

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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And we know that all things work together for good to them that love God. Rom. 8:28.

Where ruin falls on noble piles,
The ivy creeps, and o'er them smiles;
And beauty sits above decay
With charms that drive the gloom away;
So o'er the heart, oft-times
With burdens crushed and losses,
Or bleeding from the crimes
Of men, as passion tosses,
There springeth blessings on the path
Of those that know but storm and scath.

The circle of the "all things" broad
Is in the sunshine of our God;
His light is ever on the wing,
And finds the lowest, meanest thing.
His love enspheres the race,
It makes the peasant kingly;
The beauty of his face
Falls on us all and singly;
What seems the cloud with angry frown
Is but a blessing stooping down.

What alchemy of love is this,
From pain and woe resulting bliss;
From every heart a rapture brought,
In every tear a rainbow caught;
Gold in the crucible!
All storms with beauty rifted,
O Jesus, may we feel
Our hearts to thee uplifted;
For 'tis in thee life hath its balm,
And in thine every sigh a psalm.

—Rev. Dwight Williams, in the Christian Woman.

Our Contributors.

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

THE HOME AND THE SCHOOL.

BY MRS. E. G. WHITE.

It is the boast of the present age that never before did men possess so great facilities for the attainment of knowledge, or manifest so general an interest in education. Yet despite this rapid progress, there exists an unparalleled amount of insubordination and recklessness in the young generation; mental and moral degeneracy, well-nigh universal. Popular education does not remedy the evil. The lax discipline in many institutions of learning has nearly destroyed the usefulness, and in some cases rendered them a curse rather than a blessing. This fact has been seen and deplored, and earnest efforts have been made to remedy the defects in our educational system. There is urgent need of schools in which the youth may be trained to habits of control, application, and self-reliance, of respect for superiors and reverence for God. With

such training, we might hope to see the young prepared to honor their Creator and to bless their fellow-men.

It was to secure these objects that our own College at Battle Creek was founded. But those who endeavor to accomplish such a work, find that their undertaking is fraught with many and grave difficulties. The evil which underlies all others, and which often counteracts the efforts of the best instructors, is to be found in the home discipline. Parents do not see the importance of shielding their children from the gilded temptations of this age. They do not exercise proper control themselves, and hence do not rightly appreciate its value.

Many fathers and mothers err in failing to second the efforts of the faithful teacher. Youth and children, with their imperfect comprehension and undeveloped judgment, are not always able to understand all the teacher's plans and methods. Yet when they bring home reports of what is said and done at school, these are discussed by the parents in the family circle, and the course of the teacher is criticised without restraint. Here the children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint, or required to apply themselves to hard study, they appeal to their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher's burden is rendered much heavier. But the greatest loss is sustained by the victims of parental mismanagement. Defects of character which a right training would have corrected, are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor.

As a rule, it will be found that the students most ready to complain of school discipline are those who have received a superficial education. Having never been taught the necessity of thoroughness, they regard it with dislike. Parents have neglected to train their sons and daughters to the faithful performance of domestic duties. Children are permitted to spend their hours in play, while father and mother toil on unceasingly. Few young persons feel that it is their duty to bear a part of the family burden. They are not taught that the indulgence of appetite, or the pursuit of ease or pleasure, is not the great aim of life.

The family circle is the school in which the child receives its first and most enduring lessons. Hence parents should be much at home. By precept and example, they should teach their children the love and the fear of God; teach them to be intelligent, social, affectionate, to cultivate habits of industry, economy, and self-denial. By giving their children love, sympathy, and encouragement at home, parents may provide for them a safe and welcome retreat from many of the world's temptations.

"No time," says the father, "I have no time to give to the training of my children, no time for social and domestic enjoyments." Then you should not have taken upon yourself the responsibility of a family. By withholding from them the time which is justly theirs, you rob them of the education which they should have at your hands. If you have children, you have a work to do, in union with the mother, in the formation of their characters. Those who feel that they have an imperative call to labor for the im-

provement of society, while their own children grow up undisciplined, should inquire if they have not mistaken their duty. Their own household is the first missionary field in which parents are required to labor. Those who leave the home garden to grow up to thorns and briars, while they manifest great interest in the cultivation of their neighbor's plot of ground, are disregarding the word of God.

I repeat, it is the lack of love and piety, and the neglect of proper discipline at home, that creates so much difficulty in schools and colleges. There is a fearful state of coldness and apathy among professed Christians. They are unfeeling, uncharitable, unforgiving. These evil traits, first indulged at home, exert their baleful influence in all the associations of daily life. If the spirit of kindness and courtesy were cherished by parents and children, it would be seen also in the intercourse between teacher and pupil. Christ should be an honored guest in the family circle, and his presence is no less needed in the class-room. Would that the converting power of God might soften and subdue the hearts of parents and children, teachers and students, and transform them into the likeness of Christ.

Fathers and mothers should carefully and prayerfully study the characters of their children. They should seek to repress and restrain those traits that are too prominent, and to encourage others which may be deficient, thus securing harmonious development. This is no light matter. The father may not consider it a great sin to neglect the training of his children; but thus does God regard it. Christian parents need a thorough conversion upon this subject. Guilt is accumulating upon them, and the consequences of their actions reach down from their own children to children's children. The ill-balanced mind, the hasty temper, the fretfulness, envy, or jealousy, bear witness to parental neglect. These evil traits of character bring great unhappiness to their possessors. How many fail to receive from companions and friends the love which they might have, if they were more amiable. How many create trouble wherever they go, and in whatever they are engaged!

Children have claims which their parents should acknowledge and respect. They have a right to such an education and training as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter. The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control. Fathers and mothers should make it their life-study that their children may become as nearly perfect in character as human effort, combined with divine aid, can make them. This work, with all its importance and responsibility, they have accepted, in that they have brought children into the world.

Parents must see that their own hearts and lives are controlled by the divine precepts, if they would bring up their children in the nurture and admonition of the Lord. They are not authorized to fret and scold and ridicule. They should never taunt their children with perverse

traits of character, which they themselves have transmitted to them. This mode of discipline will never cure the evil. Parents, bring the precepts of God's word to admonish and reprove your wayward children. Show them a "thus saith the Lord" for your requirements. A reproof which comes as the word of God is far more effective than one falling in harsh, angry tones from the lips of parents.

Wherever it seems necessary to deny the wishes or oppose the will of a child, he should be seriously impressed with the thought that this is not done for the gratification of the parents, or to indulge arbitrary authority, but for his own good. He should be taught that every fault uncorrected will bring unhappiness to himself, and will displease God. Under such discipline, children will find their greatest happiness in submitting their own will to the will of their Heavenly Father.

Some parents—and some teachers, as well—seem to forget that they themselves were once children. They are dignified, cold, and unsympathetic. Wherever they are brought in contact with the young,—at home, in the day-school, the Sabbath-school, or the church,—they maintain the same air of authority, and their faces habitually wear a solemn, reproving expression. Childish mirth or waywardness, the restless activity of the young life, finds no excuse in their eyes. Trifling misdemeanors are treated as grave sins. Such discipline is not Christlike. Children thus trained fear their parents or teachers, but do not love them; they do not confide to them their childish experiences. Some of the most valuable qualities of mind and heart are chilled to death, as a tender plant before the wintry blast.

Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart.

Jesus loved the children. He remembered that he was once a child, and his benevolent countenance won the affections of the little ones. They loved to play around him, and to stroke that loving face with their innocent hands. When the Hebrew mothers brought their babes to be blessed by the dear Saviour, the disciples deemed the errand of too little importance to interrupt his teachings. But Jesus read the earnest longing of those mothers' hearts, and checking his disciples, he said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven."

Parents, you have a work to do for your children which no other can do. You cannot shift your responsibilities upon another. The fathers' duty to his children cannot be transferred to the mother. If she performs her own duty, she has burden enough to bear. Only by working in unison, can the father and mother accomplish the work which God has committed to their hands.

That time is worse than lost to parents and children which is devoted to the acquirement of wealth, while mental improvement and moral culture are neglected. Earthly treasures must pass away; but nobility of character, moral worth, will endure forever. If the work of parents be well done, it will through eternity testify of their wisdom and faithfulness. Those who tax their purses and their ingenuity to the utmost to provide for their households costly apparel and dainty food, or to maintain them in ignorance of useful labor, will be repaid only by the pride, envy, willfulness, and disrespect of their spoiled children.

The young need to have a firm barrier built up from their infancy between them and the world, that its corrupting influence may not affect them. Parents must exercise increasing watchfulness, that their children be not lost to God. If it were considered as important that the young possess a beautiful character and amiable disposition as it is that they imitate the fashions of the world in dress and deportment,

we would see hundreds where there is one to-day coming upon the stage of active life prepared to exert an ennobling influence upon society.

The parents' work of education, instruction, and discipline underlies every other. The efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness. God's word must ever be their guide. We do not endeavor to present a new line of duty. We set before all the teachings of that word by which our work must be judged, and we inquire, Is this the standard which we as Christian parents are endeavoring to reach?

TWO WAYS TO LIVE.

THERE are two ways to live on earth—
Two ways to judge, to act, to view;
For all things here have double birth—
A right and wrong, a false and true!

Give me the home where kindness seeks
To make that sweet which seemeth small!
Where every lip in fondness speaks,
And every mind has care for all;

Whose inmates live in glad exchange
Of pleasures free from vain expense;
Whose thoughts beyond their means ne'er range,
Nor wise denials give offense;

Who in a neighbor's fortune find
No wish, no impulse, to complain;
Who feels not—never felt—the mind
To envy yet another's gain;

Who dreams not of the mocking tide
Ambition's foiled endeavor meets—
The bitter pangs of wounded pride,
Nor fallen power that shuns the streets.

Though fate deny its glittering store,
Love's wealth is still the wealth to choose;
For all that man can purchase more
Are sands it is no loss to lose!

Some beings, wheresoe'er they go,
Find naught to please or to exalt—
Their constant study but to show
Perpetual modes of finding fault.

While others in the ceaseless round
Of daily wants and daily care
Can yet cull flowers from common ground,
And twice enjoy the joy they share!

Oh! happy they who happy make—
Who blessing, still themselves are blest!
Who sometimes spare for others' sake,
And strive in all things for the best!

—Selected.

ANOTHER DAY.

BY ELD. A. S. HUTCHINS.

In the fourth chapter of Paul's letter to the Hebrews, he alludes to the temporary and typical rest of ancient Israel in the land of Canaan, but is particular to state that if Joshua had given them rest, another day would not afterward have been spoken of. Of this day he says, "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts."

This *certain day, to-day, and another day*, each refer to the same period of time,—a period allotted to secure the "rest that remaineth to the people of God," and which will conclude with the termination of probationary time.

Now, how it is possible for any one to seize this probationary day and use it in proof of the first-day Sabbath, it is not easy for us to conceive; for it certainly has not the most remote reference to this institution. To maintain that this institution is defended or even introduced in this chapter, is illogical and unreasonable, and makes the apostle reason most incoherently and confusedly.

But suppose the first day had been introduced in connection with the verse which mentions the limiting of another day, in such a manner as to close the seventh verse with the declaration that the day limited was the first day of the week, and that that day should be observed as the Sabbath; how much would this favor those who claim that the first-day Sabbath is a Christian institution?

Let us see. 1. It would prove that the first day has been the Sabbath from the days of David and hence could not be peculiar to this dispensation.

2. It would prove that this institution originated because Joshua did not give ancient Israel rest in the promised land. Or, in other words, it would show that this certain day, the first day, would not have been spoken of if Joshua had given them rest.

3. It would make the injunction, "To-day if ye will hear his voice, harden not your hearts," obligatory only on the first day.

4. It would obviate the necessity of a change of the Sabbath to the first day, in the days of Christ or the apostles. Yea, more, it would forbid the possibility of such an act, as it would also the necessity of ceasing to keep the seventh day; for, according to this hypothesis, the first Sabbaths had journeyed hand in hand from the days of David, and they might have continued so to do.

Now if Paul meant to teach by the expression "a certain day," "to-day," "another day," that the first day is the Sabbath, then let no one marvel that Peter says that in beloved brother Paul's epistles are "some things hard to be understood." But, improbable as it may appear to the reader, the chapter under consideration was seized and presented with great boldness in proof of the Sunday institution. I once heard a deacon state, before a large audience where the Sabbath had been preached, that the fourth chapter of Hebrews was his proof of the first-day Sabbath. And a minister who had heard lectures in one of our tents, stated that the first day mentioned in the fourth chapter of Hebrews, and that this fact satisfied him that this day should be observed as the Sabbath; and further than this, he stated that if it was not mentioned there, it would weaken his hold for this institution.

How Bible readers, and especially ministers of the gospel, if they have ever read this chapter with the least attention, can state that the first day is mentioned or in the slightest way referred to here, or that the least sanction is given for the observance of that day as the Sabbath, we confess to our inability to comprehend. And we frankly confess that we hardly know which is the greater, our astonishment or our regret that men claiming a call to preach the word of God should handle it thus heedlessly. It seems to us that such teachers must materially change their course of labor before the divine benediction from Heaven or of men can rest upon them. "Moreover, because the preacher was wise, he still taught the people knowledge."

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

DURING the siege of Jerusalem, it is computed by Josephus and Milman that 1,100,000 Jews were killed, and 97,000 were taken prisoners; before the siege, under Vespasian, 129,500 perished; after the fall of Jerusalem, 8,660 more were slain; making a total of 1,356,460 Jews who lost their lives in the war with the Romans. Of prisoners, in Gischala, 2,200 were taken; near the Jordan, 2,500; making, with the 97,000 at Jerusalem, 101,700.

How are the mighty fallen! The heritage of Jerusalem henceforth is to be poverty, ruin, and disgrace, "in the midst of her enemies." Milman in his History of the Jews (Milman and Josephus have been our authority almost entirely in the foregoing articles) says: "It has probably witnessed a far greater portion of human misery than any other spot upon earth."

The soldiers of Titus left in charge of Terentius Rufus, or Turnus Rufus, as the Rabbins call him, always speaking his name with bitter hatred, having nothing to do after the terrible work of carnage, had leave to raze the city, which he so utterly demolished that it would never have been known that Jerusalem had been inhabited. Jesus had predicted, "There shall not be left one stone upon another, that shall not be thrown down." Luke 21:6. "The soil is [now] mixed

the rubbish of ages to the depth in some places of forty feet."—*Bible Dictionary*.

Titus greatly praised and rewarded all those who had been especially brave during the war, giving crowns of gold on their heads, giving long spears of gold, and other ornaments, advancing them all to a higher rank. After mutual congratulations and well-wishes of himself and the whole army, he proceeded to offer a vast number of oxen as a thank-offering, distributed them to his men to feast upon, which they did for three days.

The tenth legion was permitted to stay in Jerusalem; the twelfth, which had fled under Titus, he sent, to disgrace them, entirely out of the city to Meletine, near the Euphrates. Two legions he retained with him. He then went to Perea, where he laid up great quantities of arms. Winter prevented his taking the miserable multitude of captives he had with him to Syria. He left them here, except seven hundred of the tallest and finest looking (including Simon and John), which had been set apart for his triumph. At Cæsarea Philippi 2,500 Jews perished fighting as gladiators or with wild beasts. This was on the occasion of the birthday of Titian, Titus' brother. Their father's birthday was also celebrated in the same manner. Titus journeyed on to the Euphrates. In all the provinces of Syria through which he passed, he punished the people with those "horrible spectacles which are the eternal disgrace of the Roman character," celebrating his victory in the death of five Jews.

During his journey he showed but one act of mercy to the Jewish race. At Antioch an apostate Jew had exasperated the Greek inhabitants by accusing his countrymen of endeavoring to destroy the entire city, for which many of the accused had been burned alive. After an important part of the city had been burned, including the royal palaces and the archives, or the place where the public records were kept, it was ascertained that it had been fired by some wicked persons, who, to avoid paying their debts, had destroyed the records of them. However, the citizens petitioned Titus very earnestly to expel them from the city or to cancel their privileges. Titus gave no reply; but on his return from the Euphrates said: "The country of the Jews is destroyed; thither they cannot return; it would be hard to allow them no home to which they might retreat; leave them in peace."

