

Adventist Review

THE SABBATH HERALD.

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

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THE NIGHT COMETH.

TIME's sun is fast setting,
Its twilight is nigh;
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches,
The midnight of doom.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night-blast
Is fitful and loud;
The mountains are heaving,
The forests are bowed,
The ocean is surging,
Earth gathers its shroud.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is nearing—
The Judge and the throne!—
The voice of the angel
Proclaims, "It is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of its glory
Flash out from its gloom.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall sing;
With gladness they hail him
Redeemer and King.
The iron rod welding—
The rod of his ire—
He cometh to kindle
Earth's last, fatal fire.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

—Bonar.

Our Contributors.

When they that feared the Lord spake often one to another, and they
knocked, and heard it, and a book of remembrance was written be-
fore them that feared the Lord, and that thought upon his name.

SHOULD CHRISTIANS DANCE?

BY MRS. E. G. WHITE.

The following expression of my views on the subject of
dancing was written in answer to a letter asking counsel upon
the point. As the principles stated are of general application,
I give my reply, for the benefit of other inquirers.]

DEAR SISTER IN CHRIST,—

You inform me in
your letter that you have been recently converted
from error to truth. You now see and acknowl-
edge the claims of God's law. You see the true
Sabbath plainly brought to view in the fourth
commandment, and have begun to keep it. You
find a joy that you never experienced before. In

all this I rejoice with you. Then you ask if it is
sinful to attend dancing parties. You say that
this amusement possesses great attractions for
you, but if sinful you will relinquish it.

Before answering this question directly, I ask
you to consider briefly the position and work of
God's people at the present day. John the
Revelator, looking down the stream of time,
beheld the third angel flying in the midst of
heaven, crying, "Here are they that keep the
commandments of God and the faith of Jesus."
From the prophecies we learn that this heavenly
messenger represents a class of religious teachers
who are instructing the people to obey the law
of God and to look for his Son from Heaven.
The solemn message of the third angel must be
given by those who see and feel its truthfulness.
The world are going on careless and Godless in
the way of error. Ministers are saying from
their pulpits, "Be not troubled. Christ will not
come for thousands of years. All things continue
as they were from the beginning." Others pour
contempt upon the law of God, declaring that it
is a yoke of bondage. But while professed
Christians are asleep, Satan is manifesting intense
earnestness and persevering zeal. His hellish
work will soon be ended, his power be chained;
therefore he has come down in great wrath, to
"deceive, if possible, even the very elect." Is
this a time for us to unite with the ungodly in
levity and worldly pleasure? Will they be
more inclined to accept the solemn truths we
hold, when they see us in the theater or the
ball-room?

Infidelity runs riot. Professed Christians not
only disclaim all faith in the warnings of future
judgments upon the world, but they deny the
record of past judgments. There are not wanting
those who declare that the flood is a myth and
the book of Genesis a fable. But not so did our
Saviour. He refers to Noah as a real person, to
the flood as a fact, to the characteristics of that
generation as prefiguring the characteristics of
ours. In the days before the flood, it is written
that "the wickedness of man was great in the
earth, and every imagination of the thoughts of
his heart was only evil continually." "The
earth also was corrupt before God, and the earth
was filled with violence." Here is a picture
drawn by one inspired of God; and such, it is
declared, will be the state of the world prior to
Christ's second coming. In the days of Noah,
men found their highest enjoyment in the grati-
fication of sensual desires. This world was their
all. "Eat, drink, and be merry," was the cry
echoed from lip to lip. The same insane love of
pleasure, the same all-absorbing spirit of world-
liness, characterize the people of this age. How
little do they consider that their deeds and words
are passing into judgment, and that every sin
must have its retribution in the future!

There was a God to call to account the inhab-
itants of the antediluvian world. There is a
God to try the deeds of the men of this genera-
tion, and to give every man according to his
works. The faithful sentinels for God have a
work to do, to keep these things vividly before
the people. Every lay member of the church
has also a duty, to show that there is a reality
in the truth, that we are indeed living in the
last days, and the Lord is at the door. The
words of the great apostle are addressed directly
to us: "But ye, brethren, are not in darkness,
that that day should overtake you as a thief.

Ye are all the children of light, and the children
of the day; we are not of the night, nor of dark-
ness. Therefore let us not sleep, as do others;
but let us watch and be sober." The great
question for us to settle is, What part are we to
act in this fearfully important period? Shall
we yield to the indulgence of worldliness and
pride, or engage in mirth and revelry?

The true Christian will not desire to enter
any place of amusement or engage in any diver-
sion upon which he cannot ask the blessing of
God. He will not be found at the theater, the
billiard hall, or the bowling saloon. He will
not unite with the gay waltzers, or indulge in
any other bewitching pleasure that will banish
Christ from the mind. To those who plead for
these diversions, we answer, We cannot indulge
in them in the name of Jesus of Nazareth. The
blessing of God would not be invoked upon the
hour spent at the theater or in the dance. No
Christian would wish to meet death in such a
place. No one would wish to be found there
when Christ shall come. When we come to
the final hour, and stand face to face with the
record of our lives, shall we regret that we have
attended so few parties of pleasure? that we
have participated in so few scenes of thoughtless
mirth? Shall we not, rather, bitterly regret
that so many precious hours have been wasted
in self-gratification,—so many opportunities neg-
lected, which, rightly improved, would have
secured for us immortal treasures?

It has become customary for professors of
religion to excuse almost any pernicious indul-
gence to which the heart is wedded. By familiar-
ity with sin, they become blinded to its enormity.
Many who claim to be children of God, gloss
over sins which his word condemns, by linking
some purpose of church charity with their God-
less carousals. Thus they borrow the livery of
Heaven to serve the devil in. Souls are deceived,
led astray, and lost to virtue and integrity by
these fashionable dissipations.

In many religious families, dancing and card-
playing are made a parlor pastime. It is urged
that these are quiet home amusements, which
may be safely enjoyed under the parental eye.
But a love for these exciting pleasures is thus
cultivated, and that which was considered harm-
less at home will not long be regarded dangerous
abroad. It is yet to be ascertained that there is
any good to be obtained from these amusements.
They do not give vigor to the body nor rest to
the mind. They do not implant in the soul one
virtuous or holy sentiment. On the contrary,
they destroy all relish for serious thought and
for religious services. It is true that there is a
wide contrast between the better class of select
parties and the promiscuous and degraded as-
semblies of the low dance-house. Yet all are
steps in the path of dissipation.

The amusement of dancing, as conducted at
the present day, is a school of depravity, a fearful
curse to society. If all in our great cities who
are yearly ruined by this means could be brought
together, what histories of wrecked lives would
be revealed. How many who now stand ready
to apologize for this practice, would be filled
with anguish and amazement at the result. How
can professedly Christian parents consent to
place their children in the way of temptation,
by attending with them such scenes of festivity?
How can young men and young women barter
their souls for this infatuating pleasure?

The great mass of mankind are engrossed in the things of this life, and divine truth can find no abiding-place in their hearts. And yet all the blessings which the world can give fail to satisfy the wants of the soul. There is a nameless longing for something which they have not, a peace and rest that is not born of earth. It was thus with the worshipers in the temple of old; amid the imposing ceremonies, the dazzling display, the music and rejoicing, they were still unsatisfied. Then how welcome the call that fell upon their ears, "If any man thirst, let him come unto me and drink." It was the same message that had gladdened the heart of the Samaritan woman, at Jacob's well,—“Who-soever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.” Christ alone can satisfy that sense of want in the human soul. His gracious invitation reaches down even to our time. From the Fountain of life the cry still goes forth to a lost world, “Come unto me and drink.”

Thousands of our race would compass sea and land to gain possessions which at best must soon perish, and yet they turn away with indifference from the proffer of eternal riches. The Saviour's loving invitations, his earnest pleadings and faithful instruction, fall upon dull ears and hard hearts. To many who have time and opportunity to gain a knowledge of the truth and of its Author, Christ will say, “Ye would not come to me, that ye might have life.”

My sister, when you carefully study the life of Christ as recorded in Bible history, and when he is revealed to you as he is, by the Holy Spirit, then you will be convinced for yourself that dancing has no place in the Christian's life. When you feel a desire to engage in this amusement, go in imagination to Gethsemane, and behold the anguish which Christ endured for us. See the world's Redeemer wrestling in superhuman agony, the sins of the whole world upon his soul. Hear his prayer, borne upon the sympathizing breeze, “O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done.” The hour of darkness has come. Christ has entered the shadow of his cross. Alone he must drink the bitter cup. Of all earth's children whom he has blessed and comforted, there is not one to console him in this dreadful hour. He is betrayed into the hands of a murderous mob. Faint and weary, he is dragged from one tribunal to another. His own nation are his accusers, the Romans his executioners. And thus He who knew not the taint of sin, pours out his life as a malefactor upon Calvary.

This history should stir every soul to its depths. It was to save us that the Son of God became a man of sorrows and acquainted with grief. He was wounded for our transgressions, and with his stripes we are healed. God holds us each responsible for the soul estimated of such value. Let a sense of the infinite sacrifice made for our redemption be ever with you, and the ball-room will lose its attractions.

Not only did Christ die as our sacrifice, but he lived as our example. In his human nature he stands, complete, perfect, spotless. To be a Christian is to be Christlike. Our entire being, soul, body, and spirit, must be purified, ennobled, sanctified, until we shall reflect his image and imitate his example. My sister, such is the work before us as Christians. We need not fear to engage in any pursuit or pleasure that will aid us in this work. But it is our duty to shun everything that would divert our attention or lessen our zeal. In this light, is it hard to decide on which side dancing should be placed?

—From darkness here and dreariness
We ask not full repose;
Only be Thou at hand to bless
Our trial hour of woes.

Is not the pilgrim's toil o'erpaid
By the clear rill and balmy shade,
And see we not up earth's dark glade
The gate of Heaven unclose?

—Koble.

AMERICA LAST BUT LARGEST.

BY ELDER D. M. CANRIGHT.

ACCORDING to prophecy, we claim two things for the United States: viz., that it will be the most remarkable nation on earth, and that it will be the last one, the one that completes the circuit of the globe. The *Daily Inter-Ocean* of Feb. 1 has the following bearing upon both these points:—

“We are indebted to General Francis A. Walker, Superintendent of the Tenth Census, for a bulky and valuable volume of one hundred and eighty pages quarto, containing, in connection with the statistics of the iron and steel production of the United States, and accompanying maps and charts illustrating its location and progress, a complete and exhaustive history of the manufacture and production of iron and steel from the earliest ages of the world to the present date.” “The concluding sentences of the work are as follows:—

“We are to-day the second iron-making and steel-making country in the world. In a little while we shall surpass even Great Britain in the production of steel of all kinds, as we have already surpassed her in the production of Bessemer steel, and in the consumption of all iron and steel products. The year 1882 will probably witness this consummation. We are destined also to surpass Great Britain in the production of pig iron. These conditions and results are certainly gratifying to our national pride; for of themselves they assure the ultimate pre-eminence of the United States among all civilized countries. If it is true, as recorded in the second chapter of Daniel, that “iron breaketh in pieces and subdueth all things,” the country which produces and consumes the most iron and steel must hold the first rank. When the United States takes the position which it is destined soon to take, as the leading iron and steel producing as well as consuming country, the saying of Bishop Berkley, that “westward the star of empire takes its way,” will receive a new interpretation; for the iron industry, which had its beginning in Asia, and then passed successively to the countries along the Mediterranean, upon the Rhine, and in the north of Europe, will then have made the circuit of the world.”

Bishop Berkley further adds:—

“The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last.”

All the signs indicate that this is true, and soon to be realized.

THE WONDERS OF A CENTURY.—No. 3.

BY A. SMITH.

THE STEAM ENGINE.

THE earliest application of steam to mechanical purposes of which we have any authentic record, was in 1665, when the Marquis of Worcester, an Englishman, constructed an apparatus by which to raise water by the expansive force of that agent. Other improved methods of application followed, the principal one being the machine of Newcoman, depending for effective operation upon atmospheric pressure alone; and although imperfect in construction, it was the only one extensively employed to drain the English mines for nearly fifty years. The date of his patent was 1707.

In 1763 James Watt began his experiments and improvements in the use of steam as a motive power, and continued them until the general principles that have ever since governed the operations of the steam engine were elucidated. But not until our own day has this useful piece of mechanism acquired a beauty and symmetry of construction and automatic movement that it hardly seems possible to improve. The following beautiful tribute by Dr. Arnot to the steam engine, I transcribe from Olmstead's *Philosophy*:—

“The steam engine in its present improved state appears to be a thing almost endowed with intelligence. It regulates, with perfect accuracy

and uniformity, the number of its strokes in a given time, and, moreover, counts or records them, to tell how much work it has done, clock records the beats of its pendulum. It regulates the supply of water to the boiler, briskeness of the fire, and the quantity of steam admitted. It opens and shuts its valves with the most perfect precision; oils its joints; takes out any scale that may accidentally enter its parts where a perfect vacuum is required; when anything goes wrong which it cannot itself rectify, it warns its attendants by ringing a bell. Yet with all these talents and qualities, and even when possessing the power of six hundred horses, it is obedient to the hand of a child. Its aliment is coal, wood, charcoal, or other combustibles; but it consumes none while idle, never tires, and wants no sleep; it is not subject to any malady when originally well made, only refuses to work when worn out with use. It is equally active in all climates, and will work of any kind. . . . It is the king of machines, and a permanent realization of the *genii* of eastern fable, whose supernatural powers were occasionally at the command of man.

THE TELEPHONE.

The telephone constructed by Prof. A. G. Bell of Salem, Mass., was first publicly exhibited at the Centennial Exhibition at Philadelphia in 1876. Profs. Dolbear and Edison experimented about the same time with Prof. Bell, but with equally fortunate results.

THE TOPOPHONE.

The topophone is an instrument whereby sound is transmitted in any direction—and, by a simple mathematical calculation, the distance—of sounds may be accurately determined. It is used principally at sea, enabling the mariner in a fog or at night to determine the exact point of danger that may be indicated by a fog-horn bell, steam whistle, or other sounds.

A DISCUSSION.

BY CHAS. STRATTON.

THERE has been quite an excitement in place on the Sabbath question. Eld. Cortis, Free Baptist minister, gave out an appointment that he would tell the people why they kept the first day for the Sabbath. His arguments were unusual,—Christ and Paul meeting with the disciples on first day, Pentecost, and Lord's day. He also tried to make a strong point by affirming that if the seventh-day Sabbath was brought into this dispensation, the penalties and appurtenances must come with it. It was a poor attempt, and it was evident that neither himself nor the people were quite satisfied; therefore he gave out another appointment, stating that he would show what belonged to the old dispensation, and what to the new. He did not attempt to bring much proof from the Bible on the subject, but said the Saviour knew that the disciples would keep the first day of the week in memory of resurrection, for how could they forget it? He had also found an antiquated newspaper which gave what purported to be the history of the Sabbath. This he read with great satisfaction, interspersing it with his own comments, and having it all pass off for the testimonies of the fathers.

I saw that the people were terribly deceived and felt very anxious that the truth should be plainly brought out before them. Knowing no other way by which both sides could be reduced to hear, I proposed a discussion. Eld. Cortis responded that he was at my service, and would not accept any question that I suggested. Finally he produced one to suit himself, to which I made no objection. It is as follows:—

“Resolved that the day God gave to Moses for the Sabbath, and as he gave it, is the true and only Sabbath day Christians are commanded to keep.”

I then sent for Eld. R. S. Webber to take the affirmative, which he consented to do. He met, and though Eld. C. arranged the question, and chose the chairman, he evidently had a hard time. Never a man tried harder to get the result of a discussion before the time expired than

written agreement and a large majority. The truth gained a decided victory, such a manner that even the opposers had no fault. The first evening Eld. W. gave a hundred dollars for one text where men were commanded to keep any day but the seventh, and the third and last evening he gave his offer to five hundred dollars for the negative! The text had been left outside of the Bible. Eld. C. made an effort to attach the stoning penalty to the violation of the fourth commandment, but he gave no reason why the same penalty should not be attached to the remaining nine, and he failed to establish the point. After explaining largely on the blessings God had bestowed upon this nation for keeping the first day of the week, he admitted that he did not pretend to be keeping the true *first day*, but a day of Christ's resurrection, no matter what this man is considered the champion in denomination. Eld. W. followed him so closely on every point that the last evening he was unable to make one, but closed before the assembly with an exhortation having no connection whatever with the question. No vote was taken; but if there had been, no doubt the majority would have had a large majority.

Dom, Me., Feb. 6.

—The ills we see,
Mysteries of sorrow, deep and long,
Dark enigmas of permitted wrong,
Have all one key.
Strange, sad world is but our Father's school;
Chance and change his love shall grandly overrule.
What though to-day
We cannot trace at all the hidden reason
Of his strange dealings through the trial season,
Trust and obey;
For life and light all shall be plain and clear.

THE DESTRUCTION OF JERUSALEM.

BY MRS. M. E. STEWARD.

(Continued.)

On the 5th of July in the year 70, according to the historians, though Josephus makes it the 7th, and the Jews celebrate that day, the daily sacrifice ceased for want of wood to offer it. Titus, learning this fact, and the people were very sad over it, determined once more, through their religious nature, to let the Jews to surrender; or, if the leaders determined to fight, to prevail upon them to come out of the temple that it might be spared. He sent Josephus to plead with the emperor, offering pardon even to John if he would repent. The people were sad and bitter, but the tyrant answered with bitterness and concluded by saying "that he did not regret the taking of the city, for it was God's will." Josephus replied vehemently, "Thou hast kept this city wonderfully long for God's sake! the temple also continues unpolluted!" Josephus spoke at some length, but he was interrupted by his tears and sobs, but he moved John and his followers. They gathered about and tried to seize him.

