

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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WAIT.

WAIT, O thou weary one, a little longer,
A few more years, it may be only days;
Thy patient waiting makes thee all the stronger,
Eternity will balance all delays.

Wait, O thou suffering one, thy days of sorrow
Bring to thy soul at last its richest gain.
If thou a Christian art, a brighter morrow
Will give thee tenfold joy for all thy pain.

Wait, O thou anxious one, the cloud that hovers
In gathering gloom above thy aching head
Is sent of God in mercy, and he covers
Thee with his heavenly mantle overspread.

Wait, O thou mourning one, now bending lowly
Beside the grave where sleeps thy Christian friend;
That sacred dust is watched by angels holy,
And they thy journey also will attend.

Be patient and submissive; each disaster
Will bring thee nearer to thy loving Lord.
These trials make thee like thy blessed Master,
Who knows them all, and will his grace afford.

Be patient and submissive; strength is given
For every step along the weary way.
And for it all thou'lt render praise in Heaven,
When dreary night gives place to perfect day.

Yes, perfect day, the day of God, eternal,
When not a shadow shall flit o'er the scene;
In that fair land where all is bright and vernal,
And we will be with Christ and naught between.

Wait then, dear heart, control thy sad emotion;
God will subdue each angry wind and wave,
And when the voyage ends across life's ocean,
Into the haven of sweet rest will save.
—Peter Stryker, D. D., in New York Observer.

The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD."—2 Tim. 4:1, 2.

AN APPEAL TO THE UNCONVERTED AND BACKSLIDERS.

BY ELD. D. M. CANRIGHT.

(Republished by request.)

TEXT: "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

I WANT to ask you a few solemn questions. I want them to go home to your own heart. Are you a Christian? Have you made your peace with God? Have you put away all your sins, and are you doing the will of Christ? If you should die to-day, are you ready? or are you living on from day to day without God, without Christ, and without hope in the world? Are you unprepared for the solemn Judgment? Have you once known the Lord, and then turned away from him? If this is your condition, I want to make one solemn appeal to you, and I

hope you will consider it earnestly and carefully. Do not hear it carelessly, nor pass it by lightly. It is for your own benefit that I make these remarks. I have many good and overwhelming reasons why you should turn square about this very day, and prepare for eternity. Shall I name some of these reasons? and will you think of them?

Your life on earth will be but very short at the longest. The allotted age of man is seventy years; but very few, comparatively, reach even this age. More than one-half die under thirty years of age. But granting that you may live to the allotted age of man, it will be but a moment, as it were; it will very soon be past. James says, "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." James 4:14. You arise in the morning, and behold the dew on the grass; you return to your breakfast, and again go out to your work—the dew is gone, the grass is dry. Just so is man: to-day he is here; to-morrow he is gone forever. And Peter says all flesh is as the grass, and as the blade of grass. In spring see that grass. How beautiful it looks! how full of life! It appears as though it might live forever; but look on that field again in August. The grass is yellow and dead. Its life is ended. Just so with you. You may be enjoying the strength of youth or of manhood now, but very soon all this will end. Look at the flower; see that rose. Oh, how fresh! how beautiful! It looks as if it never would die. But, alas! look on it again in a day or two. It is faded and withered, and its leaves are falling; its race is ended. All these are fit emblems of the fleeting life which you are now living on earth.

Could we live a thousand years, such a life would seem very, very long; but yet even then an end would come. The fifth chapter of Genesis is a sad commentary upon the history of man. Although those old patriarchs lived from six hundred to nine hundred years, yet the record of each one ends in this short sentence: "And he died." How solemn those few words, "And he died." So has closed the record of all the millions that have lived upon our earth.

Two thousand years ago, Xerxes, a great Persian king, assembled the largest army the world ever saw—about five million men. They were gathered at the foot of the mountain. He ascended the height above, that he might have a view of them all. As he beheld that vast multitude,—soldiers in uniform, captains, generals, and great warriors, their glittering spears, their shining armor, their fierce array, and felt that he was the ruler of them all, that his word could move that mighty host hither and thither, his heart was filled with pride. But soon a change came over him. His countenance fell, and he began to weep. His friends asked him why he wept. He replied that he was meditating as to where all this vast host would be in one hundred years—dead, all dead, still and silent in the dust, and himself lying with them! This was a true thought. How many ages have rolled by since that time, and those soldiers have all been slumbering with the dead. So it will soon be with us. To-day, like the generation before us, we are alive, full of the ambitions and the passions and the business of life. But in a short time this will all be over with us, and our generation, our race, will be ended. Go back three hundred years, and Luther was alive. He was surrounded

by a generation of living men in every age and condition of life. He appealed to them solemnly, earnestly, to give their hearts to God and prepare for the Judgment. But most of them were too busy or too careless to heed his warnings. But, dear reader, where are they now? Luther is dead, they are all dead,—men, women, and little children.

The other day I saw a copy of the Boston Gazette published in 1772. That was more than one hundred years ago. The articles in that paper were written by the hands of living men. The type was set by the fingers of living persons. Those sheets were handled by living beings, and those words were read by eyes of the living. But though that frail sheet of paper still survives, not one of that then living host is alive now—not one. Is it so, reader, that you and I are not as enduring as the paper in your hands? Think of it; this paper on which I am writing, this paper which you are reading, as frail as it is, is more enduring than we ourselves. It can be preserved ages on ages, but we must soon turn to corruption; and this is true of you. Your father is dead, your mother is dead, your uncles and aunts are dead, your brothers and sisters are dead, perhaps your children are dead; many of your neighbors are dead, have died by your side. You are like them; your race must also soon end. My brother, my sister, what are you doing? How are you spending these fleeting moments? Are you improving them as you should? Are you preparing for eternity, for the Judgment, for the dread hereafter? You have no time to spare. You should be up and about the work now. My text truly says, "Behold, now is the day of salvation; behold, now is the accepted time." To-morrow may be too late. You have no assurance of it.

Death with you is absolutely certain. Whether you live till Jesus comes or die before, your probation will close in either case. God has said, "It is appointed unto men once to die, but after this the Judgment." Heb. 9:27. What a solemn fiat concerning us! "It is appointed." God has appointed, hence there is no evading it. Appointed unto us to die. Then the very next thing in the future will be the Judgment. There is no evading it, there is no getting around it. Again the Lord says, "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war." How true this statement is, "There is no discharge in that war." We must all be brought face to face with the Judgment. If there is war, and a man is drafted, he may pay a ransom for himself, or he may hire a substitute to take his place. He may run away and evade the officers, or he may get discharged. There are a thousand ways to get out of the war.

But, says the word of God, speaking of death, "There is no discharge in that war." You may be beautiful in form and features, but that will not save you; you may be young, but that will not save you; you may have the strength of Samson, but yet you must die; you may have the wisdom of Solomon, but this will not save you. You may have the riches of a kingdom, but you cannot buy off. No man can die for you, your friends around you cannot save you. To death and the Judgment, you must come. Every time the sun sets it is bringing that dread hour one day nearer. Every beat of the pulse num-

bers one less moment for you to live. You know that this is so; you will not deny it. You who now are alive, reading this paper, listening to these words—you will one day realize in your own person just what we are to-day saying. My friend, are you prepared to face the Judgment? If you are not, let me earnestly appeal to you to stop now in your foolish career; turn right about; begin this moment; set your house in order; prepare to meet your God.

A few weeks ago, after an absence of thirteen years, I returned to my old home, where I was born and where I lived till I was twenty-one. I went back to the old farm. Every hill and hollow was familiar to me; every tree and rock, every mark, reminded me of some scene in the past. When I was there the last time, my father was alive. With him I had been over every rod of ground on that farm many times. Together we had talked, and worked, and hoped, but where is he now? I went to the graveyard; there was a new-made grave. My father was dead, and lying there. Then I inquired for the old neighbors. Our neighbor on the right hand was dead. Our nearest neighbor on the other side was dead, and so there was scarcely a family but had lost one or more since I was there. A large number of my schoolmates, young men and women of my age, with whom I had associated in parties, in pleasure, and in the church, with whom I had studied, side by side, in classes so many times,—many of these were now silent in death. I was so sadly reminded of the vanity of all earthly things that I did not wish to return again. But what is now true of them will soon be true of us all. Then how important that we prepare for this solemn event.

Death often comes very suddenly, when least expected. David expressed this truth pathetically, when he said to Jonathan, "As they soul liveth, there is but a step between me and death." It is like stepping, or walking, in the dark. One does not know but the next step he takes will precipitate him headlong into the jaws of death. Death is all around us, everywhere and constantly. It is in the air we breathe, in the water we drink, in the food we eat. When we think we are the most secure, we are perhaps in the greatest danger. When we are dreaming of a long life, our last hour may have come. What slight accidents, seemingly, often prove our death. A man walks out of his house, and is brought back a lifeless corpse. We get into a wagon, and meet death. We go to our work, and death is there. We take the cars or the boat, and suddenly death is on every hand.

How many illustrations we have all seen of this. It is not simply the old that die suddenly. It is not the feeble, but it is more frequently the young, the strong, and the careless,—those who are least expecting it. Only a few days ago, where we were stopping, there was a young couple just married. They ate their dinner together, and parted with laughter and jesting. The young husband went to his work at the mill. Before night the boiler exploded, and he was thrown fifty feet into the air, and came down a lifeless mass of flesh. How little did they dream that that was his last day, his last meal, his last parting with his wife. But just so death is going here and there, taking his victims from our midst every day. We flatter ourselves that we shall escape, but so do all.

I was once preaching in the evening in a crowded hall, when a young man came and sat by my side. I knelt down and prayed by his side, and we sang together out of the same book. We talked together after meeting, but that night at one o'clock he died, without one minute's warning. So it is everywhere we go. Dear reader, if it shall be your lot to be called thus suddenly, are you prepared? Are you willing to go up to the bar of God and risk the issues of the Judgment just as you are this minute? If you are not, then let me admonish you to get ready immediately.

Your destiny through an endless eternity hangs upon the actions of this short life, which may terminate in a moment. This is a fearful thought. Eternity! who has weighed the mean-

ing of that awful word? ETERNITY! who can measure it? Did you ever stop to carefully consider what this means, and where it will end? It would be well for you to try to grasp this idea as far as you can. Think of one thousand years in the future. That is a great while. Then go beyond this, and try to conceive of one hundred thousand years. Oh how long a time that is! but that is not eternity. Stretch your imagination a little further, and think of one hundred million years. Lay this paper down, and see if you can comprehend the thought. One hundred million years! but that is not a moment compared to eternity. To eternity there is no end at all. It is on, and on, and still on. Let your mind penetrate into the future, just as far as you possibly can, and still that is not eternity.

Let us illustrate: Suppose that God should permit you to live in Heaven just as many years as there are particles of dust in all this great earth of ours? This would seem to be almost an endless life. Yet if the Lord should take away from our earth one grain of sand this year, and one next, and so on, each year taking one, the time would come when this mighty globe would all be exhausted, and then you would have to die. This would not be eternity. The man who had secured eternal life would still have just as long to live as before. And then when we consider that that life is to be free from all pain and sorrow, is to be perfect happiness, who can comprehend what a wonderful treasure eternal life is? My brother, how can you be so foolish as to peril this boon and lose it, for the vanities of this world, the uncertain pleasures of sin? And yet you are risking all this, day after day and year after year. As an ambassador of Christ, I earnestly beseech you to awake to your awful danger while there is time. If you do not wake up now, you will when it is too late. May God bless these words to the awakening of your conscience.

Some will make their bed in hell. This may be an unpleasant picture to dwell upon, yet we may better dwell upon it now than to dwell in the unquenchable fire hereafter. Not every one will be saved; some will be damned. The word of God is very plain upon this point. God does not warn men of things which will never happen, and yet you know that the Bible paints everywhere, in most terrible threatenings, an awful punishment hereafter.

While we do not believe this punishment will be eternal torment, yet we must believe that it will be a real, tangible punishment, a real lake of fire in which the wicked will suffer severe and continued pains, and, finally, extinction. Paul says, "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. Yes, God has terror in store for the wicked. Once more we read: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8. Reader, this will prove to be no idle fancy. It will be literally true. The blessed Jesus once said: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. Again he says, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:40-42.

When such a person as the tender-hearted Prince of peace warns us of such a terrible thing as this, we must know that something awful is meant. Somebody will feel in his own person the punishment here threatened. Somebody will be lost; somebody will go into the lake of fire. We may talk of this now very coolly. We may philosophize and speculate about it; we may jest about it, and put it off as a thing of the imagination. But some day it will come as a dread reality; then it will rise up before us in

all its terror, as we see no way to escape, see that it has really come, feel its consuming flame kindle around us, and know that we ourselves must enter that burning lake. Oh! the terror that will seize the lost soul!

Reader, you are in danger of that lake yourself. If you are unreconciled to God, if you are unpardoned, if your name is not in the book of life, if you are not God's child, to-morrow your doom may be sealed, and your portion forever settled. Will you brave it out to the bitter end? Will you risk the wrath of Heaven? Will you despise the warnings of the book of God? Will you turn a deaf ear to all the entreaties of your friends? Will you stifle the convictions of your own conscience? Will you go against the dictates of your best judgment? Will you grieve away the Spirit of God? Oh! will you trifle away the day of your probation, with such terrible, terrible consequences before you?

My brother, I lay my hand upon your arm, and I beseech you to stop; if you do not, these warnings will rise up and meet you in the Judgment. I invite you to consider carefully these solemn words of the Lord: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof." Prov. 1:24-30.

(Concluded next week.)

Our Contributors.

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

—The highest hopes we cherish here,
How fast they tire and faint!
How many a spot defiles the robe
That makes an earthly saint!
O for a heart that never sins!
O for a soul washed white!
O for a voice to praise our King,
Nor weary day or night!

—C. F. Alexander.

"NOT AS OUR ROCK."

BY JOHN M. HOPKINS.

THE genuineness of any theory is best known when put to a practical test. This is as true in matters of a religious character as in anything else. Jesus said, "By their fruits ye shall know them." Matt. 7:20. The following article respecting the death-bed scene of the noted infidel Altamont, bears a testimony that may well strike terror and conviction to the hardest heart. It is taken from the writings of Mr. Young. He says:—

"The sad evening before the death of this noble youth, I was with him. No one was there but his physician, and an intimate friend, whom he loved and whom he had ruined. On my coming in, he said, 'You and the physician are come too late. I have neither life nor hope. You both aim at miracles; you would raise the dead.'"

"'Heaven,' I said, 'is merciful'—"

"'Or I could not have been thus guilty. What has it done to bless and to save me! I have been too strong for Omnipotence! I plucked down ruin!'"

"I said, 'The blessed Redeemer'—"

"'Hold! hold! you wound me!' This is the rock on which I split; I denied his name."

"Refusing to hear anything from me or to take anything from the physician, he lay silent, as far as sudden darts of pain would permit, till the clock struck. Then with vehemence—'O time! time! it is fit thou shouldst thus strike thy murderer to the heart. How art thou fled

forever! A month! Oh, for a single week! I ask not for years, though an age were too little for the much I have to do.

"On my saying that we could not do too much; that Heaven was a blessed place—

"So much the worse. 'Tis lost! 'tis lost! Heaven is, to me, the severest part of hell!"

"Soon after, I proposed prayer.

"Pray, you that can. I never prayed. I cannot pray, nor need I. Is not Heaven on my side already? It closes with my conscience; its severest strokes but second my own."

"His friend being much touched, even to tears, at this (who could forbear? I could not), with a most affectionate look, he said, 'Keep those tears for thyself. I have undone thee. Dost weep for me? That's cruel. What can pain me more?'

"Here his friend, too much affected, would have left him. 'No; stay. Thou still mayest hope; therefore hear me. How madly have I talked! how madly hast thou listened and believed! But look on my present state, as a full answer to thee and to myself. This body is all weakness and pain, but my soul, as if strung up by greater strength and spirit, is full powerful to reason; full mighty to suffer. . . . And as for Deity, nothing less than an Almighty could inflict what I feel.'

"I was about to congratulate this passive, involuntary confessor on his asserting the two prime articles of his creed, extorted by the rack of nature, when he thus very passionately: 'No, no; let me speak on; I have not long to speak. My much-injured friend; my soul, as my body, lies in ruins,—in scattered fragments of thought; remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past. I turn and turn, and find no way. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless Heaven for the flame; that is not an everlasting flame; that is not an unquenchable fire.'

"How were we struck! Yet soon after, still more with what an eye of distraction, what a face of despair, he cried out, 'My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife! And is there another hell? O thou blasphemed, yet most indulgent, Lord God! hell itself is a refuge, if it hide me from thy frown!'

"Soon after, his understanding failed. His terrible imagination uttered horrors not to be repeated, or ever forgot; and ere the sun rose, the gay, young, noble, ingenious, accomplished, and most wretched Altamont expired."

Reader, did ever you know one to repent of having been a Christian? In contrast with the above, we quote the language of the no less noble, ingenious, and accomplished apostle Paul: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

CHRIST'S OR SATAN'S, WHICH?

BY ELD. M. B. MILLER.

It is said of Christ, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. Of Satan it is said, "For the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12: 10. Christ an advocate; Satan an accuser. Now, reader, whose servant will you be, and in which of these works will you engage? A profession of religion does not debar you from doing the work of Satan. A personal application of the following scripture may help you to determine which side you are on: "And let us consider one another to provoke unto love and to good works." Heb. 10: 24. This work is like Christ's, and in keeping with his words in John 17: 20-22. The individual who will do this

work will grow spiritually, and be a blessing to his brethren and a help to the cause of God.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Here it is said that some cause division and offenses. This is what Satan likes to see, and if this spirit is indulged in, it will prove ruinous to any person, church, or people. Shall we not rather follow the apostles, and have exemplified in our lives the words recorded in Acts 4: 13: "And they took knowledge of them, that they had been with Jesus"?

WAITING FOR THE MORNING.

