately left his bride, and studied for twelve years under R. Eliezer and R. Joshua. He returned with twelve hundred disciples, but the father had disinherited his daughter. They lived in poverty. Akiba studied twelve years more with his former instructors, then returned with twenty-four hundred followers. The wealthy Jew now relented, and settled his children in luxury. Akiba was a prodigy of learning; could tell "the use of the most insignificant letter of the law." The people declared that "God revealed more to him than he did to Moses." He was the first who committed the traditions to writing.

Akiba visited his brethren in Mesopotamia. Probably he greatly desired to see the Jews in Palestine as independent as they were, and to secure their freedom he at once espoused the cause of the "Heaven-inspired insurgent." Barcochab performed wonders. He could keep lighted tow or straw in his mouth unperceived, and breathe forth flames, terrifying his enemies and confirming the faith of his friends.

All that is known of the war which followed is gathered from three short chapters of Dio Cassius, brief notices in other authors, and the Legends of the Talmud; as Milman observes, there was no Josephus to write the history of this war.

The Jews gradually possessed themselves of all the important heights, built fortifications on them, and dug or enlarged subterranean vaults or passages for citadels, lighting and ventilating them from above. Here they stored their arms, hid themselves, and held secret councils. Multitudes, both of native and foreign Jews, hastened to the standard of the Messiah. No doubt many of the fugitives from Egypt and Cyrene, who were hid in Palestine, also joined the rebellious forces. Probably their brethren from Mesopotamia helped them with men and means; for the Jews were everywhere in commotion, so that the rabbins say that Barcochab had an army of two hundred thousand, which, however, is scarcely credited.

Those of Jewish descent who had apostatized now hastened to acknowledge their nationality by circumcision, that they might not be excluded from the glorious triumph of their brethren. The Christians paid no attention to the claims of this false Messiah, for which they suffered the most cruel persecutions at his hands. Indeed, Mosheim says, "The church of Christ had in no period more bitter and desperate enemies than the very people to whom the immortal Saviour was more especially sent."

Quietus, the Roman general, had been slain by the Romans under suspicion of ambitious designs toward the empire; and Turnus (Tyrannus) Rufus "the Wicked" (so called by the Rabbins) had taken his place in the government of Judea. This man is not the Rufus (Terentius Rufus) whom Titus left to complete the destruction of Jerusalem. Both these men are objects of the intense hatred of the Jews. At the first intimation of rebellion, Rufus called all his troops into Palestine. He imprisoned Akiba.

The first thing Barcochab did was to seize Jerusalem, and assume the title of king. What rapturous joy must the poor Jews have felt as they came once more into possession of their "holy city." Though all its glory had departed, it contained many sacred places and relics, which they regarded with the deepest veneration. Here was the site of their beautiful temple; there was Mt. Zion, where stood the magnificent palaces of Solomon and Herod, and where rested the remains of David and of their kings. The Jews had always regarded the sepulchers of their prophets with idolatry, whitening them every year after the spring rains. (Lightfoot.) But infinitely dearer were these objects now to the heart of every child of Abraham, and he would willingly give all he possessed and venture everything, to find for himself a grave within the hallowed precincts.

It is estimated, though not with absolute certainty, that the Jews retained the possession of Jerusalem for three years, from 132 to 135 A. D. Rufus, though unable to meet his enemies in the open field, slew with the greatest cruelty thousands of defenseless men, women, and children. Adrian sent Rufus troops, but not enough, as he did not rightly estimate the extent of the rebellion. He at length called Julius Severns, one of his best generals, from his warfare in Britain, and sent him to Palestine. Arriving there, he found the Jews in possession of fifty of the strongest castles and nine hundred and eighty-five villages.

Severns did not engage them in general battle, but took one fortress after another, reducing them to submission by famine. The insurgents who occupied Jerusalem were greatly startled and distressed by what they considered a sign of evil,—the caving in of the subterranean vaults where it was said that Solomon and the Jewish kings were buried, and where their treasures had been secreted. Though doubtless the Jews fought with desperation, Severns retook Jerusalem, and then, by command of the emperor, Rufus ploughed it up, in fulfillment of Micah 3:12: "Therefore shall Zion for your sake be ploughed as a field;" "in token of its utter desolation, and that no city should be built on that ground without the emperor's leave."—*Matthew Henry.*

One by one the strongholds had all been taken, except Bither, "the metropolis and citadel of the insurgents." To this place Severns laid siege. Seeing little hope of successful resistance, Rabbi Eliezer, son of Hamadai, a devout Jew, besought his countrymen to pray. He was on his knees all day. While he prayed, his brethren fought furiously; but a Samaritan, understanding the situation, stole up to him and whispered something he did not understand. Barcochab demanded what it was. Eliezer could not tell; the Samaritan said with seeming reluctance that he was answering the Rabbi's secret proposals to surrender. Barcochab sentenced him to instant death. (Oh the difference between the true Messiah, our dear Saviour, and all impostors!) This cruelty alienated his followers. They were discouraged. Bither was taken, and Barcochab killed. It was on the dreadful ninth of Ab (August), the day on which Jerusalem had been twice taken and the temple burnt, that Bither fell. It was completely destroyed.

The Rabbins tell the most fearful stories of this war, too extravagant to be credited. According to Dio Cassius, five hundred and eighty thousand were slain by the sword, besides those who died of famine. "The whole of Judea was a desert; wolves and hyenas went howling along the streets of the desolate cities. Those who escaped the sword were scarcely more fortunate;

they were reduced to slavery by thousands."

The Romans believed that the Rabbins occasioned the war, and they turned in fury upon them. R. Akiba was brought before Rufus for trial; the hour of worship came; the old man fell on his knees, and went calmly through his prayers. Rufus ordered him to be flayed and then killed. So devoted was this learned Jew, that while in prison he took for ablutions the little water which was allowed him, while his lips were burning with thirst. One Rabbi who was found teaching the law, was burned with the book he was reading. The Jews were forbidden to re-organize the Sanhedrim; but Akiba named five new members before he died, and Judah, son of Bava, in a mountain where he had taken refuge and was afterward killed, secretly nominated others. (Milman's History of the Jews.)

(To be continued.)

—Let it not be so, my neighbor,
Look up as you love and labor,
Not for one alone woe's vials,
Every one has cares and trials.
Joy and pain are linked together,
Like the fair and cloudy weather;
May we have—oh, let us pray—
Faith and patience for to-day.

DON'T!

BY ELD. D. M. CANRIGHT.

YES, I feel like saying, "Don't, my brother, don't. Please stop right where you are. My heart is sick and my brain is weary with hearing it. Let us change the subject." But what is the trouble? Well, "there is an evil which I have seen under the sun, and it is common among men;" viz., the almost universal habit among members of the church of constantly speaking evil of one another. Many a time I have preached as plain a sermon against this evil as I knew how to preach. Following the sermon, a brother would heartily indorse it as being just right; then I would go home with that brother for the night, and scarcely would we become seated around the fire before he would begin talking about the faults or sins of his brethren. This does not happen once in a while, but often, times without number.

Moreover, it seems to be a subject very fruitful of thought; for if you will only listen, the tongue will rattle away on this theme for hours. The next night it will be just the same, and the following night the same, without end. Nor is it only some irresponsible member that does this; but often very good brethren and sisters do it, even the elder and the deacon and the pillars of the church. These good people do not seem to think that they are backbiting as long as they speak only what they regard as the truth. But let us see what backbiting is. I quote from Webster: "Backbite, to speak evil of, in the absence of the person traduced." To speak evil of a person behind his back or in his absence is to backbite. What is said may all be true, yet it is backbiting for all that. When the prophet asked who should dwell on high with the Lord, the answer was, among other specifications: "He that backbiteth not with his tongue." Ps. 15:3. So we say again, "Do n't, my brother, do n't, if you hope to dwell in Heaven."

"But I am only relating what Bro. Brown or sister Walker told me." Very well, listen to the word of the Lord again: "Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16. A talebearer is one who carries tales and gossip from one person to another. Whether that tale be true or false does not change the matter; he is a talebearer just the same. It is this kind of work that makes so much trouble, parts friends, and causes church trials. Hence the Lord says: "He that repeateth a matter separateth very friends." Prov. 17:9. And, "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth." Prov. 26:20. Reader, how much of this kind of work are you guilty of?

In every possible way the Bible warns us "to

speaking evil of no man." Titus 3:2. Does this mean that you can freely speak of all the evil you know about your brethren and sisters? From their conduct, we should judge that this is what many understand this text to mean.

I have been for days with Christians who never had a word to say about their joy in the Lord, their peace of mind, their hope of salvation. But you encourage it a little, and they would talk for hours about their brethren. There must be a plague-spot somewhere in such hearts, which needs to be cleansed by the grace of God.

THE WONDERS OF A CENTURY.—No. 12.

BY A. SMITH.

GAS ILLUMINATION.

IN 1772, Philippe Le Bon, a Frenchman, an engineer of roads and bridges, adopted the idea of using for the purposes of illumination the gases distilled during the combustion of wood, and labored a long time in the attempt to perfect his crude invention, apparently with only a moderate degree of success.

In 1792, the possibility of applying gas distilled from coal to the production of artificial light was demonstrated by the experiments of Mr. William Murdock, in which he lighted his house and offices at Redruth, in Cornwall.

The first gas company incorporated was at London in 1810.

THE MICROSCOPE.

The microscope is not a modern invention, although recent improvements have greatly increased its facility in the exploration of diminutive nature below us. The instrument became generally known in about 1590. But the great difficulty which beset early microscopists was the *spherical and chromatic aberrations of the lenses*, by which the image formed was distorted in figure and surrounded by a colored fringe. Microscopists directed their attention to removing this defect, and subsequent inventions crowned their efforts with success.

In 1776, Euler discovered the acromatic object glass, and in 1816 Fraunhofer constructed an instrument, using two of these glasses in juxtaposition, forming a single acromatic object glass. But the greatest improvement in microscopes was effected by Mr. Jackson Lister in 1829, who used a plano-concave lens of flint glass and a double convex of crown. See Chamber's Cyclopaedia. As an example of the power of the microscope, it is said that the eye of the butterfly has been discovered to contain 17,000 lenses, each as perfect as the human eye.

"'Tis sweet to muse upon the skill displayed,—
Infinite skill in all that He hath made;
And trace in nature's most minute design
The signature and stamp of power divine;
Contrivance infinite expressed with ease,
Where unassisted sight no beauty sees;
The shapely limb, the lubricated joint,
Within the small dimensions of a point,
Muscle and nerve miraculously spun,
His mighty work who speaks—and it is done."

MYSTERIES.

MANY people in this day get up into the tree of curiosity or speculation to see Christ. They ask a thousand queer questions about his divinity, about God's sovereignty, and the eternal decrees. They speculate, and criticise, and hang on the outside limbs of a great sycamore. But they must come down from that if they want to be saved. We cannot be saved as philosophers, but as little children. You cannot go to Heaven by way of Athens, but by way of Bethlehem. What matters it who are elected to be saved, when we know that unless we believe and repent we shall be damned? Why be perplexed about the way sin came into the world, when the great question is, How shall we get sin driven out of our hearts? How many spend their time in criticism and religious speculation! They take the Rose of Sharon, or the Lily of the Valley, pull out the anther, scatter the corolla, and say, "Is that the beautiful flower of religion that you

are talking about?" No flower is beautiful after you have torn it all to pieces. The path to Heaven is so plain that a fool need not make any mistake about it, and yet men stop and cavil. Suppose that, going toward the Pacific slope, I had resolved that I would kill all the grizzly bears and the panthers on either side of the way. I would never have got to the Pacific coast. When I went out to hunt the grizzly bear, the grizzly bear would have come out to hunt me. Here is a plain road to Heaven. Men say they will not take a step on it until they make game of all the theories that bark and growl at them from the thicket. They forget the fact that as they go out to hunt the theory, the theory comes out to hunt them; so they perish. We must receive the kingdom of Heaven in simplicity. William Pennington was one of the wisest men of this country; governor of his own State, and afterward speaker of the House of Representatives. Yet, when God called him to be a Christian, he went in and sat down among some children who were applying for church-membership, and said to his pastor: "Talk to me just as you do to these children, for I know nothing about it." There is no need of bothering ourselves about mysteries, when there are so many things that are plain.—*Talmage.*

THE SIN OF INGRATITUDE.

EVIDENTLY Jesus was much saddened by the ingratitude of nine of the ten lepers whom he healed. And that sorrow ought to show us that there is something in unthankfulness which exhibits human sin and degradation with peculiar plainness and force. It was near the end, and Jesus had seen so much of the hardness and meanness of men that one would think he would now be surprised at nothing. But there is a tone of sad surprise, a deep sigh, in the words, "Where are the nine?" No money could buy what he had given them, and without his gift all the money in the world would fail to make them happy; but having received the unspeakable boon, they hastily ran away with it.

Some of their reasons it may not be hard to see, and they are not flattering to them nor to that human nature which we share with them. If they returned, Jesus might exact some service of them; besides, it would be unpopular to be known as having even accepted a cure from one whom the best and most religious people had secretly condemned, and who was even now on his way to his cross. And, in addition to that, he had put them so completely in possession of themselves that they had no more need of him. Being strong enough to do without him, why return to him? No wonder that Jesus, seeing through this incident the human nature he came to save, sighed over the representation.

There is nothing men condemn more in other people than unthankfulness; they all unite in saying that the man who does not feel a kindness, and never acknowledges one, is more despicable than one who has vices, but possesses a warm heart. Yet there is nothing more common than ingratitude, and especially ingratitude to God. Men who overflow with thankfulness to a friend for a trifle, and are melted by a favor from an enemy, never said, "I thank thee," for any benefit God conferred upon them. There must be reason for this, and it will not do to say that all of it is due to the pure innate wickedness of human hearts. It is plain that many do not *feel* their obligations, or they would not be slow to respond. It will be worth while to search for some of the causes of this failure to feel.

One of them, we think, is the anonymous way in which blessings seem to come to men. A man's heart goes out to his friend; for he sees his hand, he observes him act. But in nature the sun rises, and the seasons follow in regular order, and a man sees that he gets all his good things by just paying attention to what goes on around him. There are laws of commerce and agriculture and health, and if you regard them you will get your daily bread and keep well,

and there seems little necessity of praying for it beforehand or of thanking anybody afterward. If we would think a little deeper, we should see that there is more real blessing, and more reason for thankfulness, in our getting our good things in the way we do, than if they were rained down upon us direct from the skies, like the manna.