Some of the chief priests and Jewish nobility from time to time deserted. Titus knew these persons wished to live differently from the Jews, and therefore sent them to Gophni, a village, in peace. As the Jews saw nothing to be gained from them, their leaders gave out that they would slay them, thus deterring others from deserting. These persons were sent for, and groans and tears implored their counsels, but they would not capitulate, at least, to the Romans. In the temple, the pride and glory of all their lives, they were received with no more respect than Josephus had been. The only incentive they had was to lead many more, but they were assured of their safety, to the Romans.

The temple was all the stronghold they had, and nothing could induce the Jews to give it up. They stationed their catapults and ballistae on the gates; while within, the sacred pavement was covered with many colored marbles, were strewn with the dead; and debased soldiers, with their swords reeking with blood, having

lost all reverence for the holy places, rushed through them both.

Even the Romans were shocked with this profanity. Titus tried himself to move them. "You have put up a barrier," said he, "to prevent strangers from polluting your temple; this the Romans have always respected. We have allowed you to put to death all who violated its precincts. Yet you defile it yourselves with blood and carnage. I call on your gods; I call on my whole army; I call on the Jews who are with me; I call on yourselves,—to witness that I do not force you to do this crime. Come forth, and fight in any other place; and no Romans shall violate your sacred edifice."—*Milman*.

The Jews did not believe Titus, and treated him insolently. Finding that every effort to save them was useless, Titus determined on a night attack. He chose thirty men from every one hundred, appointed tribunes over each thousand, and Cerealis was designated to command them all. Titus himself, meantime, by the entreaties of his commanders, took a high position in the Antonia, where he might note every circumstance of the battle, and thus inspire his men to heroic deeds, each of which he promised to reward.

At three o'clock in the morning they proceeded to the temple, expecting to find the watch asleep at that hour; but in this they were disappointed. The shouts of the opposing parties as they came violently on each other, called the Jews from the temple. In the darkness of the night, and in the bewildering cries on both sides, none could tell friend from foe, and the Jews lost more men from their own swords than from those of the Romans. After day-light, there was more regularity. The Romans, under the eye of Titus, fought courageously; while John exhorted some and forced others to bravery. At the same time the Jews were fighting for themselves and for the temple.

After eight hours of contest, in which neither party faltered, the Romans had not gained a foot of ground. The battle was concluded as by common consent. The rest of the Roman army, during seven days, had been at work undermining the Antonia. They had now progressed far enough to allow the engines to bear on the temple. The soldiers brought timber twelve and a half miles, and erected banks in four places against the outer courts on the north and west. The opposing parties sallied continually against each other in small companies.

As a man will sever a diseased member to save the body, so the Jews, as their enemies would gain a little, would cut it off to save the temple. They set fire to the portico which joined to the Antonia, and burnt between twenty and thirty feet of it. The Romans, two days after, burnt over twenty feet more, thus clearing the entire space between the Antonia and the temple.

The Jews constantly endeavored to beat off the soldiers that were on the banks, and now they determined to set a snare for the enemy. They would not lose everything without being avenged. Along the entire western cloisters, they filled the space from the beams to the roof with dry wood, sulphur, and bitumen, and then retreated from the defense. The more considerate of the Romans suspected some stratagem and stood still, while the others ran with scaling ladders and immediately ascended to the roof until it was covered. The Jews fired the train, when suddenly the flames rushed up among the astonished assailants. Some threw themselves downward into the city; some, into the temple; others, among their own men, where they all lay mangled, dead or with broken limbs; some fell upon their own swords, while others still were burned to death. None could answer their pleadings for help, but they could see the sorrow of their leader, though they had acted without his orders. A great part of the western cloister was thus burned. The Romans, the next day, burnt the north cloister.

The famine had become so fearful that even the robbers went staggering around the streets, and would search the same house two or three times in the same hour. The nearest friends

fought over the merest pittance of food. Men chewed the leather of their belts and shoes. And now was literally fulfilled the prediction of Moses in Deut. 28:56, 57: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness [representing most emphatically one reared in affluence], her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one; . . . for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in thy gates."

A wealthy woman, Mary, daughter of Eleazar, from Perca (the very country where the Christians were now dwelling safely, in obedience to the kind command of the Saviour), had taken refuge in Jerusalem. The robbers had plundered her again and again. In vain she besought them to take her life. Now, in her passionate resentment, her sufferings and despair, she seizes her infant son, to horrify her persecutors and to save him from death or slavery, *kills, cooks, and eats half of him!* The robbers smelled the food, and immediately, forcing her door, demanded that she should give it up. She replied with fearful calmness that she had "saved a very fine portion of it for them," and uncovered the remnant of her child! The wretches stood pale and speechless when she cried out, "Eat! for I have eaten! Do not you pretend to be more tender than a woman or more compassionate than a mother; or if ye are too religious to touch such food, I have eaten half already, leave me the rest."—*Josephus and Milman*. They did not attempt to take it, but left greatly shocked. The story spread horror through the entire city, and reached the Romans, who did not at first credit it; but afterward it excited deep pity, and intensified their hatred of the seditious Jews.

By the destruction of the outer cloisters, the Romans had come into possession of the court of the Gentiles. They now began to batter the chambers of the inner court on the east. For six days, the most powerful battering rams had been at work on the wall, but they could make no impression on its great stones. They had also tried to undermine the northern gate, but with no better success. Scaling ladders were now fixed to storm the cloisters. The Jews let the besiegers ascend the ladders, but when they got to the top, they threw them back or killed them. Sometimes they threw down the ladders filled with soldiers, who died by the fall. At last, repulsed in every way, Titus ordered the gates to be set on fire, which immediately flamed up and spread to the cloisters. The Jews stood helpless, in mute astonishment, with the flames encircling them. They did not attempt to extinguish the fire; yet fearful vengeance was in their hearts. All night and the next day the whole range of cloisters was burning.

Titus summoned his six principal officers, with the procurators and tribunes, to discuss the propriety of destroying the holy house. Among them was Tiberius Alexander, who had formerly given very bountifully to the splendid building. He was now general of the whole army under Titus. He, with Fronto and Cerealis, agreed with Titus that "he was not in any case for burning down so vast a work as that was, because this would be a mischief to the Romans themselves, as it would be an ornament to their government while it continued." Three of his commanders thought differently, that the temple had become the citadel of a mutinous people, and should be treated as such; while others said that they would have trouble from the Jews as long as this rallying center of a rebellious people existed. However, the soldiers were ordered to extinguish the flames; but "higher councils had otherwise decreed."

The first day after the fire began, the Jews did nothing, so weary and disappointed were they. The next day, however, they made a bold attack upon the guard in the outer court. So many Jews continued to rush furiously out, that had not Titus, who from the Antonia had seen the onset, sent a squadron of cavalry to their re-

lief, they would have been overborne. The Jews were finally driven back into the inner court.

This occurred on the 10th of August, the very day on which Solomon's temple was burned by the king of Babylon. It was evening. For the last time the sun had set on the beautiful temple! Never again would its rising beams light up the pure white structure and its golden adornings with dazzling glory,—the shadow of the glory of God that dwelt within the holy edifice in former years, when the Jews were an obedient and happy people!

Titus had retired into the Antonia, resolving early next morning to assault the temple with his whole force. The Jews lay quiet for a little while, then ran out on the men who were trying to quench the fire. But they were driven back, and the Romans followed them up, some even entering with them into the sacred enclosure. Here, without orders, a soldier seized a fire-brand from the burning court, and being lifted up on to the shoulders of a comrade, threw it into a golden window on the north side of the holy house. The flames immediately sprang up; the Jews uttered a wild and terrible shriek, and grasping their swords, rushed to the place to put out the fire or to avenge it. Titus had retired to rest when a man ran in with the news that the temple was on fire. Hastening to the spot with all speed, he shouted to his men to put out the fire, and made signals to the same effect; but his soldiers were ruled by a stronger master than Cæsar,—their own furious passions. They either could not or would not hear him. The legionaries rushed on, trampling each other to death in their haste. Each threw a blazing brand into the sacred building, and then went to the awful work of slaying the people, whom they piled up around the altar like sacrifices. The unarmed people were massacred by thousands. Their blood ran down the steps of the temple, until it washed down the bodies lying around.

Titus, seeing that all his efforts were fruitless, with his commanders, went into the holy places which the fire had not yet reached. It was consuming the chambers which had been built upon them. He beheld with wonder their glory, which exceeded all he had heard of them; and, springing forth, implored the soldiers to quench the fire. Their fear of Titus was lost in their hatred of the Jews and their desire for plunder. They saw everything around them made of gold. Its dazzling splendor in the light of the fire, so far exceeding all they had ever imagined, intoxicated them. They supposed incalculable treasures were stored away there. But a soldier, in the dark, threw a lighted torch on the hinges of the gate, and in an instant the flames spread into the holy places. Fire, and blinding, suffocating smoke forced all back, "and the noble edifice was left to its fate."

(To be continued.)

PRAYER.

BY BYRON G. SPENCER.

THOUGH we cannot see Jesus, we can speak to him; we can pray. We are permitted, yea, even commanded, to do this. How great a privilege to be allowed to speak to God! "Call upon me in the day of trouble." "Watch and pray." "Pray without ceasing." Prayer requires not fine, well-arranged sentences. The simplest utterance of the heart's desire is prayer. Those desires themselves, unbreathed, are prayers. We need not wait until we enter a church to pray. We may pray everywhere. Jesus is always waiting for the prayers of poor sinners, so that none ever escape his notice. His ear is always open. It is difficult to speak to kings and princes. They can only be seen occasionally, and then but few persons are permitted to come near them. But all, however poor and despised, may, at any time, come to Jesus with their petitions.

Whatever good things you want for the soul, pray. You cannot pray in vain. You may be assured that your prayers will be answered. There are some things which even God cannot do. He cannot refuse to listen to a poor sinner's prayer, for he has promised, "Him that cometh

to me I will in no wise cast out." "Ask, and it shall be given you," said Jesus; and his word declares, "He cannot deny himself."

Then be encouraged to pray. However vile and helpless you may be, you are not too bad to pray. Pray, if you only utter the petition, "Save Lord, or I perish." Make a habit of prayer. Find some place where you can be alone. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father." Rise before the work of the day begins that you may have time to pray. Lay open your heart before God. Tell him how vile, and helpless, and wretched you are. Confess your sins, and cry for pardon. Read the Bible, and ask for that holiness which is commanded there. Say, "Lord, I am ignorant; teach me. My heart is hard; soften it. Convert me by thy Holy Spirit. Help me to come to Jesus, to believe, love, and obey him. Save me from sin, and fit me for Heaven." And through the day, let your heart often ascend to God, even while engaged in your necessary labor. Pray without ceasing. If the answer does not seem to come at once, pray on; God will hear you, if you are sincere. May God help us to be diligent in prayer, overcome, and at last receive the overcomer's reward.

THE POSSIBILITIES OF HEAVEN.

ACTIVITY, occupation, is the great secret of contented living. I cannot imagine who first conceived the idea of Heaven as a place to stand still—some poor, timid soul, probably, to whom mere rest was the highest ideal of bliss. But the glowing descriptions of the Bible never convey any such idea; there every word seems to quiver with an intensity of life and glory. I never forget that Christ is the center and source, the life and glory of all; and that to be without one spot or stain of sin, to be pure as he is pure, holy as he is holy, is the crowning joy and glory of Heaven. I long for intellectual expansion, but still more do I yearn for the spiritual unfolding unto Christ's own image of infinite purity and love which I hope for there. Our spiritual nature is our highest, and its perfection far more to be coveted than that of the merely intellectual; but I believe it is the union and harmony of the two which constitutes the fullest perfection in even that higher life. We are made both rational and spiritual beings, with capacities for indefinite expansion in both lives—in all lives. Whatever pursuit or taste is elevating and pure, a blessing to ourselves and others, we cannot doubt will be enlarged and perfected there. And oh! to what wonderful and glorious height a whole eternity will bring us! If the attainments of some even here seem marvelous, what shall we behold there? It is this wonderful capacity for development which makes a human soul worth so much. When a man with all these glorious possibilities before him persists in yielding to his lower propensities, and degrading himself by self-indulgence and sin, he ruins not only what he is, but what he might be in endless ages hence. His soul is clogged, imbruted, narrowed down to low aims, and cannot rise to a glorious immortality; he has kept himself away from it. If there were no revelation of future evil to such a soul, we should see how inevitable its ruin is.—Selected.

ALL THINGS WORK TOGETHER FOR OUR GOOD.

BY MRS. RETTA WEATHERBY.

WE, with our limited vision, often fail to see the truth of this assertion; yet it is a promise from God to his dear children, and therefore a *living truth*. When the wheels of life run smoothly, we can rejoice, and believe that all things are working for our good; but as soon as the way is obstructed, we begin to question. What good is there in having to be so troubled with cares and trials that seem to hinder our progress toward a higher life? Could we stand, as silent spectators, behind the scenes of human life, and view all the plans and workings of God, we should no longer question or doubt. Occasionally we obtain a glimpse of his purposes by

watching and carefully tracing the events that have transpired and are transpiring in the history of nations; but it is brought more to our minds by observing individuals whose lives have been marked by sorrow and suffering as well as by the sunshine of prosperity.

History furnishes us with many examples of great and noble men whose nobleness of character and success in life were born of adversity. Can we not call to mind those whose lives have never graced the pages of history, who have been seemingly crushed by unjust suspicion and cruel reproach? Yet the mental pain and anguish have roused the dormant powers of the mind into action, and out of the bruised life has sprung a purpose, stronger than ever before, to perfect a noble character, and make grand success. These true and loyal hearts are like flowers which we carelessly trample under foot, and which would never have been crushed but for the *crushing process* that reveals a sweet perfume to those who have trampled them.

"But thou, O loving, faithful pain,
Hated, reproached, rejected, slain,
Dost only closer cling, and bless
In sweeter, stronger steadfastness.
Dear, patient angel, to thine own
Thou comest, and art never known
Till, late in some lone twilight place,
The light of thy transfigured face,
Sudden shines out, and speechless they
Know they have walked with Christ all day."

Ye tried and suffering ones, *be strong* in good courage. "All things work together for good to them that love the Lord." "Faithless, but believing."

"Just as God leads me I abide;
In faith, in hope, in suffering true,
His strength is ever by my side;
Can aught my hold on him undo?
I rest me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending."

"Just as God leads I onward go,
Oft amid thorns and briars keen;
God does not yet his guidance show,
But in the end it shall be seen
How, by a Father's loving will,
Faithful and true, he leads me still;
Thus anchored faith is resting."

THE FAITH OF JESUS.

BY MRS. C. F. PHELPS.

WHAT is true faith, and what are its distinguishing characteristics as contrasted with a false, inefficient faith? The fact that professedly we may possess an inefficient faith, as is plain in the Laodicean message of Rev. 3, renders these queries most appropriate for the present time.

The Scriptural definition of faith is, "substance [margin, *ground* or *confidence*] of things hoped for, the evidence of things not seen." Heb. 11:1. What are those things thus "hoped for" and "not seen"? Even the pleasures and joys of that future life is not marred by sin, and where death enters. But sin presents insurmountable obstacles to man in his attempts to gain this holy state by his own unaided efforts. How can it be attained? Through Christ, the Redeemer of mankind. There must exist, then, in the heart of the individual, as a proper foundation for true faith, a strong desire for salvation, a recognition of his own helplessness, and a willingness to seek Christ as his all-sufficient Saviour. Thus far the way seems plain; but here we find a great stumbling-block to multitudes. They are unwilling to pay the full price that Christ demands for the gift of eternal life; and they make efforts to procure it at *less cost*, millions fail of securing the prize. What is the price demanded for eternal life? Christ says to his disciples likewise, whosoever he be of you that will not *all that he hath*, he cannot be my disciple. Luke 14:33. The same principle of faith is taught in the parables. "Again, the kingdom of Heaven is like unto treasure hid in a field, which when a man hath found, he hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of Heaven is like unto a merchant-man

pearls; who, when he had found one of great price, went and sold *all that he had*, bought it." Matt. 13:44-46. However were the possessions of these men, nothing than *all* could be accepted as the price of treasure; so Christ teaches is the kingdom even to be obtained. This is a most important fact to be learned if we would possess the faith that takes hold of "unseen things," presents them to us in this life as joyful ones. It is evident that if our hearts are in perceptible measure engrossed in the things of this world, we cannot possess "the faith of God" for it has no proper foundation upon which to rest.

That we may obey the injunction of Paul in Rom. 13:5: "Examine yourselves, whether ye have the faith; prove your own selves," a clear understanding of some of the evidences of genuine faith is necessary. By this self-examination we are to ascertain if, through all our trials and temptations, we have not been moved from our foundation; we are to "prove" that our affections are set "on things above, and not on things on the earth," that we may not become "obscured."

The first evidence of true faith toward God is trust. This is as the key-stone to the arch; if this is weak and vacillating, the whole fabric is threatened with destruction. Without an unshaken trust in the promises of God, that will lead us to walk out upon them as on a sure foundation that *cannot fail*, there can exist no intelligent, living faith. If our affections and interests center in ourselves or our personal possessions, in our friends or our wealth, or in anything but the will of God, we shall fail in exemplifying the principles of true faith in our lives.

The second evidence of faith is obedience. The necessity of faith implies absence from the object of hope, hence Christians are represented as "pilgrims and strangers" here, longing "for a better country." They professedly have no allegiance to "the prince of this world," but obey the mandates of their heavenly King, Jesus, by the sacrifice of his own beloved Son, who opened for his loyal subjects, "a highway of holiness" through the enemy's land. He has given very strict injunctions in regard to the conduct of his people through this desert country, and requires that their service be freely and willingly given, and not as of obligation or of necessity; it must be "the obedience of love" in order to meet with his approbation.