THERE is no roof in all the world,
Of palace or of cot,
That hideth not some burdened heart
Nigh breaking for its lot!
The earth is filled with pain and tears,
And closer draws the gloom;
And light or balm there can be none
Till Christ, the Lord, shall come.

O morn, when like a summer bird
My spirit shall go free,—
When I shall see thee as thou art,
And be, my God, like thee!
Like thee! like thee! all spotless white—
This heart, this will, as thine!—
O love of God, O blood of Christ!
O grace and power divine!

My Saviour, who doth know the thirst
The longing spirit feels!
O Bridegroom, now so long afar,
Why stay thy chariot-wheels?
Were ever eyes so dim with tears,
Breasts so oppressed with care?
Did ever hearts so yearn to catch
Thy whisper from the air?

Thou lonely one, lift up thy head!
Array thee for the feast!
He that hath tarried long is near!
The glow is in the East!
O Morning Star, so soon to lead
Thy chosen ones away,—
O Sun of Righteousness, bring in
The everlasting day!

—Day Dawn.

HOW TO KILL A PRAYER-MEETING.

BY ELD. A. S. HUTCHINS.

THE following recommendations for killing a prayer-meeting are given by "N. M. C." in the *Congregationalist*:—

"1. Forget all about it until the bell rings.
"2. Come ten minutes late, and sit near the door.

"3. Drag the music. Slow, painfully slow singing, is so appropriate for a dead prayer-meeting.

"4. When the meeting begins, wait for others to speak and pray.

"5. When you do take part, occupy about ten minutes.

"6. Be sure to bewail the low spiritual condition of the church.

"7. When the meeting closes, go out as from a funeral. You can speak with your brethren or the stranger at some other time and place.

"8. If you mention the meeting during the week, tell how *dull* it was.

"If this does not kill the prayer-meeting, stay away entirely for six months or a year."

If the above suggestions be carefully observed, and the prayer-meeting should still survive, its extinction might be hastened by connecting therewith the following practice:—

If you have personal feelings of unkindness toward any brother, be cool, distant, and reserved to him. Don't go to him to tell him his fault "between thee and him alone." No, no; suppress your feelings, only as they may bubble out now and then, until you meet him in the prayer-meeting, when you should be sure to make this the house of correction or the whipping post, by expatiating largely upon his faults in a decidedly personal manner. If this does not discourage the erring or supposed erring brother, nor kill the prayer-meeting, you will in so doing manifest to all a great want of "the wisdom that is from above," and "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," and you will drive the sunlight of Heaven from your own heart, leaving it as barren as the mountains of Gilboa.

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

IN Persia, the children of the captivity, from the death of R. Asche, who executed the Babylonian Talmud, saw many dark days. From 430 to 530 A. D., the Magians oppressed them, taking away their Sabbath, though their prince still held his throne, and their noted schools were in existence. But outward pressure did not preserve the unity and spirituality of the State. Civil dissension had crept in,—jealousy between the temporal and spiritual powers. R. Hunah, the Prince of the captivity, encroached upon the legitimate province of his wife's father, R. Chanina, the master of the schools, in attempting to explain the Talmud in his presence. This Chanina resented; but the Prince decoyed him into his power, plucked out his beard, and cast him out of the city, forbidding any one to give him shelter or food. The forsaken rabbin sat down and wept bitterly. But he was soon avenged; a pestilence swept off every member of the house of David, except an infant son of the Prince. Chanina dreamed that he was in a garden, where he cut down all the stately cedars,—one young plant alone remained. He was awakened as by a violent blow on the head; he seemed to be reproached for the extinction of all the noble cedars of the remnant of David. Thoroughly repentant, he undertook with the greatest care the education of the royal child, whom he named Zutra.

Paphra, a distant relative of the Prince, bought the office of Resch-Glutha, which he held fifteen years, when a fly flew into his nose, causing such violent sneezing that he died. This was universally believed to be a punishment for assuming an office to which he had no right. Zutra took the throne, which he occupied for twenty years, when he became involved in the ruin which an enthusiast named Meir brought on the entire community. Meir pretended that he had seen Moses' pillar of fire, and that this signified that he should lead the people to war. With four hundred desperate fellows, he rebelled against the Persian king, and laid waste the country. He was speedily defeated and slain, and all the head men of the captivity shared his fate. Zutra and R. Chanina were hanged. Many of these Jews wandered away from their homes; some of them, it is believed, went to Malabar; they are still found there.

A son of Zutra fled to Tiberias, where he became the president of the Sanhedrim, and revived rabbinical study, disseminating the Babylonian Talmud. The schools of Palestine had been closed or fallen into disrepute on the fall of the Patriarchate, and the Jewish youth had been obliged to obtain their education in Babylon. Chosroes the Just, or Nushirvan, who ascended the throne of Persia in 531, was no more favorable to the Jews than his predecessors had been. He closed their schools; yet the Jews of Palestine offered him fifty thousand men, with a prospect of the rich plunder of Christian Jerusalem in a war against Justinian, so oppressive were the laws of that emperor. But an "everlasting peace" (which lasted only seven years) between the two monarchs, disappointed the hopes of the oppressed race. At the end of that time, Chosroes again attempted to reach Jerusalem, but was obliged by Belisarius, the famous general of Justinian, to retreat.

Hormisdas, the son of Chosroes Nushirvan, favored the Jews. He allowed them to re-open their schools, and a new order of doctors arose, called the Gaonim, or Illustrious, while their Prince was reinstated. But Hormisdas was a weak and vicious king, and after he had reigned eleven years was murdered, and his most distinguished general took the throne in the place of the son of Hormisdas, Chosroes II. The Jews declared for the usurper. When Chosroes, by the assistance of the Roman Emperor Maurice, recovered his rights, the Jews suffered with the rest of his opposers. Chosroes Nushirvan had founded a new city called Antioch, which he built street for street and house for house, like the Antioch in Syria.

He transported into it the inhabitants of the old city—(what other conqueror has taken so much pains to give his captives an agreeable surprise?) The Jews had formed a large part of the inhabitants of Antioch; but the new king either massacred or enslaved them.

In the meantime, the Jews in Palestine were in a state of frantic excitement. They had just been defeated in an insurrection against the Emperor Phocas, who had compelled a great number of them to submit to baptism. Phocas had slain the Emperor Maurice and his five sons, and taken the throne; and Chosroes the Second, to avenge, he said, the death of his friend and protector, attacked the Roman empire. A detachment of his army under General Carusia proceeded to Palestine, where Jews from Tiberias and Nazareth, amounting, it is said, to twenty-six thousand, joined them. They subdued Galilee and the country beyond the Jordan. Forty thousand Jews were living in Tyre, who sent secretly throughout Palestine, Cyprus, and Galilee to assemble before the walls of Tiberias on the night of Easter. But the Christians of that city, learning of the conspiracy, seized the most wealthy of the Jewish citizens, and cast them into prison. The enemy began to burn the churches of the suburbs. For every church burned, a hundred heads of the Jews were thrown over the walls, till twenty churches were burned and two thousand heads lay on the sand outside of the city.

On the advance of the main army, they left Tiberias, and eagerly proceeded with it to their awful work of destruction and vengeance at Jerusalem. The city was taken by assault. The Persians were intent on plunder. They sold the Christian inhabitants for money. The Jews paid large prices for them, and then put them to death as intruders into their holy city. It is said that ninety thousand Christians perished. Their churches were all destroyed; that of the Holy Sepulcher, which the Jews especially hated, was given to the flames. The churches were the banks of the ancients; those of Jerusalem were very rich, but they were all plundered, and, as Gibbon says, "the devout offerings of three hundred years were rifled in one sacrilegious day."

Chosroes successively conquered Palestine, Syria, Egypt, and Asia Minor, and at length appeared before the walls of Constantinople. Heraclius had killed the tyrant Phocas, and taken his place. Heraclius had hitherto been noted for nothing but effeminacy. At the coming of Chosroes, he sued for peace. The proud victor replied that he would never grant his request till he should "abjure his crucified God, and worship the sun." This aroused Heraclius. Should this idolater defy the God of Heaven, like his predecessor, Sennecherib, and would not the Lord as certainly defend his own honor as he did then? Heraclius conducted six successful campaigns against the Persians, carrying the war into the heart of their empire. Their haughty monarch trembled on his throne within his own capitol. His newly acquired dominions passed quietly, says Milman, under the sway of their former masters, and Chosroes II. was murdered by order of one of his own sons. (God answers prayer in various ways, but his way is always best.) The following year Heraclius made a pilgrimage to Jerusalem and rebuilt the Christian churches in their former splendor. The only punishment he inflicted on the Jews was to re-enact the law of Adrian, that a Jew should not approach nearer than three miles to Jerusalem, which was really a blessing, considering the exasperated feelings of the Christians there toward the Jews.

(To be continued.)

—There is no true and constant gentleness without humility; while we are so fond of ourselves, we are easily offended with others. Let us be persuaded that nothing is due to us, and then nothing will disturb us. Let us often think of our own infirmities, and we shall become indulgent toward those of others. Let us apply to our hearts these sublime and touching words of the Son of God: "Learn of me, for I am meek and lowly in heart."—*Penelon.*

BABYLON.

I CLIMBED the cliff; I crossed the rock;
I trod the desert old;
I passed the wild Arabian's tent,
The Syrian shepherd's fold.
Behind me far were haunts of men,
Stretched into distant gray;
While spread before, lone and wide,
The plain of Shinar lay—

The boundless plain of far Linjar,
Where long, long ages back,
Abdallah read the silent stars,
And wrote their mystic track—
Where art thou, gem of the rich earth,
City of far renown,
The glory of the proud Chaldee,
The green earth's ancient crown?

Where lies the lake that, gleaming wide,
Gave back thy hundred towers?
Where are thy gardens of delight,
Thy cedar-shaded bowers?
And where, oh! where rolls rapidly
Thine ever-flashing river,
Past marble gates and columned towers,
Guarding thy walls forever?

There is no voice of gladness here,
No breath of song floats by;
I hearken, but the moaning breeze
Is all that makes reply.
Solemn and lone the silent marsh
Spreads endlessly around,
And shapeless are the ruined heaps
That strew the broken ground.

Sadly above huge outlines dim
Sighs the lone willow bough,
The last, last voice of Babylon,
Its only music now.
Son of Mandane, by whose hand
The doomed city fell,
The swift feet of whose soldiery
Climbed tower and citadel;

Thou foundest revelry and mirth,
Thou foundest dance and song,
Thou foundest many a banquet fair
And many a joyous throng;
Like the death-angel camest thou,
When men were care-bereft;
And is this lone, waste wilderness
The total thou hast left?

Oh! glorious were her palaces,
And shrines of fretted gold;
There rose the fane of Merodach,
The house of Belus old;
And busy life was in her streets,
Where countless nations thronged;
Light footsteps glided through her homes,
And mirth to her belonged.

But prophet voices threatened her,
E'en in her festal halls,
And angel fingers wrote her doom
Upon the palace walls.
At midnight came the Persian strong,
Mingling amid the crowd;
He heeded not the beautiful,
He stayed not for the proud.

False was her fated river then,
Heedless her gods of stone;
He entered at her open gates,
He passed—and she was gone.
Her place on earth abideth not,
Memorial she hath none;
Darkness and ruin thou mayest find,
But never Babylon.

—*Presbyterian.*

GOD'S ANGER.

BY ELD. FRANK STARR.

"AND in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedest me." Isa. 12:1.

This is the joyful experience of him who has passed from death unto life, from a state of condemnation to one of justification. God is angry with the wicked; his wrath rests upon them, and the visitations of the Holy Spirit bring to them conviction of sin. The Spirit strives with them, but if its warning voice is heeded, and sin is renounced, consolation takes the place of condemnation; we have peace with God through our Lord Jesus Christ.

God is no respecter of persons, and sin is just as sinful in his sight when found in the professor of religion as when existing in the heart of the impenitent. This is why so many of his professed people walk in darkness; their sins have separated between them and their God. His favor is no longer felt as it once was, he is displeased with their conduct. The history of

the church furnishes many instances of this kind. "And when the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled." We may bring his frown upon us by our murmurings just as easily now as it was brought upon the Israelites in the day of provocation in the wilderness.

David was once a man of God, but his sin was no less heinous because of his exalted position. "The thing that David had done displeased the Lord." Before the joys of salvation could be his again, with a broken heart he must acknowledge his transgressions.

It becomes us to search diligently for those causes that have brought darkness upon us, as soon as we find ourselves coming short or failing of the grace of God or the consolations of his Spirit.

As the church in different ages has had different burdens to bear, varying according to the state of the world and the development of truth, so, doubtless, each generation will be subjected to its own peculiar dangers and liabilities to depart from God and bring upon it his displeasure.

The day spoken of in the verse under consideration seems to refer to the time when the Lord should set his hand again the second time to recover the remnant of his people, and gather the dispersed from the four corners of the earth. (See the previous chapter.) Our minds turn to the time when four angels are seen standing on the four corners of the earth, and the remnant people of God are about to be sealed. This company finally stand victorious upon the sea of glass, without the stain of sin. They were not immaculate by nature, but they had washed their robes and made them white in the blood of the Lamb. By reading the message to the Laodiceans, we see the peculiar tendency of that last church from which they came. We find the displeasure of God resting upon his people to that degree that he threatens them with being utterly rejected by him. What is the cause of this displeasure?—Lukewarmness. But those who overcame had certainly conquered this self-satisfied disposition. They had had to struggle with it. The sin of indifference is a great one. When God's people live in such a way as to please him, they will have the disposition of the Master, of whom it was written, "The zeal of thine house hath eaten me up." This is indeed the point brought out in the warning: "Be zealous." Brethren, do we wonder why there is a lack of God's blessing and favor among us?

For one, I have been trying to ascertain what is the cause of this. I believe the Lord is sorely displeased with those of us who are indifferent in regard to the prosperity of his cause, and withhold in any manner the help we might render in its advancement. Would we secure his favor, we must be zealous and repent of this. But zeal for the house of the Lord is not the only kind of zeal necessary. With an earnestness never before manifested, we should attend to our own spiritual condition. Instead of buying the gold tried in the fire, too many are anxious to gain perishable treasures, though at the expense of selling the birthright in the kingdom of God. Instead of procuring the white raiment, cleansed in the blood of the Lamb, an anxiety is manifested to secure the white raiment, though walking naked in the sight of Heaven. While we should be anointing our eyes that we may see, there is a tendency to close them in spiritual slumber, in which condition the great day might come upon us unawares. But the message of warning is sent to us that we may avoid such a result. The Lord is ready to-day to cause his face to shine upon us and bless us. He is ready to comfort us, and though we have been conscious of his anger, if we turn from our lukewarmness, he will turn from his anger. The perseverance of wrestling Jacob will bring the blessing to those who have put away their idols.

—Charity thinketh no evil, but sectional prejudice is ready to believe an evil accusation against its objects. Good men should never repeat, much less indorse, an evil report, until they know it to be well-founded.

Special Mention.

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

THE BOMBARDED CITY.

A FEW weeks ago, Alexandria, Egypt, was a flourishing city; but the devastating blast of war swept over the town, and it is in ruins. A late dispatch says that under the most favorable circumstances, twenty years cannot restore it to its former state, so completely has the torch of the incendiary done its work. And besides this ruin, and the many lives lost in battle, is the sadder loss of life in the massacres of unarmed Europeans on the 11th of June, and more recently, after the battles of last week. It is sad to think that more than twenty-two hundred persons thus perished. The following article describes the town as it was before Arabi Bey began his insurrection:—

The city was founded by Alexander the Great 332 B. C., but the island of Pharos was from an early period a refuge of Greek and Phœnician sea-rovers, a fact commemorated in the name, "Pirates' Bay," given to a deep indentation on the north side of the island, and on the mainland was the little town of Rhacotis, subsequently incorporated in the quarter of that name.

The modern city stands partly on what was the island of Pharos, now a peninsula, but mostly on the isthmus by which it is connected with the mainland.

In the Turkish quarter the streets are narrow, irregular, and filthy, and the houses mean and ill-built. The Frank quarter, on the other hand, presents the appearance of a European town, having handsome streets and squares and excellent shops. The streets have been much improved lately by being nearly all paved. The principal hotels, shops, and offices are situated in the Great Square, the center of which forms a very agreeable promenade, being planted with trees and well provided with seats. It has also a fountain at each end. In the suburbs are numerous handsome villas, with pleasant gardens. Among the principal public buildings are the palace of the pasha, the naval arsenal, the naval and military hospitals, custom house, bourse, two theaters, several mosques, churches, convents, etc. There is an important naval school, and a number of other educational institutions.

Alexandria has two ports, an eastern and a western. The latter, called also the Old Port, is by far the larger and better of the two. It extends from the town westward to Marabout, nearly six miles, and is about a mile and a half in width. It has three principal entrances. Within the harbor, ships may anchor close to the town in from twenty-two to forty feet of water. Further improvements, in course of construction by a firm of English contractors (at the cost to the Egyptian Government of little short of two million sterling), will eventually render this one of the finest and most capacious harbors on the Mediterranean. Among these are the formation of a breakwater, extending in a south-westerly direction parallel to the shore for 2,550 yards southwest of the lighthouse on Cape Eunostos; a mole, springing from the shore, and extending in a northerly direction for 1,100 yards, and having a width of about 100 feet; and the construction of nearly three miles of quays and wharves, for vessels of the largest size, and with railway connections. The foundation stone of the breakwater was laid by the Viceroy on May 15, 1871. The area of deep water, thirty feet and upward, inclosed within the outer breakwater, is 1,400 acres; the area of twenty-eight feet of water, inclosed by the harbor mole, will be 177 acres. The workshops of the company are at the quarries of Mex, about three miles west of the town. In the harbor is a magnificent floating dock, nearly 500 feet long and 100 feet broad. The old lighthouse, on the site of

the ancient Pharos, having been found insufficient, a new lighthouse has been erected on Ras-el-teen (1842), bearing a one-minute revolving light, visible at a distance of twenty miles.