Another reason for our unthankfulness is to be found in the very bounty which is bestowed upon us. If Jesus had given those miserable men a considerable sum of money, or if he had half cured them and left them in expectation of more, they would doubtless have been vociferous in their thanks. But the gift is complete, and they do not feel that they need him any more. The physician sometimes finds it easier to collect his bill when the patient is half-cured than when he is wholly recovered. He feels his dependence then; he is sensible of benefits received, and has a lively sense of more to come, and it is easy to give his benefactor his due. But once well, he leans upon him no more, and the memory of his kindness grows dim. If God just doled out to us a little every day, and kept us hopeful and expectant of more, we should be more reminded of how we are leaning upon him. But he gives us so much that we are lords over a heritage, and need only help ourselves. We are not kept as sons at home, getting each day what we need and no more, but we get the portion of goods that falleth to us, and now, being independent, we feel competent to go into the far country, and forget all about our Father. So it is often true that with increased wealth that sense of dependence which leads to thankfulness lessens. It is most frequently among the very poor, to whom the prayer, "Give us this day our daily bread," has a literal significance, that there is most heartfelt gratitude. It is unflattering to us, but it is just because we are made kings, "crowned with loving-kindness and tender mercy," that we are thankless; bewitched by our plenty, we have no need of remembering the Giver.

In some men, however, the cause of ingratitude will be that they see only what is dark in their lot, and are blind to what is bright. The ray of sunlight falls, and they do not mark that it gleams from the grass-blade, or glances from the rippling water, but they do observe that in that ray there are floating millions of notes. The one discordant note attracts their attention, but they forget to be glad for the abundant harmony in which it happens to fall. We put up with religious care monuments at the graves of all our losses, but the stones on which we inscribe "Hitherto hath the Lord helped us" are very rare. We are thankful that things are no worse, instead of being grateful that they are so good. The truth is, in nearly every case it is only the one drop which is subtracted, while the brimming cup remains. In any case, if God should leave what he took, and take all the rest, what a losing exchange it would be.

Now, it is instructive to note that Jesus was not angry with this ingratitude; at least, the primary feeling was not indignation that these wretched men had deprived him of his right, and defrauded him of certain sweet notes of praise that were his due. He is so sorry for them—his words are a sigh: "Were there not ten cleansed? but where are the nine?" What cold, empty, loveless hearts they must have! And that is the pity of all unthankfulness. That God does not get his due, is true, but what poor, barren, heartless creatures does it show men to be.

The ungrateful man misses much, for thankfulness includes gladness of the purest and most spiritual kind. It must include, too, if it is real, "that content surpassing wealth," and it will prevent any gain or gift from hurting a man. "Every creature of God is good, if it be received with thanksgiving." Those lepers go away resurrected in body from a living death, but with dead hearts in the fresh, strong bodies. Jesus would have them bring their gift back to him, so that he might give them something more with it, and therefore especially God wants our thanksgivings; not solely that we may sound

his praise abroad, but that, having taken half a gift, we may fetch away the other half. In that way he is most glorified; not principally in our words, but the glory of God most shines forth in the strong, pure, noble character he has been able to form in us. After the shower, nature is full of odors, as if in opening her million mouths for the blessing she at the same time breathed forth the breath of thanksgiving. It is as "the smell of a field which the Lord hath blessed." Like that, as countless mercies fall upon us, should the sweet incense of grateful hearts spontaneously rise to the great Giver. Faith, with its clear, calm vision, will interpret even our trials as blessings, and we shall then be able to obey the apostle's injunction: "In everything give thanks."—*Rev. John K. Allen, in Christian Union.*

SURE ENCOURAGEMENT.

DAVID found the city of his sojourn taken, his family carried away captive, and the band he had led to victory ready to stone him to death. Standing upon the very ashes of his home, looking with tearful eyes and breaking heart after his captured family, hearing his followers discussing the matter of taking his life, he encourages himself in God. Nor did he trust in vain. Soon he wins a great victory, takes abundant spoils, and brings back the captives to their homes. Many in this life have experiences of the same nature as those of the sweet singer in Israel.

Great discouragements come to most in this earthly life. They come in secular business. The most carefully-formed plans miscarry; the most trusted agents prove dishonest; the efforts to assist others over pecuniary embarrassments, with most friendly intent, often bring great loss, if not utter ruin. God in his providence often takes health from us or from those dear to us, and not only do our plans fail, but great discouragement presses heavily upon us. We look onward, and see a grave opening to end the earthly scene. Sin takes such hold upon the anxious sinner that it seems to have the strength of the law: it holds him as heaven and earth are not held in their place, and the inwrought feeling is, Must I perish? So the Christian is sometimes cast down. All seems so dark. He is not what he ought to be, what he wants to be, what he has covenanted to be. The old Adam seems too strong for him. Like the strong wrestler, if he has thrown his antagonist, all his care and strength must be put forth to keep him under, and even then he cries out, "Who shall deliver me from the body of this death?" What shall be done under such circumstances? To give up is nearly sure to bring utter failure. Business thrives not under the desponding cry, Nothing can be done. Reason often leaves her throne, the hand of the suicide ends the career, sickness proves fatal, sin works its most terrible results, piety languishes, and only the whisper is heard, I hope I am a Christian, but I am afraid I am not.

How different when heroic courage and endeavor characterize the one in trouble. Instead of Napoleon leaving a well-disciplined army to perish because Moscow is burned, we see a hero marching for another city to repair the losses. We see the noble ten thousand Greeks marching home through almost half a continent full of hostile foes, never laying off their armor until safe in their homes. We see a Bruce, after many failures, at length winning his country's cause. We see Washington marching out of the snows of Valley Forge, where his shoeless heroes leave their bloody footprints, upon which their noble commander drops the tears of pity, and leading them on till victory and independence crown their labors. We see Jacob, after the night of terrible wrestling, as the morning dawns, with a hip almost disjointed, still holding on, exclaiming, "I will not let thee go except thou bless me." We see our own Garfield, when but one chance in many remained for his recovery, saying, "I will take that chance." So the anxious sinner, though the heavens seem as brass above him, should say, "I will find His mercy, if there is mercy for me, and if not, I will go on

seeking, till I reach the dark curtain; and as I step into the unseen and eternal, my last look shall be for the cross, my last word for pardon." Never shall such a seeker perish. So if the Christian finds himself despondent, let him encourage himself in God; let him say with David, on another occasion, "I am thy servant, the son of thy handmaid; thou hast loosed my bonds." How perfectly is true religion adapted to such an earthly state as ours. We want a *Supreme Being* in whom to repose our confidence, one who can make all things work together for the good of those who love him; we want just such a God as is revealed to us in the Scriptures, and then we want that clinging faith which holds on to him until we are safe in Heaven.—*Rev. Francis Williams, in Christian at Work.*

The Family Circle.

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

NO HEART BUT HATH ITS SORROW.

No heart but hath its sorrow,
No heart but hath its loss;
No heart but bears in secret
The burden of the cross.

No heart but hath its treasures,
Its little gems laid by,
All surely, safely guarded
From every careless eye.

No heart but hath its treasures,
Some little thing, you know,
Perhaps a sweet wild flower
That faded long ago.

We see each other darkly;
We know, but know in part;
Our tender, loving Father
Alone looks on the heart.

O human hearts that suffer!
O ye who faint and fall!
God knoweth all his children
And knowing, loves us all.

Our battle prayer of sorrow
Soon, very soon, shall be
A gloria of triumph
Through all eternity!

—Selected.

KATE'S TRIAL.

It was Wednesday evening, the night of the weekly prayer-meeting. Good old Dr. Hatch, as he sat in his quiet study, could not help looking forward expectantly to the hour of prayer. On so lovely an evening there could not fail to be many earnest ones present. He thought of them all this evening, but his thoughts lingered longest on one who had but just found strength to profess her desire and determination to live henceforth for something higher than fashion and show. Just at this hour, though the earnest pastor did not know it, this young disciple was put to a very severe test.

Kate Foster was seated in a comfortable little rocker, in front of a blazing fire, in her father's elegant sitting-room. With her slippers feet resting on the fender, and her eyes fixed upon the glowing coals, one might easily have imagined her to be idly dreaming. In reality, however, her thoughts were not on the fire at all, but on a very perplexing question which she had tried in vain to answer; a question which had to do with the meeting: "Should she go? Not that she had any desire to remain at home, for in her short experience as a church-member she had learned to regard the weekly prayer-meeting as a source of much help and strength. But to understand her perplexity, we must learn of a conversation which took place between Kate and her father about an hour before.

"Well, Kate," the latter said, abruptly, as they were seated at the tea-table, "I have bought tickets for the theater to-night. It is the last night of the new play, and we must not fail to go. There isn't anything to hinder, is there?" he added, hastily, as he saw Kate's lips open as if to make some objection.

"Why, father, this is Wednesday evening!"
"Of course it is; but what has that to do with our going to the theater?"

"It is prayer-meeting night," Kate answered, in a low tone, while the sensitive color rushed into her face. She saw that her new principles were to be severely tested. Would she be able to stand firm?

"Well, what of that?" Mr. Foster asked, rather impatiently. "That need make no difference. I'll make it all right with Dr. Hatch. I'm sure you've gone to meetings enough lately to earn an evening's recreation, and it won't hurt you to be absent once in your life."

Mr. Foster had made up his mind to go without once thinking of the meeting, and if he had recollected, he would have concluded that he could easily persuade Kate to forsake it, so little did he realize the recent change in her feelings. She had, until lately, been so fond of going to places of amusement with him that it annoyed and vexed him to have her bring up any objections. He was, on the whole, a very indulgent father; but he could not bear to feel that a prayer-meeting, which he looked upon with something like contempt, could have more attractions for his refined, accomplished daughter, than a new and much-talked-of play, enjoyed in his company.

"I was not thinking how Dr. Hatch or any one else would regard it," Kate said, after a moment's silence, answering her father's thoughts rather than his words. "But it does not seem right to forsake a service that I have promised to help sustain, and deliberately attend the theater."

"I would like to know when you agreed to attend prayer-meeting?"

"When I assented to the church covenant, father, I promised to attend upon its ordinances."

"Stuff and nonsense," her father interrupted angrily. "If this is the way you are going to act, I wish I had never allowed you to join a church. I thought the Bible said, 'Honor thy father and thy mother.' This does not look much like honoring me, to refuse to go with me after I've purchased tickets."

"I do try to honor you, father," Kate replied with a great effort, and every particle of color fled from her face. "But duty to God comes before duty to father and mother. I am very sorry, but I do not see how I can attend the theater."

"Then you refuse to go with me?" Mr. Foster said, in a constrained tone, which hurt his daughter sorely. And receiving only a pleading, "I cannot, father," he strode from the room.

Poor Kate sought the sitting-room, and threw herself into the low rocker in front of the fire, where we found her. All day she had been looking forward to the meeting; for, as you may have guessed before this, she received very little help at home in the new life she was earnestly trying to lead. Now her mind was filled with tormenting doubts. What ought she to do? She knew that she acted from a conscientious motive in refusing to go to the theater, and yet question after question presented itself to her agitated mind. Had she made her father bitter against the religion she professed? Would she not gain more influence over him by yielding to his wishes? It did not occur to her that her decision would in any way increase his respect for her religion. She only felt in a grieved, disappointed way, that she had lost her influence over him. She wished there was some one to tell her what to do.

Her little gray kitten crept up quietly to the fire and began purring softly, as if wishing to be taken notice of, but Kate was too absorbed to give her any attention. Little brother Robbie came in for his good-night kiss, and went out with his busy brain filled with wonder that Kate did not take more notice of him, and offer to tell him a story.

"After all," she said aloud, "hadn't I better tell father I will go with him this once? There is time yet for me to dress." Then she remem-

bered a line of a very familiar hymn, which helped her:

"Yield not to temptation, for yielding is sin,"

and it suddenly flashed across her mind that, strangely enough, she had not even looked into her Guide Book for an answer to her puzzling questions. She arose and crossed the room hastily, and put out her hand to open the Bible with a silent prayer that she might turn to some passage that would help her. What do you think her eyes rested on as she turned the sacred pages? Only these eight words she read: "What is that to thee? follow thou me." Do you see any connection between her difficulty and this verse? She saw some, and went back to her chair filled with a new thought. If she was following Christ—and she felt sure she was—then she need not take an anxious thought about the result of her step in the way of obedience. Her duty was to follow Christ wherever he led; and she even smiled faintly and reverently as she thought of his bidding her follow him to the theater.

The sweet tones of the church bell aroused her from her reverie. "If I only dared to ask father to go with me!" she thought. But never within her remembrance had he attended a prayer-meeting. Perhaps, however, he would have accepted her invitation had she only had courage to give it. How often does it happen that the Holy Spirit thus gives us a suggestion when the way is already prepared for us!

While Kate had been pondering and settling these questions, Mr. Foster had been restlessly and angrily pacing the library. Kate's firmness had angered him exceedingly; yet he respected her religion more to-night than ever before. He was a man who entertained great admiration for any one who "stuck to his principles," as he expressed it; and perhaps it was the voice of conscience accusing him for his years of neglect that had so annoyed him. There was no use in thinking about the theater now, for there would be no pleasure in going without Kate. He at last resolved to go to the meeting, and see for himself what could so attract his daughter. "He could slip out before the service was over, and Kate would never know he had been," he told himself. So it came to pass that Mr. Foster, sitting in a remote corner of the room, heard the comforting and inspiring words of Dr. Hatch, and listened to the earnest prayers that followed.

Kate wondered, as Dr. Hatch read the words he had selected for the evening, if he could possibly know how near she had come to deserting the meeting. "I will go before thee, and make the crooked places straight." She need have no fears, then, about the road. The way would somehow be made straight. Her hand was warmly grasped in that of the pastor, as she turned to leave her seat, and he said, heartily, "I'm glad to see you out to-night. I selected those words on purpose for you." Kate looked at him in astonishment, wondering how he knew what she needed. Did she suppose he had lived his threescore years and ten without finding out what would reach and help the tempted ones of his flock?

Kate's wonderment was still further increased on finding her father in the hall, waiting for her. For, contrary to his determination, he had remained to the close, mentally excusing himself for the unpremeditated proceeding by reflecting that "Kate would have no one to go home with." As for Kate, she was too surprised and glad to say much, but as her father drew her arm within his, do you think she was sorry that she went to prayer-meeting?—*Faith Hamilton.*

MORE AND MORE.

