

# Advent Review

AND SABBATH HERALD.

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

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### GOD'S WORD.

BY MRS. L. D. A. STUTTLE.

The word of God abides,  
His precepts all are sure;  
Though heaven and earth should pass away,  
That word will still endure.

Though 'gainst its sacred truths  
The powers of hell combine,  
Still like a lamp in midnight gloom  
Its blessed light shall shine.

Oh, glorious Book of God!  
It tells of sins forgiven;  
It tells of Jesus' pardoning love,  
And whispers, "Hope and Heaven."

Incline my heart, dear Lord,  
Its precepts to obey;  
Into the winding paths of sin  
Oh! let me never stray.

Let peace, and truth, and love  
Within my soul abide,  
And let me ever own thy word  
My Counsellor and Guide.

Wm. Mich.

## Our Contributors.

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

### THE LIGHT OF THE WORLD.

BY MRS. E. G. WHITE.

"I AM the light of the world." The feast of tabernacles had just passed when our Saviour said these words in the temple at Jerusalem. And the court were the golden lamps whose light had illuminated the city. Point to these, and beyond them to the glorious light risen in full-orbed splendor above the olive of Olives, he declares himself to be the light of men.

Jesus sought to make every object around him a medium of divine truth. As the day previous he had likened the Spirit's power to the refreshing, life-giving water, so now he compared himself to the all-pervading light, the source of and gladness to nature and to man. The light that can illuminate the darkness of a living in sin must come from Christ, and light is granted to all who will receive it. "said the great Teacher, 'he that followeth shall not walk in darkness, but shall have light of life.'"

Those who receive the divine radiancy are in to become light-bearers to the world. Thus Saviour taught his disciples: "Ye are the light of the world. A city that is set on a hill

cannot be hid." It is not merely the conviction of the mind, it is not the acceptance of a theory, however correct, that can make us Christians. It is the indwelling of Christ in the soul, the development of his spirit in the life. The Christian experience is a constant effort to conform the human will to the will of Christ, and to form the character according to the divine model.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the very principle of the gospel. "Freely ye have received, freely give," are the words of our Master; and again he bids us, "Love one another as I have loved you." If Christ is dwelling in the heart, it is impossible to conceal the light of his presence; it is impossible for that light to grow dim. It will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by its bright beams.

The world lies in darkness. There are all around us souls going down to ruin and to death. As Christ sheds the light of his love upon his followers, they are to reflect this light upon others. God's word declares that the children of this world are wiser in their day and generation than the children of light. The zeal and steadfastness of the light-house keeper, in his efforts to save men from temporal destruction, put to shame the faith and devotion of many a professed Christian.

"The watchman at Calais light-house was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him,

"You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?"

"Never, never! Absurd, impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. "Why, sir," he continued, and pointed to the ocean, "Yonder, where nothing can be seen, there are ships going by to every port in the world. If, to-night, one of my burners were out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,—a letter, saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were consequently put in jeopardy on the high seas. Ah, sir," and his face shone with the intensity of his thought, "sometimes, in the dark nights, and in the stormy weather, I look out, upon the sea and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!"

"Shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea, are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the Calais light-house—the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?"

Think of this, professed Christians! A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have light from God, may cause the loss of a soul! What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day indifferent and careless, as though there were no God and no hereafter; as though you were not Christ's servant; as though you had no blood-bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work that to the question, "What if your light should go out?" your whole soul would respond, "Never, never! for then souls would be lost!"

You may never know the result of your influence from day to day, but be sure that it is exerted for good or evil. Many who have a kind heart and good impulses, permit their attention to be absorbed in worldly business or pleasure, while the souls that look to them for guidance drift on to hopeless wreck. Such persons may make a high profession, and may stand well in the opinion of men, even as Christians, but in the day of God, when our works shall be compared with the divine law, then it will be found that they have not come up to the standard. Others who saw their course fell a little below them; and still others fell below the latter class, and thus the work of degeneracy went on.

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea.

We are dealing with stern realities. Our life record will be what we make it. What are we now doing with our God-given abilities and privileges? Are we making the very most of the blessings that are granted us here? Are we abiding in Christ, and is he in us? Is our light, kindled at the divine altar, shining out as a guide to tempest-tossed souls upon the sea of life?

"Let the lower lights be burning!  
Send a gleam across the wave!  
Some poor fainting, struggling seaman  
You may rescue, you may save."

### THE COMING STORM.

You may rely upon it that a dreadful storm is coming upon the world, and it may not be at a great distance. It may be very near. If we are not mistaken, there are some signs that it is nigh at hand. The flood of water in the days of Noah and the deluge of fire in the days of Lot, are not to be compared with the tempest of wrath which threatens to break in upon the world of the ungodly. The wise will receive the caution, will give heed to the warning, and prepare for the awful day.

How sad will be the condition of those who when the Lord comes, are not ready to meet him. All warnings to be ready, and all exhortations to prepare for the great event, have been lost upon them. The tribulation and anguish and wrath which will come upon such souls will

be dreadful,—too dreadful for us to describe. God forbid that you should be unprepared when Christ comes. Tell me if you are getting ready to meet him in the clouds.

Does this day and this hour find you as you would like that day and that hour to find you?

Are you performing a work that will abide?

Are you making a mark that will be lasting? or are you writing on the sand?

Anything written on the sand is effaced by the first flowing tide. So your life-work, if its end is selfish, will be washed away with the stream of time. It is only what is done from a right principle that will live on through the ages of the future. It is only what is good that will be immortal. It is only truth, holiness, love, that will stand the test of that day, and claim, through Christ, for their possessor, the crown of life.—*Silas Henn, in "The Blessed Future."*

#### EDOM'S CONQUEROR.

Isa. 63:1-6.

Who is this that comes from Edom,  
Clad in garments dyed with blood,  
Traveling in his strength and freedom,  
In apparel like a God?  
"I, in righteousness that speak,  
Saving mightily the weak."

Wherefore, as from Bozrah treading,  
Are thy garments stained with red,  
Covered as with winefat, spreading  
O'er thy raiment to thy head?  
"I have trod the press alone,  
Of the people there were none."

"Now has come my day of vengeance,  
Now redemption's year is come,  
Bringing captives full deliverance  
From the bondage of their sin.  
Hell in vain withstood the fight,  
I have conquered by my might."

Great Jehovah, strong Deliverer!  
We, the ransomed of thy grace,  
Will adore thy name forever  
For the rescue of our race—  
Earth and Heaven join our song,  
Halleluia to the Lamb!

—William Codville.

#### JERUSALEM AND ITS DESTRUCTION.

BY MRS. M. E. STEWARD.

JERUSALEM was situated "on elevated ground about thirty-seven miles from the Mediterranean Sea, and twenty-four from the river Jordan, a little south of the center of Palestine." It was divided by two valleys into three principal parts, or hills. Mount Zion in the southwest, "the city of David," was surrounded on the south and west by the valley of Hinnom, on the north and east by the Tyropœon, or valley of the Cheese-mongers. It was the highest part of Jerusalem. Ophel lay east of it; Acra, north; and Mount Moriah, on which the temple was built, was northeast of Zion; while north of Moriah was Bezetha. East of the whole city ran the brook Kidron and the deep valley of Jehoshaphat, beyond which, over against the temple, was the Mount of Olives, at whose foot on the north was the garden of Gethsemane. Where the valley of the Cheese-mongers terminated on the southeast of the city, was the pool of Siloam. Every spot in and around Jerusalem seems hallowed, more than any other place on earth, by old associations.

The city had three walls. The first ran around Mount Zion, Ophel, and Moriah. It was built by David and Solomon. These important places, being surrounded on the east, south, and west by impassable ravines, had there only one wall, the old wall of Zion, but a second was built by Jotham, Hezekiah, and Manasseh around the north, taking in more territory, to protect the inhabitants who had built outside the old city limits. Herod Agrippa, ten years after the crucifixion of Christ, began a third wall, which the Jews afterward finished. He began it with such large stones that Josephus thinks that had he continued to build, no engine could have dislodged the stones, and the city could never have been taken; but fearing Claudius Cæsar would suspect rebellion, he left building it.

These walls were guarded with towers thirty-five feet broad and thirty five feet high, all built very solid and strong. Above this height were high chambers, and above these another story of rooms with tanks for rain water. Ninety of these towers stood in the outer wall, fourteen in the second, and sixty in the inner one, with about three hundred and fifty feet between. Psephinos was the most magnificent of these towers. It was an octagon one hundred twenty-two and one-half feet high, and overlooked all Judea from Arabia to the sea. It was near this tower, on the northwest of Jerusalem, that Titus pitched his camp, on high lands overlooking the city and all the country around. In the old wall north of Zion were the towers of Hippicus, Phasaelis, and Mariamne, built by Herod, and named after his wife, his brother, and his friend, these persons being dearest to him of any on earth, though he killed his wife through jealousy. Hippicus was forty-three and three-fourths feet each way, and one hundred and forty feet high, having a tank thirty-five feet deep. Phasaelis was square, one-hundred and sixty-seven feet high, richly adorned with battlements and pinnacles. It was the dwelling of Simon, one of the rebellious leaders of the Jews. Mariamne was only seventy-six and three-fourths feet high, but it was more luxuriously fitted up than the rest. "These lofty towers appeared still higher from their situation. The masonry was perfect. They were built of white marble cut in blocks thirty-five feet long, seventeen and one-half feet wide, eight and one-half feet high, so fitted that the towers seemed hewn out of the solid quarry."

Guarded by these towers was Herod's palace, which was surrounded by a wall thirty-five feet high, with towers and barrack rooms having one hundred beds in each. "It was paved with every variety of rare marble; the chambers were countless, adorned with all kinds of figures, the richest furniture, and vessels of gold and silver." The grounds around it were most beautiful. All these great towers were like stately palaces.

"The fortress Antonia stood alone on a high and precipitous rock nearly ninety feet high, at the northwest corner of the temple. It was likewise the work of Herod. The whole face of the rock was fronted with smooth stone, for ornament, and to make the ascent so slippery as to be impracticable. The fortress was seventy feet in height. It had every luxury and convenience of a sumptuous palace or even of a city. From this, broad flights of steps led down into the northern and western porticoes of the temple."

We have before described Herod's temple. On the east there were such quantities of gold, and it was so radiant in the rising sun, that Josephus says the eye could no more rest upon it than upon the sun itself. From other directions it looked like "a mountain of snow."

Such was the strength of the city which Titus surveyed from the surrounding heights; if with something like awe at its impregnable strength, with still greater wonder and admiration at its unexampled magnificence."

(To be continued.)

#### WE MUST PART.

BY J. R. CALKINS.

THE President, shortly before his death, awoke in the night, and seeing his wife standing beside him, said, "And is it true that we must part soon?" I have thought of this in connection with the lives of all. How soon we must part! How death and decay seem to be written upon the face of everything! How rapidly we all are marching to the tomb, and parting company with those we meet and associate with here! And yet how few of us appear to realize this. Now, in view of the fact that we must part soon, how important that we should consider life, with its obligations and duties. How respectfully we ought to treat our fellow-men, and love and cherish those most dear to us. How our thoughts ought to dwell on eternity, on God and Heaven, and how we ought to keep in mind that the things of this world are only transient

and passing away. Dear friends, are we parting continually with those we love? they not leave us when we are not prepared the parting? Is it not sooner than we expect? Well, the best wisdom teaches us to place affections on things above. And oh! what gret we will feel if we have not done what could to be a blessing to our race. May we feel the bitterness of soul that some will feel that day. Dear friends, we must part soon; us be wise.

Rome, N. Y.

#### WORDS OF THE WISE.

BY FRANK STARR.

WHILE reading the Commentary of Dr. Se I occasionally find passages so valuable that would like to have those who have not the opportunity of perusing that work, receive the benefit of these portions of it. Here are a few sections.

Note on Prov. 26:11: "As a dog returneth to his vomit, so a fool returneth to his folly." This greedy animal, which alone is observed to act in the manner described, is the loathsome emblem of those sinners who return to their vices after they have in various ways smitten for them, and been made conscious of their faults in them. They seem to be weary of their sin and to repent of them; but they soon shake the conviction, and return to them with more greediness than ever. Do any feel disgusted at the allusion? Let them remember that the emblem is far less filthy than the thing denoted by it, and that the whole race of animals does not afford anything so debasing as not to be far surpassed by the excesses of libertines, and drunkards and gluttons."

Observation on Prov. 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Though they turn away their ears from hearing the law, yet they contend for the doctrines of the gospel; they hope to be saved from hell by grace and faith, though they are not saved from sin and the present evil world. They also attend on ordinances, and make many and long prayers, though they neglect justice, truth, and mercy; but such prayers are an abomination to the Lord, for they never heartily pray to be delivered from hypocrisy, covetousness, and the love of the world, or to have the law of God written in their hearts. Yet, alas! there are such numbers who agree in forsaking the law, and in cursing and commanding one another, and to meet with so many teachers of their own stamp that they keep themselves and one another heart and countenance; and they verily conclude that all else in religion is needlessly strict and scrupulous. So that when such as regard the whole word of God (and conscientiously keep commandments, and walk uprightly, as well believe the promises, and trust the mercy of God through Christ, for salvation) attempt to contend with them, and argue that 'without holiness man shall see the Lord,' they treat all their warnings with supercilious contempt, as the result of ignorance, bigotry, and a narrow mind."

Prov. 29:5: "A man that flattereth his neighbor, spreadeth a net for his feet." The flatterer also, as Satan's coadjutor, spreads his net for our feet. The pride of our hearts first poses us to flatter ourselves, and to admire our own fancied excellences, and to excuse our crimes as foibles; but being sometimes hard put to it to keep up this good opinion of ourselves when we are conscious of so much evil, we are apt to look out for other witnesses to confirm us in it, and we are prepared to pay them in kind, or some other way, for this favorable testimony. This disposition of the heart prepares us for temptation; and some will persuade men to conceal their state good, though they have no scriptural evidence of it. Some magnify the merits of man's generous virtues and noble mind, and resent Heaven as his just reward, and extend the evil of the grossest crimes, as mere trifles, which none but uncharitable fanatics can suppose that God will condemn them to everlasting

punishment. . . . These, and such like flatterers, often spread their nets from pulpits. They speak smooth things, and prophesy deceit; and the people love to have it so, especially the rich and great. The sermon is very comfortable, the hearers are well pleased with themselves and with the preacher; they flatter him in return, and spread a net for his feet, and reward him with more substantial emoluments, till Satan takes the whole company in his snare."

#### THE HUNGER OF THE HEART.

God sends us bitter, all our sins  
Embittering; yet so kindly sends,  
The path that bitterness begins  
In sweetness ends.

And lo! before us in the way  
We view the fountains and the palms,  
And drink, and pitch our tents, and stay,  
Singing sweet psalms.

#### WM. MILLER AS A MONOMANIAC.

HAVING heard that a physician in his neighborhood had said "Esquire Miller," as he was familiarly called, "was a fine man and a good neighbor, but was a monomaniac on the subject of the advent," Mr. M. was humorously inclined to let him prescribe for his case.

One of the children being sick one day, he sent for the doctor, who, after prescribing for the child, noticed that Mr. Miller was very mute in one corner, and asked what ailed him.

"Well, I hardly know, doctor. I want you to see what does, and prescribe for me."

The doctor felt his pulse, etc., and could not decide respecting his malady; and inquired what he supposed was his complaint.

"Well," said Mr. Miller, "I don't know but I am a monomaniac; and I want you to examine me and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?"

The doctor blushed, and said he thought he could.

Mr. Miller wished to know how.

"Why," said the doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving."

"Well," said Mr. Miller, "I insist upon it that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall therefore sit down with me two hours, while I present the subject of the advent to you, and, if I am a monomaniac, by that time you will discover it."

The doctor was somewhat disconcerted; but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The doctor finally consented; and, at Mr. Miller's request, opened the Bible and read from the 8th chapter of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller did.

Mr. Miller then inquired how long the vision of those empires was to be.

"2300 days."

"What!" said Mr. Miller, "could those great empires cover only 2300 literal days?"

"Why," said the doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years."

Mr. M. then asked him to turn to the 2d of Daniel and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced.

Mr. Miller told him to read the 9th of Daniel. He read till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had seen in the vision."

"In what vision?" Mr. Miller inquired.

"Why," said the doctor, "in the vision of the 1st of Daniel."

"Wherefore, understand the matter and consider the vision." He had now come, then, to make him understand that vision, had he?"

"Yes," said the doctor.

"Well, seventy weeks are determined; what are these seventy weeks a part of?"

