

Adventist Review

AND SABBATH HERALD.

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

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GETHESEMANE.

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled 'neath evening skies,
A garden all must sometimes see,
Gethsemane, Gethsemane,
Somewhere his own Gethsemane.

With joyous steps we go our ways,
Love lends a halo to the days,
Light sorrows sail, like clouds, afar,
We laugh and say how strong we are.
We hurry on, and, hurrying, go
Close to the border-land of woe
That waits for you and waits for me;
Gethsemane, Gethsemane,
Forever waits Gethsemane.

Down shadowed lanes, across strange streams
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt fount of tears,
The garden lies; strive as you may,
You cannot miss it in your way.

All paths that have been or shall be,
Pass somewhere through Gethsemane!

All those who journey, soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

Gethsemane, Gethsemane,
God help us through Gethsemane.

—Ella Wheeler.

Our Contributors.

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

TITHES.

BY ELD. R. F. COTTRELL.

"AND all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." So says the Lord. And of the herd and of the flock he says, "The tenth shall be holy unto the Lord." Lev. 27:30, 32.

The Lord does not bid us give one-tenth of that which is our own to him, but he claims the tenth as his; he places it in our hands only in trust for him. It is a crime to appropriate to our own use that which a neighbor has entrusted to our care; and what is it to do the same with that which is the Lord's, and which he has entrusted to our care to be used only in his cause, what is it, I ask, but to rob God? Hence he

says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. The tithe being the Lord's, those who use it for themselves he accuses of robbing him.

It may be said, "That was under the law, not under the gospel." Did not Christ preach the gospel? Speaking to those who paid tithes very scrupulously, and yet omitted the more weighty matters of the law, judgment, mercy, and faith, he said, "These ought ye to have done, and not to leave the other undone." Thus he sustained the obligation to pay tithes.

It may be further objected that he taught and practiced the observance of all the rites of the Mosaic law up to the time of his death, when they were nailed to the cross. Matt. 23:1-3. We reply, No moral principle passed away at the cross. This is a self-evident truth. We are not our own. All that we have and are is the Lord's. His claim upon us and ours is based upon a moral principle. That principle must endure. Once he has said, "The tithe is the Lord's;" and he has never withdrawn the claim. Ourselves, our time, our talents, our property, are all his. He graciously gives us six days in the week in which we may labor for our sustenance. The seventh he reserves to his own honor and special service. His claim is a moral right; hence to disregard it is to defraud him of his due. In like manner he gives us to use, in a proper way, nine-tenths of our income, reserving one-tenth to himself, to be sacredly used for the alleviation and salvation of sinful and suffering humanity. To appropriate the tenth to ourselves is, as we have said before, to rob God.

The paying of tithes did not originate with the Mosaic ritual. Abraham paid tithes hundreds of years before Moses was born. Gen. 14:20; 28:22. Not belonging to that ritual and that typical system, it did not pass away with it. The principle remains, and is enunciated by Paul in a general order to the churches of Galatia and Corinth: "Let every one of you lay by him in store, as God hath prospered him." Let every one of you do something; and let that be according to the means which God has put in his hands,—as God has prospered him. The proportion is not stated here; but it is reasonable to suppose that any less is required under the present dispensation of light, than was required of the ancients, who, in addition to their tithes, had to offer so many costly sacrifices, besides their free-will offerings?

We conclude that the Lord's claim remains good. It is founded on a principle of moral right. And we should not be satisfied with giving merely the tenth, but should make free-will offerings besides. The Lord is robbed "in tithes and offerings." But if we will bring in all the tithes, he will pour us out a blessing.

But there is no compulsion. The church of Christ has no law, nor desires any, to compel the payment of tithes. Those professing the Christian name have made a glaring mistake whenever they have sought the aid of civil law to enforce the claims of God. Each one is left free to decide for himself whether he will yield to the claims of God or not. "If there be first a willing mind, it is accepted according to that a man hath." It should be "a matter of bounty, and not of covetousness." But "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also boun-

tifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for GOD LOVETH A CHEERFUL GIVER." His grace and bounty are pledged to such. See 2 Cor. 9; Prov. 3:10; Mal. 3:10, 11.

ORIGINAL SOURCES OF KNOWLEDGE.

BY ELD. W. H. LITTLEJOHN.

THERE are two classes of writers and speakers. One class deal altogether with the original sources of information, reading and examining the history of nations and the lives of men for themselves. The other class take their information second handed. They never consult original authorities, but are content to arm themselves with extracts and statements furnished them in meager allowance by those who have had the courage and the patience to make a more thorough examination of the subjects handled. The contrast between these two orders of writers and speakers is very marked. While one have a broad and comprehensive knowledge of the subject which they are discussing, and are thereby enabled to meet opposition, let it come from what standpoint it may, the information of the other is so limited that in case their extracts are questioned and their conclusions declared to be unsound, they are immediately thrown off their balance, having no general fund of information from which to fortify themselves in their theories and vindicate their declarations. In this way, though they may be correct in fact, they are frequently brought to grief, simply from the want of that general knowledge of the subject which would have enabled them to triumph over their adversaries, who are in the wrong.

We have sometimes feared that our own ministers and people are, many of them, in danger of being contented to occupy a place in the latter class spoken of above. They read our publications—excellent in themselves—in which are found extracts, necessarily very brief, which bear upon great historic movements in the past. These extracts are correct in reality; but in case some one should question their accuracy, they would be wholly incapable of verifying them. Furthermore, it is one thing to discuss a fact from the standpoint of the mention of a second-hand writer, and another and entirely different thing to discuss that fact from the standpoint of the *spirit of the movement* which gave it birth.

To illustrate: The Miller movement of 1843-4 is really the corner-stone upon which rests the foundation of the three messages of Rev. 14. If that movement was in the order of God, then our calculations respecting the second and third messages are unquestionably correct. On the contrary, if that movement was not in the order of the Lord, then it is equally manifest that we are all wrong respecting the two latter messages. Very serious consequences hang, therefore, upon a correct understanding of the Miller movement in all its bearings. So important is the place which it occupies in our faith, that it is not safe to leave it to any one man or set of men to decide for us in regard to its true character. Neither can a few brief statements in regard to the disappointment, the extent of the message, etc., coming to us, as they do, second-handed, be relied upon in deciding the question whether the movement was of God. We need to consult the original authorities for ourselves. This all can

do, at the present time, at slight cost, and with the expenditure of a small amount of labor, by reading such works as the Life of Wm. Miller, now furnished by the REVIEW Office to new subscribers as a premium for the REVIEW.

This book, originally written by Sylvester Bliss, who was never a S. D. Adventist, and edited by Eld. James White, who was one from the very outset of our movement, is exactly calculated to furnish the data which we need. As to the accuracy of Mr. Bliss' statements in regard to Mr. Miller and his movement, there can be no question. In the light of their reliability, therefore, we can study, not only the character of Mr. Miller and his personal friends, but also the spirit of the great movement in which they were engaged. From that study we shall learn that the hand of God was with the Adventists of 1844 in a most marvelous manner, and that the unparalleled rapidity and power with which the message went to the nations can only be explained on the hypothesis that such was the case. We may also learn the reliability of Mr. Miller's computation of the periods, and the remarkable coolness and deliberation which characterized the movements and the reasoning of the man, who, though branded as a fanatic, was as far from it as the poles are from each other. In fine, by perusing the book we shall be able to furnish ourselves with a thousand and one facts which will enable us to meet and confound all those who are seeking to destroy the confidence of the people in that which most assuredly bore the impress of the divine guidance.

In view of these facts, who is there among us, who, for the sake of the security of his own faith and the increase of his own general knowledge of a most important subject, would not deem it worth his while not only to place the book in his own library, but also to give it a careful and candid perusal? What we have said in regard to the life and history of Mr. Miller will apply with equal force to the sources of historic information which relate to the other branches of our faith.

LOOK ON THIS PICTURE AND THEN ON THAT.