Of the many Bible words which grow and grow into our thought and life with our advancing years, few seem more impressive, even from the stand-point of merely worldly experience, than the familiar idea phrased in the text, "Unto him that hath shall be given." We give more and more love to those worthy of our affection; we bestow an ever-increasing confidence upon those whose friendship we have tested; and we

are ready to multiply honors and rewards for those who have rightly won them already. And this text is the best explanation of the often-asked question, Why do we not ask favors and aids of those who have the most leisure, but rather of those who are the busiest and most sought for? In this world, and in every line of work, we are pretty sure to want the men who are wanted by others. A word of counsel or a minute's help from one who has shown efficiency in every labor, is worth more than a sermon from an idle by-stander, or a whole day's attempted service on the part of him whom the world very properly lets alone. Those who have the most to do are the very ones who are readiest, whenever possible, to do something more; and the qualities which make their time most valuable to themselves and others are the very qualities which they are readiest to enlist in still further service at the call of duty. Notwithstanding all the element of truth in Gray's lines about mute, inglorious Miltons and village Hampdens, or in Milton's assurance that "they also serve who only stand and wait," let us not forget the fact that it is a good thing to be wanted in this world of work.—*S. S. Times.*

—A kindly act is a kernel sown,
That will grow to a goodly tree,
Shedding its fruit when time has flown
Down the gulf of Eternity.

—John Boyle O'Reilly.

"SUCCEDANEUM."

THERE are in a certain library in Boston a number of books which have printed on their backs "Succedaneum." People curious to know what this long title means take them down and try to open them, but find, after pulling this way and that, that they are only wooden books put in to fill a vacant place, to keep the books in position. The writer learns from this fact a warning to us not to lead mere empty lives, but to fill the volume.

But here is another side, another lesson to be learned. Many of us are so placed in life that our work in itself is small and insignificant—yet it fills a gap. Our life, if rightly lived, may support and sustain lives which can accomplish great results. We are too apt to forget what is the true glory of a life—that it be a faithful one. In the end, many of those unheard of, quiet souls, who have only filled up gaps, will be led up higher—will, having been faithful over a few things, be made rulers over many things.

I begin to suspect that the most important lesson we can teach our children is contentment—willingness to let others shine, and sit by and enjoy the light. A sunny-tempered, sturdy little fellow who was being urged to more ambitious efforts, expressed a great truth when surprise was shown that he was not "first."

"We can't all be first. Nobody'd care to be first if there was n't any last."

Let us resist the temptation to put our child forward at school receptions and on all such occasions. Make your boy find out the wonderful delight of learning for learning's sake, and educate him to sit by and see others noticed. This is not easy work; it is a great deal easier to praise and flatter the child, to train him for certain show-off occasions, and have him spoken of as "such a bright boy." But we mothers are working for future years; your boy may have to live a very humble, quiet life; your girl may merely stand in a vacant place, making by her life stronger and more capable souls symmetrical. Is it not best to prepare them to live such lives sweetly and cheerfully? The lessons in humility and contentment will not be lost if by chance they are called to fill prominent positions. Above all, let us teach by example. Let us rest quietly in our place, not be always eagerly pushing ahead. We may appear mere stop-gaps, but He who will read all the volumes, at last will open the "Succedaneum," and the lives which have seemed trivial and empty will, when read by the light of the other world, prove complete and full of true glory.—*Hope Ledyard, in Illustrated Christian Weekly.*

The Sabbath School.

"Feed my lambs."—John 21:15

ILLUSTRATIONS.

BY MRS. IDA E. GATES.

[An essay read before the Ohio Sabbath-school Association, at the meeting held in Bellville, April 11-17, and forwarded for publication in accordance with a vote of the Association.]

THE power of illustration is not confined to a few, but all may cultivate it and improve by experience. Some may have greater talent in this direction than others; yet this does not excuse any from improving the talent God has given them. The fact that many feel themselves deficient in this respect may perhaps be the reason why so many excellent maps hang on the wall as ornaments, and books of reference lie on the shelves or table for dust to collect upon them. Let those who have thus wrapped their talent in a napkin and hid it in the ground bring it forth and improve it before their Lord shall come. Many perplexities may be solved and solemn truths made plain by simple illustrations.

What can be more interesting and impressive to us all than the illustrations of our dear Saviour! Solemn truths were illustrated by simple occurrences in life; as, for example, "The kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Also: "A sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up, because they had no deepness of earth; and when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprang up, and choked them; but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold." As the Saviour uttered these parables, probably the scenes he described were actually transpiring before him, thus impressing the truths more strongly upon the minds of those gathered about him; and this thought lends an added charm to these sayings for all who have since read them, or shall yet do so in after years. So freely did he use these illustrations that Geikie says:—

"Nothing was henceforth left unused. The light and darkness, the houses around, the games of childhood, the sightless wayside beggar, the foxes of the hills, the leathern bottles hung up from every rafter, the patched or new garment, and even the noisy hen amidst her chickens, served, in turn, to illustrate some lofty truth. The flaming weeds among the corn, the common mustard plant, the treasure disclosed by the passing ploughshare, the pearl brought by the traveling merchant from distant lands for sale at Bethsaida, the draw-net seen daily on the lake, the pitiless servant, the laborers in the vineyards around, any detail of every-day life, was elevated, as occasion demanded, to be the vehicle of the sublimest lessons."

Let us take a class of small children and try to teach them a lesson about Noah entering the ark, the tower of Babel, Moses and the children of Israel crossing the Red Sea, or Jacob's dream. These lessons will be difficult for their young minds to comprehend. But make on the blackboard a rough sketch of the lesson being taught, all the time asking questions about the subject you are illustrating, and how quick they will grasp the thought. Their eyes will sparkle with delight, and sometimes they will even offer assistance in drawing. What does this show?—That illustrations impress upon the mind truths which otherwise would be entirely disregarded. We can hardly take up a book but that we see pictures in it; and while reading we notice that they illustrate points which would perhaps be difficult to understand.

The use of blackboards is very important. They will not only help all to understand, but

you will notice an increasing interest in your class, and often hear such remarks as, "I love to go to Sabbath-school; it is so easy to understand the lesson, and I am going to see if I cannot get my lesson perfect."

Maps afford another means of illustration. Ask a child to describe Palestine, and what idea does he have of the situation of the country simply from what he reads? Question him without showing him the places on the map, and he will most likely be indifferent and inattentive; but if while asking the questions you point to the map, and have him tell from that the boundaries of Palestine, what river is on the east, what sea on the west, where Jerusalem is, and other important cities—will he forget their situation? No; he will often think of them, and in imagination see them. While teaching, have your scholars point out the places on the map. At first they may have trouble in finding them; but when once found, no trouble will be had afterward.

Another successful way of illustrating is to tell the story of the lesson before the class, in just as simple language as you can. Illustrate on the blackboard the different points, bring in common events, and show on the map the place where they occurred. After thus telling the story, call on one of the class to tell it to you, and you will often be surprised to hear it told throughout accurately, though in a childlike manner. The whole class will catch the spirit, and you may often hear the story told as many times as you desire.

We have seen that there are two important ways of illustrating.—1. By illustrating to the eye; and 2. By illustrating to the mind. We cannot successfully use the first method without the second. Both are very important, and they must be used together in order to do the good that should be derived from them. Let the officers of the Sabbath-school try this plan, and not lose sight of the fact that they were once young. Let all the schools be supplied with blackboards, maps, and books of reference, and, above all, let the spirit of Christ be manifested by the officers and teachers, while teaching solemn Bible truths to the dear souls committed to our care.

SILENT FORCES.

WORKMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fiber, are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait, until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite-hearts of the rocks cannot withstand this silent influence. In a little while this solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers, and a patient example, never fail.—*Alexander Clarke, D. D.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 16, 1882.

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

GIVE US LAW.

THIS is the strong and persistent cry of the advocates of Sunday sanctity. In the *Christian at Work* of April 20, 1882, we find an article on "The International Sabbath Conference" recently held in Pittsburg, Pa. Among the many steps suggested to secure the better observance of that day, one was to "call a convention of railroad managers, if possible, that by concord of action the great competing lines may rest on the Sabbath."

Then the writer goes on to ask, "Why not have the convention enlarged by representatives from the leading industries of the country?" If all the railroads and the leading industries of the country, the large manufacturing establishments, printing offices, breweries, etc., would unite in action, the influence would be immense. But he regrets that this is hardly practicable; and even if it could be secured, he has great misgivings as to its efficiency; for he says: "It would be a plan, not a law; would have the strength of an agreement, but not the force of a penalty."

Let these clauses about "law" and "penalty" be read as if they were printed in italics; for they reveal the true objective point in all this movement. The national reformists are not willing to let the matter rest on any voluntary arrangement; they dare not trust to the strength of an agreement; they must have a command issuing from the government, backed up by the convincing argument of pains and penalties, "Thou shalt honor this as a sacred day." Hence the writer continues:—

"There is need of the power of government behind the plan—the strength of the national government in support of the rule; for the great business corporations of the country have risen above, and reach beyond the authority of a Commonwealth. And not till the people have made the Federal Government the escutcheon of the Sabbath, may we expect the rival industries to honor that sacred day."

This language needs no comment. The question to be solved is, Will they secure this power of the Federal Government? The possibilities in this direction are indicated in the following statements from the same article. Having referred to several letters received from the superintendents of different railroads, that the demands of the public (church-members included) compelled them to operate their roads on Sunday against their desire, he says:—

"And thus the men of business were driven into the dilemma from which they desire to be rescued. They are not there from choice, but by popular demands; and they ask to be delivered from their constituency. And if the church urged her claims as earnestly as the world, and the Christian insisted upon his rights as loudly as the infidel resists them, these corporations would enter triumphantly into the liberty wherewith Christ makes his people free. Christian men lead the enterprises of our age."

This is undoubtedly true. If all professed Christians should unite upon any measure, it could be carried, beyond question. It is this union of effort that is now sought.

The Conference, though not largely attended was pronounced a complete success every way; for, says the reporter, "there was much motion of thought and feeling, and we may reasonably ex-

pect that the electricity generated will shine like Edison lights."

HOW THEY DO IT.

JAMES speaks of certain ones "heaping treasures together for the last days;" as though wealth would be accumulated so rapidly as to be thrown together in heaps. This certainly could not be done in the ordinary and legitimate way of earning money by an equivalent rendered in labor or value. There must be some strange and abnormal process developed, by which to fulfill this prophecy in the last days. Do we see anything of this kind? Let the following paragraph, taken from "Document 15, issued by the National Anti-monopoly League," answer. It is headed, "The Stock Watering of 1867-68," and reads:—

"Shortly after this the Vanderbilt management of the New York Central and Hudson River R. R. watered the stock of that road forty-seven millions of dollars, and a purchased legislature legalized it. Regular dividends of eight per cent have since been declared upon it, and these dividends upon the water alone, have, in thirteen years, with interest compounded annually, amounted to over seventy-five millions of dollars, and each year between three and four million dollars are wrung from the people of this State for that purpose."

In connection with this read the following from the Hon. David Agnew, ex-Chief Justice of the Supreme Court of Pennsylvania, in an address which he delivered on the 15th of June, 1881:—

"A remarkable fact attending all the great railroads of the United States is the immense wealth of their leading officials. It is confined to no State, and is exceptional to all other employments. The grandest talent and greatest learning, in law, physics, and other learned avocations, accumulate a few thousands in a lifetime; but railroad officials, often rising from mere clerkships, roundsmen, ticket and other agents, with salaries running from hundreds to a few thousands, eventuate as possessors of many millions. It is no uncommon thing to see a railroad president, rising from the humblest station, in the course of fifteen or twenty years, become the owner of five, ten, or even twenty millions, at a salary which would not average, for the whole time, over ten or twelve thousand dollars. These are mysteries that the common people cannot understand."

The more important question is now, To what will all this lead? How long will the people endure these extortions? How long will they calmly submit to see the rich filling their vaults with cart-loads of gold, growing rapidly and immensely richer, while the poor gather in their means of subsistence by pennies, and are growing rapidly and distressingly poorer? It is no wonder there is communism, socialism, trades unions, leagues, etc. The crisis cannot be much longer delayed. An explosion must soon come. Then will be fulfilled the other part of the prediction of James on this point; namely, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

VISIT TO ROME, N. Y.

At the very urgent request of the President and Committee of the New York and Pennsylvania Conferences, I spent Sabbath and Sunday, May 6, 7, at Rome, in the ministerial meeting being held there over two Sabbaths. I spoke six times, endeavoring to impress the minds of all with the importance of a deep experience in the things of God, and the necessity of a thorough consecration to the special work of advancing the message which God has committed to our hands. What was said was well received, and seemed to be highly appreciated. The good and tender Spirit of our divine Lord was present, and affected the hearts of the people. The object of this ministerial meeting was a good one. I trust it will be a benefit to the cause in these two Conferences. The brethren have felt that there was a lack of power

to move the people, and that the work had not moved forward for some time in the past as they greatly desired. They came together to seek God, to humble their hearts before him, and to ascertain, if possible, why his prospering hand was not upon them with greater power.

A general attendance of the friends of the cause within a reasonable distance was expected Sabbath and Sundays, and more or less at the preaching services every night. But during the week the ministers present expected to devote themselves especially to the work of seeking the Lord and planning to work more successfully. They proposed to devote considerable time each day to the reading and prayerful consideration of the Testimonies to ministers given during past years. I was exceedingly glad to learn that this point entered into their plan. The most precious instruction has been given by the servant of the Lord for the benefit of the ministry. If this had been followed, we should not see such weakness among our ministers. I was glad to learn that a deep interest in the Testimonies of the Lord's Spirit exists among some of the ministers and people of these Conferences. They expressed many regrets that complete sets of the volumes of the Testimonies could not be obtained because they were out of print. They urged me to do what I could to have the Association publish those lacking immediately, offering to take as many as one hundred complete sets at once, if we would do so. I think this lack ought to be supplied in the near future. If there is a demand for them, it certainly will be. I shall be glad to hear from other parts of the field as to whether this interest to obtain full sets is general. We shall never prosper, as a people, if we neglect this precious instruction which the Lord in mercy has given us.

We are glad to learn of the interest felt by the ministry in the circulation of our own books. They hope to have canvassers in the field ere long, circulating "Thoughts on Daniel and the Revelation." We hope the Lord will bless these meetings, and be specially with the brethren in the time set apart for prayer and fasting. Altogether our visit was a very pleasant one, and we trust profitable to the cause. I regretted that I could not remain with them till the close of the meeting, but a press of other cares prevented.

GEO. I. BUTLER.

HOW SHALL I RETURN?

