

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.

VOL. 59, No. 15.

BATTLE CREEK, MICH., TUESDAY, APRIL 11, 1882.

WHOLE No. 1459.

The Review and Herald,
THE LARGEST PROPHETIC JOURNAL IN AMERICA,
IS ISSUED WEEKLY, BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

GOLDEN HOURS.

THERE are hours all bright but fleeting,
Fringed with sunshine, bathed in gold,
Which, if seized upon in passing,
Ere they join the hours of old,

And improved by men in wisdom,
Shake from their unfolded wings
Blessings rich, and rare, and glorious,
Pregnant with immortal things.

But the soul that, dull and tardy,
Waits for better days to dawn
Ere he acts with brave endeavor,
Wakes to find his chances gone.

Come to all such golden moments,
Which, neglected, we shall find
Will depart with magic swiftness,
Leaving vain regret behind.

Wake up, mortal! wait no longer;
Life is all too grand to sleep;
Ours are times sublime and awful!
Rouse ye! ere you wake to weep;

Weep the golden hours all vanished,
And a life misspent in sin
Shut thy soul from out God's kingdom,
Where now sluggard enters in.

—D. T. Taylor, in *Champlain Journal*.

Our Contributors.

THE TWO WITNESSES.

BY ELD. J. N. LOUGHBOROUGH.

(Continued.)

(Republished by request.)

Of the place where these witnesses were slain he says, "Where also our Lord was crucified." That is, spiritually crucified. The acts of war against Christ's people are against Christ. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. To despise Christ and his atonement is to crucify him. Paul speaks of those who have been had great light, and fallen away, that "they crucify to themselves the Son of God afresh, and bring him to an open shame." Heb. 6:6. This, I understand, was done by the fanatical people of Paris in their great "festivals of reason," as described by Thiers. Speaking of Callot-d'Herbois and his companion visiting the finest parts of Lyons to make war on the Vendéans, who, because of their great reverence for the Bible and religion, had sorely fought against the revolutionists, he says:—

Fouche, his worthy associate, published, before his arrival, a proclamation, in which he declared that the French people could acknowledge no other worship than that of universal

morality; that all religious emblems should be destroyed; and that over the gates of the churchyards should be written, *Death is an eternal sleep!* Proceeding on these atheistic principles, the first step of Callot-d'Herbois and Fouche was to institute a fete in honor of Châlier, the republican governor of Lyons, who had been put to death on the first insurrection. His bust was carried through the streets, followed by an immense crowd of assassins and prostitutes. After them came an ass, bearing the gospel, the cross, and the communion vases, which were soon committed to the flames, while the ass was compelled to drink out of the communion-cup the consecrated wine! The executions, meantime, continued without the slightest relaxation. Many women watched for the hour when their husbands were to pass to the scaffold, precipitated themselves upon the chariot, and voluntarily suffered death by their side. Daughters surrendered their honor to save their parents' lives; but the monsters who violated them, adding treachery to crime, led them out to behold the execution of their relatives!

"Deeming the daily execution of fifteen or twenty persons too tardy a display of republican vengeance, Callot-d'Herbois prepared a new and simultaneous mode of punishment. Sixty captives of both sexes were led out together, tightly bound in a file, to the Place du Broteaux. They were arranged in two files, with a deep ditch on each side which was to be their place of sepulture, while gend'armes with uplifted sabers threatened with instant death whoever moved from their position. At the extremity of the file two cannons were placed, loaded with grape, so as to enfilade the whole. The signal was given, and the guns were fired. Broken limbs, torn off by the shot, were scattered in every direction, while the blood flowed in torrents into the ditches on either side of the line. A second and third discharge were insufficient to complete the work of destruction, till, at length, the gend'armes, unable to witness such protracted sufferings, rushed in and dispatched the survivors with their sabers.

"On the following day, this bloody scene was renewed on a still greater scale. Two hundred and nine captives were brought before the revolutionary judges, and with scarcely a hearing, condemned to be executed together. . . . The whole were brought to the place of execution, where they were attached to one cord made fast to trees at stated intervals, with their hands tied behind their backs, and numerous pickets of soldiers disposed so as at one discharge to destroy them all. . . . The great numbers who survived the discharge, rendered the work of destruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quicklime, and cast into a common grave. . . . All the other fusillades were conducted in a similar manner. . . . The bodies of the slain were floated in such numbers down the Rhone that the waters were poisoned. During the course of five months, upwards of six thousand persons suffered death, and more than double that number were driven into exile."—Thiers' *French Revolution*, vol. 2, pp. 338, 339, note.

Thus we see that those were brought into bondage and destroyed who would cling to Christ and his word. And by thus destroying them they were *spiritually* crucifying Christ.

While those engaged in the French Revolution professed to be warring against monarchy and priestcraft, they carried the thing to an opposite extreme, and this became a war for the extermination of God and the Bible. This is fully manifest from the writings of De Cloutz, whose opinions were received by the masses. "He never ceased to propose the destruction of tyrants and all sorts of gods, and insisted that among mankind enfranchised and enlightened, nothing ought to be left but pure reason and its beneficent and immortal worship. . . . I boldly preach that there is no other God but Nature, no other sovereign but the human race—the people, God. . . . Reason will unite all men into a single representative bundle, without any other tie than epistolary correspondence. . . . Citizens, religion is the only obstacle to this Utopia, It is high time to destroy it. The human race has burned its swaddling-clothes."—Thiers' *French Revolution*, vol. 2, pp. 367.

Concerning the witnesses we read (verses 9, 10), "And they of the people, and kindreds, and tongues, and nations [that is, they of other nations], shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." Although the French Revolution continued six or seven years, there was only about three and a half years of this time that they warred against the Bible. During the time of this warfare, their great effort was to destroy the Bible, religion, and all who dared to speak in favor of either; but in the last portion of the revolution we find some of those very persons speaking in its favor, as was the case with Robespierre. Toward the end of the three and a half years (that is, in 1794), he made a speech in the National Convention of France, in which he pleaded for the existence of a supreme being, and at the close of his speech the two following articles were unanimously passed by the Convention:—

"Art. 1. The French people acknowledge the existence of the Supreme Being, etc.

"Art. 2. They acknowledge that the worship most worthy of the Supreme Being is the practice of the duties of man."

From that day the words *virtue* and *Supreme Being* were in every mouth. Instead of the inscription, *To Reason*, placed upon the fronts of the churches, there was now inscribed, *To the Supreme Being*.—Thiers' *French Revolution*, vol. 3, pp. 13-15.

From that point commenced a turn of affairs in France. About one year from that time, i. e., at the close of the three and a half years, they permitted the priests to return to their churches, and the people to have the Bible again.

During this three and a half years' warfare, other nations, seeing the sad course the French were taking, would not join in with it, but kept the Scriptures sacredly, and after this war on the witnesses was ended, assisted in the work of exalting them. An attempt was made to draw England, America, and other countries into the same views of this matter as those of the French. Paine, for this purpose, sent fourteen thousand copies of his work against the Bible into England. Gibbon, Hume, Voltaire, and others exerted their influence in the same direction, but all without the desired effect. The nations would not join in the work of exterminating the Bible. Although they beheld it dead in the streets of France, they kept it from being exterminated, or "put in

graves.' The English, fearing the awful results of the deistical principles that were gaining ground in France, made a strenuous effort to introduce the word of God among them, and for this purpose organized the French Bible Society in May, 1792, just at the time the Revolution broke out. "The Revolutionary war put a period to all communication between the countries. The funds remitted were lost. 'We have lived in times,' said the printer, still alive in 1801, 'which have destroyed everything, overturned everything, and all must begin afresh.'"—*Anderson's Annals of the English Bible*, pp. 498, 499. Shortly after this, *i. e.*, in 1804, they did indeed begin anew, and organized the British and Foreign Bible Society, which has circulated millions of copies of the Scriptures in France.

(Concluded next week.)

AT LAST.

WHEN on my day of life the night is falling,
And in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

'Thou who hast made my home of life so pleasant,
Leave not the tenant when its walls decay;
O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting,
The love which answers mine.

I have but thee, O Father! Let thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
No street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Let me humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through Heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath thy trees of healing,
The life for which I long.

—J. G. Whittier, in *March Atlantic*.

SPIRITUAL GIFTS.

BY ELD. ALBERT STONE.

THERE were good reasons why St. Paul would not have the Corinthian brethren ignorant concerning spiritual gifts. Likewise there are good and sufficient reasons why Christians of the present time should be well informed on that important subject. The gifts, all of them, are, by the promise of God, the inalienable property of the church, in all time. They are a talent intrusted, and must not, on any account, be neglected or buried in the earth. They are given for a purpose, and they can in nowise be dispensed with, if we would seek and obtain eternal life during the perils of the last days. This truth is known to God, and he has so clearly revealed it to us in his word as to hold us responsible for its belief and practice.

The advancement of Christians in the spiritual life has always been proportioned to their knowledge and appreciation of the special gifts of the Holy Spirit. The limited measure in which the gifts are confirmed among any people at the present time may well occasion searchings of heart and humiliation before the Lord. Is it a light matter that the people of God have been very much lacking in this direction, for the most part, since the days of the apostles? Why did the church flee before her enemies in the sixth century, and for twelve hundred and sixty years suffer persecutions and martyrdom at the hands of apostates from her own ranks? Why were insatiate wolves permitted to enter the sacred enclosure of the church of God, reduce the flock of Christ to indiscriminate slaughter, and pervert every divine institution?

Why has the Reformation, commenced by Luther, advanced so tardily? Why has the Protestant religion been characterized by such

weakness and diversity of sentiment? Why is the nominal Christianity of to-day in such bold antagonism, in many of its features, to the pattern and precepts of the divine Master? Why were not existing organizations intrusted with the proclamation of the message of the advent of Christ, and the closing work of probationary time? We still inquire, If the above work has, in the order of Providence, been placed in other hands, are they doing it faithfully? Are their movements in harmony with the testimonies of the Holy Spirit?

Is there not among us, as a people, an alarming degree of unlikeness to Christ, and likeness to the world? Is it not manifest that there is a lack of even the ordinary influences of the Holy Spirit, to say nothing of the extraordinary influences of which we are speaking? Indeed, we have no right to expect the latter, while we are unwilling to receive the former. We do not ask whether we have the truth; but we do ask with deep concern, Have we the sanctification of the truth? Does the truth make us the Lord's free men and women? Is our faith of the practical kind? Does it enable us to have victory over the world, the flesh, and Satan? And more than this, does it lead us to covet earnestly *all* the gifts that our ascended Lord has received of the Father to bestow upon his people.

We do not doubt that most of our people are sound in the faith of the gifts. But there must and will be *unity* of faith on this subject. Some have no faith. Some are doubting. Many are sleeping. We are thankful for the measure of faith there is among us, and for the proportionate measure of gifts bestowed. But we want a pentecostal shower of the Spirit, to ripen the harvest. Such a shower is coming in the near future. Who will be ready?

THE JEWS SINCE A. D. 70.

BY MRS. M. E. STEWARD.

(Continued.)

"WHERESOEVER the carcass is, there will the eagles be gathered together." Matt. 24:28. This passage has been applied solely to the Jews. In a secondary sense, no doubt it did apply to the destruction of Jerusalem. Let us consider it a moment.

"Eagles" is rendered vultures in the new translation. It "seems to be the bearded vulture of Linnæus. The eagle proper is unknown in Palestine; while this bird, a sort of eagle, is common. It is translated 'fowls,' ravenous bird."—*Comprehensive Commentary*. Eagles seldom attack a dead body, but vultures "confine their search to dead and putrefying carcasses, which they prefer. . . . In traveling over the immensely wide deserts of Africa, where there is not a blade of grass to tempt a living bird or animal, and no inducement therefore for birds of prey to scour those vast wildernesses in search of game, should a camel or other beast of burden drop under its load in the train of a caravan, in less than half an hour there will be seen, high in the air, a number of the smallest specks, moving slowly round in circles, and gradually growing larger and larger as they descend in spiral windings toward the earth; these are the vultures, but whence they came, or by what sign or call they are collected at a height beyond the reach of the human eye, is still a mystery. When within a few yards, the spiral motion is changed for a direct line; they then alight on the body, and, tearing it in pieces, feed upon it with greediness. . . . In some countries they are never destroyed in consequence of the good they do by consuming the bodies of animals that might, but for the assistance of the vultures, breed a pestilence in the hot climate where they most abound."—*Wonders of the World*.

That the "carcass" mentioned in the passage above is to be found at the second coming of Christ, see the verse previous: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:27, and onward. But what is represented by *carcass*? Surely

nothing that has any good in it. Luke mentions the same thing, chapter 19:37. After comparing the time immediately preceding the revelation of the Son of man (verse 30) to the days of Noah and Lot, he gives a warning in verse 31, which has been applied *exclusively* to Jerusalem. The peculiarity of the language certainly does refer to an Eastern walled city, where one could flee from the roof of his dwelling to the walls, and thence escape without being necessarily obliged to descend into his house.

But is it probable that this one verse with the added injunction, "Remember Lot's wife," referring to the same thing, should break the line of prophecy? More naturally, Jesus took, as was his universal custom, familiar objects to illustrate spiritual things; the urgency of the case, the necessity of an entire cutting loose from earthly possessions in the closing work of probation, here brought out; and this warning had a reflective application to the departure of the disciples from doomed Jerusalem. Very possibly the Saviour referred to the work of the two-horned beast in Rev. 13:17, when that power should reach out its hand to the property of God's people. The decree "that as many as would not worship the image of the beast should be killed" (verse 15) was no doubt especially meant in the words "Whosoever shall seek [at this time, right at the end] to save his life [by worshiping the image] shall lose it," his eternal life. Verse 34.

"I tell you [this makes very emphatic what follows], in that night [of dense moral darkness] there shall be two men in one bed; the one shall be taken, and the other left," etc. What class taken, and by what is it taken?

There are only two classes when Jesus comes: one sings the song of Moses—the song of deliverance; the other receives the wrath of God (Rev. 15:16) in the seven last plagues. The disciples ask, "Where, Lord?" where are they taken? He answers, "Whosoever the body is, thither will the eagles be gathered together." In other words, as the eagles, or vultures, seize the carcass, so the wrath of God takes the wicked and consumes them. 2 Thess. 1:7-9.

When we consider the internal feuds and cruel wickedness Jerusalem exhibited, more especially just before the final destruction of the city, we see it was dead spiritually; dead to the life and righteousness it once possessed; "as a body without the spirit is dead," so Jerusalem (and the last generation of men, "the world the ungodly," who shall witness Christ's second coming) without her God is dead also; dead, she is spied from "far" (Deut. 28) by birds of prey that hasten to devour her. also Rev. 19:17.

What a humiliating similitude for those who prided themselves on being better than all other nations! even as it is boastfully affirmed at the present day that the world was never before so benevolent, wise, and good. Like putrefying carcasses, if suffered to remain, they only cover the entire earth.

A very few escaped the doom of their countrymen. Josephus, the historian, was a Jew. After his surrender to the Romans, he married a captive Jew in Caesarea; but he divorced her, probably because she was of another tribe, and married again in Alexandria. He was present all through the siege of Jerusalem, endeavoring to persuade his people to surrender. The Roman army did not esteem him as highly as they did. They believed a traitor to his country could not be trusted, and whenever any misfortune befell them they laid it to Josephus, thinking he might have secret intercourse with the Jews. On taking the city, Titus offered him any gift he might ask. He chose the sacred fire, and the lives of his brother and fifty of his friends. He was afterward granted one hundred and ninety of his friends, who were among those who had been shut up in the temple to be sold as slaves.

His estate lay within the Roman camp, and he was allowed other lands in place of it. Vespasian also gave him large landed property. He lived in Rome, advanced to high honor by the emperor and by both his sons. Displeased with his Alexandrian wife, he put her away, and

ried an "excellent" woman of rank and wealth.

Josephus wrote his history of the war first in the Syro-Chaldaic language for the Jews who lived beyond the Euphrates. He afterward translated it into Greek for the use of the western Jews and the Romans. Titus and King Agrippa testified to its correctness. The former signed it with his own hand, and ordered it placed in the public library as an authentic history. In A. D. 93 he wrote the Antiquities of the Jews, to lessen the contempt with which the nation was regarded and to correct some false accounts of their early history. Nothing is known of him beyond his fifty-sixth or fifty-seventh year. (Milman.)

King Agrippa, as he is called in the New Testament and in Josephus, son of Herod Agrippa I., was the last of the royal house of Herod. This was the king before whom Paul pleaded. Acts 26. He did all he could to dissuade the Jews from rebelling. Finding he could have no influence with them, he joined the Roman army. When Jerusalem was taken, he went with his sister Bernice to Rome, where he lived and died in luxury, honored by Vespasian, forgetful of the woes of his country. His sister Bernice, the widow of her uncle Herod, king of Chalcis, who was a grandson of Herod the great, was the one whom Titus passionately loved, and whom he would have made empress but for the displeasure of the Roman people. (Milman, People's Cyclopaedia, Matthew Henry.)

The family of Herod may be of some interest. Nine princes of this name are spoken of by Josephus and six at least in the New Testament. They were Idumeans by descent, and all reigned by Roman appointment.

1. Herod the Great, son of Antipater or Antipas, a Jewish proselyte of Edom. He had ten wives. In a fit of jealousy he ordered his wife Mariamne to be slain (though he was excessively attached to her, and afterward was almost insane on account of his loss), and subsequently her two sons. He was cruel and jealous to the last. It was in the reign of this king that our Saviour was born, whom he tried in his jealousy to destroy with the children of Bethlehem. He survived this tragedy but two years, dying of a loathsome disease at the age of sixty-eight, or seventy, some say, having reigned thirty-seven years. Knowing that his subjects would rejoice at his death, he imprisoned illustrious Jews from every part of Judea, ordering them to be executed the moment he expired, that mourning should thereby follow his own decease. But after his death, before it became known, his sister and her husband released the prisoners, saying "the king had altered his mind." It was this Herod who, to please the Jews and to atone perhaps somewhat for his wickedness, rebuilt the temple in great splendor, and constructed magnificent edifices in Jerusalem and throughout Judea, as we have seen. (Josephus, Bible Dictionary.)

2. Archelaus. He was educated at Rome with his brother Antipas, and with Antipas' foster-brother, Manaen (Acts 13:1) (who, though having, as Matthew Henry observes, "a fair prospect of preferment at court, yet for Christ's sake he quitted all the hopes of it, like Moses.") At his father's death, he succeeded him in the dominion over Judea, Idumea, and Samaria, with the title of tetrarch, *i. e.*, ruler over the fourth part of the kingdom. He possessed the same tyrannical disposition his father had. After a reign of ten years he was accused of his cruelties to the Roman emperor, who banished him to Vienne on the Rhone, where he died. (Ibid.)