The third evidence of true faith in the heart is resignation. "Ye are not your own, ye are bought with a price," and that price is the precious blood of the Son of God. Jesus says, "One is your Master, Christ;" and as his disciples are servants of the Lord, they are to be clothed with the priceless treasure of his own grace, which we may perceive the force of this grace of resignation, which must exist in full plenitude in every loyal heart.

We understand how worthless is an unsubmissive, rebellious servant, and how quickly he is discharged from positions of trust in ordinary life. Is it reasonable to suppose that the Father in Heaven will be less careful in the selection of the greatest work pertaining to his life on earth? "Rebellion is as the sin of witchcraft; and stubbornness is as iniquity and abomination." 1 Sam. 15:23. How can that man be possessed of "the faith of Jesus" that submission to his will in all things?

The fourth evidence of faith is self-renunciation. As "Christ pleased not himself," but ever sought to do his Father's will, so does he require of his disciples that the heart be kept pure from selfish motives, and single toward God. Selfishness is a serious defect in Christian character. It obscures the most exalted graces, and causes the fruit of the noblest efforts to wither and fall surely to the ground. It is also a most insidious spirit, hiding itself in plausible excuses, and is only revealed in all its hideous deformity by the penetrating rays of the Holy Spirit of God. Jesus says, "If any man will follow me, let him renounce himself, and take up his cross and follow me." I have often been struck at the strength of Job's faith,—his self-renunciation, his patient submission,

and perfect obedience while passing through unparalleled afflictions, when he exclaims with so much triumph, "Though he slay me, yet will I trust in Him."

"Lord, give us such a faith as this;
And then whatever may come,
We'll taste even here the hallowed bliss
Of an eternal home."

NOBLE WORDS FOR THE DOWN-TRODDEN JEW.

THE traditional contempt for everything "Jewish" held by many well-meaning people, has blinded their minds to the good qualities of that despised race, and also to the fact that, for the "oracles of God" committed to them, we are their debtors. As a usual thing the Jew receives nothing but hatred, persecution, and cruelty. In Southwestern Russia, to-day and for nearly a year past, there has been carried on before the eyes of the civilized world the most savage and relentless persecution against this unfortunate people that fiendish cruelty could devise; and this has been pursued even to the murder of men and the outrage of women, to the burning of whole blocks occupied by Jews and the turning of thousands of families into banishment from towns and villages; all because they were of Jewish origin.

These barbarous proceedings have called out a storm of popular indignation. Within forty-eight hours three popular meetings were held—one in London and two in New York—to protest against the persecution of the Jews. The press is also taking up the matter, and many good things have been said; but among them all we remember to have seen nothing equal to the following noble and truthful tribute from the *Christian at Work*:—

"While Russia, supported by a million bayonets, has vainly striven to win her way in Europe, the Jew, without arms in his hands; the Jew, forming a race without a government, a country, or a capital; the Jew, separated, scattered through every habitable portion of the globe, has won his silent conquests. He is no money-borrower, but lends to kings, and his purse has kept up tottering empires. First in science, with the Herschels and Arago; first in statesmanship, with Beaconsfield, Castellar, Gambetta, and Falk; in theology, with Thorluck, Neander, and Hagendehr, and in scholarship, as the long list of scholars shows—it has been the offense of the Jew to win his way over competing nations without shedding a drop of blood."

C. C. L.

BISHOP WILEY ON UTAH.—Bishop Wiley, of the Methodist Church, in an address at the Home Missionary meeting in Cleveland, thus spoke upon the Mormon question:—

"Utah is now occupied by about 150,000 people, 130,000 of whom are Mormons; and reaching out further, into Nevada and other Territories, you have 20,000 Mormons in the circle, and then you have the full number, 150,000 Mormons. I intended to stop to tell you what Mormonism is, but will give you some of its features. We have, there, in the heart of our country, one of the most abominable and vile caricatures upon religion and disgraces upon civilization that now exists in the world. Just think of it! In the heart of this Christian land, in the end of this nineteenth century, on the richest and most beautiful territory, is growing and prospering and magnifying every day, one of the foulest abominations of this earth; one of the most terrible impositions ever practiced on man and woman; one of the most wicked deceptions ever imposed on people abroad, and one of the most subtle in character that ever gained a foothold in our country. These are very hard words, but true, every one of them. As a religion it is false, and as a system it is tyranny. It is vile, root and branch, stem and leaf. I make the indictment coolly and deliberately, because I know what it is. Now what does 150,000 Mormons mean? It means 150,000 people who believe in Joseph Smith's Bible, in Mormon revelation, under the divine inspiration of Brigham Young; 150,000 people who now believe in the inspira-

tion and divine revelation of John Taylor; 150,000 people who believe the best man among them is the "Honorable" J. Q. Cannon, very severely married, to be a representative, or delegate, to the United States Congress; 150,000 people believing in plural marriages; 150,000 people who believe in marrying for time and eternity, marrying half a dozen wives down here, and half a dozen more up there; 150,000 people who at this time set at defiance the laws of the United States; and yet year after year the patient American nation lets it alone. There is no place else in this world where this blot could exist."

SILENT INFLUENCE.

WE are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel. May-flowers in the parlor breathe their fragrance through the atmosphere. We are each of us silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and strengthened by our unconscious deeds; and others may be wrenched out of their places or thrown down by our unconscious influence.—*Selected.*

THE AVERAGE MINISTER.—There is no class of men for whom I have so much respect as for the average minister of the gospel. They are not sustained in their labor by popular applause or newspaper puffs, but by love for Christ and the souls of men. They are patient, persevering, self-denying. They endure as seeing Him who is invisible. They lay foundations for others to build upon. They do not estimate themselves at so many thousand dollars a year, but are willing to work, even though poorly paid and not over highly estimated by men, knowing that their reward is in Heaven. It is these average ministers who extend the church over this broad continent, and establish missionary stations around the world. Let us honor them as God does. Let us not provoke him to anger by treating them with indifference or contempt. If we ourselves are but average ministers in the estimation of the world, let us rejoice that God has counted us worthy; for to be his ambassador in some frontier settlement is nobler than to wear the crown of an emperor.—*Dr. Babb.*

SOMETIME.—It is a sweet, sweet song, warbled to and fro among the topmost boughs of the heart, and filling the whole air with such joy and gladness as the songs of birds do when the summer morning comes out of darkness, and the day is born on the mountains. We have all our possessions in the future which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one, or our ears hear the other. But, O reader, be of good cheer. For all the good there is a golden "sometime;" when the hills and valleys of time are all passed; when the wear and fever, the disappointment and sorrow, of life are over, then there is the place and the rest appointed of God. Oh, homestead! over whose roof fall no shadows or even clouds, and over whose threshold the voice of sorrow is never heard; built upon the eternal hills, and standing with the spires and pinnacles of celestial beauty among the palm-trees of the glorious city, those who love God shall rest under thy shadows, where there is no more sorrow nor pain, nor the sound of weeping, "sometime."

—When God would educate a man, he compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that, by knowing all sufferings, he may know also the eternal consolation.

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 UNEXPRESSED.

- No great thinker ever lived, and taught you
All the wonder that his soul received;
No true painter ever set on canvas
All the glorious vision he conceived.
 - No musician ever held your spirit
Charmed and bound in his melodious chains,
But be sure he heard, and strove to render,
Feeble echoes of celestial strains.
 - No real poet ever wove in numbers
All his dream; but the diviner part,
Hidden from all the world, spake to him only
In the voiceless silence of his heart.
 - So with love; for love and art united
Are twin mysteries, different, yet the same;
Poor indeed would be the love of any
Who could find its full and perfect name.
 - Love may strive, but vain is the endeavor,
All its boundless riches to unfold;
Still its tenderest, truest secret lingers
Ever in its deepest depths untold.
 - Things of time have voices, speak, and perish;
Art and love speak, but their words must be
Like sighings of illimitable forests
And waves of an unfathomable sea.
- Adelaide A. Proctor.

OUR MISSION.

THE last summer that Letta Wilton spent her vacation in our village we established a Home Mission, in the progress of which we took such satisfaction that I am going to tell you about it, and hope some poor, aching, overburdened heart will be the better for the simple story.

Letta was a city girl, and just the kind to wake up a sleepy-hollow like ours. There were not so many lively people flitting in and out of our village then as now, so that her visits were of importance to us.

In the first place, she brought the summer fashions to our out-of-the-way place; that was something to our one dressmaker and to our economical mothers, and would have been of more consideration to us, only that we loved Letta for her own sake, and lost sight of last year's gowns and bonnets in our joy at seeing her.

Letta was a little later that season than usual; but the week before our minister's summer vacation was to commence, we received word that we might be at the depot to welcome her on a certain afternoon.

We were there in full force, and caught sight of the white handkerchief fluttering from the car window as the engine came slowly in. Letta had been cordially welcomed, when a stranger approached with a carpet bag in his hand, and asked to be directed to the house of the clergyman.

"What'll you bet," whispered Peter, "that isn't the new minister that's to preach while the other one's gone?"

We all shrank back except Letta, who gave the necessary directions, and sent Pendennis with the stranger, who lifted his hat to us at parting. He was a young man, but his grave and refined manners removed us at a greater distance from him than years could have done.

"He has been on the train from Boston," said Letta, as we looked after him with a great deal of interest. "I noticed the white neck-tie. I hope Peter is right, and that he is to preach in the pastor's absence. He looks sensible and intelligent."

We were not much surprised at finding the stranger in the pulpit on the following Sabbath, but we were not quite prepared for his fresh and attractive presentation of gospel truths.

Deacon Blank, who depended as much upon his Sabbath nap as he did upon his chicken dinner, covered his bald head three different times with his pocket handkerchief, preparatory to his accustomed doze. At last he gave it up in despair, and listened with the rest of us.

We used to have three full sermons in those times, the people being determined to get the worth of their money, perhaps.

The third discourse, upon this occasion, was to the young people; and we were, therefore, pleasantly invited to occupy the front pews. The kindly advice and Christian counsel were certainly worthy of being engraved in letters of gold. We trust they were engraven upon many of our hearts, and that some of us have been better men and women for the faithful words then spoken.

But the point around which our story centers was foreshadowed in this:—

"The young are always generous. Let there be system in your charities. It is not benevolence to give your pennies to any beggar who asks alms of you; but you should rather select, from among your own towns-people, persons who are unfortunate and poor, and then be of service to them by your thoughtful kindness. In this way you will establish a Home Mission of your own, and become missionaries in earnest.

"Perhaps, while I speak these words, some among you may be thinking of a neighbor who requires just this kind of home aid and sympathy. If so, I am going to ask you to raise your hands. Do not be afraid. It will be no discredit to you."

Pendennis promptly gave the signal designated. The young preacher recognized his former escort, and was evidently gratified at the response. Said he, "If this lad has an object in view, you may be sure it is a worthy one, for I happen to know that his heart and judgment are to be respected. If you will all agree to act in concert, I will promise to be one of your number, and see what comes of the effort."

The moment the service was over, we huddled around Pendennis, to learn whom he had in his thoughts when he held up his hand.

"I was thinking of Ruth Kemp," said he. "Why, her father is the worst drunkard out," scoffed Peter.

"And her mother is a perfect sloven!" "And Ruth has the hip disease, and never can be anybody, any way."

"Do let us have an object that will be interesting," lisped Olive Gay. "I hate to go among filthy, rude people!"

"Now look here!" put in Pendennis, "I know these Kemps are a pretty hard set, and that is just what made me think of them. What's the use of going huckleberrying in a pasture where there ain't any huckleberries? If we are going to do good, we must take off our coats, roll up our shirt-sleeves, and go at it!"

"That is the right sentiment," said the minister, appearing in our midst, and holding out his hand in a cheery way to Pendennis. Then he listened, kindly and gravely, to all we had to say for and against the Kemps.

"Suppose you put it to the vote now," said he. "The best time in the world is present time."

So he put it to vote, and the Kemps received the sympathy of the majority, and we went home to think it over and wake up real missionaries.

Directly the Kemp residence became an object of interest to our entire community. It was a hovel—nothing more or less—and not one in ten of us had ever thought of entering it.

We decided to pull straws to see who should be the pioneers in our undertaking. Letta happened to pull the longest straw, and Olive Gay the shortest, so it was their lot to go. After a great many misgivings and discussions as to the best course to pursue, the girls set out with only a few flowers in their hands.

Letta said it would not be delicate to let them feel we were making them the object of charity; and she was quite right.

They found Mr. Kemp asleep on the flat door-sill, with a four-footed companion grunting and rooting around him in the most amicable manner.

Mrs. Kemp, who had commenced sweeping the room the moment she perceived the visitors approaching, stirred him up with the broom, and poked him out of the way, so that the girls could enter.

"Would you be kind enough to let us come in

and rest a little, and get a glass of water," asked Letta, with a bright smile.

The woman knocked the cat off a chair and pushed it toward her, saying, "Sigh,

"I guess you can't rest much here; you can."

Letta did not wonder she said so, for with less home-comfort in it she had never

Mrs. Kemp brought a rusty tin-dipper out a word of apology, and the girls tried a little water from it.

Ruth was lying on a flock-bed in the picture of squalid poverty. Her eyes were eagerly to the beautiful flowers, and Olive tucked them upon her pillow. The child clutched them, and the natural demand for sympathy found outbreak in the cry, "Mother."

The woman's wan face looked almost alive, as she went to the bed and bent over the blossoms.

"Ruth is amazin' fond of such things; you'd better be, but—deary me!"

This was said with a weary shake of the head, as if those days were very far away; but how, there came a softer look into her face, and she tried to be kind, in her poor way, to the young ladies, who, in turn, spoke words to her.

"We could bring you flowers almost any day," said Letta, going to Ruth, and helping to arrange the blossoms in water. "I don't know there are other things, too, that a sick person would like that we have an abundance of, for instance, and—what else?"

"Milk?" asked Ruth, hesitatingly.

"Oh, yes, we could send you some every day if you would like."

Ruth broke out into a queer, nervous laugh that made the girls long to cry. It sounded as if she was used to laughing.

"We don't keep a cow now," the woman said with another long dismal sigh. "She has no appetite, Ruth haint; poor creature."

"Mrs. Kemp," said Letta, trying to wipe away the tears off her long, silken lashes, "you must get some idle girls help you to bear some of your burden. How do you manage to take care of such a family?"

"It aint taken care of. I suppose some day I think I could do better, but I can't. When I was a girl, I was bright and active enough, but I'm sure I never thought I should come to this. But girls do n't know what's before 'em."

"Well, I think I know what's before you," said Letta; "I am going to be of some service to you and Ruth. We have a little sewing machine started among the young folks, and if you let us take your children and sew for them, it would be doing us a service."

"I am sure it would be doing me one, too," said the poor woman, brightening. "It's the cheerfulness I've heard in many a year. A poor creature gets stuck in the mud, like a pig, and a little lift goes a great ways."

"You would not mind us girls running out to amuse Ruth, would you, Mrs. Kemp?"

"I would be glad and thankful, miss; I indeed!"

The next morning Peter went up with a bucket of new milk, a loaf of white bread, and a body added a nice new bowl and spoon. When he came back, his eyes looked as red as a pig's.

"You have been crying," said Olive.

"It's none of your business if I have," said Peter.

Little by little, we made our way into the hearts and homes of the Kemps, until we had won it all over. Then we brought Mrs. Kemp to church in a new dress, and the children to the bath-school. We had the hardest tug with Mr. Kemp himself; but when we got the terms, such a laugh as we had the boys put the pig in the pen, and we coaxed Mr. Kemp to wear a collar. It was hard, but which was the most uncomfortable.

Finally the minister went in to pray for the family and comfort Ruth. We asked him to be the first, but he said, "No, not yet." He brought money, and food, and raiment, and k

better at the first than exhortations. When I go, I think the Kemps listened to him as a friend who had clothed and fed them.

I never lost sight of the poor in our village that delightful experience, and have kept our Home Mission ever since, and I do earnestly hope there are many young people who will become just such missionaries.—*Caroline Flanders, in Youth's Companion.*

A FREE MAN.

My father, whose name is Donald Fraser, and his neighbor William Fraser, were very intimate, and as much together as was consistent with their occupation, they being both industrious farmers. My father was nearly seventy years of age, and his friend William was several years his senior. Both were Highland Scotchmen from Invernesshire, and as is the case with many of their countrymen, both were devotees of the pipe and the tobacco quid from their youth up. A quarter of a century before, they were both, from conscientious motives, given up the dram, as they called it, my father leading the movement and persuading his friend to follow. They never were what would be called temperate; but from that time forth they were abstainers from all intoxicants. They were godly men, and most of their conversation was on a topic of religious experience.

One night at my father's house, during their evening smoking, they commenced filling their pipes, and William Fraser, turning thoughtfully to my father and tapping the bowl of his pipe with the handle of his tobacco knife, exclaimed, "Donald, what do you think of this smoking and chewing business?"

My father shrewdly answered by asking another question, and said, "What do you think of yourself, William?"

William replied, "Donald, we say we are sinners; and if we are Christians, we are sinners in Christ Jesus." Now, Donald, when we are doing this thing, and can nae quit it, are we free?"

"Do you think yourself we are?" replied my father.

"I am nae sure o' it," said William, who retained much more of the Scotch dialect than my father.

"And see here," said my father, "what we get and burn into smoke, of this nasty stuff, costs us nearly as much money as we give to the Master's cause. Is this right?"

"Do you think, Donald," said William, "that we should quit it we could do more for Christ?"