If you have departed from the Lord, return to him by reversing the course by which you left. Did you take an independent, rebellious course? Humble yourself, crucify the old man, and take a teachable position with your brethren. Have you neglected to meet with the church and do your duty in the prayer and social meeting? Remember still that you are your brother's keeper; that you owe the same duties to him that he does to you. Have you neglected to pray in the closet and in the family? You must take up these duties. Have you grown in love with the world—its riches, its ambitions, its fashions and follies? These must be renounced ere you can be accepted of Him who for our sakes became poor, and was meek and lowly in heart, a man of sorrows and acquainted with grief. Have you neglected your duty in missionary work? Begin in earnest to redeem the time. Work while it is called to-day. Have you neglected to give of your income the part which the Lord claims as his? No longer rob God; but begin at once to give the Lord his own, and, if possible, make up your arrearage. Our account is with God, and not with men. Have you forgotten the poor, the sick, and the sorrowful? Remember that as you have done to the least of Christ's brethren, so you have done to him. Have you neglected to walk in the light of any of the testimonies from Heaven? No longer slight the

teaching of the Spirit and word of God, but henceforth walk in the light.

In short, face right about, and return to God in all things wherein you have departed from him. Do it at once, lest total darkness come upon you, the sure precursor of perdition.

R. F. COTTRELL.

LIFE SKETCHES.

This is the title of a volume of 416 pages, which presents the ancestry, early life, Christian experience, and extensive labors of Eld. James White and Mrs. Ellen G. White, who are well known to the readers of this paper. It contains excellent steel engravings of both; also cuts of our principal public buildings in Battle Creek, Mich., and in Oakland, Cal.

The rise and progress of this work, which is now extending to all parts of the world, will be a matter of interest to any person who desires to be well informed, but should be a matter of special interest to those who have become connected with it, and believe it to be the special work of God for the last days. No person can be well informed concerning this work without being well acquainted with the lives of Bro. and Sr. White. Their lives are inseparably connected with it. Their labors were constant and wearing, and exceedingly efficient in the establishment of this work in its early days; and their whole lives are interwoven with it. Bro. White now sleeps in the grave. This book is about his last literary labor. In it we find a brief account of the great Advent movement of 1836-44, in which he acted an earnest part. After the great disappointment of the latter year, we learn of the distracted condition of the great body of believers, from which emerged the present movement. Then from the most feeble beginnings, despised and ridiculed, step by step the work advanced, took shape and orderly arrangement, and moved forward in power, and now we find its disciples in all parts of the world. From a condition of distraction and division, it resolved itself into a most orderly and efficient organization, differing in this respect greatly from every other Adventist body in the land. Its public institutions have been a surprise alike to friend and foe.

The influence of Eld. White in bringing about these results cannot well be over-estimated or too gratefully remembered. His cares, perplexities, and most wearing labors, broke down a most powerful constitution, till he became a great sufferer, and his usefulness was impaired. But the true friends of this cause will never forget those sacrificing labors, or fail to be thankful for the benefit of that powerful, energetic mind, which planned and executed with such efficiency. We will not pretend to speak here at length of the devoted labors of our dear sister White, whom the Lord has still in mercy permitted to remain with us, to counsel and encourage us. Her labors have been most efficient of all. God has given her spiritual light to guide and mold the work. No other one has exerted the same influence in this movement. It is interesting to trace in this volume the work of these pioneers, especially in the early days of the message, when they labored in poverty and encountered the greatest obstacles. God sustained them, and blessed their labors. What can be more instructive to every Seventh-day Adventist?

Our people should buy this volume. Our older brethren will love to read it to refresh their minds on their earlier experience. Especially should those young in the faith procure it, that they may be intelligent concerning the rise of this work, which they acknowledge to be of God. It may be obtained at the REVIEW Office, Battle Creek, Mich., at the Signs Office, Oakland, Cal.,

or at our tract depositories. Retail price, \$1.25, with the usual discounts by the quantity.

GEO. I. BUTLER.

ELD. HASKELL'S TRIP TO EUROPE.

MAY 13, Eld. S. N. Haskell sailed from New York to visit our missionaries in the Old World. This visit has been in contemplation for several years past, but a pressure of other duties has prevented hitherto. It is with great difficulty that he could find the time to go this spring. Bro. Gardner, from California, who traveled extensively there years ago, and is familiar with the customs and languages of Central and Northern Europe, will travel with him. This will be a great assistance to Eld. Haskell, and will enable him to accomplish much more good. It has seemed very important to us that one of the leading brethren here should become acquainted with the state of things in Europe, in order to co-operate to the best advantage with our fellow-laborers there. We cannot well understand the situation of things without personal observation. We trust his visit will be a great encouragement to our dear missionaries, who are toiling under great difficulties. Some of them are laboring under a great pressure of feebleness and anxiety. May God bless, and guide, and sustain them. We hope Bro. Haskell, in his great interest in the missionary work, may be able to discover special openings for the truth. We expect this will be the case. We believe the time has come for forward movements in various directions. This work cannot, must not, stand still. Our eyes are not backward toward Egypt, but onward to the land of hope and immortal glory. May we not expect this visit to Europe will be another important point in the advance of the work?

GEO. I. BUTLER.

THREE MEAN THINGS.

THREE mean things! What are they?

1. To publish over the neighborhood the faults and petty trials of your own household. Not many will do this; yet there are a few weak enough and silly enough to do so mean a thing. Don't do it. You never gain anything by it. If your trials are greater than you can bear, make a confidant of some trusted friend, tell it to him for his advice, and then seal your lips to all others.

2. To tell to outsiders the trials of the church. This should never be done. It is evil and only evil. It is like betraying a fort to an enemy by telling its weakness. It is treason against the cause. It exposes it to ridicule and contempt. Don't do it.

3. To tell the trials of your church to the brethren of other churches where you go to attend meeting or to visit. This is often done. A brother from Rome goes over to Antioch to a quarterly meeting. He puts up with Bro. Stiles. That evening, after listening to a sermon on evil-speaking, he keeps Bro. Stiles up till eleven o'clock rehearsing to him all the trials in the church at Rome, dwelling at great length on the wrongs of those who have abused such a holy man as himself. Then perhaps Bro. Stiles, out of Christian gratitude, gives him a detailed account of matters at Antioch, especially how very unjustly certain ones have treated so blameless a saint as himself!

Let all beware of such men. They are firebrands, mischief-makers, themselves the origin and cause of the very trouble of which they complain. Let that brother move to Antioch, and he will soon have that church in trouble, just as he did the church at Rome, and just as he will do everywhere he goes. He must be a mean man for he is engaged in a mean business; for none but a mean man would do such mean work.

D. M. CANRIGHT.

TIME IS PRECIOUS.

As our work on earth is drawing to a close, how important that our remaining time be diligently improved. Are we walking in the light graciously given us from Heaven? Are our affections on things above? or are we clinging to the poor and vain things of earth? The day of the Lord is coming, and as a snare will it come upon those that dwell upon the earth. As the net is sprung upon the unsuspecting birds, while they are feasting upon the grain strowed upon the earth for a bait, so the day of the Lord will come upon those who, with eyes prone and hands busy with a "muck-rake," forget to look up to the crown presented from above.

Is it a time to grow worldly and careless, when our own salvation and that of others, depends upon the improvement of the few remaining moments of our time? Is it a time to engage in fashionable amusements, and to follow the foolish fashions of the world? Alas! how worthless these things will appear to us, when we see that we have bartered eternal life for them. Infinite loss! Nothing gained, but all lost.

Many of us are making the sad mistake of selling our birthright for less than a mess of pottage. Still there is time to correct the mistake. Still Heaven is merciful; but the moments are flying, and soon will all be gone. Let us be in earnest. Let us walk in the light so freely given us from above; and work while the day lasts in the cause of human salvation. *Time is precious.* Soon it will be too late to have a part in this work of God. Heaven help us to walk in the light.

R. F. COTTRELL.

KEEP YOUR APPOINTMENTS.

WHAT right has a minister to make appointments and then not fulfill them, any more than other people have to make promises which they do not keep? Where is the difference? Think what a disappointment it is to those interested. They have announced the meeting, notified friends and neighbors, made all necessary arrangements, come right up to the time, and then receive a card or a paper saying that the minister cannot come. Those who have been served so a few times know how mortifying it is.

Floods, sickness, or some unforeseen event, may render it impossible to keep an appointment; but to allow any ordinary affair to keep a minister from his appointment or to change it when once made, is a thing he should never do. It injures the minister, the church, and the cause. I hope we shall have less of this in the future than we have had in the past.

D. M. CANRIGHT.

Is it so, O Christ in Heaven, that the highest suffer most; That the strongest wander farthest and most hopelessly are lost; That the mark of rank in nature is capacity for pain, And the anguish of the singer makes the sweetness of the strain?

—A man walking on a railroad track when the train was approaching, was unceremoniously pulled aside by a neighbor. At first the traveler was a little disturbed, and disposed to criticise the unceremonious method of his friend; but when he came to realize the nature and imminence of his danger, his heart overflowed with gratitude for the benevolent deed. God often has to deal with us in a summary way. He sees our danger, and loves us too well to allow us to travel on in our chosen path. In thwarting and disappointing our most cherished purposes, the goodness of our Heavenly Father is often most conspicuous.

—Fifteen women's boards raised eight hundred thousand dollars for foreign missions the last year

A CONTRAST.

BY VIOLA E. SMITH.

It is night, and around me thick darkness
Has dropped on the earth like a pall;
Not a sound but the sigh of the night-wind
And the stir of dead leaves as they fall.
The somber gray stillness about me
Has steeped all my senses in gloom;
From the absence of light and of color
One might fancy this world Nature's tomb.

But see! from the east comes the morning;
The shadows of night flee away,
Ten thousand glad birds in the tree-tops
Are singing to welcome the day.
With each far-reaching glance of the sunbeams
Behold some new beauty unfold,
And e'en the dead leaves strewn around me
Are scarlet and crimson and gold.

Night in my soul, and above me
Dark birds wheel and shriek o'er my head,
And the hopes which were once bright as Heaven,
Like the sere leaves of autumn, lie dead.
Behind me the sad winds are wailing
A dirge for the days gone for aye;
My spirit is fainting within me
For I tread upon graves in the way.

Before me is gloom and black darkness,
And ghosts seem to flit to and fro;
And Fate, with a smile full of mocking,
Points to the way I must go.
Yet behold a star wondrously brilliant!
'Tis the hope of a life beyond this;
And it catches my soul in its beaming,
And holds it there, trembling with bliss.

The ghosts that like specters seemed fitting
Are angels, at each grave who stand;
On each brow is a radiant glory,
Hope's anchor each holds in his hand.

The soft, balmy breezes are burdened
With melody almost divine;
Where before was the cloud of thick darkness
All beautiful colors combine.
Stern fate, with her aspect relentless,
Has fled with the shades of the night;
And Providence, unerring guardian,
Still leads in a path full of light.

Woodbury Co., Iowa.

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.

NORTHERN EUROPE.

We held two meetings every day during Easter, which in this country includes four days; and as the Sabbath occurred between Good-Friday and Easter, we had five holidays. Easter is here regarded as a holier day than Sunday. The preparation for its festivities includes a general house-cleaning. All work must be laid aside, and the people stroll out into the fields to breathe the pure air. We therefore made use of this occasion to preach the word of God, and had many attentive listeners. On the Sabbath we celebrated the ordinances, sixty-four brethren and sisters participating. We were glad to have this opportunity of once more together commemorating the sufferings and death of our dear Saviour, before he shall appear in the clouds of glory.

During the last few days I have held meetings in Moss. There is still an interest manifested to hear the word of God; but I cannot at present secure a suitable hall, and consequently the meetings must be suspended till some future time.

Bro. Rosqvist is now laboring in the western part of Sweden, north of Stockholm. He has held meetings in several places, and intends to continue his labors there for some time.

In Denmark, Bro. Brorson has held meetings every day in Hvalsømagle and other adjoining towns on Sjælland. Forty persons were present at their quarterly meeting in Hvalsømagle. Several others have commenced to obey the truth in that place. One sister was buried with Christ in baptism. Bro. B. is a zealous worker in the cause of God, and he is very much encouraged by the success with which the Lord has blessed his labors.

Bro. C. C. Hanson writes from Asaa that the truth is making progress also in that place, and that a dear sister, in spite of great opposition, has gone forward in baptism. J. G. MATTESON.

Christiana, April 17.

IOWA.

Jordan Creek, April 25.—Since my last report, I have been holding meetings on Jordan Creek, in Monona Co., Iowa. The Lord worked for me at this place. Seven, all heads of families, have commenced to keep the Sabbath of the Lord, and I think several more will come out there yet. I had to close the meetings on account of my health. I took cold, and chills and fever resulted. After preaching five nights when the fever was on, I concluded that it would be best to go home and recruit. I am now well again, and out in the field. J. BARTLET.

OHIO.

Bloomfield, Cleveland, etc.—Since my last report, I have held meetings at North Bloomfield, Shiloh, Litchfield, and Bedford. Some of these were seasons of special interest, and very encouraging. Besides these meetings, I have visited several scattered Sabbath-keepers. I spent a few hours at Spencer, where Eld. St. John and myself held a tent-meeting two years ago. I visited most of the Sabbath-keepers, obtained three names for the REVIEW, and sold some books. I felt loth to leave this place. If the seed sown here is watered, I am confident it will be fruitful. Bro. Rupert will visit them soon. R. A. UNDERWOOD.

Shiloh, Bell Center, and Spencer, April 8.—During the months of February and March, I was detained at home—the longest period I have spent there in four years. I greatly enjoyed this privilege.

After the State meeting, I went to Shiloh, in company with Bro. Underwood; but no interest was manifested, except by one family, who cordially entertained us. This man is doing much toward spreading the truth. I then went to Bell Center. There was a better attendance at this place. One family will be added to the number of Sabbath-keepers there. I am now at Spencer, Medina Co., where the tent was pitched a year ago last summer by Brn. St. John and Underwood. The influence left for the truth was good. Several are now keeping the Sabbath; others have given it up, probably on account of the work not being followed up. I have held three meetings, and the prospect is fair for accomplishing some good. I hope, by the blessing of God, to water the seed already sown. G. G. RUPERT.

INDIANA.

Deedsville, May 1.—This church was organized five years ago, and every indication seemed to predict for it a history of usefulness and prosperity. But apostasy, emigration, and fanaticism thinned their numbers, and so discouraged the remaining ones that meetings and Sabbath-school were discontinued. April 29, 30, I held meetings with them. The attendance was quite good. Prejudice is on the decline, and some excellent persons are much interested. Arrangements were made to re-commence the weekly meetings and Sabbath-school. A club of ten *Instructors* was ordered. One new subscription for the REVIEW was obtained. Brethren, have courage in the Lord. WM. COVERT.