THE San Jose, Cal., *Daily Mercury* of Dec. 20, 1881, publishes a brief synopsis of a sermon by a Mr. Bentley, who, we presume, is a Methodist minister of that place. His theme—the Sabbath—is one that is everywhere coming to the front. We give an extract from the synopsis, and call the reader's attention to his artful use of the words *Sabbath* and *Sunday*, by which he invests the Sunday with the authority and sanctity of the fourth commandment, and even represents it as the Edenic Sabbath:—

"He considered the subject from a Biblical standpoint, and showed by numerous Scriptural passages that the observance of Sunday as a holy day was a matter of law as well as of gospel. Even before the commandment received by Moses on Mount Sinai, 'Remember the Sabbath-day to keep it holy,' Sunday seems to have been set apart as a day upon which man was to do no work, a day of rest and peace, a day when the soul, wearied with the turmoil and care of life, might have repose, and pour forth its gratitude to God for his manifold blessings."

Now see how easily the *Christian at Work*, a leading religious journal and an advocate of first-day observance, disposes of this question of Sunday in the decalogue. It is all summed up in a single paragraph, which we quote entire, as follows:—

"In an essay read before the Baptist Minister's Conference in Philadelphia, the other day, the essayist began by declaring that 'there is nothing in the fourth commandment to determine which day in the week should be observed.' 'The seventh day is the Sabbath,' does not that tell 'which day in the week should be observed?' So we read. The trouble with this exegesis is that it is born of a desire to find in the fourth commandment, as it stands, the father of our latter-day Sunday. The truth is, the fourth commandment does prescribe a specific day as

the Sabbath, as any Hebrew observing any other day instead would have speedily discovered! A all mere civic and ceremonial statutes fell with the coming of Christ, who showed himself and his disciples to be superior to a specific day, it was relegated to the Christian church to select any one day or not. This the church did not do immediately, but a little later selected the day of Christ's resurrection as the Christian Sabbath; yet did not make it the idle day it was to the Jews. So it is we have Sunday, the Lord's day, for our Sabbath, and doubtless will have to the end of time."

The *Christian at Work* fails to give Scripture evidence that the day of the Sabbath was changed by divine authority; on the contrary, it admits that no such evidence exists, in the words: "This the church did not do immediately, but a little later selected the day of Christ's resurrection as the Christian Sabbath."

All of which goes to show that Sunday-keepers have no foundation upon which to base their theory that will enable them to meet their opponents with a solid front. * * *

—He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know his will is done;
And still he leads us on.

And he at last—
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles, which have proved in vain—
After our toils are past,
Will give us rest at last.

PROPER SABBATH OBSERVANCE.

BY ELD. E. H. GATES.

"Sweet is the day of sacred rest;
No mortal cares shall seize my breast;
Oh! may my heart in tune be found,
Like David's harp of solemn sound."

How sweet the holy rest-day of the Lord. How delightful to drop all the cares of life and let our thoughts go up to God, the author of all our blessings. What wisdom was displayed by the Creator in providing such a day, in which, after the perplexing cares of the week, man may stop and contemplate the works of God, and his goodness in providing us with all our comforts. How like the oasis to the weary traveler upon the desert. Such a day, properly spent, will be a source of joy and strength for the coming week.

But while we profess to the world to be commandment-keepers, there is danger that we may be so slack in our observance of the fourth commandment that we shall fail to receive the blessing that is promised to those who turn away their feet from the Sabbath. In other words, many Seventh-day Adventists are becoming careless about Sabbath observance, and are Sabbath-keepers only in name. The "heavenly calm within the breast" must be preceded by certain conditions.

In the first place, there is a growing tendency to neglect a preparation for the Sabbath. The farmwork and housework are often carried right up to the hours of holy time, without any preparation being made, or any thought of the approaching Sabbath. This ought not so to be. Time is required to withdraw the mind from worldly cares and place them on God. Are not the first hours of the Sabbath as sacred as those later in the day? If not, why not? God instituted the sixth day as a "preparation," which signifies a day in which to prepare. Ex. 16:5; Luke 23:54. The preparation should begin while the sun is high in the heavens; all the chores, including cooking and baking, milking, bathing and changing of apparel, should be done before sunset; and then, after singing and prayer, as the sunlight fades from the distant hills, and night begins to drop her mantle over the earth, may we truly "call the Sabbath a delight."

But many fail to realize that fact. They "can't afford to spend so much time," are "hurried with

work." Which means, We can't afford to give so much time to the Lord; we want it for our own work. With as much propriety might the farmer or mechanic say, I can't stop for my meals or sleep, because my work hurries me. He must stop, or lose his strength. Just so we need spiritual refreshment in order to gain spiritual strength.

Then it is so easy to cheat the Lord by lying in bed Sabbath mornings. Why not do so on week-day mornings? "Oh! we have our work to do," says one. Exactly, and this shows which is considered of the most worth, business or the service of God.

Many on the Sabbath do as much cooking as on other days, and some make it a day for regular cleaning up.

The Lord instructed ancient Israel that on the preparation day they should "bake that which ye will bake, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning." That instruction is just as good to-day as when it was given. Preparing food and feasting on the Sabbath are not according to the mind of God. Plain food simply prepared, and taken in moderation on that day, will give clearness of mind to discern spiritual things, and thus enable one to spend and enjoy the Sabbath in a profitable manner.

Some Sabbath-keepers who do not attend services on the Sabbath go all day with working clothes on, and hair uncombed. How much sacredness will children of such parents attach to the Sabbath? Often the same persons will when Sunday comes, put on their best clothes. In olden times the Lord directed his people, when about to perform religious services, to wash themselves and change their apparel. The same course would be pleasing to him now. Slovenly habits of dress are inexcusable on all days, but doubly so on the Sabbath. Sabbath observance is the mark that distinguishes God's people from an unbelieving and idolatrous world; but simply nominal observance without complying with the Bible requirements, is no observance at all.

Great and precious promises are made to those who turn away their feet from the Sabbath. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a *delight*, the holy of the Lord *honorable*; and shalt honor him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isa. 58:13, 14.

When we have fought the good fight and kept the faith here below, we shall keep the Sabbath in the new and glorified earth. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

THE WONDERS OF A CENTURY.—No. 4.

BY A. SMITH.

RAILROADS AND LOCOMOTIVES.

THE first railroads of which we have any account were constructed in the coal districts of England and Wales, for the transportation of coal from the pits to the places of shipping. They consisted, in the most perfect examples, of wooden rails rounded on their upper surfaces, and laid upon wooden sleepers. The wheels of the wagons were made of cast-iron, with fluted or hollowed rims to fit the rails. The first cast-iron rails were laid at Whitehaven in 1738. In 1811 there were in South Wales one hundred and eighty miles of iron tramway. Up to the beginning of the present century, the motive power employed was the horse.

Although steam locomotion had been long thought of, it did not become a practical realization till 1804, when an engine of some merit was introduced on a tramway in Cornwall, Wales, that drew on its first trial a load of ton

ons of coal at the rate of five and one-half miles an hour.

Improvements upon each successive model continued, until in 1815 George Stephenson introduced a locomotive that came a few years later to be adopted on railroads generally.

The Stockton and Darlington Railway was opened on Sept. 27, 1825. A great number of people assembled to witness the running of the first train. In the quaint open cars that composed it rode four hundred and fifty passengers. A man on horseback preceded the procession, as if to ridicule the speed of the locomotive; but when that speed reached twelve miles an hour, he was glad to "clear the way." It was finally increased to fifteen miles.

The Liverpool and Manchester Railway was next opened, and on Oct. 15, 1829, "The Rocket" won a prize of £500 in a contest with three other locomotives. It was subsequently employed on the road, running at the rate of thirty miles an hour.

The first railway built in the United States was at Quincy, Mass. It was completed in 1827, and was three miles in length. The first locomotive in the United States was brought over from England in 1829. The first one made in this country was built by the West Point foundry in 1830.