"Of the 2300 days."

"Then did they begin with the 2300 days?"

"Yes," said the doctor.

"When did they end?"

"In A. D. 33?"

"Then how far would the 2300 days extend after A. D. 33?"

The doctor subtracted 490 from 2300, and replied, 1810. "Why," said he, "that is part."

"But," said Mr. Miller, "there were 1810 from 33; in what year would that come?"

The doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843.

At this unexpected result the doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day he again called on Mr. Miller, and looked as though he had been in the greatest mental agony.

"Why, Mr. Miller," said he, "I am going to hell. I have not slept a wink since I was here yesterday. I have looked at the question in every light, and the vision must terminate about A. D. 1843; and I am unprepared, and must go to hell."

Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. M., he found peace to his soul, and went on his way rejoicing, as *great a monomaniac* as Mr. Miller. He afterward acknowledged that till he made the figures 1843 he had no idea of the result to which he was coming.—*Life of Miller*, pp. 76-78.

#### IS THE DECALOGUE CALLED A LAW?

BY KIRKE R. SHELDON.

IN the *Bible Banner* of July 28, is an article entitled, "Keep it before the People," in which occur these words: "Let it be published everywhere, in every paper in the land, religious and secular, that the covenant of the ten commandments is nowhere in the Bible called a law." This seems a strange assertion, viewing it from the position the writer takes to oppose the Sabbatarians; that is, that we are not under the law, but under grace; that the law was abolished in the death of Christ, and the death of Christ abolished *only* the law. So if the commandments are never called a law, Christ has never abolished them, and they are binding on us today; and if one commandment—"Thou shalt not commit adultery"—is binding, then surely the others are also, the fourth commandment with the rest.

Paul, writing by inspiration, knew what he was talking about when he called the ten commandments *the law*, saying, "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." We cannot afford to have God's moral law abolished; but the ceremonial law, relating to circumcision, the offering of sacrifices, and the observance of feast days, new moons, etc., is done away; the commandments contained in ordinances are nailed to the cross. Eph. 2:15; Col. 2:14.

In Matt. 5:17, Christ plainly declares: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." "Fulfill" never means to abolish; but Webster says to abolish is to repeal; to make void; to annul.

I claim that the decalogue is called a law. The Lord calls it so; Moses calls it so; Paul calls it so; James calls it so. I will not name any more witnesses, though more might be called upon. The Bible says that "in the mouth of two or three witnesses, every word shall be established." "To the law and to the testimony; if they speak not according to this word, it is because there are no light in them."

In Ex. 24:12, we read: "The Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." What did God

write?—The ten commandments, nothing more nor less; and that which the Lord wrote on tables of stone is here directly called a law. So in Deut. 33:2, speaking of the descent of the Lord upon Mount Sinai, Moses says, "From his right hand went a fiery law for them." What went from God's right hand?—The decalogue; and it is here again called a law. Moses is particular to mention the fact that when the Lord had spoken the ten commandments, he *added no more* (Deut. 5:22); this indicates that it was a complete law. He wrote them in two tables of stone; and when Moses had broken the first tables, the Lord wrote the same ten-commandment law the second time. Deut. 10:1-5. This shows that the Lord had a design in selecting these particular commandments.

All through the Bible the decalogue is referred to and quoted as *the law*. Paul says, "I had not known sin, . . . except *the law* had said, Thou shalt not covet." Rom. 7:7. This is the tenth commandment. Again, Paul enjoins the fulfilling of *the law*, and to show what law he means, he quotes from the sixth to the tenth commandment. There, again, he calls the decalogue *the law*. Rom. 13:8-10.

James quotes the sixth and seventh commandments, and says that whoever violates them breaks *the law*. James 2:10-13. Here James speaks of *the law*, and specifies the law referred to by quoting the sixth and seventh commandments.

It looks to me like handling the word of God deceitfully to try in a labored argument to sweep the whole moral law of God out of existence, simply to get rid of the fourth commandment; and if Bro. S— is conscientiously making such statements in his travels, and is anxious to have the subject kept "before the people everywhere," as is indicated by the quotation at the commencement of this article, it is time his attention was called to the above facts.

#### TRUTH STRANGER THAN FICTION.

I HAVE just been forcibly reminded of the truth of the old adage, "Truth is stranger than fiction." An acquaintance of mine, one who has been a welcome guest in my house, and whom I have visited in her own, has become a drunkard. I shudder, and the tears fill my eyes, as I write this terrible fact. A relative of the above-mentioned lady, on a recent visit at her house, was burdened with sorrow to find that all she had heard regarding her friend's downfall had not told the whole story; the reality was worse than the report. When I visited her some years ago, she was a bright, intelligent, interesting woman, and a fond, devoted mother; indeed, I think I have never seen a mother manifest greater love for her children than she. She was a pleasant hostess, a good housekeeper, and a most affectionate wife to an excellent, loving husband, a man doing a good business, and esteemed throughout the city. Her youngest child, whom she loved the most, died some years afterward, and she grieved as one who would not be comforted. It was not long after that she began the terrible practice of taking opium to drown her sorrow, thus plunging her good husband into deeper waters than those which he battled with when he buried his only boy. All loving advice was unheeded by her; expostulation had no effect. She was guarded closely, and yet, in unaccountable ways, she procured the desired potion. The opium was followed by whisky and brandy, and to-day that once honored and beloved woman can be seen reeling in the streets. When money has been denied her, she has secreted her jewels, and pawned them for opium and brandy, and her jewelry is now under lock and key.

She has two daughters; one of them I have not seen for some years, but the elder, whom I saw not very long ago, is one of the sweetest, most winsome girls in the world. She and her sister both understand horses, and every day they hitch up and go down town on their mournful errand. They are two young girls, just stepping over the threshold from girlhood into womanhood; and you can imagine the oppressive dark-



ness of the cloud which now envelops them—their mother going boldly into a saloon and drinking her glass of whisky with the same freedom that a rude old toper quaffs his.

Ah! when shall this curse be lifted from our beautiful land? Who dares to be silent?—*Temperance Advocate.*

## 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 CHILDREN'S MUSIC.

We asked where the magic came from  
That made her so wondrous fair,  
As she stood with the sunlight touching  
Her gloss of golden hair.  
And her blue eyes looked toward heaven,  
As though they could see God there!  
"Hush!" said the child, "can't you hear it,  
The music that's everywhere?"

God help us! we could not hear it,  
Our hearts were heavy with pain;  
We heard men toiling and wrangling,  
We heard the whole world complain;  
And the sound of a mocking laughter  
We heard again and again,  
But we lost all faith in the music;  
We had listened so long in vain.

"Can't you hear it?" the young child whispered,  
And sadly we answered, "No!  
We might have fancied we heard it  
In the days of long ago;  
But the music is all a delusion,  
Our reason has told us so,  
And you will forget that you heard it  
When you know the sound of woe."

Then one spoke out from among us  
Who had nothing left to fear,  
Who had given his life for others,  
And been repaid with a sneer.  
And his face was lit with a glory,  
And his voice was calm and clear,  
As he said, "I can hear the music  
Which the little children hear."

—Good Words.

### MIRIAM'S MIGHT.

MIRIAM HALE had just returned from prayer-meeting. She had taken off her gloves, and sat before the fire looking intently at her hands. So absorbed in her own thoughts was she that she did not hear her sister Kate enter the room, until a merry voice exclaimed,—

"They are very pretty, Mirry; quite comely, as the old English hath it. But who would ever have thought our Mirry was so vain of her hands!"

Miriam laughed too, and then blushed as she answered,—

"You know, Kate, I was not admiring my hands. I am glad to hear they are rather comely, but I was thinking of Mr. Henry's lecture, and about doing with our might what our hands find to do. I think the Bible is a most encouraging book; for whatever intelligence or talent people may lack, nearly every lady has the use of her hands."

"So you are going to work with your might, are you? Do you intend to sew for the dear Alaska Indians—but they wear furs, don't they? Or will you offer your hands to the next soup-house, and dish up for the interesting poor? Or do you propose to become another sister Dora? She had pretty hands, by the way."

"I think I need go no further than home to busy my hands with all my might," answered Miriam quickly, though a flush stole over her cheek.

"A home missionary, then," said Kate, throwing herself on the lounge. "I am not quite sure but you are a little sarcastic, Mirry. Perhaps you will undertake to keep buttons on my boots and gloves, and look after my many stray belongings. I am sure that would come well under the head of home missions. For you know it takes all my might to keep tidy, and mamma says I don't always compass it then."

"I'll put away my things, Kate," said Miriam, "before I decide on my special mission."

"And take mine up too, will you? That will be a good beginning," laughed Kate.

Miriam, without answering, took her sister's cloak and hat, and left the room.

"Oh, dear!" said she, as she went up stairs, "I wish Kate wouldn't tease and trifle so. One thing I must do with my might (though my hands have nothing to do with it), and that is, to be patient and try to answer pleasantly. But I'm afraid it will take all my might to do it."

Miriam Hale was a thoughtful girl, and the earnest words of her pastor that night had fallen into her heart as into good soil, and the Spirit of God was quickening the work he had several months before begun, when Miriam had publicly professed her faith in Christ.

As Miriam opened her Bible the next morning for her usual reading, she lingered long over the text which had so impressed her the previous evening. "With thy might," she murmured. "But my might at best is so feeble." But as Miriam herself had already said, the Bible is a most encouraging book, and few ever linger over one scripture passage without finding another to shed new light on the first. So to Miriam's mind came the grand words: "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only."

"Mamma," said Miriam after breakfast, as she and her mother were alone in the dining-room, "did I not hear you say that Miss Field had disappointed you about the plain sewing?"

"Yes, she is obliged to give up some of her engagements, on account of her sister's failing health. Why do you ask?"

"Do you think, mamma, I could do it well enough? I should like to help," said Miriam blushing.

"Why, certainly, dear, it would be a great help to me, and good practice for you. But will you really like to devote one or two hours every morning to the machine? You will have calls, you know, and other engagements."

"I will do it, mamma. I have nothing important to do in the morning."

"Well, you can begin on Ethel's under-clothes. And I shall be much obliged for your help."

Later in the morning, Kate sauntered into the sewing-room. Miriam was busy at the machine, and little Ethel, imitating her sister, was making dolls' clothes.

"So you've begun your mission work, dear Dorcas," said Kate. "Is it coats and garments for the widows—Mrs. Macrackan, for instance? Or the beginning of a box for one of your brother missionaries on the border?"

"I told you, Kate," said Miriam smiling, "that I should confine my work to the home field, until I gain more experience, at least. The present 'garments' are for the little sister near you."

"Do you want some one to baste for you?" said Kate, abruptly turning away, and fumbling in a workbasket, really to hide some tears in her eyes; for Kate's feelings were as quick as her tongue, and Miriam's gentleness both touched and made the elder sister feel ashamed.

"Yes, thank you," said Miriam, looking up in surprise. "That will be very kind of you, Kate."

"There goes Nellie Stanton," said Kate, glancing from the window, "with a book in her hand, you may be sure. I believe that girl's idea of Heaven is a place where she will have plenty of books. She isn't able ever to subscribe to the library, so she borrows everything she can. Did you ever notice her when passing a bookstore, Miriam? There's a positive hunger in her face."

"Is she such a book-lover?" asked Miriam, with interest. "I knew she read a great deal, but never knew it was 'knowledge under difficulties'."

"Oh, yes," said Kate lightly. "She's one of the kind Lamb describes in the boy who could not get books, and wished he'd never learned to read."

Miriam stitched on in silence, but had already planned how a bundle of papers and magazines, laid aside from the last month's supply, should that very evening go to Nellie Stanton. And they did go; and how they brightened many

days and evenings for the studious girl, who, as Kate said, hungered for books and learning, Nellie's little note of thanks could only feebly tell Miriam. But out of this small, kindly act grew others like to it. Miriam began to lay aside from the abundant supply of literature which came to her home, and send abroad to one place and another where she thought reading might be needed, and would be appreciated. And when the plain sewing for mother was finished, very quietly and modestly Miriam began to look around for some outside work her hands might do. Sometimes it was on one of her own dresses altered over for a needy child; sometimes only a little stitching done for some hurried neighbor whose means did not allow of a seamstress. Then, too, she sought out Miss Field and her dying sister, and found many small things her hands could do for the comfort of both.

We need not picture in detail Miriam's daily life. She was only a young girl, just like some whose eyes may rest upon this little story, but she had humbly resolved with her Lord's help to do with her might what her hand found to do. And she found, as will all of us, that the nameless small acts of every-day life, the unnoticed self-denials of word and deed, were the things heart and hand find most often to do. Yet she went on from day to day in the strength of her Lord, doing with her might even the stitching of a seam, the lending of a book, or the gift of a bright colored card to some one whose home lacked beauty.

There was help to be rendered father or mother; self-denying kindness and attention to the little ones, forbearance toward her elder sister. Miriam never faltered in her course. Though there were often failures and yieldings to self and sin, she was endeavoring for Jesus' sake to do his will. And it was not strange, though it filled Miriam's heart with glad surprise, that one night, several months after that prayer-meeting lecture which had sown such seed in the young girl's heart, Kate should throw her arms about her sister and sob,—

"O Mirry, do forgive my teasing ways, and show me how to work for Christ with my might, too, as you are doing."—*Lucy Randolph Fleming, in the Interior.*

### "A'N'T THERE NO P'RAPS?"

AN old laborer is leaning on a gate, in the quiet evening, on the way home from his day's work. Presently the trot, trot of a horse breaks in upon the stillness, muffled in the distance, but drawing nearer, and loud now on the hard, dry road. It is the farmer coming home from the monthly sale at the small town three miles away, and he draws rein, seeing the old man leaning on the gate. He is disposed for a chat, at least he is pleased to have some one to whom to tell the thoughts that have been busying his mind during his ride; and the old man is somewhat of a favorite with him—he bears the character (alas, a rare one!) of being thoroughly reliable. And the evening is still, and the day's work is done, and there is no one awaiting the farmer at home. In the autumn he talks of getting himself a companion, a helpmeet for him. But he must have things a bit straight first, and look about him on the land. Meanwhile, he is full of plans and schemes, and he is minded to please himself to-night by unrolling some of the panorama of them before the eyes of the old peasant.

"Fine night, my man!" This of course commences every British conversation; and the prospects of the weather must now, as always, receive their due meed of first place in the talk.

Then they go on to talk about the crops and the likelihood of the year, about the farming in the country that the farmer had come from, and the great superiority of the ways there. Great alterations were to be made, and the productiveness of the land was to be doubted.

"You see the rushes in the pasture-land, my man? Well, all that will have to be drained. There is a capital fall, and there is no reason why two blades of grass should not grow where one is growing now. I shall alter all this, you'll

see. You'll hardly know the place when I've been here a year or two. As for the plough-land, I suppose you never saw a steam-plough hereabouts. So you go on, ploughing just the same ground over and over again, turning up just the same depth. And the tramp of men and horses upon the land, year after year, makes it as hard as a road two feet under the soil. Then, of course, you can't have proper drainage, and the water stops at this hard caking. Ah, I shall make a vast change here. I shall have a steam-plough at work that will turn up the ground twelve inches deeper than the common plough does, and without a foot being set on the ground. Then I shall improve the breed of cattle. You have lots of wool and poor mutton; we had first-class mutton, but little wool. Now I mean to get the two things together here. I am certain to do it; it's to be done by what some people call science, and other folks common sense. Then the bullocks, I have an idea or two about those; there's a deal to be done yet in crossing breeds, and I believe that I'm the man to do it. I've capital, you see, and I can stand a little waiting, and even a bad season or two. And it mayn't be this year, nor next, no, nor the year after that, but I'm sure to turn over heaps of money in the end. I shall want some one to help me, of course, in the home-work. And I flatter myself I've got a nice, sensible lass, with no fine-lady ways about her, and I'm going to bring her home about Michaelmas. I shall have all ready in the house for her by that time, and I'll warrant she'll soon make all tidy and comfortable. She'll see after the cows and the poultry and the eggs. Why, there are millions of eggs sent to this country from France, from Ostend, every year. Why shouldn't we have the price of them? Ah, I shall institute a reform in a good many things about here. I shall make my own fortune, and the fortune, I dare say, of many another, too. I shall—well I can't tell you half of what I've decided to do, even this very year."