The population of Alexandria is of a very mixed character, consisting, besides the native Turks and Arabs, of Armenians, Greeks, Syrians, Italians, French, English, Germans, etc. At one time the ancient city is believed to have contained 600,000 inhabitants, but at the beginning of this century the number probably did not exceed 6,000. In 1825 this had increased to 16,000, in 1840 to 60,000, and in 1871 to 219,602, of whom 53,829 were foreigners.

THE COREAN TREATY.

As an important commercial treaty has just been concluded between our country and Corea, making that peninsula an object of special interest, the following paragraph from the *New York Tribune* will no doubt be welcomed by our readers:—

Here is a country with excellent harbors and nearly a thousand miles of coast. Its northern boundary is on the latitude of Portsmouth, N. H., and its southern point reaches the latitude of Wilmington, N. C. Its territory is twice as large as that of New York. Its position between two seas, its great diversity of surface, and the influence of prevailing winds and ocean currents, produce such a wide range of temperature that on the Manchurian border the climate is one of Canadian rigor, while cotton is a profitable crop and orange groves flourish in the south. Rumors of mineral and forest wealth have floated to the outer world, but really no foreigner knows what fish swim its rapid rivers, what trees clothe its mountain slopes, what animals roam through its forests. Corean suspicion is still manifested by the jealous way in which our merchants are prohibited from traveling in the interior for purposes of trade; but the article which encourages scholars of either country to pursue their studies in the other, will no doubt be liberally construed, and men of science from America will not be confined to the treaty towns while pursuing their investigations. The privileges granted to American vessels wrecked on the Corean coast or in distress in Corean waters are of immediate value. Whether the commerce between the two countries will be important, time alone will tell. Japan and China have carried on a considerable trade with the kingdom, but the Coreans have schooled themselves through centuries of seclusion to supply their own wants. The people themselves, with their language, laws, and institutions, will be the most interesting object of study which the country will afford.

MORMONISM NEITHER DEAD NOR DYING.

AFTER the Edmunds bill was passed, many believed and said that Mormonism had received its death-blow. It might, like a wounded serpent, drag its slow length along for a short time, but its death was sure, and would be speedy.

Many were not so confident. They held that the Mormons have sagacity enough to adapt themselves to the new conditions; that they would compromise at some points, elude others, and purchase by money or secure by persuasion or political equivalents immunity from serious embarrassment. It was observed, also, that their missionary activity was increased rather than diminished by the opposition which had suddenly arisen. These were the views set forth in *The Christian Advocate*. It is with regret that we observe their confirmation by recent events. It is better that the prophets of evil should be disappointed than that their gloomy predictions should be fulfilled. If there be any successors of Jonah, who value their reputation more than the lives of "more than sixscore thousand persons that cannot discern between their right hand and their left hand," we do not wish to be counted among the number.

Last week, on the steamer Nevada, of the Guion Line, there arrived the largest number of

proselytes to Mormonism which has come over at one time since 1862. Elder Irvine, Dr. Ormsley, a missionary, and thirty-two subordinate missionaries, had them in charge. The Mormons have a special agent, whose office is at No. 9 Battery Place, and all their business is systematically and efficiently transacted. The whole number of Mormon immigrants brought over by this one ship is 922.

In conversation with a representative of the *New York Tribune*, Eld. Irvine stated that, of the total, there were 659 Scandinavians, 72 Hollanders, and 191 Scotch, Irish, Welch, and English. He further stated that they are not a promiscuous collection, accepted merely on profession of faith. "They must be strong, healthy, and thrifty, and must also possess some means to start them in their new homes before we accept them." He says that they are particular not to bring over any destitute people or cripples.

Two facts which he stated are worthy of special note. In two months they expect another large consignment from Europe. The other fact is that most of the Mormon missionaries sent to Europe are professional men, doctors and lawyers predominating. It is an error to suppose that the Mormons are all ignorant. Many of them are well educated and very plausible. It should by this time in the history of the world be universally recognized, that any form of superstition or fanaticism is capable of infecting the educated as well as the ignorant, the intellectually strong no less than the feeble.

It is, of course—except in the case of the Chinese—impossible directly to affect immigration, or to impose a religious test upon intending immigrants. But it is reasonable to suppose that our Government, through its Ministers and Foreign Consuls, might instruct the people in the countries where the Mormon missionaries work, concerning the nature of Mormonism and its relation to the state of society in this country. This could be done without any violation of our fundamental law or usages. The Rev. Dr. A. J. Kynett, of Philadelphia, in a recent conversation, told the writer that he had corresponded with the Department of State, and had been informed by Secretary Frelinghuysen that an order to the members of our Foreign Diplomatic Service to apprise the Government of the countries to which they were accredited of the nature of Mormonism was issued during the administration of President Hayes.—*Christian Advocate*.

—There have been 600 tornadoes recorded in this country during the past 87 years, and of this number 316 have appeared in eight of the Middle and Western States since 1814. Kansas has had 62 in 24 years, Illinois 54 since 1853, and New York 35 since 1830. All storms of the kind move from west to east at from 12 to 60 miles an hour, and the average width of the path of destruction is 1085 feet. The wind within the vortex sometimes gets a velocity of 800 miles an hour, but the average is 392 miles. Tornadoes generally occur between 5 and 6 o'clock P. M., but no hour in the day has been entirely free from them. More come in June than in any other month, more in April than in July, and more in May and September than in August. The exact number of tornadoes last month is not known, and the total damage is only roughly estimated. There were probably about 150 persons killed in all, 400 wounded, and \$5,000,000 worth of property destroyed.—*Springfield Republican*.

—The amount of railroad building in this country at the present time is immense. During the five months of this year, 3,480 miles were completed. It is a question whether the new roads can be made to pay, and whether the locking of so much money in unproductive railroad enterprises is not calculated to bring on another panic like that of 1873.

—It is a bad sign to see a man more anxious about his reputation than he is about his character.

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.

MAKE SOMEBODY GLAD.

On life's rugged road,
As we journey each day,
Far, far more of sunshine
Would brighten the way,
If, forgetful of self
And our troubles, we had
The will, and would try
To make other hearts glad.

Though of the world's wealth
We have little in store,
And labor to keep
Grim want from the door,
With a hand that is kind
And a heart that is true,
To make others glad
There is much we may do.

A word kindly spoken,
A smile or a tear,
Though seeming but trifles,
Full often may cheer.
Each day to our lives
Some treasure would add
To be conscious that we
Had made somebody glad.

Those who sit in the darkness
Of sorrow so drear
Have need of a word
Of solace and cheer.
There are homes that are desolate,
Hearts that are sad—
Do something for some one,
Make somebody glad.

—Selected.

SQUIRE BREWSTER'S AMBULANCE.

SQUIRE BREWSTER was laid up with the rheumatism. This was a painful thing to him, and it was not wholly a pleasant thing to his excellent wife.

The fact was, illness was a new experience to the worthy squire. When congratulated on his robust health he had sometimes replied, "Well, I am a busy man; I never have had time to be sick."

He took the time now, however, and plenty of it, though it was at his very busiest season of the year.

The squire never did things by halves, and probably few mortals ever groaned more vigorously, or appreciated their own misery more completely than did he. Not that he was selfish even in his affliction. The large-hearted generosity which had marked the whole life of the worthy man showed itself in the remark often repeated to his faithful wife, "I hope, Hannah, you will never have to suffer as I do." The patient but suppressed, "I hope not," which came in reply, might have provoked suspicion, had not the invalid's mind been pre-occupied with his bodily aches.

Sunday came, and the squire could hardly believe that it was only one week since he sat in church in the seat he had been accustomed to fill for thirty years. Surely that vacant pew would be the center of thought to-day. Could it be that others would note his absence only as he had last Sunday that of Deacon Peters, with the passing remark, "I hope the deacon isn't sick?"

The squire was certainly better this Sunday morning, and a great longing took possession of him to go up to the house of the Lord, and a feeling almost that he was hardly well used in being deprived of the privilege.

When the doctor made his early call, he said, "Glad to see you so comfortable, squire. I was afraid yesterday your good wife would miss of hearing the new minister to-day;" and then he hurried off with directions so brief that the patient began to doubt whether Dr. Wise fairly understood his case.

Mrs. Brewster was not slow to divine that the double assumption of her husband's "comfortable" condition, and of her own intention of leaving him, might not conduce to his tranquillity; so she said, as she re-arranged the pillows,

"Dr. Wise proclaims himself a bachelor when he talks about my going to hear the new minister."

"Ar'n't you going, dear?" was the relieved response. "Well, I am glad, for you know I might have another bad turn; but I hate to have you lose the day."

"Oh, I shan't lose it," said his wife. "Think of poor Widow Green, who has not been able to walk to church for years, and old Mrs. Armour, who only gets there once or twice in the summer."

The squire *did* think, as he had never thought before. After a pause he asked,

"Are they able to go to church, if it were not for the walk?"

"Oh, I think so. You know I used to take them when you were out West, and the children were away."

The squire pondered. He remembered that since he and his wife had been left alone, the latter had sometimes remarked that it was a pity to ride to church with vacant seats in their carriage; but the suggestion had failed to meet with encouragement from him.

Could it be that the Widow Green was saying to-day, and had been saying through years of infirmity, "My soul longeth, yea, even fainteth, for the courts of the Lord?" Was the Master saying to him, "Inasmuch as ye did it not to one of the least of these, ye did not to me?"

The squire turned impatiently, and said to himself, "I sent those women two tons of coal apiece last winter. I can't keep a free livery for the benefit of widows and invalids."

Just then Mrs. Brewster, who had left the room, re-appeared with a bouquet of choice flowers.

"Here," she said, "is a gift from little Florence Evans, with her love. She said prettily, 'When my mamma made the bouquets for the church last night, I made this for dear Squire Brewster.'"

"Bless her dear little heart!" said the squire, "I didn't know a posy could do me so much good. Mrs. Evans manages to make her children as well as her flowers a great comfort to other people. I suppose that is what my horses are for," he added, *sotto voce*. Then aloud, "Wife, send John here, please."

When John appeared, he was instructed to run over to Mrs. Armour's, and then to the Widow Green's, and say to them, that if they would like to go to hear the new minister, the squire's carriage would call for them promptly.

"Nobody is to go to church late in my carriage," added the squire, with determination.

John departed, the invalids accepted, and that first Sunday of the Squire's illness became to them a white day and a beginning of days.

Squire Brewster did not go to church for six long weeks, but his carriage went every Sunday, and it was always full. It held the Widow Green and her lame boy, old Mrs. Armour and a blind girl. "The squire's representatives," they were called by some of the witty young men peculiar to that locality, who were accustomed to choose their post of observation on the church steps.

The first Sunday that Squire Brewster was able to be out, John remarked diplomatically,

"Sure, and the old leddies will be after missin their ride now entirely."

"Not a bit of it, John; not a bit of it," said the squire. "I don't want any one to be sorry to see me out again. We will take two of them in with us, and you can come back for the rest. I told Mrs. Armour to take her daughters to-day."

So it happened that the witty young men, assembled, as they said, for a "view of the halt and the blind in the squire's ambulance," witnessed the squire's stout figure and beaming face descend therefrom; and more than one received from him a hearty greeting and an approving, "Glad you get to church in good time, young man. *That's right*."

Sunday after Sunday the "ambulance" made its rounds, and brought the new minister some of his most appreciative hearers; and these,

Squire Brewster said, helped him to understand the eighty-fourth psalm, which was first expounded to him by the rheumatism.

"The ambulance" performed a more extended mission; for by its means some of the other wealthy members of the First Church began to think that they too might imitate the early Christians in having some things in common with their less-favored brethren, which they had been wont to call their own. And thus it came to pass that, more of the lame, the halt, and the blind assembled in the sanctuary than had been their custom in many a long year, "and the poor had the gospel preached to them."—*Selected*.

FAMILY PHILISTINES.

"DEAR me, what shall I do?"

"What is the matter, Mary?" called the cheery voice of a matron from the hall, and she passed into the dining-room where the young mother was standing.

"Oh, nothing new. Everything needs to be done at once. The bread is nearly running over, the children are waiting to have their dinners put up, Johnnie's broken his shoestring, and to help matters, the baby is awake and crying hard."

"In short, the Philistines are upon you," said the matron, as she lifted the baby from the crib.

"Yes, mother, they are very often upon me, especially in the morning directly after breakfast. Unlike Samson, I seem always to be 'shorn of my strength' when they attack me, though, like him, I sometimes, in desperation, would almost say, 'Let me die with the Philistines.'"

"But these little Philistines won't die till their time comes," said the elderly lady, "neither can you. We must try to contrive some way to conquer in this conflict. Let us see. The attack will not be unexpected. It will doubtless occur in the morning. Some of the combatants will probably meet you on the threshold of your chamber, so the strengthening process must begin before leaving it. The prayer of faith can fortify the soul, while the watching needs to be incessant. Coolness of nerve, which does one thing at a time, and sweet patience, with the magic of a quiet smile instead of an angry scowl, will prove powerful allies."

"This victory is worth striving for. When religion rights the wrongs and smooths the roughnesses of daily life, we adorn the doctrine of God our Saviour, and glorify him in our little trials and perplexities."—*Mrs. L. R. Jones, in American Messenger*.

THE QUEEN OF HOME.

HONOR the dear old mother. Time has scattered snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance that can never fade. Ah! yes, she is a dear old mother. The sands of life are nearly run out, but, feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot enter a prison whose bars can keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside to perish unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you all your virtues, until you almost forget that your soul is disfigured with vices. Love her tenderly, and cheer her declining years with holy devotion.—*People's Journal*.

PRAISE YOUR WIFE.

I CALLED on a friend one day, and found her up to her eyes in work.

"Oh, dear," she said, "this is one of my bad days; everything goes wrong, and I haven't got a thing done!"

"Let me help you," I said.

"No, no," she replied, gently pushing me into the sitting-room; "I'm going to leave everything and rest awhile; but I must just wipe up this spot first," pointing to an ugly spot which disfigured the pretty oil-cloth.

Just as she stooped to do it, her husband came in; he didn't see me, but went straight to his wife.

One quick lift, and he placed her on her feet, and taking the cloth from her hand, wiped up the spot himself.

"There, busy-bee," he said, "you have done enough to-day. You tired yourself all out getting my favorite dinner. Now I think I'd leave the rest till to-morrow."

I spoke to him then, and he sat with me a few minutes before going down town. Shortly after, my friend came in, looking very much amused.

"I guess I was in the dumps," she said, laughing, "for I've finished, and everything has gone swimmingly since E—— came in."—*Anna Edwards.*

Educational.

IN THE LONG RUN.

In the long run fame finds deserving man;
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretense, unnoticed, goes its way,
There is no Chance, no Destiny, no Fate,
But fortune smiles on those who work and wait,
In the long run,

In the long run all godly sorrow pays,
There is no better thing than righteous pain;
The sleepless nights, the awful thorn-crowned days,
Bring sure reward to tortured soul and brain,
Unmeaning joys enervate in the end,
But sorrow yields a glorious dividend
In the long run.

In the long run all hidden things are known;
The eye of Truth will penetrate the night,
And, good or ill, thy secret shall be known,
However well 'tis guarded from the light,
And the unspoken motives of the breast
Are fathomed by the years, and stand confessed
In the long run.

In the long run all love is paid by love,
Though undervalued by the hearts of earth;
The great eternal Government above
Keeps strict account and will redeem its work.
Give thy love freely; do not count the cost;
So beautiful a thing was never lost
In the long run.

—*Ella Wheeler, in Advance.*

A GRADUATION SKETCH.

GRADUATION night in a city we will call it, since we must call it something, and can't give it its real name. Such a crowd of people! Such a heavy flower-laden atmosphere! Just as I began to grow impatient, watching for the appearance of girls in white, and spruce young men trying to appreciate the dignity of the occasion, a woman and little girl were ushered into the seat in front of me. Nothing remarkable in that, to be sure, but I forgot to watch the coming of the graduates just as soon as my neighbors were seated. Perhaps it was their dress which first took my attention. It was so plain, especially the mother's. She wore a thick winter dress and bonnet, very old-fashioned and much worn. The little girl's dress, a faded calico, had evidently been starched and ironed for the occasion, the short sleeves of which, outgrown, she kept pulling down over her brown arms. But what I noticed more than these was the chubby hand of the little girl, which held a bouquet of wild flowers—field daisies and bright yellow buttercups—tied together with a little bit of blue ribbon, the knot of which the little girl would tie and untie over and over again, giving it little loving pats. But just then there was a bustle just ahead of the little girl and her mother, and a row of elegantly dressed ladies were seated. The Judge's family. I remembered then that the Judge's daughter was a graduate; and all those lovely flowers were for her. Such dainty baskets and fragrant hot-house bouquets! The Judge himself had an arm-chair

in the aisle. He was poising a basket of roses on his knee in a way peculiar to complaisant dignitaries. I couldn't help comparing his calm, self-satisfied face with the anxious one in the shabby winter bonnet. The music struck up then, to the relief of uneasy ones, and in came the row of white. Even the Judge showed the least sign of interest, while the mother and little sister watched the stage with anxiety almost breathless. There she came—I knew her right away—next the white silk and diamonds of the Judge's daughter; a pretty face in a simple dress. I saw her eye run along the crowded tiers of seats with an almost confused expression, until it lit on the old bonnet, and then there was a little nod, an answering mother-smile of assurance, a wave of sister's little sunburned hand, and the family were ready for the exercises.

I began to read the whole story from the simple pretty dress on the stage, the story of hard work and petty sacrifices that the daughter might come to this night. It made the faded calico and old winter clothing look differently, somehow. But the bell struck, and now one after another of the girls and boys came forward, took part, and retired with a share of applause. I became tired after awhile, and turned again to my neighbors. Like me, the little girl had grown weary waiting for sister, and was eyeing the elegant dresses in front of her with all the child-like look of wonder and admiration. And then the flowers! How her little freckled face broadened into a smile as she took in their beautiful colors. Then, with a sudden thought, she turned toward her own rustic bouquet, which all this while she had held unconsciously in a tight clasp. The poor little flowers were drooping with thirst. All the smile went away. There was a quick glance at the row of ladies and bouquets, at the stage, and then at her own buttercups and daisies and bit of blue ribbon.