3. Herod Antipas, tetrarch of Galilee and Peraea (the southern part of the country east of the Jordan). This Herod beheaded John the Baptist; sought to slay Christ (Luke 13:31); and "set at naught and mocked" our Saviour, when arraigned before him on trial for his life. Luke 23:11. He divorced his first wife, daughter of Aretas, king of Arabia, and married Herodias, his brother Philip's wife, who was their niece, for which Aretas made war upon him, defeating him with great loss. The Jews considered this a judgment from God for the murder of John. Not long after, he was sent into exile with his

infamous paramour, where he died. Herod Philip, the first husband of Herodias, lived a private life, having been disinherited by his father. (Josephus.)

4. Herod Philip, tetrarch of Iturea, Trachonitis, etc. Luke 3:1. Josephus says, "This Herod the Tetrarch seems to have been the best of all the posterity of Herod for his love of peace and his love of justice." He married Salome, the dancer, daughter of Herodias, according to Josephus; and "it is added by another historian that Salome met with a violent and untimely death."—*Bp. Porteus*.

5. Herod Agrippa I., or Agrippa the Great, a grandson of Herod the Great and Mariamne; son of Aristobulus, slain by his own father; and brother of Herodias. He was king of Chalcis and Armenia, and afterward of nearly all his grandfather possessed. He was educated at Rome under the care of the Emperor Claudius. He was very zealous for the Mosaic law, and did all he could to please the Jews. It was this Herod who killed James and imprisoned Peter and soon after died a miserable death at Caesarea. Acts 12. (Josephus.)

6. Herod, brother of Herod Agrippa I., king of Chalcis, to whom was intrusted the care of the temple, its treasury, and the appointment of the high-priests, which authority, after his death, descended to his successor, King Agrippa II., who retained it till the temple was destroyed. (Ibid.)

"Drusilla was daughter of that Herod who beheaded James, and sister to King Agrippa. She was married to Azizus, king of the Emesenes, who had been circumcised in order to obtain her; but she had left her husband to cohabit with Felix, being a very profligate woman. She was afterward . . . consumed, with the son she had by Felix, in a terrible eruption of Mount Vesuvius."—*Doddridge*.

The posterity of Herod were remarkable for their many unlawful marriages, and the curse of God, Josephus thinks, rested upon them in consequence.

(To be continued.)

THE WONDERS OF A CENTURY.—No. 8.

BY A. SMITH.

SAWS.

It is said of Tubal-cain that he was "an instructor of every artificer in brass and iron." Had he lived in our day he would no doubt have passed as a first-rate Yankee genius. For aught we know, he may have invented the saw. Had not the saw in some form been known to the antediluvians, we do not see how Noah could have constructed the ark. It was evidently known to the Israelites at a very early date. But the Greeks accredit the invention to Talus, otherwise called Perdix, whom they deified. The Egyptians made their saws of bronze. For sawing boards they set the log on end and secured it to posts set in the ground. Some of the saws used were single handed; others were held in a frame with teeth perpendicular to the plane, and were operated by two men, standing one on each side of the log. Sometimes the log was fastened to a bench, the sawyer standing above it, and no doubt sometimes, as in later years, having an assistant below.

The greatest improvements in the manufacture and use of the saw belong to the present century. The circular saw was in use in 1790. The inventor is said to be buried at Kalamazoo, Mich. This saw was soon brought into important use in the manufacture of ships blocks, and was adopted for that purpose at Portsmouth in 1804. The great variety of uses to which it has since been applied is well known. They are now made from one to eighty inches in diameter, and at a cost of from about 50 cents to over \$500. The modern saw is a fine piece of mechanism.

SAW-MILLS.

The earliest saw-mills worked by water-power are supposed to have been constructed in France about the twelfth century; in Augsburg, Germany, in 1322; in the island of Maderia in about

1420; and in Norway in 1530. In 1663 a saw-mill was constructed near London, but it was abandoned on account of the opposition of the hand-sawyers. The construction of a saw-mill was attempted at Limehouse about the year 1767, but it was soon destroyed by the mob. The first saw-mill in America was built by the Dutch in New York, about 1633. The English constructed one at the falls of the Piscataqua River near Berwick, Me., in 1634.

For centuries the saw-mill was rude in its construction, and slow in the execution of its work. The most important forms of the saw-mill, the efficiency and accuracy of their operation, and the fine quality of their products, are due to American ingenuity during the present generation. The manufacture and uses of the saw and the mechanisms that propel it, are continually advancing in the scale of improvement toward a point of perfection that seems almost within reach, but which, nevertheless, appears to retire almost as rapidly as it is approached.

PRACTICAL VS. DOCTRINAL PREACHING.

BY ELD. G. C. FENNEY.

THE distinction which is indicated by the title of this article may be made so prominent as to become an injury to the work of God. By it the truths of the Bible are represented as being of two classes, one of which is intended to convert the head and direct the argumentative powers; and the other, to control the heart and cultivate the spiritual qualities. With this classification fixed in his mind, the minister preaches on one occasion a *doctrinal* discourse, on another, a *practical* one. Often the latter is given to allay the prejudice which the former has created. His polemic discourses are armed with the most conclusive arguments, calculated to silence or crush all opposition. But they do not breathe the loving spirit of Christ. Then, to make up the deficiency, he preaches a "practical sermon," the success of which is looked for in the expression, "Why, he preached just like our minister."

We cannot regard this distinction as profitable where it separates the truth of God from its vital principle of piety and sanctification. Is it not true that the value of a doctrine lies in its practical effect? Should we not, then, seek to teach *practical doctrine*? How often we meet the question, "Why don't you preach Christ?" If we admit that one-half, more or less, of our ideas are theories only, then the question becomes a pertinent one, and the admission is fatal. We learn that "other foundation can no man lay than that is laid, which is Jesus Christ." This must be true of all parts of a system in order to be true of the system itself. Hence every Bible doctrine must rest for its fundamental principle upon him. If, therefore, we are teaching doctrines that have no relation to Christ and his work, they are unprofitable.

Every truth that relates to Christ is intensely practical; and when we fail to make this fact prominent, then we separate from the truth its saving element, and it becomes doctrinal in the most extreme sense of the word. Christ's work is to elevate, bless, and save mankind. Whatever aids in this work, or magnifies the offices of Christ in our behalf, is Christian beauty. As we look upon present truth, how beautifully it harmonizes in all its parts with this work. There is no doctrine taught by Seventh-day Adventists but rests upon this principle, and either seeks to elevate man by bringing him nearer to God, or magnifies Christ in some of the relations which he sustains to his people.

Then we ask, Is not present truth practical? If so, why this distinction which classes these peculiar truths as something essentially different from gospel truth? It would doubtless be better to clothe them in their proper garb, and infuse their teachings with their proper spirit. They are adapted to the wants of this generation, to meet infidelity, to rebuke sin, to reprove worldliness, to evangelize the world, and to prepare a people for the coming of the Just One,

LET NOT THE SUN GO DOWN UPON YOUR WRATH.

"FATHER, forgive us," is our daily prayer,
When the worn spirit feels its helpless dearth;
Yet, in our lowly greatness, do we dare
To seek from Heaven what we refuse on earth.
Too often will the bosom, sternly proud,
Bear shafts of vengeance on its graveyard path,
Deaf to the teaching that has cried aloud,
"Let not the sun go down upon your wrath."

We ask for mercy from the God above,
In morning worship and in vesper song;
And let us kindly shed the balm of love,
To heal and soothe a brother's deed of wrong.
If ye would crush the bitter thorns of strife,
And strew the bloom of peace around your path,
If ye would drink the sweetest streams of life,
"Let not the sun go down upon your wrath."

Were this remembered, many a human lot
Would find more blessings in our home below;
The checkered world would lose its darkest blot,
And mortal record tell much less of woe.
The sacred counsels of the Wise impart
No holier words in all that language hath;
For light divine is kindled where the heart
Lets not the sun go down upon its wrath.

—Eliza Cook.

THE RELIGION OF THE OLD TESTAMENT.

BY ELD. E. W. FARNSWORTH.

THERE are many honest persons who seem to think the religion taught in the Old Testament was a religion of forms and ceremonies only; that it related to outward acts simply; and that in the patriarchal and Jewish ages an outward compliance with God's commands was all that he required. Perhaps no one cause has done more to undermine the reverence and love for the Old Testament teachings than this. Many good people have almost come to the conclusion that the patriarchs and Jews had the drapery of religion while we have the substance; they had the husks, —the forms and ceremonies, and that was all God required of them,—while we have the meat, the heart, and soul of religion; theirs was a system of law, ours is one of grace; theirs was a system of works, ours is one of faith; they had the form, we have the spirit and power. Many would not express their mind upon this subject in precisely these terms; yet there is a lingering impression in their minds that this about expresses the truth.

In outward form and institutions, the manifestation of God has undergone great changes. But if we look beneath the surface to the substance of religion in the different ages of the world, we shall find it always the same, and God's teaching concerning it always the same. The great cardinal points of religion,—conversion, faith, forgiveness of sins, and grace,—have ever been kept prominent in the Old Testament as well as the New. The object in all ages has been to change the heart of sin to one of purity, and to take a wicked, polluted soul and make it a temple for the indwelling of God's Spirit. Does the New Testament insist on the obedience of the heart, in the spirit, and not of the letter only: "Written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart"? 2 Cor. 3:3. The Old Testament teaches the same doctrine. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:16, 17. "The Lord pondereth the heart." "Doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it?" Prov. 21:2; 24:12. And the commandments are thus referred to: "Bind them upon thy fingers, write them upon the table of thine heart." Prov. 7:3. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5. "Thou shalt not hate thy brother in thine heart; . . . but thou shalt love thy neighbor as thyself." Lev. 19:17, 18. This most certainly is good heart-religion. No carnal heart

would ever comply with these requirements. "The carnal heart is enmity against God; for it is not subject to the law of God, neither indeed can be." It follows, therefore, that God did require of his ancient people a change of heart.

The New Testament refers to this under the figure of a new birth, and then our Saviour adds: "Except a man be born again, he cannot see the kingdom of God." John 3:3. But where in all the Bible is conversion more beautifully illustrated than by Eze. 36:25-27? "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Here the unrenewed heart, that is calloused by sin, unmoved by human woes, and almost insusceptible to the influences of God's Spirit, is called a heart of stone,—how could it be more appropriately described? But the promise is that this "heart of stone" shall be taken away, and a "heart of flesh," tender, sympathetic, and loving toward God and man, shall be given in its place, and with it God's Spirit; and then there is rendered a spiritual obedience. Verse 27.

The New Testament teaches that we are to overcome the evils of our hearts by the aid of God's Spirit. "But if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. 8:13. So in the Old Testament: "Not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4:6. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me." Ps. 51:2, 7, 9-11.

The New Testament teaches that we must "repent and be converted, and we shall receive the gift of the Holy Ghost." And the same sentiment is echoed from the Old. "Restore unto me the joys of thy salvation; and uphold me by thy free Spirit. Then will I teach transgressors thy ways and sinners shall be converted to thee." Ps. 51:12, 13. David understood that sinners must be converted to God, and that to be successful in teaching them, he must be filled with God's free Spirit,—a lesson as necessary for us to learn, and an assistance as necessary for us to have, as for David and the ministers of his time.

The New Testament denounces self-righteousness in all its forms, and teaches men that they are saved, not for the merits of their good works, but through God's free mercy and grace. Rom. 5:15-21; Eph. 2:5; Luke 18:9-14. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. But according to his mercy he saved us. This is the sentiment of the Old Testament. "Grace, grace unto it." Zech. 4:7. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. 115:1. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it." Isa. 1:5, 6. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." (Deut. 7:7, 8); and he wished that people clearly to understand that he gave them not this good land to possess it for their righteousness; for they were a stiff-necked people. Deut. 9:4-6.

When the holy men of old besought God to hear and answer their prayers "for his name's sake," they renounced all claim to be heard on the ground of their own merit or good works. "For thy name's sake, O Lord, pardon mine iniquity." Ps. 25:11. "According unto the multitude of

thy tender mercies blot out my transgressions." Ps. 51:1. "I do not this for your sakes, O house of Israel, but for mine holy name's sake." Eze. 36:22. "For we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God." Dan. 9:18, 19.

Thus do we see that the religion of Christ as taught in the Old Testament is the same as the religion of the New. That same purity of heart, that same spiritual obedience, which is insisted upon in the New, is also the theme of the Old. Are we required, by the grace and Spirit of God, to overcome the evil natures of our hearts? So were the people of ancient times. Are we required to live by faith and not by sight? So one of old said. "The just shall live by faith." Hab. 2:4. And another was so pre-eminent in faith that he has ever since been known as the "father of the faithful;" and by his faith he gained the exalted title of "Friend of God." James 2:23. Surely the religion of Christ is the same in all ages, and its truths are harmonious. The plan of redemption is the same. And this is reasonable. The God of the Old Testament is the God of the New. The Saviour presented in the Old, is the one revealed in the New. The same Spirit by which the Old was written, also inspired the writers of the New, and the same angels who guided, guarded, and protected the saints of the old dispensation, will guide and direct to the close of the new. May we all have their guardian care.

SUNSHINE IN HEARTH AND HOME.

It is not *where* we are, but *who* we are, that determines our happiness. Some of the happiest people I know are in the by-ways of life, and no fine equipage ever halts at their humble door. I used to climb up quite often to a garret in order to catch an ever-bright gleam of Heaven's sunshine from an aged blind woman, who could not see the little grandchild that read the Bible to her. She dwelt in a perpetual night. But into her soul shone the perpetual light of her Saviour's countenance. Mighty in the Scriptures, she fed on angel's food; and her dingy garret was another *Patmos*.

"So lived she cheerful on, for God was kind,
And well she knew in Heaven no eye is blind."

The only enemy that can effectually bar up the windows of a human soul, so as to shut out every ray of sunshine, is *sin*. But the smile of a pardoning and approving Saviour has made a chained prisoner to sing praises in a midnight dungeon. Paul basked in warm sunshine while locked up with his Pretorian guard; the shadow passed by him and rested on Nero's guilty, blood-stained soul in the palace. It was not *where* the two men were, but *what* they were, that made the difference.

We pastors often discover a "skeleton in the closet" of the most luxurious dwelling. The home is shadowed by some huge spectral sin; its handwriting is on the walls, and its breath taints every apartment. Sometimes the skeleton is not in a "closet," but at the table, at the fire-side, and haunts every room in the house. I have gone to such a darkened home with a pledge of total abstinence from the vice that made home so desolate. The husband—after long entreaty and appeal for God's help—signed the solemn "declaration of independence," and kept his pledge. How soon the rays of joy began to kindle on the walls, and illuminate the table, and gild the lintels, and blaze on the hearth-stone until the whole room burst into a rosy bloom! The children felt as if Christmas had come—and come to stay. When I heard the reformed father offer his first prayer in the social meeting, the overjoyed wife came up with tears running down her cheeks and said, "Mr. Cuyler, is not this Heaven? But we have it at home, too, every night and morning."

Let me say a word or two about the sunshine that is shed into our own households by very simple and inexpensive methods. Some people spend thousands of dollars at the upholsterers,

the cabinet-maker's, and the decorator's, and are, after all, *imprisoned* amid splendors. They have not learned the A B C of home happiness. They are under the delusion that fine furniture and showy chandeliers can make a house bright, while selfishness and frivolity and ill-temper, and all manner of hateful bats, are haunting every room. From such a domestic purgatory the sons are glad to escape to the theater and the billiard saloon, and the daughters to the ball-room or the midnight rout. Even some Christian parents denounce the theater, and then make their homes so disagreeable that their children are driven away to some sensual entertainment or other by the repulsion of their own dwellings. If they would just kindle a good blazing fire in an open grate, get their children around it with books, cheery talk, and the right kind of guests, and then put the sunshine of good humor into their faces, the boys would put away their door-keys and stay at home. I have a neighbor who has brought up six sober, industrious, well-behaved boys of spotless character; and the secret of it is—he is *always their companion*.

There is a sunshine of life, also, that is created by innumerable little words and deeds. Some people—honest, godly-minded people, too—so neglect the amenities of life that their presence affects us like a March wind. I know of fathers whose entrance into their own dwellings casts a chill of restraint over their family; they are not vicious or cruel, but they have no sunshine in their temperament or their manners. They seem to have no sympathy with either the sports or the sorrows of their children, and have no knack of entering into their feelings. Their children are shy of them. Their neighbors never "tie to" them. They contribute their money to Christianize the homes of Syria and India and Japan—but they never contribute much geniality or gladness to those who are doomed to live with them.

My friend, begin to sympathize with your own family before you expend any more sympathy on the heathen. As my old friend and teacher, Dr. J. W. Alexander, used to say: "Begin at home and work outward. If you do not love your own wife and children, don't pretend to so much love for the people on the other side of the globe." Do n't let so much irritation drizzle like a raw March mist under your own roof-tree. It is good to give money to support a missionary in China; but pray attempt to support at least one missionary of Christian politeness and kindness in your own shoes, and for the happiness of those about you. Keep your heart in the love of God and in the light of his countenance, and then let the inward warmth beam out upon every human being you meet. It is a good old homely aphorism that a true Christian's dog and cat ought to fare the better and be the happier for his religion.—*T. L. Cuyler, in Christian at Work.*

—I think we are too ready with complaint
In this fair world of God's. Had we no hope,
Indeed, beyond the zenith and the slope
Of yon gray back of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant souls. But since the scope
Must widen early, is it well to droop
For a few days, consumed in loss and taint?
O pusillanimous heart, be comforted,
And, like a cheerful traveler, take the road,
Singing, beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be said,
Because the way is short, I thank thee, God.
—*Mrs. Browning.*

BUSINESS IN RELIGION.—It is told that a minister once called upon the late Dr. Holland to converse with him upon the importance of conducting business on religious principles, and that shortly after, Dr. Holland called on the minister to converse with him on the importance of conducting religious work on business principles. Dr. Holland's point was well taken, only it was put to the wrong person. The reason why religious work is not carried on upon the best business principles is that men of affairs in the churches fail to import the prudence, enterprise, and energy of their business into the concerns of the church.—*Christian Herald.*

Special Mention.

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

THE SITUATION AT ROME.