"A'n't there no p'raps?" This was what the simple-minded old man said, and thus he checked the flow of the farmer's talk. The God-fearing peasant's thoughts had been troubled and bewildered by the confident and presumptuous predictions of the farmer. Something he felt constrained to say, and the lessons that had sunk into his mind from his study of God's word, the teaching of a chapter in St. James' Epistle General, had thus simply and naturally shaped itself into this artless, yet subtle question,—

"A'n't there no p'raps?"

The farmer, hereupon, as one who had had an unwelcome truth brought home to him, rode off in silence, if not in dudgeon.

Yet who knows what effect that simple word, spoken thus in season, might have had upon his heart?

There was need. I tell a true story, and the question was thus asked, and the event came about as I am now to relate. The young farmer fell ill before the autumn came. His complaint was pronounced to be a cancer, and by Christmas he lay in the church-yard. And where then were all his plans, laid up for many years? "A'n't there no p'raps?" The words in the old man's mouth seemed an inspired warning from God.

Small need is there to point the moral of the tale.—*Sunday at Home.*

—The late President's idea of the highest blessing it was possible to invoke on the head of a beloved friend is expressed in the following lines, which, when he was a young professor, he inscribed in the album of a young lady acquaintance:—

"If the treasures of ocean were laid at my feet,  
And its depths were all robbed of its coral and pearl,  
And the diamonds were brought from the mountain's retreat,  
And with them were placed all the wealth of the world—  
Not silver, nor gold, nor the spoils of the sea,  
Nor the garlands of fame that the world can bestow,  
But a purified heart that from sin is made free,  
Would I ask for thee, friend, on thy journey below.  
—J. A. GARFIELD, 1857."

—Would you understand the Bible? Then, like Hezekiah, take the letter before the Lord.

## Educational.

Short, spicy articles, original or selected, are desired for this department.

### THE EDUCATIONAL SOCIETY.

At a meeting of the trustees of the S. D. A. Educational Society held Dec. 20, 1881, the Board was organized for the present year by the election of the following officers:—

President, U. SMITH.  
Secretary, A. B. OYEN.  
Treasurer, W. C. SISLEY.  
Auditor, C. W. STONE.

The other members of the Board are

GEO. I. BUTLER.  
S. N. HASKELL.  
J. H. KELLOGG.

### PERSONAL.

A FEW mornings since, at chapel exercises, the students were favored with the presence of Prof. Brownsberger.

As their former Principal entered, he was greeted with a spontaneous and universal clapping of hands, a pardonable way students have of expressing pleasure or approval. His remarks to the students were based upon his own experience, and, coming from the heart, we believe made a good impression. He said he had formerly looked upon men more from the standpoint of education, and had been wont to estimate their value very largely according to their mental capacity and literary attainments; but, while he would not undervalue true education, still he had come to believe that a successful life,—successful on account of its nobility and real usefulness,—is due more to the individual's character for integrity, kindness, and unselfishness than to the amount of learning he has "barreled up."

Prof. B. is on his way to California, having accepted the invitation of that Conference to take charge of the school soon to be opened at Healdsburg.

We are glad to say that he has nearly regained his health; and as he leaves the scene of eight years of wearing labor in educational work to enter his new field, he may be sure that the sympathy and best wishes of his many friends attend him, and that their prayers ascend to Heaven in his behalf. C. C. L.

### GOLDEN WORDS TO YOUNG MEN.

THE address of Hon. Thomas W. Palmer to the graduating class of the Michigan Military Academy at Orchard Lake, was a rare good talk. Mr. Palmer remembered that he was once a boy himself, and happily chose a line of thought that adapted itself to the occasion fittingly. *The Courier* regrets that it is unable to present a full text of it. A passage or two is subjoined:—

Cultivate the amenities of life—the little courtesies; they will make friends for you, and what is of far more consequence to your happiness, they will make you feel friendly toward others. When you reduce things down to first principles, you will find that love and hate are the two great engines which move the world. Let it be your aim to love what is ennobling in character and elevated in sentiment, and to hate whatever is base. As aids to this, read biographies of the benefactors of the race, and cultivate the society of high-minded men and pure women. They may not be distinguished, they may not move in what is called the best society; but you can readily detect them. Remember that a man is educated more by the social atmosphere which he breathes than by any intellectual cramming, and that social malaria may be absorbed mentally, as well as the malaria of the marshes can be inhaled. Medicaments, in the way of good books, may, in a measure, counteract it, but what would you think of a man who would choose to sleep

amid the miasma of a bog because he could take quinine in the morning?

Some one has said,—

"Do your best always, do it now,  
For in the present time,  
As in the furrows of a plow,  
Lie seeds of good or crime."

Do your best at school. Do your best in after life, and you will have success. Never give way to the dumps. Never give up because the road is dusty and the load is heavy, and beyond all, never whine. The world takes no stock in whiners. If you are knocked down, come up to the scratch smiling and cheerful. Never repine. Each one has woes and sorrows and disappointments of his own without being loaded down with yours, save in some instances when you can make a swap with some congenial spirit, when, oftentimes, you will find your woes mere figments of the brain.

Never complain that you have no friends. In this country a man will have all the friends he deserves. I have noticed that complaints of this sort come from those who want friends without doing anything to merit them.

After reading the above several times, and feeling that I was made better by it, I desire to give it a wider reading, and so send it to our good paper, the REVIEW. D. M. CANRIGHT.

## The Sabbath School.

"Feed my lambs."—John 21:15.

Will the Sabbath-school workers please remember this department by sending us brief, pointed articles, either original or selected?

### COVETOUSNESS.

THE covetous man in our next Sabbath-school lesson has his counterpart in nearly every community, and his case deserves more than a passing notice. When he saw the bountiful crop upon his ground, did he lift his heart with devout thankfulness to God, the giver? Not he. Did he look to see how he could alleviate the want and suffering of the poor about him with his superabundant harvests? Such a thought does not seem to have entered his mind. He is filled with care, but not for the needy; he has anxiety, but only for self. His barns are too small; he must pull them down and build greater, and there will he be-tow all his goods. Then what? "Soul, take thine ease, eat, drink, and be merry." Why? "Because thou hast much goods laid up for many years."

1. The mainspring of this man's whole life was selfishness. Time and means bestowed upon others he considered wasted. Selfishness is the cause of nearly all our troubles. Do you realize this? Do I?

2. Riches bring anxiety and care when hoarded up. Used to do good, they bless both giver and receiver. How do you use your wealth?

3. God's estimation of a covetous man,—"Thou fool, this night thy soul shall be required of thee: then whose shall these things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

4. "A man's life consisteth not in the abundance of the things he possesseth."

May we learn these lessons well. C. C. L.

### A FIELD OF USEFULNESS FOR THE YOUNG.

"I HAVE written unto you, young men, because ye are strong," said John;—because they had strength of body and mind, which, exerted in the right direction, would make them of great use in the world.

Thus it is with our cause to-day. A large and constantly increasing proportion of our ranks is composed of young men and women full of strength and vigor that might stir the world for

right if consecrated to God and his truth, or that will be equally powerful for evil if turned into a wrong channel. Shall this energy be exerted for the right? Shall these talents be used for the glory of God? Shall our fellow-men be benefited by our lives? These are questions that should engage the attention of every young person. We live in an age when the young think little of the true object of life; when lightness and vanity flaunt contempt in the face of sobriety and good sense; when talent the most brilliant and intellect most keen are dedicated to serve the most ignoble ends. Many for a time have stood grandly against this mighty current of unworthy pleasure; but in an unguarded moment of self-sufficiency and fancied security a fiercer rush of waters has swept them from their foundation, and whirled them downward with the multitude. We need the strength of Jehovah in our sinews, the courage of hope in our veins, and our foundation bolted to the living rock, Christ Jesus. Give us all this, and we may bid defiance to the elements of sin so wildly dashing about us: though the breakers dash clear over us, like the Eddystone light-house we shall stand secure, because founded upon the Rock.

O, it is grand to battle against sin! It is good to know that our feet rest upon truth. There are higher, purer, nobler things to live for than the world sets before us. Do you catch a glimpse of the "beauty of holiness," and, cheered by its radiant brightness, do you inquire, "What shall I do? Where shall I begin?" In those beautiful words of Mrs. Ellen H. Gates we reply:—

"Do not, then, stand idly waiting,  
For some greater work to do;  
Fortune is a lazy goddess—  
She will never come to you.  
Go and toil in any vineyard,  
Do not fear to do or dare;  
If you want a field of labor,  
You can find it anywhere."

Such a field opens before us in the Sabbath-school. No nobler work can be found to engage the efforts of our young people than that of educating the children in the word of God. Let us enter upon this glorious work with heart and hand; and then, "When he cometh to make up his jewels," and we shall understand that "Little children who love their Redeemer are the jewels, precious jewels, his loved and his own,"—it will be to us an eternal source of pleasure to know that some of them through our influence shall forever "shine in their beauty, bright gems for his crown." C. C. L.

#### OUR SUPERINTENDENT.

He is not a perfect man in physical appearance or health, in intellectual endowment or culture, in temporal circumstances or prospects, in spiritual attainment or profession, in professional ability or reputation; but he is by no means a dead man, or a dolt, or a pauper, or a bad man, or a drone. If he is not at the top of the ladder, he certainly is not at the bottom. There may be "smarter" men than he is, and bolder men, and men that dress better and have more money, and have seen more of the world; but our superintendent is a man that no one dare laugh at, or scoff at, or scold at, or defy. He has good sense and a good heart. He loves his work, and wishes he could perform it better, and would be very willing to resign it if he had evidence that it would be better for the school that he should do so.

He tries to be a practical example of what he expects or desires in his school. He wants his teachers and scholars to be punctual; so he is punctual. He loves in them good order, self-control, reverence, attention, sympathy, patience, studiousness, enthusiastic love for the school. He therefore says little about what he loves, but shows his taste, preference, delight, and desire, by the most effective way. He tries to be a *specimen*. He does not say so, but everybody knows it, and that makes them desire to please him. His *being* is better than bell-ringing and lecturing. The plainest proof of a doctrine is the practice of it. Thus our superintendent governs by example.—*National Sunday-School Teacher.*

## Our Grac Society.

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

#### COUNT THE MERCIES.

COUNT the mercies, count the mercies,  
Number all the gifts of love;  
Keep a daily faithful record  
Of the comforts from above;  
Look at all the lovely green spots  
In life's dreary, desert way;  
Think how many cooling fountains  
Cheer the fainting heart each day.  
Count the mercies, count the mercies,  
See them strewn along our way.

See, oh, see how rich the beauties  
In the charming scenes of earth!  
Think of all the untold blessings  
Clustering round our home and hearth;  
Think of friends and precious kindred—  
To our hearts so dear, so sweet;  
Think of Heaven's unnumbered comforts—  
Can you all the list repeat?  
Count the mercies, count the mercies,  
Making bright paths for our feet.

Count the mercies, though the trials  
Seem to number more each day;  
Count the trials, too, as mercies,  
Add them to the grand array.  
Trials are God's richest blessings,  
Sent to prompt our onward flight,  
As the eaglets' nest all broken  
Makes them fly to loftier height.  
Count them mercies, greatest mercies,  
That bring Heaven within our sight.

Count them mercies that shall sever  
Cords which bind our spirits down,  
Causing us below to grovel,  
And forget our heavenly crown.  
Let all earthly ties be riven,  
Nests be broken, bones decay,  
If to God our hearts be driven,  
If from earth we soar away.  
Count them mercies, wondrous mercies,  
Urging us the heavenward way.

Oh, what richer, purer comforts!  
Better far than those of earth—  
Joys unfailing, hopes enduring,  
Treasures of surpassing worth;  
Beams of bright celestial radiance  
From the central source of light,  
Spreading o'er each scene of sadness  
Halos gladdening to the sight.  
Precious mercies, priceless treasures,  
Bringing us such rich delight!

Let us number o'er our jewels;  
Let us estimate their worth;  
Let us thank the precious Giver,  
Strewing blessings o'er the earth.  
Let our hearts o'erflow with gladness,  
Let us tell the wonders o'er,  
Till our multiplying mercies  
Seem a countless, boundless store;  
Then let praises, grateful praises,  
Be our language evermore.  
—Advocate of Christian Holiness.

#### SKETCHES FROM EARLY METHODISM.

(Concluded.)

EIGHTEEN years after Nathaniel Gilbert commenced his religious labors in Antigua, John Baxter, a ship-wright by trade, was sent to that island by the government. As there were still remnants of Mr. Gilbert's society, he immediately commenced to hold public services, and soon his zealous labors were extended over the island. "He was a true missionary," says the historian, "working at his craft by day and preaching by night." Eight years before Mr. Coke and his companions were cast upon this island, the first Methodist chapel in the Torrid Zone was here erected, through the persevering efforts of Mr. Baxter. This was in 1783. In 1859 the denomination numbered over twenty-three hundred members.

Dr. Coke and his companions, after leaving Antigua, visited from one island to another where they found members of the denomination ready to be formed into classes and churches. At Dominica, two soldiers in the barracks and two negroes formed the first class. At St. Vincent he found seven pious soldiers who had been in the habit of meeting for prayer at five o'clock every morning, having erected a hut in the barracks for that purpose. To this praying band six more were added by Dr. Coke. Seventy years from this time the Methodist society at Dominica numbered nearly eight hundred members; at St. Vincent, over eighteen hundred.

At St. Eustatius the missionaries, upon landing, were met by two colored men who had learned of

Dr. Coke. With other negroes, they had hired a house for his accommodation, provided for the expense of his journey, and had also made liberal provision for his entertainment while he remained with them. This reception greatly surprised Dr. Coke. The island had not been visited by any missionary, and was destitute of religious privileges, yet these generous colored people were evidently devout men. His visit was received as that of an angel, and yet there was mingled with their joy signs of common and profound sorrow. Upon inquiry, he learned that some months before, a slave named Harry had been brought to the island from the United States, where he had been a member of a Methodist class. On his arrival, this slave found himself without a religious associate, and with no means of religious improvement but his private devotions. He nevertheless maintained his integrity, and after much anxiety and prayer began to publicly proclaim to his fellow-servants the name of Christ. Such an example was at first a novelty on the island, and attracted much attention. His congregations were large; even the governor deigned to hear him, and for a while indirectly protected him from the opposition which he would otherwise have received. His preaching, in common with that of other primitive Methodists, was attended with great power. Persons fell to the earth like dead men, and were insensible for hours. This, as might be expected, caused dissatisfaction among the planters. They determined to suppress the meetings, and to this end they appealed to the governor, who immediately ordered the slave before him, and forbade his preaching under severe penalties. It was even with difficulty that he escaped a cruel flogging. Dr. Coke arrived on the island the very day that this occurred, but was not permitted to hold public services with the people, although they greatly desired it.

After quite an interval had elapsed, supposing that the excitement against him had in a measure ceased, Harry ventured to pray openly with his brethren, upon which he was immediately arrested, sentenced to be publicly whipped, and, after an imprisonment of some length of time, to be banished from the island. The sentence was executed with great cruelty, but although the blood streamed from his back, the poor negro's Christian fortitude was unshaken. He felt it to be an honor to suffer for his Master. From the whipping-post he was taken to prison, and from thence secretly removed.

In 1788, Dr. Coke returned to the West Indies, and again visited St. Eustatius. The spirit of persecution still raged, and the fate of Harry continued to be an impenetrable mystery. His associates had been unable to obtain the slightest information respecting him since his disappearance. An edict had been passed by the local government inflicting thirty-nine lashes on any colored man who should be found praying. Still the seed sown by Harry had sprung up, and nothing could uproot it. Notwithstanding this persecution, the society now numbered two hundred and fifty-eight persons, besides many others who were at this time secretly baptized.

In 1790, also 1792, Dr. Coke again returned to this island, but was never allowed to preach. Persecution still continued. Even feeble women, because of having met for prayer, were dragged to the whipping-post. Classes met by stealth, and the cause still prospered. The interposition of the parent government was solicited, but in vain. The tyranny of the local government continued twelve years longer, at the expiration of which time a missionary was admitted to the island.

Our readers will be interested to know what became of Harry. For ten years his fate was unknown, and the worst apprehensions were entertained respecting it. While in the United States, after preaching one evening, Dr. Coke was followed to his room by a colored man who proved to be black Harry of St. Eustatius. He had been sent in a cargo of slaves to this country, and was then free. Through all these years and changes he had "kept the faith," and was still using his humble talents in the cause he loved so well.

Much more of interest might be said respecting the work in St. Eustatius and adjacent islands, none of which escaped persecution. From small beginnings and by humble means, it increased until in 1859, or near that time, the society reported five districts, forty-eight circuits, nearly one hundred missionaries, besides local preachers and exhorters, and fifty thousand church-members, in the West Indies.