ILLINOIS.

West Salem.—Since my last report I have spent several weeks in Southern Illinois. Some embraced the truth. In March I attended the debate in Wayne county between Eld. R. F. Andrews and Eld. F. W. Diekey, concerning the relative claims of the seventh and the first day of the week as the Sabbath. It lasted six days and benefited those who attended all through. The Bible lays no claim to any other than the seventh day. With all the efforts to bolster up the Sunday, it still remains a human institution, enforced by Catholic authority, and there is no divine sanction of precept or example in the Bible. After attending the debate and seeing the weakness of the Sunday argument, some concluded to review the matter and investigate the seventh-day claims.

I attended the quarterly meeting with the West Salem church, April 1. Had a very good meeting. Remained with them until the district meeting April 8, 9. On the morning of the 9th we repaired to the water, and two were baptized and united with the church. It was a lovely scene. T. M. STEWARD.

NEBRASKA.

Oakdale, May 4.—Plans laid last fall to thoroughly work up this nice little town through personal and vigilant missionary labor, have brought encouraging results. Then there was one resident S. D. Adventist, and Bro. Parker and family, who thought to stay over the winter on their way to a claim in Holt county. The V. M. society at Albion, consisting of three sisters, have co-operated with Bro. P., who sent them a large list of names. I found four new Sabbath-keepers in town, who had embraced the truth without the labors of a minister. Three of these were baptized Sunday, April 23. Others are interested. A Sabbath-school was organized. GEO. B. STARR.

DAKOTA.

Brookings, Brookings Co., May 8.—Have held three meetings at this place. About twenty-five have been in attendance each time, and have given good attention. Some seem very much interested, and are anxious to know the whole truth. These have been reading the *Advent Tidings* for six months or more. One here, a lady, has kept the Sabbath alone for three years. By her earnestness and persevering efforts, her husband has become interested, and has talked to his neighbors and prevailed on them to subscribe for our good paper. None of them have as yet decided to obey, yet we hope that some may be persuaded to turn to the Lord. Pray for the cause of God here and for his unworthy servant. M. M. OLSEN.

MICHIGAN.

Memphis, May 8.—I closed my meetings at this place for the present May 7. More has been accomplished than was anticipated when our meetings began. Bro. Corliss remained with me three weeks; his labors were highly appreciated. This church has received but very little ministerial help since it was established twenty years ago. As the result, quite a number had entirely backslidden from God, yet were observing the Sabbath. Some of these have made a good start during these meetings. The work seems to be thorough with them.

There is a decided improvement in the Sabbath-school. All, both old and young, take part. The lessons in the *Instructor* and lesson books are used exclusively. There is also a decided improvement financially. Nearly all are paying tithes. More was paid into the Conference treasury the last quarter than was paid for the year previous. Two hundred dollars was freely pledged, and a part paid, toward purchasing an organ and repairing the church building. The outlook for this church at present is quite encouraging. My courage is good. H. M. KENYON.

Meridian, May 4.—We have been laboring most of the winter with the churches of Alaiedon, Bunke Hill, and Leslie, with encouraging results. After responding to invitations to give a few lectures in other places, have re-visited these three churches. Found the spirit of reform still alive and increasing, and had the privilege of witnessing a rising vote (unanimous in one church, with but one exception in a second, and nearly unanimous in the third) to conform to the teachings of the Bible and the Testimonies in regard to dress and ornaments. Those things that are only put on for ornament and form no part of the dress, such as jewelry, feathers, and flowers, are disappearing from the persons of those who hope to be numbered with the peculiar remnant people; other reforms are also in progress.

MAY 8.—Held meetings with the church at Alaiedon Sabbath and Sunday, May 6, 7. We are thankful to see this church striving to walk in the light, but we desire to point them forward to higher and still higher attainments, until their feet shall stand upon the holy mountain. After the discourse at the church yesterday, quite a large congregation stood upon the banks of the river and witnessed a pleasant scene; and may we not suppose that invisible witnesses also delighted to behold, as nine penitent believers followed the example of their Lord, and arose from the water to imitate the same pattern, we trust, in all the walks of life? In the evening we held a meeting at the Pine Lake school-house, where we had an

rested audience that we hope to meet again. We go to Plainfield, Livingston Co., Mich., which will be our address.

G. K. AND J. A. OWEN.

NEVADA.

Clair.—I closed my meetings in this place on the 26th. Gave thirty-five discourses in all. As a result of these meetings, fourteen united with the church, and twelve others signed the covenant to keep the commandments of God and the faith in Jesus, making twenty-six in all. I sold about worth of books, and received several subscriptions for our papers. Fifty-eight copies of the *Signs* were taken, making seventy-two copies with the brethren were taking before. Quite a number joined the T. and M. society. The Sabbath-school was re-organized. Eight of those that were converted were children of Sabbath-keepers; the remainder were neighbors and friends that lived in the vicinity. Our hearts were made glad by times during these meetings by the help of the Spirit. There was less urging of persons in such meetings generally, but the Spirit of the Lord came in, and many were glad to volunteer in the cause of Christ.

My wife's health is still very poor. She is able to sit up a portion of the time, but her strength seems to be failing.

E. W. FARNSWORTH.

MAINE.

Brookston Co.—I met with the brethren and sisters at East Blaine, April 15, 16. Our meetings were well attended, and the outside interest was good. The Lord seemed to come near to his people, and the meeting, we trust, was profitable.

Visited the Sabbath-keepers in Limestone, Fairfield, Caribon, and Maysville. They are firm in the truth, and are still striving to become so.

On Sabbath and first-day, April 22, 23, I was with the church at East Washburn. One here has taken up the truth, but the rest seemed firm. Six united with the church; and if they are all faithful in walking in the light of present truth, they will soon have others to join their number.

Held two meetings in Monticello. A good interest was manifested here. Two took up their names for the first time. They made a good move, and the blessing of God rest upon them.

Have obtained five subscribers for the *REVIEW*, three for the *Signs*; sold about \$10 worth of books, etc. It was good sleighing from Presque Isle to Blaine, a distance of twelve or fifteen miles. Have enjoyed my visit with the brethren and sisters in this county much, and hope it has been some benefit to the cause. Some over \$33 has been obtained in money and pledges for the T. and M. work.

J. B. GOODRICH.

MISSOURI.

Half Rock.—From April 21 to May 3, I was with the church at Half Rock, Mercer Co. Found that the members had participated in the spirit manifested by their elder, who had declined to act on account of discouragement. We labored with them in public and from house to house, till the Lord came in power among us by his Spirit. Confession, with tears from nearly all, followed, and the spirit of love prevailed. With the exception of two, this church is now in harmony. One was disfellowshipped, and one was placed under suspension. Two started in the service of the Lord for the first time, and were baptized. Two requested the prayers of the church. One united with the church by vote and two by letter. Bro. R. Long was with me, and rendered efficient assistance. The elder consented to still hold his office, but could have help; so another brother was called and ordained. This church now has two members, which seems to be in harmony with Acts 13:51. These meetings have been a great blessing to the church, and myself, as well as to all that attended them. The Lord was present by his Spirit.

Now go to Emporia, Daviess Co., for a few days, and then start out with the tent. It is still hot and wet here, but I hope it will be warm enough for tenting in a few days. My health is as good as I could expect, and I am of good courage. Will the children of the Lord remember me in their prayers?

C. H. CHAFFEE.

MINNESOTA.

Byron and Meriden, May 9.—After having been at home for some time, holding meetings as often as convenient, and visiting every family in our church; I came to Byron April 28. Here Brn. Nelson, Jacobson, and Jorgenson have labored some, and the Lord has blessed their efforts. I stayed there a week, and held meetings once or more every day. Four persons were baptized, and a church of nine members organized. They are all Danish. There are three more keeping the Sabbath, one of whom commenced while I was there. An elder was chosen and ordained, and a secretary and treasurer appointed. We organized a T. and M. society of eight members. They also have a Sabbath-school. They decided to meet for worship on the Sabbath, and to hold a prayer-meeting once a week, and a missionary meeting once in two weeks. May the Lord bless them and be with them.

May 6, I came to Meriden. On account of sickness, the brethren had postponed their quarterly meeting till this time. Both here and at Byron we celebrated the ordinances, and were blessed of the Lord. We had to disfellowship two members, who had given up the truth. Three received letters to join the church at Byron. Sister A. M. Johnson and Bro. Jacobson are now there, holding meetings in the English language with good interest. Pray that God may bless our efforts.

L. JOHNSON.

THE SOUTHERN FIELD.

The funeral spoken of in my last report was well attended. Adventist preaching was new in all that section. We think that curiosity drew some, as well as respect for the dead. There being no meeting-house, the service was held at the grave-yard. For covering, we had the sky; for shade, the tall pines; for seats, the ground, carpeted by green grass. It reminded me of a scene spoken of in Mark 8:1-9. There was excellent attention for an hour, while I answered the question, "If a man die, shall he live again?" At the close, an aged lady remarked that "she had heard ministers try to preach funeral sermons all her life, but she never heard one till then." I gave away a large quantity of reading matter. I was requested to leave an appointment for some future time.

My meeting in Mississippi was quite satisfactory. Some who had been sorely tempted, and had given up the Sabbath, returned, and were made firmer in the truth than ever. In Washington county, on first-day, the congregation was larger than it had been for some time. The man that I spoke of nearly a year ago as not having attended a religious meeting for seventeen years, was present. He said there was a great anxiety in his neighborhood to hear Adventist preaching. It is some fifteen miles away. The prospect in Choctaw county is more favorable. We have been troubled some with tobacco. In fact, it has been a troubler in all these churches. We are in hopes that those who use it will see the folly, as well as the sin, of this useless expenditure, and throw the nauseous weed away.

C. O. TAYLOR.

May 1.

KANSAS.

Lawrence, May 7.—I came to this place from Meadville, Pa., Jan. 1, because I could not pursue my studies in Alleghany College, and at the same time keep the Sabbath, some exercises of the institution occurring on the seventh day. At the State University here this difficulty does not exist. I was just ready to enter vigorously upon missionary work in Meadville, when I found that I would be compelled to change colleges. This I regret very much, as I believe that there are a number of precious souls there who would be glad to hear further upon the truth; and any competent missionary worker who has not enough names at present can obtain a list of interested parties living at that place.

Not long after coming here, I began to distribute twenty copies of the *Signs* per week, besides tracts and health and temperance works. To do so, I have employed a portion of several days in the week in this work, at the same time obtaining needed physical exercise. As a result of this labor and the accompanying blessing of God, there is a large band of interested ones here. I shall soon, with God's help, hold one or two meetings per week. I would have done so before had I been

able to obtain a suitable room. At last a well-to-do gentleman and his wife have kindly offered me the free use of their house for the purpose, although they have read but two *Signs*. Not only have I the usual forms of opposition to meet, but this is the intellectual stronghold of the State, and here the strongest ministers of the various denominations are located. I need the especial help of God to assist me in spreading his glorious truth, and I earnestly desire the heartfelt prayers of God's people in my behalf. I expect good fruits of the labor put forth in this city.

I rejoice in the precious truths of God's word, and feel stronger in God than ever before. Dear brethren and sisters, let us put forth every effort for the salvation of precious souls. Any of our ministers or other brethren passing through the city will be cordially welcomed at No. 92 Tennessee street.

CHAS. C. RAMSEY.

VERMONT.

Jericho, Bolton, and Bordoville.—From April 20 to May 4, I labored for the church of Jericho and Bolton, and for isolated believers scattered in other townships. I found much to be done, as this part of the field had been without ministerial help for some time; but with the blessing of God and the faithful co-operation of Bro. Moses Kellogg and Mrs. Bourdeau, a good work was accomplished. Some who were about to forsake the narrow way said they had received great strength, and resolved to press on with God's people to final victory. All were revived and greatly encouraged, and evinced that they were determined to learn the lessons God would have them in passing through trials and afflictions. We had a precious season in celebrating the ordinances, an unusually large number of believers taking part, and obtained two subscribers for the *REVIEW*, two for the *Instructor*, and five for *Good Health*.

It was good to meet with this dear people after an absence of eight years. How changed the state of things since eleven years ago, when Mrs. B. and I traveled several hours in the hot sun in going from house to house to find lodging, and a place to pitch our tent in which to give a course of lectures, meeting prejudice and determined opposition. This time we found a growing church, composed largely of young people and those in middle age, from whom we expect much in the missionary work. We also found warm friends outside the pale of the church, none of whom showed greater interest than one who had aided in securing the sudden fall of the tent with a heavy pole while I was preaching to a large audience. Thank God, not one was hurt, and not even a lamp was broken. The Baptist house was opened to us, and well filled with attentive and respectful listeners, and we were urged to return.

Mrs. B. gave two lectures on this trip, which were appreciated.

Last Sabbath and first-day were good days to the church of Bordoville. Two more were baptized. There was a large attendance, and twice as many took part in the ordinances as engaged in them at the previous quarterly meeting. This is encouraging.

D. T. BOURDEAU.

May 8.

NEW YORK.

Among the Churches.—April 8 and 9, I met with the church at Gouverneur. The staying away of the brethren and sisters made the meeting for the church almost a failure. Until our brethren here realize that the work of the Lord is of paramount importance, their efforts as a church will be a failure.

Held meetings the next two days with the dear friends at Rennselaer Falls, at the home of Bro. W. Thompson. These meetings were seasons of interest. The Spirit of the Lord was present.

April 12 and 13, I spoke twice at a school-house in Norfolk. Our congregations were small on account of bad weather, but good attention was given to the word spoken. On the Sabbath, with the Buck's Bridge church. Held two meetings, with very good attendance. Sunday, held one meeting in Lisbon, near sister Lockwood's. The house was well filled, and faithful attention was given. We hope it will serve to remove prejudice from the minds of the people there.

From Buck's Bridge I went to West Pierrepont, where I labored from the 17th to the 24th, holding meetings and visiting from house to house. This church has been in a terrible condition. Disci-

pline had not been carried out, and a failure to walk in the light had brought division, murmuring, and darkness upon the whole church. Some had been using tobacco for years, and were determined to still persist in its use. Others had sympathized with them, and thus brought darkness upon themselves, while others were pursuing a course that would disgrace a worldling. As nearly all were in favor of disbanding, that step—the last resort—was taken. Twelve united under the new organization. We believe the church stands in a better condition than ever before. If they will but walk in the light, render unto the Lord his due, give heed to the Testimonies of his Spirit, they will prosper. But if they do not, they will surely go down. It is not only necessary to "cease to do evil," but in order to hold the ground, we must "learn to do well."