Both then, with one impulse, suiting the action to the words, said, "Let us put the things up on the mantel-piece, and both, rising to their feet, laid the pipes and tobacco on the mantel-piece, where they lay for many a long day.

These two men of God never smoked or chewed again. William Fraser has gone to his rest; my father still lives, in his eighty-sixth year, a free man.—*Selected.*

IT MEDDLED WITH HIM.

EX-SENATOR MERRION, of North Carolina, said recently in a speech: "I have never meddled with liquor!—I never drank it, have hardly kept it as a medicine in my family; and yet it has meddled with me, has made my boy a wandering vagabond, has broken my wife's heart; yes, when I was asleep, thinking him at home in the house, he was being made a drunkard in the bar-room of Raleigh."

LET THE BEDS BE AIRED.

It is a bad plan to "make up" beds immediately after breakfast. The sleeping apartments of the house should be aired every day. Beds should be opened every morning to the sun and fresh atmosphere. Do not be in too much haste to get the chambers in order. Let the sheets and blankets be spread over separate chairs, the mattresses lifted apart, the pure morning air be allowed to get into every nook and cranny of

the room, before the beds are made. Better endure a little delay in getting the house in order than loss of health.

Educational.

PRACTICAL, NOT POETICAL.

To be well educated, it is quite as essential to form right habits of life as to complete a prescribed course of study. For example: If it is desirable to be able to read the ancient poets in their native tongue—as, indeed, who would question? is it not also desirable to form the habit of spending one's evenings in study, instead of wasting time in roaming about town and attending every entertainment that comes along?

If it be a good thing to take a commercial course, study book-keeping, banking, and all that,—and we think it is,—would it not be well to put this knowledge to practical use by keeping an expense account while going to school? Every student should do this. Every parent who supports a child at school, would do well to require of him a monthly statement of expenses.

This may not be poetical enough to suit the aesthetic taste of the average student; but we think its practical nature will be appreciated by parents whose pocket-books grow thin by oft-repeated drafts from a fond son or daughter at school.

C. C. L.

EVILS OF FLASH LITERATURE.

It is mentioned as a humorism of the day that a Massachusetts boy about as high as the counter recently came into a bookstore and asked for "a book for ten cents, with a murder in it." This class of literature is lamentably on the increase, and is undermining the morals of many of the youth. It is read to a far greater extent than most parents are aware of. Flash novels have become so great a plague among our neighbors that one of the principal railway companies have prohibited their sale on the line. The symptoms of the juvenile diseases produced by the trashy reading referred to are quickly made clear to the experienced eye. Directly a boy becomes infected, he begins to scoop out a cave, then he provides himself with a pistol and a tobacco pipe. The contagion rapidly spreads in his neighborhood. He becomes the leader of a "gang," who hold daily and nightly revels in their subterranean retreat. The leading youngster swaggers among his admiring comrades, bragging of his prowess, and of his desire to become a blood-thirsty pirate. He probably soon after robs a till or the paternal pocket, and runs away, accompanied by one or more little shavers whom he has inoculated with his loose notions, and dominates by his will. A telegram is sent, a detective follows, and the adventure ends in a well-delivered castigation. Just now there is a perfect eruption of such work in the city of Chicago. We are told by the local papers that the organization of gangs of youths of from twelve to fifteen years of age for the purpose of robbery is just now becoming known, and their practices coming to light. These scamps roam the streets by day and by night. When they meet a youngster not of their tribe, they seize him, hold him up, go through him, take whatever he has of value, threaten him with vengeance, and then depart hastily. Many of these juvenile robbers are armed with pistols and knives, and with the proceeds of their robberies they regale themselves with beer, cigars, tobacco, and other manly stimulants. Of course this is only practicing what will quickly grow into a profession. The next step is to rob halls and stores, to look out for unfastened doors and windows, and engage in the plundering of houses. This is a practicing school for thieves and burglars. Even these boys find ready sales for all they can steal at the so-called pawn-shops, which, in fact, offer the greatest encouragement for robbery. Parents are complaining that their children are robbed, on their way to school, by these young ruffians; and the police

ought to be able to break up these gangs without much trouble. No doubt nine-tenths of this criminal outbreak is due to the reading habits of the youths in question, the tendency of which is to sow moral pestilence. The remedy is to put plenty of good reading matter within reach of the boys, and instill into them a just appreciation of the pleasures and benefits of a more healthy mental culture.

The Sabbath School.

"Feed my lambs."—John 21:15

OUR SABBATH-SCHOOL LESSONS.

THERE are some good reasons for believing that we have the best system of Sabbath-school lessons published. The International and other Sunday-school series are open to two quite serious objections, which have been strongly urged by Sunday-school workers themselves.

First, They shift about, choosing subjects now from the Old Testament, and again from the New. Hence the knowledge gained is likely to be fragmentary instead of a connected view of the whole Bible. One writer has humorously styled this "the hop-skip-and-jump method," while another speaks of it as going through the Bible "like a bob-o-link flying through a meadow." We do not wish to join in making sport of the system; for it is undeniable that inestimable good has followed the adoption of these lessons, though we believe this is due rather to the union of effort secured by their wide circulation than to the plan of the lessons. But we do think the system now in use in our own Sabbath-schools excels in this respect; namely, that a connected story of the Bible is presented from the creation to the close of New Testament History.

The second objection urged against the lessons in common use is, that the same lesson is given alike to the oldest student and to the members of the infant class. To this it is replied that the teachers are expected, by the aid of "helps" and "suggestions," to adapt the lessons to the wants of the younger students. This may be done by skillful teachers; but such are not always to be found, especially in country schools. Again, our plan is not open to this objection; but has a course especially suited to the comprehension of children.

For a thorough and comprehensive course of Bible study, we feel quite sure that the lessons prepared by Prof. Bell are superior to all others; and though it may take several years to complete the course, yet the results will more than repay the cost.

C. C. L.

DO IT, TEACHERS.

GIVE each pupil a chance. Individualize the teaching. Do not discourage dull pupils. Stimulate lazy ones. Check those who would monopolize the recitation. Give information sparingly; get as much as possible from the pupils for the benefit of the whole class. Accept only clear statements. Seek thoroughness. Adapt the lesson to the capacities of the pupils. Strive to make the subject instructing. Endeavor not to be annoyed by inattention or disorder to the extent of having to stop the recitation to speak of it, thus making inattention an epidemic. Never scold. Avoid a monotonous or machine-like way of doing things. Keep the voice pleasant and natural. Seek, as far as possible, to keep yourself in the background and bring others into the foreground.

Teachers who faithfully carry out true principles will never be heard to say, "Oh dear! if my pupils would only give me their attention, I could teach them so well." Let all who thus weakly complain more truthfully say, "If I taught better, my class would attend to my teaching."—*Mrs. W. F. Crafts.*

—The possession of religious knowledge may be fatally but easily mistaken for the possession of real religion.—*Bickersteth.*

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 28, 1882.

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

NO, THANK YOU.

A CORRESPONDENT writes to ask if we do not wish a copy of Prof. Grimmer's prophecy for publication in the REVIEW. And if we publish it, quite a number of extra copies of the paper containing it, he says, will be wanted by his neighbors. Prof. Grimmer's prophecy is of the same sort as those which base the troublous times in the immediate future on the perihelia of the planets.

We reply that we have no occasion for Prof. Grimmer's prophecy; for we already have prophecies from a more reliable source, and which are more certain in their utterances.

And this gives us occasion to speak of a widely-observed mental phenomenon; namely, that probably more people were really excited over the "Mother Shipton" fraud which the passing away of 1881 has happily killed, than over all the Scriptural prophecies of the second coming of Christ; and it would doubtless be possible to get the attention of more people to a prophecy by some such personage, real or imaginary, as "Prof. Grimmer," than to any or all the prophecies of Daniel, Paul, Peter, or John; and stronger feelings can probably be raised in more minds by the conjectures concerning the perihelia of the planets, than by all the plain evidences which the Bible gives us of an imminent time of trouble, and the approaching end of the age.

The great enemy of truth has an evident design in making so prominent these conjectures of men. In the first place, many particulars will prove inaccurate, resulting in failures which can be used to destroy confidence in the true. Secondly, in the very midst of judgments designed to wake men to righteousness, they can easily be led to reason thus: All this is the result of natural causes; for men have reasoned the matter all out, and predicted these very things. And thus the designed effect would be wholly lost.

We have spoken disparagingly of the perihelia theory, and have been taken to task for it, with that lack of discrimination common to some people, as though we denied the *fact* of the perihelia of the planets. We do not deny this, but only the conclusions drawn from it. For instance, we do not believe the Turkish power is about to come to its end, and the papacy be given to the burning flame, and the Lord himself to appear in the clouds, because certain planets are in conjunction and perihelion, but because the Scriptures have so declared. But when the judgments connected with these events are falling, how many, on account of the perihelion theory, will be led to reason in this manner: These things all result from the perihelia of the planets; and when that peculiar relation is changed, these judgments will cease. And thus their eyes and ears and hearts will be closed to a view of the true light that is shining, and to a reception of the truth as it is; and the bonds of deception will thus be riveted still more firmly upon them.

For these reasons we regret such speculations as those to which reference is herein made. A time of trouble is indeed approaching; but this truth rests not on the motions of the planets, but upon the declarations of God's word. Let us cling fast to "the faith which has once for all [Greek] been delivered to the saints."

THE COMING CONFLICT ON THE SUNDAY QUESTION.

PERHAPS there is no point in our doctrine concerning which there has been more skepticism during the past thirty years than relative to the enforcement of the Sunday law and the making of "an image to the beast." All these years, S. D. Adventists have believed our own government was symbolized by the two-horned beast of Rev. 13: 11-18. The beast to which it was to make an image was the leopard beast of the same chapter, which symbolized the Catholic power,—a union of church and State. In other words, there is yet to be such a blending of the civil and ecclesiastical powers in our own country that popular religious ordinances like the Sunday law will be enforced by the power of the government. When the civil authority enforces by fines, imprisonment, and persecution, religious dogmas which are not taught by the Bible, but are only traditions springing from heathenism or apostasy, then she will be an image to the Catholic power, which for centuries did the same.

But the feeling largely prevails that the character of our government is so mild and lamb-like that it will never do such a thing. This very point seems to be indicated in the characteristics of this symbolic beast. He "had two horns like a lamb," "but he spake as a dragon," nevertheless. When our people first began to hold this position concerning the future work of the United States, many thought it wholly improbable. But the history of the last ten years has given this question an entirely different phase. Mammoth conventions have been held by the most prominent clergymen and laymen of the nation, having for their avowed object the changing of the Constitution so that the government could legislate upon the subject of religion. There have been many outspoken utterances in favor of making this a "Christian nation," so that a certain religious cast could be given to the laws, and especially so that Sunday could be enforced as the "Christian Sabbath." It has even gone so far that skeptics and free-thinkers have commenced a counter-movement by holding conventions and warning the people against it. The secular papers have commented upon it, some taking positions in favor and some against. The people generally know of this agitation; for conventions have been held in many localities, and sermons delivered in favor of the movement in all parts of the country. Able papers are circulated, which were created on purpose to forward this movement; so that it seems S. D. Adventists were not so very foolish, after all, in claiming that this subject would be brought prominently before the people long before it commenced to agitate the public mind. They learned of this from the sure word of prophecy.

This is really one of the most interesting themes of our faith. It relates to one of the very few unfulfilled prophecies of the Bible; hence we watch the developments with intense interest. At times, things seem to move very slowly, and it seems that little advancement is being made. Those of little faith almost think it is a failure, and that we are mistaken; but the sincere and careful student of prophecy sees no chance for mistake, and clings to the naked word of the Most High with sure and abiding faith. From time to time, as he watches the movements in our nation, he sees evident tokens of the fulfillment of his expectations.

The latest stir on this subject comes from the Pacific coast, one of the last places we should ever have thought of looking for an agitation of this kind. We have always supposed the old established communities of our country, habituated to church privileges and accustomed to religious influences and laws, would be the ones to enforce the Sunday law. We know that in the newer

western communities, recently emerged from neer life, less respect is paid to religious man and to Sunday sacredness. In some places, road trains are run, and many kinds of bus are carried on uninterruptedly. Our surprise has been great, therefore, to learn that a spread agitation has sprung up in California relative to the strict enforcement of the Sunday law. Persons have been arrested, mass-meetings have been held, stirring speeches on both sides of the question have been made, and great agitation has prevailed. Our brethren of the Pacific have been thrown into some perplexity to determine whether or not to run the risk of legal penalty by opening the office on Sunday as on secular days, and Bro. W. C. White has been arrested for continuing the work on that point. Whether this was brought about to throw tempt upon the law by those opposed to it, we know not. But it does show how the public mind is agitated on this subject. If such a case of things could occur in California, how probable is it that similar ones may occur in other States. This case shows that the public mind is ripe for movement on this subject. How little we thought, a short time since, that such an agitation would be seen there. We look for this subject to become very prominent ere long. This state of the public mind intimates the speedy fulfillment of the prophecy of Rev. 13: 18.

GEO. I. BUTLER

EDUCATIONAL MATTERS.

At our last General Conference, the following resolution was adopted:—

Resolved, That we recommend the establishment of preparatory schools in States where the same can be done to advantage, of schools where students can pursue the branches of study as it will be necessary for them to master before entering the College at Battle Creek; and that these preparatory schools be established in such places, and conducted on the same principles, as the General Conference may recommend."

It may be a matter of interest to our people to know how far these resolutions are being carried out. The steps being taken are given in the present article. It is well known to our brethren that during the last eight or ten years there has been a great increase of interest among S. D. Adventists in education. A College has been established which has an annual attendance of upward of four hundred scholars from all parts of the country.

As will be seen by the resolution, our people do not propose to stop here, but to have other schools in different States. Our brethren in California have already taken advance steps in carrying out the spirit of this resolution. They have secured the services of Prof. Brownsberger, who stood at the head of our College in Battle Creek so successfully for eight years, till he resigned his duties on account of failing health. Having secured necessary rest, and improved in health, he has gone to the Pacific coast to take the supervision of the school just starting there. Our friends on the coast are certainly highly favored in securing his assistance. They have also secured a good building at Healdsburg, and we doubt not that their school will be in successful operation in a very short time.

Preliminary steps have also been taken in South Lancaster, Mass., for another school. The services of Prof. G. H. Bell have been secured to superintend its commencement and establishment in connection with Sabbath-school labor in England. He has dissolved his connection with the College at Battle Creek, because of failing health and for other reasons. Sister Edith Sprague, a graduate of our College, and a very successful teacher, has been invited to fill an important

tion in this new enterprise. Our brethren in New England are certainly to be congratulated their school is to start off under such favorable auspices. Who can tell, if time should continue a few years longer, but that these schools may meet as great success as the one at Battle Creek? An interesting story to trace the history of this enterprise from its feeble commencement thirteen years ago. With the encouragement of Bro. and Sr. White, soon after Bro. Bell had faced the truth, he commenced a small school in a private room here in Battle Creek. The sons of Bro. White, Dr. Kellogg in his youth, and a number of others, attended that first school. It was removed to the old wooden office building on the banks of Kalamazoo River. Here it continued to grow for a few years, till it was removed to the new building-house, then again to the east office building which had just been erected. Till this time it has been under the sole charge of Bro. Bell.

At this point, Prof. Brownsberger, who had recently graduated from the University of Michigan, came in as principal, assisted by Prof. Bell. The school was soon too large for its quarters, and the present College building was erected. From that time on, its growth and success were very remarkable. The present commodious building was completely filled year after year. Why there such a rapid, steady growth? Because, from its first inception, this school was remarkable for its thoroughness in discipline and instruction. A higher standard was reached in these respects than could be found in other schools. The methods of instruction were simple, clear, and thorough. Many of our most promising ministers look back on those days with gratitude for the privileges they enjoyed. That school, with the Sabbath-school under the same management, laid the foundation for the success of later years. It has been a great benefit to the cause of God in the past, and these men did a good work. Now, with the acquired experience of years of successful labor, we are to superintend the establishment of other schools, as we have stated. These will start out with even better prospects of success than the Battle Creek school at first enjoyed. May their success be equally great.

We trust our people will highly prize the help they are receiving from these educators, and that these schools will be well patronized. Some new features will doubtless be introduced in them, which have never been connected with our college. God has given us light in reference to the principles upon which such schools should be conducted. The best educators of our land are dissatisfied with the present methods of education. They are too superficial, and fail to qualify the student for the most important duties of life. Many who come forth with a University education are helpless as babes in the every-day business of life, and are easily outstripped by country school boys who know little of books, but much of the practical work of life. Book education should be connected with manual labor. These educators do not see the importance of this, and are urging it. New schools are being established here and there. Although the light of the testimonies, instruction has been given to us of the same sort. In the schools about to be established, efforts will be made to carry out these principles. Opportunity for manual labor will be provided, in the cultivation of the soil, mechanical industry, and in the most important art of cooking food properly. We shall be filled with great interest at the results that will follow. We wish them the most abundant success, and believe God will surely bless honest, intelligent efforts to carry out the instruction he has given. Hereafter.

GEO. I. BUTLER.
S. N. HASKELL.

Faith will trust God where it cannot trace him.

SCHOOL IN NEW ENGLAND.

OUR brethren in New England will be anxious to learn what steps, if any, have been taken with reference to the preparatory school which it has been proposed to open in this Conference. The Committee appointed at our late quarterly meeting has not been altogether idle. The providence of God seems to favor the enterprise. The school will open about the first of April, or before. For several reasons it has been thought best to locate it at South Lancaster, Mass. The circumstances which have been alluded to in another article in this paper on educational matters, are such that Prof. Bell, who with others, by the blessing of God, has secured to the Battle Creek College the high repute which it has for several years enjoyed, can have charge of the organizing of our school, and give general instruction in conducting the same. It is also hoped that Miss Edith Sprague, a graduate of the Battle Creek College under the high standard of discipline and thoroughness maintained in it by Professors Brownsberger and Bell, will assist in the management of this school. These facts will be a sufficient guarantee to our brethren of a successful commencement.