M. L. H.



## A MISSION ESTABLISHED BY THE BAPTISTS.

A LATE number of the *Missionary Review* contains an interesting sketch of the establishment of a Baptist mission in Orissa, India. In 1580 this country was invaded by the Emperor Akbar, and such length were idolatrous rites and ceremonies carried, that upon entering it the captain in large exclaimed, "This country is not fit for conquest, or the schemes of human ambition. It belongs wholly to the gods." Buchanan also visited in 1806, and his graphic description of what he witnessed of the cruelty, debauchery, and suffering connected with idol worship, is thought to have led to the organization of the Baptist missionary society, which resulted in the establishing of a mission in that country. Operations were first commenced by Messrs. Brampton and Pegg in 1821. Other missionaries subsequently went to their assistance, but only to labor for years under severe trials and disappointments with no apparent success.

At length an old *Gura*, in his early life a warrior, having become dissatisfied with idolatry, became helpful in preparing the way for the first successes of this Christian mission. He was a man of keen intellect, and had gathered around him a band of followers, whom he called children, instructing them in various duties, and dealing with the absurdities and contradictions of Hinduism in a manner to destroy their confidence in it. It so happened that some tracts, one of them containing the ten commandments, fell into the hands of these men. Their teacher at once seized upon them as evidence sent to confirm and substantiate his peculiar views. Soon some of his disciples visited the mission, and obtained, with other tracts, a New Testament. This the old *Gura* made his text-book, taught and trained his disciples in its precepts, and soon began to send out the most intelligent of them to teach it in the surrounding country and villages. "Take this, my children," he would say to them, holding up the Testament, "this is wisdom, the highest gift. Rice decays, nothing perishes; but wisdom never dies. This is choicer than silver, more precious than gold." His children listened, believed, and many of them came to the Mission, professed faith in Jesus, and helped to constitute the first Christian church in Orissa.

The first of these converts was a Brahman of high caste. The conflict with him was long and severe. He had been the chief reader of the *Gura*, and specially active in teaching and spreading the ten commandments and gospel truth. Finally he gave up caste, family, and all, in the spirit of a martyr, counting all things loss for Christ, and until his death preached the gospel zealously and effectually. The second, before he became a disciple of the *Gura*, was a man of wealth, the most rich, which by this *Gura*'s command he had given to the poor. He also became an earnest, efficient Christian preacher for life. The third disciple who became a Christian struggled against his connections, and for five years shrank from the losses involved in a public confession of Christ. But peace and truth eventually triumphed. After this the *Gura*'s disciples, both men and women, came in quick succession.

Mention is made of three young men who, for becoming Christians, were cruelly beaten and kept five days and nights in stocks. The writer then writes that to this day every convert is deprived of all his property the moment he is baptized. Nothing is left to him,—plough, bullocks, house, ass pots, and every kind of stock, even clothes. In some cases, are all harshly taken by his heathen friends.

The case of a young woman is related, who, in 1832, with her mother, made a noble confession of Christ, both rejoicing that they were "counted worthy to suffer the loss of all things for his sake." The day they were baptized, their husbands at once performed their funeral rites. The daughter's husband then petitioned the British magistrate to restore to him the wife's ornaments, and his son, a babe of nine months. The Christian mother pleaded for the infant, for at least a few months, as she feared it would die if taken from her. At the order of the magistrate, the ornaments were taken, and the babe was torn from the mother's embrace, and given to the heathen father. The child soon died.

An account is also given in the same paper of a young Brahman, who, after a severe struggle for years in the act of confessing Christ before men, sacrificed a large patrimony, giving up father and

mother, brothers and sisters, and his own wife, whom he dearly loved, and whom he was never again, after baptism, permitted to see. As the result of about sixty years of missionary labor in India, this Baptist society had, in 1880, besides European missionaries, twenty-three native preachers, and nearly one thousand native communicants in that country.

While we as a people see plenty of missionary work to be performed at home, it may be profitable for us to consider what self-denying men and women of other denominations have suffered for Christ's sake in heathen lands. That God has, to a great extent, accepted their labors, no one can doubt who becomes familiar with their history. By the sacrifice of home, friends, the privileges of a free country, and almost every earthly blessing which makes life desirable, they have been the means of saving many souls.

To us is given the opportunity of accomplishing the same results with comparatively little loss or sacrifice. A special work is presented to us; theirs is more general. We see the night rapidly approaching, in which no man can work; they look forward to years in the future for the prosecution of their work. Which, then, should manifest the greater zeal? which be the most willing to sacrifice in the cause they have espoused? "I haven't the time," says one; "If I only had time," says another, "I would do this or that." But what more important employment can we find, or what work will pay better in the end, than that of saving souls. The day that cometh will try every man's work of whatever sort it is, and that alone will stand the test, the results of which are seen in the kingdom of God. Labor that is expended for self only brings its present unsatisfying reward; but the reward that comes for labor put forth for others will be eternal, and replete with happiness.

M. L. H.

## RENO, NEV., TRACT SOCIETY.

THE report of this society for the quarter ending Dec. 31, 1881, is as follows:—

No. of members,	6
" " reports received,	7
" " families visited,	9
" " letters and cards written,	81
" " letters and cards received,	10
" " periodicals distributed,	622
" " pp. of pamphlets and tracts distributed,	950
" " " bound books	970
" " new subscribers for periodicals,	6
" " Signs used each week,	35
Received on donations,	\$32.00
Sale of pamphlets,	.70
Total,	\$32.70

C. M. KINNY, Librarian.

Bro. Kinny reports good success in obtaining interested readers for the *Signs of the Times*, quite a number having been secured in Virginia, one of whom, a school-teacher, is keeping the Sabbath. This brother writes to the society as follows: "I am growing stronger in the cause every day, and it is a source of constant sorrow that I am not able to do something for its advancement. I read our papers with great interest, and my heart rejoices when I hear of success attending the work."

The vice-president of a Baptist Sunday-school Union, comprising from twelve to fifteen churches, writes concerning the *Signs*: "After reading it very carefully for eight months, I can say, It is a paper that every Sunday-school worker should read. I have often spoken of it, and advised our Sunday-school workers to take it."

A deacon in the Baptist church writes: "I hardly know how to thank you for the papers and other reading matter which you have sent me. I only wish that I could become a regular subscriber to your paper, for I find it very instructive as well as interesting. I think that the writings of Mrs. E. G. White, on Scripture, are as good as any I ever read. Last Sunday I spent the whole afternoon in company with five others, and we read your paper nearly through. I think I never saw persons more interested in a paper than they were. One young lady said it was as good as listening to a sermon. She has been reading the paper for some time, and likes it very much."

Another letter to the society reads as follows: "I have received the *Signs of the Times* regularly. Please continue the same, as I am very much pleased with it, and gladly recommend it to all, firmly believing that like myself they will find it a very interesting and instructive paper."

M. L. H.

## BOULDER, COL., TRACT SOCIETY.

THE following report is for the quarter ending Jan. 1, 1882:—

No. of members,	42
" " reports returned,	19
" " members added during quarter,	4
" " Signs taken in clubs,	34
" " families visited,	49
" " letters written,	19
" " subscribers obtained for periodicals,	14
" " pp. tracts, etc., loaned,	5,575
" " pp. tracts, etc., given away,	8,783
Total,	14,358
" " periodicals distributed,	300
" " Annuals distributed,	15
Received for membership,	\$2.00
" " on periodicals,	7.00
" " donations to our own society,	17.85
Total,	\$26.85

CLARA E. CORNELL, Sec.



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

—God's ways seem dark, but soon or late  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait.  
Give ermined knaves their hour of crime;  
We have the future grand and great,  
The safe appeal of truth and time.

—Whittier.

—Prayer is dust and ashes pleading with infinite Majesty and Mercy: how great the disparity!

—Beauty, bounty, and blessedness, all meet in perfection in the Lord Jesus Christ: "He is altogether lovely."

—Words are things; and a small drop of ink, falling like dew upon a thought, produces that which makes thousands, perhaps millions, think.

—The trouble with the skepticism of the age is that it is not thorough enough. It questions everything but its own weak foundations.—J. Monroe Gibson.

—There is only one thing which makes it worth while to live on earth, and that is, that we may glorify God where he is so much and by so many dishonored.

—We greatly admire true principles of economy, but never did like to hear a man lecture his wife about the expensive use of tea and coffee while he has a plug of tobacco in his pocket. If he is wise, this hint will be sufficient.

—There is no life so humble, that if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—Phillips Brooks.

—Wherever a man would and cannot, there is servitude. He may be unable to control his expenditure, to rouse his indolence, to check his imagination. Well, he is not free. He may boast, as the Jews did, that he is Abraham's son, or any other great man's son; that he belongs to a free country; that he never was in bondage to any man;—but free in the freedom of the Son, he is not.—Robertson.

—We never keep so true a watch over our ways as when we walk as in God's presence. The realization of God's presence is the one sovereign remedy against temptation. It is that which sustains us, consoles us, and calms us. It is not by constraint or by painful effort that we make real progress. On the contrary, it is simply a question of yielding up our will, of going from day to day whithersoever God may lead us, discouraged by nothing, satisfied with the present moment, thankful to let Him do all who has made all, and to leave our own will immovable within his will. How happy it is to abide in this condition! How satisfied is the heart, even though it may lack all else!—Fenelon.

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 24, 1882.

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

## EDITORIAL GLEANINGS.

PERHAPS we ought not to use the word "gleanings;" for in whatever direction we move in the great harvest field, it is easy to gather up great sheaves of facts relative to the progress of the work and the occurrence of events calculated to raise hopeful anticipations, quicken the zeal, and increase the courage of all who are interested in the advancement of the cause.

SISTER WHITE.

We are happy to learn that Sr. White has been able to attend a number of meetings of late in California. We hear of her in Sonoma, Napa, Solano, Yolo, and Colusa counties. Meetings are particularly mentioned in Petaluma, Arbuckle, and Oakland. In each of these places she enjoyed freedom of spirit and utterance, giving the church meat in due season, and being strengthened physically for the labor she performed.

SEAMAN'S MISSION.

The report of the Seaman's Mission of San Francisco shows that a wide distribution of S. D. Adventist reading matter has been made from that port. Take the map of the world and look at the following countries: Africa, India, Mauritius, Japan, France, Italy, Austria, Holland, the islands north of Scotland, Piteairn Island, the South Sea Islands, Falkland Islands, Australia, and New Zealand; and remember that reading matter on the subject of present truth has been sent to each of these places within the past year. There have been used in this work 17,500 *Signs*, 3,000 *Reviews*, 3,500 other periodicals, 163,000 pages of tracts, exclusive of books and pamphlets. It is estimated that 8,000 readers have been secured among the crews of the ships visited; and when we consider that the crews at the end of the voyage will exchange reading with other crews, the number of readers is increased indefinitely, and the influence of the books and papers sent cannot be estimated.

By vessels or steamers, the message has been sent directly to Ireland, England, Pacific Coast ports, Honolulu, Australia, islands of the North and South Pacific, New York, Mexico, South America, South Africa, and by the steamship Jeannette, and the Corwin sent in search of her, to the islands bordering on Alaska, also by whalers to different ports. There are seventy already heard from much interested in these things, while some have embraced the truth.

IMPROVEMENT.

The churches of San Francisco and Oakland are reported to have enjoyed a larger attendance and better meetings, on the occasion of the last quarterly meeting, than at any other seasons of the kind before. The same, as already reported, was true of the Battle Creek church, and we presume of others also. We are glad to note these signs of improvement. The state of things is not yet, of course, what it should be, and what it must be, nor what we are happy to believe it will soon be; for one thing is certain,—that this message is to develop a people prepared for the coming of the Lord, and the work must soon be done; for the coming of the Lord is at hand.

THE T. AND M. WORK.

In the *REVIEW* of Jan. 10, a table was presented giving a general summary of missionary labor

performed during the year ending Oct. 1, 1881. Many persons, many churches, and even some of the Conferences, may have felt that it was very little which they had been able to accomplish; but they have contributed something toward a "grand total," which is indeed "grand." Though the number of members, 7,859, falls considerably short of half of our church membership, it is encouraging to know that there has been an addition of 603 members during the year. Half a thousand more workers in the field this year than last cannot fail to have its effect upon the amount of work to be accomplished. Thirty-two thousand missionary visits made and fifty-seven thousand letters written must have made an impression, certainly, which will not soon be lost; but more than all, the distribution of over five millions of pages of tracts and books, gleaming with the shining light of present truth, will prove a power in the land; for many of these, passing from the hands of the first readers, will still go on their tireless way, enlightening the minds of those who will receive them, long after the senders have forgotten them.

It is no small satisfaction to read that the number of ships visited is 1,340, and the amount of funds contributed is over \$35,000. This is a good work, and calculated to do untold good. How shall a still greater work be performed in this direction? Answer: Let the people get the love of the truth more fully into their hearts. In looking over the tables, it is easy to note where this spirit prevails; for where people have a love for the truth, and are willing to come up to the Scriptural requirements in sustaining meetings and paying tithes, and have an interest to sustain our periodicals, such persons have a love for their fellow-men, and wish to get the light before them, and hence engage heartily in the tract and missionary work.

May this love of God, which will show itself in the love of the truth and a love for souls, and which lies behind all Christian duties and activities, increase more and more in the hearts of the people.

To the expression of gratitude for what has been accomplished in the past, we will only add the wish that the year to come may be in this respect, as that which has gone, only much more abundant.

## ANOTHER GOOD ESTIMATE OF PYRAMIDGETISM.

THE N. Y. *Independent* of Jan. 12, 1882, speaks to the following good purpose on the subject of theories drawn from the pyramids, and the tendency of such speculations:—

When a man once rides a hobby, his hobby is likely to ride him at last. Here is our excellent Lutheran friend, Dr. Seiss, who did well enough to find prophecies in the Bible, but when he began to find them in the Pyramid, his case was hopeless. What ingenious man could not find new prophecies in an unlimited series of numbers and dimensions? And he had to publish his "Miracle in Stone." Now comes the next step. If a Pyramid is a prophecy, why not the constellations also, which were observed from the Pyramid? So here follows "The Gospel in the Stars," a volume of nearly five hundred pages, which proves—to those who can believe the incredible—that the twelve signs of the Zodiac, from Virgo to Leo, with their thirty-six primeval attendant constellations, "contain pictorially the whole character, offices, and work of Christ our Saviour, from incarnation to full, ultimate consummation." This, he tells us, is "a wonderful testimony to the gospel, and an invincible proof of divine revelation from the beginning." We doubt not that Dr. Seiss has a very sharp eye, that his microscope will discover the invisible; but what we lament is, that in his search for what is beyond common sight, he fails to let his common sense notice the obvious and patent. When Mr. Edmonds had just been elected to the Senate from Vermont, a member asked Senator Collamer what kind of a man his new colleague was. "A very able man," was the answer;

"a very sharp-sighted man. Why, he can see a fly on a barn-door two miles off, with perfect distinctness—and not see the door."

## PIONEERS, AND THE INTEREST TAKEN IN THEIR WORK.

A PIONEER is "one who goes before to remove obstructions or prepare the way for another." It was originally a military term, and was applied to those soldiers who went ahead of the army to prepare the way. It is often used concerning those who first settle in new countries. In this sense we use it here, it will refer to those men who, by the Spirit of God, have been led out in advance of others in some great moral or religious movement which has been a blessing to mankind. Moses, John the Baptist, and the apostles, presented before us in the Bible as pioneers of this class. Luther and Wesley were eminent illustrations of this class. The world is more deeply indebted to pioneers than to any other class of men. Christ may be said to have been the most pre-eminent pioneer who ever lived. It is he who has really been the one to lead out in every genuine movement of good in our world.

There is no study of human character so interesting as that of the world's pioneers in movements for the benefit of mankind. In the very nature of things, such men must be truly great and good. They are forced to take positions contrary to established usage, pecuniary interests, the opinion of friends, and to meet the bitterest opposition, and often the loss of property, reputation, and life. This will require of them the rarest moral courage, the deepest convictions of conscience, great patience and fortitude, and a knowledge of God by personal experience. It will also require intellectual ability of high order. God chooses no instruments to do his work who cannot make efficient. These men may make little show, and to worldlings may appear very insignificant. But in every case they will be found to be men of judgment and real ability by those intimately acquainted with them.