Such a pitying look she gave them, and they dropped into her lap. Just here the graduate in simple white was announced, but the little figure before me heeded it not. The chin fell lower on the waist of the faded calico. The mother, all intent on the daughter reading, didn't notice the one at her side. I was watching the drooping head so closely, not one word of the essay did I hear. I only know that the little chin was beginning to quiver when there was a clapping which told that the essay was finished. The mother turned to the child, and I heard her whisper a little excitedly, "Throw the flowers, Kittie, now you see!" But Kittie only shook her head, and I heard a little smothered sob. Meanwhile, the sister had taken her seat. There was a little awkward pause without flowers, and the exercises were about to go on, when, to my complete surprise, the Judge raised his dignified form, walked to the stage, and himself handed up his basket of roses; with a blush of pleasure and astonishment the young girl received them, while the people cheered. As for Kittie, a sky full of sunshine after a dark cloud would be a fit comparison. The seat could hardly contain her; she bobbed around like a canary-bird, "Oh! See Mary's posies!" she whispered audibly. People were looking at her, even the Judge's family turned their heads a little. But her eyes were fixed intently on Mary until the Judge came back to his chair, when she turned and fairly beamed on him. He liked it; in fact, tried to smile and came nearer it than I supposed he could do. I knew then how it came to happen. He had been watching this little tragedy as well as I, only that he had turned it into a comedy. Somehow that stern old Judge looked differently to me and has looked differently ever since. When of a summer morning I meet him strolling toward the city I forget the pompous manner, and remember that under the diamond studs is a kindly spot which once responded to a child's sorrow.—*Mary Louise Beecher, in Christian Union.*

—To learn to do the littles is the true way to the doing of the great. Life is not two or three great things, but a multiplicity of little things. To be faithful in that which is least is the high road to ruling over much.

PIETY AND SCIENCE.

BY A COLLEGE PROFESSOR.

FREQUENT allusions in editorials of the *Illustrated Christian Weekly*, and in other religious papers, to the antagonism which is supposed to exist between piety and science, do unintentional injustice to many whose scientific pursuits do not extinguish a true faith in God. Clergymen preaching against the skepticism of the day are wont to illustrate their remarks by pointing to the scientific man as the embodiment of iniquity.

Admitting that many boastful and vainglorious men of science give cause for these unfavorable comments, they are nevertheless positively painful to some retiring, God-fearing workers in scientific fields, who feel themselves unjustly included in the general condemnation. Perhaps they are over-sensitive, but the sting remains.

Participating in this feeling, we submit a brief statement of facts for the consideration of journalists and public speakers.

There is nothing in the pursuit of science (*i. e.*, knowledge) essentially opposed to piety or inconsistent with a "self-mistrusting, childlike spirit, which characterizes true faith in God."

Why should a student of the heavenly bodies acquire intellectual or moral inability to love God? Why should the processes of distillation, filtration, and crystallization unfit a soul for communion with his Maker?

In general, the deeper insight a student obtains of the mysteries of nature, the greater admiration, if not love, he should have for nature's God.

Some of the most eminent men of science, in every age, have illustrated in their lives a perfect harmony between their pursuits and piety.

Why are they always forgotten by the modern preacher? Why do we not hear less of Darwin, Huxley, Tyndall, Hæckel, and more of Roger Bacon, Pascal, Barrow, Boyle, Newton, Faraday, and Herschel?—*Christian Weekly.*

Our Basket.

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

—The old in religion dies out,—the old error, the old dispensation, the old superstition, but not the old religion. This is forever new and forever fresh. For this there is no decline, no decay; for it is the life of God in the soul.—*Orville Dewey.*

—There are seasons in men's lives, and women's too, when days count for years, and hours for days, and when the bewildered mind looks back upon a past that all at once has grown not only very far away, but by reason of the rich fullness of the present, seems but an empty dream!

—Neglect of private duties is the great reason why the hearts of many are so dead and dull, so formal and carnal, so barren and unfruitful under public ordinances. Oh that Christians would lay this seriously to heart. Certainly that man's heart is best in public duties who is most frequent in private exercises.

—To be inwardly crucified is to cease entirely from the life of self, to abandon equally what we see and what we possess—our power, our knowledge, and our affections; so that the soul in regard to any action originating in itself is without life, without action, and without power, and receives its action and its power from God alone.

—No subtler habit of evil is there in the world than that of self-pity. The victim of this form of selfishness is always surveying the dark side of things. If we choose, we can cultivate in ourselves and in our children the sunny nature, as well as that which is ever bemoaning itself and comparing its lot with that of others. It would be well for each of us every day, when trials press, to say, "But, after all, how much pleasure there is here, how much delight there is yonder, and what a garden of glory is this beautiful world! Let me at least try to be as happy as I can."

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 25, 1882.

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

THE EASTERN TROUBLE.

THE events of the past week in Egypt have not tended to abate in one jot or tittle the interest that pertains to the conflict now raging there. Dr. F. S. De Hass, for two years United States Consul in Turkey, and therefore well qualified to speak in the matter, gave a lecture in New York, July 16, on the subject, in which he gave utterance to some very significant statements. He said:—

"The present disturbance is nothing less than a civil war of rebellion against the Sultan and Khedive. Arabi Bey is a restless, ambitious Arab. He has founded the national party, and is trying to imitate Cromwell and Garibaldi, and wants to drive out all the foreigners; and yet they owe everything to foreigners."

In further statements he "predicted that Arabi Bey would fail utterly in his ambitious projects, but he thought a religious war might break out that would spread over Asia, Africa, and Europe; for Arabi is in league with the new prophet, Senousi, and also with the Sheereef of Mecca, the spiritual head of the Mohammedan faith."

"In conclusion, he said: 'One thing is certain, if this contest goes on, the Ottoman empire falls, the Turks will be driven out of Europe, and the cross be planted again on the Mosque of St. Sophia.'"

This view is confirmed by reports from other sources, in which it is stated that a religious war is already being proclaimed in some quarters. Besides this, indications of duplicity are discovered on the part of the Khedive and the Sultan, and thus a greater degree of uncertainty is thrown over the real position of the parties concerned; and the situation becomes more and more complicated. Although the English now hold Alexandria, what there is left of it, the end of this struggle is not yet. Whether it can be suppressed or not remains to be seen. But it seems to be a foregone conclusion, as expressed by Dr. De Hass, that if this contest does continue, the result will be the expulsion of the Turk from Europe, and the absorption of that portion of Turkish territory at once, by the Christian powers.

Should the present agitation result in this, the next move of Turkey, the "king of the north," will be watched with the most intense interest by the student of prophecy. Will he "plant the tabernacles of his palace between the seas in the glorious holy mountain," and thus show that another long stride is taken toward the completion of the word of prophecy, and another waymark set up to show how rapidly we are nearing the end?

THE ALEXANDRIA MASSACRE.

WE learn from the July number of *Les Signes des Temps* that besides Brn. Ribton and Rupp, whose cases were mentioned in the REVIEW of July 11, a brother Aligretti was also killed in the massacre at Alexandria on the 11th of June. They had just been distributing tracts among the sailors, when they were set upon by the mob, who were plundering and killing at will, and ruthlessly murdered, with no provocation whatever. Bro. Ribton's daughter saw her father struck down, and barely escaped the same fate herself.

The St. Louis *Globe Democrat* of July 20 has the following account of this distressing occurrence

from sister Ribton's own pen, written to her friends:—

THE ALEXANDRIA MASSACRE—PATHETIC LETTER FROM THE WIFE OF A VICTIM.

Mrs. Ribton, whose husband, Herbert Panmure Ribton, was murdered in Alexandria on Sunday, June 11, wrote as follows to her friends:—

"Alexandria, June 15.—They have murdered my husband, and I am alone in the world, the only friends we had being killed with him. I know not what to do. All are flying, but where are we to fly to? My poor child saw her darling father killed, and was only saved herself by the mighty arm of God, being carried into a harem where they kept her until late at night, and then brought her home to me in disguise. May God remember them in the last day. Oh! what my poor child has gone through, and the blows the brutes gave her! I do not know how she is alive. I only learned yesterday that my darling was dead. I hoped against hope that he might have been taken to some hospital, and so he was; but he was thrown naked on the ground, and so mutilated that no one could know him. Good-by! This may be the last line you will ever have from me. If I get to a place of safety, I will surely write. Meet me in our Saviour's kingdom. Your heartbroken sister, A. R."

Later and more extensive massacres have followed the one in which Dr. Ribton lost his life. We hope to learn that sister Ribton and her daughter had reached a place of safety before these occurred.

THE TWO COVENANTS.

A QUERY.

WE have been circulating the tract on the "Two Covenants" here among the people, and some of them think it contradicts itself. Please explain the following through the REVIEW.

On page five of said tract it is said "that the old covenant is abolished by being superseded by the new, . . . and we affirm further that nothing has been abolished but the old covenant. Whatever has been abolished was included in that covenant, and whatever was not included in that covenant still remains unaffected by the change from old to new."

Now, if the old covenant is the mutual agreement made between Israel and God at Sinai, how can the ceremonial law be abolished, as it was not an agreement, but a thing commanded?

Again, on page twenty-four it is said, "These ordinances point unmistakably to the services and ceremonies of the Jewish worship, which constituted the body and substance of the old covenant." Now, if these services constituted the body and substance of the old covenant, how can the old covenant be the mutual agreement made at Sinai, when these services and ceremonies were commanded of the Lord, and not mutual agreements at all?

J. L. D.

ANSWER. We think the query of our correspondent will be answered by a reference to what the apostle says in Heb. 9:1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary," etc. That reference is here made to the typical and ceremonial services of the former dispensation, there can be no doubt. The first covenant had these. The covenant, strictly, was the mutual agreement between God and Israel, recorded in Ex. 19, by which they came to sustain a close and peculiar relation to each other. The people took Jehovah to be their God, and they were to be a separate and peculiar people unto him.

In order to accomplish this, God hedged them in, so to speak, from all other nations, by peculiar ceremonies, and "ordinances of divine service," confined to that people, and these ordinances and ceremonies therefore became an essential part of the arrangement, owing to it their existence.

And when the time came for a new covenant to be made, God brought the relationship existing between himself and that people to an end, by breaking down "the middle wall of partition" between them and other people; that is, by taking

out of the way the ceremonies and services peculiar to the Jewish worship.

By saying that the first covenant had these ordinances, etc., Paul shows the position they held in that covenant; and bearing this statement in mind, we think it will be seen that no contradiction is involved in the quotations from the tract, above given.

AN INTERESTING VISIT.

ELD ALBERT NORTON, who has labored for six years in India as an independent missionary, was with us, Sabbath, July 15. He first learned of S. D. Adventists by receiving, while in India, from the secretary of our General T. and M. Society, a copy of a paper with an accompanying communication. Being in this country, and about to return to India, he came here to learn more about us and our work.

Sabbath afternoon he spoke in the Tabernacle, giving an account of some of his experiences in the missionary field, and the remarkable providences with which he has often been favored in his work, and setting forth the condition of the many millions of India who are hungering for the word of life. About half the population of the globe is concentrated into a comparatively small territory composed of India, China, and the immediately adjacent countries. His remarks were replete with interest and very instructive. True Christian zeal is evidently the ruling motive in his work. A liberal supply of publications on the different points of our faith was furnished him, with the assurance on his part that they should be faithfully examined.

He has secured a company of eight to engage with him in the missionary work; and they expect to sail from New York, Sept. 9. He is very solicitous that some of our people should enter that field, where there are multitudes enough who have not heard the word of life, and fields broad enough in which to work, to avoid all collision with others. He has no pledged support from any denomination or individuals, but trusts to the providence of God to sustain him, which it has thus far remarkably done. So much interest was aroused in the matter that a few friends contributed to the amount of \$11.30 to form the nucleus of a fund to send the living preacher to the millions of India.

THE RIGHT SPIRIT.

THE following good words are from a sermon preached by Dr. H. P. Burdick, a synopsis of which is given in the *Sabbath Recorder* of July 13, 1882. They set forth the spirit that should be cherished in the hearts of those who go forth to labor in the vineyard of the Lord, the attitude the laborers should bear one to another, and the exalted character of their work. We need more laborers in the great harvest field. We need to pray that God will raise them up. And when they come, we should welcome and encourage them,—meet them with the warmth of Christian courtesy and brotherly regard, not with the coldness of doubt and suspicion, till they are found unworthy. What untold trouble arises from envy and jealousy. Let us shun these traits as we would shun a deadly serpent. Mr. B. says:—

"Never was I so earnestly offering the prayer for laborers as to-day; never in such a hurry to see them come; never so anxious that their sickles should be better than mine. I dare not insult God by offering this prayer, and then using my elbows when they come. What part of our beloved Zion has not suffered from this chilling, withering, blighting influence? . . . Any one of us would be proud and glad to be a partner with God, in carrying on the wonders of Niagara, Yosemite, or Mount Vesuvius. He has never asked our help in these places. But there is a soul he asks us to help him save that shall live on and on when the

mountains and valleys shall be as though they had not been. What if the exterior be rough, have it if possible; it may be the only star of the first magnitude in the crown of your rejoicing."

THEIR CHARIOT DRAVE HEAVILY.

THE case of Richardson, deacon of a Baptist church in Brooklyn, N. Y., who laid a street-car track in Seventh Avenue in that city, one notable Sunday, has already been mentioned in the REVIEW. The following from the Cincinnati Commercial of July 2 gives a more full statement of Deacon Richardson's attitude toward the Sabbath nature of the Sunday than we have before seen; and we therefore present it as a matter of interest to all our readers:—

Deacon William Richardson, of the Hanson Place Baptist Church of the city of Brooklyn, is in trouble. He is not only a deacon in the church, but president of the Atlantic Avenue Railroad Company. It came to pass that in order to avoid an injunction and to lay certain street-car tracks in Seventh Avenue in that city, it was necessary to do the work on Sunday. What mental conflict may have tormented Mr. Richardson between his duty to the company and his duty to the church, is not related; but the result was that the order to do the work was given, and it was done.

This was a violation of Sunday, a desecration of God's ordinances, so to speak, that could not be overlooked, and therefore charges were preferred against Deacon Richardson by Deacon Mapes. They accused him of "disorderly walk" and "immoral conduct"—very serious accusations to be brought against a deacon in good and regular standing in any church.

When the time came for a hearing, did Deacon Richardson humbly confess his sin, and ask pardon of God and the church? Not much. He admitted that he, with other directors of the company, had taken the action as accused, but claimed that it was a work of necessity. He might have rested his case there, as another good deacon of national fame did, when accused of getting out his Monday's newspaper by fracturing the Lord's day.

But Deacon Richardson went further. He gave over one hundred quotations from the Old and the New Testament to show that such works were justifiable; that the Jewish Sabbath, in most of its mandatory features, had been abrogated by the new dispensation, and that the Lord's day, commonly called Sunday, was not the Sabbath of the Bible, to which alone the laws regulating the observance of the Sabbath related.

Deacon Mapes replied. He does not seem to have made much headway in opposing Deacon Richardson's Scriptural quotations, but very properly argued that such reasoning, however fortified by Scripture, was calculated to knock the underpinning out from under the stately church edifice, and the whole structure would topple to its fall; and to think that a deacon in the church made himself the instrument of such a calamity!

A shudder ran through the assembled deacons and deaconesses at the thought of such a catastrophe, and to avert it they voted to sustain the charges. But Deacon Richardson has neither resigned his presidency of the railroad company, whose track was thus conceived in sin and begotten in iniquity, nor has he abandoned the deaconate, and some doubt is expressed whether he will be ousted, as the meeting was but partially attended by the congregation, which is divided in opinion. Possibly further inquiry may develop the fact that Deacon Mapes, who brought and prosecuted the charges, was not actuated solely by a desire to punish the infraction of the Christian Sabbath, but may have had an interest in a rival railroad company.

DON'T DO IT.

I WISH to say a word to our church clerks and treasurers, also to Sabbath-school and T. and M. secretaries, in regard to returning your reports to the State officers.

Some of you make a mistake in not sufficiently stamping the envelope containing your report; the result is that your State officers either do not get the report, or they are notified by your postmaster that a letter in his office is held for post-

age, and that if a letter with a three-cent stamp enclosed is sent to him, said letter will be forwarded. Thus, while you are trying to save two cents on your letter, it costs the receiver, if he gets it, six cents extra. You may say that the blanks were sent to you with only a one-cent stamp; that is true; but after these blanks are filled out, the postal law forbids their being sent as third-class matter, and positively affirms that letter postage must be paid, that is, three cents on each half ounce or fractional part thereof. The law says: "Blanks produced by these processes [*i. e.*, by the electric pen, papyrograph, metallograph, hectograph, cheirograph, copygraph, or similar mechanical process] or by ordinary printing filled out in writing, are subject to letter postage, even in unsealed envelopes." Please be careful in these matters. Sometimes when you send your report with a one-cent stamp, it comes through all right; but the act is all wrong, because it is a direct violation of the law, and is liable to cause us trouble, especially so just at this time, for reasons which I will not stop to mention here.

In conclusion, we emphasize it again: don't try to return your reports with a one-cent stamp. It is wrong; don't do it. D. A. ROBINSON.

THE OBLIGATION TO KEEP SUNDAY.

AFTER demolishing the Sabbath of the fourth commandment, as he supposes, Mr. Litch proceeds to speak of the obligation to keep the first day. The drift of his remarks upon this may be seen from the following brief extracts:—

"Neither Christ nor his apostles ever enjoined such an ordinance to be observed by his followers. . . . Its only sanction, so far as known, is found in the all-comprehending *law of love*, and the importance of such a day of rest and worship. . . . It was, of course, a voluntary observance. . . . A weekly rest is essential to human welfare. . . . highly promotive of good morals in the community. The legal obligation . . . grows out of the oft-enjoined duty of being 'subject to every ordinance of man for the Lord's sake.' . . . Even if they [Sabbatarians] feel bound in conscience to keep the seventh day, they, as law-abiding citizens, should respect the law of the land while it is law. They have a perfect right to use all moral and political means to change the law, but have no moral right to violate it."