The study of the Bible will be made a specialty, also special instructions will be given those who wish to engage in any of the several branches of missionary work. Arrangements have already been partially made with persons to take charge of gardening, and the culinary and other departments of manual labor to be connected with the school. Accommodations will be offered for a limited number of girls to gain an experience in cooking and other household duties, in connection with their other studies, under the supervision of proper persons. Respecting the importance of this kind of knowledge, the Spirit of God has spoken. See Testimony Vol. 14: "Many do not feel that this is a matter of duty, hence do not try to prepare food properly. This can be done in a simple, healthful, and easy manner, without the use of lard, butter, or flesh-meats."

"It is highly essential that learning to cook be considered as one of the most important branches of education. There are but few good cooks. Young ladies consider it a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. To know how to prepare food healthfully is no mean science, and this is especially true of bread-making."

Those who wish to avail themselves of the advantages to be secured by attending this school during the spring term should immediately correspond with Eld. S. N. Haskell, South Lancaster, Mass. NEW ENGLAND CONF. SCHOOL COM.

HEALTH PUBLICATIONS AND THE SANITARIUM.

SEVENTH-DAY ADVENTISTS have taken stronger ground on the subjects of health and temperance, as a body, than any other religious organization. In their public utterances in Conference they have committed themselves to the principle of laying aside all hurtful stimulants, and every practice known to be injurious to health, claiming that the laws of God relating to health are obligatory as well as those relating to morals and religion. They have claimed that special light from the Lord has been communicated to them on this subject, and this light they have time after time professed to believe was important, even as necessary as the right arm to the body. To disseminate this light and make it of benefit to their fellow-men, they have published literature on the subjects of health and temperance, and established a Sanitarium where the sick can be treated in harmony with these principles. We cannot doubt but great good has been done already by these means. Our own people have been greatly benefited, and many

others who were sick have been relieved and instructed. Many have become acquainted with the truths of the message by this means. Hundreds have thus embraced the truth.

We wish we could truthfully say that our own people had done their whole duty in disseminating the light on these subjects. We are forced to think we have greatly neglected it. But a small number of our people, comparatively, take our health journal,—not nearly as many in proportion as eight or ten years since. We have quite a list of excellent tracts, pamphlets, and books, on these subjects, which are not being circulated very largely, not by any means to the extent they should be. The reason is not because there is no opportunity to do it. It is a fact that a great door is opened for us to do good in this way. The public mind is agitated on these subjects as never before. No doubt the circulation of these would open the way for the entrance of the message itself. This has been the case in many instances.

As an evidence showing our neglect, and what others are doing, we refer to one instance. Dr. Kellogg's book, "Plain Facts," was published several years, and met with comparatively a small sale. All admit that it covered an important subject, upon which people were in great need of light. Yet our people took but little interest in its circulation. The Doctor finally got an experienced canvasser interested in its circulation. An edition was printed, costing much more, with but little more reading matter, and now 25,000 or 30,000 are being sold every year. All that was needed was a little effort intelligently directed. The public wanted such a book. They were ready to buy it. But our people were indifferent to the matter. So it is left to a man of the world to circulate such literature, while the people who ought to be most interested in it give themselves to making money.

As another evidence that the public mind is prepared for light on the subject of health, we would refer to the present attendance at the Sanitarium. Patients are flocking there from all parts of the country. In years past, there have not usually been half as many patients under treatment in the winter as there are in the summer season; but this year the rooms have been just about full all winter. Last week the Sanitarium earned more than it ever did in any one week since it was started. It is really a matter of perplexity what they will do with the patients who are flocking thither. The Sanitarium has been paying off its indebtedness during the past year quite rapidly, and its prospects for usefulness were never brighter than at the present time. It has been my privilege for the last three Sabbath evenings to attend their prayer and social meeting. There has been a good attendance. Dr. Kellogg and the other physicians were present, with the helpers and a goodly number of patients. These took part in the worship of God, and we had excellent meetings. A week ago last Sabbath evening we had a very precious meeting. Many were deeply affected. A better influence seems to be prevailing there than at some times in the past. A good class of patients are patronizing the institution. What a power for good it may be if God's blessing rests there.

The public mind is ready for the circulation of health and temperance literature. We have a list of excellent works on these subjects. Dear brethren and sisters, let us wake up, and do what we can to enlighten the people. There are many of your neighbors to whom you could sell these books, and whom you could induce to subscribe for *Good Health*, if you would really try to do something. Let the light shine.

GEO. I. BUTLER.

—About which are you the more anxious, that God shall give you more means, or that he shall give you grace to use your means wisely?

THE HOUSE OF GOD.

THERE'S a refuge of peace from the tempests that beat,
From the dark clouds that threaten, from the wild wind that
blows;

A holy, a sweet, and a lovely retreat,
A spring of refreshment, a place of repose.

'Tis the house of my God—'tis the dwelling of prayer—
'Tis the temple all hallowed by blessing and praise;
If sorrow and faithlessness conquer me there,
My heart to the throne of his grace I can raise.

For a refuge like this, ah! what praises are due,
For a rest so serene, for a covert so fair?
Ah! why are the seasons of worship so few?
Ah! why are so seldom the meetings of prayer?

—James Edmestone.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless
come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

NORTHERN EUROPE.

In Moss, Norway, we had eight meetings last week. The interest to hear has been good. Not a few people seem to be seriously affected by the truth. Our opponents have tried their best to keep people from our meetings, but we have had as many hearers as we had room to accommodate. Last Sabbath two persons decided to keep the Sabbath. When I left, we had received about \$15 for tracts and on subscriptions. Wages are very low, and there is little work to be obtained. Each one buys but a little. Bro. Ström remains this week to obtain subscribers, visit, and hold some prayer-meetings. I am at the office, and write this week; intend to return at the close of next week.

In Christiana things are as usual. Bro. Rosqvist is here to rest a little after his prison-life. He has been united in marriage to one of our good sisters in this church, and intends soon to return to Sweden. One of Bro. R.'s chief offences was preaching the Sabbath, thus bringing Sunday-keeping into disrepute. I suppose Bro. Swedberg will translate his experience in prison for the REVIEW. There is more interest than ever in the vicinity where he has been preaching.

In Sjælland, Denmark, Bro. Brorson is having some success. The Baptists requested him, in one place, to speak in their chapel on the subject of rewards and punishments in the great Judgment day. After that he was invited to speak on temperance in a school-house to a large gathering of people. This is something very uncommon indeed in Denmark. Bro. K. Kristensen is preaching in Northern Jylland from place to place; and the brethren there feel encouraged.

Jan. 31.

J. G. MATTESON.

MISSOURI.

Star Valley.—Sabbath and Sunday, the 11th and 12th, was with the church at this place. Held five meetings. One was baptized, and will unite with the church. Our meetings were well attended. Those not of our number gave good attention to the word spoken. Bro. W. Jones was with us, and spoke twice to good acceptance. Sabbath morning we had a very interesting meeting. The Spirit of the Lord was there. Nearly every one was in tears, and we all felt that the Lord is good and his service pleasant. May the Lord bless this little company. J. W. WATT.

OHIO.

Akron, Jan. 26.—I have distributed considerable reading matter here, and have held ten or twelve meetings in private houses with some interest. Have been invited to speak on the Sabbath and kindred subjects. There is much interest to hear, and two or three are convinced on the Sabbath, but lack courage to obey. I think the way will be prepared for effective tent work here next season. Any ministers of the Ohio Conference who may be passing through, or stopping near, Akron will please call on me at 300 South High St. NEWTON S. TENNEY.

Troy and Litchfield.—From Jan. 27 to Feb. 9 I labored with the Troy church. Some difficulties existed here, but with the blessing of God they were all removed, and a spirit of perfect harmony attained. A fund of over \$800 was raised toward building a meeting-house, one-half acre of land donated for a site, and the ground staked out; and

the brethren are getting together material for the building.

Feb. 9, I came to Litchfield. The roads were very muddy, the nights dark, and the brethren so scattered that we could hold no evening meetings. A business meeting was held, and officers for the year were elected. Two were disfellowshipped. Visited the brethren at their homes, and attended Sabbath-school and meeting on the Sabbath. On Sunday, gave two discourses in the Town Hall. The blessing of God was with us, and we left the church much encouraged to press on.

O. F. GUILFORD.

Richmond Center.—Eld. Rupert and I began meetings here Friday evening, Feb. 3, and continued over two Sabbaths with good results. Three were led to take a decided stand to obey the Lord; others are investigating, for whom we have hope.

We held meetings at seven different points in the district assigned me. Besides our travel on the railroad we were carried about one hundred miles through the mud by private conveyance to meet our appointments. In some cases the brethren suffered loss, and we were disappointed, because they failed to read the appointment in the REVIEW; or they had permitted the time of their subscription to expire, and consequently knew nothing of the meeting. Such things ought not to be.

The Spirit of the Lord was very near at times during these meetings with our brethren at different places. I have appreciated the privilege of laboring again with Bro. Rupert. Three years ago last fall we both received our first license, and began at Dunkirk, Ohio, to give our first course of lectures. The Lord blessed the seed sown there. His blessing still rests upon the word spoken by humble instruments. Our faith in the soon coming of Jesus, and the triumph of the message of Rev. 14:9-12 has grown in these years of self-denial for the cause we love.

March 11, I return to Richmond, to carry forward the work there. R. A. UNDERWOOD.

IOWA.

Webster City.—I visited this company Feb. 10-13. Found nearly all holding on to the truth. Some began to feel discouraged on account of not having had any labor among them since last spring. They felt as though they were left to battle alone against the wiles of the enemy. I held seven meetings with them, and tried to encourage them to press forward in the work, to have charity for one another, and to help one another in looking beyond the trials of earth to the promised reward. Good resolutions were made, which, if carried out, will bring good results and the blessing of God.

I organized a local T. and M. society of eleven members. I have hope of seeing others join in this noble work soon. I hope each member of this society may feel that God requires him to improve the talents given him in spreading the last message. J. H. DURLAND.

VIRGINIA.

Soliloquy and Mt. Zion.—Our meetings have been very interesting at both of these places. The outside interest is good, and the attendance large considering the bad weather. The brethren and sisters are greatly encouraged, and are paying up their tithes. May the Lord bless them, and help them to do their whole duty, that the cause may move forward.

There are many precious souls hungering for the truth. Truly the harvest is great, but the laborers few. Brn. Rife and Stillwell are earnestly engaged in presenting the truth. Some have been added to the church, and several more are ready for baptism. Others, we believe, will soon decide. I had expected to leave for Indiana this week, but have decided to labor here until after the quarterly meeting in April. Brethren, pray for the cause in this part of the State.

My address at present is Quicksburg, Va.

Feb. 20.

M. J. HUFFMAN.

WISCONSIN.

Southern Wisconsin.—The most of my time this winter has been employed in labor with the churches in this division. In some respects there has been quite an improvement in this field during the past two years. Many of the old friends of the cause live in this part of the State. There is an intense spirit of worldliness pervading the country, from which we as a people are not free.

Yet there is a desire upon the part of nearly our substantial people to advance with the blessing of God, and to assist in every way which is suggested. With some of our young people religious interest is very low.

Our meeting at Monroe, Feb. 11, 12, was a success. All felt that the blessing of God was present.

I have lately met with the church at Humble Mile Grove, and notwithstanding the severe weather, we had a very profitable time. We made some efforts to maintain the interest which was awakened last summer at Hebron, but have been hindered much by the condition of the roads and weather, and want of a proper place for meetings, prejudice having closed the doors.

I expect soon to hold some meetings in connection with the Little Prairie church.

G. C. TENNEY.

MICHIGAN.

Decatur, Feb. 19.—Since my last report, I met with the brethren at Hartford, Grand Junction, and Clyde. Spent two weeks with Canright at Monterey.

Came to Decatur Jan. 23. Commenced meetings here the 24th. Have given, up to the present time, thirty discourses to fair congregations. There are seven here now keeping the Sabbath. Many others are convinced that we have the truth, but have not as yet decided to obey. We have visited house to house among the people, earnestly pleaded with them to obey God and his commandments, removing every objection. Thus they are utterly left without excuse. It seems hard for them to break away from former teachings. May God bless this dear people. I am still of good courage in the Lord, and to be remembered by the people of God at the throne of grace. R. C. HORTON.

Sherman City, Feb. 16.—Closed our meetings here last evening, having continued them in place and at the Strong school-house, two weeks, about eleven weeks. Thirty adults embraced the truth, including many of the people in the community. These, with the number in this vicinity who were already keeping the Sabbath, will make a goodly company, and if they keep the fear of God before them, we see no reason why this should not be a strong church. Some have put away their tobacco, and others are struggling for mastery over the filthy weed. We have weekly prayer-meetings and a flourishing Sabbath-school. The brethren are taking toward erecting a house of worship the course of fall. Several sites have been offered, and subscription papers are circulated.

The conviction that the seventh day is the Bible Sabbath seems quite general, and we hope to see others take a stand with us at no distant date. We have enjoyed the blessing of God in our work here, and hope to see the brethren so perfectly good work begun that harmony and love and blessings of Heaven may be theirs in this world and eternal life in the one to come.

D. A. WELLS.

Kalamazoo.—Have just closed our work at this place, having labored here three weeks. The Lord has blessed far beyond our most sanguine hopes. Last Sabbath we enjoyed one of those excellent, melting seasons, such as are experienced but once in months or even years. All melted to tears. After the sermon, one after another arose and bore a warm testimony, till one in the church, down to the little girl of ten years, had spoken. Six young persons responded without any urging, gave their hearts to the Lord. Parents and children wept and rejoiced together. On Sunday these six and a sister were all baptized. It was a pleasant place, and the people were as gentle and as solemn as at the grave. These and another sister were taken into the church. It was a glad hour to us when they stood side by side before the church, and solemnly promised to live holy lives.

An elder, deacon, clerk, and treasurer were chosen harmoniously. A Sabbath-school of thirty-five members was organized on the Sabbath. This is supplied with *Instructors*, record books, for which they paid down. Every family has the REVIEW. I sold them quite a number of books. This is always a good sign. The church was in debt on the missionary work, but that is now paid up. We were troubled to find a place for meetings, but were very fortunate in this also.

aining the vestry of the Unitarian church for one year. It is a pleasant room, just the right size, in the most quiet, central part of town, and the rent is paid for one quarter. This church proposes to keep out of debt in everything, and this is what all should do.

I was the least hopeful for the Kalamazoo church of any in our division, and had dreaded to come here. There were some discouraging things to begin with; but with proper labor, these have all disappeared. Three who had given up the Sabbath took hold again, and all joined the church. In no place have our labors been more successful than here.

We were surprised to find about thirty Sabbath-keepers and twenty children in and around here; and these are just as good material as our churches will average, with better talent than many. This is a field worth cultivating. As soon as possible, I hope to run a tent here all summer.

I shall trust this church, and have confidence in them that they will walk in harmony. Shall be greatly disappointed if they do not.

D. M. CANRIGHT.

KANSAS.

Among the Scandinavians—I remained near Scandinavia until Feb. 7. Held in all thirty-eight meetings. The interest was good to the close, although there was great opposition, ministers of different denominations laboring against us.

I was invited to hold a meeting in a school-house three miles farther south, and when I came I found the school-house full, and the minister also here. I invited him to open the meeting with prayer, but he refused. After my discourse, he spoke about two hours. All the fault he found with my sermon was that I used the Bible too much. He then commenced to slander us. He stated that we were "time-setters," and that we did not believe man had any soul. He compared the soul to an ax handle, and said that as the ax handle was a piece of a tree, so the soul, being a part of God, could not die. As to the Sabbath, he said man was lord of the Sabbath, and could change it to any day he wished. He illustrated this statement by means of a lamp which was standing on the desk. "The owner of this lamp can throw it out of doors or keep it in, as he sees fit; so could also man do with the Sabbath." I renewed him before a full house.

The same week I held a two-days' discussion with a deacon and a minister from Nebraska (both Lutherans) on the immortality and Sabbath questions. The truth triumphed. Quite a number believe the truth, and some have commenced keeping the commandments; others are investigating, and I hope will obey. Quite a number have laid aside their tobacco. The whole community is stirred. Have sold several Bibles, several dollars' worth of tracts, obtained quite a number of subscribers for our periodicals, and received about \$4 in donations. The ministers did not attend our meetings, but went about telling those that did go that I was an infidel. But they replied that they had never heard such infidelity before, and they only wished there was more of it.

Brantford, Feb. 19.

P. L. HOEN.

MAINE.

Among the Churches.—Returned home Jan. 31, having been away two months. Held meetings at South Woodstock, Milton, West Sumner, and North Woodstock. There has been an interest at South Woodstock since we first commenced meetings there in September. Fourteen are now keeping the Sabbath that were not when we first went there, and others who were keeping it have commenced to serve the Lord. They are having a good Sabbath-school of about twenty-five scholars. Parents and children are interested, and are taking hold nobly in this branch of the work. An excellent Sabbath-school is also held at Milton. These two schools are among the best that we have visited. We hope that a continued effort will be made, that the interest may increase rather than diminish. Two united with the Milton church, and others are expected to join them soon.

We had some good meetings with the Milton church. The tract and missionary quarterly meeting, held here in January, was good. A lively interest was manifested as to the best method of raising means to sustain this branch of the work. Over \$50 on subscriptions and donations was paid into the society at this meeting.