How wonderfully interesting is the life of Moses. He stands out as the great character of ancient times. Who can estimate the effect upon succeeding generations of the influences which emanated from him? From the leading out and establishing of the Israelites in Palestine, events have transpired which control the condition of the world to-day. The present state of Christian civilization of all the enlightened nations of the earth is affected by it. How interesting, therefore, to the student of history, must be the study of the life and character of this great pioneer! The circumstances of his birth, early training, education, and early manhood, the trials of mature years, and the final triumph of the great work of his life, can be studied with greatest profit. So is with John the Baptist and Christ's apostles. Every one who loves the religion of Christ, deeply interested in these men, their labors and character. They are as familiar as household words. We tell our children of the circumstances of their life. These men led out at the sacrifice of comfort, and wealth, and even life itself, in establishing our holy religion. How precious is their memory; we all cherish it.

The same principle holds good concerning not only reformers like Luther, Calvin, Knox, and Wesley. These men were not inspired in the same sense that those Bible characters were. Their example was not so perfect, perhaps, as theirs. We regard them with less interest, yet with feelings of the same character. We love to read of the poor man singing in the streets, hardly able to obtain necessary food; the poor monk reading the Holy Scriptures and drinking at the spiritual fountain; and the noble teacher boldly standing up against



corruptions of his own church, risking his life in the struggle. How our hearts beat as we see him standing before kings and emperors, faithful in his convictions, though apparently all alone! Thus do we consider the life of Wesley. His mother's instructions, his education, his pious life, his arduous and life-long labors to save his fellow-men, his travels, sermons, and glorious successes, all become themes of interest to the student of history, and are deeply impressed upon the mind.

Specially are these things true concerning those who accept the special doctrines taught by the reformers,—the Lutherans and the Methodists. You would hardly find a Methodist library without the life of Wesley in it. In the sermons and public speeches of leading men of his denomination he is constantly referred to as a great and noble example of Christianity. His life is dwelt upon, and his work held in grateful remembrance. If not carried too far, is right. Honor to whom honor is due. When God honors and loves a man, he should do the same.

Why should not Adventists have similar feelings toward the pioneers in their cause? Why did we not study with deep interest the life of Wm. Miller, the great pioneer of the Advent movement of these last days, and those who have led in this message? Is it because this movement is insignificant, foolish, and therefore unworthy of attention? Our enemies say so. Can we accept their conclusions, and therefore feel no interest in those who developed this movement, bore the unpopularity of it, and received the persecution attending its first promulgation? We cannot, and are true to our faith. If the positions we hold be true, there never was a more glorious doctrine claimed to the world. The coming of Christ, the closing up of all earthly things, the reward of God's people, the destruction of sin and Satan, the cleansing of God's universe from all iniquity, the putting down of all rebellion forevermore, no man can conceive of anything more important? Wm. Miller clearly showed from the word of God that we had reached the time of the end. He explained the prophetic periods, and showed their fulfillment. He made clear the true system of Bible interpretation, which we hold dear to-day. He exposed the mystical, spiritualizing-away system of interpretation, so much in vogue, and explained the Scriptures in such a way that hundreds of infidels accepted the Bible because they did see a beautiful harmony never seen before. God mightily blessed the labors of the plain Hampton farmer. Thousands were converted by his preaching. He was the instrument in the hands of God of fully inaugurating the great Advent movement whose echoes are still reverberating around the world. They will never die until our Lord appears in glory. In his private character were all the elements of true greatness.

One of the great authors of the present day, writing of the marked characters of the last years, though a man of no sympathy at all with our faith, gave Wm. Miller a place among the great, and spoke highly of him as an honest, able, and worthy man.

Mr. Miller's history and early life are of thrilling interest. We ought to be interested in his life, for no other reason, because our enemies have done no pains to malign his character, ridicule his work, and prejudice the minds of the candid against him. This stands in the way of the progress of our work. We ought to post ourselves so as to be able to meet such opposition with success. A careful study of his life-work would greatly increase our Advent faith. There was a glorious mission in the great movement which he led.

When we read about it, we catch the spirit. There is nothing more needed among us than a faithful revival of the Advent faith. The "evil

servants" who say *in their hearts*, "My Lord delayeth his coming," are increasing among us. Hence we see the worldliness, covetousness, and terrible spirit of indifference of the present time. Brethren, every one of those servants who say in their hearts, "My Lord delayeth his coming," will be lost. Procure and study carefully the life and labors of the man who was the pioneer in this great movement. It will surely do you good. It will help you where you need help.

Let us not ignore the pioneers in this glorious message. Father Miller was a humble, earnest, devoted, noble man, able in the Scriptures, and faithful in his work. He was a man of great natural powers of mind. Not a stain rests upon his moral character. Brethren, get acquainted with him.

GEO. I. BUTLER.

#### THE CAUSE MOVES.

EVERY cause, in order to have real permanency, must have truth for its basis and the salvation of souls for its object. Such a cause will eventually triumph, not because of any numerical, financial, or intellectual strength which it may possess, but because God owns it, and it is founded in truth and justice. It may pass through many vicissitudes, and at times appear to be hopelessly crushed to the earth, but it is then that it gathers internal strength, to burst forth with greater influence and power.

God calls men to act as pioneers in his work, and gives them an experience which, by his grace, qualifies them to fill positions of great usefulness; but it is unwise to let burdens rest so heavily upon a few as to cause them to sink beneath the load, and then have to find others to fill their places. Far better would it be to let persons be gaining an experience calculated to qualify them to carry forward the work, should it be necessary.

The education of men and women in every branch of the work should be constantly carried forward, and thus a provision be made for any emergency that may arise. Our brethren in Switzerland, England, and Norway, who have gone from this country, have labored devotedly and well. God has blessed them, but others should be gaining an experience with them. As the cause in Europe increases in magnitude, there should be those who can stand shoulder to shoulder and help bear the burdens which are now borne by a few. Eld. Andrews needs help, and both men and women should be preparing themselves to be competent workers in that field. If proper steps were taken in this direction, there would then be less danger of irresponsible persons starting out with a burden to go to Europe, thus embarrassing the mission and those connected with it. Those who go should be persons of experience and judgment, who have the confidence of their brethren and sisters in this country, and who can be recommended by the General Conference. No others should ever think of connecting themselves with our foreign missions.

Laborers are needed everywhere. A wide field for spreading the light of truth is presented in our ship missionary work. Great good has already been accomplished, and yet we are not doing one tithe of what we should do in this direction. Vessels sailing from San Francisco to all parts of the world are more than willing to carry our publications to the ports they visit. But additional help is needed at this point. It may be in the providence of God that Bro. Ings, who has had great experience in this work, should come to this country and assist in it. Sr. White, in her feebleness, needs efficient assistance, which she would find in Sr. Ings. Bro. Drew of California, a native Englishman, has had an extensive experience upon the water. His soul is wrapped up in the missionary work, and his experience and circum-

stances seem amply to qualify him to labor in some such seaport as Liverpool.

We never should become so stereotyped in any plan or mode of operation that changes cannot be effected. Our work is onward, and of necessity we must adapt ourselves to its requirements as it progresses. It is God's design that the world should be warned, and as we see the Sunday agitation throughout the breadth of this country, especially in California, we are reminded that Satan is marshaling his hosts for the final conflict. We are glad that we can also say that the cause moves. It is taking advance steps. Larger plans must be laid, and with one united and strong effort, we should seek to carry out the design of God in committing to this people the solemn truths of the third angel's message.

S. N. HASKELL.

#### AROUND THE WORLD.

You tell me that the fourth commandment could not be designed to bind mankind all over the earth to the observance of a particular day; because the day does not begin at the same moment of absolute or independent time in all places, so that in traveling around the globe we either gain or lose a day. From this you argue that the universal observance of a definite day is an impossibility.

You tell me also that you conscientiously observe the first day of the week as the day of the resurrection of our Lord Jesus Christ, this having been the practice of the Christian church from the beginning.

Now I invite you to travel with me. Let us make the circuit of the earth together. The journey finished, we mutually arrive at our starting-point, congratulating each other, and being congratulated by our friends, on the successful termination of our extended travel; each, however, holding his former views of Sabbath-keeping obligation, you feeling conscientiously bound to the keeping of the first day of the week, I to the keeping of the seventh.

If I now find myself in difficulty, do not you? and if you can find your way out, cannot I?

We traveled with the sun, westward; and, each contending strongly for our day, respectively, we refused to change our reckoning when the ship's crew changed theirs, while crossing the Pacific, which would have brought us in harmony with all mankind from the eastern coast of Asia to the western shore of America; and consequently we find ourselves strangely out of harmony with our neighbors and friends. You are "keeping Saturday for Sunday," and I am keeping Friday, the sixth day, instead of Saturday, the seventh.

Now, since we have been convinced by sailing around the world that the observance of "any one day in seven" fully meets the demand of the commandment, I propose that you retain your reckoning without change, and I will move mine forward one day, and we will both keep the day named by God in the commandment, and which the Jews in Palestine, and thence scattered all over the world, have always felt themselves bound to keep; unless you can give some good reason why you should move your Sabbath forward one day, and I mine two, in order to keep a day which God never commanded any person on earth to keep.

R. F. COTTRELL.

#### DIST. NO. 3, MICH.

Will the librarians of the T. and M. societies at Colon, Kalamazoo, Bronson, Burlington, Convis, Newton, Marshall, and Parkville, Mich., please forward their names and addresses to the district secretary, Miss Nellie Sisley, Battle Creek, Mich.? It is important that this be attended to immediately. Who will be the first to respond?

J. O. CORLISS, Director.

## HATH MADE US KINGS.

Revelation 1: 6.

MADE me a king, whose life's drear worthlessness  
Had crushed me with a burden of despair?  
Made me a king, whose days' sad uselessness  
Seemed little worth the strength they cost to bear?  
And am I crowned? Oh! wondrous, wondrous thing!  
Christ's love has crowned me, and has made me king!

I am a king! no more a hopeless slave  
Dragging my heavy chain in weary round!  
I am a king! my heart grows strong and brave,  
Life's meaning and its beauty have I found!  
Wake up, dull heart! dumb voice, exultant sing!  
Christ's blood has washed me, and has made me king!

Has made me king! Now in my new estate  
What duties must I do, what honors bear?  
More than all men the king must feel the weight  
Of constant self-restraint, of watchful care;  
Beneath his firm control his passions bring,  
And rule himself, if he would be a king!

Has made me king! Great difficulties throng  
About my path, and covert danger lies  
Around. A king should trample on the wrong,  
And over circumstance undaunted rise!  
Away, ye doubts and fears that round me cling!  
I know no hindrance, since I am a king!

Has made me king! And royalty must give  
With lavish hand! *Largesse! largesse!* they cry  
Who follow regal steps; if I would live  
Right kingly, help to none must I deny;  
Love, faith, hope, tenderness, the gifts I bring;  
*Noblesse oblige!* I will give like a king!

—Susan M. Day, in S. S. Times.

## 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.

## KANSAS.

*Among the Scandinavians*—Commenced a series of meetings in a school-house three miles south of Seandia. The interest is good. The house is filled every night. We are in the midst of the Sabbath question. I have obtained fourteen new subscribers for our different papers. I shall labor in hope that some souls will accept the truth at this place. P. L. HOEN.

Seandia, Jan. 15.

*Moline, Lowe, and Grenola*.—Left home Jan. 4. Visited the Moline church and attended their quarterly meeting. The members are walking in harmony, and the meeting was a season of profit.

Came to Lowe the 9th. Found the friends here in as good a condition as could be expected. It will be hard to organize a church here that will prosper, for the most of the friends are scattered, so that they cannot attend meetings. Some of the old people that have recently commenced to keep the Sabbath, have been using tobacco from childhood. These are the difficulties we have to encounter in forming a church here.

We attended the district quarterly meeting at Grenola. The meeting was held in the new Methodist church. I never realized before the importance of having a church properly built. The house echoed so that it was impossible to be distinctly understood. It interfered seriously with the interest of the meeting. L. D. SANTEE.

*Hallowell, Jan. 7, 8*.—We have just held a two-days' meeting with the Sherman church at Cross Roads school-house, two miles north of Hallowell. At this point the Sherman church and the Hallowell Sabbath-keepers unite in holding meetings. Our Sabbath-school is increasing in numbers and in interest. Some of the dear children have expressed a desire to be baptized and join the church soon. We hope their parents will encourage them to go forward in the ordinance. On Sabbath morning, at the close of the Sabbath-school, I spoke to the church on the ordinance of humility. In the afternoon we held meeting at the house of Bro. Sweet, where we celebrated the ordinances, some participating for the first time. At this meeting four of the Hallowell Sabbath-keepers joined the Sherman church. After this we had a good social meeting, in which all took part. On the evening after the Sabbath and on first-day I spoke three times on the soon-coming of the Lord. Had a good outside attendance. The people seem to be interested. I believe that there are some honest souls here who will yet embrace the truth if the brethren are faithful and consistent. I want to see the cause of truth prosper in this

vicinity. Dear brethren, pray for us, that we may have more of the spirit of our Master.

J. N. VANCE.

*Burlingame, Topeka, and Richland*.—I was at Burlingame Dec. 23-29; held ten meetings in all. The most of the brethren here have moved in from other places. I organized a church of sixteen members. Their Sabbath-school numbers twenty-five or thirty. They have secured a lot, and contemplate building a meeting-house soon. I saw but little evidence of any outside interest, but hope the godly lives of those that united with the church may induce others to investigate these things.

Dec. 30 to Jan. 4, I was at Topeka. A church of twelve members was organized here. Some others will soon unite. The prospect for a permanent church at Topeka was never so good as it is now. A meeting-house is greatly needed, and we spent several hours in looking for a lot on which to build. The cause in Kansas would be greatly advanced by having a neat house in Topeka; but the brethren there cannot build without some outside help. The lot alone would cost at least \$800. We greatly need the house, and if our brethren throughout the State will help us some, we will make the effort to obtain it.

Jan. 6-8, I was at Richland at the quarterly meeting. This was once far the largest church in the State; but a year ago a portion of the members living several miles distant from the meeting-house obtained letters, and a small church was organized, composed entirely of those that were members of this church. Some troubles have existed since, which made it necessary at this meeting to dis-fellowship five of the remaining members; still there are more than fifty members left, and committees are appointed to labor with those who are disaffected. SMITH SHARP.

Ottawa, Jan. 11.

## INDIANA.

*Crothersville, Jackson Co., Jan. 16*.—Have been in this place for nearly a month. The weather being very unfavorable, our congregations have been small from the first, with a few exceptions. Last night the house was well filled. Received donations to the amount of \$1.06. Have sold some books and tracts. One family observed last Sabbath, and others seem interested. We trust that God will bless the effort here. Pray for the success of the work in this part of the State.

VICTOR THOMPSON.

## OHIO.

*Liberty Center*.—I was called to Liberty Center, by telegram, Jan. 10, to attend the funeral of sister Belinda Daniels. By urgent request of some members of the church, I decided to remain over Sabbath and first-day. Began meetings Wednesday night and continued till Sunday night. The weather and roads were not favorable for meetings; notwithstanding, the turnout was quite good. We hope some good was accomplished. Matters pertaining to the prosperity of the church were considered. Officers were elected for the ensuing year. May they dwell together in union, and may brotherly love continue, and abound more.

H. A. ST. JOHN.

## IOWA.

*Smithland, Jan. 8*.—Met with the Smithland church in quarterly meeting, Jan. 7. The Lord was with us. An interesting Sabbath-school was held in the morning. After the discourse, we enjoyed a good social meeting. Two united with the church. A refreshing season was enjoyed in the celebration of the ordinances. Union and harmony seem to prevail in this church. They have passed through some severe trials, which I think have been a good school for them. They seem glad to have peace. May the Lord continue to bless this church, and make it a power in the land.

J. BARTLETT.

*Elkhorn*.—It is now four weeks since I came from Battle Creek. I have felt tolerably well and quite strong. The weather, during most of the time, has been very mild and pleasant. I have felt very grateful to God for all his goodness and mercy toward me. I have met with the brethren at Elkhorn six times, and have spoken from half an hour to one hour each time. The blessing of the Lord attended every meeting, especially our quarterly meeting. Tears flowed freely. Confes-

sions were made, also promises to the Lord more faithful in his service during the year. We hope the cause among our Scandian friends of Iowa and other States may be re-as the new year commences, and we all come on higher and holier ground than ever before.

J. F. HANS.

Marne, Jan. 10.