This is a large conclusion to come to from so small premises—that Christians have no moral right to work on Sunday—especially since "the liberty of the new covenant on the subject is, 'One man esteemeth one day above another, and another esteemeth every day alike. Let every one be fully persuaded in his own mind.'" Let him regard the day or not, as he chooses.

But "a weekly rest is essential to human welfare." If that is so, I think the Lord knew it before he abolished his Sabbath, and left us without any. And if unanimity is essential—if it is "to the scandal of society" for each individual to choose for himself the days on which to labor and on which to rest, I think the Lord knew that also; and this would be a good reason why he should appoint the particular day. "The Sabbath was made for man;" and when the Lord made the Sabbath, he appointed the day on which he rested as the day on which man should rest. Since man needed just such a day of rest and worship, what good reason was there that he should abolish it, and leave the world to the confusion of a "voluntary observance," "to the scandal of society and annoyance of their Christian neighbors"?

It seems a little strange that men who can see no moral obligation to keep the Sabbath which God sanctified, can create a moral obligation to observe a day which men have put in its place, and which, as they admit, God never commanded. Had the men possessing this rare faculty lived in the day when Nebuchadnezzar set up the image in the plains of Dura, they could have taught

those stubborn Hebrews their moral duty, and saved them from the fiery furnace.

The king had substituted an object of veneration in the stead of the living God, whose commandment forbade it; like as a human Sabbath has been put in the place of the one divinely commanded. Shadrach, Meshach, and Abed-nego might have been told that even if they felt "bound in conscience" to worship the true God; yet they, as law-abiding citizens, should "respect the law of the land while it is law;" that they had "a perfect right to use all moral and political means to change the law, but no moral right to violate it;" that they committed "a moral wrong in violating the law of the land." But for want of such wholesome instruction, they got into the glowing furnace. Better go there than to venerate a human institution which has usurped the place of a divine one.

R. F. COTTRELL.

WHO SHOULD NOT GO TO CAMP-MEETING.

You are thinking about the coming camp-meeting, perhaps, and hardly know whether you ought to go or not. If I give you my opinion as to who ought not to go, it may help you to decide.

1. *Chronic Grumblers.*—These have been at it so long that there is no hope that they will ever quit. Murmuring, fault-finding, all the time, everywhere! Chronic, incurable! Let them not put in an appearance at a camp-meeting.

2. *Chronic Loafers.*—These are persons well able to care for themselves, to bear their own burden; but if they appear at a camp-meeting, they throw themselves, stomach and lodging, all upon somebody else, to be cared for gratis, or nearly so. Willing souls are thus prevented from receiving much good that they otherwise would.

Other chronic difficulties are bad, but the above are specially bad in a camp-meeting. Of course the reader does not belong to this class. Go.

H. A. ST. JOHN.

THE SMITHLAND CAMP-MEETING.

A CAMP-MEETING will be held at Smithland, Woodbury Co., Iowa, commencing Thursday, Aug. 24, and closing Tuesday, the 29th. This meeting is appointed for the special benefit of our brethren who live in this remote part of the Conference, and could not attend the State meeting in June. Hope all our friends in the western part of the State will avail themselves of this rare privilege.

Those who come by railroad will be conveyed to and from the ground, with their baggage, free of charge, providing they will comply with the following request: 1. Send notice to Burgess Van Doren, Smithland, Iowa, in time to reach him four days before the meeting commences; so that the committee may know how many teams to send, as the distance is too great to make more than one trip a day. 2. Those who come on the Sioux City and Pacific road must be at the Whiting Station Aug. 23, as that is the only day passengers will be met at that place. 3. There will be teams at Mapleton for those who may come over the Chicago and North-western Railroad, Aug. 23, 24.

One of our forty foot tents will be on the ground, to be used for meetings. Hope all who can will provide themselves with tents, covered wagons, etc., so as to be prepared to enjoy a good meeting.

Ample provision for man and beast will be furnished on the ground; also the T. and M. society will have a book-stand with a good supply of publications.

Come, brethren, and bring your friends and children; and above all, bring the Spirit of God with you.

H. NICOLA.

MAINE CAMP-MEETING.

THIS meeting will be held August 23-29, 1882, on the same ground occupied last year. The Maine Central Railroad Company has kindly granted us one-half fare over its road this year, as usual; and the European and North American railroad will grant us one-half fare from Houlton, and, we expect, from Presque Isle, Aroostook Co., which will be \$8 from Houlton and return. This will be a favorable opportunity for our people in this part of the State to attend our yearly gathering. Let all attend that possibly can. The General Conference Committee will furnish us with good help.

J. B. GOODRICH.

BURDEN-BEARERS

BY VIOLA FISH.

ARE your burdens heavy, brother,
Very grievous, hard to bear?
Do temptations, sore, beset thee?
Tell it to the Lord in prayer.
Do you know some weaker brother?
Then to him in kindness go;
Lift his burden, help him bear it,
And your own will lighter grow.

Are your trials heavy, sister?
Does your life seem hard and bare?
Are you faint, almost discouraged?
Tell it to the Lord in prayer.
Then go find some other sister,
Who is weary, sad, and weak;
And together God will bless you,
If in prayer his help you seek.

Brother, sister, oh, remember!
Though the clouds be dark and drear,
God will keep you if you trust him;
In his care you've naught to fear.
Oh, remember, when you're tempted,
Weary with this world of strife,
To the end, if you are faithful,
You'll receive the crown of life!

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.

WISCONSIN.

Afton, July 17.—Our tent-meeting in this place is progressing well. Several have accepted the truth. The interest is deep and increasing. The Lord is working mightily among the people.

H. W. DECKER.

IOWA.

Malvern, Mills Co., July 12.—We pitched the tent in this place July 7. Commenced meetings next evening. The congregations were small at first, on account of the prejudice existing in the minds of the people. But that is giving way, and the congregation is increasing, and some interest is manifested to hear the truth. We hope for good results.

J. M. WILLOUGHBY.
R. C. PORTER.

TENNESSEE.

Pleasant View, Cheatham Co.—We commenced meetings in the tent June 13. Have given twenty-six discourses. The attendance has been good, notwithstanding the busy time of harvest. Many acknowledge the seventh day to be the true Sabbath, but few are willing to obey as yet. We have received donations amounting to \$3, and sold \$20 worth of books. We expect before long to move to Clarksville, Montgomery Co., which will be our next address. Brethren, pray for us.

S. FULTON.
J. Q. FINCH.

NEW YORK.

West Amboy, July 17.—The interest here has increased from the first, the attendance ranging from seventy-five to three hundred. The country for five or six miles around is aroused, and deep conviction rests upon many. The people are kind, and what is somewhat peculiar, we have no opposition, the general drift of public sentiment, almost without exception, being that we have the truth on the Sabbath question. The great point now is to move the people to obedience. May the Lord give us wisdom and grace to help them.

M. H. BROWN.
J. E. SWIFT.

Barkersville, Saratoga Co., July 17.—We commenced labor here June 17. Bro. E. E. Miles and wife joined us on the 1st inst. During the first two weeks the weather was very unfavorable, and the attendance consequently small. Since that time, there has been an increasing interest. The nature of man and the Sabbath question are discussed largely by the people.

Yesterday an opposition discourse was given on the Sabbath question by Eld. West of the Christian persuasion. His arguments are not particularly new. We reviewed him in the evening, before a large and attentive audience. So far as we have

been able to learn, an impression has been made upon the public mind in favor of the truth. We remain another week, to bring the people to a decision, if possible.

We need the prayers of all who love the truth.
T. M. LANE.

ILLINOIS.

Clark Center, July 13.—I came home yesterday, after an absence of five weeks. During this time, I held fourteen meetings two miles southwest of Olin, Marion Co. This is a new place. Farmers were so busy harvesting, that I thought it best to close until the hurrying time was over. I visited the friends at Carbondale, Horse Prairie, and Ebenezer, Sabbath and Sunday, July 8, 9. I also held meetings with the Du Quoin church. Two united with them, one was baptized, and another, a young man, decided to keep the Sabbath. Brethren, remember Southern Illinois at the throne of grace.

G. F. SHONK.

INDIANA.

Idaville, July 19.—We have now reached an interesting point in our series of meetings here. Our numbers are gradually increasing. Last Sabbath about forty were present, thirteen of whom decided to keep the Sabbath. Others have taken a stand with us who were not here, and several others are deeply interested. Rev. Tidball, the U. P. minister, labored hard last Sunday to prove that the seventh-day Sabbath was typical, but his effort was satisfactory to but few of his own members. Next Sunday the Covenanter minister opens fire, introducing the old, exploded reasons the Sunday advocates always bring forward. We intend to stand in defense of the truth as long as they oppose us.

J. M. REES.
VICTOR THOMPSON.

Unionville and Cory.—I held seven meetings at Unionville, Monroe Co., July 6-9. Three were baptized on Sunday, and at the conclusion of the meeting three more decided to be baptized when I return in September. Calls for labor came in from five different points in the county while we were there.

Held our first meeting in the tent at Cory, Clay Co., last night. About one hundred came out, although it was raining at the time. Dr. Young of Coal City, who has lately embraced the truth, has many friends and relatives at this place, and he has taken much interest in advertising the meetings and introducing us. Also Bro. Oberholtzer, who is with me in the tent, has some friends here; so that we do not have as much prejudice to work against as usual.

WM. COVERT.

July 16.

NEW ENGLAND.

Hollis, New Hampshire.—In the center of this town is a small country village of about three hundred inhabitants, situated seven miles from the city of Nashua. We came here and pitched our tent on Thursday, July 6, and held our first meeting that evening, with an audience of about twenty-five. The next evening a few more were present, and on Saturday evening a little larger congregation still. Last night our tent was full, every available seat being taken, and twenty-five or more stood up during the service. We are thoroughly canvassing the place with the *Signs*, and securing the names of all who will read the paper for a month. These names are immediately sent to South Lancaster, to the New England Depository, from whence the *Signs* are forwarded to the individuals weekly. The people seem friendly, and some appear interested; and we trust, with the help of God, some will be led to obey the truth and prepare for the coming kingdom.

D. A. ROBINSON.
E. T. BEDEE.
O. O. FARNSWORTH.

July 10, 1882.

KANSAS.

McCune, Crawford Co., July 12.—We came here with the tent yesterday, and put it up. We began meetings this evening. This is a thriving young town, containing between four and five hundred inhabitants.

Our meetings at Hallowell, which closed last Sunday, resulted in the addition of four to the church at that place, who were not keeping the

commandments when we went there. We expected two more to join, but suppose the rainy weather kept them away from our last meetings. We had some opposition in families that prevented others from taking hold of the truth. We hope and pray they may yet come out on the Lord's side.

OSCAR HILL.
GEO. H. SMITH.

Salina, July 11.—Since camp-meeting, I have visited several churches, and some companies that are not organized. Held some encouraging meetings with the friends at Redden, Butler Co. Some who have lately taken hold here promised to carry out the tithing system. Bro. Burr, who is nearly seventy-three years old, and quite feeble, is canvassing for "Thoughts on Daniel and the Revelation." In about six days he had taken nine orders, only two of which were conditional. This is a good example for many young men to follow.

Was at Coopersburg Sabbath, June 24. Four were taken into the church here,—two by baptism Sabbath and Sunday, July 1, 2, I was at Noble. The use of tobacco by some here has been a source of trial for some time, but steps have now been taken which we trust will soon free the church of this evil. How can those who use this filthy weed expect to enter a Heaven where all is pure and holy!

July 7, came to Salina, where a company of six sisters have for some time been striving to obey the message. Four of these, who embraced the truth wholly by reading, some ten years ago, were buried with Christ in baptism, and will unite with the church at Coopersburg. Two more promised to keep the Sabbath, and three subscribed for the *Review*, and one for the *Instructor*. I now go to Republic county, to engage in tent labor. Brethren, pray for me.

R. F. BARTON.

RHODE ISLAND.

Carolina.—We have held eighteen meetings in the tent here. At first we had some interest, which gradually increased to the end. The last Sabbath about fifty of the brethren and sisters from Westerly, Niantic, La Fayette, and Greenwich were present, and we had a very interesting meeting. All seemed much encouraged to strive more earnestly to do all the will of God.

On first-day we had good congregations. Sold several dollars' worth of books. We think the way has been opened for another tent-meeting, which we will try to hold, if the Lord will, as soon as we have held one in North Beverly, Mass.

At this writing we are on the ground, and will commence meetings as soon as we can get ready. About forty families are reading the *Signs*, and a great many of them promise to attend the meetings. We shall try faithfully to give the people the light as the Lord has given it to us, praying that he may draw them to himself by the Holy Spirit, that they may become living branches of the true Vine. Pray for us that we may be kept by the power of God, through faith, unto salvation soon to be revealed.

I. SANBORN.

OHIO.

Youngstown, July 16.—We have held meetings here two weeks, and have had our tent pitched in two different parts of the city. The attendance has been smaller than at any other tent-meeting we ever held. But the Lord has not forsaken us, and a few honest souls have received the truth. Sixteen have signed the covenant, and two more are keeping the Sabbath, and desire baptism. We have partially organized a church of fourteen members, most of whom are heads of families, and are persons who will, we think, be an honor to the cause. We have also organized a Sabbath-school and tract society, all present becoming members. The tithing system was well received.

Before the church was organized, we repaired to the Mahoning River, where nine followed their Lord in baptism. The Spirit of the Lord was especially near on this occasion.

Among the number here is a man who was in the Advent movement of 1844, and heard Wm. Miller preach. On hearing the third angel's message, he was inspired with new hope, and embraced the truth as a whole. By the blessing of God, the majority of those who have frequented our meetings have become converted. We have decided to stay longer, to help those who are already with us, and try to reach others.

G. G. RUPERT.
R. A. UNDERWOOD.

NORTH PACIFIC CONFERENCE.

Oregon.—The meetings held here the week in June, resulted in the organization of a church, and the addition of four members to the society, which till then was but partially organized. Bro. A. Snashall assisted in the work.

Porter.—Held meetings here the first week of July. Union and harmony are beginning to prevail in this church. I do not know whether the cause or the effect of the revival of the Holy Spirit. The club of *Signs* was more than doubled.

These meetings closed with the celebration of ordinances of the Lord's house. I hope that churches will be true lights, shining through darkness by which they are surrounded.

CHAS. L. BOYD.

NEBRASKA.

Land, Burt Co., July 11.—During the spring season, we were engaged in laboring with the churches in our respective districts, and in visiting scattered brethren. In this time several commenced to keep the Sabbath, and some united with the church. We think the time was profitable.

On the 16th of June we commenced tent-meeting in place. On account of other entertainments and stormy weather, the attendance was small. We were interested, but not sufficiently to keep us in remaining longer. Two weeks ago, Bro. Cudney went to Madison, to commence missionary work by the distribution of *Signs*, for the purpose of preparing the field for tent-meetings, which we expect to commence the 14th. Bro. C. of Riverton, is with us, rendering valuable assistance.

A. J. CUDNEY.

DANIEL NETTLETON.

MINNESOTA.

Andale, July 18.—We pitched our tent at place, a beautiful and flourishing little town on the North Pacific Railroad, July 12. Have given six discourses to congregations ranging from seventy-five to two hundred, composed of the best people of the place, who have given excellent attention. Some already seem to be interested, and are beginning to inquire about the Sabbath question. Quite a number of scattered brethren who live from six to fifteen miles from here will meet with us on the Sabbath, and assist in the Sabbath-school.

JOHN I. COLLINS.

BYRON TRIPP.

Minneapolis, St. Paul, and West Union.—After the camp-meeting closed, we remained a few days in the group, consulting with the brethren in regard to the work the coming year. With Bro. Grant and Birch, attended quarterly meeting at Minneapolis. This church has had some trials, but the way now seems clear for them to go forward.

On Monday, visited the Sabbath-keepers in St. Paul. As there were a number of brethren here, it was thought best to have regular Sabbath meetings. On the following Sabbath, in company with Bro. Grant, met with them. We had an excellent meeting. A Sabbath-school and meetings were organized. Brethren visiting St. Paul are invited to meet with them at 45 College Avenue, Sabbath at 2:30 p. m. Plans are being laid to pass the entire city for "Thoughts on Daniel and the Revelation." We look forward with much hope that a strong church will be raised up in this city.

July 16, 17, attended the T. and M. meeting at West Union. Brethren from several societies were present. The reports showed a commendable interest in the work. Five united with the society. Many of our church members are doing nothing for the T. and M. work. This should not be so. With a little effort, all, with few exceptions, can be induced to become members of the T. and M. society. Our meeting was, on the whole, very good. The brethren returned to their homes encouraged.

J. FULTON.

MAINE.

Brookstock Co.—I met with the Linneus church quarterly meeting July 7. Am glad to report union and harmony among its members. The communion season was solemn and impressive, as we called to mind the year 1876, when the church was first organized, and that since

that time five of its members have been removed by death, it caused us to weep, and cry unto the Lord for help, that others might be raised up to take their places in the work of God. We praised God for the truth that brought us together.

I attended the district T. and M. meeting at Oakfield, July 8, at 10:30 A. M. There was not so large an attendance as usual, but our meeting was free, and many resolved to make an effort to do more in the future to spread the light of truth before the people. I spoke at 1 p. m. I had liberty, and the house was well filled. Bro. S. H. Whitney spoke at 5 p. m.; and Tuesday evening we spoke upon the subject of baptism. Wednesday morning, one was buried with Christ by baptism, and arose to walk in newness of life, uniting with the church. It was a pleasant occasion. There is a very good interest here. Our brethren and sisters have set a worthy example in this church the last quarter in bringing their tithes into the treasury to help forward the cause. Would that it might provoke others to do the same; and if all our people in Maine would pay tithes as well as offer prayers, we might with confidence expect God's special blessing, and precious souls would be saved as the result.