In the early history of railroads the prejudice against the introduction of steam locomotion was very great. An eminent gentleman in Liverpool, influenced by the common bias, engaged; that should a steam locomotive ever reach the speed of ten miles an hour, he would eat a stewed ear wheel—a "tender" one, no doubt—for his breakfast; so sure was he that the feat would never be accomplished. Up to the beginning of the present century, but few would believe that horse power could ever be superseded by steam locomotion, much less that long lines of railway would be constructed for the rapid transportation of passengers and merchandise.

The present magnitude of the railway system, with its improved condition and splendid engines and palace coaches, is too well known to need comment here. Could Solomon be raised from his dusty bed, and witness the rushing of a passenger train, unheralded, in a dark night, through wood and meadow, and, perchance, see it, with an unearthly scream, plunge into the side of a tunneled mountain, and disappear, he might possibly reverse his decision that "there is no new thing under the sun," and more than realize the terror of Eliphaz at the sight of a spirit (see Job 4:12-15); and Nahum would see in the apparition a fulfillment of his prophecy, a token of the day of judgment: "The chariots shall be with flaming torches in the day of His preparation. . . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nah. 2:3, 4.

"GO THOU AND DO LIKEWISE."

MR. GEO. I. SENEY, a capable and successful business man of New York City, has distributed large portions of his fortune among benevolent and educational institutions chosen by himself. These gifts, for the past few years, aggregate nearly a million and a half of dollars, and no doubt this sum would be exceeded were it swelled by all the minor contributions he has made. His motives, as stated by himself, are as commendable as the course he is pursuing. They are worthy of consideration by all wealthy S. D. Adventists. On being asked the reason why he gave so liberally, he said:—

First of all, because I feel that I am a trustee, responsible for the right use of the money given me. With the experience that I have, I believe that I am the person best qualified to carry out the provisions and duties of that trusteeship. What certainty have I that these provisions and

duties would ever be duly carried out after my death? Absolutely none. Whereas now, by making these gifts in my lifetime, I am sure that the precise object I desire is accomplished in just the way I want. And then, too, I am more and more convinced of the truth of the words, "It is more blessed to give than to receive." The great danger of increasing riches is that it fosters a disposition to hoard money only for the sake of hoarding it. Slightly to alter a common word, it becomes a *money-mania* with them; they gloat over their millions just because they are millions, not because of the happiness producible from them. Now I maintain that such a spirit is unworthy not only of a true Christian, but of a true man, and I have determined never to let it appear in my character.

TRUE GREATNESS.

It matters naught, my friend, how rich you are,
How grand or great,
How brightly o'er you shines ambition's star,
With high estate:
It matters not though rarest silks enfold
Your stately form,
Or marble walls, inlaid with gleaming gold,
Shut out the storm;
But whether you have proved your noble birth
By noble deeds,
Regardless of the snares or sneers of earth,
And useless creeds;
Whether your soul has soared in courage high,
Erect and free,
With resolution that could dare or die,
Is much to me.
I care not whether you have won in fight
A warrior's fame,
Or 'graved in silver letters dazzling bright
A statesman's name;
It matters not that people bow the head
In faltering fear,
Or nations tremble with a nameless dread
When you are near:
But whether you have spoken words most kind,
And sown the seed
That bears rich fruitage in the human mind,
Of thought and deed;
Whether your heart has triumphed o'er its pride
With courage true,
And 'mid the lowly-hearted turned aside
Its work to do;
Whether your eyes have learned to look in love
On all around,
And turning other eyes and hopes above,
Their bonds unbound,
Beholding all the rich reward that waits
For those who see
Beyond the portals of the golden gate,
Is much to me.
For he who learns to labor and to wait,
Unvexed by any fortune, any fate,
Thus truly good, is truly grand and great.
—I. Edgar Jones, in Anvil.

THE DESTRUCTION OF JERUSALEM.

BY MRS. M. E. STEWARD.

(Continued.)

THE burning temple was a fearful sight. "The whole summit of the hill which commanded the city blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up, and dark groups of people were seen watching in horrible anxiety the progress of the destruction; the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains [around Jerusalem] replied, or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation."—*Milman's History of the Jews.*

All this time the work of slaughter went on. All ages and classes fell under the sword of the destroyer. John, at the head of some of his men, with great difficulty cut his way through from the inner court till he got into the upper city.

The Romans destroyed all the treasures of the temple, where the wealthy Jews had laid up their riches—an immense amount of money, jewels, costly robes, etc. Every part of the temple was burned except a small portion of the outer cloister, to which about six thousand defenseless men, women, and children had fled for safety. The Romans set fire to this building, and every soul perished. They had gone up to the temple through the influence of a false prophet who declared that day that God commanded all the Jews to go up to the temple; that he was about to appear there in mighty power to save them. To keep the people from deserting, many false prophets had been secretly procured by the tyrants to deceive the people with a belief that God would surely deliver them. Reland justly observes that "these Jews who had despised the true prophet were deservedly abused and deluded by these false ones."

After the burning of the temple, the Roman army entered and pitched their standards in its smoldering ruins. They offered sacrifices to their gods for their victory, and Titus was triumphantly saluted as emperor. (This accorded with the Roman custom in such circumstances.) The entire army was rich with plunder. Gold immediately fell in Syria to half its former value. There were hiding-places, or secret chambers, about the temple. To these the few priests had escaped. Being starved into surrender, they entreated for their lives. Titus replied that the hour of mercy had passed, "that priests should perish with the house itself, to which they belonged," and ordered their execution.

The upper city was not yet taken, but the tyrants, Simon and John, desired an interview with Titus, which was granted. He offered to spare their lives provided they would throw down their arms and deliver themselves up to him. They demanded a free passage with their wives and children into the wilderness. Titus was enraged that the vanquished should dictate terms to the conqueror, and instantly vowed the extermination of all the Jews. He declared that he would receive no more deserters (which, however, he did), and gave his troops leave to plunder and destroy Acra. This, with Ophla, the archives, the council house, and all the lower city, was set on fire the next day, but they found no treasures, as they had been taken into the upper city.

The great hope of the Jews was now in the subterranean passages. The people had stored up great wealth in the royal palace. The insurgents took possession of this, drove back the Romans, killed eight thousand four hundred persons who had gone there for refuge, and secured the treasures. A priest had obtained some of the treasures of the temple; two candlesticks, tables, goblets, vessels of pure gold, and the veils or curtains, and high priest's robes. These he gave for his life. A similar course was taken by another priest who had been a treasurer. He showed the place where the vests and girdles of the priests had been secreted, with a great quantity of purple and scarlet thread, and an immense amount of sweet spices.

On the 7th of September, Titus, having with the greatest difficulty obtained timber, and built his mounds against the cliffs of Mount Zion in two places, brought forward the engines in "the pride of victory" to tear down the last defense of the Jews. Some of the besieged, before the attack, crept into the lower city, some into the subterranean caverns, while many tried to defend themselves. A breach was soon made in the wall.

The Jews fled away in every direction. They looked in vain for their leaders, hitherto so active, inciting them to "desperate resistance." Some fell on their faces overcome with terror; while others tried to force their escape through the Roman works. Of the latter were John and Simon, who forsook their impregnable towers of their own accord; but being repulsed by the Roman guards, they at length took refuge at different places in the subterranean vaults.

The Romans were surprised at finding the massive towers solitary. Titus gazed with astonishment upon them, and acknowledged that it

was God who had given him, without bloodshed, what he could never have taken by any engines, however strong. He left these three towers, Phasaelis, Hippicus, and Mariamne, uninjured, as testimonials to posterity of the strength of the city he had conquered; commanding that all the rest of Jerusalem should be utterly destroyed, leveled to the ground, except the western wall, which he reserved as a defense for the troops he was to leave in garrison.

The soldiers slew without mercy all they met, and burned the houses. So great was the slaughter that in some places streams of blood extinguished the flames. Multitudes whom the seditious had thrown into the dungeons, Titus set at liberty. Among these were the parents of Josephus.