This was only the beginning of the manifestations of that cruel injustice which, down through the ages since, has made the Jews responsible for many great evils which have befallen the places where they have lived. Titus passed by the ruins of Jerusalem on his way from Antioch to Alexandria. If his hard heart was touched with pity at its utter desolation in contrast with its former glory, how must the unfortunate Jews have felt! The Romans dug up among the ruins much treasure of gold and silver and "precious furniture," but far more was recovered by the Jews themselves, who knew where they had concealed it, under ground, against the uncertainties of war. Thus from the smoldering ruins of the idolized Jerusalem sprang up the inalienable property of the only kind of riches, moneyed property, which the Jews have ever since possessed. Leaving at Alexandria, Titus dismissed the two legions who were with him, to go where they pleased before the war began, while he went to Rome by sea. After settling the affairs of the empire, Vespasian, who had very recently come to the throne, had built a very beautiful temple of Peace in which he deposited pictures, statues, and curiosities from all parts of the world. In this edifice he placed the golden vessels which had been taken from the temple at Jerusalem; the book of the law and the "purple veils" of the holy place were laid up in the royal palace. Note, nothing is said of the ark of God. As the most sacred, precious treasure in Jerusalem, had it been in the temple it would certainly have been mentioned. We are elsewhere told that became of it. "Before the temple was destroyed,* God made known to a few of his faithful servants the fate of the temple, which was

the pride of Israel, and which they regarded with idolatry while they were sinning against God. These righteous men, just before the destruction of the temple, removed the sacred ark containing the tables of stone, and with mourning and sadness, secreted it in a cave where it was to be hid from the people of Israel because of their sins, and was to be no more restored to them. That sacred ark is yet hid. It has never been disturbed since it was secreted."—*Spirit of Prophecy*, vol. 1, p. 414.

The Romans in Italy received Titus with every demonstration of joy and pride. For the awful work of slaughter and desolation they had accomplished, Titus, with his father, Vespasian, were thought deserving of a triumph which was more magnificent than any that had ever preceded it. "Besides the usual display of treasures,—gold, silver, jewels, purple vases, and the rarest wild beasts from all quarters of the globe,—there were extraordinary pageants, three or four stories high, representing, to the admiration and delight of those civilized savages, all the horrors and miseries of war; beautiful countries laid waste; armies slain, routed, led captive; cities breached by military engines, stormed, laid waste with fire and sword; women wailing; houses overthrown; temples burning; and rivers of fire flowing through regions no longer cultivated or peopled, but blazing far away into the long and dreary distance. Among the spoils, the golden table, the seven-branched candlestick, and the book of the law from the temple of Jerusalem, were conspicuous."—*Milman*.

The captive Jews themselves were highly adorned. The crowning triumph of the procession, showing, according to the Roman custom, the complete victory obtained, was the execution of the bravest general of the enemy, which lot, as we have seen, fell to Simon, son of Gioras.

(To be continued.)

DANGER AHEAD!

IN that masterly series of fine paintings by Cole, called "The March of Empire," the third picture represents a nation in the full career of ostentatious splendor and luxury. And this is the fitting prelude to widespread ruin and desolation. The pomp and pride of life go logically before a fall. "The injury of prodigality," says Confucius, "leads to this, that he who will not economize will have to agonize." The love of display, unchecked by a rigid sense of propriety and by conscientious principle, is one of the most baneful of human passions.

Are we as a people incurring peculiar risks from a rapidly-growing indulgence in this passion? The thoughtful observer must admit it. When was there ever such a demand in our country as to-day for the most costly and magnificent fabrics—for finest laces, silks, velvets, sealskins, and jewelry of the loudest description? The standard of taste and modesty, which formerly made it lady-like to reserve fineries, and especially diamonds, for the parlor and social circle, has been so lowered as to make it fashionable to parade these things on the street. The long processions of wives and daughters disporting themselves on our avenues of a pleasant day, fairly flash in an endless line of diamonds that, for enormous size and fiery glitter, might excite the envy of the princesses and kings of Europe. Indeed, a diamond merchant recently declared that the purest and, on the average, the largest stones in the world found their market in the United States. It is literally true, he said, that American women wear more precious brilliants than foreign duchesses and baronesses. Our young lady seems striving to rival the East Indian maiden, who professedly carries her entire fortune and dower on her person in the form of pearls, rubies, and other dazzling ornaments.

Nor is this vice of extravagance less conspicuous at fashionable evening entertainments. They are not considered "high-toned" without the rarest dainties of a fancy caterer and the harmonies of a whole orchestra; while the style in dress and the lavish expenditure involved simply beggar description. And the worst of all this is

that individuals of small means are, as usual, aping their more fortunate neighbors of large means. In the general desire to keep up appearances and reciprocal hospitalities, thousands have already entered upon the perilous path of living beyond their incomes. Credit begins to take the place of cash. Debt loses its hideous terror; the thought of stern sacrifice to meet every obligation with absolute honesty grows disagreeable, and is banished as much as public sentiment will allow. Thus extravagance leads directly to a debasement of moral character. "He that is plentiful in expenses of all kinds," exclaims Francis Bacon, "will hardly be preserved from decay." And his lordship had reason to bear this testimony out of a most bitter and melancholy experience. Betrayed by his passion for splendid plate, and liveried servants, and regal feasts, he yielded to bribery, and was sentenced to the Tower in disgrace. Many a victim of extravagance is to-day treading, though on a scale less notable, in the footsteps of England's ruined judge. The secret process of either risking or appropriating other people's money to support an establishment that outruns one's own earnings is in many a case well under way, and by and by the explosion will come. There is danger ahead in this reckless fondness for show; danger to private character, danger to manifold virtues that spring out of simplicity of tastes and frugality of life; danger to the spirituality and benevolences of the church; danger to the manhood of the young, whose ambition is allured to a false ideal of existence and fixed upon utterly unworthy objects; danger to public prosperity, since extravagance leads to a wild expansion of the credit system, and that in turn brings financial panic and crash; danger, in short, all around and to everybody! The Bible always inculcates economy, not for the sake of hoarding, but for the sake of owing no man anything, and for the sake of having something with which to relieve the poor and sick while contributing also to send the gospel throughout the earth.—*Christian at Work*.

PRAYER IN FAITH NOT FAITH IN PRAYER.

THERE is a vast difference between prayer in faith and faith in prayer—a difference as vast in their character as in their commonness. Faith in prayer is very common; almost everybody has more or less of it. Prayer in faith is anything but common; so uncommon, in fact, that our Lord questions if he shall find any of it on the earth when he comes back to this world again. Prayer in faith is a commanded duty; faith in prayer is neither commanded nor justifiable. Prayer in faith is always reverent and spiritual; faith in prayer is often superstitious and presuming, although again it is the unconscious reliance of reverent and spiritually minded—but sadly mistaken—Christian disciples. What has been the nature of your praying—that of prayer in faith, or of faith in prayer?

Praying in faith is making known our requests unto God, in full confidence that, if we ask anything according to his will, he heareth us; and that according to our faith an answer to our prayers will be granted us. Having faith in prayer is believing that because certain prayers are offered, certain results will follow; that the praying will secure the thing prayed for. Prayer in faith comes of an abiding faith in the person prayed to; the confidence is in him; it is based on a knowledge of what he is, and on a full conviction that he is every way worthy to be trusted. Faith in prayer is a blind or a presuming reliance on an agency of good—an unauthorized dependence on mere human means. Praying in faith is the act of a simple-hearted child of God. Faith in prayer may be but one remove from the heathen's reliance on his charms and incantations.—*S. S. Times*.

—If authority would be respected, it should render itself respectable by its modest dignity, its adherence to truth, justice and right, and its unbiased unselfishness, impartiality, and forbearing kindness.

*This refers to the destruction of the temple by Nebuchadnezzar.

THE SECRET OF A HAPPY DAY.

"The secret of the Lord is with them that fear him." Ps. 25: 1.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him, that is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

Just to let him speak to thee
Through his word,
Watching that his voice may be
Clearly heard.
Just to tell him everything
As it rises,
And at once to him to bring
All surprises.
Just to listen, and to stay
Where you cannot miss his voice;
This is all! and thus to-day,
Communing, you shall rejoice.

Just to ask him what to do
All the day,
And to make you quick and true
To obey.
Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.
Just to take thy orders straight
From the Master's own command;
Blessed day! when thus we wait
Always at our Sovereign's hand.

Just to recollect his love,
Always true;
Just to recognize its light,
All enfolding;
Just to claim its present might,
All upholding.
Just to know it as thine own,
That no power can take away.
Is not this enough alone
For the gladness of the day?

Just to trust, and yet to ask
Guidance still;
Take the training or the task,
As he will.
Just to take the loss or gain
As he sends it;
He who formed thee for his praise
Will not miss the gracious aim;
So to-day, and all thy days,
Shall be molded for the same.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings.
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.
This is all! and yet the way
Marked by him who loves thee best;
Secret of a happy day,
Secret of his promised rest.

—F. R. Havergal.

MAKE A STIR.

BY ELD. E. H. GATES.

No one will believe that we are sincere in our profession of looking for the return of our Saviour, the end of the world, and the pouring out of the vials of God's wrath, unless our deportment and words are in accordance with the solemnity of such important events.

The coming of the Lord means the close of probation, the great Judgment day, the conflagration of the earth, and the final doom of the impenitent, which are events of the most startling importance. If at midnight I see my neighbor's house on fire, while the inmates are unconscious of the impending danger, duty demands that I should make a noise about it. And to convince my neighbor that I am not jesting, my actions and words must show that I am terribly in earnest, and that I realize the danger to life and property. At such a time, who would think of leisurely going to the house and of indifferently or jokingly telling him that it might be well to get up and see if his house was not in danger? No; there would be a stir.

So it should be in divine things. If we wish to convince others of the solemn truths for our times, we must show by our talk, our actions, and our self-sacrifice, that they are divine real-

ities to us, and not held simply as theories. We may present the truth so clearly that men will be compelled to admit the strength of argument; but some undue levity, some vain or frivolous conversation, may balance them on the wrong side, where they can never again be reached. And it is quite possible that such persons may, in the Judgment, reproach their teachers in the following words: "Yes, we heard you preach, and believed what you taught, and would have accepted and acted upon it; but you laughed and joked just like everybody else, and treated the matter so lightly, that we thought you did not really mean what you taught, nor attach much importance to it."

Many who might support the cause of truth with their God-given means are swallowed up with the "cares of this life and the deceitfulness of riches." With their mouth they profess to be looking for the return of the Saviour; but down in their hearts they say, "My Lord delayeth his coming." Their actions preach with a voice that drowns their words, and effectually prevent any one from believing that their profession is anything more than a theory. The following extract from *Sabbath Reading* is to the point:—

"Among Noah's hearers none were more regular in attendance, nor more outspoken in sympathy and respect, than Sebed-lo Sabad. Others reviled; he confessed his acceptance of the truth. His conversation with the preacher often turned upon the approaching deluge.

"At first his neighbors believed him in earnest; but they soon noticed that he bated not a jot of interest in his farm or his merchandise. He builded, he planned, he lived as though there were no threatening storm. In vain the preacher warned him to make suitable preparation. He always gave some ready excuse; and meanwhile flattered himself for accepting the truth and honoring the preacher.

"At last the storm burst. 'Ah!' said he to his neighbors, 'I knew it would come! I told you the preacher spake truth!'

"Why, then,' they answered, 'did you not flee to the ark, and we, perchance, would have followed your example?'

"He breasted the storm and reached the ark's door. 'Father Noah!' he cried, 'open to me! I knew, I always said, you spake the truth. Open to me!'

"Not so, Sebed-lo-Sabad' (servant of no service), was the reply. 'Others disbelieved and are condemned therefor. You believed, but confirmed them in their unbelief by your own disobedience. Yours is the greater guilt. The Almighty hath closed the door.'"

SORROW.

BY ELIZA H. MORTON.

POETS have mourned over the sorrows of life, and sung sad songs of woe. Artists have illustrated the dark side of human existence, and painted heart-rending scenes. Historians have recorded thrilling tales of human suffering, and we all have felt the sharp arrows of grief; still, few of us have drained the bitter cup, or felt the wild crushing weight of despair that sometimes bears upon the human soul.

Dispositions differ; some people forget their troubles, others bury them amid the confusion of life, and still others seem devoid of feelings of natural affection.

Human love varies, like the vegetation in the forest. Some hearts stand alone and independent, while others cling to near companions, and twine the very fibers of their souls around loving hearts. When these sensitive clinging natures hear the "shuddering sound of coffin-echoes smothered under ground," the agony is so intense that they are almost "choked with tears that never come." To them, "that which is gone, is gone, and no one else can fit into the hollow that separation or death hath made." No thought of earth can banish the terrible loneliness, or fill up the blank within; no arm of flesh can uphold the sinking heart. In this terrible hour, God only can give relief, and such natures Heaven alone can comfort.

We should deal gently with sorrowing hearts and not condemn too harshly sad countenances for we know not the depth of the wound. Let us rather sing of the re-union and the joy-point the mourning one to Him whose heart is one great fountain of love, and who will effectually wipe away all tears, fill every aching heart, and give a sweet fullness to yearning souls.

Battle Creek, Mich.

THE WONDERS OF A CENTURY.—No. 6.

BY A. SMITH.

THE STEAMBOAT.

THE idea of propelling water-craft by steam was nearly contemporary in its origin with that of steam locomotion by rail. But the best talent or the strongest influence, was diverted to the latter enterprise, delaying, for a time, the practical development of the steamboat.

In 1801 William Symington, of England, constructed the Charlotte Dundas, the first practical steamboat ever built; but, although practical was not put to a practical use. In 1804 Oliver Evans constructed an engine at Philadelphia and placed it on a large scow mounted on wheels. This amphibious piece of mechanism was propelled up Market street, and to Schuylkill, where it was launched, and provided with a stern paddle-wheel. It then sailed down the river, a distance of sixteen miles, to the Delaware.

In 1807 Robert Fulton completed the construction of the steamer Clermont; a decided improvement upon the rude conceptions of Evans and other inventors. When she made her first trip, without the use of sails, against wind and tide, from New York to Albany, the ridicule that had attended the idea of steam navigation was changed to amazement.

"That voyage did more. It spread terror on the surface of the river, and created wide alarm along its borders. The steamboat was an awful revelation to the fishermen, the farmers, and the villagers. It came upon them unheralded, seemed like a weird craft from Pluto's realm, a transfiguration of Charon's boat into a living fiend from the infernal regions. Its huge boiler vomiting fire and smoke, the hoarse breathing of its engine, and the great splash of its covered paddle-wheels, filled the imagination with all the dark pictures of goblins that man's fancies have invented since the foundation of the world. Some thought it was an unheard-of monster of the sea ravaging the fresh waters; others regarded it as a herald of the final conflagration at the day of doom. Managers of river craft who saw it at night, believed that the great red dragon of the Apocalypse was loose upon the waters. Some prayed for deliverance; some fled in terror to the shore and hid in the reeds."

In 1837 the project of establishing a permanent steamship line across the Atlantic was advanced in England at a meeting of the British Scientific Association held at Bristol. The Savannah, an American steamship of three hundred tons, had crossed the Atlantic between New York and Liverpool, partly by steam power nearly ten years before.

PERILOUS TIMES.

THE times in which we live are ominous. Infidelity and licentiousness are rampant. The country is flooded with a literature contaminating and demoralizing in its character and tendency. Formalism or mere sensationalism seeks to take the place of the sound, healthful religion taught in the word of God. Drunkenness and Sabbath-breaking, domestic infidelities and infidelities, thefts, robberies, rapes, and murders, are things of daily occurrence. Indifferentism, widely and fearfully prevalent, doing more harm perhaps, than is done by openly avowed infidelity. We are living in the days of which the apostle spoke in his second letter to Timothy, chapter 3. Look on that dark picture, study it closely, then look around and see how exactly the prediction is being fulfilled. Can any man deny

fillment that is so plainly before his eyes? Surely not. Then let every man and every woman and every child that loves the right, the true, and the good, and desires the prevalence of the same, ask themselves, each for himself, what can I do, what ought I to do, in opposition to the swelling tide of ignorance, indifference, and viciousness that threatens to deluge the world? Surely no true patriot, philanthropist, or Christian can allow himself or herself to be indifferent to the existing state of things, or to that must inevitably be the result unless the state is changed.—*St. Louis Christian Advocate.*

WORSE THAN QUESTIONABLE.

We have before us several items concerning entertainments given by different churches, which fully merit the condemnation implied in the title of this article. One of these items describes a "social reception" given in aid of a Sunday-school library. It was held on a Saturday evening, and we read: "The dancing cards were neatly designed in variegated colors, and comprised fourteen selections." In another we are told that the ladies of such a church will amuse their friends with tableaux, music, singing, statuary, tea-drinking, and social jollity." Another church seeks to remove some of its financial burdens by securing the performance of an "operetta," "preceded by the jolly farce, and Cox."