Our district meeting at South Pierrepont was held the 22d and 23d. On account of the bad weather, the outside attendance was small. The work done in the district was small, but better than last quarter. Our meeting Sunday was a good one, and the testimonies had something of the Advent ring to them. We hope the meeting will prove of lasting benefit to the South Pierrepont church, and that the resolutions made will be faithfully carried out. We hope there will be less of the sharp, cutting criticisms indulged in by the brethren and sisters here than formerly. "Examine yourselves whether ye be in the faith, prove your own selves." Bro. A. H. Hall was with us, and it will rejoice his many friends to know that he labors with the same zeal as ever. His health is improving. M. C. WILCOX.

Our Tract Societies.

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

MOTTOES.

Waiting, Luke 12: 36; working, Mark 13: 24; warning, Eze. 3: 17; waking, Cant. 5: 2; watching, Mark 13: 37.

We are waiting for the coming of the Master we hold dear;
We are longing just to greet him and to hail his drawing near;
For our loins are girt and ready, and our lamps are trimmed and bright;
We are waiting for the signal that will say he is in sight.

But we would not have him find us standing idle all the day,
So we learn to work while waiting, doing something by the way;
And we find that working for him is a toil so rarely sweet,
That we almost wish for tarrying in the coming of his feet.

And we know that he has bidden us bring others to his love,
And we long to fill the mansions that are waiting us above;
So while we work we dare not fail to warn each straying heart,
That in our Lord and in our home they too may have a part.

Sometimes we almost weary of our constant gaze on high,
And our hearts grow dull, and hopeless of his speedy drawing nigh;
Then comes our need of waking, for each moment brings him near,
And the signal lights of Heaven daily shine more bright and clear.

Thus we stand, with waking heart-look, till the night of life shall cease,
Watching for the golden day-dawn that shall herald light and peace;
When the dim earth-mists that sadden flee before the sunrise bright,
And our hearts are fully gladdened in our Saviour's glorious light!

—Eva Travers.

A QUESTION FOUR TIMES CONSIDERED.

On the eastern coast of India lies a country (nearly 600 miles long, and about 350 miles broad) inhabited by 18,000,000 people, the most of them belonging to the race of Telugus. This people have short yet sturdy frames, small eyes, high cheek-bones, scanty beards, thin lips, flattened noses, and yellowish or copper-colored skins. They speak a language difficult to learn, yet so wonderfully smooth and sweet that it is often called the Italian of India.

The Telugus are Brahminists, the grossest of idolaters, having many superstitious beliefs and customs. They rigidly adhere to the system of caste, that terrible feature of Hinduism. Every Hindu child is born within a certain caste. The members of each caste are required to have as little as possible to do with those of the other castes. The four principal castes are, the Priest or Brahmin caste, the Warrior caste, the Merchant caste, and the Sudras or servile caste. Besides these, and below all, are the Pariahs, who have no caste, but

are outcasts. Christianity, knowing no such distinctions as these, but levelling all, finds caste its greatest obstruction.

In 1835, an interest was awakened in the United States in behalf of the Telugus, which in 1836 resulted in the appointment of Rev. Samuel S. Day as the first missionary to that people. The solitary missionary immediately began to prepare for his work. After a brief stay in Madras, he removed to Nellore in 1840. While in Madras he suffered greatly. "Once, while he was preaching at a festival, he was severely beaten, driven back through a narrow street, and barely escaped being trampled to death." In 1840, at Nellore, he baptized the first convert. Mr. Van Husen joined him in 1840. Together they labored in patient hope, gathering in a few souls, until in 1845 both were compelled, on account of failing health, to return to the United States. At the next annual meeting of the Missionary Union, for the first time, the question, "Shall the Telugu Mission be abandoned, or shall it be continued and re-inforced?" was debated. Had it not been for the powerful plea of Dr. Judson, the mission would have been abandoned. Interceding for the mission, he said, "I would cheerfully, at my age, cross the Bay of Bengal and learn a new language, rather than lift up my hand for the abandonment of this work." For three years nothing was done. Mr. Van Husen died, and Mr. Day continued in feeble health. In 1848, for the second time, it was proposed to give up the mission; but Mr. Day and Mr. Jewett were sent out. Five years of severest toil, almost utterly fruitless, followed. In 1853, Mr. Day returned home again, leaving Mr. Jewett alone. The Union met in 1853 at Albany; for the third time the question was raised.

The deputation, Messrs. Peck and Granger, after describing the results of their observation during their visit to the field, reported that the mission must be re-inforced or relinquished. A special committee urged its continuance. It was earnestly discussed.

The Union decided conditionally to re-inforce the mission. Mr. Douglas was sent out in 1855. Nine years of incessant labor rolled away. Discouragement and trial and failure were the lot of the missionaries. Finally, Mr. Jewett had to return, broken down in health.

In 1862, for the fourth time, the question of abandoning the mission was brought up at Providence. "Wait," said one, "wait till you hear from Bro. Jewett." Bro. Jewett arrived. "Give up?" said he; "no, never! The Lord has 'much people' among the Telugus; prayer will be answered; the labors, the struggles, the sacrifices, and the money thus far laid upon the altar for the salvation of the Telugus, are not squandered, but will in due season bring forth a rich harvest. The Union may abandon the field, but I will bear no part of the fearful responsibility of that abandonment." The secretary, on one occasion, said to him, "Well, brother, if you are resolved to return, we must send somebody to bury you. You certainly ought to have a Christian burial in that heathen land."

In 1865, Mr. Jewett and Mr. Clough arrived on the field. Mr. Clough, with the prediction of faith, felt that God would send a great multitude. Daily, "publicly and from house to house," he and his assistants preached Christ Jesus.

Soon the dark clouds were driven away. Shortly after Mr. Clough visited for the first time his station at Ongole, in 1866, the heathen began to seek the missionary, where thirteen years before they stoned his brother laborer. In January, 1867, the first church was organized in Ongole, with eight members. From this time forward additions were made by the hundreds, until, in 1874, the church numbered 3,300. Other missionaries joined the band. Other stations prospered. The work went on gloriously until 1877, when it was overtaken by a great calamity; but the Lord brought good out of it.

For two years a famine raged over the whole Madras Presidency, beginning in May, 1877. The rain did not fall; the burning sun scorched the grain, or it was devoured by insects; 500,000 people perished. Help was solicited and obtained from all over the world. Now, the first work of the missionary was to dispense these gifts, to feed the starving, give medicine to the sick, and to find employment for those who could work. No candidates for baptism were received on less than a fifteen-months' trial, lest they should come for "the loaves," or literally, for the rice. Yet hundreds of applications were received from heathens

who professed to have become Christians. The heathens had learned that their gods could help them; the famine had taught them that "the Lord he is the God!" In June, 1878, candidates were again received. Mr. Clough expected that 3,000 would be baptized within six months. Instead of this, within six weeks 8,000 were baptized; more than he had thought had his prayer been answered. From that time the number have been swelling, until (as we learn from a copy of the last year's report just received from Mr. Clough) the church at Ongole numbers 15,000 members.—*Illustrated Missionary News.*

BALE, SWITZERLAND, V. M. SOCIETY.

REPORT FROM DEC. 4, 1881, TO APRIL 2, 1882

Signes des Temps mailed to France,	8,132
" " " " " Switzerland,	7,819
Total,	15,951
Stimme distributed,	1,100
Pages of tracts distributed,	1,120
Printed letters mailed,	2,780
Letters written,	
" received,	180
Subscribers to <i>Les Signes</i> ,	400
" <i>Stimme</i> ,	400
Money received for tracts and journals sold,	\$4.80
Demands for <i>Les Signes</i> gratis,	0

Some of those who ask the paper gratis, promise to pay a part of the subscription.

A. M. OYER

THE ENGLISH MISSION.

THE meeting of our National Tract and Missionary Society for the quarter ending April 1 has been held; but the report, as given below, comprises the workings of the society for the previous quarter, as there was no business meeting held first of January. The report is as follows:—

No. of members,	
" reports returned,	
" members added during the quarter,	
" missionary visits,	11,300
" letters written,	74
" printed letters sent out,	7,510
" letters received,	50
" new subscribers obtained,	
Tracts, pamphlets, and books loaned,	pp. 13,545
Tracts and pamphlets given away,	35,662
Tracts, pamphlets, and books sold,	36,125
Books furnished to libraries,	2,629
Total,	87,900
No. of periodicals sent by post,	20,575
" given away,	5,871
" sold,	337
Total,	26,783
Received on donations,	\$3.12
" sales of books and periodicals,	\$49.33
Total,	\$52.45
No. of ships visited,	156

The report shows more letters received in response to papers and letters posted during the three months than for any previous quarter. Orders for our books and periodicals increase as our depository becomes more extensively known.

We have now printed two numbers of our two-page British Department of the *Signs of the Times*. One of these was issued the 15th of March, and the other in the middle of April. Many of the letters received speak in terms of approval of the addition to the journal. We hope to publish a little sheet about the middle of each month of the year, at least. Our greatest difficulty is that the pages give so little space for much variety of reading.

Bro. John is meeting with some encouragement at Grimsby. One has already taken a bold stand for the truth, and others are almost persuaded. Sister John went last week to join her husband in his labors. As she speaks the Danish language she can help him in his work in that national language of many of whom come to that port.

Bro. Drew is making good progress in the ship work at Hull. One of his greatest difficulties has been to get sufficient reading matter in the Danish and Swedish languages. He says that one day last week three thousand Scandinavians passed through Hull en route for America, but his stock of reading matter was so reduced that he had but sixty papers for them. We trust this difficulty may soon be remedied, as we have written to Bro. Butler, stating the facts, and calling for such papers as are necessary to carry on the work. Brethren, still continue to pray earnestly.

missions in different languages, and lift as Lord may direct you. Much precious seed is sown. Some of this is already springing and we expect the future will reveal an abundant harvest.
J. N. LOUGHBOROUGH.
Southampton, April 23.

NEBRASKA T. AND M. SOCIETY.

The State quarterly meeting was held at Southport, Neb., April 16. A goodly number from a distance were present. The church was so crowded that at each meeting some were compelled to stand. During the meetings, opportunity was given for any present to speak of their experience with the T. and M. work. Several responded, saying they had never known a time when people seemed so willing to read as they do now.

Some wanted to learn more about the work of canvassing a place before tent labor is begun. One brother who was very anxious that labor could be done in a certain town, said he would pay the expenses of any one who would canvass that place; and though he felt he could do but little himself in the way of canvassing, he was willing to labor with his hands, and help support any one who would devote the necessary time to this work.

The Spirit of the Lord was with us, and the brethren were encouraged to new zeal in the work.
S. E. WHITEIS, Sec.

NEBRASKA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1882.

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.
47	35	231	108	23	24	12971	1778	137	\$ 45 25	
58	33	123	104	15	33	10043	332	75	114 70	
58	16	98	10	...	29	4905	505	101	29 50	
58	25	1	53	26	115	11030	2668	113	17 47	
25	11	2	48	19	47	3358	542	15	37 42	
163	107	3	557	267	199	42312	5825	446	51 05	
									\$ 295 39	

NOTE.—Received on membership and donations, \$47.44; on sales, on periodicals, \$169.40; on T. and M. reserve fund, \$69.50; on funds, \$7.00. The local societies at Ord and Silver Creek failed to report.

S. E. WHITEIS, Sec.

AN INDIAN MISSIONARY ADDRESS.

At a missionary meeting at Hamilton, Ont., on Sunday, an Indian preacher, in closing an address, spoke as follows: "There is a gentleman here, I suppose, is now in this house. He is a very gentleman, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him, but he comes out so little. I am very much afraid that he sleeps a great deal of his time, when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us do this great work, to preach the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about, doing all that he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt—that is a bank-note. That is all I have to say."

—A perfect Christian can grieve the Holy Spirit of God: 1. By such conversation as is not profitable, not to the use of edifying, not apt to minister grace to the hearers. 2. By relapsing into bitterness or want of kindness. 3. By wrath, lasting displeasure, or want of tender-heartedness. 4. By anger however soon over: want of instantly forgiving one another. 5. By clamor, or brawling, loud, harsh, rough speaking. 6. By evil speaking, whispering, tale-bearing; needlessly mentioning the fault of an absent person, though in ever so soft a manner.—John Wesley.

Special Mention.

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

THE LABOR PROBLEM.

WHILE present economic conditions render improbable a repetition of the labor troubles of 1877, yet the prevalent discontent among the laboring classes gives promise of a considerable agitation in that direction in the near future. Within the past two months this discontent has shown itself in strikes at many widely scattered points. At Lawrence, Mass., Newark and Paterson, N. J., Troy, N. Y., Chattanooga, Tenn., Cleveland, O., and in our own city, thousands of operatives have quit work, and in most instances are firm in their demand for an advance of wages. A strike of five thousand operatives has closed the doors of the great Cohoes mills in New York, while from the coal regions and other places come reports of strikes among laborers on a smaller scale. As usual in movements of this kind, most of the strikes have been entered upon without a full realization of the fact that in general they are an unsuccessful resort. Statistics show that two-thirds of the strikes in the country fail completely, that only one in eight is successful, and that even in these the advantages gained scarcely compensate for the expense and suffering they cause. It must be confessed, however, that in the present agitation the laborer has a just ground of complaint. Recent estimates in the labor reports show that while the average increase in the rate of wages for the past four years has been but seven per cent, the increase in the cost of living has been twenty-one per cent. This rate, to place labor upon the footing of four years ago, would necessitate an increase of one-fifth in its wages. The prospects are, however, for a decrease of wages, while there is little likelihood that the necessaries of life will become cheaper. Where there is, of course, no remedy for scarcity arising from natural causes, there are many factors in the problem within human control, and which demand the earliest attention.—Interior.

A MODERN SODOM.

[THE following dark picture is not true of Chicago alone. "Wickedness in high places" seems to be the order of the day. May the Lord speed the time when "his will shall be done on earth as it is done in Heaven." Shame on those who cry, "The world is growing better."
L. D. SANTEE.]