The Romans became weary of killing. Orders were issued to slay only those who resisted, but the old and feeble were generally put to death; while the rest were driven into the court of the women, where Fronto, one of the six commanders, and Titus' personal friend, decided the fate of each. All who had been seditious were killed, except some of the tallest and most beautiful, who were reserved to grace the triumph of Titus. All above seventeen years of age he sent to Egypt to work in the mines, or to the provinces as presents, of which there were a great number, to be slain in the theaters by the sword, or by wild beasts. Those under seventeen years of age were sold as slaves.

During this examination of Fronto, eleven thousand died of starvation, some being deprived of food by their guards, others resolutely refusing it.

The wicked leaders of this wretched multitude, those who had excited such hatred from the enemy, Simon son of Gioras and John of Gischala, eluded all search. The Roman soldiers descended into the caverns below. "Wherever they went, they found incalculable treasures, and heaps of dead bodies,—some who had perished from hunger, others from their wounds, many by their own hands." How fearful must have been the stench from these illy-ventilated vaults! While some of the soldiers turned back, others pressed on for plunder. What a hiding-place! fearfully harmonizing with the crimes of the cruel defenders of Jerusalem.

John and his men, reduced by famine, at length came forth and surrendered themselves to the Romans. Strange to say, his life was spared, but he was sentenced to perpetual imprisonment, and was at last sent to Italy.

Days and weeks passed. Titus had departed from the city with his army, except the tenth legion, which he left to garrison the forts, with Terentius Rufus in command. It was about the last of October. Some Roman soldiers were reclining among the ruins of the temple, when suddenly a form arose up out of the earth before them in imposing majesty, clad in a white robe, over which was buttoned a purple cloak. The soldiers gazed in mute astonishment; but at length, surrounding him, they demanded his name. He replied, "Call hither your general." Rufus appeared, when the spectral appearance acknowledged himself to be Simon, son of Gioras.

With a party of his friends who were miners and stone-cutters, they had, in a concealed place, let themselves down into the passages below, taking with them provisions enough to last them a long time. They had no difficulty in following the cavern where it had been dug out before, but beyond this their progress was slow and difficult. They endeavored to dig far enough to make their way upward beyond the Roman walls. But their provisions, though measured out with the greatest care every day, began to fail them, and Simon, thinking he might overawe and escape the Roman guard, resorted to the above expedient. Rufus took him prisoner, notifying Titus of it, who ordered that he should be set apart for the imperial triumph. Arriving eventually at Rome with the army, he became a striking feature of the procession. "He was dragged along to a place near the Forum, with a halter round his neck, scourged as he went, and there put to death." Brave, but fearfully wicked

and cruel; the cause of an untold amount of misery; it was only just he should taste of the cup he had himself given to so many others.

(To be continued.)

LIFE.

BY L. D. SANTREE.

DAY after day to toil from morn till set of sun,
Eve after eve regretting so much is left undone;
Morn after morn renewing again the cares and strife,
Repenting oft, and undoing,—such is the tide of life.

There are clouds on the distant mountains, there are mists on
the plain below,
There's a sorrowful drip of the fountain, and its cadence is soft
and low;
But sadder and more desolate in its minor undertone
Is the wail of the desolate human heart that feels it is all alone.

There's a mournful chirp in the swallow's song as it twitters
around the eaves,
There's a sorrowful breath in the wind as it whispers among
the leaves,
There's a sadness within my soul, deeper than sob or moan,
For I'm hungering for a better life than I ever yet have known.

For I feel a discontent with the life I have led so long;
The years of the past I have spent in deeds that were often
wrong;
Sometimes I think I cannot change, but must go on till I die,
With good deeds so very scarce, and of bad ones such a
supply.

I witness the bounty of God as I see the sparrows fed,
And I see earth's toiling millions receiving their daily bread;
I look where the flowers are sleeping on the hillside and the
plain,
And my faith in God is strengthened, never to waver again.

In all of the days to come, I'll love him the better, I know,
I'll come when the Lord shall call, and go when he bids me go;
Leaving the past in his hands, in his mercy I'll hope and trust,
Looking to him for strength to be holy and pure and just.

I think of the loved ones lying under the ridges of clay,
But for them I cannot weep, I'll meet them another day.
They are resting in peace and silence under the quiet skies,
We are the toiling survivors, often with weeping eyes.

God in his tender mercy remember our peaceful dead,
Give us the light of Heaven to shine on the paths we tread;
And at last may it be our lot with the shining ones to rise
From the beauty of the earth to the glory of the skies.

A PRISON INCIDENT.

MRS. EMMA MOLLOY relates the following incident in one of her speeches referring to the relation of intemperance to crime:—

In a recent visit to the Leavenworth, Kan., prison, during my address on Sabbath morning I observed a young boy, not more than seventeen or eighteen years of age, on the front seat, intently eyeing me. The look he gave was so full of earnest longing, it spoke volumes to me. At the close of the service I asked the Warden for an interview with him, which was readily granted. "As he approached me, his face grew deathly pale, and as I grasped his hand he could not restrain the fast-falling tears. Choking with his emotion he said,

"I have been in this prison two years, and you are the first person that has called for me, the first woman that has spoken to me."

"How is this, my child?" I asked. "Have you no friends that love you? Where is your mother?"

The great brown eyes, swimming with tears, were slowly uplifted to mine as he replied,—

"My friends are all in Texas. My mother is an invalid, and fearing that the knowledge of my terrible fall would kill her, I have kept my whereabouts a profound secret. For two years I have borne my awful homesickness in silence for her sake."

As he buried his face in his hands, and heart-sick sobs burst from his trembling frame, it seemed to me I could see a panorama of the days and nights, the long weeks of homesick longing, that had dragged their weary length out over two years.

So I ventured to ask, "How much longer have you to stay?"

"Three years!" was the reply, as the fair young head drooped lower, and the frail little hands trembled with suppressed emotion.

"Five years at your age!" I exclaimed, "How did this happen?"

"Well," he replied, "it's a long story, but I'll

make it short. I started out from home to do something for myself. Coming to Leavenworth, I found a cheap boarding-house, and one night accepted an invitation from some of the young men to go into a drinking saloon. It was the first time in my life I drank a glass of liquor. It fired my brain. There is a confused remembrance of a quarrel. Somebody was stabbed. *The bloody knife was found in my hand.* I was indicted for assault with intent to kill. I was sentenced for the thoughtless acceptance of a glass of liquor is surely illustrating the Scripture truth that 'the way of the transgressor is hard!'"

I was holding the cold, trembling hand that had crept into mine. He earnestly tightened his grasp as imploringly he said,

"O Mrs. Molloy, I want to ask a favor of you."

At once I expected he was going to ask me to help obtain a pardon, and in an instant I measured the weight of public reproach that rested upon the victims of its legalized drink traffic. It is all right to legalize a man to craze the brains of our boys, but not by any means to ask that the State pardon its victim. Interpreting my thought, he said, "I am not going to ask you to get me a pardon, but I want you to write to my mother, and get a letter from her, and send it to me. Don't for the world tell her where I am. Better not tell her anything about me. Just get a line from her, so I can look up on her. Oh! I am so homesick for my mother."

The head of the boy dropped down into his lap with a wailing sob. I laid my hand upon his head. I thought of my own boy, and for a few moments was silent, and let the outburst of sorrow have vent.

Presently I said, "Murray, if I were your mother, and the odor of a thousand prisons were upon you, still you would be my boy. I should want to know where you were. Is it right to keep that mother in suspense? Do you suppose there has ever been a day or night that she has not prayed for her wandering boy? No, Murray; I will only consent to write to your mother on consideration that you will permit me to write the whole truth, just as one mother writes to another."