Some have decided to adopt the tithing system as it is laid down in the Bible. We hope that others will do the same; and not only those in this church, but all our brethren and sisters in Maine. How our brethren and sisters can withhold that which the Lord calls his, and expect his blessing, I cannot see. Let each one read Mal. 3:8-10, and make a personal application of it. Think that it means you. I feel like applying it to myself, and mean to act accordingly.

We sold about \$70 worth of books, and obtained about forty subscribers to our different periodicals. Sixteen signed the tectotal pledge. Have been holding meetings here in Deering and Portland since we have been at home. Some in Portland have started to serve the Lord, and we hope for more. Pray for us.

S. J. HERSUM.

Feb. 15.

MINNESOTA.

Alexandria, Silver Creek, and Cambridge.—As the claims of the truth were set forth and duty became plain, but few attended the meetings at West Union, and I left for Alexandria. However, Bro. Jorgenson will do what he can for those there who love the truth and desire light. I staid at Alexandria one week, and spoke eight times. On the Sabbath I met with the American brethren. I also met with them on the Sabbath while I staid at West Union. I spoke five times for the Scandinavians in the town, and two in different places in the country. Some were glad to hear the truth, and were interested in what was said, but I did not think the interest sufficient to justify continuing the meetings.

I went from there to Silver Creek, Wright Co. Here we received many blessings last year, and we thank God that they were renewed to us now. The people came out from all the country around to all the meetings. One man who spoke against me last year, came, and with tears in his eyes asked forgiveness. The Spirit of the Lord and his word worked greatly upon the people. Both old and young were moved. Sometimes nearly the whole congregation were in tears. It was an especially precious season on Monday, when four young persons asked to be buried with their Lord in baptism. A Baptist brother said, when he saw them with tears promise to love, obey, and confess their Saviour, "I must thank the Lord for what I see." We bowed, and several offered thanksgiving to God. We then went to the water, a clear lake, in which an opening had been made in the ice. It was good to see the courage manifested by these young persons, as they went down into the cold grave. I know the Lord has commenced a good work in them, and believe he will also carry it on to the day of the Lord Jesus. In the evening we closed our meetings here by celebrating the ordinances of the house of God. Another family took a stand with us on the truth, and will meet with the brethren on the Sabbath. They have a good Sabbath-school here.

I then started for Isanti county. On the way I held a meeting in Bro. Moore's house with a few Scandinavians who had been reading some. We also visited another family that embraced the truth last year.

Came to Bro. Sundstrom's in Cambridge, Friday afternoon, the 17th. On the Sabbath I spoke to the Sabbath-keepers here, but on account of the deep snow there were but few out. Evening after the Sabbath, the Baptists gave me the privilege of speaking to them in a school-house. Dr. Lee, who has labored and lived here, is now in Sweden. Will the children of God remember us in their prayers?

L. JOHNSON.

Cambridge, Feb. 19.

INDIANA.

Among the Churches.—Since the General Conference, have been laboring most of the time among the churches. Have held meetings at Ligonier, Wolf Lake, Rochester, New London, Alto, and Walkerton.

At Ligonier three were received into the church. The outside attendance and interest were much better than for some years in the past. Our meetings did much good. Union and harmony have been restored in the church, and the influence of the church in the vicinity in which it is located is much better than it has been since its organization.

Our meetings at Wolf Lake were good, and all seemed greatly encouraged. The outside attendance was not as large as usual on account of a revival meeting carried on at the Baptist church;

yet at each one of our meetings quite a number from without were present, and those who came seemed deeply interested. In this church there are some who are deeply interested in the T. and M. work, and are laboring unselfishly in the good cause. Several subscribed for the REVIEW for the first time. They are now nearly all taking the REVIEW. Some take the *Signs*, and the Sabbath-school receives twenty copies of the *Instructor*.

In connection with the meeting at Rochester was held the district meeting of Dist. No. 1. The report of the district was a good one, and showed activity among its members, as thirty-six out of its forty-one members reported. Some encouraging missionary letters were read, which had been received by the laborers. Interesting and touching remarks were made, and the personal experiences related were very instructive. During the meetings, two were received into the church.

The State meeting was held at New London, Jan. 28, 29. The meeting was well attended by the brethren and sisters living in the county. Although the reports did not show the amount of work done throughout the State that should be accomplished, they were good, and indicated that the missionary fires are not extinguished, but are still burning.

At the close of the meetings at New London, visited the church at Alto, and held two meetings. The meeting-house was crowded on both occasions. There has been a marked growth in the church during the past few months, and they have largely outgrown past trials and difficulties.

Our meetings at Walkerton were excellent. All seemed to be in earnest. They are building a church house there. They have it up and enclosed, and expect to have it ready to dedicate in the spring. They are all working in union and harmony, which, through the blessing of the Lord, seems to be the secret of their success.

Our social meetings in all these churches have been especially good. The Lord has blessed. Praise his holy name.

The Sabbath-school interest in this State and Conference is constantly growing, and we are much encouraged on account of the results. We have many things to encourage us in the cause in this State.

S. H. LANE.

SWEDEN.

IN PRISON FOR PREACHING THE TRUTH.

SINCE the 28th of October, 1881, I have labored in Grythytted and vicinity and also in a few other places, among which are Longbanshyttan and Gosbarn. At the last-mentioned place, a Baptist brother opened his house for meetings, and quite a number came together to listen to the word of God. Here, as in other places, some had endeavored to represent our views as false; but now, when they had an opportunity to hear for themselves, they found nothing "false," and we experienced the presence of God's Spirit. But the brother who had so kindly opened his doors to me, was severely rebuked by the Baptist leader for having permitted me, without the sanction of the church, to preach in his house. To his reply that the word spoken was nothing but the word of God, the answer was returned that the false would, no doubt, appear at the last. There are several in that vicinity who are convinced concerning the Sabbath, and a few will probably obey.

At Longbanshyttan I was permitted to preach in the meeting-house of the Separatists [persons who have dissented from the State church]. Here two Baptists, the mother of the leader among the Separatists and one of her sons, commenced to keep the Sabbath. There are also other places where some have commenced to keep the Sabbath, but they are few who love the word of God, even among those who know his will. They forget to look forward to the glorious reward for obedience, but, on the other hand, they contemplate the difficulties and perplexities by the way. Oh! that we who have begun to obey, may, by our love and obedience to all of God's commandments, show to all such that the yoke of Jesus is not hard to bear, and thus rightly represent the truth to others.

While in Grythytted, our meetings were attended by the Spirit of God, and toward the last the interest was great. In the latter part of November my trial was brought to a close, with the decision that I should pay a fine of 50 kroner, because I had been bold enough to preach—after having been forbidden to do so—that "we have eternal life through Christ alone." But I was not informed of this decision until between Christmas and New Years, at which time a policeman came

to inquire when I could pay my fine (buy me a clear conscience, or perhaps satisfy the priest's). I would not, under any consideration, pay the amount, because it would then appear as if I admitted that I had committed a crime. When I informed him to this effect, he answered: "Well, then, Mr. Rosqvist will have to go to the lockup in Örebro." The day after, I was told to prepare to go there the 2d of January. The same day I was again summoned to appear in court at the next winter or spring session, to stand trial for having preached the truth in G—— last October. We held a communion service there New Year's eve, fifty-two persons participating.

The 2d of January I started for Örebro, and arrived there the next day, when I was conducted to the reception room of the jail. The next day I was confined in a cell, to remain there for a period of eight days on bread and water. I was not permitted to wear my own clothes, and those that were given me were insufficient to protect me from the cold air of the cell. I suffered very much from the cold, but decided not to say anything about it, provided I could stand it through; for I knew I could not expect anything better from my accusers. I begged the privilege of retaining my Bible, some writing paper, and a lead pencil, but this was denied me. In my cell I found, however, a New Testament with the Psalms, a Swedish hymn-book, and another book containing sermons and prayers for prisoners. Here, in this cold, small cell, I was compelled to remain in dismal solitude—yet not entirely alone; for I received letters from brethren in Grythytted, which inspired me with comfort and courage. Among the virtues which Christ ascribes to his people (Matt. 25:35, etc.) is that of visiting his children in prison. This my brethren could not do in person, but they did it by their letters; and their prayers which ascended to the throne of mercy while I was in prison, were heard; for I experienced a joy and peace which can have its source only in God. Never shall I forget the moments I spent there, nor the joy I experienced in my solitude. I often felt like following the example of Paul and Silas in the prison at Philippi; but a strict prohibition, "Prisoners must not sing," kept me quiet until I was released. And soon, yes, soon, will dawn the day, when the victorious ones can unmolested sing the glorious song of redemption, not confined by prison walls, but in the beautiful city of God, within the shining walls of the New Jerusalem. But if we are so happy as to be among that number, we must wholly consecrate ourselves to the Lord. Luke 14:26, 27.

On the morning of my liberation (the 12th), I was very much surprised to meet at the exit from the prison an entire stranger to me, who kindly invited me to his home. We had never seen each other before, but when I arrived at his home, he showed me a letter, from which I perceived that a sister in Grythytted was the cause of this surprise. May the Lord reward them both. I staid with this family until my departure from Örebro, and they showed me much kindness.

At Koppaberget, where I stopped over night, I was invited to preach at the house of a brother belonging to the Separatists. Quite a number of people congregated in his house. Then I perceived that the cause of God had suffered no injury from my imprisonment. The following day I visited my brethren in Grythytted. They had anxiously counted the days of my absence, and my heart was very much cheered by their burning love toward me. We enjoyed blessed moments together, and reminded one another of the fact that we should love our enemies as well as our friends. Much people came together to listen to the words of eternal life.

The 16th of January I resumed my journey. Visited the friends in Amot on my way, and finally arrived in Christiana. Greetings from all the brethren.

JOHN P. ROSQVIST.

Christiana, Jan. 26.

ENDURING LOSS FOR CHRIST.—The Presbyterian *Monthly Record* mentions a Hindu convert of Jalandar, who gave up his connection with a golden idol with its endowment of \$7,000, and other advantages, becoming an outcast in the view of his countrymen, that he might win Christ and be found in him.

—"If the church joins the world," said Bishop Peck, "it will be hard to get the world to join the church. The world will see no need of joining the church."

Our Tract Societies.

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

HO!

Who is it that calls?
Through the hot quivering air the sweet voice falls
Like rippling waters on the traveler's ear;
Across the burning sands
A form of majesty and beauty stands
With outstretched arms to draw the wanderer near,
So full of strength, of tenderness, is he,
Would it might be
That he were calling me!

Who is it that calls?
I gaze around to the far desert walls
Where brazen heavens meet the glittering sand;
From east to glowing west
I find no form on which mine eyes can rest
Save him and me, in all the weary land.
I hear his voice, his look of love I see;
Oh, can it be
That he is calling me.

"Ho, all who thirst!"
With dry, hot lips, and veins that well-nigh burst,
I've traveled since the dawning of the day;
Ever before mine eyes
The mocking image of cool water lies,
To draw me on my weary, hopeless way;
"Every one that thirsteth," crieth he.
Yes, it must be
That he is calling me!

"To living waters come!"
Beneath the willows near my childhood's home
A little brook ran murmuring sweet and low;
How have I longed in vain
For one fresh draught to cool my burning brain
And calm the quivering pulse's fevered flow!
"Come ye to the waters!" still saith he.
Lord, I come to thee,
Since thou art calling me!

—Christian Union.

HENRY MARTIN.

A SISTER'S INFLUENCE.

The picture which history presents to us of the youthful days of Henry Martyn with his patient, devoted father, and anxious, praying sister, is an interesting and instructive one, and also one which correctly represents many other home circles. The first result of the sister's earnest endeavors in her brother's behalf was very discouraging. Reasoning from appearances, observers would, doubtless, have pronounced her efforts worse than useless, but subsequent developments proved that such was not the case. A conflict was going on in his mind between his love of the world and his convictions of the truth of what she urged, and, for the time, the former prevailed. Had she become discouraged, yielded the point, and conformed to worldly influences, which would doubtless have been pleasing to him at the time, the world might never have been benefited by the ardent labors and Christian example of Henry Martyn, which, like a luminous star, have reflected light from that time to this. Her words of admonition and her Christian example were as seeds sown in his heart, which, under the afflicting hand of God's providence, were to spring up and bear fruit. The same principle is true in every Christian experience. In some way, through a change of circumstances, if necessary, God's providence will make fruitful, in the salvation of souls, every life which is devoted to his service.

"At the examination at Christmas 1799," young Martyn continues, "I was first, and the account of it pleased my father prodigiously, who, I was told, was in good health and spirits. What was my consternation, when in January I received from my brother an account of his death." This sudden and heart-rending intelligence, for a time, took from him all taste for his usual studies, and in harmony with the advice of his friend, whom he calls K., he turned his attention to the Bible. "I began," says he, "with the Acts, as being the most amusing, and while I was entertained with the narrative, I found myself insensibly led to inquire more attentively into the doctrines of the apostles. I believe on the first night after, I began to pray from a precomposed form." In writing to his sister he thus speaks of his experience at this time:—

"As I am brought to a sense of things gradually, there is nothing very striking in it to particularize. After the death of our father, you know, I was extremely low spirited, and, like most

people, began to consider seriously, without a particular determination, that invisible world which he was gone, and to which I must one day go. Yet I still read the Bible unenlightened, and said a prayer or two, rather through terror of superior power than from any other cause. So, however, I began to attend more diligently to the words of our Saviour in the New Testament, and to devour them with delight. When the offers of mercy and forgiveness were made so freely, I supplicated to be made partaker of the covenant of grace with eagerness and hope. What a blessing it is for me, that I have such a sister as you, dear —, who have been so instrumental in keeping me in the right way. . . . I have only to express my acquiescence in most of your opinion, and to join with you in gratitude to God for his mercies to us." In another letter to his sister, says, "You have been the instrument in the hand of Providence of bringing me to a serious sense of things."

The time for public examinations for degrees at the University was approaching, and for the time his mind was almost wholly absorbed in his studies. From him much was expected. His temporal interests, as well as his reputation, were at stake. A larger number than usual of able young men were his competitors. As he entered the room of recollection of a sermon which he had heard long before from the text, "Seekest thou greatness for thyself? Seek them not, . . . saith the Lord," came to his mind which was at once relieved of that extreme anxiety natural to students upon such occasions. At this examination the highest academical honor, that of "Senior Wrangler," was awarded him. He was then in his twentieth year. Of his own feelings upon the occasion he says: "I obtained my highest wish, but was surprised to find that I had grasped the shadow."

M. L. H.

—Our field is the world; whether sowing or reaping,
Or gleaming the handfuls that others have passed,
Or waiting the growth of the seed that, with weeping
On rocky and desolate plains we have cast;
Yet each for his toiling, and each for his mourning,
Shall sometime rejoice when the harvest is won,
And know in the flush of eternity's morning,
That the toil, the reward, and the glory are one.

INDIANA T. AND M. SOCIETY.

The Indiana T. and M. Society held its first meeting for 1882 at New London, Jan. 29, with the President, Eld. S. H. Lane, in the chair. The meeting opened with singing, followed by prayer by Eld. Wm. Covert. On motion, John Moore was chosen Secretary *pro tem*. The Secretary then read the district reports. The financial standing of the Society was discussed by Eld. S. H. Lane, Wm. Covert, and J. M. Rees.

The Secretary then read the consolidated report which is as follows:—

| | |
|--|---------|
| No. of members, | 180 |
| " reports returned, | 122 |
| " members added, | 9 |
| " " dismissed, | 1 |
| " missionary visits, | 60 |
| " letters written, | 104 |
| " Signs taken in clubs, | 39 |
| New subscribers to REVIEW, | 19 |
| " " " Signs, | 20 |
| " " " Good Health, | 2 |
| " " " Instructor, | 62 |
| Pages tracts and pamphlets given away, | 33,154 |
| Periodicals distributed, | 2,539 |
| Received on membership and donations, | \$21.05 |
| " sales, | \$10.01 |
| " periodicals, | \$62.67 |
| Total, | \$94.73 |

On motion, the meeting adjourned, after which the President gave a very interesting and instructive discourse on "Missionary Work."

S. H. LANE, Pres.

JOHN MOORE, Sec. *pro tem*.

—The whole Bible has been published in only eight African languages, but portions of it have been issued in twenty-four more. Of these thirty-two languages, nine are of tribes in East Africa, seventeen in West Africa, and six in South Africa.

—The area of India is nearly one-half that of the whole United States, while its population is more than five times as great, being an average of one hundred and sixty-four to the square mile. Of every six persons in the world, one is a native of India.

NEW YORK TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

| Districts | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. |
|-----------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 69 | 7 | ... | ... | 12 | 25 | 28 | 3246 | 288 | 273 | \$ 39 06 |
| 2 | 71 | 21 | ... | ... | 11 | 11 | 25 | 12012 | 257 | 78 | 32 86 |
| 3 | 85 | 21 | ... | ... | 17 | 26 | 21 | 4020 | 483 | 7 | 39 73 |
| 4 | 84 | 25 | ... | ... | 74 | 32 | 21 | 5598 | 362 | 107 | 69 91 |
| 5 | 11 | 1 | ... | ... | ... | ... | ... | 392 | 27 | ... | 18 75 |
| 6 | 41 | 13 | ... | ... | 26 | 9 | 23 | 6608 | 97 | 6 | 8 00 |
| 7 | 86 | 14 | ... | ... | 13 | 22 | 3 | 1756 | 193 | 23 | 20 64 |
| 8 | 69 | 22 | ... | ... | 1524 | 19 | 36 | 8710 | 1052 | 1202 | 70 71 |
| 9 | 84 | 4 | ... | ... | 2 | 16 | 12 | 500 | 120 | ... | 20 12 |
| 10 | 11 | 11 | ... | ... | 5 | 2 | 2 | 4181 | 273 | 2 | 131 26 |
| Total | 149 | 493 | 8 | 1761 | 155 | 177 | 128 | 47023 | 3152 | 1698 | \$ 451 04 |

Agents and other individuals.
 Note.—Received for membership and on donations, \$66.24; sales, \$3.46; periodicals, \$248.34. Collected on other funds, \$32.00. Subscribers obtained for Review, 16; Signs, 9; Good Health, 27; Instructor, other periodicals, 40. Members dismissed from society, 3.
ADDIE S. BOWEN, Sec.