We do not condemn these churches as sinners more than all others. It only happens that their sins in this particular are made a little more prominent than the similar doings of some of their neighbors. We take these items as straws which indicate the direction in which the current is running. We are very sure that it is a wrong direction.

We, of course, do not mean that sociability is out of place in connection with a church. On the contrary, we are sure that the reverse is true. There are certainly some things which, as it seems to us, are entirely out of place in connection with any church enterprise. We do not know how any church can look for the divine blessing upon its labors—and without that the church had better not exist—when it employs such worse than questionable expedients as dancing parties and theatrical performances to replenish its treasury. And it makes comparatively little difference that these entertainments are not given in the church edifice. There is little gain in the sense of fitness, that is all. It is through such inconsistencies as these we have noted that the church is often brought to the very contempt of the world. "Where is the difference," men of the world ask, "between us and professed Christians? We are as good as they." And where is there any answer to this question, or denial of this assertion?

At the very best that can be said of them, such endeavors as these are merely expedients. There is a more excellent way, a way upon which the divine blessing can be asked, as it is not upon this revelry and junketing. And we fail to see why it is any more easy for one to give, through a church fair, for example, than it is to give out and out. If the money is given thus directly, because the object is a good one, the giver can have the happy consciousness that it is done as unto the Lord. A blessing comes to him who thus gives. But if the money goes through the medium of a church fair, or any other catch-penny arrangement, a part of it is of necessity diverted on its passage to the church treasury. Instead of a willing giver, you are a purchaser, who (perhaps) gets no worth of his money; and you receive only the satisfaction of the bargainer, rather than the blessedness of the benevolent soul.

And if this is true of what may be deemed legitimate methods, how far short must those expedients fall which are questionable—or worse? Very many of our churches need a large infusion of Christian conscientiousness in the provisions of their financial support. And this must be the part of the laity. The Christian pastor, as a rule, meddles at his peril with the financial

affairs of the church. His interference, even with what is known and felt to be questionable, is resented. Christian men and women must acknowledge that their connection with the church will cost them something, and must make honest provision for the necessary expenditure. Then there will not be need for the numerous devices for raising money, that are, after all, mere expedients, and which in cases not a few come perilously near incurring the Saviour's condemnation, "My house shall be called the house of prayer; but ye have made it a den of thieves."—*Christian Weekly.*

ONENESS WITH CHRIST.

So many of God's children are crying out for a real and vital union with Christ, that it seems important to come to a right understanding of what it consists in, and how to realize it. And I have a few words to say about it, which have been of great practical use to myself, and I trust may be a help to some others.

There is one lesson in the Christian life that most of us are obliged to learn over, and over, and over, at every advance step we take. I myself have had to learn it many times, and I often doubt whether I know it thoroughly yet. It is the lesson of not depending upon frames and feelings as the test or assurance of our spiritual condition. We learn it at one stage and about one thing, only to forget it as soon as a new stage is reached or a new question arises, when it has to be learned all over again.

I remember very well what a revelation it was to me when I first learned it. It was in the very earliest days of my Christian experience, and was in regard to forgiveness. I had no other thought but that my forgiveness depended upon my feelings; that if I felt sweet, and tender, and earnest, I was forgiven; but if I felt cold, and dead, and languid, I was not forgiven. Consequently my faith varied with my feelings, and I literally made the word of God of none effect by my own changing emotions. It was a grave dishonor to him, but this I never dreamed of, and it was utter misery to me.

Finally some one told me, or else I read it in a book, that frames and feelings had nothing whatever to do with the matter; that my forgiveness was dependent upon how God felt, and not how I felt, and on what he had done, not on what my frame of mind might happen to be. This was a perfect revelation to me. My common sense laid hold of the idea at once, and I saw it was the only reasonable, as well as the only Scriptural, ground to take.

"Of course," I said to myself, "my feeling must depend upon what I know about it; it is always knowledge that controls feeling, not feeling knowledge. I have been turning the whole thing wrong end before. My forgiveness cannot in any possible way depend upon my feelings. I must find out first whether I am forgiven before I can expect to have any right feelings about it at all."

I saw also that my feelings, after all, depended very much on the state of my health; if my liver, for instance, was out of order, I could not possibly have any sweet or joyous feelings, no matter how truly forgiven I might be. Our feelings are affected by a thousand things over which we have no control,—by a rainy day, perhaps, or a fog, or some disappointment in our plans, or by the influence of some one's magnetism over us, or by any or all of our varied circumstances and surroundings. But God's word cannot be touched by any of these things, and I saw that if he said I was forgiven, then I was, no matter how I might feel.

But at each step onward I have been confronted by the same conflict between faith and feeling, my feelings always asserting their right to be the deciding element in each new question in the spiritual life. And every time the same ground has had to be gone over as to the foolishness and utter unreasonableness of trying to decide by feeling what could only be decided by God's word.

Now, on no point does this temptation more

persistently assail a soul than on this of our real and practical oneness with Christ; and in nothing is the mistake more dangerous. It seems at the first sight as though this at least was a point which must be decided by feeling, and the soul turns inward to examine its own emotions, sure that, however wrong such a course may have been in all previous cases, here at least it is the right and Scriptural thing to do.

I hope to prove in this article the fallacy of such reasoning.

Oneness with Christ must, in the very nature of things, consist in a Christ-like life and character. It is not what we feel, but what we are, that settles this question. No matter how exalted or intense our emotions on the subject may be, if there is not a likeness of character with Christ, a unity of aim and purpose, a similarity of thought and of action, there can be no real oneness.

This is plain common sense, and it is Scripture as well.

We speak of two people being one, and we mean that their purposes, and actions, and thoughts, and desires are alike. A friend may pour out upon us enthusiastic expressions of love, and unity, and oneness; but if that friend's aims, and actions, and ways of looking at things are exactly opposite to ours, we cannot feel there is any real oneness between us, notwithstanding all our affection for each other. To be truly one with another, we must have the same likes and dislikes, the same joys and sorrows, the same hopes and fears.

And oneness with Christ can be judged by no other rule. It is out of the question to be one with him in any other way than the way of nature, and character, and life. Unless we are Christlike in our thoughts and ways, we are not one with him, no matter how we feel.

I have seen Christians with hardly one Christlike attribute in their whole characters, who yet were so emotional, and had such ecstatic feelings of love for Christ, as to think themselves justified in claiming the closest oneness with him. I scarcely know a sadder sight. Surely our Lord meant to reach such cases when he said in Matt. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." He was not making here any arbitrary statement of God's will, but a simple announcement of the nature of things. Of course it must be so. It is like saying, "No man can enter the ranks of astronomers who is not an astronomer." Emotions will not make an astronomer, but life and action. He must be one, not merely feel that he is one.

There is no escape from this inexorable nature of things, and it pursues us here. Unless we are one with Christ as to character and life and action, we cannot be one with him in any other way, for there is no other way. We must be "partakers of his nature," or we cannot be partakers of his life, for his life and his nature are one. Feeling avails nothing here.

I am afraid I have not made this point as clear as I want to, but must trust that the blessed Spirit will illuminate it to the minds of my readers.—*Mrs. Hannah Whitall Smith.*

(Concluded next week.)

—A man may corrupt his taste and introduce an element of vulgarity into his expressiveness by careless familiarity with the foul and unlovely. There are a great many men that read books to understand human nature, who do not know that they are pouring filth into the currents of their souls. There are a great many men who, when they are abroad, go to see sights that human eyes ought not to look upon, except they be eyes of mercy looking to save men as brands from the final burning. A man at the center must be thoroughly and immaculately pure, if he would be at the circumference filled with fine sensibilities and delicate tastes so as to appreciate the nobly grand and the singularly beautiful.

The Family Circle.

TRANSFORMATION.

We planted the bare brown stems one day
When the autumn winds blew cold,
And the dying leaves fell mournfully
In their tarnished red and gold.

And you wondered whether they lived at all,
Those stems so brown and bare,
With never a leaf or a bud so small,
To tell us that life was there.

And yet when the spring hath blessed the earth,
And June smiles warm and bright,
Their glory of roses shall wake to birth
And glow in the summer light!

So we lay them down in their lowly bed,
The dear ones we cherished so,
And sight would tell us that they are dead,
And more we may not know.

But faith looks on to the joyful spring
That she tells us shall yet be ours,
And the new life's glorious blossoming
Into fair eternal flowers.

For the secret of life is God's to keep,
Not the wisest sage can tell
How it thrills through the fibers that seem to sleep,
And pours through each hidden cell.

Then well may we wait with patience here,
Nor weep o'er the churchyard sod;
We shall find the lost whom we hold so dear,
In the glorious garden of God.

—Agnes M. Machar, in *Christian Weekly*.

MAKING A MAN OF HIM.

Two men stood by the side of Mrs. Mathews' little cottage, conversing in low tones. There was a subdued gravity about their faces, which indicated that their conversation was not a pleasant one. A large lilac bush grew close to the porch where these men stood, and just on the other side, not three feet distant, a youth had thrown himself on the grass in the shade of the lilac bush, whose green foliage completely hid him from observation.

Mark Mathews had not sought this retreat in order to listen to a conversation not intended for him to hear. The base thought that such a motive had actuated him would have brought a flush of shame to his cheek and an indignant flash to his eyes; for, boy as he was, he had his own code of honor, to which he strictly adhered, but which, I am sorry to say, conformed to his own desires and wishes, and rarely compelled him to do anything distasteful or disagreeable. He was thoughtless and careless, perhaps a little selfish, but there were qualities in this boy's character which, under proper influence, would make a noble man of him; while this same peculiarity of temperament would also make him a ready tool in the hands of evil associates to work out his own ruin.

He was naturally indolent, seeming to prefer that which could be done with the least exertion and trouble. He had never aroused himself to any especial action, not even when death had robbed him of a kind father, and had left his poor mother desolate. He had wept and lamented over his loss, without once thinking that his own hands might lighten the burdens of his stricken, sorrowing mother. He had not only ignored the duties and responsibilities which his father's death had necessarily thrown upon him, but had also fortified the acquaintance of some idle, dissipated associates; and by following their example, had laid another and a heavier burden upon his mother's frail shoulders. His very act of secreting himself under the lilac bush that spring morning was that, unobserved, he might indulge in a cigar which one of his companions had given him the night before.

The two gentlemen, who were conversing so earnestly on the other side of the bush, were friends of Mr. Mathews, who had come in at the widow's request to examine her husband's accounts and papers, and to ascertain, if possible, just what her prospects for the future were.

Mark was leisurely watching the smoke arise from his cigar, when the voice of one of the gen-

tlemen speaking in an indignant tone aroused his attention.

"A mortgage will have to be put upon the place to meet the indebtedness incurred during Mr. Mathews' sickness. Mrs. Mathews is in a poor condition to meet this extra demand upon her strength. Her long confinement during her husband's illness, together with the grief and mental suffering following his death, have made a heavy drain upon a constitution naturally fragile. If Mark would only arouse himself to action now, and apply all the energies of which he is capable to the task, I am sure that his strong, young arms might be a blessing to her who needs his assistance so much."

"There is far more danger of his being a curse than a blessing," answered the other sadly. "Young as he is, he has already formed habits which, I fear, will drag him down to ruin. Mrs. Mathews will be allowed to remain in the cottage for a while, and then her pretty house will be sold, and she will be obliged to go from house to house earning her livelihood, as many another delicately reared woman has done before."

The two men walked away, down the path, and passed out of the gate together. Slowly Mark arose to a sitting position, the light of aroused energy burning in his eyes. Taking the half-consumed cigar from between his lips, he tossed it far from him, then arising to his feet he walked down the lane, pondering over the truths that had come to him in so disagreeable a form.

"I will show them that Mark Mathews can care for his mother," he said firmly, the lines about his mouth assuming a determined expression; "and the things they said would come to her, never shall! She shall never go from house to house asking employment while I live."

A few days previous, Mark had been offered fifty cents a day to work in Mr. Anderson's garden; but the work had seemed hard and the pay small, and he had decided to wait for something better to turn up; but now, with his own resolve burning in his breast, he settled his hat in a decided manner, and going directly to Mr. Anderson's, engaged to do the work. Throwing aside his coat and vest, he took the garden tools and entered upon his new duties with an energy that looked as though he meant to succeed.

When Mark entered the gate on his return home at night, he beheld his mother standing in the door. She was a frail, little woman, and her face had a tired, sorrowful expression that went straight to the boy's heart, and aroused all that was truly good and noble in his nature.

"Poor little mother," he thought, "they've told her that her home must be mortgaged, and she is grieving over it."

Going to her side, he put both strong, young arms about her, and snatched a hasty kiss ere she was aware of his presence. This loving act on the part of her boy brought a happy flush to her pale cheeks and a joyous sparkle to her eyes.

"I'm as hungry as a bear, mother," he said, wiping the perspiration from his heated brow. "I've been at work in Mr. Anderson's garden all day. See, my hands are almost blistered, but they'll get used to it. I've babied them too much. Mr. Anderson is going to give me fifty cents a day and my dinners. It is so far from home that he thinks I'll lose more time coming after them here than the dinners are worth, and the economy will help us as well as him."

Mark laughed merrily, but his face suddenly sobered, and coming a little closer he added in low tones: "You may count on the whole fifty cents, mother, for never a cent of my money shall go for cigars, or any thing worse, again."

"O Mark!" she exclaimed joyfully, for his words, answering the earnest desire of her heart, had thrown her completely off her guard. "I believe that I could endure any hardship if I knew that you—"

She hesitated, lest her words should anger him, but he answered solemnly,

"You need not fear that I will disgrace you in that way again, mother. I've smoked my last cigar, and I've drunk my last glass of wine. I heard about the mortgage this morning, and I believe the knowledge has made a man of me. One can never tell what stuff he is made of until

he is pushed against the wall, and has to find his way out. But I'm so hungry."

As she hastened out to prepare his supper, eyes followed her, and as he remembered words he had that morning overheard, he said indignantly,

"The idea of my letting her go out to work such a frail little mother as she is, too!"

The very thought caused his chest to expand and his lips to quiver with the emotions that filled his heart. How true it is that many a noble life has been wrecked upon the sea of prosperity! Adversity calls into life all the latent energies of heart and brain, it arouses the indomitable will, and sets in action those qualities by which the coveted prize—no matter how lofty the object may be—is sure to be attained. The highest standard of human ambition and excellence has often been attained by the untiring energy and determination of boys who had nothing but the wealth of willing hearts and strength of young arms with which to push themselves through the barriers of opposition and difficulties.

When Mark Mathews arose from under the lilac bush that spring morning, he arose with a determination that a mortgage should never be placed upon his mother's home. And, though the future seemed dark and uncertain, still he began the task of industriously and energetically applying himself to the present duties, not waiting in idleness for great ones, but advancing step by step, until one day he had the satisfaction of laying in his mother's hand a receipt for their indebtedness.

The look of pride and admiration with which she regarded him; the loving words that quivered on her lips; the pressure of her hand, in silent blessing, laid on his head, were sufficient recompense for what he had done, to say nothing of the self-respect which his new mode of life had gained for him.—*Rose Hartwick Thorpe.*

A SENSIBLE MOTHER.

It is really pitiful to see a good, conscientious little mother resolutely shutting herself away from so much that is best and sweetest in children's lives, for the sake of tucking up their dresses and ruffling their petticoats. How surprised and grieved she will be to find that boys and girls, at sixteen, regard "mother" chiefly as a most excellent person to keep shoes in order and to make new dresses, and not as one to whom they care to go for social companionship! Yet, before they are snubbed out of it by repeated rebuffs, such as "Run away, I'm too busy to listen to your nonsense," children naturally go to their mothers with all their sorrows and pleasures; and if "mother" can only enter into all their little plans, how pleased they are! She has a shout of delight as I heard last summer from Mrs. Friendly's two little girls! "Oh, good, good; mamma is coming to play with us. She was a busy mother, too, and I knew you would have much preferred to use what few moments of recreation she could snatch, for something more interesting than playing with little children. She has often said to me, 'I cannot have my children grow away from me; I must keep right along with them all the time.'—*Selected.*

—Senator Sawyer, of Wisconsin, is both practical and affectionate. Calling his young daughters to him one morning, he asked them, as a testimony of their love for him, to learn to make their own clothes and to cook a good dinner. They promised, and not long after invited their mother and a few friends to dine with them. They cooked the dainty dinner, and wore handsome dresses made by themselves. The Senator's pleasure thereat took form in the shape of a \$25,000 check to each.

—Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.

Educational.

NO EXCELLENCE WITHOUT TOIL.

BY SUSIE HOXIE.