THE new electoral law of Italy, which greatly increases the power of suffrage, seems to have awakened in the clerical party the hope that by an active campaign something might be done in behalf of the apparently "lost cause" of the "temporal sovereignty." With his usual promptness to take advantage of every fortuitous circumstance, the pope, early in February, addressed a very grave letter to the Italian bishops, "commanding them, in view of the dangers surrounding the church, to increase their activity, to encourage Catholic societies among the laity, to develop the Catholic press, and to advocate boldly the temporal independence of the pope." Something of how vigorously the contest between Romanism and Protestantism has opened, and how far it has progressed, may be learned from the following, taken from the *Christian Weekly* of a late date:—

His holiness seems to be fairly on the war-path, and his recent utterances prove him to be quite a politician. He displays in his latest modes a fair share of worldly wisdom, in strong contrast with the mediæval hallucination of his predecessor. He has just spoken with no uncertain sound to his Catholic army, and ordered an aggressive movement. He stands now as the head of a party, and indulges in utterances calculated to excite the wrath of his supporters rather than to express his own convictions.

His recent encyclicals and discourses burn with a virile eloquence, directed against all the kings of Europe that do not bow to his scepter, and especially toward the King of Italy. He declares that Rome, the most august of Christian cities, is now an open place to all enemies of the church, who there build their schools and consecrate their temples to heresy. It is difficult indeed to use more bitter language toward the Quirinal than that which proceeds from the Vatican, from whose windows the pope may see the cabinet of the Italian king. This, then, is fighting at pretty close quarters.

The real incentive to this new call to arms is the passage of the new electoral law, which greatly increases the privilege of suffrage. With this weapon in their hands, the clericals are inclined to enter a field from which they have hitherto held aloof. The Italians have thus far smiled at the troubles in France, caused by the Communists and other radicals, and the conflict in Germany with the church, as the life-and-death struggle in Russia with Nihilists, and have considered their own country the most quiet and happy of the national families. But this period of comparative political indifference has evidently gone by with the entrance of the church into the political contest. The new electoral law will evidently give much greater latitude to the clericals and the republicans, according as the lower classes are under the influence of the church or antagonistic to it.

In this sense the last encyclical is a veritable program for political action. It in substance says: "Organize your forces; establish journals in all the centers; make them attractive by treating of all subjects that can interest the masses; create associations of young people of the working classes in all the cities and civil centers of the country; especially let all Catholics unite, and make every effort to insure the triumph of their principles." And very especially the friends of the church are bidden to register themselves on the electoral lists—not to abstain, as hitherto—with the view of carrying the conflict to the ballot-box.

This, then, is a veritable cry to arms in the Catholic camp before giving the signal for

combat. Hitherto the Catholic party never took this stand in Italy; the Vatican never thus issued from its reserve; it simply confined itself to vague and futile protestations—to-day it gives precise instructions for the conflict, and one thinks to hear the work of the commanding general organizing his troops for the approaching campaign.

In the large cities of Italy the republicans are following the same mode of preparation for the next election; but the moderates, accustomed to triumph so easily, are showing their old spirit of indifference so characteristic of the middle classes in Italy. Indications now foretell that the registration will come largely from republicans and clericals, while the monarchists will remain quietly in their tents. It is possible that when the government perceives the danger to arise from this entrance of one element into the contest, and the abstraction of the other, it will take more active means to assemble its forces and protect itself.

Until now one party has virtually governed Italy; in a little while it is likely to have its troublesome Left and its clerical Irreconcilables; and it is not impossible that these hostile forces may sometimes join, as at times in France and Germany, to embarrass the government and annul its measures. This may prove a serious danger for the House of Savoy by weakening the unity that has given to it strength in these latter years. As soon as Garibaldi passes from the scene, and this event cannot be long distant, the republican forces will certainly become troublesome in Lombardy, as well as in the provinces of the south. Now, his name is necessary to any national republican effort, and his feebleness condemns him to inactivity, as well as his personal gratitude to the memory of Victor Emmanuel in the person of his son. Leo XIII. knows and feels this, and therefore his increasingly aggressive attitude toward the present king.

In the meanwhile the pope is vigorously fighting another dangerous enemy in the Protestant work at Rome. It was for years his custom to speak of that movement with contempt, and predict its early downfall. But it goes on increasing, and even makes converts among the members of his clerical household. Now he comes forward with anathemas, and declares these sects to be bitter enemies of religion and the church, and charges them with coming where they do not belong to do violence to him and his holy office. But his holiness may call them heretics and incendiaries to his heart's content; their power is growing, and their churches are being filled by those who find poor spiritual food in his stately temples and basilicas.

The Protestant workers of Rome are not only calling around them the neglected masses, but are even entering the ranks of the army. There are now virtually two military congregations connected with the heretical churches, one with the Free Church enterprise of Gavazzi, and another with the Wesleyan Mission of England. Capellini, once a soldier himself, has organized Protestant religious worship among the troops of the garrison at Rome, and during the last year with so much success that no less than eight hundred soldiers have been connected with his congregation. The soldiers of the Italian army in Rome are recruited from all parts of the peninsula, and when they return to their various homes in all sections of the land, they form centers of influence for the discussion and propagation of the Protestant faith. Some of these men have become so enthusiastic over the new doctrine, to them, that they go back as teachers and evangelists; for in common with this mission there are schools and reading-rooms, to which many of the soldiers and subordinate officers resort for that aid in study which qualifies them to spread their faith on the waters. All these things have come to the ears of his holiness, and have inspired him with such righteous wrath that he now sounds the alarm, and calls to his aid temporal weapons that he has hitherto affected to despise.

—Men pass away, but principles endure forever.

THE MISSISSIPPI FLOODS.

THE overflow of the Mississippi this year has been greater in extent and more disastrous in its consequences than any that has ever before taken place. A careful analysis of the scattered accounts which have appeared since the first serious break fully establishes the fact, and after due allowance is made for the vagueness or extravagance of reporting, the conclusion is inevitable that the loss of life, the suffering, and the injury to property, both actual and in the prevention of planting, are something unprecedented in the history of this mighty and wayward stream. The average American has but little conception of the terrible power for mischief that dwells in this sluggish river. For a distance of some two thousand miles it flows with a mean width of three thousand feet, down a slope of less than six inches to the mile, at a speed which is usually about two miles an hour.

Such a leisurely march implies plenty of time for digressions, and as a matter of fact from Cairo to the Gulf the river winds about nearly eleven miles for every five miles of its progress in a direct line. Along its whole course it is enabled to work its own will with a rich alluvial plain from thirty to eighty miles in width, in which it from time to time cuts new channels, leaving the old ones in the form of innumerable side lakes or bayous. On either hand, below the Ohio, it is joined at irregular intervals by other streams of like character with itself, vast slow-moving bodies of water traversing low "bottoms," spreading now and again into shallow lakes, curving about the changing obstacles to seek new channels, and making the whole river region a wide net-work of languid but treacherous currents, lazy in time of peace, but capable of savage and destructive fury when aroused by the passionate spring floods.

This year these floods have been earlier, swifter, and more overwhelming than ever before. From the mouth of the Ohio nearly to the Delta at New Orleans, the Mississippi has broken down the wretched barriers, or levees, erected to confine its waters, and has spread itself over the adjacent lands. These levees, which are often referred to, and generally regarded as constituting a "system" of defense against the river, are in reality but an unequal series of low dikes, scattered along the banks on either side, constructed by the several States, or by the parish (or county) authorities, and supplemented by private effort. They have no reference to one another, or to any combined effect upon the course of the river. They are variously built, some of them wide and strong, but most of them low, composed of earth, often soft and yielding, and offering complete resistance only where and when resistance is but slightly needed, and giving way whenever the danger to which they are directed is most imminent and terrible. They are like a line of battle made up of artillery and veterans at long intervals, but with raw recruits and camp-followers straggling thinly between. The first impetuous assault of the enemy breaks through at a hundred points, and ingulfs the wide area behind. Now it happens that the country along the river valley, to which these levees offer their delusive protection, the famous "bottom land," is most of it rich as the valley of the Nile, with an inexhaustible store, layer upon layer, of fertile soil. It has attracted a great share of the agriculture of the bordering States, and has well repaid every effort expended on it. It is now occupied in part by plantations, larger or smaller, and by the little patches of farm land which the "poor whites" and the freedmen have rescued from the forest, from the brake, or from the swamp. Although capable of sustaining a population many times as great as it now has, it still nourishes thousands of people, dependent on its cultivation for their living, and most of them living from hand to mouth on the products of the year, generally of the year next ahead, their food, clothing, stock, implements, and price of labor being advanced on pledge of the crops yet unsown.

It is into this region, thus occupied, that the awful tide of the Mississippi, swollen by the de-

scending currents of the hill country, has poured its devastating flood, until from Cairo to Vicksburg the only land visible appears in isolated islets above the wide waste. On these, usually capped by a cotton-gin house, are huddled thousands of homeless, half-starved people. The Parisot line of steamboats, starting from Vicksburg up the Yazoo, Tallahatchie, and Sunflower rivers, has three light-draught steamers constantly engaged in rescuing these miserable refugees. Each steamer is equipped with boats and rafts. Its orders are to push out as far as may be into the overflow, anchor, and send out its boats to the submerged points, or to search among the forest trees for any who may be sheltered there. Each steamer returns at night to the nearest place of safety, laden with from three to four hundred men, women, and children. Of these sad companies it is reported that nearly all are wasted with hunger, worn and sick with exposure, and broken by the shock and desperation. It is significant that each skiff that puts out from a steamer is provided with stimulants and medicines, as well as with food and dry, warm clothing. Two United States steamers are also engaged in the same work. From New Orleans alone over a quarter of a million of rations have been sent out, and the commanders of these beneficent expeditions have found the number of sufferers so great that they have abandoned the work of removing refugees, and confine themselves to distributing relief, lest while they were bringing off the nearest, the more remote should perish of starvation and cold and exposure.

The sufferers are of every class. Not a few of them are planters of moderate means, who in ordinary times till considerable ground at fair returns, but who are now reduced very nearly to poverty, and for the time being to absolute want. The greater number are negroes, who, working the land on shares, have lost their little all. Others of the same race are more fortunate in being absolutely necessary to the planters if the cotton is to be got in this year at all. These are being rescued and cared for by the planters of means on the same principle that the latter are organizing expeditions to save the mules and horses. The class which suffers most are the poor whites—farmers, cattle-raisers, and wood-choppers—men whose hard and constant toil gives them but scant provision for the daily wants of themselves and their families, and whom no one, except from pure philanthropy, is interested in aiding. Pure philanthropy, however, is by no means wanting, and the correspondents of the Western journals report many instances of heroic, unselfish devotion. During the first days of the flood there were many lives lost because general confidence was felt in the stronger levees. It was only at the last moment, when the flood rose beyond the points reached in the hitherto unprecedented days of 1874 and 1867, that the danger was realized, and then it was in many cases too late to avert it. The river not only flowed over the barriers erected against it, but it broke through them, and poured upon the doomed fields with a strength compared to that of the rapids of the St. Lawrence above Niagara. How many lives were lost none will ever know, for in the remote and thinly settled regions all accurate statistics are unattainable.—*Harper's Weekly.*

—One cannot handle year after year the grand and wonderful doctrines of the Bible, become familiar with its wise precepts, its beautifully simple stories, and its glowing imagery, without a widening and growing development of mind which will naturally brighten and beautify one's style, and give ease, grace, and elegance in discourse upon all other subjects and questions.—*Anna W. Kirkwood.*

—What a man believes, he will do; and if he has no faith to guide his practice and impel him to action, he will only drift—and no man ever drifted into a good and useful life, certainly not into salvation.

The Family Circle.

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

THE ARROW AND THE SONG.

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who hath sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—*Longfellow.*

HIS SPLENDID OPPORTUNITIES.

HE was standing on the corner of Broadway, a favored unfortunate, with money in his pocket, and plenty more waiting for him at the bank; and he was wondering just now what on earth he should do. Dreadfully hard he found it, having so much time on his hands and nothing special with which to occupy it. The day was proving as stupid and hard to manage as he thought it would before he got up in the morning. Coney Island was "played out," the Park had become stale and tiresome long ago, and—"Jerusalem! What a block-up!"

A heavy load of slabs on its way up the broad avenue had suddenly become wedged, and strain and pull and curse as they might, neither policemen, driver, nor gamin, aided by the strong dray horses, could start it an inch.

Young Cræsus had not always controlled the cash he owned just now. He was brought up a country boy, and knew all about ruts with big wheels in them. Moreover, he was naturally a young man of kindly impulses, and at that moment he saw just where a "putting to" of his broad, muscular shoulder, a wrench from his strong, masculine hands, and a firm setting to of his knee and goodly sized foot, could "tell" on that slumped circumference, and the next moment he tried it. Bending all his splendid latent strength for a long and a strong pull, with a cheery call to the horses,—"Now then, boys! hip! hip!"—up the wheels came, and off trundled the ponderous load, amidst the cheers of the bystanders.

Slapping his hands together to rid them of Broadway dust, young Cræsus all at once found himself quite a hero, as approving remarks were gratuitously flung at him from all sides; but the consciousness of having even slightly aided somebody made him feel so happy as he started off with a grand stride up Broadway, that he made up his mind to lend a helping hand somewhere else if he saw a chance, and at that very moment he heard a sweet, cheerful voice saying,

"Be good a little while, poor baby, we'll soon be home." And there was a tired, patient little woman, with a baby on one arm, and a great market basket on the other, close at his side; quicker than thought he tried his delightful experiment again.

"Let me carry your basket, Madam, I'm going your way."

One look at the good, honest face of the man, and the basket was thankfully surrendered; and when they reached the tenement house, way over on the east side, a sick man thanked him so tearfully for his great kindness in helping "the little wife" that, to hide his own emotion, he asked a great many unnecessary questions, and found the sick man had not been out of the house for weeks and weeks, and had been so sick and lame that the little wife had found it dreadfully hard work to wash and iron and sew fast enough to find bread to keep the life in them, let alone the rent, which was all in arrears. Then looking from one pale, wasted face to another, young Cræsus suddenly blurted

out in a choked voice that he was "going for some kind of a 'shebang' to give them all an airing, and they might get ready as fast as they were a mind to, for he should be back for them in a very few moments." So it fell out he went to the Park that day after all, and what was more, he thought he had never seen the Central Park so perfectly glorious in its ripe verdure as on that particular day, and he never dreamed a ride could mean so much to any human beings as it did to that sick man and his little family.

That night young Cræsus went to bed with so many plans and projects for the benefit of the poor in general, and that poor lame man in particular, that he hadn't a thought as to how his time might drag on the morrow; and pretty soon an excellent city missionary of the east side got hold of young Cræsus, and by dint of a few judicious, well-directed hints, put him in the way of becoming—as he did—one of the busiest and most useful young men in New York City.

And that was not the best of it, either; it became an actual necessity for him to become a true follower of the blessed Master, who "went about doing good;" and if any one, young or old, has means or time on hand not satisfactorily employed, let him simply notice and improve his opportunities for doing good, and, like young Cræsus, he will soon wonder how he ever lived without helping others.—*Mrs. H. A. Cheever, in Christian at Work.*

AMENITIES OF HOME LIFE.

If there is any one place above another where courtesy should be practiced, it is in our ordinary home lives. There is an old adage common and true, that familiarity breeds contempt. And never is this truer than among those of close kin. If there is a fault in the character of any in the home circle, those who are brought into close daily contact are the ones who have the best opportunity of discovering it; and to take mean advantage of the weaknesses of those about, is a constant temptation to all but the highest natures.

In many homes children are not taught to respect even the commonest rights of their little brothers and sisters. Because they belong to the same family is considered, tacitly at least, a good and sufficient reason why all ordinary rules of good breeding should be laid aside. The older ones tyrannize over the younger, the younger wholly disregard the prerogatives of the older members of the family. Occasionally the father and mother, one or both, seem to consider the child, by virtue of its position in the family, a sort of personal property, to be alternately scolded and petted, and, as it grows toward maturity, to be kept under the strictest espionage. No free natural development is ever permitted it from the cradle onward. But every babe born into the world is an individual soul with capacities, feelings and desires wholly its own, and unless respect be shown its personality, its growth must be stunted or preternaturally developed in wrong directions. And the homes are the grand training schools where men and women are molded, and sent out into the world. What men and women are turned out we see daily in the lives of those about us. Is the person well-bred, of gentle, quiet demeanor, then we instinctively feel that he has been well brought up. Is he loud, rude, or coarse, then, all but unconsciously, we set him down as belonging to a low family; while those who are the most thoughtful as regards the rights of others, will most frequently be found to be equally gracious and kindly in their own home circles.

Certainly it is reasonable to expect these results, and although a most merciful Heavenly Father does largely supplement the shortcomings of early years by special trainings in the schools of his providence, yet that does not in the least detract from the responsibility laid upon each and every individual member of a family, to make the most of themselves in the particular family in which they belong. This can only be done by vigorously respecting the rights of

others—by being just as polite to the members of the home circle as to those whom we meet outside of it. Whether we will or not, respect and affection will flow to those who are worthy of it, and it is far better to treat those who are our own with deference, that if they be somewhat lacking, they may for very shame's sake become more worthy of all the little attentions paid them. And while this course benefits the receiver, the giver cannot but be elevated and refined. The pleasant good-morning is a benediction for the day; and every act of thoughtful regard for the right—moral, mental, or physical—of any other member of the family, cannot but be productive of the highest good to both giver and taker. Our home lives will in this manner become elevated, ennobled, and, if charity be shown from Christian motives, sanctified.

Are any, then, seeking culture and refinement, gentleness and womanly deference, or manly bearing? The very best place to acquire them is in the home in which the individual is placed. There is no society in which such strides upward can be at once taken, while little children breathe in the atmosphere of elevated character about them, even as they do the air, and it becomes a part of their growth. Beautiful characters are not formed altogether by the arrangement of tasteful homes, the harmony of colors, or by the study of the most artistic designs. All the good to be gained from these will vanish more quickly and completely than dew under a scorching sun, if the spirit of affectionate regard for the rights of others be wanting. Gifts alone will never help character upward, but the beautiful verse of Chas. Kingsley can in spirit be reiterated over and over:—

"Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and that vast forever,
One grand, sweet song."

—*Rose Gillette.*

The Sabbath School.

"Feed my lambs."—John 21:15

PRACTICAL TOPICS.*

It would seem that all who witnessed the power of Christ in the resurrection of Lazarus would have been compelled to acknowledge that power divine, and with gladness would have joined his followers; but, while some did believe on him, others, closing their eyes to the most conclusive evidence, and steeling their hearts against every good influence, maliciously "went their ways to the Pharisees, and told them what things Jesus had done." Thus, truth rejected makes the heart more hard, and the gospel of life becomes a savor of death.