The season here has been wet and cold, but it is now warmer, and we expect to pitch our tent July 14, at Cary's Mills, in the town of Houlton. We ask for the prayers of God's people, that we may have divine aid to help us in presenting the truth before the people.

J. B. GOODRICH.

MICHIGAN.

Allegan.—Have spent two weeks holding meetings and visiting here. We found a larger and better church here than we had expected. Our meetings were good. Three were received into the church. Sold over forty dollars' worth of books. We tried to visit every Sabbath-keeper in all this section, but found it quite an undertaking, as there are many of them, and they are widely scattered. But such work is greatly needed, and we enjoyed it much.

D. M. CANRIGHT.

Salt River.—We pitched our tent in this village June 15, and have held meetings nearly every evening since, also on Sabbath and Sunday. Although the weather has been wet and cold, the interest has been good from the first. The tent is full at every meeting. We have canvassed the prophecies and the nature of man, and are now in the midst of the Sabbath question. This community is largely composed of Disciples, Universalists, spiritualists, and skeptics; yet there has been an intense interest aroused among the people. The four ministers of the place secretly oppose us. Our brethren have greatly encouraged us with their hearty co-operation. The truth brightens as we try to present it to others, and we hope for its victory in this place. We are trying to humble ourselves before God, and we know he is helping us.

D. W. REAVIS.

W. C. WALES.

St. Charles.—Our quarterly meeting at St. Charles was of more than ordinary interest. A number joined with us who formerly belonged at Chesaning, also one from Fremont who made up his mind to be a Christian while at the camp-meeting at Saginaw. His wife had once belonged with us, and came back with tears, confessing her backsliding. Both wish baptism.

The 8th, was at Brady. Sickness prevented some from being with us, yet we enjoyed the Sabbath-school and meeting. Those who have really made up their minds to obey God by keeping all his commandments, seem to be growing. May they not rest short of making Christ their only hope and pattern. Oh, what a privilege for us to be like him,—“true in every purpose, feeling, and thought; true in heart, soul, and life;” our fallen natures purified, ennobled, and consecrated, by obedience to the truth.

H. S. GUILFORD.

Quincy.—I attended the district quarterly meeting at Quincy, July 8 and 9. Several were present from Coldwater, and some came in from the country, so that altogether we had a good congregation. The district is financially prosperous, and the churches represented seem quite active in the missionary work. On Sunday evening, I addressed a union temperance meeting, held in the Presbyterian church. The congregation was large, and the closest attention was paid.

Eaton Rapids.—Having an appointment for this place, July 17 and 18, the district director made

it the occasion for their quarterly meeting, and the house of worship was well filled on Sabbath morning, some coming fourteen miles to attend. This evidence of interest was very gratifying to me, and made it a pleasure to labor for them. A good social meeting followed the morning discourse, in which quite a number of testimonies were borne, and preaching service followed in the afternoon.

Sunday evening, by invitation, I addressed the Red Ribbon Club in their commodious hall. On this occasion, as well as at Quincy, I employed the new temperance charts just published by Dr. Kellogg, and found them very useful. They are attractive, and assist in making the subject interesting, and our ministers will find them of great service.

WM. C. GAGE.

Cedar Lake.—According to appointment, the district meeting was held with this church Sabbath and Sunday, July 8, 9. Elds. Fargo and Kellogg were present, and assisted in the preaching, which appeared to be appreciated by those present. The attendance from other churches was rather small. For the information of those who were absent, we wish to say that the periodical account is back considerably; therefore, all in the district who are owing for any of our papers ought to pay up immediately.

Salt River.—I have been here, where Bro. D. W. Reavis and W. C. Wales are holding a tent-meeting, for five days. The battle is waxing warm. They have reached the vital points, and the spirit of the dragon is fully aroused. Yesterday at 3 p. m. the Disciple minister came out against us very bitterly, taking the position that the commandments were “abolished, done away, obliterated,” and advising his members when we visit them to “show us the same door they would tramps.” Last evening I reviewed him, and while I was speaking, the Methodist minister was preaching against us, and complaining bitterly because we would hold the crowd away from him. Bro. Reavis and Wales went to hear him, and one of them will review him this evening. The farmers who compose the most of our congregation are engaged in haying and harvest; yet we are having a fair hearing. Bro. E. Hutchins began canvassing for “Thoughts on Daniel and the Revelation” here this morning. Sisters Reavis and Wales are here. We are making a strong effort in visiting and laboring from house to house, and expect to see some fruit. We believe the Lord is willing to greatly help us in the work.

A. O. BURRILL.

Dedication at Edenville.—After the quarterly meeting at Watrousville, I spent two or three days at the tent five miles south-west of Freeland, at Lee's Corners. On Friday, July 14, in company with Bro. Ostrander, I went to Edenville, and commenced meetings the same evening with the church in that place. Brethren were present from St. Charles, Freeland, Midland, and Coleman. From the first, the meetings were well attended, and much interest was manifested in the services held.

On the Sabbath, only one discourse was given, and that in the morning following the Sabbath-school. In the afternoon, however, a good social meeting was enjoyed. At five p. m. all repaired to the bank of the Titabawassee River, a few rods distant from the place of meeting, and witnessed the baptism of six applicants to church fellowship, which was administered by Bro. Ostrander. Two others were received into the church by vote.

Sunday morning a large congregation was present to attend the dedication of the new house of worship, which was formally consecrated to God by appropriate services. The house erected by our brethren at Edenville is not large, being only 24x38 feet. It is also plain, but very neat, and pleasantly located. Including the bell, the estimated cost of the house is one thousand dollars. It would have been considerably less but for a fire which occurred while the work was in progress, damaging the house to the amount of two hundred dollars. This amount was unprovided for until the day of the dedication, when the brethren promptly pledged enough to cover the sum needed.

Sunday afternoon, after a short time devoted to T. and M. business, the time was well filled up with a discussion of the Sabbath-school work, which proved an interesting occasion. It seems good to see our people beginning to recognize more fully the importance of the Sabbath-school in the work of God. In visiting among the

churches, one cannot help noticing that where a lively interest is taken in the Sabbath-school work, the church maintains a constant spiritual growth.

The Edenville church now embraces nearly forty members. There are also a goodly number who keep the Sabbath, but have not yet united with the church. There are still others who are inquiring the way, and seem desirous to learn the truth. As we see the work that has been done for this people, and is still going on, we are led to exclaim, "See what the Lord hath wrought." If the church in Edenville shall constantly regard what the experience of the past has taught, and the many admonitions God's word affords, they will certainly become a strong church, and wield an influence for good in the community, that will cause them much rejoicing in the day of God.

J. O. CORLISS.

NEW JERSEY.

South Vineland, July 12.—It was my privilege to attend the recent quarterly meetings at South Vineland, July 1, 2, and at Camden, the 8th and 9th. Both were among the most interesting and encouraging meetings I have enjoyed in New Jersey.

At Vineland, four, all children of Seventh-day Adventists, united with the church. A lady was present on the Sabbath who is now rejoicing in the truth, having learned it by reading. Have since met her, earnestly engaged in missionary work. So the Lord blesses the efforts of his people, for their encouragement. May they learn to be "steadfast, unmovable, always abounding in the work of the Lord."

At Camden, one was added to the church, and two were baptized. The brethren and sisters of the Camden church are of good courage. One brother in Philadelphia reports the circulation, during the last two quarters, of over eleven thousand pages of tracts; another, of over four thousand pages, and four hundred and seventy periodicals. They have a large field for missionary labor in the cities of Camden and Philadelphia, and their large opportunities involve great responsibilities.

May we all see and realize the increasing necessity for an earnest, persistent, united effort in this work,—an effort that the Lord will accept and bless, and make effectual in enlightening those who sit in darkness.

N. ORCUTT.

MISSOURI.

Among the Churches.—June 24, 25, I met Bro. W. Jones on Sac River in St. Clair county, where Bro. Woodruff and Jones held a tent-meeting last fall. There were five Sabbath-keepers there then, and a few more have now joined their ranks. The holiness doctrine has been preached there, and this had a tendency to unsettle some. I showed them that they must be sanctified through the truth; and that when men claimed to be sanctified and led by the Spirit, whose office is to lead them into *all truth*, while at the same time they are living in violation of one of God's commandments, their sanctification is quite doubtful. I organized a company of twelve, and left them encouraged to press forward.

I then went with Bro. Jones to Polk county, where he had been preaching about ten days, and had awakened quite an interest. Eld. Palmer, a Baptist minister, preached two discourses against the Sabbath and the law, Bro. J. replying each time. Although it was in the midst of wheat harvest, the people came out for four successive days at four P. M., and filled the house.

Eld. P.'s first position was that we have no Sabbath; it makes no difference what day we keep; Monday is as good as any day. The law was done away with Christ, etc. Bro. Jones read from the Baptist standard works, and showed the people that Eld. P. was not only against the teaching of the Bible, but also squarely against their own writings as well as those of other denominations, that he was willing to sacrifice the Sunday Sabbath, and contradict their own authors, to get rid of the Sabbath of the Lord.

Eld. P. claimed that Christ gave a new law, and we were now to hear him; quoting in proof Matt. 22:37, 39. Bro. J. showed that those commandments did not originate with Christ, but were as old as the time of Moses. Deut. 6:5; Lev. 19:18. Christ spoke only the words which the Father gave him (John 14:10, 24); hence the Father delegated his Son to say that he had

not come to destroy the law (Matt. 5:17), and that it was easier for Heaven and earth to pass than for one tittle of the law to fail (Luke 16:17), although Eld. P. said it had all failed.

The Elder next read from Dr. Malcomb's Bible Dictionary to prove that man's first day was God's seventh; and was so kept for ages; the seventh day was given to the Jews as their Sabbath, and the Sabbath was changed back to the first day by Christ. Bro. J. called for the proof of the change by Christ, which was wanting; and then showed that the Doctor's position was false, and that an argument based on false premises could never come to a right conclusion.

Eld. P.'s last position was that the law was binding in Spirit, but not in letter. Bro. J. replied that if that were true, it opened an avenue for every crime on earth. It was as good a thing as the devil wanted. He said that Eld. P. had now placed himself side by side with Charles J. Guiteau. The Lord had said in the letter, "Thou shalt not kill;" yet Guiteau claimed that God moved upon him by his Spirit to *kill*. And so we might construe the entire decalogue.

As the result, at the close of this four days' controversy quite a number rose to their feet to say they would keep the Lord's Sabbath.

July 1, 2, I held meetings near Lawrenceburg, Lawrence Co., where I organized a company of twelve. These friends came out mostly under the labors of Eld. Woodruff, assisted by Bro. Jones.

July 8, 9, I was with the little company in Newton county. Several years ago, objections were thrown in their way which caused distrust, and they drew off from the body; spiritual darkness came over them. Bro. Jones labored there last spring, and they now see their sad mistake, and feel like coming back with all the heart, and taking hold anew. Our preaching was close and searching, the Spirit of God bearing witness. All seemed to melt before the power of the truth. Our meeting at this place was one long to be remembered. Bro. Jones was with me, and assisted in the preaching. We organized a company of ten, and think others will join them soon. We celebrated the ordinances, and felt that the Lord came very near.

J. G. WOOD.

IOWA H. AND T. SOCIETY.

The first meeting of the third annual session of the Iowa H. and T. Society was held at Des Moines, June 1, 1882, at 8:30 A. M. The President in the Chair. Prayer by Eld. C. W. Stone. The report of the last annual session was read and approved. The Chair, having been authorized to appoint the usual committees, named the following: On Nominations, J. D. Pegg, J. H. Durland, and S. Hart; on Resolutions, C. W. Stone, L. McCoy, and G. Fifield.

Adjourned to call of Chair.

SECOND MEETING, JUNE 4, 4 P. M.—Prayer by the President. The minutes of the previous meeting were read and accepted.

The Secretary's report was called for, and read as follows:—

Full members.	
Signers of Teetotal Pledge,	15
" " Anti-Rum and Tobacco Pledge,	5
" " Whisky Pledge,	3
Total,	23

Pledge Members.	
Signers of Teetotal Pledge,	24
" " Anti-Rum and Tobacco Pledge,	12
" " Whisky Pledge,	16
Total,	52
Whole number of members belonging,	1,098

TREASURER'S REPORT.

Cash on hand at commencement of year,	\$1.80
Rec'd on annual dues,	.30
" " donations,	.25
Total,	\$1.85
Expenditures.	
Incidentals,	.20
Cash on hand,	\$1.65
Total,	\$1.85

The Committee on Nominations submitted the following report:—

For President, L. McCoy, Sigourney; Secretary and Treasurer, S. N. Hodges, Sandyville. The nominees were elected separately.

The Committee on Resolutions presented the following:—

Whereas, In view of the fact that our people have taken an advance step in the temperance reform, and have

not only made war on the use of alcoholic drinks as a beverage, but have interpreted Christian temperance in such a manner as to restrict God's people from the use of all stimulating foods and drinks, believing that the eradication of most of the drunkenness of the land is the dieting of the children; and—

Whereas, God has been pleased to call our special attention to this fact, and has thus specially honored people by placing them as the advance guard in this moral reform, opening the way for them to stand as a beacon light to the world; therefore—

Resolved, That we re-affirm our adherence to the principles of Christian temperance, recognizing the guidance of God in the same, and renew our pledge faithfully to conserve these sacred principles, not only at our home but by our influence on those with whom we associate; that we earnestly recommend that our various churches in this Conference at once organize H. and T. societies if they have not already done so, and that the societies hold meetings as often as once each month; measures be taken to procure the services of proper persons, qualified to instruct the people and impress upon them the true spirit of the temperance reform; also every effort be made to sell and distribute our temperance literature.

Whereas, It is proposed to write in our State Constitution the principle of prohibition of the manufacture and sale of intoxicating liquors as a beverage, and on this subject this question is to be submitted to the qualified voters of the State for their approval or rejection; therefore—

Resolved, That it is the privilege as well as the duty of every person who is favorable to law and order, sobriety and moral reform, and who is the enemy of drunkenness and the crime of the liquor traffic, to use his voice and vote for constitutional prohibition.

On motion, the resolutions were voted upon separately, and unanimously adopted. Stirring and interesting remarks were made by Elds. Butler and McCoy on the temperance reform.

The donations received at the close of the meeting amounted to \$12.35.

Meeting adjourned *sine die*.

H. NICOLA, Pres.

S. N. HODGES, Sec.

MINNESOTA SABBATH-SCHOOL ASSOCIATION.

This Association held its annual session in connection with the camp-meeting near Minneapolis, June 25, 1882. After the opening exercises, the reading of the minutes of the last annual session, delegates were called for. A quorum being present, the meeting adjourned to 10 o'clock of the same day, when all friends of Sabbath-school work were invited to take part in the deliberations.

After discussion, by vote of the meeting, Article 3 of the Constitution was stricken out, and the following substituted:—

"ARTICLE 3. This Association shall be represented by all the members of the Sabbath-school within its limits, who may be present at any regular meeting."

The Chair was authorized to appoint the usual committees.

At the third meeting, the Committee on Resolutions reported, as follows:—

Whereas, A good degree of prosperity has attended the Sabbath-schools of this Association; therefore—

Resolved, That we hereby express our gratitude to God for the manifest tokens of the Divine favor that rest upon us as a people.

Whereas, The prosperity and work of God in our churches depends largely upon the success of the Sabbath-school work; therefore—

Resolved, That we advise every person connected with our churches, both old and young, to cherish the Sabbath-school, and actively participate in its duties and exercises.

Eld. Tenney spoke of the importance of taking part in the exercises; Eld. Butler, on the duties of older members. After remarks by W. Hill, H. W. Babcock, Bro. Preston, and others, call was made for all who would make renewed efforts to get perfect lessons to hold up their hands. Apparently all responded.

Resolved, That we advise the superintendents to put forth their best efforts to make the general exercises both interesting and profitable.

Whereas, The plan of conducting Sunday-schools has been attended with evidences of Divine favor and blessing; therefore—

Resolved, That where possible, we recommend the establishment of such schools by our people, and that these schools be entitled to become members of this Association.

These resolutions were voted upon separately and adopted. The last one was spoken to by Elds. Butler, Stone, Tenney, Babcock, Hill, Curtis and others.

Eld. Tenney presented the following:—

Whereas, The health and temperance work is an important one as relates to our children; and whereas, it

ican H. and T. Association. has recognized this im-
portance by preparing a suitable pledge adapted to chil-
dren—therefore—

Resolved, That we recommend the adoption of this
pledge by our Sabbath-schools, and request the superin-
tendents of each of our schools to procure a supply of the
pledge-cards, and labor to secure the signature of all
children under his care.

Resolved, That we recommend the adoption of temper-
ance Sabbath-school lessons, and their occasional use in
Sabbath-schools.

These resolutions were adopted, after remarks
by leading members.

The Committee on Nominations presented their
report, which was as follows: For President, John
H. Hutchinson; Vice-president, W. B. White,
J. Ford; Secretary and Treasurer, E. S. Babcock,
J. Amont; Executive Board, L. Johnson, Byron
M. A. Winchell.

By vote, the report was adopted as a whole.
Adjourned *sine die*. E. S. BABCOCK, Sec.

MINNESOTA CONFERENCE RESOLUTIONS.

EDITOR REVIEW: I see in the official report of
the Minnesota camp-meeting, that the resolutions
were adopted, and intended especially for our people, are
valuable, and so send you a copy of them. [We
received all that were sent.—ED.] At the time
the resolutions were passed, but few of our people
were present, and I feel that they ought to be
known and put in practice, and would suggest
that they be often read by all to whom they ap-
ply. They are as follows:—

Whereas, We realize that in the year past there has
been a lack of interest among us in this cause, though not-
withstanding our lukewarmness, God has been good to us,
and we thank him for all his blessings, desiring to conse-
crate ourselves anew to his service, and put away all evil
from us; therefore—

Resolved, That we will be careful not to do or say those
things which tend to strife and discord.