DR. HOLLAND has very beautifully expressed this truth in the following lines:—

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward through the night."

Wherever we turn our eyes we see this fact proven. Whether we read the history of ages past, or of the present age; whether we are engaged in the vocation of teacher, or in the more pleasing tasks of student's life,—whatever be our calling, it stands as an undeniable fact, that our success in life depends, to a great extent, upon our patient, unremitting labor.

Could we with one bound gain the heights of learning and fame, the name of excellence would lose half its beautiful significance on account of the multitudes that would throng the pages of history. But no; we cannot borrow the wings of the eagle, nor can we at one grand bound gain possession of the highest Alps. We must work if we would excel; we must labor if we would gain distinction. The author of that immortal poem, "Paradise Lost," was distinguished, even in early youth, for his habit of close, hard study. While his fellow-schoolmates were enjoying their games at play, he might have been seen busily engaged with his lessons. The name of Benjamin Franklin has been enrolled upon the scroll of immortality. But his life was one of constant labor.

Thus it is in the life of a student. "Whatever is store for him, it will not come at the first trial. The road which leads to knowledge and to excellence is broad but steep, and whoever would gain these heights, must strive with unremitting zeal."

EDUCATION AND THE RELIGIOUS LIFE.

JOHN FOSTER, in his admirable essay "On the Causes by Which Evangelical Religion Has Been Rendered Unacceptable to Persons of Cultivated Taste," has offered many practical suggestions, which are worthy of our careful study. That breadth of culture and maturity of religious experience are necessarily incompatible, cannot be successfully maintained. Any false impression upon this subject may be removed by showing that the elements which constitute a genuine religious character are always favorable to sound scholarship, and conversely; and furthermore, by attributing the alleged antagonism to the defects, both in the religious life and in the culture, rather than to any necessary hostility between them; and by pointing the objector to such examples as will illustrate the union of the deepest piety with the most profound intellectual attainments.

This age particularly demands, not a divorce of education and religion; but, rather, their closest possible identification. The evils entrenched in society can be dislodged, and the plausible pretexts of infidelity can be exposed, only through such a union. Human learning must have a religious basis; more than this, it must be in cordial agreement with Christ's precepts concerning inward purity. It is likewise true, that Christians should seek to win the confidence, to remove the prejudices, and to encourage the aspirations of all educated minds. When the religious life is exhibited in a manner that deprecates learning, or in a way to needlessly repel thoughtful men, an unwarranted obstruction to true Christian progress is the certain result.

Whatever may be our intellectual pursuit, the highest and purest inspiration is to be derived from religion. We are convinced, however, that this is true in an eminent degree, only when the religious life is sincere, joyous, and progressive; when "looking unto Jesus" is made the daily habit of life; when the will is fully in accord

with God's will in everything; when a sense of his favor has become a fixed, delightful reality; when we watch constantly against the encroachments of a worldly spirit, and boldly protest against sin in society; and, above all, when in humility and trust we wait upon God in unceasing prayer. Such a life in Christ is possible for every believer; and when it is also ennobled by acquired intellectual gifts, the highest possible conditions for service are fulfilled.—*Christian Advocate.*

BOOKLESS HOUSES.

WE form judgments of men from little things about their houses, of which the owner never thinks. Flowers around a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets, and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books that cloth or paper ever cover, is more significant of refinement than the most elaborately carved *etagere* or sideboard.

Give us a house furnished with books rather than costly furniture. Both, if you can, but books at any rate. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passions and vices.

Let us pity these poor rich men, who live barrenly in great, bookless houses. Let us congratulate the poor that in our day books are so cheap that a man may every year add a hundred volumes to his library for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books. A little library, growing larger every year, is an honorable part of a young man's history.

It is a man's duty to have books. A library is not a luxury, but one of the necessities of life.—*Episcopalian.*

—Prof. Wilkinson, in an article in the *S. S. Times* on the "Priest and Preacher," treating of their respective functions with sharp discrimination, says in respect to his own personal relation as a hearer to the preacher, "I want to feel that I am transacted with." That the business of the minister is to transact with men's souls is an idea never to be forgotten, if the form of expression has become a little outworn.

—When a man tells you he does not believe the Bible, quote something from Aristotle or Shakespeare, and ask in what portion of the Scriptures the same passage occurs, and ten to one he will assure you that he has often read it in the Sacred Book, but he cannot recall the chapter and verse.

AMERICAN STUDENTS IN GERMANY.—There are 7,000 American students in Germany, and they spend, it is estimated, about \$4,500,000 annually. Liberal education seems to be a good thing for Germany.

The Sabbath School.

"Feed my lambs."—John 21:15

THE UNWELCOME GUEST.

WHEN Grief shall come to thee,
Think not to flee,
For Grief, with steady pace,
Will win the race;
Nor crowd her forth with Mirth,
For at thy hearth,
When Mirth is tired and gone,
Will Grief sit on;
But make of her thy friend,
And in the end
Her counsels will grow sweet;
And, with swift feet,
Three lovelier than she
Will come to thee—
Calm Patience, Courage strong,
And Hope—ere long.

—*Hewietta R. Elliot, in Lippincott's Magazine.*

PRACTICAL TOPICS.*

1. *Give an account of thy stewardship.*—A most wholesome doctrine is that which teaches our accountability to God for the right use of the powers he has given us. Let me know that my abilities are but intrusted to my care to be used for God's glory and his creatures' good; let me grasp the fact that the debasing of my mental, moral, or physical powers to unworthy ends, the squandering of wealth that might relieve want, or the hoarding of means that might spread the truth, is in plain terms an embezzlement of things intrusted to my care; let me believe that I shall be called to account for my stewardship,—and, if I am an honest man desiring to do right, I shall so carefully and faithfully guard my conduct, that my Master may say, "Well done, good and faithful servant."

The ability to make money is God-given, and for its proper use we shall be held as responsible as for any other gift. "Do all to the glory of God," applies to the use of wealth as well as to other matters.

2. *Make yourselves friends of the mammon of unrighteousness.*—Riches give their possessor the power of doing good. He may so use them as to lay up treasure in Heaven. Ability to accumulate wealth is a valuable gift. Money is necessary to the preaching of the gospel, and to the carrying on of all charitable and religious enterprises; and who shall say that the men who from right motives furnish the means to sustain the message, are not as worthy of reward as those who proclaim it?

"Riches," says Bacon, "are the baggage of virtue; they cannot be spared nor left behind, but they hinder the march."

In a sense this is true; but it is certain that the onward march of our cause, so far from being impeded, could with profit carry quite an amount of such baggage.

Again Bacon says: "He that defers his charity till he is dead, is (if a man weighs it rightly) rather liberal of another man's than of his own." Having clung to his riches through life, his grip is relaxed by death; and, fear directing his loosening fingers over the lap of charity, the poor man lets fall with reluctance the gold he can no longer call his own. "Be your own executor."

3. *The true riches.*—Gold has no intrinsic value; it is good only as it ministers to man's necessities.

Money does not constitute the "true riches." Let us be convinced of this; and let us remember that those only are truly rich who are rich in faith and rich toward God, rich in Christ, in the promises and in the hope of eternal life.

Let us, then, not be deceived by the "mammon of unrighteousness," but seek the "true riches." Let us "lay up our treasures in Heaven." Let us esteem the formation of noble character above the treasures of the world. Let us—

"Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?"

C. C. L.

* See Lesson on N. T. History in *Instructor* of March 15

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 21, 1882.

URIAH SMITH, - - Editor.

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

THE CALIFORNIA DILEMMA.

This term is the mildest that can be applied to the position of the Sunday advocates in California, in their relation to the Pacific Press. The society which is trying to enforce the Sunday law is called the "Home Protection Society." The organization of the liquor dealers formed to oppose the law, is called "The League of Freedom." The Home Protection Society disclaim any connection with the arrest of W. C. White for keeping the office of the *Signs* open on Sunday. The League of Freedom also disclaim it. It seems to be an act which they are both unwilling to own; and their course shows that they feel themselves in something of a dilemma.

A lengthy report of a meeting of the Home Protection Society in the Oakland (Cal.) daily *Times* of Feb. 24, refers to certain resolutions offered in the meeting, one of which, in its preamble, stated that "the design of the Sunday law is not to disturb any who conscientiously observe Saturday as the holy Sabbath, unless they willfully disturb the peace and quiet of Christian people on the Lord's day."

That the one who offered this spoke not by authority, but only as an individual, is evident from the utterances of religious papers, and other religious teachers who state explicitly that "Seventh-day Adventists can have no reasonable cause of complaint if the law is enforced upon them."

A resolution was adopted, "That the Society disclaim any connection with the arrest of Mr. White." Yet the remarks made seemed to indicate that some of the members, at least, wished to show that there was some reason for his arrest. For instance, a Mr. L. said that "it looked as though the Seventh-day Adventists were fighting the Home Protection Society. They wanted Saturday. It had been asserted that Mr. White was working in the interest of the League of Freedom."

If Mr. L. knows anything of the position of S. D. Adventists, he knows, and knew, that that assertion was false. Again he said: "It looked as though the Pacific Press was playing into the hands of the League of Freedom when they issued a pamphlet advocating the enforcement of the Sunday law on Saturday." (Italics ours.)

This was the wildest thrust of all. The tract referred to, on the Sunday law, repudiates the idea of enforcing the Sabbath on anybody; and this Mr. L. well knew. But the idea of enforcing "the Sunday law on Saturday," is, as the *Signs* well remarks, "worthy of the most brilliant punster that ever graced the 'Emerald Isle.'"

Some of those who are not connected with the Society can see more clearly, it appears, than the members themselves. Thus the *Independent*, of Oakland, though favorable to the Association, says: "Several members were of the opinion that the Seventh-day Adventists were in sympathy with the League of Freedom. These gentlemen had evidently not perused the pamphlet recently issued by the Adventists, in which they declare themselves in favor of suppressing the liquor traffic entirely."

That this is the position of S. D. Adventists, and has been for years, all know who have any acquaintance with our views and work.

One of the officers of the Association said: "If Mr. White is going to fight the law, he is our enemy, and we must fight him from the word, Go. If he is going to play into the hands of the League of Freedom, I, for one, will prosecute him."

Another member of the Association said: "Mr. White has seen fit to plead, 'Not guilty;' and it would be inconsistent for the Society to step in and defend him. If he had pleaded, 'Guilty,' I would be in favor of the Society's paying the fine."

Compare this with the statement mentioned above, that "the design of the Sunday law is not to disturb any one who conscientiously observes Saturday as the holy Sabbath," unless such person is a disturber of the peace. Such are not to be held as violaters of the law. Bro. W. C. White conscientiously observes the seventh day, and is not charged with violating the peace. The design of the law, then, is not to touch cases of this kind; and yet they ask him to plead guilty to a violation of the law!

These are specimens of the confusion that evidently exists in their own minds on this subject, and of the awkward position they find themselves in.

Another member of the Association, to his honor be it said, rose to a clear conception of the nature of the case, when he said that "there was a higher law than the law of man,—the law of God. I do not believe in violating the law of God by enforcing the law of the Legislature."

Five thousand copies of a tract on the Sunday law were issued from the *Signs* Office, and speedily distributed. The churches of Oakland and San Francisco distributed 2,500 copies of the tract. Another edition is already called for, and has ere this been provided. Its publication is timely, and it will do immense good, not the least evidence of which is the uneasiness it is causing among those who are involved in the inconsistencies of the Sunday law.

The California *Christian Advocate*, the organ of the M. E. Church on the Pacific coast, wits entirely before the question of enforcing Sunday as a divine institution. It says: "We cannot sustain it before the people, if we claim its sanctity as a religious institution. It is necessary to the life and health of the people."

To this ground the advocates of Sunday enforcement are fast coming. And this is only history repeating itself; for it has ever been that when divine sanction to sustain the inventions of men has been found wanting, appeal to the civil arm is the next resort.

But while they claim that Sunday desecration is only the violation of a "police regulation," they cannot forbear revealing the fact at almost every turn that it is as a religious institution, after all, that they want it enforced. Thus a resolution in the Home Protection Society asserted that "the weekly rest and worship of the Christian Sabbath is a right guaranteed both by the laws of God and of the State." Yet later on in the proceedings, the same person thought that the Seventh-day Adventists, in carrying on their printing business on Sunday, did not violate the letter or spirit of the law of man; but they did violate the law of God! Now look at their position: Sunday observance is only a "police regulation," a law of the State. It cannot be made to stand as a religious institution, inasmuch as there is no law of God to support it; but, secondly, in working on Sunday Seventh-day Adventists do not violate the letter or spirit of the law of man (which expressly forbids work on that day), but they do violate the law of God (which says nothing about it)!

It is a Scripture adage that the legs of the lame are not equal. Does the reader discover any limping in the Sunday system?

ENCOURAGING.

It is said, "There is nothing succeeds like success;" and there is nothing that encourages the heart like good tidings of success. The firm believer in the message finds no joy equal to that which he feels when the work moves forward prosperously. This cause, to him, is the cause of God. His hopes are enlisted in it, his heart is full of it. It embraces all that is most dear to him, the coming of Christ, the eternal rest, the establishment of the reign of righteousness in the earth, the full salvation of all the good and faithful. The scope of the cause is to reach these results. No wonder we hail every encouraging omen with joy. The last few years have had many discouraging features; yet there has been a constant steady growth of the cause, and its influence has been all the time increasing. But we all look for a far greater increase of light and power in this message. Its light is to lighten the world.

During the last week, good news from different directions has come in,—some of it in reports to be published, some in private letters. We are glad to hear good news from Iowa. Bro. Nicola gives some interesting items. Eld. Frank Evans is considered, perhaps, the ablest debater the Methodists have in the State of Iowa. He has had three debates with our ministers in the past, and is the champion usually called in to help their cause when in danger. It is no small cause of gratification to me that we have a truth so plain that every young man during the first year of their labors in the cause can meet such a man as Mr. Evans, and the truth come off victorious. Bro. Nicola writes that there are as many as fifty Sabbath-keepers in that vicinity who have embraced the truth since last June.

The labors of Eld. O. A. Olsen among the Scandinavians in the western part of Iowa have been greatly blessed the past few months. The cause among that people in Iowa has languished since Bro. Hanson's sickness. In Weston and Elkhorn there has been a rousing interest. In the latter place, thirteen have been baptized, twenty have recently joined the church, and a meeting-house is to be erected. The interest is greatly increasing among them. God is good, and the work is on ward.

We have also good news from Bro. Conradi, who is laboring in Dakota among the German Russians. He is the only one in this country preaching in that tongue. He has organized a T. and M. society of sixteen members, and raised money for the purchase of German tracts. These and more are ready to join us, and the interest is extending all around among this people in that section. Many of the German Russians there are Mennonites who have left Russia to escape oppression, and have come here for the sake of worshiping God according to the dictates of their consciences. May God walk among them, and by this means cause the light of truth to reach many more of their countrymen here and in the Old World.

We have also encouraging news from Bro. Andrews and the work in Switzerland. "He gets out for a walk nearly every day, and we hope soon to see him as well as before the Conference." "Our hearts are of good courage. We have received many interesting letters this month, and many subscribers. Bro. Ertzenberger's meeting at Tremelan thus far promise good success, and we feel that the Lord is blessing his cause here in old dark Europe." These words came in a private letter to the Office. Knowing the interest felt by our people in Bro. Andrews' health and work, we cannot resist the desire to let the readers of the REVIEW rejoice with us. They will remember that his earnest labors at the Swiss Conference last fall had the effect to prostrate him physically, and since that time he has been quite

We rejoice that he is improving. Our people will rejoice that his earnest labors under great weakness and prostration are beginning to have a visible effect. This will gladden his heart even more than it can ours. God will make this faithful "seed-sowing" bear fruit to his glory. It is no longer in Europe to move the people to decided action than here. Difficulties we cannot realize in this land of light and liberty hinder our missionaries at every step. We know them all to be men of God. Their earnest prayers and faithful labors *must bear fruit*. God will fulfill his promises, and we shall not regret our little sacrifices of means. But we rejoice that the Lord has given us the privilege, though at a distance from them, of sharing with these men the blessing of doing something for the Master. We expect shortly to see souls embracing the truth all through Europe. We shall, if we continue to work in faith.

Thus we have encouraging news from the work in four different languages and in different parts of the world. The truth is onward. Earnest workers, however dark the prospect, will see fruits of their labors. Devotion to the cause and to God is what we need. God will see to the fruits of our labor, if we are diligent in sowing the seed.

GEO. I. BUTLER.

FINANCIAL ASSISTANCE.