In council, the Pharisees inquire, "What shall we do?" His miracles they admit; but they fear that, if suffered to go on, he will draw all the people after him, thus arousing the anger or jealousy of the Romans, who would come and destroy their temple and city and nation. What zeal for patriotism and religion have we here! How plausibly, with "reasons of state," do they try to hide the real motives of jealousy and hatred that prompt their actions!

It was the high priest who suggested that it would be better for one man to perish than that the nation be destroyed. A false issue is presented, but the man's words had a deeper meaning than he knew. The Spirit of Prophecy, speaking through this unwilling subject, testified that Jesus should die, not only for the Jewish nation, but also that from all nations he might gather the children of God into one family. In the kingdom of God will be the good of all ages, the sum total of all virtue, and the perfection of happiness; excluded will be sin and its lovers, sickness and sorrow, death and its terrors. Choose ye your society for eternity.

In Luke 17:3, 4, the Saviour had been in-

structing his disciples not to lay up a secret grudge against a trespassing brother, but, if he appeared to repent, to forgive him immediately; and even though he should repeat his fault seven times in a day, and seven times in a day should return, seriously saying, "I am heartily sorry for the injury I have done you," still he should be forgiven.

"Lord," say the disciples, under this close testimony, "we feel our need of help; we begin to see how far we are below thy perfect standard; we pray thee, therefore, to increase our faith."

To them the Lord replies, "If you had ever so little faith, it would conquer the greatest difficulties; so that you might, as it were, be able to say to this sycamore tree, Be thou rooted up, and planted in the sea, and it should be done."

Then Christ introduces a timely warning against pride in the enjoyment of their exalted privileges of faith; and, proceeding to illustrate his subject, he calls their attention to a man's dealings with his servant, whom he does not think himself obliged to thank because he has done what was commanded him, but whose obedience he may justly claim as a matter of debt.

"So likewise ye," he says in conclusion, "when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

The following thoughts upon the closing passage of the lesson, found in Luke 17:20-25, are condensed from Doddridge's Paraphrase:—

Christ being asked when the kingdom of God, so often mentioned by him as approaching, should actually come, he replied, The kingdom of God cometh not with that external pomp and observation of men which you expect. For behold, the kingdom of God is already among you: though, because it is an inward and spiritual kingdom, erected in the hearts of men, and not attended with outward grandeur, ye overlook it as unworthy your regards. Defending his version, "among you," he says, "It is certain our Lord could not properly say the kingdom of God was in the Pharisees to whom he spoke, whose temper was entirely alienated from the nature and design of it."

"May our minds be formed to a true taste and relish for the kingdom of God! and may we learn wherein it consists; not like the kingdoms of this world, in external pomp and splendor, but in righteousness, peace, joy in the Holy Ghost, and that inward subjection of soul to the Divine government which is the essence of religion, and the grand security and felicity of our natures!"

C. C. L.

REAL CHARACTER.—It is not always in the most distinguished achievement that men's virtues may be best discerned; but very often an action of small note, a short saying, or a jest, shall distinguish a person's real character more than the greatest sayings or the most important battles.—*Plutarch.*

—What we need is not the blaze of a few powerful electric lights in certain conspicuous places, but the steady shining of every lamp in the whole church of Christ over the land. Brooklyn is not lighted by two or three calcium-burners in its public squares, but by innumerable lamps distributed into every street and alley. A genuine revival means a trimming of personal lamps.—*Theodore L. Cuyler.*

—In the museum at Rotterdam is a rough, uninteresting painting—it is more a daub than a painting, and the keenest observer cannot discover any mark on it of genius or of skill. By its side hangs a master-piece, whose value is almost beyond calculation. The artist of the two is the same,—the renowned Rembrandt,—and years of patient, earnest study and toil intervene between the two paintings. "It doth not yet appear what we shall be," but we can toil on,—we can make daubs,—and the touch of Jesus' hand will transform our daubs into master-pieces.—*S. S. Times.*

* See Lesson on N. T. History in *Instructor* of March 29.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 11, 1882.

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

THE TEMPERANCE CAUSE IN BATTLE CREEK.

AN EXPLANATION.

MANY of our readers will have learned ere this reaches them, that Eld. Wm. C. Gage has been elected mayor of the city of Battle Creek; and lest there should be any misunderstanding in regard to the matter, or a misinterpretation of the motives which led him to accept a nomination for this position, a few words of explanation may not be inappropriate.

This action does not indicate any change in the traditional policy of this people, neither to seek, nor, save very rarely in exceptional cases, to hold, any political office. On any merely political grounds, Bro. G. would never have consented to suffer his name to be used as a candidate for this or any like office; and if he had, he would not have received therein the approval of his brethren.

But at the present time there is a question far higher than any merely political question (using this term in its general acceptation), which affects the safety of our youth, and the well-being of society, and which is assuming a phase to be largely influenced by our action at the polls; and that is the question of temperance. This good cause we believe in giving a lift always and everywhere when we can find a fulcrum on which to rest our lever.

For years past the question of temperance has been a prominent issue in this city. We have some laws in its favor, but not so many as we would be glad to have, and shall labor to secure. But the friends of temperance have been very solicitous that at least such laws as we have should be faithfully enforced. This has been a question at each annual election, and the dominant party have been profuse in their promises to stand by the temperance reform so far as the law would allow. But the temperance people have found themselves and their cause so often betrayed, especially of late years, that they saw no way to be true to their principles, except to put a ticket of their own into the field. To do otherwise would be to voluntarily surrender to the enemy with their eyes open.

Then came the question of a candidate for the office of mayor. The minds of those who have the best interests of the temperance reform at heart centered upon Bro. Gage, who has been here, as in the East, an active worker in the temperance cause. He declined. Other possible candidates were considered. The day of election drew on. Suffice it to say that no other candidate was found available; and then the question of acceptance presented itself to Bro. G. and leading brethren in the light of a duty, a point on which S. D. Adventists are exceedingly vulnerable. When it appeared that to decline absolutely would be to jeopardize the interests of the temperance cause, he accepted, and the people ratified the nomination, giving him a plurality of one hundred and thirty-six over the higher of the two party candidates. The very best class of citizens supported him. While we would have been as well satisfied could some one else as temperance candidate have secured the place, we rejoice that the temperance cause has won, the entire city ticket being elected, believing that the influence in this city and in the State will be practically felt.

OVERCOMING SIN.

CAN a person, properly speaking, overcome sin? Is sin that which we are to overcome? The answer to these questions depends upon the definition we attach to the word *sin*, in such expressions. A sin, once committed, cannot, of course, be overcome. That can be disposed of only by forgiveness and remission. But the word *sin* seems to have a more comprehensive definition than simply wrong acts already in the past. It must include also the inclination to sin, which is by nature in every heart. While the outward manifestation of sin is the transgression of the law, the sin itself must reach back to and embrace our yielding to the preliminary workings of the carnal mind which leads to that transgression; just as the sentence of death includes the dying by which death is reached.

All evil is sin; and Paul says, "Be not overcome of evil, but overcome evil with good." Rom. 12: 21. Again he says, "Let not sin therefore reign in your mortal body." Rom. 6: 12. And again, verse 14: "For sin shall not have dominion over you." Now if sin can reign in us, or have dominion over us, by parity of reasoning we can reign over sin, or have dominion over it. In other words, we can overcome sin; and this is what we have to do.

Furthermore, sin is something which we are to strive against. Says the apostle again, "Ye have not yet resisted unto blood striving against sin." Heb. 12: 4. But we certainly do not strive against wrong acts already committed, but against the working of an evil heart which would lead to such acts. This is called sin; and if we strive lawfully against it, we overcome it.

THE MISSION OF CHRIST.

THE 49th chapter of Isaiah presents in vivid language the affliction of Christ because his mission to the Jews did not result in saving that nation; but it tells us that his Father comforted him by the declaration that the Gentiles would believe on his name. Isa. 49: 5, 6. The 42 chapter of Isaiah presents the nature of Christ's mission, and the result of his work in behalf of the Gentiles. In verse 1 the Father speaks of Christ as his Beloved in whom his soul delighted, and he says that he will put his Spirit upon him. In the New Testament the Father calls Christ his beloved Son, by a voice which came from Heaven when Christ was baptized and when he was transfigured. Matt. 3: 17; 17: 5. The Father put his Spirit upon Christ when he was baptized by John. Matt. 3: 16. And when the Saviour began to preach he said, "The Spirit of the Lord God is upon me." Luke 4: 16-18.

Isaiah predicts the modesty and humility of Christ in these words: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Isa. 42: 2. The New Testament records the accomplishment of this prophecy: "And great multitudes followed him, and he healed them all; and charged them that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets." Matt. 12: 15-19. The modesty and humility of Christ were such that he even forbade those who had been healed by him to speak of the mighty works that he had done. This is in marked contrast with many who are never happy except when speaking of their own good deeds. "Most men," says Solomon, "will proclaim every one his own goodness; but a faithful man who can find?" Prov. 20: 6.

The tenderness of the heart of Christ toward those in affliction and humiliation is expressed with remarkable force: "The bruised reed shall he not break, and the smoking flax shall he not quench." The slightest violence might break the bruised reed and quench the smoking flax, but Christ will not exercise this violence. He knows the proud afar off, but he delights to show mercy to those whose souls are humble before him. The self-righteous, who will never acknowledge their faults, will never receive the pardon of their sins; but those who feel the burden of their guilt, and who, like the publican, say, "God be merciful to me a sinner," will find from him the free pardon of their sins. The compassion of Christ toward those who desire to be delivered from their sins is infinitely great. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and, "Whosoever cometh unto me, I will in no wise cast out." Matt. 11: 28; John 6: 37.

In Isaiah 49 we have seen the affliction of Christ because he was rejected by the Jews. But in Isaiah 42 we have a remarkable prediction concerning the steadfastness of Christ's purpose to carry forward the work which he had undertaken. "He shall not fail nor be discouraged," says the prophet, "till he have set judgment in the earth, and the isles shall wait for his law. [Trad., Laws]" This signifies that nothing would deter him from his purpose till he had fully accomplished his work which he undertook to accomplish. Though he was denied by Peter and betrayed by Judas, though many of his disciples went back and walked no more with him, though the Jewish nation rejected him, and though when he was delivered into the hands of his enemies all his disciples forsook him and fled, he still remained steadfast to his purpose, and became obedient unto death, even the death of the cross.

The servants of Christ should imitate his example. It will many times seem to them that Satan has succeeded in bringing ruin upon the cause of God, and that it is no use for them to persevere in their efforts to save men. But there is one mightier than Satan who has all power in his hands. The work belongs to him, and as he was not disheartened while upon earth he will not now be turned from his work till the number of the heirs of salvation is made up. Then he will cease to plead as a great high priest, and he will come to our earth in power and great glory. He will destroy his enemies; he will make his people immortal; he will create new heavens and new earth, and the just shall dwell therein through endless ages.

J. N. A.

EDUCATIONAL RESPONSIBILITY.

THE proper training of children and youth is of the greatest importance. The character of individuals and nations is largely determined by it, and eternal consequences grow out of it. The Scripture says, "Train up a child in the way he should go; and when he is old, he will not depart from it." What could show the importance of training more than this?

One important part of education begins in the family and at the cradle. Parental training is all-important. Its neglect can never be fully made good. But we will not now speak of this. We will refer to education in institutions of learning. The readers of the REVIEW have recently learned of the proposed establishment of new schools among us on the Atlantic and Pacific coasts. We trust these moves are in the order of Providence, and that these may become important instrumentalities for the furtherance of the cause of God.

We have recently said something relative to the school in New England, and what efforts would be made to insure success, and what could be done to furnish such facilities as would make it desirable

to attend it. We feel a deep interest in the success of every new enterprise in connection with this cause. As a people, we have thus far had a good degree of success in every enterprise we have undertaken. We attribute this success to the fact that these have been commenced in accordance with the instructions of the Spirit of God; also that they have been in themselves worthy of the confidence of our people, and in harmony with the dictates of common sense. These new enterprises, we trust, have also the same grounds for success. We should greatly dislike to see any failure in connection with them. Failures discourage and dishearten; success inspires confidence. Our only fear of failure arises from apprehensions that our people will not appreciate the great responsibility which will rest upon them in relation to these schools, especially those immediately connected with them. Most of us do not realize the power of influence and the importance of right influences.

When a school is started under the auspices of our own denomination, our people have a right to expect it will be different in many respects from other schools around it. There would be no propriety in establishing schools of our own, unless there was to be a marked difference between them and others. The land is full of schools. In many of them the languages and higher studies are taught. Their teachers are often men of high scientific attainments. We cannot expect, with the facilities we have at our command, and pressed as we are with various duties, to excel many of these in the amount of the knowledge of science possessed by the teachers we employ. If we cannot have a superior moral and religious influence in our schools, it would not pay us to establish them. Our leading object must be to save our youth, and prepare them to save others. We regard it as much more dangerous to send our youth to schools established under our own denominational auspices, *if they are managed with a worldly, unconsecrated spirit*, than to send them to schools established by other churches or by the civil authority. This, at first sight, may seem very strange language, but we believe it is altogether true.

When our youth go to other worldly schools, they go with parental caution, and expect to guard themselves against opposition influences. They guard against, and suspiciously watch, these influences, lest they be affected by them more or less. They know their spirit is against the truths we hold. But when they go to our own denominational schools, they feel that this is *our* school. It is of course about right. The teachers are members of our own church. They are placed in authority by our own people. Our children board with members of the church. They look to them for example. Their young minds are greatly influenced and molded by them. Then the evil, worldly spirit gets into the very citadel itself, because the entrances are not guarded. None can influence us so much as those in whom we trust. And in the very nature of things, we cannot caution and warn them without appearing to be breaking down confidence in our own institutions.

Every church which has a school started in its midst takes upon itself a great responsibility. It will be a crown of rejoicing if that responsibility is faithfully discharged. The blood of souls will be found in it if that responsibility is neglected. If the church stands as a unit for proper discipline, devotion, and love of the truth, a great influence for good will prevail. The students almost unconsciously imbibe this spirit. The young are easily influenced and affected by the spirit which prevails around them. Few of them, comparatively, stop to reason closely concerning the tendency of the impressions they are receiving. Their minds are intent on other things. The high and joyous

spirits of youth and dislike of strict discipline, make them specially susceptible to influences in the direction of fun and laxity. Unless the church stand firmly for the principles of right, the tendency will be in the wrong direction.

The religious influence of our schools will be largely what the church makes it, where it is located. It will be up-hill business for any body of teachers, however devoted they may be, to maintain right influences and make them paramount, if there is a large element in the church who are indifferent to the object they have in view, or who sympathize in the wrong direction. If many in the church are lovers of pleasure more than lovers of God, the school will partake of that spirit. If pride and vanity, gossip and frivolity, prevail in the church, they will be reflected in the school in spite of all the teachers can do. The words spoken at the table and in familiar intercourse, and the very spirit and attitude, take effect and exert influence. By beholding we are "changed into the same image."

When reproof is given and proper discipline enforced by the teachers, pupils often dislike it. They love to have their own way. When sympathy is expressed in such cases by members of the church, it has a terrible influence, and makes it very hard to maintain discipline. Great responsibilities rest upon our churches everywhere. They are to be the light of the world; and the prosperity of the cause greatly depends upon how our people conduct themselves in our churches. But tenfold more important is it that our churches be right where our schools are located. They stamp upon the minds of the young an impression of their own influence. If that influence is bad, its effect will be felt for years, and as students go to all parts of the field, the evil influence is scattered abroad.

There is no end to what might be said on this important point. Doubtless much will be said in the future. We feel the deepest interest that those churches where schools are being established shall realize their responsibilities, and discharge them in the fear of God. In that way they can be a great blessing to his cause. But if they abuse their privileges, they will bring his frown upon them, and their light will go out in obscurity.

GEO. I. BUTLER.

PREPARATORY SCHOOLS.

As in some Conferences, farthest from Battle Creek, the subject of opening preparatory schools is being agitated, it may not be out of place to say a few words in addition to what has already been said upon the subject. The object in establishing these schools is not to make them full fledged colleges, or to take persons through a long course of study in fitting them for the ministry. It is designed simply to provide schools where brethren and sisters desiring to fill some position in the cause can have a preparatory drill upon those points in which they are deficient, and which are especially necessary to make one useful in the cause of God, and also where children can have the benefit of good influences while receiving a proper education. That there is in several Conferences a necessity for this, no one will deny; but right here several important considerations present themselves. Who shall act as teachers in these schools? Upon what general plan shall they be conducted? and how shall we surround them with the proper influences?

It would be a mistake to expect a person who has had no experience in our work, or even in our method of teaching, to make these schools what we desire to have them. Teachers can be found everywhere; but those who would give a right mold to our schools are not plenty. It was the original design in the establishment of the school

at Battle Creek to educate men and women to fill important positions in the cause, and those who have gained an experience in teaching under the instruction of those whom God's providence has placed at the head of this school, are the ones best prepared to take the responsibility of teachers in new schools.

There are many reasons why such teachers should be selected. The special providence of God has been over our beloved college. The Spirit of God has often reproved those things connected with it which God could not approve. The men who have had charge of it have been God-fearing men. They have regarded the light which from time to time he has given respecting discipline and the manner of educating those who came under their instruction. They have labored to establish a correct standard, having for their counselors those who have been connected with the cause from its infancy. In these respects they have had special advantages, whereby they could give this school the right mold, and a proper training to those under their care. Quite a large number of students have graduated with honor from this school, having gained the confidence of those with whom they were associated. Such persons should, as far as possible, be selected as teachers for schools which may be started. This is certainly true wisdom, and will be carrying out one object for which the school at Battle Creek was founded.

The country is full of individuals who have a good degree of education. We meet them walking our streets every day, but a large proportion of them are no particular benefit to society. They do not seek to elevate humanity. Our leading educators are sensible of this lack on the part of graduates from even our best schools, and to remedy it they are introducing new methods of teaching, with other new features, into the schools. It is becoming quite common to connect manual labor with schools. It is no disgrace for young ladies to learn to sew, cook, and do housework; so that, whatever their position in society, they will not only be useful themselves, but be able to instruct others. Such persons, should they meet with reverses, will not be dependent upon others. Their knowledge of the practical duties of life will enable them to earn a livelihood under almost any circumstances.

It has also been ascertained that the mind requires time to assimilate that which it has received. The character is affected favorably by connecting physical labor with mental labor. The mind is strengthened, and practical knowledge is combined with that which is theoretical. These features can be introduced into a small school at its commencement very well, but in a school already established according to old customs, it would be found to be an Herculean task. There are many school-houses for sale in the country that can be purchased at very low rates, and in some instances the old students would help to make up a new school; but the different features of present truth,—those essential elements which should enter into all of our schools,—would be wanting. Missionary work should be connected with them, embracing not only the theory of keeping books, but such instructions as will enable persons to labor successfully, so as to inspire confidence in the work in which we are engaged among our people. If this be the truth in which we have enlisted, we are on the verge of the closing of probation and the coming of our Lord Jesus Christ. We have no means of ascertaining all of the different features connected with the ancient schools of the prophets, but it is evident that God's work was the principal object in them, and that whatever instruction was given, it had more or less bearing upon this one point.