After some argument, his consent was finally obtained, and a letter was hastily penned and sent on its way. A week or so elapsed, when the following letter was received from Texas:—

DEAR SISTER IN CHRIST: Your letter was this morning received, and I hasten to thank you for your tender sympathy and for tidings of my boy—the first I have had in two years. When Murray left home I thought it would not be for long. . . . As the months have rolled on, the family have given him up as dead. I felt sure God would give me back my boy. As I lay from the couch of an invalid, my husband is in the nursing another son, who is lying at the gates of death with typhoid fever. I could not wait his return to write to Murray. I wrote and told him, if I could, how glad I would go and pillow his dear head upon my breast, as I did when he was a little child. My poor dear boy is so generous, so kind and loving. What could he have done to deserve this punishment? You do not mention his crime, but you say it was committed while under the influence of drink.

I did not know he even tasted liquor. We have raised six boys, and I have never known one of them to be under the influence of drink. Oh! is there no place in this nation that is safe when our boys have left the home? O God! my sorrow is greater than I can bear. I cannot go to him, but, sister, I pray you to talk to him, to comfort him, as you would have some mother talk to your boy were he in his place. Tell him that when he is released, his place in the old home-nest and in his mother's heart is waiting for him.

Then followed loving mother words for Murray in addition to those written. As I wept bitter tears over the words so full of heartbreak, I asked myself the question, How long will this nation continue this covenant with death—a league with hell to rob us of our boys?—*In the Ocean.*

HILL AND THE ANTINOMIAN.

ROWLAND HILL had no sympathy with antinomianism. He was visited by one of them one day, who rebuked him for preaching the law strictly. "Do you, sir," asked Rowland, "think the ten commandments to be a rule of life for Christians?" "Certainly not," replied the

Hill rang the bell, and when the servant made his appearance, he quietly said, "John, show that man to the door, and keep your eye on him until he is beyond reach of every article of wearing apparel or other property in the hall."—*Selected.*

ARE WE IN THE LIGHT?

BY ELD. J. B. GOODRICH.

My visit to South Lancaster, Mass., on the occasion of the quarterly T. and M. meeting Feb. 5, was a very pleasant and profitable one to me.

I had an opportunity to learn more perfectly how to work and to help forward the present truth. The Lord is giving light to his people, and if we walk in the light, he will help us in the work of spreading the truth, and we will become light-bearers to the world. "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness."

Again we read in Ps. 119:105: "Thy word is a lamp unto my feet, and a light unto my path." The Lord has been very good to us, in that he has provided us with such a lamp. We are left without excuse. If we are in the dark, is the Lord to blame? No; for he has given us his word to light up our pathway as we journey here in this world of sin and wickedness. Can we blame my brethren for the darkness which envelops me? No; "God is light." The matter is a personal one. We can have sunshine in our own hearts, whether others do or not, and for this blessed privilege I praise God. If we are willing to be led, he will lead us safely through the dense moral darkness of this age, and will give us the kingdom. But our ways must be found in harmony with God's ways, or we make a mistake. My prayer is daily for help to overcome, that I may have eternal life when Jesus comes.

HOW TO PREACH.

MAKE no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not "want to break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything, they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not brawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is n't shot. Thunder is n't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach to the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat, saying, "as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation, and talk to folks. Come down from stilted and sacred tones, and become a little child. Change the subject if it goes hard. Do not tire your-

self and every one else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence-ah with a terrible gasp-ah, as if you are dying for air-ah, as some preachers do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport for the Philistines-ah! Inflate your lungs. It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.—*Selected.*

THE POWERS THAT BE.

THE pope of Rome finds himself confronted with the command of God to submit himself to the powers that be. This divine precept is binding on him, as on any other man. The divine precept was given with special reference to the civil authorities, and to prescribe the duties of the church toward the secular powers. It was, moreover, given to the Romans,—“to all that be in Rome, beloved of God, called to be saints:” and the command is in these words, “Let every soul be subject unto the higher powers; for there is no power, but of God: the powers that be are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God.” This ought to be the pope's rule of practice, and if he could bring himself into the spirit of submission to the command of God, whose servant he claims to be, it would be greatly for his comfort.

Now he kicks against the pricks. He and his predecessor, rebelling against the law of God, and refusing to submit themselves unto the powers that be, have made things very disagreeable for themselves. The palace of the Vatican is one of the largest and most elegant in the world, adorned with priceless treasures of art, with libraries and museums, and every luxury that genius can devise for the entertainment of a man who claims to be the Vicar of Him who had not where to lay his head. Yet this gorgeous and widely extended palace is called a prison-house by its master, who is supposed by some of his people to be lying in a dungeon on a bed of straw! The pope is as free to go and come as any man in Ireland or Italy, and his pretense of being restrained is set up merely to exhibit his refusal to acknowledge the right of the powers that be. Probably no greater farce was ever enacted outside of the pages of Cervantes, whose Sancho imagined himself the Governor of Barataria.—*N. Y. Observer.*

"THE SWEET BY-AND-BY."

THE Lancaster *Examiner* lately published an account, by the author of the popular hymn "Sweet By-and-By," of the circumstances of its origin. The story is as follows:—

"In the year 1861 I became a resident of the village of Elkhorn, Wisconsin, the home of the composer, J. P. Webster, and shortly after became associated with him in the production of sheet-music (songs) and other musical works. In the summer or fall of the year 1867 we commenced work on "The Signet Ring," a new Sabbath-school music book," afterward published by Messrs. Lyon & Healy, Chicago. The "Sweet By-and-By" was one of the songs written for that work.

Mr. Webster, like many musicians, was of an exceedingly nervous and sensitive nature, and subject to periods of depression, in which he looked upon the dark side of things in life. I had learned his peculiarities so well that, on meeting him, I could tell at a glance when he

was in one of those melancholy moods, and had found that I could rouse him from them by giving him a new song or hymn to work upon. On such an occasion he came into my place of business, and, walking down to the stove, turned his back to me without speaking. I was at my desk, writing. Presently I turned to him and said,

"Webster, what is the matter now?"

"It is no matter," he replied; "it will be all right by-and-by."

The idea of the hymn came to me like a flash of sunlight, and I replied,

"The Sweet By-and-By! Why would not that make a good hymn?"

"Maybe it would," said he, indifferently.

Turning to the desk, I penned the following lines as fast as I could write:—

There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there.

CHORUS.

In the Sweet By-and-By
We shall meet on that beautiful shore,
In the Sweet By-and-By
We shall meet on that beautiful shore.

We shall sing on that beautiful shore,
The melodious songs of the blest,
And our spirits shall sorrow no more,
Nor sigh for the blessing of rest.

CHORUS.

In the Sweet By-and-By
We shall sing on that beautiful shore,
In the Sweet By-and-By
We shall sing on that beautiful shore.

To our bountiful Father above
We will offer the tribute of praise,
For the glorious gift of his love,
And the blessings that hallow our days.

CHORUS.

In the Sweet By-and-By
We shall praise on that beautiful shore,
In the Sweet By-and-By
We shall praise on that beautiful shore.

In the meantime two friends, N. H. Carswell and S. E. Bright, had come in. I handed the hymn to Mr. Webster. As he read it, his eyes kindled and his whole demeanor changed. Stepping to the desk, he began to write the notes in a moment. Presently he requested Mr. Bright to hand him his violin, and he played the melody. In a few moments more he had the air jotted down. I think it was not over thirty minutes before the two gentlemen before named, Mr. Webster, and myself, were singing the hymn in the same form in which it afterward appeared in the "Signet Ring." While singing it, Mr. R. R. Crosby, now a resident of Richmond, Illinois, came in, and after listening awhile with tears in his eyes, uttered the prediction, "That hymn is immortal."

I think it was sung in public shortly after, for, within two weeks, almost every child on the street was singing it.

NO TRUE WORK EVER WASTED.

No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh, understand those two perverted words, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure, has very often been in the sight of Heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame, was that a failure? And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter, One came forth to be pre-eminently the Man of Sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon the shameful cross, was that a failure? Nay, my brethren, it was the death of Him who lived that we might follow his footsteps—it was the life, it was the death, of the Son of God.—*F. W. Farrar.*

—Ask not what shall be to-morrow,

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.