TEXAS TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

| Districts | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. |
|-----------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 62 | 23 | 7 | 11 | 49 | 60 | 72 | 10125 | 853 | ... | \$ 97 14 |
| 2 | 77 | 55 | 6 | 5 | 173 | 13 | 15 | 32832 | 1544 | 14 | 52 70 |
| 3 | 84 | 15 | 7 | 1 | 23 | 16 | 16 | 4690 | 205 | 25 | 39 15 |
| Total | 173 | 92 | 20 | 62 | 250 | 137 | 103 | 47837 | 2602 | 39 | \$ 188 99 |

Note.—Received for membership and on donations, \$55.22; sales, \$40.07; periodicals, \$99.70. Collected on other funds, \$90.00. Subscribers obtained for Review, 9; Signs, 38; Good Health, 25; Instructor, other periodicals, 12. Members dismissed from society, 6.
KITTIE MCKISICK, Sec.

KENTUCKY TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

| Districts | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. |
|-----------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 23 | 7 | ... | ... | 12 | 12 | 2 | 3256 | 239 | ... | \$ 33 16 |
| 2 | 20 | 3 | ... | ... | 6 | 5 | ... | 1021 | 82 | ... | 4 45 |
| Total | 43 | 10 | ... | ... | 20 | 17 | 2 | 4277 | 321 | ... | \$ 37 61 |

Note.—Received for membership and on donations, \$15.85; sales, \$14.18; periodicals, \$7.60.
BETTIE COOMBS, Sec.

MINNESOTA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

| Districts | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. | |
|-----------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|----------|
| 1 | 76 | 20 | ... | ... | 112 | 91 | 43 | 16 | 4049 | 494 | 18 | \$ 53 09 |
| 2 | 69 | 1 | ... | ... | 4 | 4 | ... | ... | 165 | 267 | ... | 65 35 |
| 3 | 99 | 27 | ... | ... | 57 | 41 | 19 | 25 | 3916 | 404 | 63 | 77 15 |
| 4 | 33 | 33 | ... | ... | 1 | 23 | 21 | 21 | 2395 | 2846 | 20 | 79 88 |
| 5 | 72 | 36 | ... | ... | 62 | 98 | 18 | 33 | 1722 | 428 | ... | 68 17 |
| 6 | 9 | 5 | ... | ... | 1 | 11 | 7 | ... | 574 | 51 | ... | 10 75 |
| 7 | 33 | 14 | ... | ... | 16 | 32 | ... | ... | 43 | 527 | ... | 71 12 |
| 8 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 9 | 28 | 23 | ... | ... | 105 | 48 | 23 | ... | 4700 | 442 | ... | 15 03 |
| Total | 379 | 139 | 2 | 414 | 348 | 188 | 182 | 22510 | 5459 | 101 | \$ 840 60 | |

*Individuals.
 Note.—Received for membership and on donations, \$111.14; sales, \$499.06; periodicals, \$276.40. Collected on other funds, \$123.62. Subscribers for Review, 29; Signs, 36; Good Health, 1; Instructor, 69; other periodicals, 27. Members dismissed from society, 22.
MRS. NETTIE G. WHITE, Sec.

—Rev. Mr. Spurgeon is responsible for the statement that "the sport of fox-hunting costs more than \$5,000,000 a year in England, and this is more than all her Christians raise for foreign missions."

Special Mention.

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

MORE CHURCH NONSENSE.

ONCE more Chicago has been disgraced by the mixing of church and theater. The Chicago church choir company has given another exhibition of their ability to sing praises to the Lord on Sunday and perform for the devil on Monday. The performance was announced not only by flaming posters, but by thousands of little dodgers, reading as follows:—

"GOD OF REASON, GOD OF LOVE."

Perhaps nothing is so difficult at the present day as to advertise a business event except with an enormous outlay. But where the key to a dormant wish is struck, it is much easier. For instance, there is no difficulty in advertising the fact that the

CHICAGO CHURCH CHOIR COMPANY

Perform Pinafore at Central Music Hall, "Happy New Year's Day," matinee and evening, because everybody is so pleased at the simplest announcement. But, while speaking of it, it may be well to add that the price of best seats, secured, is only 75 cents.

Think of it! they are not content with merely mixing up church choirs and a nonsensical theatrical performance, but they must needs head their shameful announcement with the name of God himself—the "God of Reason, God of Love." Can it be possible that men have sunk so low in spiritual life as to imagine that the holy God whom we worship would sanction such a procedure as this? Or was it merely done to give a sort of sacred aspect to the unholy union, in order to catch the so-called religious element of society? In any case it is inexcusable, and affords an evidence of the sad condition of the present day, when such a performance, under such auspices, meets with support from those who claim to be servants of the ever-living God. Shame on such conduct! It is reprehensible in the highest degree, and cannot but merit the disapprobation of Him whose eyes "are in every place, beholding the evil and the good."—*Our Rest, February, 1882.*

ANOTHER GOOD TESTIMONY FOR THE KANSAS LAW.

GOVERNOR ST. JOHN, of Kansas, sent a letter to the Convention of the Woman's National Christian Convention at Washington, last October, in which he says:—

"I have reports from nearly every county in the State, which show that with the exception of the cities of Atchison, Leavenworth, Topeka, and Dodge City, the law is not only doing well, but as a whole is a grand success. The whisky-ringing pay for, publish, and circulate reports to the effect that prohibition in Kansas is a failure, and point to Leavenworth, Topeka, Atchison, and Dodge City as proof of the fact. These reports fail to state that the cities above named contain only about one-twentieth of the population, and that in the other nineteen-twentieths prohibition is as effectual in suppressing the evil at which it is aimed as is any other law prohibiting crime. . . .

"We are getting a splendid immigration now; the best in quality that the State has ever had. The increase in the assessed valuation of personal property is a little over four millions greater for the year 1881 than for any year previous, and our people were never so prosperous and happy as they are to-day. . . .

"Every city officer in the city of Olathe has signed a statement setting forth that under prohibition, which has really been in force in that city since January 1, 1878, the financial and moral condition of the city has greatly improved; the streets and sidewalks are in a much better condition; the trade of the city has greatly increased, and that with a population of at least 2,500 the city has no policemen, and needs none, the city marshal alone performing all the police duty of the city, which does not occupy half his time; there is rarely a case in the police court; the calaboose is without inmates, and that any proposition looking to a return of the old system of licensing shops would be defeated by a vote of at least 2 to 1. This statement of the city officers is indorsed by all the ministers and a large majority of the business men of the city; and the county attorney adds that what is said of the success of prohibition in the city of Olathe holds good

throughout the county of Johnson. Ottawa makes substantially the same showing. In Parsons, with 5,000 population, the records show forty-seven cases for drunkenness before the police court during the last five months under the old license system, against only ten cases during the first five months under prohibition. Winfield, in Cowley county, a city of 3,000 population, shows twenty-one cases of drunkenness in the police court during the last five months under the license system, and only three cases during the first five months of prohibition; and it is safe to say that Parsons, Winfield, Ottawa, Newton, and Olathe are a fair representation of a large majority of the towns and cities of the State.

"Even in the rum-cursed cities, prohibition has been a blessing. The last four months under license shows 78 cases of drunkenness, in Leavenworth police court, against 10 cases during the first four months under prohibition. During the same period in Topeka, license furnished 159 cases for drunkenness, and only 92 cases were before the police court under prohibition, while in Lawrence, where the law has been only partially enforced, there were, of all grades, 214 cases in the police court during the last five months of license, against only 109 cases during the same period of prohibition. But the record in our penitentiary, it seems to me, is conclusive proof of the beneficial results of the law in this State. For ten years or more the population in that institution continued to increase until it reached 725 on December 30, 1880. I have compared the number of the prisoners sent to the penitentiary during the first eight months of 1880 under license, with the number sent there during the first eight months of 1881 under prohibition, and find the following to be the result:—

| | 1880. | 1881. |
|-----------|-------|-------|
| January, | 27 | 7 |
| February, | 17 | 3 |
| March, | 23 | 15 |
| April, | 41 | 28 |
| May, | 35 | 16 |
| June, | 23 | 20 |
| July, | 30 | 8 |
| August, | 8 | 3 |
| Total, | 204 | 100 |

"My opinion is that any proposition to return to the old system of licensing dram-shops would be defeated in this State by at least 75,000 majority, and if the women voted—and I wish they could—the rum power would be buried without hope of resurrection."

The widest possible publicity should be given to these facts. Nothing can better help on the cause of prohibition in other States.

—It will be remembered that Prince Bismarck recently made a proposition that the pope's independence be made an international question. This proposition, if carried out, would be particularly embarrassing to Spain. "That country is now inclined to follow a liberal policy under the leadership of Premier Sagasta, and is particularly anxious to maintain friendly relations with its neighbors. The Spanish government understands quite well that the pope is in no danger in Italy, and that only his own obstinacy prevents the most cordial relations between the Vatican and Quirinal. A recent question in the Spanish Senate as to what course the government would pursue, if called upon to join in the guarantee, elicited the reply from the ministry that while Spain would not object to anything that might improve the condition of the Holy See, it did not regard the guarantees given by Italy as insufficient. This may be taken as a fair indication of the belief of Spain in the good faith of Italy toward the pope. Should Bismarck persist, however, the Sagasta cabinet would be placed in an embarrassing position. The advanced liberals, including both Democrats and Republicans, are now well disposed toward the ministry, and would view with strong disfavor any act which would place Spain before Europe as the champion of the pope's temporal power against Italy. On the other hand, the prelates, through the Ultramontanes and Conservatives in the Cortez, together with the Carlists, would seize upon the opportunity offered by Bismarck to harass and obstruct a Liberal policy. It is to be hoped, for the good of Spain, that the Chancellor's proposition will be emphatically negated by the Protestant powers."

—China spends \$150,000,000 annually in ancestral worship.

—Constant evidences strike us of the amelioration of the more corrupt features of Roman Catholicism under the influences of Protestantism and education. No such changes are to be expected by decree or definition; but they are coming by the quiet dropping of errors. Here is an illustration supplied us by *The Freeman's Journal*. Its editor, lamenting that so little is done for the relief of the poor souls in Purgatory, says: "In over thirty-six years of Catholic life we have not five times heard the duty of having masses said for the souls of their departed friends, and for other holy souls in Purgatory, inculcated from the pulpit! And in most of these five times it was not done in the ringing accents that ought to have been used for those poor souls in Purgatory!" The writer goes on to complain that the duty of having masses said is very much neglected, and that bishops and priests are in the habit of dispatching their rich members directly to Heaven. —*N. Y. Independent.*

—Mr. Rassam finds a complete fulfillment of all the inspired men of old foretold respecting the destruction of Babylon. "If any one wants to be convinced how literally and truthfully the different prophecies about the utter destruction of Babylon have been fulfilled, he has only to visit that country, and see with his own eyes the complete desolation of what was once upon a time called in Holy Writ the 'glory of kingdoms.' Indeed the destruction of that city was so complete that one wonders whether the accounts given of its greatness and magnificence by different Greek and other historians were not rather exaggerated; but the words of God cannot fail to the ground, as Isaiah predicted that 'the beauty of the Chaldee's excellency shall be as when God overthrew Sodom and Gomorrah,' and again: 'Babylon is fallen, is fallen, and all the graven images of her gods He has broken unto the ground.'" —*N. Y. Independent.*

—John Dunn, an English Bohemian, who left Britain many years ago to seek his fortune, bids fair to become a king. He first went to Natal, but finding no opening there, pushed on to Zululand, made friends with the Zulus, became Cetywayo's Prime Minister, opened up a trading post, accumulated a fortune, and when Cetywayo became involved with England, sold him out, receiving as compensation a large slice of Zulu territory. It is stated that he not only aspires to, but will secure, the vacant throne, from which eminence he can, if he be so disposed, return to England as one of the Royal Nobles, as much a king, albeit in a small way, as Victoria is queen. It is evident that John Dunn has well done.

—So microscopically perfect is the watchmaking machinery now in use that screws are cut with nearly 600 threads to the inch—though the finest used in the watch has 250. These threads are invisible to the naked eye, and it takes 144,000 of the screws to weigh a pound, their value being six pounds of pure gold.

—Ex-Governor Mc Cormick has purchased 10,000 acres of land on the Pacific coast of Mexico for a coffee plantation. He has 40,000 bearing trees, and expects to plant 12,000 per year for the next four years. The State remits all duty on coffee and all taxes on the land for the next ten years.

—It is estimated that in Europe the immense sum of \$38,400,000,000 was earned in 1880, by commerce, manufactures, agriculture, mining, carrying, and banking.

News of the Week.

SUNDAY, FEB. 19.—The attitude of Congress on the subject of polygamy is arousing the Mormons, and among the resolutions presented in the House yesterday was one from the Legislature of Utah, earnestly protesting against disfranchising polygamous citizens. The resolution was referred to the Judiciary Committee. It is believed the House will concur with the Senate in stringent anti-polygamous legislation.

—New Orleans is thronged with thousands of visitors who have resorted thither to attend the annual grand carnival.

—The Russian General Skobelev, who is now in Paris, has been interviewed, and strongly re-iterates his anti-German sentiments. He believes that Germany is the common enemy, and that safety lies in the union of the Slavs with France. The European balance of power must be re-established, or there will soon be only one power—Germany. A leading Austrian paper says his speech is significant, because thousands of Russians hold the same views. Emperor William is indignant, and threatens severe measures if such provocations are continued. Fifteen Russian officers have been granted leave of absence for a year, and have started for Herzegovina, or are about to do so.

MONDAY, FEB. 20.—The insurrection against the Porte in Yemen, Arabia, is spreading.

—The *London Times* thinks that the Russian government is endangering the peace of Europe by permitting its officers to talk in the style of Skobelev's recent speeches.

—The loss by the recent fire in Haverhill, Mass., is estimated at \$2,250,000. All but \$250,000 of this sum is covered by insurance.

—The floods in the rivers and creeks of the Western and Southwestern States are very serious, and are causing much damage. A part of St. Louis is under water, and the city is threatened with a general inundation.

TUESDAY, FEB. 21.—Captain Selby, of the British ship *Falcon*, has died of injuries inflicted by an Albanian ruffian.

—In Herzegovina, the insurgents have gained several small victories. Flatcha is surrounded by three divisions of them, and the commandant is treating for its surrender.

—The electoral apportionment bill, providing that until the next census the House of Representatives shall consist of 325 members—an addition of 32 to the present number—and increasing the ratio of representation from 131,425 to 151,912, has been confirmed by the Senate. Maine, New Hampshire, and Vermont each lose a member; 10 States are not affected by it, and 22 gain from 1 to 5 members each.

—It is said that neither Cannon nor Campbell will be admitted to a seat in the House; but Utah will be instructed not to send a polygamous delegate.

—Mr. Bradlaugh, the atheist, who has been so long excluded from the seat in the British Parliament to which he was elected has been permitted to take the prescribed oath, but he has since been expelled from the House of Commons by a vote of 291 to 83.

WEDNESDAY, FEB. 22.—To-day Americans in this country and in Europe celebrated the 150th anniversary of Washington's birthday.

—A very enthusiastic anti-polygamy mass-meeting was held in Farwell hall, Chicago. Among the speakers was a son of the pretended prophet, Joseph Smith.

—In many places along the Mississippi River, the levees have been broken down by the flood, and in places the mighty torrent has become a spreading sea, extending many miles across the low country. Great damage and some loss of life have resulted. Many families are homeless and destitute; and the Governor of Mississippi has appealed to the Legislature to make an immediate appropriation for their relief.

MISCELLANEOUS.

—The prefect of an Italian city obliges the laborers in his vineyards to wear iron muzzles in the grape harvest, to prevent them from eating the fruit.

—The grape-raisers of California are gradually turning their attention to the manufacture of raisins instead of wine. It is estimated that the crop this year will not be less than 150,000 boxes.

—Campello, the young Italian nobleman who recently left the Roman Catholics and united with the Methodist Church, proposes to edit a daily paper in Rome, where he can materially aid the cause of evangelical truth.

—The St. Lawrence River is to be tunnelled near Montreal. The entire length of the tunnel, including the cuttings on each side of the river, will be a little over four miles. The tunnel will be 26 feet wide and 23 feet high.

—The Khedive of Egypt favors popular education. His sons attend the public schools, to whose support he contributes \$75,000 a year from his private purse. He also contemplates establishing schools for girls and young women.

—The Sultan of Turkey, although not a model ruler, has some common sense. He has conferred with General Wallace, United States Minister to his court, concerning our improved agricultural systems, and in consequence has sent for our most improved agricultural implements.

—In view of the present attitude of Congress on the Mormon question, the *Christian Weekly* says: "As the hierarchy of the Mormon Church have no intention of releasing their control over their credulous proselytes, we may expect to hear of a new revelation conformable to the change demanded by an outraged people."

—In the burial services of Ko Kun Hua, the Chinese professor of Harvard College, who died recently, heathen and Christian ceremonies were blended. The experiment of providing facilities for instruction in the Chinese language has proved an expensive one for the college, as very few cared to avail themselves of them.