There is nothing, therefore, more important, so far as outward circumstances are concerned, than that the churches where our schools are located be connected with the Living Vine. They should be as a city set on a hill. Their influence should be to gather with Christ, so that the youth and children which are brought under their influence will be led in the right direction. A school might better be located where there is no church than in the midst of a backslidden church, where the influence is to lead toward the world. It is not expected that the youth attending the school will elevate the church. The church will have the leading influence, and will give the mold and character to the school. Those churches which are not

prepared to do this are not fit to be intrusted with a school. The greatest care should therefore be taken in selecting the place for schools where proper influences can be thrown about the students. We hope that God will give wisdom in this feature of our work, and that such places will be selected for the location of schools as will be for the interests of the cause. Wherever schools are established, it should be with the sanction of the General Conference Committee, so that they may have the moral support of all of our people.

S. N. HASKELL.

A NEW PAMPHLET.

Matter and Spirit; or the Problem of Human Thought. This is the title of a pamphlet of sixty-four pages, written by Eld. D. M. Canright, which is just being printed at this Office, and is now ready for orders. Perhaps the headings of some of the different chapters will give as good an idea of its contents as anything: What is Matter? Organization of Matter Imparts to it New Qualities; What is Vegetable and Animal Life? God has Organized Matter in Certain Forms so that it does Think; The Beauty and Power of Matter Lies in its Organization; Material and Immaterial; Is Matter Naturally Corrupt? From Whence Comes the Immortal Spirit? Cause of Infidelity in Scientists.

This pamphlet touches one of the most interesting problems of human thought. The relation of mind and matter is one which has engaged the attention of the greatest scholars, divines, and philosophers; and many volumes have been written upon this theme. So far as the teaching of inspiration is concerned, our people are quite familiar with it. We have many publications treating upon that branch of the subject. This pamphlet takes up the subject from a different standpoint,—that of philosophy and common sense. Can matter think? The immaterialist says No. He talks learnedly upon the subject of the immateriality of the spirit and the mind, of the impossibility of the inanimate stone thinking, and of the dead clay reasoning, and confuses the mind of the common people. And because they know not what reply to make, they feel almost forced to the conclusion that the thinking part of man is what he claims it to be—an immaterial spirit, without body or parts, which tabernacles in the body and departs at death to its final reward. This thought is impressed upon the mind from very childhood. As he comes to manhood, he hears it from the pulpit and the forum, and accepts it as the truth. When that is really accepted, many other errors of popular theology naturally and almost necessarily go with it. This error thus becomes the corner-stone of a vast edifice of false doctrine. When we preach in communities that have never heard the truth concerning the nature of man, and present the Scripture argument upon his nature and destiny, the minds of many are hardly prepared to appreciate the arguments advanced, because of this hoary-headed pagan notion of the immateriality of the soul, and the impossibility of matter thinking. They cast aside the Bible argument as unphilosophical and absurd.

This pamphlet is just the thing to put into the hands of such people. It is an eye-opener. Its points are very clear and forcible. It contains the confessions of many eminent men on this subject, and shows that they recognized the difficulties of the popular view, and could not explain many things in harmony with it. It is just the thing to put into the hand of the investigator when first becoming interested in this subject. It is well calculated to create an interest. Those who have long studied the subject will be delighted with it. It is written in plain, simple language, which a child can understand, and contains many rare and valuable thoughts. We predict for it a large sale. All our ministers will want it in their tent-meetings the coming season. Our tract societies will all need it in their work. It should be at all our camp-meetings, and, in short, all our people will want a copy. Let the orders come in at once, that thousands of them may go forth on their errand of enlightenment. Retail price only 10 cents, with the usual discount by the quantity.

G. I. B.

POLITICS AND TEMPERANCE.

It is well known that our people do not take as active a part in politics as some others. Some of them vote; some do not. But few of them vote unless they think they see some important moral principle involved in the issue, such as the question of slavery years ago or the question of temperance now. There is no question but that there is a feeling quite prevalent among us that it is not safe to dabble much in the pool of politics. We cannot deny that an influence has been exerted among us from the rise of this work tending to discourage political affiliations and excitement. And we feel very clear that this is as it should be. Holding, as we do, that Christ is soon coming, and that the world will wax worse and worse and corruption constantly increase till the end, we cannot hope to see a political millennium or any great improvement. We can have no real heart to throw ourselves into the whirlpool of excitement, hoping to bring about a good state of things. We cannot deny that there are many corrupting influences and temptations connected with modern politics. Politicians, as a class, are not the cleanest men in the world morally. Can a man handle pitch, and not be defiled? It is difficult voluntarily to mingle much with modern political influences without its affecting our interest in religion, and lowering our standard of morality. We are almost sure to partake of the prevailing spirit; and imperceptibly to ourselves we find our interest transferred from God's work to political issues and political success.

We have occasionally had some very sad practical illustrations of the truthfulness of these statements. Brethren of talent and influence, who might have become very useful in the cause of God, became gradually absorbed in political questions, their interest in the truth decreased just in proportion as their interest in politics increased, till finally they were lost to the cause. We have never known an instance where political interest became great that interest in the cause of God did not become much less. Why should we shut our eyes, then, to the manifest tendency of political influences, and the danger of becoming absorbed in them? With the exception of the temperance question, we see very little in general politics at the present time that should influence our people to participate in political excitement. The issues growing out of slavery are about settled. The issue of the present time is mainly that of the "outs and ins,"—the scramble for office. This is as lively as ever it was. Bribery, corruption, cheating, and wire-pulling are the order of the day. There are honorable men on both sides, and, alas! many rascals on both sides, and—all sides. Republicans and Democrats would both like to see their old friends come out ahead when up for office. But the great moral issues of the present time are few and far between.

Looking for the Lord Jesus, as we do, to put an end to all this prevailing corruption, how can we afford to mix in the political strife or bathe in the dirty pool of politics? We cannot do it. We consider it a dangerous thing for any of our people to hold civil office, and be brought into constant contact with influences which surround public men. The snares of the great enemy will be all around such a man, and he will be very fortunate if he escapes them. If there were no other reason than our religious belief concerning the Sabbath and the soon-coming of the Lord, these should be enough to keep us from being politicians, especially from consenting to be office-holders. While we keep the seventh day, and the Sabbath of the Lord is the busiest day of the week with worldlings, points must constantly arise tending to bring any Sabbath-keeping office holder into trying positions, where he will be almost forced to compromise his faith. Possibly there are men who would be firm enough to be always true to principle; but the temptation would be very great, and the strength of nearly all would be inadequate to resist such influences. It is far better to keep out of temptation. We are commanded to pray, "Lead us not into temptation." How, then, can we voluntarily place ourselves in it?

We have a message of vast importance. It must be given to the world. We are not doing, as a people, one-twentieth of what we might do and ought to do to carry it forward. We have no time or ability to waste in the arena of politics while the cause of God is languishing. And no Seventh-day Adventist who is in the light, and feels the burden of the work upon his soul as he ought to feel it, will want to do it or consent to do it.

But while these are our positive, conscientious convictions, we do not wish to be understood that it is wrong if

one of our people feel that there is a moral principle at stake in any election to go quietly to the polls and express his preference by putting in a vote, and then to go about his business. But it is a sad and mortifying spectacle to see those who are professing to be God's peculiar people, preparing for the coming of Jesus, swinging their hats and hurrahing for this or that candidate, mixing in political mobs and processions to get up political excitements, as I have known some professed Sabbath-keepers to do. It is not the spirit of Jesus which leads them to do it. That spirit comes from an opposite source.

The question of temperance in its relation to voting is one which should receive careful consideration. It is well known that we are a temperance people, almost to a man. We preach it in our sermons and practice it in our daily lives, at least so far as alcoholic drink is concerned. We mourn over the prevalence of the crying evil of intemperance. We see the awful ruin it is bringing upon its victims, and the danger with which it threatens the young. We cannot be indifferent to these things, and have any love of humanity and right in our hearts. We must regard the baleful liquor traffic as a sin against God and a crime against humanity. We believe the strong arm of the civil law should come down upon these death-dealing saloons and rum-holes, and close them up forever. We wish we could indulge in more hope that it will ever be done than we are now able to do. But that it ought to be done, we have no question. We feel sure the law ought to prohibit this traffic.

We rejoice that the State of Kansas has taken such a noble stand on this subject, and placed in its Constitution a provision prohibiting the manufacture and sale, as a beverage, of intoxicating liquors within its limits. It was a noble thing to do. We are glad that Iowa is moving forward on the same track. Iowa legislature have passed such a provision, and on the 27th day of next June it comes before the voters of that State. If they favor it, it becomes a part of the Constitution, the highest law of the State. We greatly hope it will pass. We have no question but that it is the duty of every Seventh-day Adventist voter in the State to cast a ballot in its favor. When the question of temperance comes up in such a form as this, the case seems very clear. The question submitted to the people is virtually this, Do you want the liquor saloons closed, the sale of this poison stopped, and the manufacture of drunkards and criminals prohibited? If you do, have your voice written upon a piece of paper, and deposited in a box; and if the majority of the people desire it, they shall have their choice. There can be nothing wrong in doing this. But every principle of righteousness demands that we should express our minds in favor of right when it comes before us in so plain and simple a form as this. We hope every Seventh-day Adventist voter in the State will vote for this law, and induce all others to do so whom he can influence by honorable means.

It makes quite a difference whether the temperance question comes up in this form, or assumes the shape of voting for men. We cannot always tell what men will do after they are elected. There are other complications and personal influences which make the question more uncertain, though we doubt not that it is often right to vote for candidates who favor temperance. But here the naked question of prohibiting the liquor traffic comes before the people in its simplest form. We hope it will be settled right.

But as much as we favor temperance and the suppression of the liquor traffic, we wish to caution our people about being absorbed and carried away in excitements over it or any other question. Let us never forget that we are Christians, if we are temperance men. The present issue of temperance is important, though liquor-drinking is but a part of the real question of intemperance, which includes all excesses and violations of physical law, and the use of all narcotics and stimulants. And temperance itself is but a part of Christianity. Let us not consider a part greater than the whole, or the prohibition of liquor-drinking more important than the eternal salvation of our souls and those of our fellow-men. The cause of God includes all the good there is. The message based upon the "commandments of God and the faith of Jesus," embraces temperance as one of its principles, and we should feel an interest in it, and work to a reasonable extent, for it, and give our voice in its favor when the issue is prominently before us. But the message and its success is greater than this one issue. Let us never forget our specific work and the claims of God upon us. These we cannot ignore. And let us beware of the worldly spirit and excitement which destroys the love of God from the heart.

GEO. I. BUTLER.

THE KINGDOM OF GOD.

Isaiah 35.

THE trace of sin, the mark of woe,
Is seen o'er all the land;
The moan of pain, the cry for help,
Is heard on every hand.

The earth is waxing dim and old,
Delusion blinds the eye;
The giddy throng rush blindly on
Unheeding tear and sigh.

An Eye doth mark the acts of men,
And soon a change there'll be;
Another kingdom will arise,
Another King men see.

All earthly kingdoms rise and fall;
All earthly things decay;
All earthly monarchs turn to dust,
And quickly pass away.

The last and greatest of all kings
Will be a King divine;
Beneath his sway the earth shall bloom,
And glory ever shine.

The blind shall see, the deaf shall hear,
The tongue of dumb shall sing;
The lame man leap, e'en like a hart,
And "Heaven's high arches ring."

The ground all parched a pool shall be,
And springs of water rise;
The way of holiness will then
Be plain before our eyes.

The ransomed of the Lord shall come,
With songs, to Zion fair,
And joy and gladness dwell below,
And peace be everywhere.

—Eliza H. Morton, in *Messiah's Herald*.

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.

SWEDEN.

Bro. Rosqvist went south March 7, to visit and hold meetings, while I, in company with Bro. E. Erikson, went north for the same purpose. We are here among the mountains, and find iron-works and mines here and there, where many people are busily occupied. This is the chief branch of industry in these parts. The country is full of lakes, and our road goes over lakes and mountains and through desolate pine forests. The lakes are now covered partly with water and snow on top of the ice. We travel on foot. Tuesday we went six miles to Langbanshyttan, and preached in the evening. Here we obtained the mission-house for meeting. Wednesday, went eight miles, to Gasborn, and Thursday seven miles to Hökhöjden. In both these places a number of the neighbors met to listen to the preached word. In each place we found a few brethren who love the commandments of God, and rejoice in the blessed hope of immortality at the coming of Christ. Next day we went seven miles, to Langbanshyttan. In the evening about one hundred and twenty persons gathered in the mission-house. They paid good attention to the preaching, and many were moved by the word. Not a few persons in these places are interested in the truth, and some could be gained by patient labor.

On the Sabbath our brethren and sisters assembled at the house of sister Bruce. She is a widow, and keeps the Sabbath with her son. She has a fair income and good accommodations. We had indeed a good home while we stayed there. Eighteen Sabbath-keepers were present, besides some other friends. Bro. Rosqvist preached a practical and heartfelt sermon, whereupon eleven brethren and sisters covenanted with God and one another to keep the commandments of God and the faith of Jesus. These had all previously been baptized. The rest who keep the Sabbath will also unite with them, but they are not all baptized yet. Bro. N. Nielson was ordained elder, and G. Carlson (Hökhöjden, Langbanshyttan, Persberg), deacon; he is also treasurer and secretary.

In the afternoon we met to celebrate the ordinances, and were much encouraged as the Lord added his promised blessing. This is, no doubt, the first time since the creation of the world that the ordinances have been celebrated in this vicinity by Sabbath-keepers. After this we went to Grythytted the same evening, twenty-one miles,

partly by team and partly on foot. The brethren in this mountain country, as well as in Grythytted and Amot, have been brought into the truth principally by the labors of Bro. Rosqvist, and several of them are men of influence in society, as well as of good common sense. The Sabbath-keepers in the Conference number eighty-eight. The people in Sweden can understand me when I speak, and the truth makes an impression on their hearts; but it is evident that they like their own tongue best, and highly appreciate Bro. R.'s labor among them.

The Conference met in Grythytted according to appointment, Sunday forenoon, March 12. The particulars may be seen in another article. We held three meetings in all. The proceedings were all characterized on the part of the brethren with a desire to arrange their missionary operations on the same plan with our American brethren, and to labor in harmony with them and with brethren in other countries, especially Denmark and Norway. The brethren who are chosen to act as a committee for the coming year, are men who love the truth and are anxious to advance the work in Sweden. Thus we have reason to expect that our labor in the future, under the blessing of God, may bring forth fruit to his glory and to the salvation of precious souls.

There are Sabbath-keepers in Sweden in several other places, who have not yet united with the Conference. Some of these are under the influence of teachers who try to estrange them from us, and to hinder our work, but some have not come under this influence yet. In a few days Bro. Rosqvist will go east to look after the work in and about Stockholm and farther north, and to labor as the Lord may give opportunity. He will also try to become acquainted with Bro. Söderblom and his mode and field of labor. Bro. S. has been very zealous to labor, especially as colporter, and we are thankful for this, but the committee understand that he is old and quite peculiar. The committee have now proposed to Bro. S. to work in harmony with the Conference, and to sustain him, according as his labors may prove successful and their means may allow. They have not sufficient means to sustain even one preacher, and would be very thankful to be remembered by those who may desire to help forward the work in this Conference.

On Sunday we preached twice in Grythytted to a full house of attentive hearers, also on the two following evenings. I leave to-day for Amot. My stay among these brethren has been a blessing to my soul, and I pray heartily that God may abundantly bless them and our Conference in Sweden.

J. G. MATTESON.

March 15, 1882.

THE CONFERENCE IN SWEDEN.

ACCORDING to previous appointment, the brethren met March 12, 1882, at Grythytted, to organize an S. D. Adventist Conference for Sweden. Meeting opened by song and prayer. J. G. Matteson was chosen chairman, and J. E. Öberg secretary. The church at Langbanshyttan with eleven members, at Amot with eleven members, and at Grythytted with sixty-six members, united together as a Conference, the total number being eighty-eight members.

Eight delegates were present and handed in their certificates. After some remarks by the chairman, he was authorized to appoint the usual committees, on nominations, licenses, resolutions, and auditing. The first three of these committees reported at the following meeting, and the propositions were discussed, with the following result: Executive Committee: C. G. Hedin (Chairman), J. P. Rosqvist, and J. E. Öberg; Secretary, J. E. Öberg; Treasurer, Mjölaren O. Anderson. (The address of the chairman, Secretary, and Treasurer, is Grythytted, Sweden, Europe.)

J. P. Rosqvist received credentials for the coming year. The question concerning E. Erikson's labor was left with the committee. A proposition to invite O. Johnson from Christiana to labor in this Conference was also left with the Committee. The following resolutions were unanimously carried:—

Resolved, That this Conference be organized on the same plan that our brethren in America follow; that we wish, as a Conference, to unite with the General Conference of S. D. Adventists in America, and will either choose a delegate or send a letter every year to said Conference when in session; that we hereby express our gratitude to God and to our brethren in America and Christiana for the interest they have manifested in our

salvation, by endeavoring to present the truth before us both in print and by the living preacher.

It was decided to hold the next session of this Conference on Sunday, June 25, 1882, at 10 A. M. Religious meetings will be held on the previous Sabbath. Brethren from other places are cordially invited to attend these meetings.

Resolved, That we respectfully request that these proceedings be published in our English and Scandinavian papers.

C. G. HEDIN, *Chairman*.J. E. ÖBERG, *Secretary*.

NEBRASKA.

Halifax, Greely Co.—This church has been passing through trials, but instead of being scattered, the members have been drawn nearer together. The tithing donations are much larger than ever before. Love and harmony, both in the church and Sabbath-school, prevail. Dear brethren and sisters, continue to "walk in the light."

Albion, March 31.

CHAS. L. BOYD.

KANSAS.

Greenleaf, Washington Co., April 3.—I have held meetings among the Scandinavians here about three weeks. The interest to hear is good. Four or five have commenced to keep the Sabbath. I have obtained twelve subscribers for our papers. The truth is spreading; the fields are white for the harvest.