Dr. Herrick Johnson, of the Fourth Presbyterian church of Chicago, thus summarizes the condition of things in that city: Politics seized by unprincipled aspirants for place and power; official power dispensed with no regard whatever to the public weal; ballots sometimes served out like fixed ammunition and dropped into the box at the word of command, with a kind of a military pride in not caring what they contain, provided they come from the proper quarter; a mayor who will go into a liquor dealer's convention and publicly boast of having been brought up on whisky; a municipal chief whose sworn duty it is to enforce law, seeking to "regulate" an iniquity which he is under legal obligation to suppress; gambling houses flaunting their shameless and lawless infamy in open day; dago dens and low varieties visited, and often crowded, by hundreds and thousands of young men and young women (1,185 actually counted as entering one of these vile establishments on one evening between the hours of 7 and 12 P. M.); four thousand places for the sale of liquor, *i. e.*, more saloons than lamp posts—fifteen miles of solid grog shops; liquor sold to minors in flagrant violation of law, and boys and girls found drunk in the street; a Sabbath that in some portions of the city is a sort of high carnival where men and women trample on everything sacred with defiant and insolent scoff; over seventy thousand chil-

dren between the ages of six and twenty-one without any religious instruction whatever; the majority of the crimes committed by minors; criminal classes controlling the juries and packing them to their purpose. Dr. Johnson, it may be here remarked, is the clergyman whose two-column letters in the Chicago newspapers against the theater attracted recently such universal attention.

THE ARCTIC TRAGEDY.

DR. H. C. LEDYARD, now in Siberia, in a letter to a friend in San Francisco, gives some interesting particulars of the loss of the Jeannette, as detailed by Lieutenant Danenhower. The fact that the bodies of Lieut. De Long and party have been found adds to the interest of this sketch. The following is an extract:—

Since the first fall, when they were caught by the ice in trying to reach Herald Island, they have never taken a course, but were held as in the jaws of death, squeezed till every timber quivered, turned this way and that, thrown floating and then caught again, and every hour in suspense, never knowing when the ice would close upon them. A little more, and the deck would have sunk beneath them. Throughout this strain they were well, and trying to be cheerful, working very hard; for the engine and men were barely able to keep the water out. They had to pump for a year and a half. June 11, 1881, the crisis came. The ship showed greater straining than before, the deck quivered, and inexplicable movements warned them. They prepared their boats and made their camp beside the vessel. She rose and turned in her cradle till the yards touched the ice, and then the rigging gave way, and the masts lay prostrate. At 4 o'clock in the morning the floe parted, and all went down. The cry of alarm called all to escape from the crevice in the ice. It opened just through the captain's tent.

Then began the retreat. For twenty-nine days they struggled southward. Three hundred miles of broken ice were thus passed over. Four miles a day was thought good fortune. After one series of fourteen days they were twenty-seven miles further north than at first. While working over the ice, dragging three boats, they discovered Bennet Island, to explore which they spent three weeks of their precious days, and expended much of their limited supply of food. To this detour those who survived attribute most of their suffering and the death of the commander with nineteen men.

After three months of this perilous and exhausting work, they came to the water, and then with fair winds took their course for the mouth of the Lena River. Melville's boat was stove against a block of ice. The captain's boat lost her mast and sail. The captain landed with all well, but abandoned the boat, as the water was shallow, and it would not make the channel of the river.

THE SIZE OF LONDON.—London covers nearly seven hundred square miles. It numbers more than four million inhabitants. It comprises one hundred thousand foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself; more Jews than the whole of Palestine; more Irish than Dublin; more Scotchmen than Edinburgh; more Welshmen than Cardiff; has a birth every five minutes, and a death every eight minutes; has seven accidents in it every day in its seven thousand miles of streets; has one hundred and twenty-three persons every day, and forty-five thousand annually, added to its population; has one hundred and seventeen thousand habitual criminals on its police register; and has thirty-eight thousand drunkards annually brought before its magistrates.—Selected.

—Believers may grieve the Spirit; unbelievers resist him. The grieving may be unconscious; the resisting is always conscious.—Andrew Bonnar.

CREEDS.

BELIEVE as I believe—no more, no less;
That I am right, and no one else, confess.
Feel as I feel, think only as I think;
Eat what I eat, and drink but what I drink.
Look as I look, do always as I do;
And then—and only then—I'll fellowship with you.

That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this: to be
Entirely and in all respects like me.
To deviate a hair's breadth, or begin
To question, doubt, or hesitate, is sin!

I reverence the Bible, if it be
Translated first and then explained to me.
By churchly laws and customs I abide,
If they with my opinion coincide,
All creeds and doctrines I admit divine
Excepting those which disagree with mine!

Let sink the drowning, if he will not swim
Upon the plank that I throw out to him;
Let starve the hungry, if he will not eat
My kind and quantity of bread and meat;
Let freeze the naked, if he will not be
Clothed in such garments as are made for me!

'Twere better that the sick should die than live,
Unless they take the medicine I give;
'Twere better that sinners perish than refuse
To be conformed to my peculiar views;
'Twere better that the world stood still than move
In other way than that which I approve!

—The Holyoke Transcript.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."
—Gen. 43:11.

—True piety is no enemy to courtesy.

—It is easier to believe an ill report than to inquire into the truth thereof.

—It is personal work, hand to hand work, that is needed to win souls to Christ.

—I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*

—The moments fly, a minute's gone;
The minutes fly, an hour is run;
The day is fled, the night is here;
Thus flies a week, a month, a year.

—Every other sin hath some pleasure annexed to it, or will admit of some excuse, but envy wants both.

—They that expect communion with Christ above; should study communion with him here in the utmost purity.

—Show me a land that hath mountains without valleys, and I will show you a man that hath joys without sorrows.

—Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer.

—Dinna ye meddle; it's niver no good threshin' other folk's corn; ye allays gits the flail agin yer own eye, somehow.—*Puck.*

—If you have written a letter with temper in it, keep it till to-morrow, and read it carefully. Perhaps you will conclude not to send it.

—True glory takes root, and even spreads; all false pretenses, like flowers, fall to the ground, nor can any counterfeit last long.—*Cicero.*

—To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.—*T. Edwards.*

—The virtue of patience bears such a preponderance in the things of God that we can neither fulfill any precept nor do any acceptable work without it.—*Tertullian.*

—In adversity we should pray for patience to bear its trials and privations; in prosperity we have even yet more need to pray for grace to meet its many temptations.

—Church quarrels and dissensions between church-members are what the enemy of souls delights in; thus those who engage in them serve him in the most effectual way.

News of the Week.

SUNDAY, MAY 7.—Lord Frederick Cavendish, the newly appointed Secretary of Ireland, and his under secretary, Thomas Henry Burke, were brutally murdered early last evening in broad daylight, as they were walking in Phoenix Park, Dublin. The affair causes great excitement. All parties agree in expressing horror and detestation of the fiendish act. Even the Land League leaders are aghast, and Parnell, when he first heard of the murder, decided to resign his seat in Parliament. He has, however, been induced to give up his intention.

—The fire at Racine, Wis., Friday night and Saturday morning, destroyed property valued at \$500,000.

MONDAY, MAY 8.—The President has signed the bill forbidding Chinese immigration into this country for 10 years.

—The false prophet who was mentioned last week as at the head of an insurgent army marching against Egypt, has been killed, and his followers dispersed.

—On several different occasions within the past two weeks dastardly attempts have been made to wreck trains on the Madison Division of the Chicago and Northwestern R. R. in the vicinity of Barrington, Ill., by placing ties, rails, and other obstructions on the track. Fortunately, no lives were lost. The perpetrators are now under arrest.

TUESDAY, MAY 9.—A dispatch from Parsons, Kan., gives particulars of a terrible cyclone that passed over McAllister, a mining settlement in Indian Territory last night. The storm demolished 59 houses and badly wrecked 30 more; 7 persons were killed outright, 4 fatally injured, 11 dangerously, and 39 were more or less hurt. This is terrible havoc for so small a place, the population of the settlement being only 800. Violent wind-storms have also occurred at Mound City, Mo., Lakefield, Minn., Alton, Ill., and Warrenton, Mo. Each of these storms did considerable damage, though no loss of life is reported.

—It is said that 24,000 Chinese laborers will be shipped to British Columbia before Aug. 1.

WEDNESDAY, MAY 10.—At Canton, Ohio, fourteen persons were poisoned with canned corned-beef. Three are in a critical condition, the rest are recovering.

—The employes of the Cleveland Rolling Mill Company, numbering about 4,000 men, are on a strike, and the works are shut down.

—It is believed that the Spanish Government will soon introduce into the Cortes a bill which is intended as a preliminary step to the institution of trial by jury. It provides for oral and public, instead of written and secret, procedure in law courts.

THURSDAY, MAY 11.—Affairs in Egypt are in a critical condition. The Ministry have repudiated the authority of the Khedive; but the Khedive has the support of the Sultan, who is preparing to send 30,000 soldiers to his aid.

—A terrible fire-damp explosion has occurred in the town of Bochum, Westphalia; 56 bodies have been recovered.

—The funeral of Lord Cavendish, which took place today, was attended by the Prince of Wales and the Duke of Edinburgh representing the Queen, Premier Gladstone, Earl Granville, and many other distinguished persons, including 300 Members of Parliament.

—The Irish Republican Brotherhood have issued a proclamation indorsing the murder of Lord Cavendish and Mr. Burke, and denouncing Parnell and his associates. In the House of Commons a bill has been introduced for the repression of crime in Ireland. It proposes the suspension of trial by jury in the case of persons arrested for treasonable practices, the suppression of political secret societies and of seditious journals, and other stringent measures. It is to continue in force three years. In view of the attitude of the Republican Brotherhood, the bill seems none too severe. Mr. Trevelyan is the newly appointed Secretary of Ireland.

—A particularly sad story comes from Green Bay, Wis. About 25 years ago a young Belgian was murdered near that city, and now Mr. Belanges, an old man of 83, residing in Ft. Howard, confesses that he is guilty of the crime. He shot the young man, and robbed him of \$1,500. Mr. B. is now under arrest.

—The argument in the Guiteau case before the court in banc, commenced by Mr. Reed in behalf of the prisoner early in the week, is still in progress. Mr. Reed does not propose to abandon his client as long as there is any hope. It is believed in Washington that Guiteau will be granted a new trial.

FRIDAY, MAY 12.—Several arrests have been made in Dublin and Belfast of men supposed to be the assassins in the Cavendish-Burke murder.

—The cyclone that nearly destroyed the mining settlement of McAllister, Indian Territory, also struck a small town near by, and wrought great havoc. Only one building was left standing, and that was turned into a hospital. One person was killed, and a number wounded, some of them fatally.

—Egyptian matters wear a decidedly war-like aspect. The Chamber of Notables propose the deposition of the Khedive in Cairo to-morrow; Europeans are leaving the country, and it is rumored that the French will unite with England in sending a fleet to Alexandria.

MISCELLANEOUS.

—Three old books which arrived in New York from Europe by mail were found to have been neatly hollowed out and filled with diamonds and jewelry valued \$3,500. The package was addressed to a leading jeweler of Cincinnati, but found its way to the Custom House.

—An advance guard of one hundred farmers from Iowa have arrived in New York, and will settle on Missouri River, in Dakota. A colonization agent accompanies them, and has influence sufficient to bring thousands more of his countrymen by favorable reports.

—A bill to amend the Edmunds' anti-polygamy law has been introduced into the House of Representatives. The objects of the measure are to facilitate the prosecution and punishment of the crime of polygamy by allowing wives to testify against their husbands; to take political power at once out of the hands of polygamous Mormons and to deprive the Mormon church of all corporate rights.

—An agent of the Jewish Emigration Society who has been hunting up a location for a colony of Russian Jews, will recommend the bottom lands of the Yellowstone River, on the Northern Pacific Railroad, between Glendive and Miles City. The plan is to furnish the colonists each a small farm and sufficient money to buy a small house and purchase one year's supplies. The practical benevolence. The location is a good one.

—The English Channel tunnel is to be 22 miles long, 18 by 20 feet wide, and have two railroad tracks. At each end there will be down grade of 1 to 80 for 1 mile and then a rise of 1 to 2460 to the center. Rock and earth to be taken out would make a pyramid large as the great one in Egypt. It is estimated that yearly receipts will be £850,000 from passengers, £300,000 from freight, and £50,000 from mail. If expenses take 40 per cent of this there will be £732,000 left for interest on the capital.

—The recent Indian outbreak in Arizona, though but very costly in life and property. The 300 or more Indians engaged in it have been hunted down, and many killed, but not until after there had been much suffering and loss of life on the part of soldiers and the scattered settlers in that region. In the raid, 141 persons were murdered, mostly inoffensive Mexicans, and property to the value \$200,000 was destroyed. The Indians undertook to avenge the wrongs inflicted upon them by whites, who invaded their reservation, and began the work of plundering.

—Captain Robson of the British steamship *Jessie* tells a remarkable story of the discovery of a volcano island in the Atlantic Ocean, in longitude 25°, 40' W. and latitude 25° north. The charts show no land in this part of the ocean, but a depth of from 2,000 to 3,000 fathoms of water. While examining this island, an accidental discovery of a stone arrow-head led to excavations which resulted in finding several articles, such as bronze swords, rings, hammers, carvings of heads, figures of birds and animals, and two vases of jasper containing fragments of bones. The Captain proposes to donate these curiosities to the British Museum on his return to England. An account of this singular discovery was published in the *Chicago Tribune* of April 26.

Obituary Notices.

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

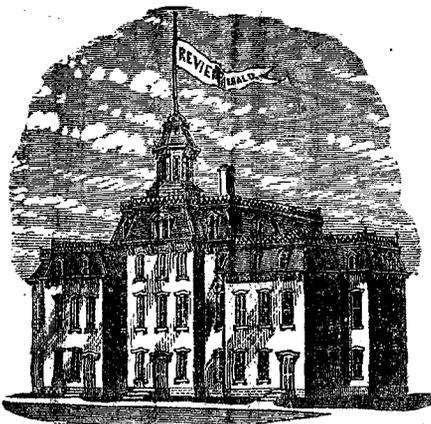
LUCAS.—Died, Feb. 18, 1882, near Nelson, Nuck Co., Neb., Merindith H., infant daughter of G. W. Elizabeth Lucas. We miss our dear little one, but have hope in sorrow. ELIZABETH LUCAS.

WILSON.—Died of dropsy and inflammation of the lungs in Sioux Falls, D. T., April 10, 1882, little Ida, daughter of Henry and Almira Wilson, aged six months and five days. We laid her away to await the coming of the Lifegiver, when we hope to meet again. Words of comfort by the writer, from Job 14:13. W. T. HENSON.