THERE are various ways in which we may render assistance in advancing the cause. We may do it by our influence, setting such an example as will decidedly work in its favor wherever we are known; also by our labor in canvassing, scattering reading matter, and preaching or writing. And we may effectually advance the cause of God in the use of our means. Money represents labor. Wealth is created by the labor of somebody. Every good cause in the world has need of money, the representative of value in our world. There are many people who cannot write or preach acceptably, or even scatter reading matter with the best of success. But God has given them talent to acquire property with greater success, perhaps, than those who excel in other directions. If these have the love of God and his cause in their hearts, they can labor as effectually in advancing the cause as those who can write or preach in its favor. They can do this by using their means, which represents the garnered fruits of their toil, good calculation, and economy, where it will be as effective as the other class of workers. The preacher could not give his whole time to preaching, or the writer to writing, unless partially sustained by others. All the extra amount of time these are enabled to work in consequence of this assistance more than they could if left to their unaided efforts, counts as the time of him who renders the necessary help by his means. The latter is really working through the former.

The same principle applies in the work of our institutions. The good these do in the world is really to be divided up, and set to the account, not only of the special workers in them, but to those also who give of their means to establish them. Without this means, they could not have existed, and hence their work would not have been done unless others could have been found to bestow the necessary means. Every soul saved by the means of the light emanating from our Publishing Association will be saved, not merely by the instrumentality of those who have clothed the truth in language, but also by the efforts of every donor who gave his hard earnings, and thus assisted in furnishing the means for publishing it. The good that is contained in every tract, book, and issue of our periodicals, is thus shared in common by all who have contributed to bring the publishing institutions into existence. In this way all can be workers for God in saving souls. This fact will be a source of joy to every one who really loves the cause of God. Every believer should desire to do something to advance the

cause. Some say, If I could do the good that some minister or editor can do, how gladly I would labor. It will be seen that they really share with them in all their useful work, by sustaining them in their labor, and furnishing means by which their good thoughts may reach their fellow-men. This consideration ought to make us all ready to help where means are needed.

It has been stated time after time that the Publishing Association needs the assistance of all its friends. It is pecuniarily embarrassed. If this embarrassment should continue to increase, and hard times should set in, as may be the case, the usefulness, if not the existence, of this institution might be jeopardized. We have no idea our people will consent to such a state of things. But now is the time to go to work to place this most important of all our institutions in a position of prosperity. This can be done easily by our people, without any great sacrifice, if they will take hold of it. There is wealth enough among them which could be spared, really to the advantage of its possessor, to place all our institutions above want. But if the rich will not take hold of this, others will. Our people will never consent to see this important arm of our strength left in embarrassment, or jeopardized in any manner. I will mention a few things which should be done, and would be a relief to the Publishing Association.

1. *Loans of money without interest.*—There are many among us who could just as well make loans without interest as not. That is to say, there are those who could spare thousands of dollars, in sums less or more, according to their ability, and give the interest to the institution for a time, and never feel the loss of it,—never be deprived of a single blessing they now enjoy. But perhaps they will say, I need that money to use in some speculation,—buying more land, or stock, or some patent right, or something else. No doubt they could find uses for it; but in many cases if they would forego that speculation, and put their money in some place where it would be useful, they would be better off even in a pecuniary sense, and much better off in a spiritual sense. How many men have lost their hundreds and thousands in these speculations, to my personal knowledge! How much has gone for patent rights! enough, it seems to me, in some such way, to nearly pay all the indebtedness of our institutions. How will men give an account of their stewardship, knowing, as they do, that the cause is suffering for the need of this very money. The spirit of speculation is ruining many of our people spiritually. It blinds their spiritual senses. It takes the love of the truth from their hearts, and puts out their spiritual eyesight. What will rich Sabbath-keepers say in the day of God, who know the cause needs their help, and instead of giving it will invest their means in worldly speculations? It will be a terrible day for them. It will not be long before such opportunities to do good will all be in the past. Now, such can render real assistance.

Many of our people could better place their money in the Office on deposit than in some worldly bank. For thirty years past this institution has never failed to pay every dollar deposited in it, when called for. Hundreds of saving banks and other worldly institutions have gone under, and their depositors have come to grief. Why will not our people favor their own institutions, a part of their own cause, rather than these worldly banks? A great many have deposited money in this Office; but most of these persons are very urgent for interest. I have been greatly surprised at this. Most of the banks of our country refuse to pay interest on deposits, unless for long time, at a very low per cent. They claim that it is a real advantage to the depositor to have some place of safety in which to deposit his hard earnings, where he can call his money out at any time, rather than to have it where it is liable to be stolen or burned up by fire, etc. This is no doubt the case. If the money our people deposit in banks were in the Review Office, without interest, it would enable this institution to pay off the interest-bearing notes and help us thousands of dollars every year; and it would be just as well, and even safer, for our people than the course they now pursue. The Office could send it to the depositor at any time, on short notice, in draft or money order, and this means would be a real help to the cause all the time.

2. *Loaning money at low rates of interest.*—On some money the Office has been paying interest as high

as seven and eight per cent. This it cannot afford to do. It ought not to do it. The government obtains money at three and a half and four per cent, all it needs. Such notes are at a premium. Religious institutions are the safest of any. This one has stood through crisis after crisis and panic after panic, and never failed its creditors in a single instance. It ought not to pay over five per cent, unless, in extreme cases, to those who are unfortunate or poor. Our wealthy brethren ought to be willing to loan money at five per cent. Some seem to think they are showing considerable love to the cause by putting their money in here and getting for the use of it from six to eight per cent. In this they are showing full as much love for themselves. They could not probably loan it anywhere else safely on any better terms. Here they get it when called for, and know it is safe. There ought to be many of our brethren who would loan money at five per cent, besides those who loan it without interest. Then we could cut down interest, and the Association would be relieved from some of its embarrassment.

3. *Many ought to take stock.*—Most of the old pioneers have taken stock in the early part of the work, and some at great sacrifice. Many who have come into the truth later have never done so. Our people ought to take \$50,000 of stock in the Publishing Association the present year. They could do this, and never feel the loss of it. It would be money put to a noble use. May God help our people to feel the importance of doing their duty by helping in the work by their means. It would be a disgrace to let our institutions be embarrassed and crippled for the lack of means. Soon it will be said to us, "Give an account of thy stewardship." These words will seem painful to those who have neglected these opportunities for doing good. "Work while it is day; the night cometh, when no man can work."

GEO. I. BUTLER.

THE EUROPEAN MISSION.

IN another column the reader will find some encouraging news from Bro. Andrews and the work in his mission. Some weeks since, an appeal was made to our people in behalf of this mission fund, and the statement was made that this fund was entirely used up, and was in debt to this Office several hundred dollars. We are glad to say that the friends of the cause, with their usual liberality, have been remembering this mission since that article appeared, and about \$500 has been paid in already. The fund has now a small balance in its favor. We feel thankful to our people for these contributions. We hope others who are able will continue to contribute to this mission, till several thousand dollars shall be placed at its disposal. Our people can do it as well as not, and never feel it. Money is plenty in this country.

Some of our people are becoming wealthy, and, I fear, covetous. The only way such can hope to have the blessing of God is to give liberally. If they will make the right use of their wealth, they may lay it up in "bags that wax not old;" it will then be an eternal treasure. If they do not, it will "burn their flesh as it were fire" in the great and trying day just before us. "Lay not up for yourselves treasure upon earth." "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." "If any man love the world, the love of the Father is not in him." It would be well for the worldly minded to study such scriptures as these. Would it not be better to take some of our worldly treasure and transfer it to a safer place? We can do this in doing good. Do we not all wish to share with this servant of God, who is toiling to the very utmost of his strength in great feebleness to get the light before those dwelling in darkness? Would it not be as well for us as "to buy more land to raise more corn," etc.? We may share his labors and privations, and also his reward, by making some sacrifices of our means to help him in the good work of saving precious souls. We may also gladden the hearts of the faithful workers, and bring the blessing of God to our own souls. Think of this, dear brethren, and act.

GEO. I. BUTLER.

LUTHER'S EASTER HYMN.

WRITTEN IN 1524; TRANSLATED BY CATHARINE WINKWORTH.

In the bonds of death He lay,
Who for our offense was slain,
But the Lord is risen to-day,
Christ hath brought us life again.
Wherefore let us all rejoice,
Singing loud, with cheerful voice,
Hallelujah!

Of the sons of men was none
Who could break the bonds of Death,
Sin this mischief dire had done,
Innocent was none on earth,
Wherefore Death grew strong and bold,
Would all men in his prison hold.
Hallelujah!

Jesus Christ, God's only Son,
Came at last our foe to smite,
All our sins away hath done,
Done away Death's power and right,
Only the form of Death is left,
Of his sting he is bereft.
Hallelujah!

That was a wondrous war I trow,
When Life and Death together fought,
But Life hath triumphed o'er his foe,
Death is mocked and set at nought;
'Tis even as the Scripture saith,
Christ through death has conquered Death.
Hallelujah!

The rightful Paschal Lamb is he,
On whom alone we all must live,
Who to death upon the tree,
Himself in wondrous love did give.
Faith strikes his blood upon the door,
Death sees, and dares not harm us more.
Hallelujah!

Let us keep high festival
On this most blessed day of days,
When God his mercy showed to all,
Our Sun is risen with brightest rays,
And our dark hearts rejoice to see
Sin and night before him flee.
Hallelujah!

To the supper of the Lord
Gladly will we come to-day,
The word of peace is now restored,
The old leaven is put away.
Christ will be our food alone,
Faith no life but his doth own.
Hallelujah!

—*Lyra Germanica.*

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.

AMOT, SWEDEN.

In company with Bro. Rosqvist, I arrived at this place yesterday. Bro. R. has not quite overcome a severe cold which he contracted while in prison, yet he is able to labor. We left the brethren in Christiana in good courage. They meet four or five times a week in my absence. On the Sabbath they have prayer and social meeting in the forenoon, and Sabbath-school in the afternoon. Sunday evening one or more of the brethren speak in the hall, and Friday evening a prayer-meeting is held. Then they have a health and temperance meeting twice in each month. Four or five new Sabbath-keepers have commenced to meet with us.

Amot is a railroad station not far from the Norwegian line. There is no city nor village here, only farmers and day laborers living around, besides lords, officers, and owners of factories. Some Sabbath-keepers live in this vicinity and meet every Sabbath, but no church is organized yet. We had a meeting last night. About seventy persons met, and a good degree of interest was manifested. Some are convinced of the truth, and many people like to hear advent preaching. Meetings have been appointed every evening this week. The language differs but little from the Norwegian in this place, yet the people read Swedish. We incur no danger here of persecution from the State church. The priest in this town is brother-in-law to a Baptist minister, and favors religious liberty.

We still ask an interest in the prayers and hearts of our brethren beyond the Atlantic. Pray that the cause may be advanced in old Sweden also, and souls prepared for the coming and kingdom of our Saviour.

J. G. MATTESON.

Amot, Feb. 22.

MICHIGAN.

Sand Lake, March 5.—Commenced meetings with the church here Feb. 17, and closed last evening. We had some good seasons together, and all the brethren are of good courage. Seven made a start in the Christian life, and were baptized. Eight united with the church. All the members pledged the tithe for the present year. There have never been any trials or divisions in this church. The members have walked together in love, and as a consequence their influence in the community is good. May they continue to enjoy the blessing of God. D. A. WELLMAN.

Hazelton, March 8.—We came to this place one week ago, and found the brethren busily at work completing preparations for the dedication of their house of worship. They have erected a neat, commodious edifice, that would do credit to any community. It is 28x40, with 16-foot walls. There is no violation of the principles of acoustics in these proportions, hence we found the house easy and pleasant for the voice. It has a plain but tasty inside finish of ash and black walnut; a double-deck rostrum, with an elevation of about sixteen inches above the main floor, spans the rear of the auditorium, and is crowned with a pulpit that for design and finish is a credit to the builder.

According to appointment, the dedication of this house took place Sunday, March 5. As the roads were almost impassable, the seats were but comfortably filled. Bro. U. Smith delivered the dedicatory address, which will not be soon forgotten by those who enjoyed the privilege of hearing it. By provisions made at the time of the dedication, the house is free from debt, and enough was subscribed to complete it in all its outer appointments.

Bro. I. D. Van Horn and S. H. Lane laid the foundation for this church by tent labor bestowed about nine years ago. There are now forty-nine members; and the church has grown to its present size mostly by its own inherent vitality. I find this people willing and obedient, and I see no lack of a disposition to do their part in supporting the ministry and the cause of missions. The least that can be said of them is, that they are a noble, generous, Christian assembly; men and women who will take their personal grievances to the hill of Golgotha, and leave them in the cleft of the rock. This is a promising field for spiritual labor. E. P. DANIELS.

Among the Churches.—Since my last report, I have labored with the Jackson, Napoleon, and Hanover churches. At Hanover some differences had crept in which did not tend to the preservation of a spirit of love and harmony,—a spirit which should ever characterize those professing to be the disciples of Christ. Our testimony was well received, as was witnessed by the confessions made and resolutions expressed. This is a young church, and with the spirit of unity, zeal, and devotion which now prevails, will certainly prosper.

Feb. 27, came to Fairfield, Lenawee county. This is the only remaining church in this section. Found them all holding on faithfully, and working together in perfect harmony. As the roads were almost impassable, I remained here but one week, holding meetings in the Christian church Sabbath and Sunday, and each evening through the week, and spending the rest of the time in earnest labor from house to house. Our Sabbath meeting was one to be remembered. The outside attendance was large, filling the house most of the time. Our efforts in this direction were mainly directed to the removal of prejudice.

These meetings have been a source of strength and encouragement to me as well as to the church. Some not taking the REVIEW have decided to subscribe for it; and as with the other churches I have visited in the district, so with this,—nearly all take the REVIEW, and with few exceptions all pay tithes. That this church may have the blessing of God, be led by his Spirit, and be gathered in the final day of triumph, is my sincere prayer. A. W. BATHER.

NEBRASKA.

Richmond, March 3-6.—The meetings here have been well attended, and I trust profitable both to the church and those outside.

On my way here I responded to the "Macedonian" cry from Franklin and Bloomington, and held one evening meeting at each place. The interest was marked. All over this State the ear-

nest cry is heard, "Come over and help us." Brethren in the work, we have no time to waste. laborers will soon receive their reward.

CHAS. L. BOYD.

Palmyra, March 8.—Our meetings here continue. Sunday morning last, a discourse on the Sabbath was preached by a man considered the most able here. The churches united in attending the service. The grounds taken were the usual ones, but not so well sustained by evidence as usual. He stated that the disciples were at prayer when Jesus met with them. From Mark 16:14 it was proved in reply "that they sat at meat;" and they could hardly be eating and praying at the same time. He commended the act of Constantine as very fitting in one so lately converted from heathenism. It was not so apparent when it was shown that the edict was issued in A. D. 321, and his conversion did not occur till A. D. 323. The Lord helped the reply given in the evening, and the house was well filled, although the Baptists did not give to their appointment, as in the morning.

As usual, the people are divided. Some, however, are not satisfied, and we hope other ministers will be crowded to publicly confirm their promise to sustain the Sunday, that a reply may manifest to the honest that the mortar is unprepared.

We hope, through the blessing of God, that good work may be done here. We feel sure our brethren are constantly praying for us.

GEO. B. STARR.

INDIANA.

Star City, March 15.—The Lord has worked here with power. Entire families have embraced the truth; and as I visit from house to house, heads of families, without solicitation, inform of their fixed determination to keep the Sabbath. The Spirit of God has moved mightily upon the hearts of sinners, and men who never bowed in prayer humbly unite in petitions to God for pardon. Tears of contrition pour from the eyes of the hardest-hearted, and night after night the house of worship is filled to repletion with deeply interested listeners. This is God's work, and the power of the truth. Pray for the work here.

A. W. BARTLETT.

Coal City, Owen Co.—Have been holding meetings here during the past three weeks. The turnout is still good, ranging from one hundred to three hundred. Have just finished giving to the Sabbath question. Held our first Sabbath meeting last seventh-day. Fully one hundred were present. Have not tested them on the Sabbath question as yet, but expect to do so soon. Have some \$19 worth of books. Quite a number seem deeply interested, and we hope some will take a decided stand to obey.

Last November Bro. Nelson and wife, of the Patrieksburg church, moved here. They came armed with seven thousand pages of reading matter furnished by the local T. and M. society, Patrieksburg. With these tracts they furnished nearly every family in the village, and the interest in our meetings is the outgrowth.

S. H. LANE.

THE SOUTHERN FIELD.