P. L. HOEN.

Center, Cloud Co.—Began meetings by request in the Enterprise school-house, three miles from my home, Jan. 8, and closed Feb. 15, giving, during this time, twenty-six discourses. Was interrupted one week by bad weather; some of the Sunday evenings were occupied by other services; the debating society took up a night every week, and the Methodist prayer-meeting another, so that my meetings were extended over quite a length of time, and the interest was correspondingly affected. The attendance was good. Three or four families are persuaded of the things spoken, but have not taken up the cross. Fuel and lights were furnished. Two opposition discourses were given by a local preacher, which were replied to. A man to take up the other side was in demand, but could not be had. A gentleman told me fifteen dollars was raised to pay the expenses.

By request, have spoken occasionally since closing the meetings. Last night (Sunday), spoke on "Christian Perfection." There is quite an element in the community who hold extreme views on "entire sanctification." This class seems to be hard to reach. Obtained one subscription for REVIEW. Bro. J. S. Thorp, of Republic county, spoke once.

Near the close of the meetings I received an anonymous letter containing a donation of five dollars. At the same time a letter came from a brother in Ohio, who had recently embraced our views, a few lines of which may be of interest. He says: "In conclusion, I want to say that I still do without tobacco. I have become so fleshy you would not know me. I feel like a young man of twenty-five. With a grateful heart I thank you for your continued efforts to enlighten my mind in the present truth." This good brother and his wife embraced the Sabbath last fall shortly before I left the State. His letter is a very cheering one to me. He was a great slave to "the weed," and declared he could not quit its use. But he has, and rejoices in his freedom. Let us be thankful for the sanctifying power of our message.

N. J. BOWERS.

DAKOTA.

Parker, March 29.—The brethren in this vicinity expected me to be at Parker the 25th and 26th of this month, instead of Swan Lake, as I had arranged. I accepted the situation. My brother Martin and Brn. Henton and Briggs were also present.

The Lord came very near to his people, and we all enjoyed much of his blessing. Old grievances, that had been a source of discouragement for a long time, were removed; confessions were freely made. Some who had become discouraged took hold anew. Seven united with the church by baptism. Thirteen copies of the *Signs* were subscribed for by the T. and M. society. All here take the REVIEW.

I am now at Swan Lake.

O. A. OLSEN.

ALABAMA.

Atalla, April 3.—Since my arrival at this place, my family have been improving in health, and my labors have been crowned with success. Last Sabbath three more united with us. Quite a number of others are convinced that we have the truth, some of whom expressed their intention to unite with us at my next appointment, when the ordinance of baptism will be administered. The prospect here is very encouraging at present. There is a great demand for reading matter. What I had on hand is now exhausted. If any of the brethren could forward some to me, it would be gladly received. J. M. ELLIOT.

MICHIGAN.

Otsego.—The Ministerial Association held at this place was a source of much pleasure and profit to the church. All agree that it was the best meeting they ever attended. The outside attendance was large, and the impression most excellent.

At our quarterly meeting, last Sabbath and Sunday, we enjoyed a good season. On the Sabbath, nearly every one of our people was present. Our house was well filled. The Sabbath-school is improving each quarter. The celebration of the ordinance was a pleasant occasion. Four were received into the church. On Sunday, at the business meeting, we had a good attendance. But this meeting, above all others, should be attended by all. Over \$100 was paid on tithes. We are doing what every church should do, namely, getting our house well furnished with a good organ, maps, etc., and the house itself in neat appearance. An empty, run-down meeting-house always indicates a run-down church.

D. M. CANRIGHT.

St. Charles.—I was with this church at the time of the quarterly meeting. All but one of the new members answered to their names, and this one was absent. One was dropped, and two added to the church. We celebrated the ordinance at the church, where it should be done when the society have a building. About \$100 was paid in tithes, showing a very marked increase since last quarter. The Sabbath-school is doing well; yet a few ought to be more punctual.

The T. and M. work received proper attention, and a lively interest was manifested. They have one member who gives much of his time to distributing copies of the *REVIEW*, *Instructor*, *Good Health*, and tracts, and gathering names for those who are mailing *Signs*. His work has prepared two places for lectures, one of which has been entered by Bro. H. S. Guilford. Last evening I was there. About half a dozen have begun to keep the Sabbath, and there is a real interest. In the other place a house is open for preaching, and there is a free home for the preacher, but where is the man to fill this opening? A. O. BURRILL.

CANADA AND VERMONT.

SINCE my last report, I have moved to Sutton, P. Q., near East Richford, Vt., my present post-office address; have spent one Sabbath at Dixville, P. Q., and two Sabbaths at South Stukely, P. Q.; have labored three weeks at and near East Richford, Vt., and three weeks in Enosburgh, Fairfield, and Bakersfield, Vt. My labors in the last-named places have been for the churches of Richford and Bordoville, which had received but little ministerial help for some time, and had been reduced by deaths and by removals. The Lord drew especially near to us and to his people. Three persons were received as candidates for baptism, two of whom were new Sabbath-keepers; backsliders were revived, and some who did not belong to the church expressed a desire to be Christians. The prospects before the Bordoville church are encouraging. Some have been obtaining an experience in passing through trials and bearing burdens; and a young recruit, made up of the children of Sabbath-keepers and others, are replacing those who have left, and seem to have the spirit of the young generation that Joshua led into Canaan. The ice is breaking at points near by, and some are embracing the truth.

Besides my public labors, I have done some translating, and visited seventy-five families—not simply to pass away the time and say we have visited, but to see souls helped on the way to the kingdom. D. T. BOURDEAU.

East Richford, Vt., April 3.

WISCONSIN.

Mt. Morris and Dakota.—Commenced meetings at Mt. Morris, Feb. 7. Held five meetings, when the school-house was closed against me. The school board were all Norwegian Lutherans. The priest lived there, and it was through his influence that it was done. Several are interested to hear more, and are anxiously inquiring for the truth.

Feb. 23, went to Dakota, about five miles from Mt. Morris. Considerable interest was manifested, people coming a distance of ten miles, a large number of whom were Catholics. A great deal of prejudice existed in the minds of the people. At one time a drunken rabble, with whisky bottles in their pockets, came in, intending to break up the meeting. I took the matter to the Lord in prayer, and they sat as though bound during the service, and went quietly away. The Lord blessed abundantly. I sold six dollars' worth of publications, and distributed a great many tracts. Three embraced the truth; others are deeply convicted. May the Spirit of the Lord continue to work upon their hearts. I intend to go back again soon, as there are others near by that are much interested.

J. J. SMITH.

MINNESOTA.

Lake Ellen.—We commenced meetings at this place Sabbath afternoon, March 25. Found the little church here trying to keep the commandments of God. We stayed about a week, holding meetings with the brethren during the day, and preaching to the outsiders in the evening. The house was filled, and all listened with interest. The church seemed much encouraged by these meetings, and expressed a determination to start anew in the service of God, and try to gain eternal life. The church quarterly meeting was held at this time, and the ordinances of the Lord's house were celebrated. This was a profitable season.

We organized a V. M. society of nine members. Eleven copies of *Signs* are taken. Obtained three subscriptions for *REVIEW*, and sold \$12.00 worth of our publications. Nine covenanted to pay the Lord's tithe. We hope the Lord will bless the efforts of this little company in spreading his truth.

G. M. DIMMICK.

W. B. WHITE.

Dassel and New Auburn.—We remained at Dassel over Sabbath, and closed our work on Sunday night, March 19. The Spirit of the Lord rested down upon our meetings on those days, and the spirit of confession and humiliation before God and one another came upon the brethren. Its influence reached out over their children, so that eight of them came forward and professed a desire to walk in the way to the City of God. At their request, they were taken under the watchcare of the church. A V. M. society was organized, and six *Signs* ordered, the brethren proposing to use their *REVIEWS* also in the missionary work. We left the church greatly strengthened, and were ourselves not a little comforted, and more fully assured of the necessity and utility of the kind of labor we are performing.

On Monday, we drove to Hutchinson in a severe snow-storm, and were detained there the next day by the storm.

On Wednesday, we came to New Auburn. The members here were very much discouraged, and some have departed from the faith. Our Seventh-day Baptist brethren kindly opened their church to us for meetings. Quite a number came in from outside evenings, and gave excellent attention. On the Sabbath the Lord helped in our meeting, and the brethren and sisters were much encouraged. On Sunday, we held an ordinance meeting in the morning, and a good spirit pervaded it. In the afternoon the subject of missionary work was considered, but it did not appear to be advisable to organize a V. M. society. Some subscriptions were taken for the *REVIEW*, and one for the *Signs*. Meetings were continued till Monday evening, with good congregations, when the traveling became so bad that it was thought best to close. The brethren appear to have been benefited, and we think a good impression has been made upon those without.

Bro. Bureh goes from here to his home, for a short time, and I go to Minneapolis, to assist the brethren there in their quarterly meeting. We hope to be able to resume our work among the churches as soon as the roads will allow, and to visit Round Grove, Litefield, Irving, Fair

Haven, and Sauk Rapids, before the next Conference. We trust that the brethren in these places will be ready to work with us when we can get to them. D. P. CURTIS.

March 30.

IOWA.

Sumner.—Came here the 21st of last December. Two of those who signed the covenant last August at the close of our tent-meetings, had given up the remaining eight were still in the truth, but it was evident that they needed much labor. There was also quite a desire on the part of the people generally to hear the truth explained again. I therefore held a series of meetings, and during the time made special efforts to help those who were just starting. As a result, two began the observance of the Lord's Sabbath. Organized a Sabbath-school of twenty members; also a V. M. society. Obtained three new subscribers for the *REVIEW* and four for the *Instructor*. This company, although small, will hold prayer and social meetings every Sabbath and on Tuesday evening. They find a blessing connected with the cross. By the blessing of God, I believe that others will be added to this company. May the Lord give strength for every conflict. A. G. DANIELLS.

West Union, March 28.

Among the Churches.—I have lately visited the churches of Davis City, Nevada, Denison, Dunlap, Logan, and Smithland.

At Davis City Brn. Millard and Caldwell were present, and helped in carrying forward the meetings. Two renewed their subscriptions for the *REVIEW*, and one order was received for "Life of Wm. Miller." An elder and a deacon were chosen and ordained. This church is trying to press forward in the good work.

At Nevada I found nearly all taking the *REVIEW*. They have an interesting Sabbath-school. One united with the church, subject to baptism.

The church at Denison is small, and without some changes for the better, will not long be able to maintain an organization. But there are honest praying souls here, who, we believe, will be steady to the end.

At Dunlap the church is small, but here we found earnest souls who are determined to go through to Mt. Zion.

At Logan, the brethren were generally in attendance, and manifested a good interest in all the meetings. The church here are overcoming some difficulties with which they have had to contend formerly. They will soon have finished a good house of worship, which they need very much, as they now have to meet in a private house. One was added to the church by letter, and two subject to baptism. This district (No. 8) raised by pledge, to be paid at or before the next June Conference, \$48.00, to be applied on their T. and M. debt.

The members of the Magnolia and Belvidere churches have mostly moved away, and united with other churches. No regular meetings are held now at these places, and unless efforts can be made to revive the work, these names should be dropped from the minutes of the Conference.

At Smithland the church has passed through some trials, but stands better now than formerly. Three united with the church by vote, and one subject to baptism. A few meetings were held with some of the members who live a few miles from the village, with good results. Some ten or twelve children and youth made a good start, to serve the Lord. Earnest testimonies were given with tears. The hearts of friends were made glad. I hope these young friends may always prove faithful to God, and pay their vows to the Most High. C. A. WASHBURN.

April 3.

TEXAS.

Granbury, Hood Co.—Remained here from Feb. 22 to March 6. I found all the friends still holding on to the truth, and keeping up their meetings and Sabbath-school. The outside interest was the same as when we left, last October. The court-house was filled the first night, and there was a good attendance at each succeeding meeting. The brethren and sisters were encouraged and strengthened. Obtained seventeen full-paying subscribers for the *REVIEW*, twenty-one for *Good Health*, and two for the *Signs*.

Sabbath, March 11, I spent with the church at Peoria; the two following Sabbaths, at Plano. Though all were very busy at planting, the meet-

ings were well attended. At times the house was packed, with many standing at the windows outside. New ones are uniting with the church here, and all were cheered and encouraged. Seven were added to the church, and seven were baptized.

I am now at Waxahachie, locating our camp-ground for our camp-meeting in July. The ground is better than we expected to find, and just outside the corporation limits of the city, on the street running west from the north side of the square. Let our brethren throughout the State commence now to prepare for this convocation, and be on the ground at the commencement and remain till the close of the meeting. We expect the meeting to begin on Friday morning and continue ten days.

R. M. KILGORE.

OHIO.

Richmond Center.—I was at Richmond Center from March 10 to 14. Organized a small church. Others will unite with them soon. On Monday night we discussed the subject of sustaining the cause. Many questions were asked concerning the paying of tithes, which brought this branch of God's plan for the support of the gospel thoroughly before them. All expressed themselves as not only feeling willing to adopt the plan, but that it would be a privilege to pay the Lord his own. May this company be faithful to the cause they love, and with those who have labored for them, reap their reward in the kingdom of God.

Quite an interest to hear the truth has been aroused in Youngstown. This is due to missionary work performed by Bro. Hoover of that place and Bro. Tenney of New York.

I have spent two Sabbaths and Sundays in the edge of Boardman township, three miles from Youngstown, where we held several meetings in a school-house, with good congregations. Last Sabbath three kept the Lord's rest-day for the first time. Another said that he would keep the next Sabbath, and still another expressed himself as not quite ready to take his stand, but after further investigation thought he should.

Brn. H. and T. will canvass Youngstown and Akron for "Thoughts on Daniel and the Revelation." Bro. Hoover spent less than two days last week, and sold seven or eight copies in Youngstown. There is an earnest desire that we should hold a tent-meeting at this place the coming season.

May the Great Shepherd guide in locating all our tents.

R. A. UNDERWOOD.

NEVADA.

Reno and St. Clair.—I came to Reno the 8th of January. Circumstances have been such that I could labor but very little. There are seven Sabbath-keepers in Reno. I have spoken to them each Sabbath, and have been with them at their prayer-meetings. Formerly there were about twenty here that kept the Sabbath; but by removals, death, and apostasy, they have been reduced to their present number. The few that remain are trying, we believe, to be faithful, and to hold up the standard of truth. They have no difficulties or trials in the church. Our meetings were precious seasons, and our Sabbath-school profitable to all. Including ourselves, the church here is distributing about seventy copies of the *Signs* weekly. Each family has the *Review*, and nearly all have *Good Health*. These are likewise distributed. Quite a number of *Instructors* are taken. I was glad to find that nearly every member of the church was well supplied with our books, not only for their own reading, but also to loan to others. We believe the blessing of God will be with the church at Reno, and that others will be added.

We came to St. Clair, sixty-five miles southeast from Reno, last night. Here are about sixteen Sabbath-keepers. We understand they are taking fifteen copies of the *Signs*, besides distributing their individual papers. We learn there is quite an interest in the temperance work here, for which we are grateful. The Sabbath-keepers here and at Reno are all that we know of in the State. There are twenty-three in all; perhaps we may hear of more. From what we have seen of Nevada, we think it will be a hard field for labor. The farming communities are scattering, all the farming being done by irrigation. The villages are largely composed of men engaged in railroad, mercantile, and mining business. In short, railroading and mining are the two great

industries of the State. Yet we hope for some success.

My wife is very feeble in health, though in some respects she seems better than when we came here. Her cough has nearly subsided, but she has considerable fever every day, consequently she has but little strength. God has been very good to us, and we are of good courage in him.

E. W. FARNSWORTH.

MISSOURI.

Sedalia and Salisbury.—Since the 17th of last February I have spent about three weeks with the church in Sedalia. They had had but little preaching in a long time, and were in need of help. Although the times are hard and their numbers few, yet they have managed to build a neat and commodious church, at a cost of about \$1,400. The weather was bad much of the time, and the outside attendance not large, but we think much good was done. The brethren and sisters were revived, and one was added to the number by baptism; others are reading and almost persuaded.

I next visited the Salisbury church, where they had stood without a preacher since Bro. Butler visited them about a year ago. Some had moved away, a few had given up; so it was hard for them to keep up their Sabbath meetings. The weather was unfavorable, but the people turned out very well. The church was strengthened. Two were added, and we think others will take hold soon.

The roads farther north had become almost impassable, so I did not go to Greentop, as was expected. I visited a family five miles west of Boonville, that had become much interested in the truth through reading the *Signs*. I remained there four days, and preached each evening to an intelligent audience on the second coming of Christ and the signs of the times. They express a unanimous desire to hear more. The lady who had been receiving the *Signs* sent it to her preacher for six months, thinking he would see and preach these important truths. All other preaching, to her, was now like the chaff to the wheat.

J. G. WOOD.

ILLINOIS.

Janesville and Oakland, March 20.—My meetings are now closed at Janesville. The house has been occupied nearly one-half of the time by other parties, and bad weather has made our congregations small most of the time. However, we left a few keeping the Sabbath, and quite a number studying. We hope for a little band here.

Visited Oakland during this series of meetings. This church has been in deep trouble for some time. One error has followed another, until nearly the whole church were involved. We endeavored to point out some of the sacrifices which have been made in the past by the various members of this church for the truth's sake. We then invited all to speak, and point out any wrongs they felt they had committed against the church since its organization, and ask forgiveness. This gave us a good social meeting. Many confessions were made by all. I then asked how many would be willing to hear any accusations brought against them by their brethren or outsiders, and to explain the matter to the church. All voted that they would. Matters which had not been confessed were then brought out. All agreed to submit to the decision of the church as to whether they were in the wrong or not, permitting the majority to decide. I think I may safely say that the Lord gave us a glorious victory; and if all are true to the vows which were made upon that occasion, this church, although nearly dead, will revive and see better days. Oh! if we could only have more of God and less of self, we would have fewer difficulties in our churches.

Brethren, let us exalt God and abase self; for "he that humbleth himself shall be exalted."

C. H. BLISS.

THE OTSEGO MEETING.

I RETURNED to my field of labor from the Otsego meeting March 29, with renewed hope and strength to do what little I can for the Master, until the victory is gained and the reward is given. The meeting was a source of great encouragement to me. I feel my heart more closely united with my brethren in the ministry than ever before. The spirit of harmony which characterized all the meetings held, was an evident token of the pres-

ence of the Spirit of God; especially was this true of the meetings upon the Sabbath. Excellent discourses were given in the daytime by Elds. Lamson and Burrill, followed in the evening by Eld. U. Smith. Resolutions were formed and expressed by many, which, if carried out, can but result in the glory of God, and the advancement of his cause in the Michigan Conference during the coming year.

The Lord is good. "His mercy endureth forever." He bears long, and is kind. Oh that I may so live and labor, that I may finally hear the "well done" said unto me! H. M. KENYON.