Resolved, That we will endeavor to avoid doing work
on the Sabbath which may be done before or after;
as cooking or going to the post-office for mail, when
special need exists.

Whereas, In the increase of our numbers we see the
need of special care in the presentation of correct views,
and the body may continue in harmony; therefore—

Resolved, 1. That we cannot indorse any one to preach
the message who has not received the sanction of this or
of other Seventh-day Adventist Conference.

That licentiates are expected to labor under the di-
rection of the Conference Committee.

That so far as practicable under their circumstances,
ministers and licentiates are expected to carry out the
use of reading recommended for them by the General
Conference at its last session.

That ministers should qualify themselves to advance
the departments of the work.

Whereas, We are a temperance people, and desire to be
known as such; therefore—

Resolved, That we are in sympathy with the prohibition
of the sale and manufacture of intoxicating liquors.

W. M. HEALEY.

Our Tract Societies.

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

—Make channels for the streams of love,
Where they may broadly run;
And love hath overflowing streams
To fill them every one.
But if at any time we cease
Such channels to provide,
The very fountains of love for us
Will soon be parched and dried.

—R. C. Trench.

ENCOURAGING WORDS.

BY MRS. BETTA WEATHERBY.

How they cheer the heart! Often they lift the
spirit above the cares and perplexities of life, and
bring us nearer to the great heart of Love. We
not begin to use them as often as we ought! If
we would use them as freely as we do *complaining*
words,—we might see dull eyes brighten,
sorrowful brows light up with pleasure, and many
hearts overflow with gratefulness and joy.
Words of encouragement are the little rills from
the pure springs of love, which, flowing into the
great river of life, purify and refresh its turbid
waters. There are many that need just these
blessed words of courage whispered in their
ears, to rouse them into activity in doing the
work of the Lord. There is a power in the word

encourage that but few of us realize. I know of
no one word that can be used more advantageously.
Encourage your children to do right! *Encourage*
your servants to be faithful! *Encourage* the min-
ister to labor more courageously for the salvation
of souls! *Encourage* the brethren to be more
faithful in the performance of all duties! *En-
courage* them to be more loving and helpful to
each other! *Encourage* them to pray for more
strength to overcome! *Encourage* all to love and
obey God! I seem to hear some one ask, "How
are we to do this?" Speak to them encouraging
words if you are near them; and those who are
not within the reach of your voice, you may, by the
aid of your pen and the mails, send cheering words,
that shall reach the hearts and homes of any in
the land you wish to benefit.

I have before me a letter from a lonely sis-
ter bringing precious words of comfort, that
gladdened my soul through weary days of
pain and sickness. She has kept the Sabbath
about two years, under circumstances that would
have discouraged many older and stronger ones
in the faith; yet this young sister writes encour-
aging words, and seems full of hope in the
Lord. I will give you a few extracts from her
letter:—

"Dear Sister W.: You do not know how
much good your letters do me. How thankful
we should be that we have a way of communicat-
ing, though miles apart. I feel that we shall not
meet as strangers, for you seem as a near and true
friend to me. . . . Your letter encouraged me much to
work in the canvass field. I shall, if well, under-
take it, and pray the Lord to bless my efforts."

My heart bounded for joy as I read still more
of her letter. She adds: "I have been made to
feel my life is not a void. God has blessed my ef-
forts in leading *one* to see the truth. She is a
dear aunt, and an excellent Christian woman.
My father opposed my writing to her on this sub-
ject from the first, but she has seemed anxious to
know, and every time has written about it. I
have been sending her my papers, and now she
says that *she will obey*. Oh how I rejoiced when
I read her letter! I received it when I did yours,
and both made me glad."

Encouraging words! Yes, don't you see? the
seed sown has come back to me, so soon, in rich,
sweet fruits, that filled my hungry soul with full-
ness of joy.

Try encouraging words. *They will pay!*

CULTIVATE GOOD HABITS.

A WELL-KNOWN financier in New York, who
died lately, was noted during life for lavish and
unceasing liberality, as well as for the wisdom
with which he gave to individuals, to charitable
and religious purposes—in a word, to every
worthy cause. On one occasion, when a friend
spoke to him of his generosity, he said, bluntly:
"You mistake. I am not generous. I am by na-
ture extremely avaricious. But when I was a
young man, I had sense enough to see how mean
and belittling such a position was, and I forced
myself to give. At first, I declare to you, it was
hard for me to part with a penny; but I persisted
until the habit of liberality was formed. There is
no yoke like that of habit. *Now I like to give.*"

DIST. NO. 9 ILLINOIS.

THE third quarterly meeting of Dist. No. 9, Illi-
nois T. and M. Society, was held at Onarga, as per
appointment, July 8, 9. The meeting commenced
at the close of the Sabbath with prayer and
social worship. All the brethren and sisters of
the Onarga church, together with several from
abroad, were present, and took part in the exer-
cises. Thanksgiving and praise to God for his
manifold goodness was the burden of the meeting.
I spoke twice on the Sabbath, and we had quite
an interesting Sabbath-school just after the sermon
in the forenoon. Business meeting first-day fore-
noon, and preaching in the evening.

The reports of labor were very encouraging,
and showed quite an increase of interest over the
corresponding quarter of last year. Financially,
the society is in a very prosperous condition.
This quarter, \$123.85 was received, being about
double the amount received any previous quarter.
The district is now about \$140 ahead, besides a
fair supply of reading matter on hand. In the
miscellaneous business, committees were chosen to
place our principal works in the public libraries at
Kankakee and Onarga. Remarks were made by

Dr. Pottenger and others on the importance of im-
proving the many opportunities for T. and M.
work. Harmony prevailed throughout the meeting.
The following resolution was unanimously
adopted:—

Whereas, This is an important work, and there are
many openings for labor; therefore—

Resolved, That it is the sense of this meeting that there
should be greater efforts put forth in the future than
there have been in the past to carry forward the message,
and that we as members of the T. and M. society pledge
to the work our more hearty support.

A. O. TAIT, Pres.

J. F. BALLENGER Sec. *pro tem*.

General Selections.

THE GOLDEN GRAIN.

THE grain! the grain! the beautiful grain!
How it laughs to the breeze with a glad refrain,
Blessing the famishing earth in her pain,
Making her smile with glee.

Lifting in praise each bright golden crown,
As it drinks the dew the Father sends down,
Courting the sun's warm, lover-like frown,
Returning it smilingly.

The grain! the grain! the beautiful sheaves!
A song of joy their rustling weaves,
For the gracious gift that the earth receives,
Given most royally.

From every hillside, every plain,
Comes the farmer's song as he reaps the grain;
And the gentle breeze wafts on the strain,
In wildest harmony.

He pours o'er the earth his brimming horn,
That the valleys may laugh and sing with corn,
While hope, with her death-trance, rises new-born,
The brighter days to see.

—Selected.

THE FAUST BIBLE.

THIS magnificent work was executed with cut
metal types on 637 leaves, some of the copies on
fine paper and others on vellum, and is some-
times known as the "Mazarin Bible," a copy hav-
ing been unexpectedly found in Cardinal Maza-
rin's library at Paris. It is also called the "Forty-
two-line Bible," because each full column con-
tains that number of lines, and lastly, as Guten-
berg's Bible, because John Gutenberg was asso-
ciated with Faust and Schöffer in its issue. It was
printed in Latin, and the letters were such an
exact imitation of the work of an amanuensis
that the copies were passed off by Faust, when he
visited Paris, as manuscript, the discovery of the
art of printing being kept a profound secret.

Faust sold a copy to the king of France for
700 crowns, and another to the archbishop of
Paris for 400 crowns, although he appears to
have charged less noble customers as low as 60
crowns. The low price and the uniformity of the
lettering of these Bibles caused universal aston-
ishment. The capital letters in red ink were said
to be printed with his blood; and as he could
immediately produce new copies *ad libitum*, he
was adjudged in league with Satan. Faust was
apprehended, and was forced to reveal the newly-
discovered art of printing to save himself from
the flames. This is supposed to be the origin of
the tradition of the "Devil and Dr. Faustus,"
dramatized by Christopher Marlowe and others.
One of the highest prices, if not the highest, real-
ized for any book was for a copy of this splendid
Bible at the sale of the "Perkins Library" at
Hamworth Park, June 6 1873. A copy on vel-
lum was sold for £3,400; another on paper for
£2,690. This large price is rather surprising;
for there are about twenty copies in different
libraries, half of them belonging to private persons
in Britain.—*Chamber's Journal*.

ABOUT SOME PEOPLE.—Few realize to what a
degree the mind may become warped and dis-
ordered, even within a brief time, by trouble and
the violation of the laws of health; and some,
by education and temperament, are peculiarly
predisposed to abnormal conditions. Science has
taught men how to build ships with water-tight
compartments, so that if disaster crushes in one

side, the other parts may be saved from sinking. There are fortunate people who are built on the same principle. They have wealth, or the ability to win wealth, strong family ties, and genuine friends. They have cultivated minds, and various resources in artistic and scientific pursuits. Above all else, they may have faith in God and a better life to come; such possessions are like the compartments of a modern ship. Few disasters can destroy them all, and in the loss of one or more the soul is kept afloat by the others.

News of the Week.

SUNDAY, JULY 16.—Mrs. Lincoln, widow of President Lincoln, and mother of the present Secretary of War, died this evening in Springfield, Ill. She will be buried beside her husband.

—Dr. De Hass, who was for two years United States Consul in Turkey, in a recent lecture on the Eastern question, predicted that in case the contest in Egypt is continued, it will result in the fall of the Ottoman empire.

MONDAY, JULY 17.—In Ireland, the first arrest under the repression act has been made.

—On the 15th of June, 15 lives were lost by a railroad accident in Peru.

—The Grand Jury have found an indictment for murder against Thera Sturla, alias Madeline Stiles, who recently murdered Charles Stiles at the Palmer House in Chicago.

—Within 3 days, 6 boys in Cincinnati and Covington died of lockjaw, resulting from wounds with toy pistols received on the Fourth. Since our national holiday, 17 deaths from accidents with toy pistols have been reported.

—With the consent of the Egyptian Government, Admiral Seymour has undertaken to restore order in Alexandria. In a few days the British force there will number 6,000 men. In Alexandria the situation is beginning to improve, but it is reported that anarchy prevails in the provinces, and that a massacre of 80 Europeans has occurred at Mantah. Arabi Bey has cut off telegraphic communication with the Khedive, and his dismissal from office has not yet reached him.

TUESDAY, JULY 18.—64 ship captains have died of yellow fever at different ports in Cuba since the beginning of the hot season.

—General Grant thinks an English protectorate in Egypt would develop the country and improve the condition of its people.

—Utter destruction threatens crops in Ireland. Excessive rains have prevailed, and unless the weather improves, suffering will result.

—It is stated that over 200 Europeans have been massacred at Kafer-el-dwar, Egypt.

—The conduct of the American Admiral and his marines in connection with the troubles at Alexandria, has elicited warm praise from the English journals.

WEDNESDAY, JULY 19.—A sharp shock of earthquake, lasting about two and a half minutes, was felt in Mexico.

—A fire in Smyrna, the chief seaport of West Asia, destroyed hundreds of houses.

—A Russian colonel, the late commander of a fort, has been sentenced to degradation and exile to Siberia, for treating Nihilistic prisoners with undue leniency.

—The bill to establish a central mayoralty in Paris was before the French Chamber of Deputies to-day; and the Government met with a decided rebuff in its rejection by a vote of 278 to 172. A ministerial crisis was threatened, but it was averted, the Chambers, by a large majority, expressing confidence in the ministry.

THURSDAY, JULY 20.—A shock of earthquake was felt in Cairo, Ill., this morning.

—A band of White-Mountain Apache Indians have been making trouble near the San Carlos Agency, in Arizona. They have stolen some cattle, and killed 4 herders and drovers.

—In Egypt, murders of Europeans are occurring daily. Arabi Bey is regaining some of his lost prestige, and his army is increasing. It is said that the Ulema in Egypt have taken the field in favor of the cause represented by Arabi Pasha. If true, this is important, as it would mean that the hierarchy composed of Mohammedan priests and lawgivers were united in preaching a crusade against European influence.

MISCELLANEOUS.

—The city of Vicksburg has been left without a harbor by the receding of the Mississippi River.

—Kansas has planted 93,000 acres in trees—about 6,000 in black walnut, but mostly in cotton-woods.

—A recent fire in Dayton, W. T., destroyed every store, hotel, and bank in the town. Loss, \$300,000.

—The New York Tablet, a Catholic paper, states that the Catholic Church daily puts 500 in the grave, for one that it wins over to its communion.

—The amount of freight handled last year by the Pennsylvania Railroad Company was nearly four times as great as in 1878.

—By attaching the telephone to the telegraph cable, the sound of the bombardment of Alexandria was distinctly heard at Malta, a distance of about 700 miles.

—The French Chambers have excluded the name of God from the oath taken in courts and legal matters. The formula is now to be, "I swear it upon my honor and conscience."

—In Buenos Ayres, during services in memory of Garibaldi, a curtain in a public hall took fire, producing a stampede. A wall toppled over on the assemblage, and 20 bodies have been taken from the ruins.

—It is stated that in Port Jervis, N. Y., an association has been formed which proposes the doing away with the observance of Sunday and national thanksgiving days as religious days, and the abolition of the use of the Bible in the public schools.

—A fence over 200 miles long is to be built out West, extending from the Indian Territory across the Texas Panhandle, and 35 miles into New Mexico. As its purpose is to stop the drift of the Northern cattle, it is probably to be of barbed wire.

—A party of six Americans who crossed the border to hunt up stolen cattle were arrested by the Mexicans and thrown into a filthy prison. They were twice whipped, and their personal effects appropriated. They will present their cases to the authorities at Washington.

—The British Museum has secured about 300 tablets and inscriptions from Babylon and vicinity. Among them are tablets with a hymn on the occasion of Cyrus's entry into Babylon, an account of the Deluge, and the history of Babylon, in a fragmentary condition, from about the 14th to the 9th century B. C.

—The Queen of Madagascar has ordered the framing of a prohibitory law in her dominions "forbidding the manufacture or importation into her territories of alcoholic liquors. A breach of this ordinance will entail the forfeiture of 10 oxen and 10 dollars fine. If the penalty cannot be paid by any offender, it must be worked out at the rate of ninepence per day.

—The Erie Railroad is testing a new hydrogen-burning locomotive, which is attracting considerable attention among railroad men. It burns naphtha instead of coal, emits no smoke, scatters no cinders, and reaches a high rate of speed. It claims to save 50 per cent in the price of fuel; this will be an object to the companies, while its cleanliness and safety commend it to the traveling public.

Obituary Notices.

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

BREVITY OF LIFE.

BEHOLD!

How short a span

Was long enough of old

To measure out the life of man!

In those well-tempered days his time was then

Surveyed, cast up, and found but threescore years and ten.

Alas!

And what is that?

They come, and slide, and pass,

Before my pen can tell thee what.

The posts of time are swift, which, having run

Their seven short stages o'er, their short-lived task is done.

Our days

Begun, we lend

To sleep, to antic plays

And toys, until the first stage end;

Twelve waning moons, twice five times told, we give

To unrecovered loss—we rather breathe than live.

How vain,

How wretched is

Poor man that doth remain

A slave to such a state as this!

His days are short, at longest; few, at most;

They are but bad, at best; yet lavished out or lost.

They be

The secret springs,

That make our minutes flee

On wheels more swift than eagles' wings.

Our life's a clock, and every gasp of breath

Breathes forth a warning grief, till time shall strike a death.

How soon

Our new-born light

Attains to full-aged noon!

And this, how soon to gray-haired night!

We spring; we bud, we blossom, and we blast,

Ere we can count our days; our days they flee so fast.

They end

When scarce begun,

And ere we apprehend

That we begin to live, our life is done.

Man, count thy days; and if they fly too fast

For thy dull thoughts to count, count every day thy last.

—Francis Quarles.

WOOD.—Sister C. A. Wood fell asleep in Jesus at her father's home near Janesville, Coles Co., Ill., March 20, 1882, aged twenty-seven years, seven months, and eight

days. She leaves a husband and one child. She had every evidence of acceptance with God. She had twice healed in answer to prayer. Her friends mourned not as those who have no hope. Funeral discourse by the writer, from Rev. 14:13. C. H. BARTON.

WOOD.—Maggie R. Wood, daughter of sister C. Wood, died at the same place, July 26, 1880, aged ten months and fifteen days. C. H. BARTON.

DOYAL.—James H. Doyal, brother of sister Wood, son of Wm. A. Doyal, died at his father's house, Sept. 1881, aged fifteen years, eight months, and fifteen days. Before his death he gave clear evidence of acceptance with God. C. H. BARTON.

GANNON.—Died of consumption, near Lindsburg, Kas., July 2, 1882, Mrs. Helen L. Gannon, aged twenty-nine years, eleven months, and ten days. She had been reading the REVIEW for a few months before her death, and had a short time before her decease decided to keep the Sabbath. It was her desire to be baptized, but she had no opportunity. A husband and little girl are left to mourn their loss. Funeral discourse by the writer, from John 11:25. R. F. BARTON.

SWEET.—Died of inflammatory rheumatism, in Catawact, Monroe Co., Wis., June 16, 1882, Alice Sweet, aged forty-two years. Sister Sweet came out in the world under the labors of Brn. Snow and Breed, when she was pitched at Cataract. During her last illness she suffered very much, but she bore it all with great fortitude. Funeral services were held in the Methodist church, which was well filled with attentive listeners. Reminiscences by the writer, from Num. 23:10. J. C. MIKKELSEN.

MEEDHAM.—Delia Prescott, wife of Norman Meedham, died in West Ferrisburg, Vt., May 6, 1882. Her husband was that of a consistent Christian, and she died in triumph of a living faith. During her last sickness she suffered intensely, but was never known to repine. Her treasure was in Heaven, from whence she looked for the Lord to come, and redeem his people. On the occasion of the funeral, the writer spoke to a good congregation of mourning friends. May God bless these dear friends, especially the aged father and mother, and give them precious faith in the trying hour of death. L. O. HATHAWAY.