THE experience of the last month has had joys and sorrows. At the monthly meeting in Choctaw county all the church-members present decided to commence reading the Bible through the meeting in Mississippi was well attended those not of our faith. Some who came quite a distance expressed themselves well pleased, and said they should avail themselves of an opportunity to hear more.

The outside interest was very good in Washington county. The house was quite well filled. The prosperity of this church has become a source of envy to the great enemy of all good, and he is seeking to divide and break it up. He will certainly ruin some unless they move wisely. He made a bolder attack on some in this county than I have ever before heard of in the experience of the people. They, being "aware of his devices," stand firm. I notice one good feature among us,—the more are reading. The people here take more copies of the REVIEW, Signs, and Good Health than ever before. This is very necessary to a growth in the knowledge of the truth. We know that the ground becomes impoverished, if no fertilizing

are used to keep it in good condition, and after a time the crops become poor and scanty. So it is with the mind. If the store of facts and ideas is not replenished by reading, study, and observation, its action becomes vapid and dull.

C. O. TAYLOR.

P. S. My address from this time will be Silas, via Bladen Springs, Choctaw Co., Ala. *Signs of the Times*, please notice.

C. O. T.

WISCONSIN.

Among the Churches.—Since my last report, I have held meetings at Mackford, Lind, Clintonville, and Fremont. Found the company at Lind doing well and sustaining a good Sabbath-school. At one meeting four of the Sabbath-school scholars made a public profession for the first time. At other places we found some discouraged, but left them feeling strengthened and encouraged. At Fremont the Sabbath-school and meetings had been discontinued for some time on account of most of the members being away during the winter. They will now take hold anew. Our meeting was one of the best enjoyed there for a long time.

A. D. OLSEN.

IOWA.

Elkhorn, March 13.—Since my last report, I have labored at Weston and vicinity, and at Elkhorn. At Weston the interest steadily increased, and some precious souls turned to the Lord and the truth.

I have been at Elkhorn eight days, and have held meetings and labored from house to house. God has been pleased to greatly bless his people here, and the word has not returned empty. Fifteen precious souls have turned to the Lord to walk in all his commandments. Thirteen of these have followed their Lord in baptism; the others had been baptized before. Besides these, six others joined us who had previously been members of our churches elsewhere, making an addition of twenty-one. They have also taken steps to build a house of worship, which they much need.

I was glad to meet Eld. Hansen, and find him improving in health. May the Lord continue to bless his people here.

O. A. OLSEN.

Granville, Mahaska Co., March 7.—Came to this place the 27th ult. Found the community in a state of feverish excitement.

Bro. Fifield and my son Leroy had shortly before held a five days' discussion on the Sabbath question with Eld. Reynolds, of the Christian church. The discussion was unavoidable, but the people appeared unwilling to abide by the results. Eld. Frank Evans, of Fairfield, had been sent for, arrangements having been made with him similar to those made at New Sharon last fall, and he was on the ground and ready to commence against us on the evening of my arrival.

Eld. Evans had been engaged to give three lectures on the Sabbath question, and two on the immortality of the soul, and at the time his first lecture was given, the pastor of the M. E. Church arose and announced that their house was offered us to use each afternoon for the purpose of making replies, yet it had always been refused us before for any purpose.

Arrangements for replies were with considerable difficulty finally perfected, and our first reply was made the afternoon of the day following. Eld. Evans and his congregation were present, and after we had concluded, Eld. E. arose and occupied about one hour, basing every one of his arguments upon a direct misrepresentation of our views.

At his next lecture, he came before his audience looking crest-fallen. Before entering upon his regular work, he occupied half an hour in making a personal attack upon the character of Bro. Fifield and my son, rehearsing his experience with them at New Sharon, and resorting to base misrepresentations of them and our people and views. He concluded his abuse by saying, "I wish it distinctly understood that I am through with these young men forever," etc.

The pastor, in accordance with the decision of the trustees, announced that the church doors would not be opened for us again.

We then, being allowed the privilege "to make an announcement," arose and stated that we would continue our replies in the U. B. church, and announced the hour, etc. Eld. Evans then arose and made an appointment conflicting with

ours. He did this three days in succession, giving three extra lectures, and occupying all the time, thus compelling us to wait until he was through and gone before we could resume our replies.

The Methodists immediately began a revival meeting; yet our replies were well attended and were made with freedom and effect. An effort was made to close the U. B. church, but without success. Eld. E.'s arguments, the strongest that could be produced on the other side, and presented in an able manner, were not, with God's word, difficult to meet. To his abuse we gave no attention.

It is universally admitted that Eld. E.'s effort here only strengthened our cause, and greatly weakened his own. Before he left, two of his members, one of whom was the superintendent of the Sunday-school, ordered their names taken from the class-book, and others threaten to do likewise.

The cause of present truth is advancing. The interest in this vicinity will be fully developed. We hope to be remembered in the prayers of God's people.

H. NICOLA.

MISSOURI.

Cedarville, March 5.—We have just closed a meeting with the brethren at Scott school-house. I went there two weeks ago, and commenced preaching with the hope of strengthening and confirming those that had lately embraced the truth. The rain stopped our meeting for a few days. On Friday of last week, Bro. W. Jones joined me, and we continued the meeting over Sabbath and Sunday with a good interest. Two signed the covenant; others are keeping the Sabbath, and will, we think, soon join the company.

We are now laboring in a neighborhood where there has never been preaching before of any kind. I have never seen a deeper interest anywhere. What the result will be, we cannot tell. May the Lord help us to do our whole duty.

HENRY WOODRUFF.

W. JONES.

NEW YORK.

Burlington Flats, March 6.—We have not held any preaching service for nearly two weeks, the church being used for a revival effort, which proved a failure. We tried to obtain the use of the church again, but were refused. As some are anxious to hear further, we have secured the school-house for a few more meetings. One substantial person has begun to keep the Sabbath, and others are trembling under the cross. We intensely desire that they may obey. Invitations come in for us to speak in neighboring localities. Last evening we spoke in a school-house six miles distant, and left an appointment to speak there again. The truth is spreading; the fields are white for the harvest. May the Lord bless abundantly, and save the honest.

T. M. LANE.

St. Lawrence Co., March 9.—Since Feb. 10, have spent most of my time with the following churches: New Connecticut, South Pierrepont, West Pierrepont, Herman, and Silver Hill.

At New Connecticut there is not that harmony that should exist among brethren. We tried to ascertain the cause, and we feel certain that if all will cultivate the spirit of love and forgiveness, union will soon be restored. Quite a number of the neighbors attended the meetings held here, and gave good attention to the word spoken.

On the 18th, met with the South Pierrepont church. Found them very much encouraged as the result of the labor, counsel, and advice of Elds. M. H. Brown and M. C. Wilcox. Held two meetings. Most of the church were out and took part.

Held two meetings with the West Pierrepont church on the 19th. Our congregation was made up largely of those not of our faith, yet friendly. We hope some of these will yet keep the commandments.

At Hermon held one meeting. These dear ones, though their numbers are few, have proved themselves worthy of the confidence of all lovers of truth. I received \$2.75 on periodicals.

At Silver Hill I remained over two Sabbaths, from Feb. 20 to March 6. The minister of the M. E. Church failing to fill his appointment, they invited me to preach. I did so with good freedom. I also held five meetings in an adjoining district,—a new field. Had good congregations and a very good interest. Expect to meet them again in the near future.

The 11th, met with the church at Gouverneur.

Bad roads and sickness prevented some from attending, yet the Spirit of God was present. Hearts were made tender. This church has been strongly opposed from the beginning, but the most of them are resolved to overcome Satan's power and reign with Christ.

H. H. WILCOX.

MINNESOTA.

Fairmont, March 6.—Have visited the company that embraced the truth at Herrick's school-house in December last. I found them pressing on in the good way. They have a good interest in their meetings, even children taking an active part in them. The Sabbath-school has proved a blessing, and is increasing in numbers and interest. It numbers now thirty-eight members. A goodly number have signed the tectotal pledge. We hope that love and union will prevail among them always, and that their robes of character may be found spotless in the day of the Lord Jesus.

W. B. HILL.

Hutchinson, East Hutchinson, and Grove Lake.—In company with Eld. H. Grant, we left Medford Feb. 1, and reached Hutchinson Friday evening just before the Sabbath. The brethren here are all in union and harmony, and the church seems to be in a prosperous condition. We enjoyed a very pleasant Sabbath and first-day here, and have reason to believe the Lord blessed the effort. Sunday Elds. Grant and J. Fulton organized a V. M. society of thirty-three members. They take twenty-three copies of the *Signs*. The brethren and sisters are of good courage to engage heartily in the missionary work. We hope their efforts will be blessed to the salvation of precious souls. There is quite an outside interest here.

Monday, Feb. 6, we went to East Hutchinson. This company is a branch of the Hutchinson church, and sustains meetings and Sabbath-school about six miles from the village. We found the company here somewhat discouraged. Trials had found their way among them with the usual result. We held meetings here nearly two weeks, and at times the Lord seemed near by his Holy Spirit. We believe he is ready to work for his people, and when they lay aside the little differences that seem so great to them, and serve him with a full purpose of heart, they will experience more of his blessing.

The most of the brethren and sisters here seemed willing to engage in the T. and M. work, and Sunday, the 19th, we organized a V. M. society of twelve members. Thirteen copies of the *Signs* are taken. A few more covenanted to pay the tithe. The Lord will bless this little company, if they are faithful in his service.

Wednesday, the 22d, we started for the northern district, and reached Grove Lake Friday evening. We held meetings here with this church about a week, but the condition of the roads prevented many from getting out. We had good meetings with the few, and we think the Lord blessed the effort.

Sunday, March 5, we organized a V. M. society of twelve members, taking fifteen copies of the *Signs*. Took three subscriptions for the *REVIEW*, and one for the *College Record*. The V. M. society here have experienced some trouble in obtaining names and addresses; and if any of the friends of the cause know of persons who they think would be interested to read, their names would be gladly received by Mrs. David Emmerson of Grove Lake, their secretary. We hope and pray that the Lord will bless the church and V. M. society at Grove Lake.

G. M. DIMMICK.

W. B. WHITE.

DAKOTA.

Milltown, Hutchinson Co.—Arrived here among the Russian brethren Feb. 13. Found them sadly divided; still many rejoiced to see me. There are now about forty left here and at Immanuel's Creek, forty miles south, where the leading brethren are. The trouble commenced here a year ago, the leaders, with some of the members, taking the responsibility of disfellowshipping members forever, to which others objected. Upon inquiry, I also found that their leaders have been working against us for nearly two years. Since New Years about fourteen have withdrawn from the others, among whom I commenced my meetings. The bitterness of the other party is so great that if any of their members visit my meetings they are excluded. The 16th I went with four brethren to Imman-

uel's Creek to visit the other brethren and to talk with their leaders. We had good meetings at the house of one of this party, and our hearts became knitted together. Sunday, with Bro. Conrey, I went to visit their leaders, but it was of no avail. I found that many here had given up the Sabbath on account of the trouble. In consequence of the cold winds, and being up nights, my eyes had become inflamed, and I went with Bro. Conrey to Springfield to rest a few days and to visit the American brethren. On Sabbath and Sunday I held five meetings with good outside interest. On returning, as well as going, I spoke at Scotland to a large audience, the last time, by request, on the Sabbath.

Arriving again at Milltown, I commenced a regular course of lectures and the plain truths of the message have melted away the peculiarities which existed here. Sabbath we had our first German Sabbath-school. Over forty were in attendance. We did the best we could without lesson sheets. Sunday night we again met for the purpose of talking over the subject of their uniting with us. I explained this message, and twelve at once expressed themselves ready to join. Others will undoubtedly join soon. Some were prevented from attending the meetings by distance or bad weather. I also organized a tract society. Already twelve have joined. At first the ordinance of humility, the judicial oath, the covering of the heads of the sisters, also the fact that our brethren had guns in their houses, were great obstacles, and have been for years. The use of fermented wine was an especial hindrance to our work among them. But, thank God, all this vanished as I showed them the true position from the word of God. Only a few linger. Our company already number over twenty, as several have joined us since I commenced my meetings. I hope and pray that others will decide for the truth. Still they will have much to do to retrace their steps and humble themselves. Two already desire baptism. From this company light has been going out and as the result, some in Kansas, Nebraska, and even Southern Russia, are keeping the Sabbath, also a few forty miles west of here. I learn also by postal that near Parker about fifteen families are desiring to hear me again.

Some here are leaving off the use of pork, and several are ready to sign the teetotal pledge. The tithing system is also regarded with favor by several. I have spoken twenty-eight times thus far. I feel truly thankful for the strength given from above. The work here looked discouraging at first. I also feel thankful that my health is so good, notwithstanding the loss of sleep. My prayer is that the Lord may soon send some one to labor with me, that I may have more time for study and meditation. May the Lord open the hearts of many of the German nation, that the work begun may go with power.

RICHARD CONRADI.

THE CAUSE IN KANSAS.

EVERY lover of present truth must feel thankful that the reports from Kansas for the past few months have shown that a large number have embraced the third angel's message. In almost every instance where a new field has been entered during the past winter, quite a number have embraced the truth. This is indeed encouraging. And there are more calls at present than twice the number of ministers we have can fill. This will inspire those that are just entering the work in this State to go forward; but it will also call for faithfulness on the part of those whose privilege it is to remain at home, and whose duty it is to bestow of their means to help carry forward the work.

The Conference funds are lower than they have been at this season of the year for many years. I can see no good reason why this is so. The crops have been reasonably fair, and our numbers are greater than they have ever been before. I am sure some are not doing their duty in this respect. If every one would faithfully pay the tithe, there would be no lack of means.

It is but one month more until the time for our last quarterly meeting before the camp-meeting, and unless our brethren come up at the April quarterly meeting better than they have for the past two quarters, there will not be means in the treasury to settle with those that have given their time and strength to this work during the past season. This would be a shame in a Conference where there are more than a thousand members and less than a dozen ministers to support, especially when so many new ones have been brought

into the truth. Perhaps there are quite a number that are calculating to pay up this quarter all that they have failed to pay thus far during the year; if all will do this, there will be no lack of funds. Let the matter be inquired into at the church quarterly meeting in April, and let our ministers that visit churches between this and camp-meeting inquire into it, and urge our brethren to faithfulness, and there are numbers of scattered brethren that should remember that they have a duty in this respect.

In quite a number of places our brethren are contemplating building meeting-houses, and have asked to be permitted to retain their tithe for this purpose. This could not be done without a vote of the Conference; and, in the present condition of our finances, I do not see how it could be allowed.

Then our tract and missionary society, which has been struggling under a heavy debt for years, is still embarrassed, and the receipts for the last quarter do not indicate that we can now hope that the debt will be canceled at the close of the Conference year, and yet it might be. We have repeatedly given assurance that if we once get out of debt we will keep out. We have pledged enough to pay off everything and leave a good supply in our State depository; and letters have lately been sent out by the secretary to each individual who has pledged and not paid, requesting an immediate response. I hope these will be heeded, and where the circumstances are such that the pledges can be paid without making unreasonable sacrifices, that it will be done before the annual meeting of the society in May. Those should not pay who cannot do so without leaving their families in a suffering condition; but I believe all should make a sacrifice, when it is necessary to do it, to meet their pledges. Vow and pay is a command.

I am greatly concerned about the tent and camp-meeting fund. I am corresponding with different parties concerning the purchase of a tent. I have figures, and must soon make the order, but where is the money to pay for it? It is nearly three weeks since my article, "Tent and Camp-meeting Fund," appeared in the REVIEW, and as yet only five dollars have been received at this office for this enterprise. Perhaps the brethren do not want a new tent, and feel satisfied to have our camp-meeting convene under our old worn-out tent. Your response to this during the next thirty days will answer this question. I would make the order within ten days, if the funds would justify it; but our brethren are opposed to going in debt, and so am I.

Our family tents are not as good as those in other States that I have visited. I can procure tents for any that want them, and have them on the ground at Burlingame at the following figures:—

10x12, 8 oz. top, wall 4 ft. high,	\$10.00.
12x12, " " " " " "	14.00.
12x14, " " " " " "	18.00.

The freight, which will be a small item, will be added. Any that wish me to order for them can address me here, and pay me for the tent at the camp-meeting.

I sincerely hope that our brethren and sisters will not allow any of these enterprises to fail for want of means. Bro. A. G. Miller, Topeka, Kan., is Conference treasurer, and sister Nannie J. Kilgore, Ottawa, Kan., is T. and M. treasurer.

Ottawa, Kan., March 9.

SMITH SHARP.

A GOOD LETTER.