PATIENCE.

If your foes torment and taunt you,
If your fears harass and haunt you,
If the world seem dark and dreary,
"Wait a wee and dinna weary."

If the hopes you fondly cherish,
Dashed to earth, seem sure to perish,
Wait with patience for to-morrow—
No man's life is wholly sorrow.

If your plans do n't work to please you,
If the Fates should vex and tease you—
If you can, be bright and cheery,
"Wait a wee and dinna weary."

If God give you leisure, take it;
'Tis his gift, a blessing make it;
Faith in him no whit abating,
Serve his will by patient waiting.

Or, if work, instead of leisure,
Pain, instead of longed-for pleasure,
Howsoever your lot seem dreary,
"Wait a wee and dinna weary."

—Mrs. W. H. Powers, in *Independent*.

HOW ONE GIRL LEARNED TO WORK.

"JENNIE HARTWELL may not be handsome, but she is a heroine," said Mrs. Casey, as she swayed back and forth in her low rocking-chair.

We had brought our sewing out on the south porch that June afternoon. I was just in the mood for a story, so I entreated, "Tell me all about it. I like the girl's face, though, as you say, it is not exactly what one would call handsome."

The young woman in question had paused at the gate a few moments before, as she was passing, for a few words with my friend.

"Really," said Mrs. Casey, "the story is very slight. It has interest for me, however, because I seemed to live through her experience with her. Jennie was engaged to a young man here in the neighborhood, by the name of Harry Crisswell; he was of a respectable family, and was considered a good fellow, but he lacked constancy, and a pretty face made him untrue to Jennie. It went very hard with Jennie, she had believed in him so fully, and it was the first sorrow of her life. Some one has said that 'pain is the deepest thing in our natures.' I am sure that the discipline it gave Jennie developed an idle, selfish girl into a noble woman.

"She had never helped much about the work, but I was over there a few weeks after her engagement was broken, and the house was in disorder, her room worst of all. The bed was unmade, the floor unswept, the blinds had not been opened, and she was still in an untidy morning wrapper, although it was in the middle of the afternoon.

"I was about to throw open one of the blinds, when she put up her hand, and cried out, 'Please do n't; the light hurts me!' I saw that I could do nothing, so I kissed her and said, 'Dear child, if you would only let in the sunshine, you would be better!' I knew it would save her pride if I spoke of her grief as physical illness. As I went home I said to myself, 'This trouble will be for best or worst. Jennie will become a fretful, complaining woman or'—well, when I went again, two weeks later, I saw that it was to be for the best.

"I remarked when I saw her again, 'I am glad to see you looking so well.' She replied, 'I have you to thank for that. Come to my room, and I'll tell you about it. After I broke off with Harry, I folded my hands and longed to die, at least I imagined I did. I was just becoming most miserable, I was irritable and indolent; but after you were here, I got to thinking over what you had said, 'If you would only let in the sunshine, you would be better.' I said to myself, 'This will never do. I need not spoil my life just because Harry made the mistake of thinking he loved me.' I arose, opened the blind, and put back the curtains. With the sunshine, comfort

also crept in. I thought that if I could not be happy, I could still be useful, and that God must have wanted me to stay at home or else he would have allowed me to go elsewhere. With that I went to work. I gave my bird fresh water and food, and hung his cage in the window; I made the bed with clean linen and swept the carpet; by this time the bird was singing merrily. I went down to the garden and gathered a bouquet to put in a slender vase on my dressing table. One bit of neatness called for another. I caught sight of my untidy toilet in the mirror, and bathed my face, arranged my hair becomingly, and put on a delicate muslin dress just from the laundry. I felt very different from the desolate creature that had protested against the light but a few hours before. You may be sure my mother was rejoiced with the change; poor mother, she needs my help badly enough, and it may be it was for her sake that I was kept here at home.

"I went to see Jennie again and again, always to find her busy and generally cheerful. I think she worked the first year more to keep from thinking of Harry than anything else, but she is past that now. Harry came back not long ago and wished to renew the engagement, but Jennie would not listen to it. She said simply that she had learned to enjoy life without him, and that he had proved false once and might again.

"It is wonderful how the house has improved under her management; neatness and comfort follow in her footsteps. She has such a knack of making things comfortable. She will take an ordinary rocking chair and upholster it with her own hands, till for real comfort it surpasses many that are much more pretentious and costly. 'How skillful you are; I said to her one day. 'Oh, if I have any skill,' she answered, 'it is because I take pride and pleasure in my work. I always used to hurry through with any task that was given me to do; but even then I planned a great deal what I would do if I had plenty of money, or if the house had been built differently—with a bay window, for instance—and if the furniture were of different pattern how nicely I could fix things up. But if everything were to our taste, very little management would be required. The problem is to take the materials at hand and make the best of them.'

"O Jennie, you have indeed taken a step forward; the important step that every one takes when she passes from dreaming to doing. But housework is so monotonous, do you never get tired of it?"

"Almost never," answered Jennie, "but then I have many things besides my work, though that is dearest of all, because it has helped me most. I have my books, my music, and my flowers, and many dear friends. I do n't find housework monotonous. It is infinite in its variety, and to see that the table linen is perfectly polished and the glass-ware clear and every detail faultless, is an ever-recurring delight. It saves mother so much, and it is, as I said before, an esthetic satisfaction to myself. Of course things go wrong sometimes, but then I run out among my flowers for a moment, or up to my room, or I repeat a promise from the dear little red Bible that mother gave me when I was but a child, and that I never got any help or comfort from until the last two years.'

"Every week she invites poor people to her table. Her life is a blessing, but she teaches only in the most delicate way, that is, by example; and throughout the neighborhood her influence is seen in 'brightened homes and bettered character.' One summer twilight I heard her singing,

'My sorrow has fallen from me
And is buried in the sea,
And only the sorrows of others
Cast their shadows over me.'

—Mary E. Edmunds.

—Shall this year be a golden stairway of ascent toward Heaven for you, or a slippery path of descent toward hell? You may reach your goal before the dawn of another year.

MORNING PRAYER—A WORD TO MOTHERS.

PROBABLY most of us resolve on the Sabbath day, as we listen to the sweet sanctuary song and hear the tender, beautiful "old, old story," that we will be better, nobler, lovelier as the days roll by. But "though the spirit is willing the flesh is weak," and as we lift the burdens of Monday's cares, perhaps we have forgotten to put on our armor. What can we expect but defeat if we begin our day unaided from above? If His arm is not about us, His Divine love not a conscious presence, then indeed we must expect much trouble from "multitudinous little things." We need never fear being irreverent by referring to our Father's will on all occasions. He is too mighty and too loving to ever be impatient or troubled with his children's requests. If our Saviour is an indwelling force with us, we can conquer all things, including, of course, the many little exasperating trials of every-day life, the constantly-filling mending basket, which has tiresome way of never staying empty; the over-seeing and annoyance of servants, the fretfulness or willfulness of children, etc.

Morning prayer! what a mighty power it is a telegram or a telephonic message, as it were to the Lord of all for help! I was visiting a friend, and as I was about to leave the city, did not know whether or not a gentleman cousin who lived a few doors off, understood that I wanted a carriage sent at a certain hour. In some anxiety I went to his house, but only to find him gone to his place of business, several miles distant. His wife was absent, and I said to the only servant left in charge, "Maggie, I am worried; perhaps Mr. D. did not know that I wanted to go this evening. Did you hear him say?" "No, ma'am, shure I didn't; but there's no need of worry, ma'am. Just step in the hall and use the telephone."

Sure enough, there was the telephone in direct communication with Cousin R.'s office. I said, "Will the carriage call for us at six?" "Certainly, everything is all arranged. I will accompany you to the boat, and see you safely started." "do n't feel anxious," came the answer, relieving me of all troublesome thought. Just so we tried and tired mothers (about to start out on our daily road), dropping upon our knees in the early morning, asking for the Almighty arm to uphold us, the Almighty hand to lead us, listening, hear the quick response, "I will keep him in perfect peace whose mind is stayed on Me."—Ernest Gilmore, in *Christian at Work*.