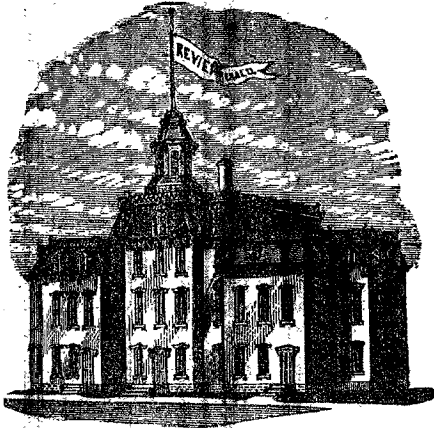
DORCAS.—Jesse Dorcas, aged sixty-two years, eleven months, died of Bright's disease, near Cedar Co., Iowa, June 1, 1882. Bro. Dorcas was nearly a year. Last December he visited the Sanitarium, only to be told that no human skill could long baffle disease. Soon after his return home, early in January, he became entirely helpless, and remained so until relieved him of his sufferings. He formerly lived in Ohio, and was one of the pioneers in the cause in this State, having embraced the truth twenty-seven years ago by reading. He was a constant worker in the T. and C. society, and strove earnestly to instruct others in truths that were so dear to him. He was conscious for a long time that death was near, and himself made arrangements in every particular, in regard to his funeral and burial services. His brethren in this part of the State feel that they have truly lost one of the workers; but console themselves with the hope that he died in the Lord. J. S. HALL.

DUNTON.—Died at Sanford's Corners, Jefferson Co., N. Y., July 7, 1882, of ulceration of the bowels, Sally Dunton, wife of Thomas Dunton, in the seventy-second year of her age. Sister Dunton was born at Broadalbin, Dutchess Co., N. Y., in the year 1811. When eighteen years of age, she united with the Christian Church, of which she lived a consistent member until the Advent movement of 1843-4, when she became a firm believer in the soon coming of Christ. She passed through the disappointment of that time, and was one of the first to accept the Sabbath of the Lord. She has lived a devoted Christian, and been a faithful wife and mother. She was a great sufferer for several months before her death, but endured with patience, and has passed away with a strong hope of a glorious resurrection when the Lifegiver shall appear. She leaves a husband and two children, besides relatives and friends, to mourn her loss. Funeral discourse by Eld. Carr of the Christian Church, from Rev. 6:2, last clause. M. E. MIDDLEKAUFF.

GREENTREE.—Died of a complication of diseases, near Beuna Vista, Fayette Co., Ohio, June 18, 1882, Jenn Greentree, aged twenty-nine years, eleven months, and twenty-nine days. Sister Greentree embraced the truth about five years ago, through reading. She became a member of the Leesburg church three years ago at its organization, and has since lived a life that has constrained all to acknowledge that she possessed the fruits of genuine Christianity. As fast as light has come, she has moved out in all the reforms of the church.

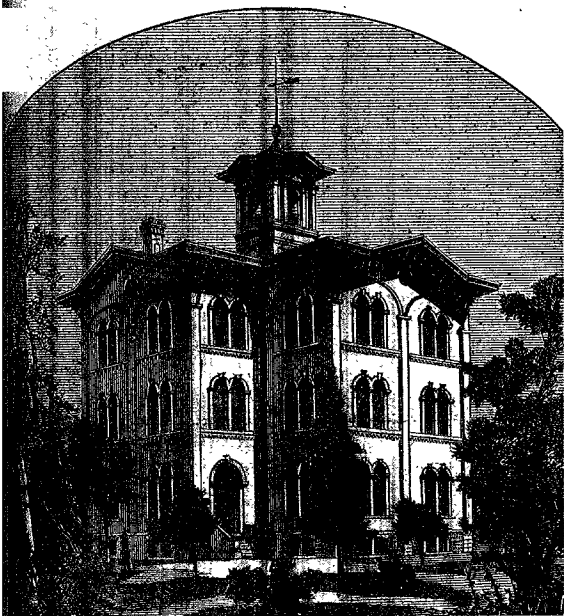
She leaves a husband and one little girl. In her death the church loses a valued member, the husband a true Christian companion, and the child a tender, loving mother's watchful care. On being asked, in her last moments, if all was well with her, she said that no clouds intervened between her and her Saviour. She desired to live that she might bring up her little girl in the truth, but was resigned to die. Funeral discourse by the Methodist minister. E. H. GATES.

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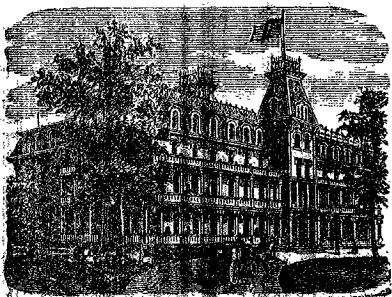
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Time Table, in Effect May 14, 1882.

WESTWARD.				STATIONS.	EASTWARD.			
Pacific Express.	Day Express.	Mall.			Mall.	Atlantic Express.	Night Express.	
7.25 pm	7.30 am	5.00 am		De. Port Huron. Ar	10.40 pm	6.00 am	10.35 am	
8.57	9.10	6.45		.....Lapeer.....	8.57	4.30	9.10	
9.40	9.45	7.30		.....Flint.....	8.15	3.50	8.35	
10.15	10.21	8.35		.....Durand.....	7.15	3.07	7.19	
11.38	11.40	9.58		.....Lansing.....	5.46	1.47	5.50	
12.30 am	12.17 pm	10.40		.....Charlotte.....	5.05	1.04†	5.07	
1.25	1.10	11.30		a } Battle Creek { d	4.05	12.01 pm	4.05	
1.30	1.30	11.50			a } 4.00	11.50	4.00	
2.31†	2.22	12.45 pm		.....Vicksburg.....	3.10	10.59	3.10	
2.33	2.33	1.00		.....Schoolcraft.....	2.57	10.48†	2.57	
3.23	3.22	1.55		.....Cassopolis.....	1.55	10.00†	2.05†	
4.07	4.08	2.42		.....South Bend.....	1.07	9.17	1.12	
4.55†	.....	3.27		.....Stillwell.....	12.18 am	.....	12.20 pm	
5.28	.....	4.00		.....Haskell.....	11.45	.....	11.40†	
5.50	5.40	4.23		.....Valparaiso.....	11.30	7.45	11.21	
6.30	7.45	6.35		Ar. Chicago. De	8.50	5.15	9.00	

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

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GOING EAST.					STATIONS.	GOING WEST.				
Night Exp.	Trans. Exp.	N. Y. Exp.	Day Exp.	Mall.		Ma	Day Exp.	Local Exp.	Even' Exp.	Pacific Exp.
A. M.	A. M.	P. M.	P. M.	P. M.		A. M.	A. M.	A. M.	P. M.	P. M.
8.00	3.35	11.40	6.30	6.15	Ar. - Detroit.	7.00	9.35	4.00	8.00	9.50
5.00	12.40	9.28	4.05	3.05	Jackson.	10.20	12.15	7.02	11.05	12.45
3.20	11.08	8.13	2.15	1.03	BATTLE CREEK.	12.19	4.55	8.52	12.47	2.07
2.30	10.25	7.37	1.38	12.12	Kalamazoo.	1.13	2.36	9.18	1.33	3.45
11.33	7.38	6.30	11.13	9.03	Michigan City.	4.23	5.18	12.12	5.03	5.23
9.10	5.15	3.30	9.00	6.45	Dep. - Chicago.	5.50	7.40	2.50	7.30	8.00
P. M.	P. M.	P. M.	A. M.	A. M.		P. M.	P. M.	P. M.	A. M.	A. M.

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The Review and Herald.

Battle Creek, Mich., July 25, 1882.

REMAINING CAMP-MEETINGS FOR 1882.

OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	Aug. 16-21.
NORTH-WESTERN KAN., Bull City,	Aug. 17-28.
MAINE, Waterville,	" 23-29.
COLORADO, Denver,	Aug. 31 to Sept. 5.
VERMONT, Montpelier,	" 31 " 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, ———	" 12-18.
MISSOURI, ———	" 14-19.
NEW YORK, ———	" 20-26.
MICHIGAN, ———	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custer,	" 4-10.
TENNESSEE, ———	" 12-17.

One Hundred Bible Facts concerning the weekly Sabbath go out this week to the readers of the Holland language, in the first number of volume 3 of *De Stem der Waarheid*, which is just issued.

We have received three remarkable documents—three tracts—we suppose from Iowa, considering their character. They are tirades against the temperance cause, denouncing prohibition, and favoring license—some of the left-over ammunition, we may presume, which the whisky influence had been using in their nefarious work of opposition to the prohibition movement in that State. But having been gloriously defeated in that movement, they are now sending out the refuse of their pernicious publications to other States, where it is possible that a similar movement in behalf of temperance may occur. The burden of the tracts is to show that prohibition is an utter failure; that it does not prohibit; and that more liquor is sold, and drunkenness more largely prevails, where prohibition is in force than where it is not. Then why, in the name of demoralization and ruin, do the whisky men so frantically oppose it? Was ever a more idiotic sophism offered to the people? We were about to say that we wish no more such documents forwarded to this Office; but we will change it to a wish that the entire remainder of the editions might be sent us; for we should know just what disposition to make of them, where they would not only "do the most good," but the least harm.

TO THE CHURCH CLERKS IN MAINE.

THE next annual session of our Conference is near at hand, and we expect a full report from each church in Maine. Shall we have it? That depends upon the faithfulness of our church clerks in filling out the blanks sent them by our State secretary. We hope there will be promptness on the part of each one in regard to this matter. Fill out your blanks at once, and send them to Timothy Bryant, North Jay, Maine.

J. B. GOODRICH.

OUR CAMP-MEETING.

SEVERAL of my brethren have said to me that they thought our camp-meetings were too short. This year we have appointed it for ten days. If there are those who think the time too long, that their circumstances or their means will not admit of their remaining away so long on the camp-ground, we would say to all such, Make your arrangements to be with us at the close. Come as early in the last week as possible, and remain till the close.

It would be very gratifying to have all delegates and officers upon the ground at the first of

the meeting. Business should not be allowed to interfere with the interests of the meeting during the last week.

We are not yet prepared to say what the C. H. V. & T. R. R. running through Delaware will do for us. The C. C. C. & I. offer excursion rates to companies of twenty or more from any station. This is the best they will do.

Delaware, Delaware Co., Ohio, will be my address till after camp-meeting.

H. A. ST. JOHN.

OHIO CHURCH CLERKS AND TREASURERS.

At the coming annual camp-meeting, the Ohio Conference expects an annual report from each and every company of Sabbath-keeping Adventists in the State, both organized and unorganized. The secretary will send blanks to all church clerks of whom he has any knowledge. Any not receiving such blanks, will notify me at once, and they will be supplied. Fill these out immediately, and return to me at Clyde, Ohio, before Aug. 8, 1882.

LOUIS T. DYSERT, Conf. Sec.

CAMP-MEETING IN KANSAS.

WE design having a camp-meeting for North-western Kansas at Bull City, Osborn Co., August 17-28, covering a period of ten days. The brethren in this part of the Conference have not had the benefit of a meeting of this kind for two years past. They feel very anxious about it wherever we have been, and nearly all think they will shape their business so that they can attend.

Last year the failure in crops made such a pressure of hard times, and so unsettled the minds of the people that it was not thought best to make an effort in that direction. But we are glad to report this year that the Lord has in mercy visited this part of the country, and granted the people a bountiful crop of small grain, potatoes, and garden vegetables, and a flattering outlook for corn. Now it seems to be duty, as well as a privilege, to come together in camp-meeting, and devoutly thank God for his goodness, and earnestly seek a new consecration to him. We desire this meeting to reach all our people in this part of the country. Fathers and mothers, we want to see you all at this meeting. You need a new fitting up for the work before you. You cannot afford to stay away. We want your children to come along with you. They need help. Special efforts and special services will be had for them, perhaps daily. Bring your friends, and those interested in this truth. And, above all, be sure to bring your Saviour. We hope all will now begin to work to the point of getting ready. The meeting will commence on Thursday evening, Aug. 17. Hay will be furnished free on the ground; grass for lariat close.

If there are enough desiring to come by rail on the K. P. or Central Branch to make it an object to the railroads, I will make application for special rates, if said parties will correspond with me immediately at Ft. Scott, Kansas.

J. H. COOK.

BATTLE CREEK COLLEGE.

THE next term of the College will commence Aug. 29. Further information will be given as soon as possible. The July number of the *College Record* will be delayed until arrangements are completed, when a full announcement will be made in its columns.

To all who have been sending for Catalogues, we would say, The Catalogue is being revised, and as soon as it is out of press we will fill your orders.

Appointments.

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

THE Ohio State Sabbath-school Association will hold its annual meeting in connection with the Ohio camp-meeting at Delaware, Aug. 11-21. Each school should be represented by one or more delegates. The *Instructors* for Aug. 12 and 19 will contain lessons for the youth's and senior divisions.

R. A. UNDERWOOD, Pres.

Clyde, Mich.,

July 28-30.

D. M. CANRIGHT.

THE Ohio T. and M. Society will hold its annual meeting the camp-ground at Delaware, Aug. 11-21, 1882. District secretaries and librarians should bring their books for examination. A good supply of books and tracts will be on the ground. Librarians should come prepared to take a supply home.

E. H. GATES, Pres.

THERE will be a general meeting in Dist. No. 5, at West Union, Minn., commencing Aug. 3, and continuing over Sabbath and Sunday. This meeting is appointed before the harvest commences so that all the brethren can attend. Many of this part of the Conference were unable to attend our camp-meeting. We hope to meet them here.

The T. and M. work will be looked after. Of course, librarians will all be present. Be sure to bring all your account books. The Sabbath-school interests will be attended to. We shall expect to meet all the superintendents and many of the teachers. The canvassers for *Thoughts on Daniel and the Revelation* are requested to be present. Above all, earnestly desiring the blessing of the Lord.

HARRISON GRANT,
JOHN FULTON.

PEWAMO, Ionia Co., Mich., July 29. At this date and place no providence preventing, we will hold Sabbath-school meetings in the tent. Sabbath-school at 10 A. M., preaching following and in the evening. We will have meeting in afternoon, if circumstances will warrant an appointment. I hope all who can will attend the meeting. Come prepared, care for yourselves, as there are no brethren in this place.

M. B. MILLER,
A. W. BATHUR.

No providence preventing, I will meet with the friends at Lowe, Kan., July 22, 23.

Cedar Vale, July 29, 30.
Milan, Aug. 5, 6.
Eagle, " 12, 13.

I hope to see at these points all the friends of truth who are near. Should like to hear from the friends at Alta while Milan or Sedgwick (Eagle).

G. H. ROBERTS.

At Star City, Pulaski Co., Ind., Sabbath and first-day, July 29, 30.

At Big Indian, Cass Co., Aug. 12, 13, the meeting at place to be where the brethren may decide. There will be opportunity for baptism. Hope to see a general turnout these meetings.

S. H. LANE.

No preventing providence, there will be meetings in Michigan as follows:—

Jefferson, Mich., July 29. (Review of John Levington's *Adventism*.)
Coldwater, Mich., Aug. 5.
Spring Arbor, " " 12.

D. H. LAMSON.

QUINCY, Mich., July 29.
Hanover, " Aug. 5.
Hillsdale, " " 12.

M. S. BURNHAM.

CAMDEN, Mich., Aug. 5.
Quincy, " " 12.

C. J. LAMSON.

THE monthly meeting in Dist. No. 1, Ill., will be held Bro. McNett's, Lena, Ill., Sabbath and first-day, July 29. Let there be a general turnout. Come prepared to care for yourselves as far as possible.

R. F. ANDREWS.

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

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

UNTIL further notice, the address of Mrs. Clara A. Gibbs, secretary and treasurer of Kansas T. and M. Society, will be Williamsburg, Franklin Co., Kansas.

If any person can give information concerning Mrs. Jane Ann or her son (John), please address us at once, at Bellville, Richland Co., Ohio. They are members of the S. D. A. church at this place, and when last heard from lived in Kansas.

MARY MYERS, Clerk.

Books Sent by Freight.—Samuel Fulton \$62.35, S. H. Lane \$8, S. N. Haskell 123.25, J. C. Middaugh 118.19, S. N. Haskell 202.20.

Books Sent by Express.—S. A. Lawrence 5.00, Henry Sevy \$4, Benny Sjöl 7.50, G. T. Wilson 7.88, James Stanton 17.45, S. N. Haskell 13.50, D. A. Wellman 10.90, M. A. Kerr 17.50, W. B. Foggin 27.00.

Cash on Account.—Iowa T. & M. Society per L. Hornby \$33.23, L. Hankins 14.82, Ind. T. & M. Society per S. H. Lane 47.61, O. A. Olson 4.00, A. B. Owen 5.00, N. P. T. & M. Society per C. L. Boyd 60.00, G. C. Tenny, Mary F. Stillman 47.80, Pa. Conf. Fund Geo. Cleveland 7.00, V. & M. Society per R. T. Fultz 24.75, H. T. Hoover 22.00, Ind. T. & M. Society 92.98, I. A. Olmstead 2.50.

Donation to S. D. A. P. Association.—A friend in Michigan \$1.00, Mich. Conf. Fund.—Eaton Rapids per W. C. Gage \$19.00, Adolph Smith 1.00, Spencer Creek per O. P. Smalley 11.63, Burlington per Baker 5.35, Jackson per D. R. Palmer 14.41, I. G. Soule 2.00, teller per A. O. Burrill 5.74, Watrousville per Wm. McAllister 23.50, Arden per L. A. Coomer 9.58, Parkville per Mrs. Maryette Langdon 25.00, Reper Mary Branan 12.40, Thetford Center per A. Johnson 24.00, Ind. City per O. A. Albro 3.00, Douglas per Mrs. M. A. Dietrich 10.00, Oregon per L. B. Kneeland 26.00.

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