FROM the encouraging letter received by Bro. G. H. Rogers from Milan, Kansas, to which he referred in his report last week, we condense the following items:—

Our prayer-meetings are a success. Some Methodists and Campbellites take part with us. These churches, as a body, do not approve of this course on the part of their members. Although the commandments are made prominent, and the neighborhood is given to dancing and the frivolity attending such parties, the way has been opened to hold excellent prayer-meetings with several of these families. As a result, quite a religious interest has been awakened, several have signified their desire to live better lives, and the Scriptures are being searched to know the truth in regard to the law of God. One man, at whose house dances had been held, stated that his doors were no longer open for such parties, but would be open for meetings.

Our Tract Societies.

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

LIVE FOR SOMETHING.

LIVE for something, be not idle,
Look about thee for employ,
Sit not down to empty dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway.
Gentle words and cheering smiles,
Better are than gold or silver,
With their grief-dispelling wiles.
As a pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary,
Drop the tear of sympathy;
Whisper words of hope and comfort,
Give, and thy reward shall be
Joy unto thy soul returning,
From the perfect Fountain-head;
Freely as thou freely givest
Shall the grateful light be shed.

—Selected.

A CALL FOR VOLUNTEERS.

BY ELD. S. N. HASKELL.

ARRIVING in Detroit the morning of March 12, en route for the East, we were in time to witness the arrival of the ferry boat connecting on the Canada side with the Great Western Railroad, on which were two hundred and fifty Scandinavian emigrants, direct from Castle Garden, and bound for the West. "What is the average number through this place daily?" I inquired of a railroad official. "About two hundred, all from Castle Garden going West," was the reply. This is the winter emigration; in the summer it is far greater. From this it appears that over one thousand persons from the old country pass over this one route every week. It has been repeatedly ascertained that many who thus throng to our shores are led by the same motive which actuated our forefathers in seeking a home in this new country. Many of them are in quest of a place where they can have religious freedom, and worship God according to the dictates of their own conscience, without being cut off from all resources for a livelihood.

What are we doing for this people? is an important question. Is there no one speaking the Scandinavian tongues who will volunteer to act as a missionary among them as they congregate in Castle Garden from week to week,—no one who will volunteer to give them the truth in the form of tracts and periodicals in their native tongue as they go to their new homes in the Western world? One active, faithful person laboring in this capacity among the thousands arriving each week from Europe, using our Danish, Swedish, and German publications, could accomplish more in spreading the truth than all our missionary workers in using our foreign periodicals, throughout the various Conferences.

The plan of taking our periodicals in clubs, and remailing them to different portions of the world is a good work, and should be encouraged more and more. But to neglect openings where God's providence brings to our shores thousands of people, and places them in a position where a thousand of these periodicals and tracts can weekly be directly placed in their hands, accompanied with some kind, sympathizing word, is to neglect an opening for which God will hold us responsible in the day of Judgment. They are strangers in a strange land. Former associates and friends they have left behind. If there is one time more than another when the heart responds to words of sympathy and love, it is under such circumstances. While we are raising money to support the cause in Europe,—and more should be done in this direction than has yet been done,—shall we as a people neglect such an opening as this, by which a much larger number of persons can be reached at a comparatively trifling expense?

Again we repeat, Where are the volunteers who will give themselves to this work? God has committed to us truths which pertain to these last days, and here is a large and promising missionary

field which is unoccupied, excepting by those having no knowledge of the truth. Other denominations are awake to its importance. The Mormons have their representatives there; and publications calculated to subvert the mind and infuse a spirit of bitterness against the Sabbath of the Lord are thus circulated. Can we let this season pass as we did last, and not be guilty before God? There is no question but that our brethren would gladly sustain the proper person as a missionary in this field, could such a one be found. There would be plenty of work for a man and his wife. There is also sufficient work for half a dozen ship missionaries in this city (New York), where we have not one. The General Tract and Missionary Society can furnish reading matter to be used in this kind of work and with this class of people, providing faithful missionaries can be found to enter the field.

My heart is stirred as I write. Time is short, and what is done in spreading the truth must be done quickly. We are in danger of overlooking fields especially prepared in the providence of God to receive the truth, while laboring to enter fields that require a far greater amount of labor to reach a less number of people. We might not see the immediate fruit of the seed sown, but it would be distributed wherever these emigrants might locate.

Any one feeling desirous to enter this field to labor for souls should correspond with the General Conference Committee or the officers of the General Tract and Missionary Society.

RESULT OF MISSIONARY EFFORTS.

BY ELDER S. N. HASKELL.

THE following extracts were taken from a letter which was placed in my hands by one of our brethren. From a periodical which he was taking, he obtained the name of a German in Wisconsin, to whom he sent a copy of the *Signs of the Times*, the *Stimme der Wahrheit*, and also some tracts.

"I feel very grateful for your kindness in sending me some tracts on tobacco, tea, and coffee. I had done away with the use of the latter to some extent, but considered it a good medicine when very tired or cold. Since reading the tract, however, I have resolved never to use it again under any circumstances. I have never been much of a tobacco-user."

"I found a tract, or rather a part of a tract, on the road, which advocated the second coming of Christ and immortality only through him. The former point of doctrine I fell in love with, but the latter I was terribly provoked at, to that extent that I destroyed the tract. Afterward, in reflecting upon the matter, I many times wished that I had it again. Coming in contact with a Seventh-day Adventist lady, shortly after, she cornered me up so closely that I was obliged to admit that her people had the truth; and myself, wife, and three daughters are now keeping the Sabbath of the Lord. I should judge from the tract which you sent me, 'Much in Little,' and the *Stimme der Wahrheit*, that you are a Sabbath-keeper, if so, you are my friend and brother. I shall rent my place in the spring, and labor among my countrymen. I have for many years labored as a colporter, and for fourteen years served as a pastor for the German Baptists."

BATTLE CREEK VIGILANT MISSIONARY SOCIETY.

THE usual weekly meeting of this society was held Wednesday evening, March 8, 1882, and opened with prayer by Eld. Butler. Minutes of the last meeting were read, after which the time was mostly occupied by Eld. Haskell. His remarks were a continuation of a course of lectures given to the State T. and M. secretaries, and others at this place, on different features of the missionary work. Could our eyes be opened, and we see the effect which the reading matter already distributed is having, every soul would be anxious to do something in this direction. The fact that God remembers what we do in his cause is abundantly proved, though we may but speak a word of encouragement. Heb. 6:10. It should be enough for us to know that God accepts our efforts, even though the results are by us unseen. It matters not if outward circumstances are wholly unfavorable, our efforts feeble, and we ourselves shut off from others, if we possess the right spirit, God will make us useful.

But the Lord educates his people before intrust-

ing them with special blessings or positions of usefulness. They must first learn to suffer unjustly for Christ's sake. Men who have been the most useful in God's work were not popular, nor even appreciated, while they lived; but after their death the fruit of their self-sacrificing lives has been seen, and this has made their names immortal. God blesses our efforts in proportion as we have the spirit of sacrifice. To Abraham, who was called to leave his kindred and go out into a land which he knew not, was given an opportunity to return, had he so desired; but he voluntarily laid aside the blessings which he might thus have enjoyed, for the sake of making known the true God. In like manner, those who at the present time are willing to give themselves to the work of God, and to make the necessary sacrifices, are, after having tasted of the self-denial and trials of the way, brought by circumstances where they must make a voluntary choice. They have opportunity to take back the sacrifice if they choose, but those who maintain their consecration are precious in God's sight. It is not that which we can do just as well as not that God regards, but that which costs a sacrifice of feelings, convenience, and worldly interests. Tradition says that long years after the death of Abraham, when the idolatrous inhabitants of the land came to the altars which he had erected, they there worshiped the God of Abraham because of their exalted ideas of his greatness and goodness, which had come down to them from the teaching and example of this faithful servant of God.

Immediately after David was called and anointed to be the king of Israel, he commenced to have a difficult time. Previous to this it was not so. God delivered him from the mouth of the lion and the bear, and greatly blessed him; but after he became connected with the royal family of Saul, and that, too, in the providence of God, one trial after another came upon him, until he was obliged to flee for his life,—a stranger into a strange land; yet he suffered uncomplainingly, and entertained feelings of tenderness toward his greatest enemy. Suppose he had yielded to discouragement, failed to manifest a Christian spirit, reasoned from outward circumstances, and distrusted God, would he ever have been king of Israel? Never! But he endured the trial and became a man after God's own heart. Moses passed through a similar experience. When God called him from the land of Midian to go and deliver Israel, he felt that he was not the man at all for the work. Had the command come to him forty years before, it would have found him ready to move forward, confident of success in his own power. In Springfield, Mass., there is an armory in which a large number of men are employed, but no one receives pay for his services until his work is proved and found satisfactory. Every gun before it is accepted is heavily loaded and discharged. So God tests those whom he designs shall fill a prominent position in his work.

We should feel ourselves under obligation to those less favored with religious light and privileges than ourselves, although they have done nothing to place us under obligations to them. Paul had this feeling because to him had been given the light of the gospel. Rom. 1:14. The same spirit is brought to view in Phil. 2:3-8. Christ, although he was the Son of God, and the recipient of divine honors, thought it desirable to lay these aside, and to take upon himself the form of a servant and become obedient to the death of the cross, in order to save the human race. The strength of missionary operations lies in the possession of this spirit.

Eld. Butler briefly indorsed the remarks of Eld. Haskell, and the meeting closed with the unanimous request for another meeting the next evening.

M. L. H.

A GOOD EXAMPLE.

BRO. R. H. BRUCE, residing in Etowah Co., Ala., after speaking of the need there is of laborers in that part of the great harvest field, says:—

"I have distributed two hundred pounds of papers and tracts, besides all the papers for which I subscribe. I mail reading matter to my friends in Georgia and Tennessee. My papers are not permitted to lie around idle; I keep them going."

Who can tell the good that may result from the seeds of truth thus sown? Do not let the papers and tracts lie idle, but send them, freighted with prayers, on their mission of love and mercy, to warn the world of its rapidly approaching doom.

Special Mention.

"Can ye not discern the signs of the times?"—Matt. 16:8.

—Extensive statistics have been recently gathered in a large number of English cities, from which it appears that sixty per cent of the people do not attend any place of worship, and that little more than one quarter of the people attend the services of the Established Church.

—A traveler who has recently passed through the flooded district of the Southwest says that the worst troubles of the sufferers are yet to come. The overflowed country has supported from 30,000 to 40,000 people; but when the water subsides, they will have neither houses, stock, farm implements, nor seed to sow. There is no alternative for them but to leave the country, or to depend for several months on aid from the government and private charity.

—It seems that Mr. Ingersoll's father was a preacher of more than usual force and eloquence. The *Christian at Work* quotes the *Louisville Courier Journal* as saying that on one occasion he commenced to speak at one o'clock p. m. and continued his discourse until sundown. In this sermon "he so vividly portrayed the tortures of hell that the whole vast audience was swayed like trees by a strong wind." Perhaps his father's long sermons, thoroughly saturated with the doctrine of an orthodox hell, did not make an infidel of Mr. Ingersoll; but the tendency is in that direction.

—The news of the passage of Senator Edmond's anti-polygamy bill was received in Utah without any special demonstration. The Mormons, now that the bill is passed, believe that on trial it will be pronounced unconstitutional. The Gentiles of the territory, while they rejoice heartily, still realize that the struggle before them is one of no small magnitude, and that triumphant demonstrations at this stage might be premature. We have previously mentioned some of the specifications of the bill, but will here quote one section. It is as follows:—

"Sec. 7. That no polygamist, bigamist, as aforesaid in this section, in any territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such territory or other place, or be eligible for election or appointment to, or be entitled to hold, any office or place of public trust, honor, or emolument in, under, or for any such territory or place, or under the United States."

A REVOLTING RELIGIOUS FESTIVAL.

THE whole civilized world has exclaimed with horror over the cruelties of the dodech, celebrated at Cairo in honor of Mohammed's birthday; and in deference to the enlightened public opinion of the nineteenth century the Khedive, himself a devoted Mussulman, has discontinued the horrid practice. Lieut. N. H. Barnes of the United States Navy, in a recent letter to the *Christian at Work*, gives an account of another revolting religious festival witnessed by his party while in Constantinople. This festival is held on the anniversary of the violent death of Hussim, a grandson of Mohammed; and in this, as in many other rites practiced in connection with false religions, physical suffering and even death are disregarded, the devotees believing that they will be rewarded with greater happiness in paradise. Contrast these bloody rites with the pure religion of the gentle Son of God, and is it not indeed true that his yoke is easy and his burden light?

We quote as follows:—

On all sides, the square was filled with a motley crowd of people, of a variety of races and costumes such as can be seen in no other city. Hordes of mendicants, deformed and dirty, thrust themselves upon you at every turn; and the cries of the numerous venders of fruit, cakes, and sweetmeats, joined with the voices of the thousands in earnest conversation in a dozen or more languages, made a din that almost prevented conversation. This surging mass of humanity with its different national dress and characteristics so plainly marked was a study so interesting that we experienced no

weariness from our waiting. Presently there was an unusual stir among the populace, and we found an irregular procession was being formed which soon marched outside the square to the Shiah church, where there were brief religious services, and a special blessing was invoked upon the devotees. The procession was then formed in a regular order, and marched into and around the square.

The devotees, as I term them, were those who took a leading part in the barbarities, and were composed of three groups, which I will distinguish as breast-beaters, the chain gang, and swordsmen. All these were dressed in robes of spotless white reaching to the ground; but so cut that the first had their breasts bare and exposed, and the second their backs to the waist, while the third wore theirs fitting close to the neck with a close standing collar. Rude music, weird and melancholy, announced the approach of the procession, and the compact mass of spectators gave way before it, and closed in after it when it had passed, like waves of the sea yielding to a passing ship.

First in order came a small band of music, followed by a group of priests chanting from the Koran, dressed in the Persian costume of a long black robe and black fez. Next was the leading group of devotees, the breast-beaters, about twenty-five in number, who, keeping time to the music, and crossing their arms alternately one way and the other, beat themselves upon the breast with great violence. They were followed by more musicians, more priests and the chain gang of about fifty. The latter held in both hands a short iron bar, to the end of which was suspended a bunch of small chain in loops. Keeping time to the music, they scourged themselves with this terrible weapon, striking with great force over their shoulders alternately. After them followed the principal band of some twenty pieces. A larger group of priests next appeared, with the aged Patriarch, or high priest, in their midst, whose green turban proclaimed that he had made the pilgrimage to Mecca. Three horses then passed, led by their grooms. Over their backs were broad white cloths, the ends of which reached nearly to the ground, and on each side hung a fluttering white dove. This was emblematic of the purity of Hussim's followers, and of their being carried away into captivity. The swordsmen brought up the rear of the procession, and formed the largest group and the most sickening sight. They were nearly two hundred in number, in two ranks facing each other, so that they moved sideways in the procession. Their heads were bare, and a furrow from the front across the top of the head was shaven, some to the crown and some to the neck. The latter carried in their right hands curved swords, and the former, straight ones, and all grasped with the left hand the right arm of the next man. Keeping time with the music, they cut themselves with their swords across the top of the head. In rear of each was a man holding a billet of wood so as to receive the greater force of the blows of the sword, which became stronger as the devotees became more and more fired with fanatical enthusiasm, under the influence of the large number of priests, who filled the space between the two ranks, singing loudly and wildly. After all, followed a motley crowd of men and boys, who evidently were not a part of it.

The procession advanced to the chapel and halted; a prayer was read by one of the priests, and the whole crowd broke into the wildest lamentations, with heavy sobbing. It passed twice and went out again to the church, where there was more praying and lamentation; but it soon returned and continued its marching around the square, stopping each time it passed the chapel for more prayers, weeping and loud laments, when their bosoms heaved convulsively, and strong men shed tears copiously.

When the procession first passed, the breasts of the breastbeaters and the backs of the chain gang were red and inflamed, and across the heads of the swordsmen were lines of red. Afterward, breasts and backs became very black and swollen, and blood streamed from wounded heads, until their white garments were stained to their feet, and the broad red gashes were sickening to look at. The horses were used to carry away those who fell from exhaustion and loss of blood. After their first passing, the doves were dead and blood-stained, and the cloths on the horses' backs became more and more stained until they were terrible to look at. This was to continue until midnight, but long before that their numbers had become very much depleted, and the procession

gradually broke up from the exhaustion of its participants. Before we left, we heard that one was already dead, and others could not live. The sight was terrible and revolting in the extreme; but there was a fascination about it that held us to the last, though the blood ran cold in our veins, and we were nauseated with the sickening, brutal spectacle. We also felt that there was considerable danger to be apprehended from the excited fanatics, whose attention was liable at any moment to be drawn toward us, especially as they regard the killing of an unbeliever as a most commendable action. We hurriedly took our way through the narrow, dark, and dirty streets of Stamboul, and were greatly relieved to be again upon the placid waters of the Bosphorus. But even there we did not escape the terrible sight, and it will be long before it escapes our memories.