VOLSTADT.—Died near DeBello, Wis., April 23, 1882, Otto N., only son of Andrew A. and Carrie Volstadt, aged five years and twenty-two days. These afflicted parents are again called to mourn, for the third within two years. They now have but one child remaining, a little daughter. Brethren, remember in your prayers this afflicted brother, who has lost the use of his lower limbs, and is unable to walk. Discourse by the writer, from 1 Thess. 4:18. B. JUDSON.

DUNBAR.—Died of consumption, at Rockabama, Ariz. took Co., Me., April 22, 1882, Sarah A. Dunbar, aged about thirty-eight years. Sister D. was among the first who embraced the present truth in this county, in 1848 under the labors of Eld. J. B. Goodrich, and although sometimes, almost overwhelmed with care, she suffered from discouragement, yet her faith in the message was wavering, and she has left a clear evidence of her hope for the world to come. Our hearts are bleeding, but we know that, if faithful, we shall meet her again on the mortal shore. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus God bring with him." 1 Thess. 4:14. P. A. CLOUGH.

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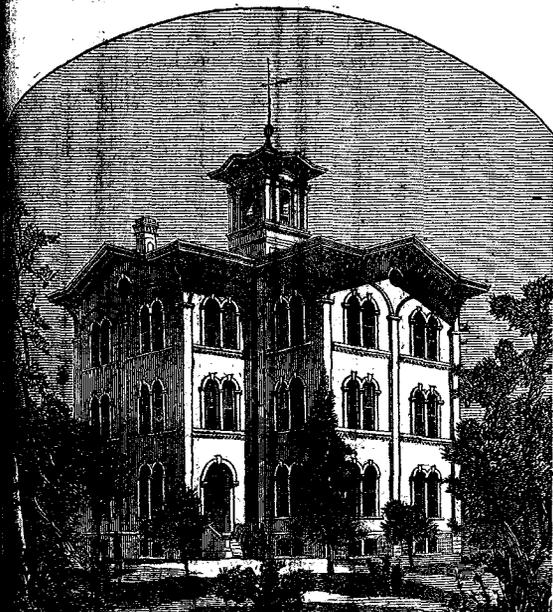


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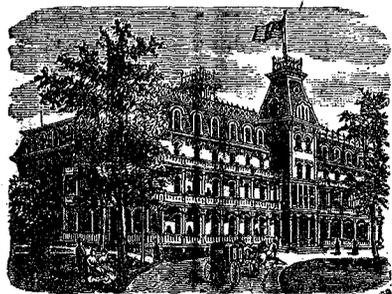
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Address, Review & Herald, Battle Creek, Mich.



This new song book is greatly in advance of the temperance song books of the day, and adds much to the interest of temperance meetings wherever used. The words and music are mostly new, from the hands of our best authors.

The book contains a good assortment of popular and stirring congregational pieces, which are easily learned, together with a large number especially adapted to choir and quartette use; also, a few anthems and male quartettes.

Commencing with page 95, there are seventeen pieces, of words written to old familiar tunes, such as Sweet By and By; America; Tramp, Tramp, Tramp; Only a Step; Auld Lang Syne; Shall we Gather at the River; Hold the Fort; Pull for the Shore; Hold On; Pass Me Not; Home, Sweet Home; etc. These words were written especially for this book, by such authors as E. R. Latta, W. C. Gage, Eliza H. Morton, and Corie F. Davis, and are full of life and sentiment. The music to which these words are adapted is known everywhere; hence, as soon as introduced, these pieces can be sung by all, and there are enough of them to last until new ones can be learned.

TESTIMONIALS.

Among the many words of commendation received for this book are the following:—

"I think 'Temperance and Gospel Songs' one of the best temperance song books I have seen."—D. C. BARCOCK, Dist. Sec. National Temperance Publication Society of New York.

"I think 'Temperance and Gospel Songs' is not only good, but the very best work of the kind before the public to-day, and as such, I cheerfully recommend it."—W. A. OGDEN, Toledo, Ohio.

"This book is far superior to all other temperance song books I have seen, for solid, practical, gospel temperance songs."—P. T. LYNN, Musical Director, Hornellsville, N. Y.

"Among the many things which made our meeting a glorious success throughout, was the inspiring singing by our grand choir from your new work, 'Temperance and Gospel Songs.' It is overflowing with good music and fine hymns."—C. HENRY MEADE, Conductor Silver Lake, N. Y., Temperance Camp-Meeting.

"The music throughout is musician like—a rare excellency in such books. The words, too, are fresh and have a meaning."—W. T. GIFFE, Logansport, Ind.

"The book is full of real gems."—S. FILLMORE BENNETT, Richmond, Ill.

TEMPERANCE AND GOSPEL SONGS was endorsed and recommended by a resolution passed at the annual meeting of the American Health and Temperance Association held at Battle Creek, Michigan, October 11, 1880. Adopted by the National Temperance Society and Publication House, New York, October 6, 1880. 4,000 copies sold in a few weeks.

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REVIEW AND HERALD, Battle Creek, Michigan.

MICHIGAN CENTRAL RAILROAD.

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

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.

The Review and Herald.

Battle Creek, Mich., May 16, 1882.

CAMP-MEETINGS.

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

We are under obligations to Hon. E. S. Lacey for valuable documents and other favors from Washington.

We would call the attention of the reader especially to two articles in this number: The first on our first page entitled, "Will a man rob God?" and the other on page 309, entitled, "The Sin of Ingratitude." The reader will find here thoughts worthy of his careful study and consideration.

LABOR IN THE CAMP-MEETINGS.

MAY 15, I expect to start for the Western camp-meetings to be absent from Battle Creek till July. We greatly desire the prayers of God's people for his blessing in these meetings. These will be meetings of wearing labor, and we greatly need the help of God. Letters containing business for the Office should always be addressed to REVIEW AND HERALD, Battle Creek, Mich. If addressed to me personally, they will be forwarded to me, and thus there will be much delay. GEO. I. BUTLER.

REDUCTION IN FARE TO THE IOWA CAMP-MEETING.

As the paper goes to press, we have not as full a statement to make as we would be glad to give. Bro. A. R. Henry has been laboring very hard to secure reduction the same as last year; but thus far we can only report the following: All our people who come to Des Moines to our meeting over the Chicago and North Western R. R., and pay full fare coming, will be returned at one-third rates, if they furnish a proper certificate of the fact to the agent at Des Moines. The Chicago and Rock Island thus far offer to sell round-trip tickets to all parties at one and one-third fare from points where there are as many as twenty who go to the camp-meeting.

This is all we have to report thus far; we hope to have still more favorable news next week. The Chicago, Burlington and Quincy road had not been heard from at this writing. G. I. B.

P. S. Since writing the above we have received a telegram from Bro. Henry, stating that "reduced rates are secured on all roads to Iowa camp-meeting." Particulars next week. G. I. B.

A GOOD ROUTE.

In my recent visit to New York, I passed over the Canada Southern Railroad, going and returning. Lately, I always take this route when going east or west, when it is convenient to do so. I prefer it to any of the four competing lines I have traveled on. The road-bed is level and smooth, and the trains make good time, and there are very few accidents. The coaches are fine, and the conductors and employes gentlemanly and obliging. It is a model road in its management. Our people going east and west will find it an excellent route. In traveling between Buffalo and Chicago either way, the coaches run through without change, over their own road and the Michigan Central,

and make close connection at Buffalo with eastern roads, and at Chicago with trains going west.

GEO. I. BUTLER.

AN EXPLANATION.

In the first article of mine in REVIEW No. 13, on the "Two Witnesses," where an account is given of the massacre of the Huguenots in Paris, it is said that the waters of the *Rhone* were colored for miles below the city. So it reads in the historical work from which I quoted in writing said article, twenty years ago. I was in Paris, in May, 1881. There was no river *Rhone* there then. It is the *Seine* which flows through Paris, emptying into the English Channel. The *Rhone* flows through Southern France into the Mediterranean Sea. It is true that the waters of the *Rhone* were colored by the slaughter in Lyons and Southern France, which was what this author doubtless had in mind, but not by the massacre of St. Bartholomew. J. N. LOUGHBOROUGH.

NOTE.—It will be well to remember also that the massacre of St. Bartholomew occurred on the occasion of the marriage of the French king's sister to the king of *Navarre*.

TENTS FOR THE ALLEGAN MEETING.

WE can obtain a limited number of family tents for the Allegan camp-meeting, June 7-12. They will cost from \$3.00 to 4.00 each. Those who want one should order immediately of J. S. Day, Allegan, Mich. D. M. CANRIGHT.

MINNESOTA CAMP-MEETING.

As the time for our camp-meeting is appointed, I wish to say a few words to our brethren and sisters. Are you making preparations to attend this gathering? One brother writes me that he has heard but one sermon in a year. There are many here in our Conference hungry to hear preaching. Brethren, God's servants are coming to preach the word, and you cannot afford to lose the benefit and privilege of our coming camp-meeting. Our camp-meeting will be held on the same ground where it was last year. All that wish to hire family tents should correspond with me at once, giving the size they wish. Address me at Medford, Minn.

We expect to secure reduction of fare on all the railroads running into Minneapolis. More particulars hereafter. We hope to see a large gathering at our coming camp-meeting.

HARRISON GRANT.

Appointments.

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

IOWA CONFERENCE AND T. AND M. SOCIETY.

THE next annual meeting of the Iowa State Conference and the Iowa Tract and Missionary Society will be held in connection with the Des Moines camp-meeting, June 1-6. We want every church to be represented by delegates if possible. It will be a most important meeting, as officers are to be elected and much business to be transacted. We especially request every delegate to be in season. Most of the business will be done at the very commencement of the meeting. Every delegate should be on the ground Wednesday afternoon. The first meeting of the Conference will be called Wednesday night, and all committees will be appointed, and look after their business at once. There will be little use for delegates unless they are on hand at the beginning of the meeting. The business must be got out of the way of the spiritual interests of the meeting, which are most important. Let all our churches elect their delegates in season.

GEO. I. BUTLER, Pres. Ia. Conf. and T. and M. S.

MACKFORD, Wis., May 27, 28.

H. W. DECKER.

ORANGE, Mich., May 20, 21. Let every member of the church try to be at this meeting. Sabbath-school at ten o'clock. M. B. MILLER.

KALAMAZOO, Mich., May 27, 28. This will be the last time I can be with this church till next fall; therefore, I specially request all to attend on both days if possible.

D. M. CANRIGHT.

THE friends at Fayston and Waitsfield, Vt., may expect preaching at their usual place of meeting the first Sabbath and first-day in June. Hope brethren from other churches may attend this meeting. A. S. HUTCHINS.

I HOPE to meet with the Irasburgh and Charleston churches at Brownington, Vt., Sabbath, May 27. Would be glad to meet Eld. R. S. Owen here. Would it not be best to hold temperance meeting at this place on the 28th?

A. S. HUTCHINS.

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

Cataract,	May 19-21.
Humberd,	" 27, 28.
Debello,	June 3, 4.

C. W. OLDS.

No preventing providence, I will meet with churches in Michigan as follows:—

Dimondale,	May 20, 21.
Eaton Rapids,	" 27, 28.
Burlington,	June 3, 4.

Hope to see a full attendance at all of these appointments. J. O. CORLISS.

LYONS, Mich., May 27, 28. This will be a general meeting for the Muir and Lyons Division of the State. We would like to see some of our brethren from each church in the division. Do not let trivial things keep you away.

Bro. J. E. White will be at the meeting to take charge of the Sabbath-school work and temperance interests. Meeting Friday evening at half past seven o'clock. More next week about the meeting. M. B. MILLER.

I WILL meet with the churches in Flint District as follows:—

Flint, Mich.,	May 20-22.
Thetford, "	" 28-29.
Hazelton, "	June 1-6.
Birch Run, "	" 9-13.

Will some one from Thetford meet me at Rogersville on 23d; some one meet me at Flushing on the eve of June 1st and from Birch Run, at the train.

Will the brethren and sisters in the Flint District attend quarterly T. and M. meeting at Flint over Sabbath and Sunday, May 20, 21. Bro. W. C. Gage will be with us, and expect to have a good meeting. There will be ample provision made for all that will attend. E. P. DANFELS.

Publishers' Department.

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

NOTICE.—Notice of expiration of subscription will be given by special notice on the margin of the paper. We should be pleased to receive your remittance at once.

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

WILL Bro. Samuel Fulton, now laboring in Tennessee, please give us his post-office address?

BUSINESS NOTES.

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

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A GOOD wagon and carriage wood-workman can find steady work and good wages by applying to us. One acquainted with handling wood-working machinery preferred. Address Henton & Hayes, Sioux Falls, D. T.

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Cash Received on Account.—Kan T & M Society per A J Stover \$13.00, Iowa T & M Society per L Hornby 39.25, N P T & M Society per Wm L Raymond 25.00, Me T & M Society per R J Goodrich 50.00, Pa T & M Society per J Q Poy 18.50, R C Horton 6.00, N Y Conf Fund S M Abbot s 1.00, B C V M Society per W C Sisley 47.05, Franklin Howe 7.50, Mo T & M Society per Wm Evans 50.00, Kan T & M Society per J M Stansbury 18.00.

Gen. Conf. Fund.—N Y Conf tithe \$120.54, Mo Conf tithe per Wm Evans 17.80.

Mich. Conf. Fund.—Parkville per Mrs M Langdon \$35.00, Plainfield, W H Kennedy and wife 3.00, Pottersville, Lillie Jones 4.00, Pottersville, Fannie Jones 5.35, Jennie Sanders 1.00, Newton 1.00, Stanton, Mrs V Hodges 1.75, Cedar Lake, M B Hall 2.10, Ravenna, John Wight 26.10, Mason per W F Near 7.00, Greenbush and Duplin per Louisa Beadle 7.50.

Mich. T. & M. Society.—Mrs Sarah Lane \$1.00.

Mich. College Expense Fund.—Per A Ford 50c.

Mich. Camp-meeting Fund.—Per A Ford 50c.

Mich. San. Charity Fund.—Per A Ford 50c.

Gen. T. & M. Society.—Robert Peters L M \$10.00.

S. D. A. E. Society.—R B Owen 10.00.

European Mission.—Geo Brown \$4.00, "Lillie V" 70c, Mary Trotman 2.00, Rena Davis 1.00.

English Mission.—John B Webster \$5.00, Mrs Esther Trumbull thank-offering 5.00, Geo Cleveland 4.86, Mary E Wrigley 2.00.

Swedish Mission.—M A Green 75c.

Norwegian Mission.—Mrs Gould \$5.00.