## MISSOURI.

*Lawrenceburg, Jan. 13*.—About four weeks we commenced meetings five miles north of place, in the southeast corner of Dade co. The attendance was small at first, but in a prejudice was so far overcome that the house more than full. After speaking on the character of the Sabbath (we had previously examined prophecies and the Sabbath and law), we those to arise who were convinced that we the truth, and twenty-five responded, one of an intelligent Catholic who had often said that Some have decided to keep the Sabbath, and hope for more. I expect to remain here, two weeks longer, and shall try to finish up work thoroughly.

I am trying to live a humble life, and discharge my duty in the fear of God. Pray for me.

HENRY WOODRUFF.

## MICHIGAN.

*Edenville, Jan. 9*.—Since my last report, I visited from house to house, holding meetings occasionally. Yesterday nine more were baptized, one of whom was a brother-in-law of the President Garfield. Thus the good work is forward. There are about twenty more in vicinity who observe the seventh day. We leave the work here for a short time, and lab Freeland for a few weeks. Pray for us.

WM. OSTRAND.

*Ceresco, Cedar Springs, and Fremont Center*.—Sabbath following the close of our General conference, I filled an invitation to visit the Ne church, near Ceresco. The Sabbath-school well attended, and a lively interest manifested. The word spoken was received with gladness, responded to by earnest testimonies from every person present. In the evening, the congregational church was kindly granted us by minister, an old schoolmate of my husband's temperance address. One hundred Annuals taken. The most encouraging feature of all the interest manifested by our brethren and in the teetotal pledge. One good brother had nearly all his life been addicted to the strong tea, and had many times tried to free self from it, but without success, made up his mind that he never could become strong in the and in the power of his might, until he make this sacrifice and obey all the light. On return home he signed the teetotal pledge, the tears flowed freely, telling of the struggle he was making. We then bowed in prayer, obtained the assurance that the Lord would bless him. Seven others followed him in signing good pledge.

Spent Sabbath and Sunday with the little party at Cedar Springs. Had an excellent Sabbath meeting. In our praise service, all expressed determination to be faithful to the end. On day, held a T. and M. meeting, attending a other church business. Here the few faithful manifested the same zeal that has long characterized them in coming up to all points in this line of the work. They subscribed for a club of *Signs*, while they scarcely knew where the was coming from. But the old adage is true, "Where there's a will, there's a way." four times to good acceptance. All hearts cheered by the presence of God.

Sabbath, Jan. 7, was with the Fremont church, in quarterly meeting. This was indeed a precious season, and some who had not yet baptized felt that they did not want a quarterly meeting to pass by without their prepared to participate in the ordinances and in the blessing. Accordingly an invitation extended to Bro. Root to come and baptize at his earliest opportunity. The Disciple was kindly offered us for preaching, in which held three services, with good congregations. First-day morning, we held a T. and M. meeting also a church business meeting. They will continue their club of eleven *Signs* during the

several subscriptions to our periodicals. I tested a love for the work of God by taking hold of all business matters. Evening, spoke before the temperance club. I visited the house at the Congregational church. I read all the Annuals we had left—about five. The pledge was then presented, and whose countenance indicated that he had added to the intoxicating cup, came forward, and repeated cheers of the house, signed the May he find strength to overcome in this battle and willing to succor the tempted. I am now spending a few days out fourteen miles from Fremont, in a neighborhood where I had introduced reading matter and awakened an interest that fourteen signed a paper that they would sustain Sabbath meetings. I could have some one to expound the way to them more perfectly. Word was said last evening, on our arrival, about dark, I would speak at the good home of Mr. who has manifested quite an interest in it, and, to our surprise, twenty or more came through the storm. Though quite fatigued by the journey, we enjoyed a good season together. To-night we speak at the house. Pray for us.

MRS. E. B. LANE.

#### MINNESOTA.

*Le Sueur Co.*—We came to this place Dec. 23. Found the little church here at first discouraged, but with a desire to keep the commandments of God. Sabbath, the day was mostly spent in Sabbath-school work. A degree of interest was manifested. We held meetings Sabbath evening, and from there seemed to be an earnest desire to be Lord anew. We spent a week here, in the different branches of the work. One of the church covenanted to pay the tithe. We organized a V. M. society of members. Twelve copies of the *Signs* were also two copies of the German paper. Here seem to be in earnest in regard to missionary work, and, if faithful, will surely see fruits of their labors. Sold \$3.50 of books. We left the brethren and sisters more encouraged, and we believe better able to do something for the Master.

H. GRANT.

W. B. WHITE.

*Wing, Jan. 12.*—I have just closed a series of meetings at this place. When I came here, I found the church keeping the Sabbath and sustaining a Sabbath-school. The interest increased from the first until the close. At our last meeting the house was crowded, and extra seats had to be put up. Some have started to serve God, and have asked an interest in our prayers. A company of twelve members has been organized. All will be baptized as soon as they have opportunity. Every family takes the *REVIEW*, *Signs*, and *Health*. Every one pledged to pay tithes. Among this company are fourteen precious souls who will observe the Sabbath with their families and be taught the truth in the Sabbath-school. Regular Sabbath meetings and Sabbath-school will now be held. We organized a tract missionary society. All joined. Twenty copies of the *Signs* are ordered for missionary work. Instead of five copies, they will now have five. We also organized a health and temperance club. Every member joined and took the teetotal pledge; also some others not yet. The temperance work is due to the efforts of Bro. H. F. Phelps, who has resided here for two years, and has ever been an earnest temperance worker. This company started with a disposition to lift nobly in support for the spread of the truth, one having paid \$50.00 tithes this fall and another. The Spirit of the Lord is with them, and God will add to their numbers. We have warm friends, who are interested in the work, and we hope some time in the near future to visit them again.

*Maple.*—I spent a few days with this company. They now number only eight or nine. They have had no minister with them for a half, except three days I spent here last March, and a few days this winter. I found them in a discouraged condition. They had given up Sabbath worship and Sabbath-school. Getting the church together, I

re-organized their Sabbath-school, and some made a start for the first time to serve God. They have since had regular worship and Sabbath-school. Though poor in this world's goods, they have paid over \$150 tithes since last March. During my recent visit, a tract and missionary society was organized. All joined. Ten copies of the *Signs* for missionary work were subscribed for, and some subscribers for our periodicals were obtained. Every family takes the *REVIEW*, and all expressed a determination to consecrate themselves anew to God.

I now go to hold a quarterly meeting with the Monticello church next Sabbath, at which brethren are expected from four surrounding churches; I then go to a new field. I desire the prayers of the people of God.

JOHN W. MOORE.

#### WISCONSIN.

*Clintonville and New London.*—Since my last report, I have spent some time at Clintonville, where the truth is still gaining ground. The new church was so far completed that we held our first meeting the first Sabbath in the new year.

I have also visited several Sabbath-schools, to make arrangements for the convention, which was held at New London. This meeting was a decided success. The attendance was large from neighboring schools. We were favored with the presence and labors of Bro. Decker, which were much appreciated. A good interest was shown in the Sabbath-school by the recitations and exercises of Sabbath morning. In the afternoon, after the sermon, twenty came forward for prayers, and one made a public profession of the truth. The most of these were young people of the different Sabbath-schools represented. Meetings were held on Sunday in the interests of the tract society, the Sabbath-school, and the Health and Temperance Association. Our brethren and sisters were much encouraged, and we feel thankful for the good results of the meeting. Thirty-one copies of the *Stimme der Wahrheit* were subscribed for, to be used among the Germans, and seven copies of the *Signs* were taken by the New London church.

Jan. 16.

A. D. OLSEN.

*Wequiock, Jan. 16.*—Last week I held profitable meetings at D. Wery's, in Kewaunee county. The neighbors became more and more interested in the meetings, until about fifty were in attendance, mostly Roman Catholics. Bro. and Sr. Routhieu, new converts, became fully settled in the faith, and the brethren were greatly encouraged.

Last Sabbath and first-day, I held a quarterly meeting with the church in Wequiock. The members were all present but two. I baptized three new converts in the bay near by. All joyfully participated in celebrating the ordinances. This church, now comprising eight families, has a membership of twenty-three adults, and twenty children keep the Sabbath with them. Those who used tobacco, coffee, etc., when I came among them, now discard these things entirely. Though they are poor, their figures for one year on s. b. and donations, show \$100.49; for tracts, etc., \$5.36; and pledges for stock in the Publishing Association, \$60. At this meeting, a Sabbath-school was organized.

During my stay of nearly four weeks in Wisconsin, I have attended and held thirty-nine meetings, and preached thirty-six times, at several different points. The longer I remained in a place, the greater interest there was to hear on present truth.

It is said that in Brown county, where I have labored, there is a representation of all the nationalities of Europe, and that in this county and two others adjoining, there are upwards of twenty thousand Belgians who speak the French language. As I leave, my heart is filled with tenderness at hearing the Macedonian cry in earnest tones from this people, "Come over and help us!"

A. C. BOURDEAU.

#### GEORGIA.

*Perry, Houston Co., Jan. 10.*—I spent last Friday, Sabbath, and Sunday with the Sabbath-keepers near Griffin, Georgia. I spoke Sabbath evening to a small congregation at sister Segraves' house, and Sabbath morning we met at a Baptist meeting-house. The congregation was quite small, as that is the day that all the farmers go to town. At night, I spoke again at sister Segraves' to a small but attentive congregation. Sunday morning, at the meeting-house, we had a good turnout,

and all listened attentively to a discourse from 2 Tim. 1: 9, 10.

I was invited to go to Orchard Hill, a station on the railroad, Sunday night. There I found a very respectable congregation. I spoke on the atonement, and felt that the Spirit of the Lord was there. Several intelligent ladies were present, one of whom, in passing out, thanked me for the sermon. I was assured that I would be welcome there again. There are six Sabbath-keepers in that neighborhood, only one of whom has been baptized by a Seventh-day Adventist minister; and I did not see him, as he was not at home. I am sure all the others are ready for baptism. I urged them to discharge their whole duty. They were very cautious, as was plain to be seen, to do exactly right.

I feel satisfied that much good will result from that meeting. We desire the prayers of all God's people for the isolated ones of our State, that we may make haste to do our whole duty.

WM. F. KILLEN.

#### PENNSYLVANIA CONFERENCE.

*Randolph and East Otto.*—By advice of the Conference Committee, I have thus far held three quarterly meetings.

Dec. 24-26, at Randolph, N. Y. The little church here have shown a commendable promptness in the work of the Lord in the past, and have enjoyed his blessing. Of late they have been passing through some trials. A change of officers seemed necessary; but as they failed to unite in the choice of an elder, they were left without one for the present, and Bro. Samuel Winkley was chosen leader. The Spirit of the Lord was present, and the meeting was profitable. If the members of this church will continue to live near the Lord, their duty will be made clear.

Dec. 31 and Jan. 1, in company with D. B. Oviatt, met the East Otto church in Ellicottsville, N. Y. The traveling was bad, and, with sickness, kept some from the meeting. There was a good attendance, however. I had a special anxiety for this meeting. It seemed that the time had come to make substantial progress; and as we heard different ones say, "This is the best meeting we have held here," I felt that we were not wholly disappointed. A deep, earnest feeling seemed to possess the hearts of the brethren that they would be more faithful. A specially interesting part was the missionary meeting the evening after the Sabbath. Bro. Peabody spoke on missionary work, and was followed by Bro. Oviatt. Time was then given for experiences, which was well improved. The meeting was continued next morning, and one thousand Annuals were ordered for distribution in Salamanca and other towns. The work of preparing for the next tent season was spoken of, and a plan mentioned of putting reading matter into every family within reach of the expected tent. Bro. Arnold had already subscribed for eight *Signs* for this purpose. About fourteen *Signs* are taken by the Ellicottsville branch. Since Bro. Oviatt and myself came here with the tent two years ago, this church has nearly doubled. Nearly every quarter some are added. The Lord can make them a power in his cause if they are consecrated. We were thankful for the good meeting. Perfect harmony was manifested in the selection of officers.

Wellsville, Jan. 10.

D. T. FERD.

#### VERMONT.

*Albany.*—We still hold meetings at two places in this town, and one each week at Craftsbury. The attendance is good, and the interest seems to be increasing. Have held from nine to ten meetings per week. We have presented the Sabbath question, and many are convinced of the truth. Some are deciding to obey. A minister has been from house to house to induce the people to keep away from our meetings, but this is turning many in our favor. Eld. Bourdeau was called away last week, and Bro. G. W. Page now joins me in the work.

*Waterbury Center.*—In compliance with an urgent request, I came to this place to meet the opposition against the truth. Strong attempts were being made to lead our brethren to give up the Sabbath. I came in time to listen to a discourse preached against the Sabbath, to which I replied on a following evening. The speaker was Eld. Forrest. The sermon seems to be gaining for him some notoriety, for he has been called on to read it in



several different places. It abounds in strong assertions, weak arguments, and contradictory propositions. He claimed that the Sabbath law did not fix the day, but only required a seventh part of time; next, that time was lost in Egypt, so that none could tell when the seventh day came; and then endeavored to show that the Sabbath was changed from the seventh to the first day of the week. Although there were twenty ministers present to defend their cause, yet an objection was raised against my replying in the church before them. The excuse was, "We don't want to let any one in here to tear our house down." And to prevent the people from hearing the reply, a meeting was appointed in the church at the same time I was to reply in the school-house close by. I had a good audience, while there were only eleven at the church.

In reply to the seventh-part-of-time theory, I showed that a definite day was blessed, sanctified, and called God's "holy day," which would not be true if all days were alike. God would not authorize the confusion of permitting each one to choose his own day. They could not so misunderstand the law during the fall of manna. If time was lost in Egypt, it was surely made known to them in the fall of manna. Neh. 9:13, 14. After showing the fallacy of the arguments for first-day keeping, I invited all who believed that the first day was the Sabbath, to arise. But there was not one witness for Sunday; while on the other hand, a goodly number voted for the Sabbath. The next day I enjoyed a most excellent Sabbath meeting with the friends of truth. I left them all in good courage.

We trust in God; he is our help.

West Albany, Jan. 11.

R. S. OWEN.

### ILLINOIS.

**Compromise**—We came to this place Dec. 23. On our way here we called at the home of Bro. and Sr. Colison, who, with their large family of children, are trying to do their duty, although they are the only Sabbath-keeping family in the neighborhood. They keep up the family altar, and have a Sabbath-school. This is praiseworthy. Would that all families of isolated Sabbath-keepers would do likewise. This would open the way for the preacher.

The brethren at Compromise are awake to the duties of the times. We remained with them one week and held seven meetings,—four at the school-house and three at Bro. Kay's house. Although the roads were extremely muddy, the people turned out well. Some came with four-horse teams. On Wednesday evening we celebrated the ordinances. This was truly a feast, as they had not enjoyed an opportunity of this kind for a long time. A tract society was organized, and five copies of the *Signs* were taken.

At Sadorus, we found much prejudice. It was with difficulty that we could procure a place in which to speak, but the M. E. church was finally obtained for us. We gave three lectures on temperance. The house was well filled, and it was observed that such good order was hardly ever known at Sadorus. At the close of the lectures, those who had opposed our having the house came and apologized, and urged us to come and visit them again.

We next went to Champaign, where we were the guests of a sister who is an old soldier in the truth. Her faith and hope are still strong. At Ogden we visited another sister who was one of the first to receive the Sabbath in this State, under the labors of Bro. Ingraham and Van Horn. Although much afflicted, her courage is good, and she is doing what she can to spread the light. She handed us \$5.50, tithe money, to forward to the treasurer.

At Danville, we called on Eld. Griffin, the Congregational minister, whose wife is a Sabbath-keeper. They received us very kindly. Eld. G., having heard that we were coming, gave out an appointment for us to speak at his church. The house was full, and our testimony was well received. Sr. G. was glad to see those of like faith. May God bless the lonely ones, and help them to keep up good courage until "the bright appearing of the Lord."

We are now at Rossville to look after the interests of the cause in this place and vicinity. Brethren, pray for the cause in this part of the State.

J. F. AND IDA W. BALLENGER.

### A GOOD BEGINNING.

IN the first number of the present volume of the *REVIEW*, were several reports from Minnesota. It did me good and made my heart rejoice to see them. But where are the rest of the ministers? The lonely ones watch the paper from week to week, and eagerly scan its pages to find a word from those in the field. But the new year has opened well. Who will remember the lonely ones, and give them cheering news from the great harvest field?

H. F. PHELPS.

Crow Wing Co., Minn.