Armada, April 4.

S. D. A. MINISTERIAL ASSOCIATION OF MICHIGAN.

As per appointment in *Review*, the first meeting of this Association was held at Otsego, March 21-28. The meeting was called to order by Eld. J. O. Corliss, of Battle Creek. Eld. E. P. Daniels was elected President *pro tem.*, and Eld. D. H. Lamson Secretary.

The draft of a Constitution was presented by Eld. D. M. Canright, for the consideration of the meeting, and a committee of three was appointed to examine it, and bring it in due form before the meeting. This committee, nominated from the floor, consisted of Elds. A. O. Burrill, M. B. Miller, and J. O. Corliss.

The chairman of the committee reported the Constitution ready to be acted upon, and it was read by the Secretary. But few changes were made, and it was finally adopted, as follows:—

ARTICLE I.—NAME.

This society shall be known as the Seventh-day Adventist Ministerial Association of Michigan.

ARTICLE II.—OBJECT.

The object of this Association shall be the mutual instruction and improvement of its members in all that pertains to the work of the gospel minister.

ARTICLE III.—OFFICERS.

The officers of this Association shall be a President, a Secretary who shall also act as Treasurer, and a Committee of three on Arrangements, all of whom shall hold office from one annual meeting till the close of the next.

ARTICLE IV.—DUTY OF OFFICERS.

The duties of the President and Secretary shall be such as usually devolve upon such officers; the duty of the Committee on Arrangements shall be to choose subjects for discussion, secure speakers, and arrange the program of exercises.

ARTICLE V.—MEMBERSHIP.

Any ordained or licensed minister of the S. D. A. Michigan Conference may become a member of the Association on payment of twenty-five cents.

ARTICLE VI.—FUNDS.

The necessary expenses of the Association shall be met by an annual payment, from each member, of twenty-five cents; and all money shall be paid out by order of the President.

ARTICLE VII.—RULES.

The deliberations of this body shall be governed by the ordinary rules of parliamentary practice.

ARTICLE VIII.—AMENDMENTS.

This Constitution may be amended at any annual meeting, by a majority vote of those present.

In view of permanent organization, the motion was made by J. O. Corliss, seconded by D. M. Canright, that the Chair appoint a Committee of three on Nominations. This motion was spoken to by Elds. Burrill, Canright, and Corliss, and the suggestion made by Eld. Canright that the officers of this Association be changed each year. The Chair appointed as Committee on Nominations, Elds. A. O. Burrill, M. B. Miller, and J. O. Corliss. Adjourned to call of Chair.

WEDNESDAY, 11 A. M., MARCH 22.—Eld. E. P. Daniels in the Chair. Remarks were made by Eld. D. M. Canright on the unfinished organization, etc.

The report of the Committee on Nominations being called for, the chairman of that committee reported for President, Eld. J. O. Corliss; for Secretary, Eld. D. H. Lamson; Committee on Arrangements, Elds. J. Fargo, D. M. Canright, and W. C. Gage; Critic for the session, Eld. U. Smith. The report of the committee was adopted, and Eld. J. O. Corliss took the chair.

The following persons complied with the requirements of the Constitution, and became members of the Association: W. C. Gage, of Battle Creek; J. Fargo, Greenville, President of Michigan Conference; Charles Jones, Monterey

W. C. Wales, Battle Creek; C. J. Lamson, Armada; A. Weeks, Memphis; Wm. Ostrander, —; A. O. Burrill, Battle Creek; G. K. and Mrs. J. A. Owen, Leslie; Mrs. E. B. Lane, Coopersville; U. Smith, Battle Creek; D. M. Canright, Otsego; R. C. Horton, —; J. O. Corliss, Battle Creek; M. B. Miller, Battle Creek; E. Van Deusen, Vergennes; F. Starr, Springport; H. M. Kenyon, Armada; M. S. Burnham, Hillsdale; L. A. Kellogg, —; A. W. Bather, Spring Arbor; E. P. Daniels, Jackson; and D. H. Lamson, Hillsdale.

Adjourned.

2:30 P. M.—*Moved*, That each member be limited to one speech till all have spoken.—Carried.

Moved, That the Chair appoint a Committee on Resolutions.—Carried.

At the close of the discussion, the Chair appointed the following Committee on Resolutions: Elds. E. P. Daniels, U. Smith, and D. M. Canright.

The chairman remarked upon the interest of the meeting, and after the Critic's report the meeting adjourned.

THURSDAY, 9 A. M.—Discourse by Eld. A. O. Burrill, in place of W. H. Littlejohn, who could not be present. Subject, "Is there a Necessity for the Existence of the Seventh-day Adventist Church?" Discussion at 10:15.

Moved, That the minutes of the business part of the session be read, also the Constitution.—Carried. The Secretary then read the minutes as far as prepared.

The Committee on Resolutions reported as follows:—

Resolved, That it is the sense of this body, according to the evidence presented at this meeting, that there is a plain necessity for the existence of the Seventh-day Adventist Church.

After remarks by Brn. Owen and Daniels, the resolution was adopted.

Adjourned.

2:30 P. M.—The Critic's report was called for and read, after which the Secretary proceeded to call the names of the members by drawing from the box. By vote, the time of each speaker for the remainder of this meeting was limited to three minutes. Subject of discussion, "Revival Work." Critic's report closed the session.

Adjourned.

FRIDAY, 9 A. M.—Upon call, the Constitution was read, and the reading of the minutes waived. The Association went into committee of the whole on the subject of church discipline.

After the discussion, the Committee on Resolutions presented the following:—

Whereas, Great discouragement and lack of confidence among the churches has resulted from disappointments in the non-fulfillment of appointments made by our ministers, and from the withdrawing or changing of appointments; therefore—

Resolved, That all appointments should be so maturely considered as not to require change, and when once made, should be filled, if life and health permit.

This was spoken to by Elds. Burrill, Smith, and others, and adopted.

Resolved, That while kneeling is the proper posture to be assumed in prayer, as the general rule, we hereby express it as the voice of this meeting that there are circumstances when to stand and offer prayer is also proper and right, especially at the close of a service.

The motion was spoken to by Brn. Ostrander, Smith, and the Chair, and adopted.

After the Critic's report, meeting adjourned.

2:30 P. M.—Subject for discussion, "Spiritual Gifts."

The Committee on Resolutions reported as follows:—

Resolved, That to invite ministers of other denominations, when present, to take a seat in the pulpit, is commendable as an act of Christian courtesy.

After remarks by Elds. Ostrander and Smith, the resolution was adopted.

The chairman entertained a motion made by Eld. A. O. Burrill, seconded by Eld. E. P. Daniels, that this Association invite Eld. G. I. Butler, President of the General Conference, to attend this meeting. Motion prevailed, and the Chair appointed Eld. A. O. Burrill to confer with him by telegram. The discussion of subject was of exceeding interest, and closed with the Critic's report.

Adjourned to 9 A. M., March 26.

SUNDAY, MARCH 26, 9 A. M.—Eld. J. O. Corliss in the chair. Subject of discussion, "Missionary Work."

The minutes of the previous meetings were read and approved.

By vote, the Association accorded Eld. W. C. Gage, of the REVIEW Office, the privilege of speaking on the subject of advertising.

Moved, That we request Bro. Gage to prepare a series of dodgers for the purpose of advertising meetings more thoroughly. This motion was amended, giving each minister the privilege of sending in to Eld. Gage his ideas of how the advertising should be done.—Carried.

The discussion of the topic before the meeting was continued, many speaking on methods of missionary labor. After some remarks by several in reference to a pioneer paper east of the mountains, the Critic's report was made, and the meeting adjourned to call of Chair.

In a special meeting of the Association, Eld. J. Fargo, President of the Michigan Conference, in the chair, the following resolution was presented, and unanimously carried:—

Resolved, That we hereby express our hearty appreciation of, and grateful thanks for, the cordial reception and generous hospitality extended to us by the church in Otsego.

Adjourned to call of Chair.

MONDAY, MARCH 27, 9 A. M.—Subject of discussion, "Distribution of Labor, Tent Work," etc.

2:30 P. M.—Reading of hymn 77 in Spiritual Songs and Psalm 19. The names were drawn by the Secretary.

Minutes of last meeting read and approved.

Moved, That the next meeting of the Association be held one year from the time of this meeting; viz., the last week in March, so as to include the last Sabbath in the month.—Carried.

The Critic's report followed each reading. By vote, further exercises in reading gave place to the order of business. Remarks were made by Eld. Canright on the proper manner of reading, and criticism by Bro. Alex. Carpenter.

The question box revealed several questions, which, by vote, were answered by Eld. U. Smith.

Eld. Canright suggested that the Committee on Arrangements appoint individuals to write upon set subjects given. Suggestions were accepted, and appointments made. The motion prevailed that the next meeting of the Association be held at Flint.

In reference to tract work, Eld. D. M. Canright spoke in favor of having our tracts bound in flexible cloth, to loan and to sell. This was put in the form of a motion, as follows:—

Moved, That we request the offices of publication to bind up our tracts in flexible cloth for general distribution and sale.—Carried.

Moved, That the order of meeting be changed, and the subject of tent labor taken up.—Carried.

After some time had been occupied with this question, the meeting adjourned.

D. H. LAMSON, Sec. J. O. CORLISS, Pres.

DIST. NO. 10, ILLINOIS.

I HAVE visited all the churches, most of the companies, and some of the lonely ones in this district the past winter, and have corresponded with all. There is much to encourage us; we are nearly out of debt, and we have a better understanding of our duties and responsibilities than ever before. Several of the young have united with the V. M. society, and are interested workers. Others are anxious to follow their example, and nearly all the members are willing to work, but find it impossible on account of the scarcity of money.

My brethren, is there not a reason for our inability to do what the Lord expects of us? The command in Mal. 3:10 is as decided as any in the decalogue. It was confirmed by Christ when he said, "These ought ye to have done." The promise in verse 11 is as plain as any in the Bible. Who of us have ever "proved" God, and found him untrue to his promises? Do we not condemn ourselves, when we are obliged to urge this excuse for neglect of duty? Notice how the Lord prospered Jacob after his vow recorded in Gen. 28:22 and this in spite of all efforts to prevent it. Gen. 31:7, 9. Of the members who have means, and do not recognize the importance of this work, we ask, Do you realize what it costs to keep back part of the price? Acts 5.

May God help us all to "come to ourselves," and understand what opportunities to bless our fellow-men he is giving us, and how fast they are passing.

H. L. MORSE, Director.

Martinsville, March 24.

Our Tract Societies.

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

WORK.

SWEET wind, fair wind, where have you been?
"I've been sweeping the damp mists out of the sky;
I've been grinding grists in the mill hard by;
I've been laughing at work while others sigh;
Let those laugh who win!"

Sweet rain, soft rain, what are you doing?
"I'm urging the corn to fill out its cells;
I'm helping the lily to fashion its bells;
I'm swelling the torrent and brimming the wells;
Is that worth pursuing?"

Redbreast, redbreast, what have you done?
"I've been watching the nest where my fledglings lie;
I've sung them to sleep with a lullaby;
By-and-by I shall teach them to fly,
Up and away, every one!"

Honey-bee, honey-bee, where are you going?
"To fill my basket with precious pelf;
To toil for my neighbor as well as myself;
To find out the sweetest flower that grows,
Be it a thistle, or be it a rose—
A secret worth knowing!"

Each content with the work to be done,
Ever the same from sun to sun;
Shall you and I be taught to work
By the bee and the bird, that scorn to shirk?

Wind and rain fulfilling His word!
Tell me, was ever a legend heard,
Where the wind, commanded to blow, deferred;
Or the rain, that was bidden to fall, demurred?
—Mary N. Preston, in *Christian at Work*.

MISSIONARY WORK IN SWITZERLAND.

BY A. M. OYER.

OUR work has been unusually interesting for the past few months. We have been able to send out a large number of *Les Signes*, and our hearts are encouraged by the reception of many interesting letters. We give you a translation of a few of those recently received.

A lady in France, who had been reading our paper through the kindness of a neighbor, writes us that she wishes to receive it herself, and adds:—

"Even though I am not very free with regard to my time, I do my utmost to observe the Sabbath, because I believe it is the true day of rest. I learned this first from your journal, and finally from the Bible. I thank God for having enlightened me on this subject by your means."

A Swiss gentleman who had by accident seen *Les Signes*, wrote asking us for some specimen copies to send to other persons. We give his reply after receiving the numbers sent him:—

"Thanks for the ten specimen numbers of your journal sent me. Your paper is of inestimable value, and I invoke upon it the blessing of God. I myself will do all in my power to circulate it in this vicinity, and to procure for you as many subscribers as possible. . . . Hoping to be useful to you in various ways hereafter, I pray God to sustain you in the good work of regeneration, of which you are the promoters, by the aid of the Holy Spirit."

A gentleman in France writes:—

"Please accept, sir, the price of a subscription to your journal, which I send by post-office order. Though my resources are small, I feel that I should fail of doing my duty did I not send you my subscription. While reading your excellent journal, I hope to put in practice the good things that you insert in it."

A new subscriber says:—

"I have read with much interest and edification the journals as well as tracts that you have have had the kindness to send me. The tracts I have read and re-read, and then passed them to others. May this doctrine be meditated upon and received by many. Will you have the kindness to send me again the three messages of Revelation. . . . I have to thank God for the privilege of reading *Les Signes*. I can say to you that it has become to me as 'a light that shineth in a dark place.' May God bless you in your work for saints and sinners, and may our example before all be a testimony that the Lord is at the door."

Another says:—

"I thank you much for having sent me *Les*

Signes des Temps. The three numbers that you have sent me I have read with real interest. Inclosed you will find 6.60 francs, five for my subscription, and the rest for tracts. . . . Feeling, as I have said, a deep interest in your journal, I would be much obliged if you would let me know at what price I could obtain the numbers which appeared from July, 1880, to August, 1881. Though my resources are small, and I have a large family, it would be with pleasure that I should procure this nice volume, if the price is not too high."

An intelligent French gentleman who has read our paper for nearly two years, and who is also a subscriber to *Good Health*, writes us:—

"I always read with the same interest your journal, *Les Signes des Temps*. I like much the subject of which it treats, and though the solution of certain questions sometimes conflicts with deep and long-cherished convictions, . . . yet, struck by certain of your objections, I feel incited to study these subjects in the light of the texts upon which you support your reasoning, a work which cannot but be very profitable for every reader. Permit me to add that what I appreciate in the highest degree is the spirit of charity that governs your discussions. The articles devoted to these subjects are always animated by this Christian spirit, which makes them articles of real edification. Such reading does the heart good; charity will always be the best advocate of the truth."

A lady in Holland who subscribed to our journal one year ago, writes us:—

"By this mail I send you 5 francs, the amount of my subscription for 1882. Your journal always deeply interests me, and I try to circulate it as much as possible."

A gentleman in France who has also read our paper one year, sends us 7 francs, and says:—

"I cannot express to you how much I desire the advancement of your work, for it is truly the work of Jesus Christ. Certainly God has accorded you great gifts, among others that of explaining his word in such a manner that passages of the Scriptures which seemed almost incomprehensible become simple and luminous. After having read your journal, the reader cannot but say to himself, How has it happened that I have never given attention to the meaning of all these passages relating to the first day of the week, especially the 16th chapter of St. Mark?"

"Last Sunday, as I returned from church with a Christian friend, a man of exemplary conduct and who loves his Saviour, I spoke with him of the last number of your journal. I told him that you had given proofs, supported by the Scriptures, that the apostles observed the Sabbath, and that it was man who had changed the day of rest from the seventh to the first day of the week. He replied, 'But why were the disciples assembled the first day of the week, when Christ appeared to them?' 'But,' said I, 'do you think that the disciples believed that Christ was risen? You know very well that when Mary Magdalene told them so, they would not believe it.' 'True,' he replied, 'I had not thought of that.'

"I am able to say to you that there are here among us a number who are at heart with you; but how can we keep the Sabbath instead of Sunday? Who will preach to us? And our children—certainly it is necessary to send them to Sunday-school!"

"All of the pastors of this community take the journal *l'Eglise Libre* (*Free Church*) which, it is evident, does not sympathize with your views. I say this because in their issue of June 24, 1881, they said that there was published at Bale a journal 'which is the most successful of all the Protestant journals,' and that you think to convert every one to your foreign whims. These words 'foreign whims' shocked me at first, but after reflection, I said to myself that if the editor of the *Eglise Libre* would take the trouble to examine what you write in your journal, he would see that you accord with the Holy Scriptures."

"Mr. Réveillaud, editor of the *Signal* of Paris, said in a meeting in that city that every Protestant should be an agitator. But, alas! thrice, alas! where are the agitators? They are thinly scattered; their number should increase. Yet, thanks to God, there are some, and they should be aided in their work, by our mites and by our prayers. You are one of these agitators, like Mr. Réveillaud. May God bless you, yes, each one of you, in your field of activity."

"The reading of the articles in your journal concerning the use of tobacco has helped me much in my resolution to give up the pipe. I have laid

it aside, and have not smoked for three months, and I hope, by the help of God, never to smoke again. You do right not to encourage the smokers. Tobacco is certainly a poison, and those who have smoked and then given it up find their health much improved."

These letters are all from persons who are strangers to us, and who have had no means of learning our views except through the publications we have sent them. Providence has wonderfully opened the way for us to obtain the addresses of a good class of people in France, and from these we receive our best letters. As yet, we have not been able to get the addresses of so good a class of German readers, but we hope we may yet reach the serious reading people of Germany. We long to see these dark countries of Europe illuminated with the precious light of the third angel's message, and we believe that, by the blessing of God we shall see it accomplished.

DIST. NO. 4, VERMONT.

THE quarterly meeting for this district will be held with the Jericho and West Bolton church, April 29, 30. We appoint this meeting at the above date, because, 1. The roads are now almost impassable; 2. Perhaps Bro. Hutchins will be able to meet with us then, and we all want to see him; 3. At about this time the brethren can attend as well or better than at any other time.

It has been nearly one year since we have held a district meeting; and the reason is want of interest on the part of both officers and members. This state of things ought not to be. Wake up, brethren and sisters, and attend this meeting. Do we realize that we have the most solemn message ever committed to mankind? Time is short, the work is great, and the laborers are few. The prophecies are fast fulfilling; the signs that were to precede the second coming of Christ are appearing on every hand. Soon Jesus himself will come. Shall we be prepared for that event? Let us look up, and lift up our heads, for our redemption draweth nigh. Let us work while it is day; for soon the night cometh, when no man can work.

C. K. DRURY, *Director*.

News of the Week.

SUNDAY, APRIL 2.—General Hurlbut, United States Minister to Peru, died of heart disease at Lima, March 28.