—Recently an old house at Chester, Pa., formerly the homestead of Admiral Porter, was destroyed by fire. At the time of the accident, part of the house was occupied

by some colored families, and part was used as a manufactory and store-house for fire-works. In the latter part of the building, two terrific explosions occurred while thousands of spectators were standing near. As a result 14 were killed, and over 50 wounded, some of them fatally.

Obituary Notices.

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

STEVENSON.—Died in Chicago, Ill., Dec. 1, 1882, Olivia Constance, infant daughter of S. A. and Carrie H. Stevenson, aged four months and fourteen days.
G. A. CARLSTEDT.

STUTTS.—Died at Ft. Atkinson, Wis., Feb 1, 1882, Mrs. Jane Stutts, aged sixty-eight years. Funeral service by Eld. Wardner of Milton. Discourse from Gen. 19:17. * * *

SIMMONS.—Died, from the effect of a fall on the ice Feb. 7, 1882, at Midland City, Mich., Ernest H. Simmons, aged eight years and four months. A firm faith in the soon coming of Christ is indeed a source of strength to Bro. and Sr. Simmons in this hour of sore bereavement. Words of comfort from John 11:35 to a crowded house of sympathizing friends. * * *

WALCH.—Died, Feb. 11, 1882, aged sixty-five years, sister Mary Walch of Bentonsport, Iowa. Sister Walch embraced the present truth four years ago, and her subsequent life was that of an earnest Christian. On Sabbath morning she went to meeting, as was her custom, in good health, talking in her usual cheerful manner for fifteen minutes after her arrival. Just as the service was about to commence, it was observed that there was something the matter with sister Walch. Her head reclined upon the right shoulder, her feet straightened, and in two minutes she was dead, without a struggle. How uncertain is life! Funeral sermon by Eld. Wright (Methodist) from Rev. 14:13. J. W. BURTON.

FORD.—Died of typhoid pneumonia, in Ross, Kalamazoo Co., Mich., Feb. 14, 1882, Frank L., son of Augustus and Lydia E. Ford, aged twenty-two years, two months, and twenty-two days. He was born in Pendleton, Niagara Co., N. Y., and came with his parents to Michigan in 1861, and with them embraced present truth Sept. 13, 1873. He was baptized by Eld. Root, and became a member of the Colon church. He remained faithful for six years, when through the influence of worldly associates he gave up the truth, but in his last sickness he gave evidence of repentance and acceptance with God, and his parents have strong hope of meeting him when the Life-giver comes. Funeral discourse in the Baptist church at Augusta village, Thursday, Feb. 16, before a large concourse of sympathizing friends. WM. C. GAGE.

HILE.—Died of consumption, at Wolf Lake, Noble county, Ind., Feb. 4, 1882, Juliette, wife of Jeremiah Hile, aged forty years and five months. Sister Hile was born at Jamestown, N. Y., Sept. 4, 1841. When she was fifteen years of age, she united with the M. E. Church. She afterward identified herself with the Baptist and Christian churches respectively. In 1876, when the Seventh-day Adventist church was organized in this place, she united with them, and has since been true to her convictions. She had great faith in prayer. The Christian graces were especially exemplified during her sickness. On being questioned whether she suffered much, she would say, "Yes; but my Saviour suffered so that he sweat drops of blood." She was married May 6, 1856, and two years after, came to Noble county to reside. Eight children were born to her, four of whom are living. She was greatly beloved by the Wolf Lake church, who expect to meet her in the resurrection morning. Funeral services by the writer, from Matt. 19:27. J. S. SHROCK.

BENNETT.—Died Feb. 6, 1882, at his father's residence near Belvidere, Ill., in the nineteenth year of his age, Charles, son of J. H. and S. Bennett. His death was caused either by being thrown from a horse or by a kick from him on Jan. 31. He never came to himself sufficiently during the week he lived after the accident to tell how it happened.

Charlie was a very worthy and promising young man, beloved and respected by all who knew him. He will be missed at the prayer-meeting and in Sabbath-school. His class will miss him. His brother and sister will miss him. His parents will miss him. The church at Belvidere have lost one of their most worthy and promising members. Truly "God's judgments are a great deep," and his ways past finding out.

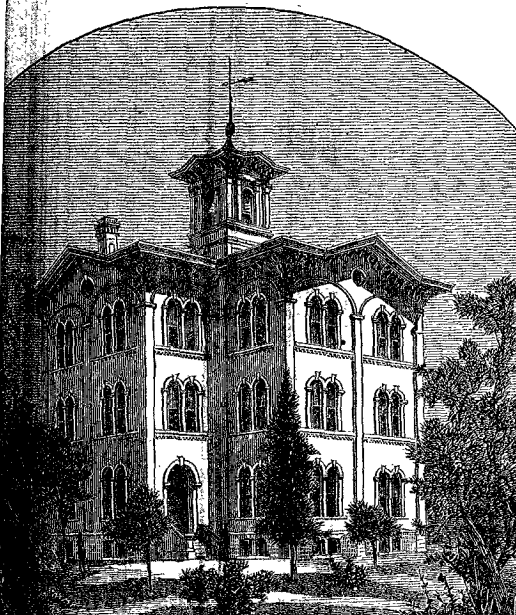
These thoughts afford consolation. He rests in hope. He is hidden "away from the evil to come." He is beyond the power of the tempter. He is soon to hear the voice of the Son of God and come forth from his resting place, glorified, and to die no more.

The bereaved family have the sympathy of all who know of the sad case. The writer spoke to a large congregation in the first Baptist church at Belvidere on the occasion of the funeral, from Isa. 57:1 and Rev. 14:13.

"Ye know not what shall be on the morrow." Therefore, if not prepared now, prepare to-day.

R. F. ANDREWS,

BATTLE CREEK COLLEGE.

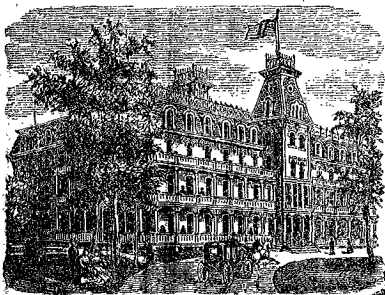


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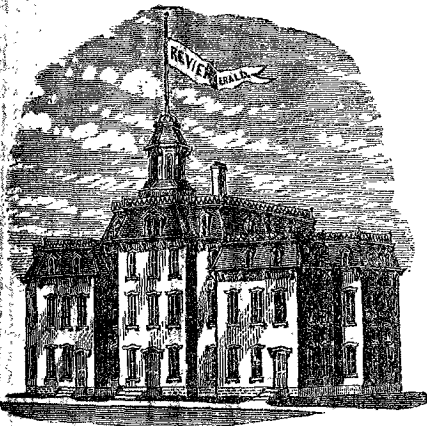
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CHICAGO & GRAND TRUNK R'Y.

Table with columns: WESTWARD, STATIONS, EASTWARD, Night Express, Mail and Express, Mail, Night Express. Rows list stations like Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Stillwell, Haskells, Valparaiso, Chicago.

Taking effect Sunday, November 27, 1881.

MICHIGAN CENTRAL RAILROAD.

Table with columns: GOING EAST, STATIONS, GOING WEST, Night Exp., Local Pas., Mail, Day Exp., Night Exp., P. M., A. M. Rows list stations like Detroit, Jackson, Battle Creek, Kalamazoo, Michigan City, Chicago.

Day Express and Mail daily, except Sunday. Pacific Express and Local Passenger west and Atlantic and N. Y. Express east run daily. Night and Evening Express daily, except Saturday and Sunday. H. C. WENTWORTH, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., February 28, 1882.

Do not say, "I never dance," and so neglect to read sister White's article on the first page of this paper. It contains earnest warnings that all will do well to heed.

Among the good and encouraging things that Eld. Canright says of the church at Kalamazoo, Mich., is the statement that every family takes the REVIEW. This good testimony is becoming more frequent than it used to be.

The arrest of Bro. W. C. White for keeping the Signs office open on Sunday, as mentioned in Bro. Butler's article on "The Coming Conflict on the Sunday Question," is a "little cloud like a man's hand," arising in the west, but it presages a coming storm.

"The Christian should not place himself needlessly in the way of temptation. Every soul is surrounded by an atmosphere of its own, laden with the fragrance of love and piety, the heavy fogs of unbelief, or the deadly poison of infidelity and crime. When brought in contact with others, we are unconsciously affected by the atmosphere surrounding them. If this be laden with moral poison, the very life-blood of the soul may become tainted, ere we are conscious of danger."

We clip the foregoing from the rich and impressive synopsis of sister White's instruction to the little company of Sabbath-keepers at Freshwater, Cal., as reported in the Signs of Feb. 16. All the readers of the REVIEW will rejoice with us that at this date sister W. was able to report continued improvement in health.

THE SUNDAY AGITATION.

We earnestly wish that our people would become thoroughly informed on this important subject. It would strengthen their advent faith. We have for sale at this Office a most interesting volume covering this whole subject, which we want all our people to read. It is entitled, "The Religious Amendment to the Constitution," and is written by Eld. W. H. Littlejohn. It considers the propriety of this movement, and presents a clear and forcible argument concerning the claims of Sunday sacredness. It also contains a discussion between the editor of the *Christian Statesman* and Bro. L., covering the grounds of Sunday-keeping. It is written in a clear, forcible style, and cannot fail to instruct those who have any interest in the subject. It would be a most excellent work to put into the hands of those not of our faith. They would read a discussion when perhaps they would not read an ordinary argument. Many talented men not of our faith have acknowledged the ability of this work.

We ask our people to help circulate this valuable work. It is just what the people need. Our people should have copies in their libraries, and for circulation among their neighbors. No candid person can carefully read this volume without feeling in his heart that the seventh day is God's Sabbath, and that Sunday has no claims upon his conscience. He will also perceive the true character of this constitutional-amendment movement, and see in it a fulfillment of prophecy. Brethren, inform yourselves. Let not your faith fail for lack of interest to read. Carefully watch the prophetic developments transpiring around us. This book can be obtained from our tract societies. It will be sent from this Office, post-paid, for \$1.

GEO. I. BUTLER.

V. M. SOCIETIES AND TENT-MEETINGS.

It has been repeatedly recommended that clubs of the Signs be taken in all our churches for missionary work. The fruit of efforts which have been made in this direction will never be fully seen until the day of Judgment. Many are to-day rejoicing in the truth as the result of sending out periodicals and the correspondence connected with this branch of the work. In the suggestions which we wish here to make, it is not our design to introduce any plan to take the place of that which has been adopted, but to suggest how our large V. M. societies can more fully co-operate with tent-laborers the coming season.

Where our churches have a club of Signs, as all should have, they should make it a point to use them in bringing the truth before those in their immediate vicinity, or the town in which they live. This would bring the influence of their work nearer home, and open the way for labor with the tent.

Our larger and more experienced V. M. societies, those using from fifty to several hundred copies of the Signs per week, can learn by a correspondence with the president of the Conference, or with the ministers laboring in it, where it is proposed to hold tent labor, and direct their efforts to such localities. After having obtained the addresses of persons living in the vicinity, papers should be sent and a correspondence worked up, the same as though nothing more was to follow. If colporters are also laboring in the place, no reference should be made to them. After the tent is pitched, and the meetings are fully advertised, it would be proper to urge people to attend, at the same time expressing gratitude that the truth is to be presented so near them. The influence of the reading matter distributed, the efforts of missionary workers in correspondence, and their prayers, will thus be concentrated, and with those of the minister, be brought to bear on one point in bringing people to a knowledge of the truth. Thus the efforts of our large V. M. societies and tent-laborers will be blended.

Could the work be commenced immediately, when the tent season arrives it would be found that the way was so prepared that a shorter time than usual would be required to give a course of lectures. Colporters would be developed in each of our Conferences, could this plan be adopted. Smaller societies should not feel that they are excused. All should co-operate to the best of their ability.

S. N. HASKELL.

STATE MEETING AT OTSEGO.

The Committee consented to hold the meeting of the Michigan Ministerial Association at Otsego, Mich., provided the church wanted it there. When laid before them, all most heartily welcomed it. So we hereby extend an invitation to all who wish to attend this meeting to come and share our hospitality. Otsego is on the Lake Shore road running through Kalamazoo to Grand Rapids. It is but a few steps from the depot to the church.

We shall expect a large attendance from all the surrounding churches on Friday to remain over till Monday. Remember the time is March 21-28.

D. M. CANRIGHT.

WHAT CAN BE DONE?

We have spoken of late about the importance of selling our books, thus spreading the light of truth, and of the indifference of many of our people concerning this branch of the work. One reason of this indifference is because people think they could accomplish nothing if they should try. As an illustration of what can be done, I will state that a sister in one of our churches in Iowa, after what was said concerning the "Life of Miller," sent to the depository and got nine of these books, all there were there, and in a short time all were sold but one. This was in one church. If others would do likewise, this valuable book would not be lying useless upon our shelves. It is just so with reference to other books. We shall surely

never do anything unless we try. Neither shall we hear it said, "Well done, good and faithful servant, unless we try." Let us try to do something to spread the light of truth. G. I.

Appointments

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

The next monthly meeting for Dist. No. 1 will be held in Milton, Wis., March 4. Meetings A. M. and P. M. Hope will be a general attendance. G. C. TRISK.

LEON, Wis., March
Burnside, " H. W. DROG

HALIFAX, Neb., March
Albion, " "

These will be my last meetings in this locality for this year. I desire to meet members of the Ord church at Halifax, Raeville church at Albion, and all scattered brethren at each place. I wish that prayer-meetings might be pointed to precede these meetings. CHAS. L. B.

I will meet with churches in Western Iowa, as follows:
Nevada, Story Co., March
Denison, Crawford Co., "
Dunlap, "
Logan, Harrison Co., "
Magnolia, " "
Belvidere, Monona Co., "
Smithland, Woodbury Co., "

If consistent with their arrangements, I would like to see Bro. J. Bartlett at Logan, and Bro. R. Porter at Smithland. C. A. WASHBURN.

Publishers' Department

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

LIBRARIANS, PLEASE TAKE NOTICE.—All communications to the secretary of Dist. No. 14, Mich., should be addressed to O. F. Bell, Charlotte, Mich. Please transact all business connected with that district through the district secretary, as above.

BENJ. HILL, Dirc.
As those visiting the S. D. A. church at Coldwater, Mich., experienced some difficulty in finding the place of meeting, I wish that we hold our meetings in a three story brick building situated in the center of the town. This building is distinguished by an on the top of the front wall. On the ground floor, between a grocery store and a meat market, is a stairway leading to the room which we assemble each Sabbath morning at 10 A. M. for Sabbath school, followed by other religious services; also social meeting at 7 P. M. Tuesday evening. A. SCORP.

NOTICE TO LIBRARIANS IN DIST. NO. 4, AND TO H. A. WORKERS IN NEW YORK.—Until further notice, the address of the secretary of these societies will be Mrs. M. C. Wilcox, Vermon Oswego Co., N. Y.

BUSINESS NOTES.

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

FOR SALE.—A house and about one acre and a half of good land situated in Deering, Maine, about one mile from the Seventh-day Adventist church at Allen's Corner, and about three miles from the Adventist church in Portland City. It would be a good location for a Sabbath-keeper. R. S. WEBBER, Richmond, Me.

WANTED.—A good hand to work on a farm. Will pay good for labor, and \$100 for right of pre-emption. None but Sabbath-keepers need apply. Address, Henry A. Morgan, Larnooore, C. Forks Co., Dakota Ter.

WANTED.—A young man to work on a farm by the month. Address, T. T. Wheeler, Brookfield, Madison Co., N. Y.

WANTED.—A man who is a Sabbath-keeper, to work by the month at farm work. Address, John A. Holcomb, Bancroft, Shiawassee, Mich.

I WANT a healthy young man who is a Sabbath-keeper, and afraid to work, to work for me on a farm all summer, commencing about the middle of March. For further particulars, inquire of Liberty Center, Henry Co., Ohio. Wm. H. B.

FOR SALE.—A house and two lots in Battle Creek, near Sanilac and College. House is large, and suited to keeping boarders, and good garden, fruit, etc. Will sell, or exchange for farm property. Address, Mrs. Addie P. Harvey, Battle Creek, Mich.

STILL WATERS, OR DREAMS OF REST, a collection of sacred songs, by Eliza H. Morton, will be sent, post-paid, to any address, for the address the author, Battle Creek, Mich. (College).

FOR SALE.—Thirty-seven acres good land, just outside the city of Otsego, Mich. Good house and barn, choice fruit. A prosperous S. D. A. church here. Otsego is a lively manufacturing city, and property is advancing in value. For particulars address, C. A. RUSSELL, Plainwell, Mich.

Books Sent by Express.—A Weeks \$13.20, D A Wellman Alice Edwards 6.50, D M Canright 16.10.

Cash on Account.—Neb Conf Fund J E Shaffer title \$25.00 T & M Society per Mrs D C Phillips 215.00, Ont T & M Society Bartholomew title 3.00.

Shares in S. D. A. P. Association.—Wm Bitner \$50.00, C Harper 10.00.

Donation to S. D. A. P. Association.—R B Simmons \$50.00 Mich. Conf. Fund.—Pottsville per J F Carnan \$55.00, V per Ernest J Smith 45.00, Pontiac Mrs S M Gearls per S A Lave 10.00, Holly per Sophia Willson 2.17, Cedar Lake per C Webster Chas H Brisbin 1.62.

Gen. T. & M. Society.—C Curtis Life-member \$10.00.

S. D. A. E. Society.—J H Morton \$10.00, Mrs H A Palmer \$10.00, European Mission.—R F Cottrell \$10.00, Sebrina Simons \$10.00, Maria M Buckland 1.00, "E S C," 50c, "S M S," 5.00, Mrs J Glascock 10.00, R B Simmons 10.00.

English Mission.—Thos Hurd for Postage \$2.25.

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