News of the Week.

SUNDAY, MARCH 12.—A new Socialistic organization called "The Church of the Self-Savers," held services in Chicago to-day. Several leading members of the party advanced their godless views.

—George C. Miln, in his farewell address to the members of Unity Church, Chicago, made a trenchant attack on Unitarianism.

—The St. Petersburg *Golos*, the most influential journal in Russia, denounces the Pan-Slavist war agitation.

—A fire in Meriden, Miss., destroyed property to the value of \$45,000.

—The Austrians have gained possession of Crivoscie, in Herzegovina, and it is confidently believed that the rebellion will speedily terminate.

—In Canton Co., N. C., 60 members of a Baptist church have been won to Mormonism by missionaries of that persuasion.

—At Bloomingdale, a suburb of Patterson, N. J., 1,700 hands employed at the rubber works went out on a strike yesterday.

—A message from the sea, found near Fortress Monroe, Va., reports the probable loss of the schooner *Fleetwing* off St. Charles. It is not dated.

MONDAY, MARCH 13.—The anniversary of the assassination of the Czar of Russia was observed by religious services in St. Petersburg, Berlin, Paris, London, and Constantinople.

—The damage to the Memphis and Little Rock Railroad from the recent floods is estimated at from \$500,000 to \$750,000.

—It is reported that an earthquake has occurred at Costa Rica, South America. Several buildings were destroyed, but no lives lost.

—Letters from Ireland state that the peasants are availing themselves of the land act, and affairs in that country are improving. But acts of violence have not entirely ceased. On the 11th inst., a farmer and his wife were fired at in Feacle, County Clare, and it is believed they will not survive.

—The Sub-Committee on Internal Revenue at Washington have agreed to a bill which lowers the tax on whisky to 50 cents a gallon, and by that and other reductions will reduce the internal revenue about \$60,000,000.

—Queen Victoria, in expressing her gratitude to the people for the outburst of loyalty and devotion which resulted from the recent attempt on her life, reminds her subjects that other lives besides hers were jeopardized, and acknowledges the goodness of God in sparing them, particularly that of her daughter, the Princess Beatrice.

TUESDAY, MARCH 14.—The House of Representatives has passed Senator Edmund's anti-polygamy bill, which had previously passed the Senate.

—In the fighting connected with the occupation of the district of Crivoscie, the Austrians are reported to have lost 200 men. They intend that the occupation of Bosnia and Herzegovina shall be permanent. The Minister of War has announced that the troops will not be withdrawn, and that the frontier will be fortified.

—French law-makers are considering the subject of compulsory education.

—The story, published throughout the civilized world some months ago, that the King of Ashantee massacred 200 maidens to mix their blood with the mortar for his new palace, is denied by his son.

—The Montenegrin army has been mobilized. It may possibly result in an anti-Austrian demonstration.

—After the militia were called out, at Omaha, Neb., the labor troubles were soon quieted, but not before one man had lost his life.

—A dispatch from Pittsburg, Pa., gives an account of a shooting affray that took place in connection with labor troubles at Homestead. Two officers were approaching a crossing, when they were fired upon by men concealed in cattle cars. Neither of the men are fatally hurt.

WEDNESDAY, MARCH 15.—The London *Times* editorially says: "War between Austria and Russia is always a possibility, but at present there is not, we trust, serious

peril. The establishment of the Servian kingdom under Austrian auspices is an important guarantee of peace. Nor is the Slavonic storm likely yet to break upon Germany. We have reason to believe that Bismarck has no fears in that direction, and he neither expects an attack nor intends to strike."

—By an explosion in a shoe factory at Lynn, Mass., six persons lost their lives, and a number of others were seriously injured. The proprietors were aware of the bad condition of the boiler, and will probably be held responsible for the accident.

—Mr. Lowell, American Minister at London, has responded to inquiries relative to the imprisonment of Irish Americans by the British government, that, so far as he could discover, the prisoners had broken the laws, and were therefore belligerents.

THURSDAY, MARCH 16.—Telegrams received by way of London state that the Czar has indirectly treated with the Nihilist leaders, and that in return for immunity from assassination, he extends imperial clemency to the prisoners recently tried at St. Petersburg, and now under various sentences.

—Skobelev, instead of being imprisoned at Wilna, as reported earlier in the week, has been lionized since his return to St. Petersburg. He still insists that the Czar indorses his Paris speech.

—The Grand Jury have found indictments against 20 of the leaders in the labor riots at Omaha, Neb.

FRIDAY, MARCH 17.—Jay Gould to-day purchased real estate in New York City valued at \$1,000,000.

—While Sergeant Mason, who made an unsuccessful attempt on the life of Guiteau, has been summarily removed to the Albany penitentiary, Guiteau is reported as improving in health and spirits. It is also said that he is making nearly \$50 a day from the sale of his autographs and portraits.

—The condition of things in the flooded district is growing worse instead of better. It is estimated that there are 85,000 persons in the submerged section who are entirely dependent on government rations.

Obituary Notices.

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

MCYOUNG.—Lydia C., wife of James McYoung, died in Afton, Iowa, March 1, 1882, aged thirty-eight years, and twenty days. Sister McYoung leaves a husband and seven children to mourn her loss. On the occasion of the funeral, the writer spoke words of comfort from Rev. 14:13 to as large and attentive a congregation as was ever in the Adventist church in Afton. Sister McYoung had many friends, who hope to meet her in the resurrection of the just. A. W. H. MILLARD.

WETHERBEE.—Died of consumption, in Bledsoe Co., Tenn., Jan. 21, 1882, John R. Wetherbee, son of H. A. and Margaret Wetherbee, aged nineteen years, nine months, and six days. He made a profession of religion last summer, and was baptized by Bro. Moyers. His whole soul was in the work of preparing for the Judgment. He will sleep a little while, and then we trust that Jesus will come to crown him with immortal life in the Paradise of God. MARGARET WETHERBEE.

BATTIN.—Died of scarlet fever, at the residence of his father-in-law, in Wasioja, Minn., March 7, 1882, our very dear brother, Eld. Newton Battin, aged twenty-six years, three months, and fifteen days. He was ill only five days. He leaves a wife and one child to mourn their loss. Eld. Battin had just closed a series of meetings in Milton township, and came home the day before he was taken sick. Thus within one week from the time he was enjoying apparent health, this dear brother was laid in an untimely grave; so brittle is the thread of life. On account of sickness in the family, and his friends living at a distance, the funeral services were deferred until some future time. L. M. ELLS.

JACOBSON.—Died of diphtheria, Dec. 31, 1881, in Oak Valley, Otter Tail Co., Minn., our little boy, Frank Jasper Jacobson, aged four years, four months, and one day. Before he was taken sick, he talked of his brothers whose obituary notices were in the REVIEW of Jan. 31. He would say, "Well, Julius and Bertie will be alive in Heaven some day; and then I can see them." On his dying bed he sang, "Shall We Gather at the River?" We hope to gather there with our little ones.

Also Jan. 15, of the same disease, our daughter, Paulina May Jacobson, aged eleven years, three months, and twenty-two days. Paulina and Julius were much attached to each other. They studied their Sabbath-school lessons together, and recited them at home, as they could not go to Sabbath-school. When Paulina was scarcely able to speak, she cleared her throat, and sang in a clear voice, "We Are Going Home To-morrow."

In eight short weeks we have laid four of our dear children in the grave, and in a little over five years have buried seven,—all of the younger children. We have but three left. Our hearts and home are sad and lonely, but we feel to say with Job, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." MRS. C. JACOBSON.

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The Review and Herald.

Battle Creek, Mich., March 21, 1882.

In the article, "Worse than Questionable," on page 181, the reader will find the evidence we promised last week, that dancing is coming to be a common feature of church entertainments.

TO CHURCH CLERKS IN MISSOURI.

THE State Secretary complains that he can get no reports from five or six of the churches in the Conference. He has recently sent blanks to all the churches. He sees no way to account for this neglect to report, at all complimentary to the clerks in question. We hope you will do your duty better, and not force us to name the delinquent churches. If we should, you would be ashamed, and possibly angry. Don't force us to such extreme measures. Do your duty cheerfully.

GEO. I. BUTLER, *Pres. Mo. Conf.*

WHERE IS MY HEART?

HAVE I a treasure in Heaven? My heart is with my treasure. Where is my heart? Are my affections on things above? or are the things of earth first and foremost in my mind? Am I planning how I may work for God and my fellow-men? Is the advancement of the cause of God in the world my leading object? or is my mind absorbed in plans to accumulate worldly wealth? If I will examine my waking thoughts, I may discover their tendency. Am I so pressed with worldly business and thoughts of other things, that I have no time for this careful and prayerful examination? Alas! then, where is my heart?

Am I more anxious to increase my possessions than to use what I have in the cause of God? Do I earnestly desire a part in the work of God? Is it my meat to do the will of God, and help in the cause of human salvation?

Let us be sure, my brethren, in regard to where our interest is. The chaff will surely be sifted from the wheat and blown away. God knows where our affections are, if we do not. We may set them on things above. We may have a part in the work of the Lord in the closing message of the gospel. Let us make this the great and all-important object. Let us be more anxious to use our talents, of influence, of ability, of means, in the cause of truth, while we have the opportunity, than we are to increase our worldly wealth. Brother, sister, where is your heart?

R. F. COTTRELL.

OUR APPROACHING QUARTERLY MEETINGS.

As the time is nearing for these meetings of our tract society, I wish to say a few words relative to them.

1. All our members should feel it a duty and privilege to attend the meetings of the local societies; not as spectators, but as interested workers, feeling that the interest of the meeting depends upon their presence and efforts. If we are interested in the work, we shall be interested in the meeting; and if we are interested in the meeting, it will be easy to make the meeting interesting. The presence of some one from abroad will help to promote this interest. There is an object that should receive special attention at these meetings, and that is the circulation of our periodicals, especially the REVIEW, among our people; and I hope those appointed to attend these meetings, in connection with the librarian, will labor to secure all the subscribers possible, and obtain the names of those they cannot induce to subscribe

2. The district meetings should not be neglected, but should be held in every district, unless there is good reason for omitting them. There may be some who cannot attend the general meeting who could attend a district meeting, and all need the benefit of such association. I hope the directors will faithfully attend to this matter.

3. But let none stay away from the general meeting who can possibly come. We want to make this the most interesting and profitable meeting of the kind we have ever held, and if all do their duty it may be so. I would indorse the earnest, stirring appeals from God's servants in other parts of the field, and ask all to read and receive them. Let us not stop to inquire, "What shall this man do?" but realize our individual responsibility in view of the awfully solemn and important work committed to us. I am extremely anxious that the report for this quarter should be complete, and show marked improvement in the direction of missionary zeal and efforts.

With reference to the time and place of the general meeting, I would suggest the fourth Sabbath in April, at Sioux Falls, but wish to hear from all interested, so that it may be held when and where it will accommodate the greatest number. Address, Bridgewater, McCook Co.

S. B. WHITNEY, *Pres. Dak. T. and M. S.*

—Cholera of a violent type has already made its appearance at Allahabad, Hindoostan, where the pilgrims usually gather, and it is at this sacred spot that the plague usually starts in its periodical marches around the world. We may expect it in the United States in 1883, according to the seven-year theory.—*Inter-Ocean.*

Appointments

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

PROVIDENCE permitting, I will be at Reese, Mich., Wednesday evening, March 29.

At Watrousville, March 31, to continue as long as seems duty. Our district quarterly meeting will be held at Watrousville, April 8, 9. Let all come to these meetings praying for the blessing of God.

ALBERT WEEKS.

DISTRICT QUARTERLY MEETINGS.

To be held April 8, 9.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 1, Ind., at Bourbon. We hope some minister will be present.

W. R. CARPENTER, *Director.*

DIST. No. 3, Iowa, at Sigourney. Hope each church in the district will be represented, as there are important matters to consider. Eld. J. T. Mitchell is expected.

H. NICOLA, *Director.*

DIST. No. 7, N. E. T. and M. Society, at Haverhill. A Sabbath-school convention will be held in connection therewith.

EDGAR T. BEDEE, *Director.*

DIST. No. 3, Texas, at Denison. Eld. E. W. Whitney will be present.

J. S. KILGORE, *Director.*

DIST. No. 8, Iowa, at Logan.

A. W. BUNNELL, *Director.*

DIST. No. 8, Ill., with the West Salem church. Meetings commence at lamp-lighting Sabbath evening. Eld. T. M. Steward will be present, and will speak in the evening, and Sabbath morning at 10:30. Let there be a full attendance, brethren and sisters. Let us take an earnest interest in our work; let us act as though we believed the message. Librarians, report promptly.

L. A. LOGAN, *Director.*

DIST. No. 2, Neb., at Seward. Hope all librarians will be prompt in reporting.

E. D. HURBERT, *Director.*

DIST. No. 11, Kan., at Ft. Scott. Hope Bro. J. H. Cook can attend. Hope to see a goodly number at this meeting.

JAS. A. ASHBAUGH.

DISTRICT quarterly meeting of Dist. No. 2, Ohio, at Corsica, April 1, 2. Elds. H. A. St. John and A. M. Mann will be present. Hope to see a general turnout at the meeting.

E. C. PENN, *Director.*

DIST. No. 10, Kan., with the Moline church.

OSCAR HILL, *Director.*

DIST. No. 4, Iowa, at Bonaparte. Eld. Hankins has promised to be present. A full attendance is desired.

W. W. CONKLING, *Director.*

PROVIDENCE permitting, I will meet with the brethren at Star of the West, Pike Co., Ark., April 1-10. I hope that all

within a reasonable distance will make a special effort to these meetings, at least a part of the time.

From there I expect to go to Ola, Yell Co., and then to ville. Will notify the other places by letter.

My address, till April 10, will be Star of the West, Pike Arkansas. At any time, mail directed to Ft. Scott, Kan follow me.

J. H. CO

THE quarterly meeting for the churches of Hastings, Woodland, and Hickory Corners, will be held with the at Maple Grove, Mich., the first Sabbath and first-day in Eld. E. Van Deusen will meet with us.

L. G. MOORE, *Dir*

QUARTERLY meeting of the Fort Howard church will be in Fort Howard, Wis., April 1. All the scattered brethren cordially invited to attend. We would like to have minister meet with us if possible.

THOS. W. PRING

Publishers' Department

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

PRIZED BY MEMBERS OF CONGRESS.

HON. E. S. LACEY, Representative in Congress from Michigan, ordering a quantity of the "Diagram of Parliamentary Rules" published at this Office, says:—

"They are highly prized by members of Congress who have them."

The N. Y. *Independent* of March 9, 1882, speaks as follows of this work:—

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Our brethren everywhere should obtain this work, by means of which they will find it an easy matter to inform themselves on the important subject of properly conducting the deliberations of a business meeting. Let the orders come in at once. Single copies by mail, post-paid, only 50 cts.

NOTICE.—The change of figures on the address labels will be in all the REVIEW and HERALD Office, near Angell bridge, known as the "Lyon Place." To be sold at public sale March 30, to the highest bidder. Address P. O. Box 2322, Battle Creek, Mich.

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EPHRAIM MOORE, Butler, Bates Co., Mo., would like back numbers of the REVIEW to use in missionary work, if those who are willing spare them will send them to him as above.

BUSINESS NOTES.

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

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Books sent by Freight.—Signs of the Times 204.20, Mrs M. Crouther 28.61, R Conradi 11.70, Geo Foreman 44.19.

Cash Rec'd on Account.—Richard Conradi \$10.00, S H Lane 10.00, Col T & M Society per E R Jones 46.90, W M Dall 10.00, A D Olsen 20.00, Ont T & M Society Lydia Brown (tithe) 1.20, Ind Conf Fund Ligonier 1.00.

Shares in S. D. A. P. Association.—Francois Depas \$5.00.

Gen. Conf. Fund.—"S G" \$10.00.

Mich. Conf. Fund.—A brother \$4.87, Jackson per E P Giles 70.00, Marshall per C E Cole Treas 17.00.

Gen. T. & M. Society.—"S G" \$10.00.

S. D. A. E. Society.—A friend \$34.20.

Book Fund.—C F Worthen 6.10.

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