### CANVASSING.

PEOPLE often hastily conclude that canvassing is a humble calling. So much is said about the difficulty of gaining an entrance into houses, of having the door slammed in one's face, of people hating canvassers, etc., that many think they would rather do anything else in the world than canvass. Having followed the business for years, and having met many of the best canvassers, I know that many of the difficulties exist only in name. When people have no time to talk with me at the door or to invite me in, I give them a circular, and call again. When I hear of those who hate canvassers, I pay them a friendly visit, and show them that all canvassers are not alike. With patience and hard work, all the difficulties connected with the business can be overcome.

From Testimony No. 29, page 11, we read: "If there is one work more important than another, it is that of getting before the public our publications, which will lead men to search the Scriptures," etc. On page 10 of the same Testimony, we learn that the way by which the above result is to be accomplished is through canvassing. We are taught that those in authority should select men for this work; and even ministers who may stand in their way, or in any way discourage, are reproved as injudicious men.

The work is so important and urgent that only a year passed away when, as if men were likely to forget it, the stirring call again comes "that canvassers are wanted to labor in the missionary field."—*Testimony No. 30*, pp. 115-117.

Our publishing houses have grown to be immense establishments. With ample room, type, paper, steam-power, and a well-drilled corps of hands, they are ready to turn out books by the thousand, and must do this to keep them running. These publishing houses were established for the express object of printing the third angel's message, that the world might read and be warned of its coming doom. Men have been called of God to write books, and these books are now being put in shape to be sold by canvassers. All things are ready for the great work to be pushed forward with more life than ever before, and the call to canvassers is louder than ever, and still more urgent as the end draws nearer. Canvassers are wanted to canvass for "Thoughts on Daniel and the Revelation,"—a work which we all know contains the substance of a full course of lectures on the "truth." It is written in an attractive style, just suited to put in the hands of strangers, as well as friends of the cause.

Observation and experience both show that the time has fully come to stir the world with our literature. All things betoken the coming of that fatal storm that shall sweep away every false hope. Thrilling signs appear in the heavens, as before the destruction of old Jerusalem. There is unwonted activity in marshaling the forces of evil, and confidence in humanity fails, as all along we find their lives untrue.

Those who talk of love to God are wrapped in the love of this world; those who proclaim temperance are becoming intoxicated with the cares of this life; and we are being left to rest on His arm who alone can bring salvation. Isa. 59. A call is made for canvassers,—for men who will speak boldly and act wisely in the closing scenes of earth's history; for men who will volunteer their services till the work is done; for men who will hold on, in the fear of God, when the work goes hard,—not for people who compose the "floating element" of society, who will work till they have begun to learn how, and then give up, but for men who will keep up a course of study as they work, and thus brighten up for whatever may be future duty; for men who will make a grand success of life, and at last, as in the dream, "swing over" to be subjects in the eternal kingdom of our God.

One hundred such men and women are now; and may noble souls respond to present need.

G. A.

### HELP OUR CHURCHES.

I WAS very much interested in the Eld. Canright in regard to help for our churches, and have been wishing we in Iowa could make such arrangements as he suggests, and have been made in the Michigan Conference.

There are a great many young people with our Sabbath-keeping families. Many keep the Sabbath nominally, who are yoked to the world; and some belong to the churches, but not experienced the pardoning love of our Lord in a full assurance of sins forgiven. In consequence of this lack, they are living lives of dark doubt. With a load of this kind on the mind when (as is often the case) it is at "low spiritual things, Satan has the desired opportunity, and the discretion to improve it, and troubles arise and result disastrously to the soul.

I feel sure that if an earnest and self-denying effort were made for the unconverted in our churches, who are either alienated from the Sabbath or are fully convinced, much would be accomplished, and the great church difficulties would be unheard of. Personal knowledge of the fact, also, that the children of our brethren there are longing to give themselves to Christ, go to Sabbath-school, and attend meetings, but no special effort is made to reach them. Timidity keeps them from making their names known, and thus precious souls are hungry for the Bread of life, and remain unsatisfied. The same churches are paying liberally for the means to send the ministers into new fields, and yet the same churches are paying liberally to raise up new companies to have the same thing repeated. Now, brethren, will it please the ministers into new fields, and let the children and those who are convinced of the truth, go hungry, get careless, and postpone their souls, while the means God has given are lavished upon those who have no intention of coming to a knowledge of the truth, and leave them in a similar way?

Many of our brethren who have been in the way are lukewarm or cold, and do not know their true condition. They feel the need of something, but they have been left so long to themselves that they really do not know what to do. They are "hungry and thirsting for righteousness," which is characteristic of one who drinks of the outpouring of the Spirit on revival.

And lastly, our ministers need reviving. This is this need felt by some. If all the time in new fields, preaching theoretical discourses, meeting opposition, the tender sensibility of the soul become benumbed, and unless they can occasionally drop out of the argument, and meet with those who are in sympathy with him in his work, and drink in the tenderness of a revival spirit, his work will be fruitless, and those who embrace the truth will have his peculiar argument stamped upon them. Now, would it not be a good plan to spend a part of the present time in holding revival meetings among our churches? Not a two-days' meeting, but a long one, to see all the children converted and all the backsliders reclaimed, and make a special effort to bring spiritual being into harmony with God's plans and laws, so that he can pour out his Spirit upon our famishing churches, not leave souls begotten again unto a lively hope, but that regular preaching might then be established time at least.

I have thought sometimes, as I have looked back over my own labor, that it is very economy to preach for six or eight weeks, and then leave them only to be visited at long intervals and find them starved and dwarfed from neglect; and yet this is the way we are doing. Can we not in some way remedy this defect, and make a united, determined effort, at least, to rescue our brethren from the lethargy that is enshrouding them?

J. D.

—Religion is union to God; but there must be knowledge and love before there can be comfortable union. Do you know God? Do you love him? Are you united to him? Why not?

## Special Mention.

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

350 persons are now confined in the Ireland under the Protection Act.

decrease in the public debt during the December was \$12,793,623, and during \$75,107,094.

Appletons have withdrawn their imprint *North American Review*, because that blished a long, blasphemous article by

ng 1881, the number of deaths reported York City was 38,609, an increase of 6, compared with 1880, and of 10,267 as com- th 1879.

great zeal of the Mormons is seen in the the Book of Mormon has been published h, German, Italian, Danish, Polynesian sh. Probably 75,000 foreigners have al- st in their fortunes with Utah polygamy. for time ago, Krupp, the famous German er, had 23,000 men in his employ; but ers have compelled him to hire an addi- ore of 8,000. This places him at the a fair-sized city, with a population of 30,-

London *Christian Herald* says: "The prev- Universalism, Unitarianism, theatrical ns, and dancing parties inside the Amer- ches, and much of the whispered immor- d commercial dishonesty in America, is o the failure of American ministers to be second coming of Christ."

policy of the young Czar of Russia, characterized by an absolutism more pro- than that of his father, is arousing the to new activity. Nihilists are re-assem- the capital, and have renewed the circula- tel proclamations. One of these proclama- is on the army to assist in delivering the from the present absolutism, and in es- g a new regime of liberty and prosperity.

view of the colossal immigration to this from Europe, which promises to be this year than ever before, the *Christian* ks "When America is filled, what next?" wents its query by saying that some sci- ingest Africa. But in spite of the great on from Europe to the New World, the in population since 1874, has been 40, according to the best authorities, making ant population of Europe 350,000,000, or ble that of the Roman empire in its days.

uching account is given in the *Journal* of of some religious services in connection ecent destruction of the village of Elm, zeland, which was overwhelmed by the ocks from the mountain overhead, over red perishing. "Seated on the bank poor widows and other bereaved women. e pastor was succeeded by another from in the course of whose touching thugh the thunders of the mountain broke h, and were resounded from afar, clouds ing along the passage of the tumbling e plain, and ascending toward heaven oke of altars from above a gigantic

efforts of the Turkish government to get ne of its dependents is resulting in a very e increase of population in Asia Minor. e like a general exodus of Turks from ally of Bulgaria is now in progress. e, fleeing from the long-delayed ven- the Bulgarian peasantry, are crowding antinople in such numbers, and in such e destitution and suffering, as to make y relief and settlement a matter of the gency. As the easiest mode of riddance, ment has selected Asia Minor as their one, and they are to be hurried thither About 50,000 Turks resident in Batoum decide whether they will remain under ons of the Treaty of San Stefano or and are quite certain to do the latter their brethren into Asia. The Circas- are crowding into Constantinople in bers, and the danger, of their presence

there will be cause sufficient to send them to the same retreat. To crown all, the Porte has granted to a commission the privilege of estab- lishing Jewish colonies in that country, except in Palestine, upon condition that the colonists be- come Turkish subjects. All these diverse elements thrown together under the wretched Turkish rule will soon render Asia Minor a good country to emigrate from.

### THE KANSAS LIQUOR LAW.

BEFORE the passage of the Kansas liquor law, fears were honestly entertained by some that it would work ruin to the commercial interests of the State. A reliable gentleman from Kansas, who knows whereof he affirms, states that a mer- chant belonging to this class earnestly opposed the law, for the reason given. But this merchant now testifies that he has never had so prosperous a trade as since the liquor law has been in force; that he has made more sales and safer ones than ever before; and that he has had more customers, many purchasing goods who before were unable to do so. This is good fruit. The last item, that many purchase goods who before were unable to do so, has in it a very suggestive hint of the com- fort and plenty enjoyed in the home of the drunkard. Into how many homes has the liquor law brought joy and sunshine. How many wives have been made happy. How many destitute street-waifs are now comfortably fed and clothed and attending school. Ah! it is the fam- ily of the drunkard that can best estimate the ben- efits of protective legislation.

In this connection it gives us pleasure to intro- duce the following able defense of the Kansas law, from the columns of the *Christian Weekly*:—

The assertion has been widely spread that since the passage of the Prohibitory Liquor law in Kan- sas, there is more drinking than ever before in that State. Gov. St. John has written a letter to the *New York Weekly Witness* that completely dis- proves the charge from the official records. He shows how greatly criminal offenses have been re- duced since the law went into operation, how the assessments of personal property and the earnings of railroads have increased, and how the character of immigration has improved. There is food for thought in his statement that "for every saloon- keeper that has left Kansas on account of prohibi- tion we have received a sufficient number of sober, industrious, law-abiding citizens to build a school- house, and Kansas can afford to exchange saloons for school-houses." The liquor-sellers and lovers declare that the State has made a mistake, but so satisfied are the people with the wisdom of their action that he is confident a proposition to return to the old system of licensing dram-shops would be defeated by an overwhelming majority. Out- side the five principal cities, the law is as honestly obeyed and enforced as any other criminal law. In the meantime, Gov. St. John has issued a pro- clamations offering rewards for the arrest of the de- fiant violators of the law in those cities. Fortu- nately for Kansas, it has a Governor of high moral principle, whom the Whisky Ring can neither in- timidate nor cajole.

### THE SITUATION IN IRELAND.

THE following, from the daily *Inter-Ocean*, gives a good idea of the situation in Ireland:—

In parts of the country the police are powerless, and agrarian crime is rampant. The only place where life is secure is, as Baron Dowse once said, in the dock. The weak points of the land act are now apparent. In the first place, the act ignores the large class of peasant holders, and until they are provided for it is useless to look for the return of law and order. Secondly, the act does not re- lieve tenants of their overdue or hanging gales. The Land Commissioners, by their decisions, de- clare that for all these years the tenants have been overcharged about 24 per cent on the aver- age, and yet the government is employing the military to enforce the eviction of tenants who say they are unable to meet that extortion. If the commissioners who represent the government are right, is the tenant who resists the robbery

wrong? But the main defect of the act, and one which can only be remedied by the State pur- chase of estates, is that it does nothing to relieve the surplus population that is trying to keep body and soul together upon patches of land which would be wholly inadequate for its support, even if they were rent free. There is the emigration clause, to be sure, but forced exile is no remedy. It is certain, however, that, even if the land act were perfect, there would be no peace. The people are, to put it mildly, opposed to all English law, sim- ply because it is English. The disease, in short, can only be cured by repeal, and repeal is out of the question. Mr Gladstone may tinker and amend, and Lord Salisbury may do likewise; but the only measure that can allay Irish discontent is the dis- memberment of the empire, and, that being im- possible, we must make up our minds to have the Irish problem always with us.

### A PROSPEROUS YEAR.

THE year 1881 must always be reckoned among the most prosperous with which the American people have been favored. The annual Message of the President, the Report of the Secretary of the Treasury, the Report of the Department of Agriculture, the Statistical Abstracts of the United States, and other authoritative documents, impart very clear ideas of the several items of which this material prosperity (and it is that whereof we speak) consists.

The sources of a nation's wealth, according to the political economists, are its fields, forests, mines, and fisheries. All of these have been abundantly productive throughout the year.

Estimating the value of our cereal products at the annual average of the past ten years, no less than \$1,000,000,000 has been conferred, by Him "who giveth rain and fruitful seasons," upon the nation in these items alone. To this amazing sum do the united values of the corn, wheat, rye, oats, barley, and buckwheat amount. The value of the hay crop is not less than \$350,000,000; of the po- tato, \$80,000,000; and of the tobacco, \$25,000,- 000.

The pecuniary value of the timber felled and sawed for domestic consumption and for exporta- tion to foreign countries, is not so easily deter- mined, but we know it to be enormous. The same remarks apply to the yield of our vast and prolific fisheries. The cash value of the cotton crop is not less than \$300,000,000. If in the past year the normal rate of increase in the clip of American wool has been maintained—and about this there can be little doubt—then the wool-growers have been enriched to the extent of from \$75,000,000 to \$100,000,000. The rice, sugar, and molasses pro- duced in the Southern States have not been worth less than \$30,000,000.

Nor have the mineral treasures concealed in the earth less richly rewarded the toils of those who have extracted and reduced them into portable shape. The total output of coal from American deposits cannot well have fallen under 75,000,000 of tons, as against 69,000,000 in 1880. Trade and manufactures have been more brisk and lucrative, and the consequent demand for coal more active. Estimating the price of this extract at \$3 per ton, the gross value would be about \$225,000,000. The production of gold and silver, under improved pro- cesses of mining and more scientific methods of reducing the ore, has been above rather than un- der the \$75,000,000 with which the mines were credited in 1880. Still more valuable are the 3,000,000 tons of pig-iron smelted from American ore within the past twelve months.

Added to all these items should be from \$150,- 000,000 to \$200,000,000 as the value of the pro- visions not included, in whole or in part, under any previous estimate. The total value of all these material blessings is certainly not less than \$2,500,000,000, or \$50 for every man, woman, and child in the United States.

But these figures, suggestive and cheering as they are, but imperfectly represent the national prosperity. The value of American agricultural implements exported in 1881 is not far from \$3,- 000,000; of clocks and parts of clocks, \$1,500,000; of manufactured cotton goods, \$10,000,000; of manufactured iron and steel articles, \$13,000,000; of leather and manufactures of leather, \$7,000,000; of musical instruments, \$1,000,000; of refined min- eral oils, \$35,000,000; ordnance and ordnance stores, about \$1,000,000; and of wood and manu- factures of wood, \$17,000,000. All these and other manufactured articles, constituting the sur-

plusage of domestic supply over and above home consumption, have found a lucrative market in other lands, and because of the excellence of their material and workmanship, have come into successful competition with the fabrics of European countries.

American manufactures have not only created a profitable market for agricultural products at home, but have furnished that variety of occupations which the diversity of human endowments needs in order to general tranquillity and progress.

While the export of manufactured articles presents these gratifying figures, the export of the fruits of the earth, and of the cattle nourished on our hills and plains, is still more pleasant to contemplate. Living animals—principally horned cattle—to the value of over \$16,000,000, have been exported; and with the cotton, fruit, breadstuffs, etc., the exports will nearly, if not quite, reach the grand total of \$900,000,000.

The value of the various imports of merchandise, coin, and bullion within the last twelve months is reported by Secretary Folger to be over \$642,000,000—leaving a balance of \$259,000,000 in our favor. Great Britain and Ireland figure overwhelmingly as our chief business correspondents. As debtors, their bills will certainly not be less than in 1880, when they reached the round sum of \$454,000,000, while as creditors their invoices only aggregated \$211,000,000. The balance of trade is largely in our favor, and must be settled by the return of our governmental and other obligations.

American shipping interests alone do not keep pace with the general progress. Great Britain can build iron vessels much cheaper than we, and can also sell them to other nations, and for that reason our commerce is mainly carried on in foreign bottoms. Three-fourths of all the vessels engaged in international trade that enter American ports sail under foreign flags.