WHAT BROUGHT HIM.

I WAS sitting one Sabbath morning, with a newspaper in one hand, feeling really miserable. My wife and eldest boy had gone to church. I heard the other children talking, and the question fell upon my ear, "Horace, when you are a man, which will you do—go to church like mamma does, or stay at home always and read the newspaper?" "I," said Horace, eight years old, with great emphasis on the I, "shall do neither. I shall not go to church, and I shall not sit about at home. I shall have a big horse; and Jamie Lincoln and I will go for a ride, and go right away and have lots of fun." That child's words set me thinking. I saw my own boy in company with others of the loosest and most unprincipled of men, and perhaps women, spending his time in a way which would break his mother's heart. I thought of my white-haired old father and my placid, amiable mother, both gone; saw them quietly walking side by side to church in the old country town, and us children following. I could not sit another five minutes. Up I rose, and, putting on hat and coat, went to the church, and slipped into a pew in the rear, and heard the sermon, or tried to hear it, for that boy's speech had taken possession of my soul, and had filled it. My wife was astonished to see me waiting for her at the church door. "I thought I would come and meet you," was all I said.—*Congregationalist*.

Educational.

A PLEASANT OCCASION.

The students of the College took occasion to mark the seventy-fifth birthday of the great American poet, Longfellow, by a brief and quiet celebration of the event on the 27th of February.

The exercises, which commenced at 3 P. M. in the College hall, and occupied the remainder of the afternoon, consisted of songs from Longfellow's writings, an oration giving a sketch of the poet's life by one of the students, and recitations from his various writings by many others.

As a motto for the occasion, wrought in evergreen, and arching the rostrum, were these inspiring words from one of his most familiar poems: "We can make our lives sublime." The selections were very fine, evincing a keen appreciation of poetic excellence. The recitations were all well rendered, without interruption and without hesitation. A solo by C. W. Stone concluded the program.

The hall was well filled with students and others, who seemed to appreciate and enjoy the pleasure of the occasion in a high degree. The students, who constitute generally as fine a class as have ever attended the College, are hard at work in their studies; and such occasional episodes furnish a pleasing change from the routine of class work, and give them new inspiration for the future; while the visitors could not but be pleased with the earnestness and animation exhibited by them, in the direction of that which is high and noble.

TRUE STUDY.

SCARCELY a day of our school life passes that does not open before us some new field of knowledge.

We linger upon its borders, and our hungry eyes desire to feast themselves upon those inland beauties dim and distant; but time forbids, and pausing but to pluck a flower here and there, or catch one pleasing chord of nature's harmony, we quick direct our steps to other fields the same experience to repeat. Thus, by all her avenues, does nature lead us out to boundless fields, eternity alone could give us time to view.

"What subject is there," one has said, "that into infinity does not branch out?" "Nature places us in the midst of infinity." Ten thousand questions she suggests, but does not answer. She leads us on and on, till we are lost in mysteries no human mind can fathom.

And now behold how true to nature is God's word given to supply our moral wants,—longings of the soul by most of us as truly felt as we do feel the cravings of our intellect.

Do the works of God in nature make provision for our intellectual wants? So our higher nature is not left to starve; but in his word God gives us food for that.

Infinite, like the standard of intellect, is the gospel of Christ, our ideal in morals. Like the former, it ever beckons us onward. It is as completely and perfectly adapted to the wants of our moral nature, as are God's works in nature to our intellectual wants; and when, at the close of life, we stand upon the beach, while the ocean of eternal truth rolls grand before us, and there compare the pebbles in our hands (our lives' best works) with that which still remains unknown, and think that lacking time we needs must stop; 'tis then we learn to place a proper estimate upon the word of God, which tells us how we may obtain eternity to search eternal things.

Thus we see our learning need not outgrow our morals, but both together grow; and should the former tower mountain high, the latter need not stand below it, if only we but use the food

that God has given.

It is not study that leads young men from God; it is spending our whole time and energy in study, to the neglect of our spirituality. It is studying proudly, as though the laws we discover were laws we had made.

Let us, then, learn to study with humility, not neglecting to cultivate our morals; but like Newton let us study, who, though "holding by universal consent the highest rank among the natural philosophers of ancient or modern times," nevertheless, in the words of his epitaph, "maintained in his philosophy the majesty of the Supreme Being, and in his manners expressed the simplicity of the gospel."

Thus studying; we shall come to understand that

"Philosophy, baptized
In the pure fountain of eternal love,
Has eyes indeed; and viewing all she sees
As meant to indicate a God to man,
Gives him his praise, and forfeits not her own.
Learning has borne such fruit in other days
On all her branches. Piety has found
Friends in the friends of science, and true prayer
Has flowed from lips wet with Castalian dews."

—C. C. L., in *College Record*.

—There is a great deal, after all, of sound wisdom in the underlying theory of Mr. Squeers' plan of teaching at Dotheboys Hall, notwithstanding it is, and has been, in such sad disrepute. His idea was certainly a good one for graduates, if not for scholars before they gained their diplomas. He emphasized the practical value of school acquirements, and made study and toil go hand in hand. His spelling-class had a spell of words and a spell of work. "C-l-e-a-n, clean, verb, active, to make bright, to scour." "That's right. Now go and clean them winders." "B-o-t, bot, t-i-n, tin, bottin, n-e-y, ney, bottinney, noun, substantive, a knowledge of plants. Now, go and weed in the garden." "When a boy in this school knows a thing, he goes and does it."—*Baptist Teacher*.

The Sabbath School.

"Feed my lambs."—John 21:15

SOWING.

If thou hast sown the precious seed
In the young heart from earliest years,
And, fearing for each choking weed,
Hast watered it with many tears,

Then leave it all to God; he sees
What thou hast loved and guarded so,
And in the sunshine and the breeze
His hand alone can make it grow.

Just as the flower-seeds, trusted long
In darkness and in doubt to lie,
Become at length a plant so strong,
With blossoms fresh to please the eye.

You cannot form the starry leaves
Of the rich ivy, on the pane;
Or see the tendrils as they weave
A curtain of the richest stain.

You cannot paint the buds so bright,
Of the carnation and the rose;
'Tis yours to culture them aright,
And nature will their charms disclose.

Thou leave it all to God, who saw
You toil with generous hand to sow;
Who marked your fears and prayers and tears,
And he alone can make it grow.

—Marion A. Bigelow.

PRACTICAL TOPICS.*

(1.) *And they all with one consent began to make excuse.*—We always read this parable with a great deal of interest; for while we were yet in our sins, a sermon from the above words first brought us to see the weakness of the excuses we had been making for living in sin, and sent to our heart an arrow of conviction, which rankled there till we were brought to the foot of the cross.

Consider for a moment the facts. "A certain

man made a great supper, and bade many." At supper time he sent a servant, saying, "Come; for all things are now ready." To decline without good reason would be showing disrespect to their benefactor. Yet with one consent they all began to make flimsy excuses. Let us examine them. One had purchased a field, and said he must view it immediately; but the field would have remained in its place until the next day, and could then have been seen as well. Another had purchased five yoke of oxen, and must try them to see how they would draw. Notice that "our Lord here represents both these bargains as already made; so that going to see the farm, and to prove the oxen that evening rather than the next morning, was merely the effect of rudeness on the one hand, and of a foolish, impatient humor on the other, and never could have been urged had they esteemed the inviter or his entertainment." A third party had very lately married a wife; and, therefore, he declared he could not come; but this was not true, for his wife would doubtless have been made welcome had he taken her with him. Thus every excuse was an intended slight, and showed a rude contempt for the host. He was not held in so high esteem by these men as were their property, and the gratification of their own desires.

Dear reader, the gospel feast is now ready; and the very air is laden with a three-fold invitation for you to come.