—On the 31st, a collision occurred off Cape Finisterre, Spain, between a Spanish and a Brazilian steamer. Both steamers sank, and it is believed that 61 persons were drowned.

—In an engagement between the Austrians and the Herzegovinian insurgents, the former were defeated.

—The Territorial Insane Asylum at Yankton, D. T., was burned to-day. There were 54 patients in the asylum, 4 of whom perished in the flames.

—In a wind storm at Reading, Pa., 3 persons were killed by a falling wall, and three others were seriously injured, one of them perhaps fatally.

MONDAY, APRIL 3.—The notorious outlaw, Jesse James, was shot at his home in St. Joseph, Mo.

—In an engagement between the Chilians and the Peruvians, which took place early in March, the latter lost 200 men. The Peruvian commanders were taken prisoners, and it is expected they will be shot.

TUESDAY, APRIL 4.—Troops have been sent to Barcelona, Spain, where, on account of the labor troubles, there are 35,000 workmen on the streets.

—The Gladstone mills, at Ashton-under-Lyne, England, consisting of 100,000 spindles, burned to-day. Loss, \$500,000.

—The situation in Ireland is still very grave, and British officials are evidently greatly perplexed. The English press clamor for harsher measures against lawlessness.

—The President has vetoed the anti-Chinese bill on the ground that it is unreasonable and unjust.

—At Hopkinton, Mass., the shoe-factory of Bridges & Co. was incendiarized and burned to the ground, throwing 600 hands out of work. Thirteen residences, the Town Hall, and a church were also destroyed.

—At Pittsburg, the refinery of the Standard Oil Company took fire and was destroyed, involving a loss of \$175,000.

WEDNESDAY, APRIL 5.—A Jewish family consisting of 9 persons was murdered by Russian soldiers at Sjubetz.

—Another Chinese bill has been introduced into the Senate, and still another is soon to follow. Both prohibit immigration for 10 years.

THURSDAY, APRIL 6.—The immigration from Europe is so great this season, that English steamship companies are putting on extra boats. Two steamers leaving London to-day carry 2,150 steerage passengers.

—The Senate bill to fix a day for the meeting of electors of President and Vice-president, and regulating the counting of votes, passed in the Senate by a viva voce vote.

—Russian soldiers entered a liquor store kept by a Jew, and in a quarrel that ensued, killed 4 members of the family and brutally treated the others. Fears are entertained of another uprising against the Jews, and the government is taking precautionary measures.

FRIDAY, APRIL 7.—Another dynamite mine was discovered beneath the Nicholai Railway at the fourth station from Moscow. Many persons have been arrested on suspicion.

—No less than 2,100 persons with unsatisfactory papers have been expelled from Kieff, Russia.

—The steamer *Bella Mack* exploded near Brownsville, Wis., this morning. The crew consisted of 17 persons, including officers. Of this number 5 are missing, one is known to be dead, and the remainder are more or less severely injured.

—A series of tornadoes passed through portions of Michigan this afternoon and evening, doing a terrible work of death and destruction. Houses were blown down and unroofed, orchards literally removed from the earth, and other property destroyed. Six persons are known to have been killed, and a number of others were seriously, some of them fatally, injured.

—President Arthur has signed the Anti-Mormon bill.

Obituary Notices.

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

STRUBLE.—Died of congestive chill, in Chippewa, Isabella Co., Mich., March 30, 1882, Hattie R., infant daughter of Joseph A. and T. L. Struble, aged about one year. Bro. and Sr. S. have been very devoted to the cause since they embraced it four years ago. They have the sympathy of a large circle of friends in their bereavement. Brief remarks by the writer, from Jer. 31:15, 16. W. W. COLE.

EDWARDS.—Died of Bright's disease, near Cainesville, Harrison Co., Mo., on Sabbath, March 18, 1882, Jacob Edwards, aged seventy-six years. He was born in Nelson Co., Ky. Father embraced the doctrine of the soon coming of our Lord in the movement of 1843-44; the views of Seventh day Adventists he indorsed about two years ago under the labors of Bro. Wren, near Greentop. He died strong in the faith. W. H. H. EDWARDS.

LOVELL.—Died of consumption, at Maple Works, Wis., March 11, 1882, Annie, daughter of John W. and Julia Lovell, aged sixteen years, eight months, and twenty-six days. She bore her sufferings without complaint. Two years ago she was baptized by Bro. S. S. Smith, and has since lived a consistent Christian life. The Sabbath-school has sustained a great loss. Though her name must be dropped from its records, we believe it will be retained in the book of life. Funeral discourse by the writer, from Isa. 57:1. A. J. BREED.

SHERMAN.—Fell asleep in Jesus, at his residence in Fairfield, Vt., March 7, 1882, Alonzo Sherman, aged sixty-four years and seven days. Bro. Sherman had been a practical believer in present truth for about nineteen years. It could be truly said of him that he led a quiet and peaceable life. At the age of twenty-two years he accidentally inhaled a birch sliver into his left lung, which he retained in that organ till the day of his death. This foreign substance had irritated and formed a cavity in the lung, yet nature, as a safeguard against it, had formed a callous around it, thus prolonging his life. Bro. Sherman suffered much for forty-two years. His death was hastened by a fall, which broke one of his legs and caused a rupture in his diseased lung. He bore his suffering with Christian resignation, and leaves a dear companion to mourn his loss. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord." Jer. 31:16. The funeral sermon was preached by Eld. Hyde, a Methodist minister. D. T. BOURDEAU.

WITTER.—Died at Willing, Allegany Co., N. Y., March 8, 1882, Bro. Josiah Witter, in the sixty-ninth year of his age. Bro. Witter was brought up a Seventh-day Baptist, but about twenty-five years ago became connected with the Seventh-day Adventist cause, to which he has since that time been a firm adherent. His death was undoubtedly hastened by the death of his estimable wife, which occurred Sept. 16, 1881. Sister Witter was sixty-three years of age. All his children enjoyed the privilege of being with him during his last illness. In a visit I made him not long before his death, he spoke freely of his hope in Christ, and his confidence that all would be well with him. Both Bro. and Sr. Witter were prominent members of the Wellsville church, and sought to exemplify their profession by consistent lives. Their presence and influence will be greatly missed by the church. Remarks on the occasion of the funeral from 1 Cor. 15:26. B. L. WHITNEY.

The Review and Herald.

Battle Creek, Mich., April 11, 1882.

Another new thing in the way of latter-day pleasure-seeking is revealed in a circular recently sent to this Office. A church in West Burlington, N. Y., being in need of funds to repair their house of worship, resorted to the following method: The inevitable eating and drinking was provided for in the shape of a supper, and the needed funds were to be raised in this manner: Every lady was weighed, and a ticket was inscribed with her weight and name. The gentlemen were to choose their partners by drawing these tickets and paying one-half a cent for each pound of the lady's weight. Of course, there was plenty of fun and frolic with this novel scheme. This occurred March 2, 1882. Comment is unnecessary.

CANVASSING FOR THOUGHTS ON DANIEL AND THE REVELATION.

We are glad to hear good news from those who are engaged in this work. We look for a great sale of this book in the near future. It seems to us the time has come to sell thousands upon thousands of this most valuable and interesting volume. We expect steps will be taken at our Western camp-meetings to organize a canvass for this book. We hope to have some person present to give instruction upon the subject, and help those who want to engage in selling it. This is no mere money-making scheme, no speculation. With us it assumes the proportion of a religious duty to get the light before the world on the glorious subject of prophecy. It can be done. *It must be done.* We have reached the time when this work must go forward. Our books containing light and truth must be put into the hands of the honest in all parts of the world. We want those who have thoughts of entering this branch of the work of God to make a note of this, and shape their business for it, and be present at these meetings.

G. I. B.

THE CONSTITUTIONAL AMENDMENT.

We are glad to learn from our salesmen that a good many copies of this valuable book are being sold since it was recently noticed; more, probably, than for two years in the past, putting all the sales together which have occurred during that time. This is encouraging. We do not believe any person who has read the book through will be sorry he has bought it. It is a candid, forcible presentation of the Bible argument on the Sabbath question, especially in its relation to the proposed amendment to the Constitution. It also contains a high-toned discussion of the subject with the editor of the *Christian Statesman* or some leading theologian employed by him; we hardly know which. It is evidently about the best presentation of the Sunday argument popular theology in the East could bring out. The arguments are ably answered, in a Christian spirit. There is a careful avoidance of those sharp, partisan, unfair, and bitter passages which pain and disgust the reader, and are seen in so many religious discussions. It is a good book, and we are glad it is selling so well. Send in the orders; we have a plenty left. Price, \$1.00, post-paid.

G. I. B.

PACKAGES OF TRACTS.

We have for sale at the Office assorted packages of tracts. One contains thirty-five different tracts, price 75 cents; another, twenty-six tracts, price 50 cents; the other, fourteen tracts, price 25 cents. The tracts, of course, are the same as sold singly. They are put up in this form for convenience, for those who wish a quantity. Our lecturers often find it difficult to sell tracts singly. They cannot always make change readily, and it

seems small business to buy a two, three, or four cent tract. We have found that many more could be sold to keep them in packages. It is often just as easy to sell 25 or 50 cents' worth as to sell one or two. They are put up in neat packages, and no doubt many will be glad to get them in this form. They come a little cheaper also. The tracts in a 75-cent package, if reckoned singly, would cost 84 cents, and the proportion is the same in the smaller ones. Let those ordering remember these packages.

G. I. B.

MUIR AND LYONS DIVISION, MICH.

We expect to hold a general meeting of this division about the first of May, at Lyons. We want to see a good attendance of the churches and scattered brethren throughout the division. The interests of the cause in this section will be considered, and we shall try to learn where labor is most needed, and where and how to bestow it in order to produce the most good. If any wish labor in their churches or vicinity, come prepared to report the particulars, and we will carefully consider your wants.

Begin now to seek the Lord, and to make calculations to be at this meeting. Come, praying that the unconverted may be led to seek God, the backslidden reclaimed, and all receive a blessing from the Lord. We would like the summer season of labor to open in the above manner. Brethren, if seeking God will obtain the blessing, shall we not have it?

The definite time of the meeting will be given hereafter. Until the meeting, I expect to assist in labor in a new field.

M. B. MILLER.

Appointments.

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

NEW YORK T. AND M. QUARTERLY MEETING.

The State meeting of the New York Tract Society will be held at Rome, N. Y., May 5 to 15.

As it is also the general meeting of the ministers of the Conference to arrange for labor for the coming season, we desire the attendance of all the ministers and licentiates, and those who expect to go as tent-masters or helpers with the tent the coming season, in addition to that of the officers of the tract society and our brethren and sisters generally.

The meeting is appointed to hold over two Sabbaths, on account of the important matters to be considered at this time, and also with the design of making it an occasion of spiritual benefit. We are hoping to obtain help from abroad. We earnestly desire the presence and blessing of the Lord at this meeting, and a more thorough preparation for his work.

B. L. WHITNEY, Pres. N. Y. T. and M. Society.

INDIANA STATE QUARTERLY T. AND M. MEETING.

This meeting will be held with the church near Alto, Howard Co., Ind., May 4-9. We expect that all district secretaries will furnish the State secretary, Wm. A. Young, Union City, Ind., a full report, so that he can report to the State meeting.

At this meeting we would like to see all our ministers present, as we desire to arrange for tent labor the coming season.

We wish to discuss several subjects which appertain to our work in this State, and to introduce these subjects properly we request Eld. V. Thompson to address us on Thursday night, May 4, on the subject of health reform as related to the minister who labors in a new field; how shall he best preserve his health? On Sabbath night, May 5, Eld. J. M. Rees, on the subject of revival work in our churches. Night after the Sabbath, May 6, Eld. Wm. Covert, on the subject of missionary labor in connection with our efforts in the churches and tent labor. First-day P. M., May 7, Eld. A. W. Bartlett, on the subject of visiting in connection with our labor. First-day night, the writer, on the subject of the best methods of introducing the truth into new fields. Monday night, Eld. J. P. Henderson, on the subject of practical preaching in our churches. Immediately following the discourses, or the next day, as may be deemed advisable, there will be a full and free discussion of the subjects presented. We cordially invite Dr. Hill of Rochester to deliver, some time during the meetings, a temperance discourse, illustrating the same by his large pictorial charts prepared for the purpose.

Hope to see a general turnout. If any desire to come from a distance to the meeting, let them notify Bro. John Edwards, Alto, Howard Co., Ind., who will meet them at Kokomo on Friday, May 5.

S. H. LANE.

PROVIDENCE permitting, I will meet with the church at Hundred Mile Grove, Wis., April 14-16. Meetings to begin on the eve of the Sabbath.

W. W. SHARP.

DISTRICT quarterly meeting of Dist. No. 7, Mich., at Estella, Sabbath and Sunday, April 29, 30. Eld. A. O. Burrill is expected. Let us make this a time of refreshing.

F. SQUIRE, Director.

DIST. No. 4, N. Y., at South Pierrepont, April 29, 30. Hop to see a general attendance, especially of our librarians.

M. C. WILCOX.

THE Lord willing, I will meet with the brethren as follows:—
Ruthven, Palo Alto Co., Iowa, April 15, 16.
Fort Howard, Wis., " 22.

O. A. OLSEN.

NOTHING preventing, I will meet with churches in Wisconsin as follows:—

Fort Howard, April 14-16.
Sniderville, " 20-23.
Neeah, " 27-30.
Sturgeon Bay, May 4-7.
Fish Creek, " 9-14.
Little River, " 18-21.
Seymour, " 24.
Meetings begin on the evening of the first day of the appointment.

G. C. TENNEY.

ALLEGAN, Mich., April 15.
Where Eld. Horton may appoint, " 21-23.
Preaching on Friday evening. D. M. CARRIGHT.

No providence preventing, I will meet with the brethren of Dist. No. 6, New York Tract Society, in district meeting at North Creek, Warren Co., N. Y., where Bro. Carr may appoint, April 15, 16. We hope to see a general attendance of the brethren of the district, especially from Indian Lake.

B. L. WHITNEY.

THE next general quarterly meeting of the Maine T. and M. Society will be held at South Norridgewock, April 29, 30.

J. B. GOODRICH.

THE State meeting of the Pennsylvania Tract Society will be held at Wellsville, N. Y., April 21 to 28, 1882. As it is also the general meeting of the ministers of the Conference to arrange for labor during the coming season, we desire the attendance of all the ministers and licentiates and those who expect to go as tent-masters or helpers with the tents the present season, in addition to that of the officers of the tract society and our brethren and sisters generally. We wish particularly that the ministers and those holding license should be present as early as Thursday, April 20, as this will be important for the transaction of the business of the meeting. Reduction of fare will doubtless be granted to all attending the meeting over the N. Y., L. E. and W. R. R. We hope to see a general attendance of the brethren of the Conference, and trust that all will come especially to seek the blessing and help of God. B. L. WHITNEY, Pres. Pa. T. and M. Society.

Publishers' Department.

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

"THE WOMEN OF MORMONISM; or the Story of Polygamy as Told by the Victims Themselves," is the title of a work just published by C. G. G. Paine, of Detroit, and electrotyped and printed at this Office. It is compiled by Jennie Anderson Froiseth, editor of the *Anti-Polygamy Standard*, Salt Lake City, and exhibits, with startling distinctness, the corruptions of the vile system of polygamy, and the iniquities and abominations of the Mormon church. The question of what to do with polygamy in Utah is just now claiming an unusual share of public attention, and this work will lend valuable aid to the solution of the problem, and deserve a wide circulation. It is sold only by subscription.

BUSINESS NOTES.

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

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

A BLACKSMITH shop and house to rent to a Sabbath-keeper. For further particulars, address James King, Eugene, Ill.

A CERTIFICATE of stock in the Educational Society addressed to Emily J. Estes, Minneapolis, Minn., also one to Adaline Ball, Tiosa, Ind., have been returned as uncalled for. Can any one give us the P. O. address of these persons?

Cash on Account.—J. J. Smith \$15.00, Henry Woodruff 27c, M. M. Olsen 4.70, Texas T. & M. Society per Kittie Mc Kieck 73.95, H. R. Johnson 15.00, Ind. Conf. Fund per S. H. Lane 6.50, S. H. Lane 10.00, Signs of the Times Ind. T. & M. Society per S. H. Lane 26.35.

Shares in S. D. A. P. Association.—R. C. Porter \$10.00, O. A. Olsen 10.00, S. T. Caviness 10.00, Theo. Thompson 5.00, J. R. Hobson 5.00.

Donations to S. D. A. P. Association.—W. H. Morrison 25c.

Gen. Conf. Fund.—James Hackett \$50.00.

Mich. Conf. Fund.—Greene per Leonard Hyatt \$10.55, Kendall Ellen Markillie 2.50, Brookfield per Mary Lane 7.00, Saranac per Enoch Wilkinson 5.22, Alma per Daniel Wood 16.00, Greenbush & Duplain per E. A. Sevey 6.36, Greenville per Jacob Dispelder 66.00, Fenton per S. Woodhull 30.16, Spencer Creek per O. P. Smalley 13.12, Dimondale per D. Houghtaling 17.84, Coldwater per Loesa L. Sheldon 13.74, St. Charles per A. O. Burrill 80.00, Ovid per H. L. Birmingham 21.00, Jackson per L. A. Bramhall 80.26, Gowen per August Kasmussen 10.42, Cedar Lake Wm S. Nelson 12.50, Colon per A. E. Goodrich 4.00, Otsego per A. Carpenter 69.81, Carson City per Charles B. Williams 53.43, Orleans per L. B. Kneeland 26.00, Charlotte per O. F. Campbell 30.00, Memphis per James Potter 40.00, Burlington 10.53, West Liberty per P. J. Bristol 22.19, Fair Grove per Elma Wilber 22.63, Monterey per D. M. Carright 40.00, Ewart per Hannah Turner 1.97, Fairfield per C. B. Skinner 13.68, Newton 4.00, Jackson per D. R. Palmer 9.20, Westphalia 17.08.

Mich. T. & M. Society.—Per Della L. Bailey \$5.41, per H. M. Kenyon 2.00, Dist. 7 per Wm S. Nelson 2.50, Dist. 8 per A. E. Goodrich 6.30.

Mich. San. Charity Fund.—Wm S. Nelson \$1.25.

College Expense Fund.—Cedar Lake Wm S. Nelson \$1.25.

Mich. Camp-Meeting Fund.—Cedar Lake Wm S. Nelson \$1.25.

European Mission.—Mrs. H. M. Zenor \$1.25, S. Isadore Sutherland 1.75, Geo. Cleveland 6.00, E. S. 1.15.