But while we export about 35 per cent of our wheat product, and about 7 per cent of our corn product, to feed the operatives and to increase the wealth of other lands, that very wealth flows hither in golden streams to aid in the development of our national resources by the construction of railroads, of which about 100,000 miles in length are now in operation, and about 6,000 miles have been built within the past twelve months. Along these railroad lines 300,000 (more or less) immigrants have been traveling to the new homes in which they hope to carve out competence and comfort. They have brought youth, intelligence, energy, and capital with them, wherewith to cultivate the ten million acres of virgin soil which they, in common with our own citizens, have acquired under the statute laws of the United States.

The national revenue from customs for the fiscal year ending June 1, 1881, was over \$198,000,000; from internal duties, upward of \$135,000,000; while other sources of income swelled the grand total to \$360,782,292. The ordinary expenditures for the same period were \$260,712,887, leaving a surplus of \$100,069,404, of which over \$85,000,000 was applied to the reduction of the national debt, and nearly \$15,000,000 was added to cash in the Treasury.

The national debt has been reduced by the amount of over \$100,000,000, and the national interest by the amount of \$16,826,000. Since Aug. 31, 1865, when the national debt reached its highest point, it has been reduced by successive payments no less than \$900,000,000. The reduction of the annual interest has been proportionately much greater.

In 1865 the national debt imposed a burden of \$78.25 on each individual of our whole population; and of interest, \$4.29. In 1880 the debt was only \$37.74 and the interest \$1.59, *per capita*. In 1881 it is still lower, and must be lower still in 1882, unless Congress shall reduce taxation, which only implies additional relief in another form.

The 2,132 national banks in operation owe not less than \$900,000,000 to depositors. The savings-banks hold a similar sum for depositors, whose average individual savings in thirteen States are about \$350. Speaking in round numbers, there are \$347,000,000 legal tender notes, \$350,000,000 national bank notes, \$460,000,000 in gold coin, and \$160,000,000 of silver coin—in all, over \$1,317,000,000 now in this country. This estimate, based largely on last year's report of the Comptroller of the Currency, is under rather than over the mark, because of the fact that more than \$84,000,000 in gold and in silver were coined at the United States mints in 1880, and also of the prob-

ability that the coinage of 1881 has been but little or any less.

The exchanges for 1880 at the New York Clearing-house aggregated the enormous amount of \$37,182,128,621, and have, doubtless, been exceeded in 1881. These astounding figures indicate the unprecedented prosperity of the country, and, with other statistics, warrant the statement that wealth has accumulated more rapidly within the past five years than within any previous decade of the nation's history. Of these years, 1881 has been the most prosperous; and, although darkened by the calamity of the President's assassination, has furnished more material reasons for gratitude and thanksgiving to the bountiful Giver of all good than any of its predecessors.—*R. Wheatley, D. D., in Christian Advocate.*

## News of the Week.

SUNDAY, JAN. 15.—The river at Nashville, Tenn., is reported alarmingly high. Some of the people have been compelled to abandon their homes.

—Yesterday Mr. Reed made the opening speech for the defense in the Guiteau case.

—Prominent men in England are about to organize a scheme to promote the emigration of Russian Jews. A well-known Israelite will head the subscription list with £10,000. He thinks £1,000,000 will be needed.

—At St. Louis, Mo., 235 yardmen and mechanics in the machine and car-shops of the Missouri and Pacific Railroad were discharged yesterday. This is a result of Jay Gould's system of retrenchment.

—Guiteau, the assassin, has furnished the Associated Press with a brief of his proposed address to the jury. It is like his usual drivel about the Deity having inspired the act. He makes his only strong point in the concluding sentence.

—A plan for the utilization of the desert lands in Colorado has been prepared by Representative Belford, of that State, by which they will be rented or sold for a nominal sum to those who will redeem them for agricultural purposes.

—The bill relating to increasing the efficiency of the navy is to be taken in charge by the Committee on Naval Affairs.

—Four persons were killed by a gas explosion in the Cross Keys colliery, Newport, England.

—Survivors represent the railroad accident near Spuyten Duyvil as indescribably dreadful. Among the dead is Senator Webster Wagner, whose body is almost unrecognizable. He was a kind-hearted, affable gentleman, and will be sincerely mourned by the employees of the Wagner Car Company. Several persons who were not killed by the collision, were inextricably wedged in by the debris, and met a terrible death, being absolutely roasted alive. Among these, was a newly wedded couple from Vermont.—Mr. and Mrs. Park Valentine,—whose case elicits much sympathy. The brakeman whose duty it was to signal the Tarrytown special has been arrested, but claims that no blame attaches to him, as his duty was promptly done.

MONDAY, JAN. 16.—Another railroad accident occurred to-day, this time near Lansing, Iowa, on the Dubuque division of the Chicago, Milwaukee, and St. Paul Railway. By the breaking of a wheel on the smoking car of the St. Louis express, two cars were thrown from the track, and 20 persons injured more or less severely, three of them fatally. One little girl was killed outright.

—The Ecclesiastical Bill to be presented in the German Landtag grants important concessions to the Romish Church.

—At Wilmington, Ohio, a child died of what was supposed to be chicken-pox. After the funeral, which was largely attended, fifty cases of virulent small-pox were developed.

—The Egyptian situation is becoming very grave. Parliament refuses to surrender the right of voting the budget. The programme of Parliament clashes with that of the Khedive and Cherif Pacha, the Prime Minister. If Parliament persists in its attitude, Cherif Pacha will resign. The Anglo-French note has not overawed the national party. The policy of England and France is anxiously awaited. Precipitated action might produce actual danger.

—The Board of Education of Quincy, Ill., established a color line in the public schools of that city, and the Circuit Court sustained their action; but the case was brought before the State Supreme Court at Springfield, which to-day decided that the action of the Board is illegal, and reversed the decision of the Circuit Court.

TUESDAY, JAN. 17.—The Russian budget for 1882 is arranged so that the expenditure of the government exactly equals the receipts from revenue,—762,000,000 roubles.

—It is thought that not less than 10,000 pilgrims will participate in the proposed Spanish pilgrimage to Rome. The government fears it may become a Carlist demonstration.

WEDNESDAY, JAN. 18.—The centennial anniversary of Daniel Webster's birthday was celebrated in Washington. It is proposed to erect a memorial statue in that city.

—A farmer living near Lancaster, Ky., murdered his wife, his mother, and his two daughters, and of the tragedy by hanging himself. It is believed insane from brooding over financial losses.

—The French Cabinet have become convinced of the necessity of a commercial treaty with England, and to remove the difficulties in the way of such a treaty.

—It is announced that a treaty of peace has been concluded between Bolivia and Chili. Bolivia surrenders her territory along the coast, and breaks off her alliance with Peru.

—Scoville, in his speech on the Guiteau case, alluded to the political excitement of the time with the assassination of President Garfield, and assailed President General Grant, Mr. Conkling, and the "Stalwart" rally.

THURSDAY JAN. 19.—The National Board of Commerce passed a resolution favoring the creation of a national commerce, its occupant to be a member of the President's Cabinet.

—In Louisiana, the flooding of the Big Black River is doing great damage to property and stopping rail traffic. In Mississippi, the Tombigbee River has overflowed.

—More than 37,000 immigrants arrived in this country during the month of December. The National Health is firm in the belief that the present threatened epidemic of small-pox and the unprecedented flood of foreign immigration sustain to each other what the relation of cause and effect.

—The house of George C. Smith, of Lewiston, Me., burned this morning. His wife and four children were burned to death.

—Vienna dispatches state that a formidable revolution is in progress in Herzegovina. The government is taking active measures to suppress it.

—The London Times says: "The break-up of the speculation throughout Europe is now taking place. The panic in Paris to-day has not been equaled since 15, 1877."

—Another horror is reported. A circus at Buzău, Roumania, was destroyed by fire, many horses perishing in the flames. The loss of property was heavy.

—The Irish outlaw leader, Connell, pleaded guilty to the Cork Assizes to the various charges brought against him. He has been the leader of a band of outlaws who have committed many outrages. A paper was found in his possession giving a list of persons that he planned to operate against and the punishment upon in each case. On the list were two murderers.

FRIDAY, JAN. 20.—The situation in Egypt is growing more embarrassing.

—An African tribe near the Diamond Fields, South Africa, was attacked by another tribe, and 150 men from an attack made by another tribe was aided by Boer mercenaries. The assaulted tribe allied to the English.

—Insurgents in Herzegovina have slaughtered a detachment of ten Austrian soldiers. They have defeated a body of Austrian troops near Biedgora.

—Floods in the Cumberland Valley are causing suffering. In Nashville, 2,000 houses are flooded, and some families are destitute of necessary food.

## Obituary Notices.

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

WHITTIER.—Died in Rome, Me., Oct. 16, 1880, Martha T. Whittier, aged eighty-six years and six months. Remarks were made by the writer on the occasion of the funeral, from Ps. 90:12.

W. H. BLAIR.

SANER.—Died at Kankakee, Ill., Jan. 12, 1882, infant daughter of Mary J. and John Saner, 8 months and thirteen days. Sister Saner embraced Sabbath about eight months since, and united with Kankakee church. Four of her children have been from her by the cruel hand of death in the last four years, yet she finds consolation in the word of the Lord, "Thy children shall come again from the enemy." Remarks at the funeral by the writer, Job. 14:14.

E. O. HAM.

GANSON.—Died suddenly, in New Milford, Conn., Dec. 28, Bro. Mason Ganson, in the sixty-ninth year of his age. He was a true and consistent Christian, and was among the first in the place to embrace the doctrine of Seventh-day Adventists.

Sleeping on the hillside,  
Resting in the tomb,  
Waiting for the summons  
To call the ransomed home.  
Friend and faithful father;  
How we feel thy loss!  
Thine the crown of glory,  
Ours the heavy cross.

J. B. G.



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# The Review and Herald.

Battle Creek, Mich., January 24, 1882.

The article on covetousness in the Sabbath-school Department this week, is written with reference to the Sabbath-school lesson for Jan. 28. Most of our readers will receive the paper before that date, and thus have the benefit of the practical suggestions therein contained. It is now the plan to furnish something of this kind for each number of the REVIEW, which will give it additional interest to S. S. workers.

The following is one of a series of "Holiness Paragraphs," written for the *Banner of Holiness*. If the writer's statements are true, do they not constitute a forcible argument against the "holiness" theory, as commonly accepted? Does not the theory in question have a tendency to lead people to believe themselves "saved" and holy, when many blemishes mar the beautiful symmetry that should characterize the life of the child of God? The paragraph says:—

How is a beautiful life spoiled by one blemish. The after-work of correcting habits, fortifying weak places, separating from little meannesses, breaking up questionable fellowships, and shaking off detestable manners, is too much neglected among those who have reached a holy heart.

## THE LIFE OF WILLIAM MILLER.

REFERENCE is made in another article to the importance of Adventists' becoming acquainted with the life of Wm. Miller, the great pioneer of the Advent movement. A few thousand copies of the life of this truly good and great man lie upon the shelves of the Review Office unsold. They have lain there for eight years. Comparatively few of them have been sold. Our lamented Bro. White spent much time and strength in preparing this work, feeling that it was what the people needed. His views were right. But how have our people appreciated his interest? Our ministers should carry these books and sell them. Orders should come pouring in to the Office till they are sold. The people need the work; the Office needs the money invested in it. The books do nobody good lying upon the shelves. Brethren in the ministry, carry these books, and tell the people their value. They will buy them. The book contains 416 pages. The retail price is \$1.00.

GEO. I. BUTLER.

## NEW ENGLAND QUARTERLY MEETING.

It was first arranged to hold this meeting at Amherst, N. H., but when we took into account the nature of the meeting, the necessity existing that our brethren in all parts of the Conference should be represented, and the fact that Lancaster is the most central and accessible point in the Conference, it was decided to hold it at this place. An addition to the general business to be considered at this meeting, will be the propriety of establishing a Seventh-day Adventist school at some point in New England. This school should be established immediately, if our brethren are prepared for it. We would like, therefore, to learn how many wish to patronize such a school, providing it is established. The object of the school will be two-fold, and a location should be selected for it where good influences can be thrown around the young. In connection with the common branches, the study of the Scriptures, and the practical instruction required by those engaging in the different branches of the missionary work, should be made prominent.

There are many other things connected with our work the coming season which should also be considered. The time has come when we as a people, in all parts of the field, should take advance steps. The judgments of God are already in the earth, and scores of young men and women should in the near future bear some part in the closing work of the third angel's message. To this end, special opportunities should be granted them for preparing to engage in the work. Calls for help are coming in from different points in this country. In a number of places a few are keeping the Sabbath who first took their stand upon it by reading our publications. These persons propose to purchase a tent themselves and do their share in supporting a minister, providing one or more qualified persons can be found to labor in connection with it. As a people, we are doing comparatively nothing to arouse an interest in the subject of education and a spirit of labor on the part of those who might qualify themselves to do something in the closing work of God.

Matters of this kind, which will interest every church, and we hope, every family in the New England Conference, will be considered at our quarterly meeting. If we are to have such a school as is here proposed, where shall we have it? Shall it be at Danvers, Mass., Amherst, N. H., or some other point? We shall look, therefore, for a representation from every company in the Conference at this meeting.

S. N. HASKELL, } N. E.  
C. W. COMINGS, } Conf.  
J. C. TUCKER, } Com.

## AT WORK FOR THE LORD.

It is good to work for God. No other employment is so noble or so enjoyable. A life of activity, even in worldly business, is far preferable to a life of indolence. Active, energetic men are far happier than the shiftless and lazy. Reasonable activity preserves health, promotes digestion, calls into play the different faculties of the mind, preserves us from evil thoughts and practices, and is satisfying to the moral nature. No man can be truly happy when he feels that his life is useless. If it be thus with ordinary employment, when laboring for earthly, perishable things, how much more satisfactory when laboring for joys that are eternal! It is precious to labor for God, to feel that we are trying to do the will of Him who has given us life and all our blessings. We love to labor for our friends; and to make them happy. We are willing to make great exertions, and be to great expense for them. We love to entertain our friends, and we provide the best we can obtain to show that we appreciate their presence. Men spend their lives to get a competency for their children and companions. Where shall we find a friend like Jesus? Who has done so much for us as our Heavenly Father? What more noble work can we engage in than that which interests all Heaven,—the salvation of our fellow-men? God is a good paymaster. Satan and the world will cheat us. They promise great good, but never fulfill. Thousands of their fervent worshipers have confessed themselves utterly ruined on their dying beds. With agonizing regrets, they wished they had given the service of their lives to God. They would give all their riches for time to redeem the past. Was there ever found a child of God who had such regrets to express under the same circumstances?—*Not one.*

I have ever found the faithful service of God blessed, and full of peace. I am never so happy as when laboring earnestly in his service. My feelings and desires are in harmony with the above thoughts. For some ten weeks I have been able to labor but little, but I trust the time has been improved in reflection and rest. I find my-

self at this writing here in Battle Creek with lack of work on hand. I rejoice that I am able to join the ranks of the earnest workers in the cause of God. My heart is full of courage and hope. God has been good to me, and I will praise him and labor for him as long as I live. Let us all be workers for God.

Jan. 20.

GEO. I. BUTLER.

## SPECIAL NOTICE.

Will my correspondents please be careful in dressing me to direct to Sanitarium, Battle Creek, Mich., as there are other persons of my name in this city.

A. S. HUTCHINSON.

## Appointments.

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

POYSIPPI, Wis., Feb. 4, 5. A general gathering is expected. H. W. DODGE.

LAPEER, Mich., Sabbath, Feb. 4. Cannot every member of the church be at this meeting? H. M. KIRBY.

PROVIDENCE permitting, I will meet with the friends of Ceresco, Mich., Sabbath, Jan. 28. Hope to see all the brethren and sisters in the vicinity at this meeting. A. S. HUTCHINSON.

THE State quarterly meeting of the Indiana T. and M. Society will be held at New London, Howard Co., Ind., Sabbath and first-day, Jan. 28, 29. Hope to see a general turnout. S. H. LANE, Jr.

OTSEGO, Mich., Jan. 27-29. Preaching Friday evening, Sabbath morning, and Sunday evening. We invite the friends from Allegan to attend.

Kalamazoo, Feb. 3-5. First meeting, Friday evening, Bro. Pratt's; after that, where the brethren may appoint. D. M. CANNON.

THE next quarterly meeting of the New England T. and M. Society will be held at South Lancaster, Mass., Feb. 7. This will be as important a quarterly meeting as ever has been held in New England. It is appointed at this place, because of easier access from all parts of the Conference than any other point. The subject of a preparatory school in New England and other important matters, will be considered at this meeting. It is therefore hoped that each church will be represented. S. N. HASKELL.

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