In bold and lofty measures, see how the ancient prophet seeks to gain your attention,— "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." But, hark! a deeper and more tender chord is touched by a gentler hand,— "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and then, as the time draws near when at the marriage supper of the Lamb the Master shall gird himself to serve those blessed servants who are found watching at his coming, in one closing outburst of entreaty, "The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Still do you linger, dear sinner? Wait you for a more convenient season? Dost thou say, "I pray thee, have me excused"? Nay; let me entreat thee, consider, in view of eternity, the weakness of all thine excuses, and plead them no longer. Treat not with contempt your dearest friend. Spurn not his gracious invitation. For a few hours of sinful pleasure, barter not away an eternity of purest bliss. "Come; for all things are now ready;" and at your return, angels shall crowd the battlements of glory, singing anthems of praise; for "there is joy in the presence of the angels of God over one sinner that repenteth."

C. C. L.

QUIET WORKERS.—A word for the quiet workers: "The strength of the ministry to-day is not in her noisy names, but in her great men who have resisted the temptation to push themselves forward by unmanly arts."—*Mr. J. H. Mann, before the Baptist New York State Conference.* "Oh, the great silent men! the noble silent men, scattered here and there, each in his own department; silently thinking, silently working, of whom no morning newspaper makes mention. They are the salt of the earth."—*Thomas Carlyle.* "The voice of St. Paul uttering his convincing logic and thrilling appeals, died when his lips were sealed. His letters, written in the quiet retirement of the homes where he was entertained, or in the silence of his prison abodes, now, after eighteen centuries, are ringing round the world. The sower in the fields makes no great ado as he scatters the precious seed, but in due time the harvests laugh all the same."—*Our Bible Teacher.*

—The people look at a minister out of the pulpit, to see if he means what he says when he is in it. And Sabbath-school scholars keep a similar watch over their respective teachers.

* See Lesson on N. T. History in *Instructor* of March 1.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 7, 1882.

URIAH SMITH, - - Editor.

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

OLD MEN FOR COUNSEL.

THE Friends, or Quakers, have been noted for the general thrift and prosperity conspicuous throughout their membership. How many of that people have been known to make disastrous failures in business, to be forced into bankruptcy, or to live in poverty and squalor? Their moral integrity, temperate, industrious, and frugal habits, have, of course, a telling influence in contributing to this desirable result. But there is another cause which we think may be equally potent, and from which many others may learn a useful lesson. It is their custom of giving to one another careful and godly counsel, not in spiritual things only, but in the temporalities of this life, letting age and experience direct youth and inexperience. This, as set forth in the following paragraph which we clip from an exchange, we commend to the careful consideration of the many who might be benefited by a similar course:—

"The Quakers have their business meetings on the fourth day of the week, where they carry out the gospel plan of helping one another most effectually. If a young man is about starting in business, his plans are carefully considered by the older members, and, if thought wise, advice given how to proceed, and perhaps money advanced at a low rate of interest, or without any interest, while others are cautioned against enterprises hazardous or wrong. They almost always succeed, not because they work harder or are smarter than other people, but because they counsel and help each other in the spirit of love. How many mistakes and failures could be avoided on the part of our young people, and how many older ones could be saved from bankruptcy, and may be spiritual shipwreck, if they would honor the wisdom and experience of our venerable deacons."

RAILROAD INFLUENCE.

The Guide, of Germantown, Pa., while acknowledging that there are many good men still adhering to railroading, nevertheless indulges in the following dismal forebodings in reference to the anti-religious influence of these corporations for the future. Aside from the error respecting the Sabbath, who will say that there is not some ground for the fears expressed?—

"The railroad was given to society for the greatest blessing; but wicked and godless men are already perverting its use to a certain and inevitable overthrow of Christian institutions. By its Sabbath desecration, the railroad is training up a vast array of the most godless and hardened creatures that ever disgraced the human form. This terrible fact is just beginning to be felt. Persistent Sabbath-breaking must speedily drive every conscientious and faithful Christian man from any office or duty of the whole management of the godless business; leaving none professing the name of Christ among the railroad people, except those who have sold themselves for money—and position. This is the nature of things. There is a multitude of good men still adhering to railroading, but earnestly protesting against its Sabbath desecrations. These men have thus far looked to the pulpit and the press to bring them the deliverance they long for, by creating and educating public opinion to demand the entire cessation of all railroad people from labor on the Sabbath, as well as other good citizens. But as these men, who still constitute the salt which saves the whole system from utter moral putrefaction, see the daily press, one after another, take their stand boldly on the side of the great immorality, and give themselves up to the same sin against God and crime against society, they will be compelled to do

one of two things; they must give up their religion or give up their railroading. Oh! what a multitude have already given up all their hopes of the immortality of the Christian in order to earn by railroading the meat that sustains this mortality. Oh! how dreadful is the contemplation of the future of our country, when the two greatest gifts of God to it must, by a wicked perversion of their use, become the greatest engines for its utter overthrow."

AT THE MERCY OF MAMMON.

WHEN men have sunk to such a depth of moral obliquity that for the sake of money they will adulterate common articles of food by mixing with them deadly and health-destroying ingredients, because it will make their profits larger, what hope is there for the world? Men who will act thus are at heart robbers and murderers. Read what is said about one article largely used in dietetic preparations, the common baking-powders and self-raising flours:—

"Many of the self-raising flours and bread preparations sold for baking purposes, are not made from cream of tartar at all. The composition and process of manufacture taken from the records of the Patent Office at Washington, of a well-known manufacturer, is of the most loathsome character, as follows: 500 pounds burned and ground bones are placed in 400 pounds sulphuric acid (oil of vitriol), freshly diluted with 1,000 pounds water, and stirred from time to time for three days. The paste is mixed with farinaceous material, or with freshly burned gypsum, or with stearine, and dried and pulverized. . . . This pulverized acid is to be used with bicarbonate of soda in baking powders.

"Old bones treated with sulphuric acid are what the phosphate powders are composed of, making one of the cheapest known substitutes for cream of tartar."

OUR SCANDINAVIAN WORK.

THE progress of the cause among the Danes, Swedes, and Norwegians has been more marked and satisfactory than among any other people not American. We have many churches of these in our own country and in Europe, and quite a corps of ministers, and the truth is making a gratifying progress among the people of these nations.

There seems to be a seriousness, a reverence for sacred things, and a tenderness of heart among the Scandinavian people, not seen among the people of Central and Southern Europe. There is not so much infidelity as in Germany, France, and Italy; and Catholicism has very little hold upon them. The cold northern climate seems to be more favorable to strength of purpose, temperance, and solidity of character than the warmer climates. No doubt there is a vast amount of wickedness among them as well as other nations. This prevails everywhere. Vice, intemperance, unchastity, and sin in various forms, hold the masses of the world in their thralldom. But there is a difference in nations as well as individuals. There are nations on the earth which have continued so long in sin that everything seems corrupted. There is but little conscience and love of truth to which we can appeal. They have become like Sodom and Gomorrah. They seem to be ripe for the purifying fires of the last day to cleanse the earth from their pollution. God's truth will make little progress among such people. But there is a far greater element of virtue among these northern people. Many of them are honest, and fear God. Many of these are receiving the truth already, and thousands more will receive it.

We can but regard the preservation of this continent for settlement in these last days of time as a master stroke of divine Providence. Old-world customs, habits, grades of society, aristocracy, the poverty of the poor, and the tyranny of the rich, have resulted in social grooves and ruts, from which it is difficult to extricate the people. But

America opens her arms to receive them. When they come here, everything is changed. Better opportunities are afforded for rising in the world. Many who were poor obtain a competency. They get time to read and cultivate the mind. Their habits are broken up. They are thrown under different influences. Civil and ecclesiastical power does not longer oppress them. They have liberty to follow their religious convictions fully. The point in their life experience is the most favorable for the presentation of the truth. We think there is no more promising field for labor than among the Scandinavian people constantly coming to our shores. As they become acquainted with the American neighbors and learn our language, they are in a good condition to be instructed in the truth.

Our Scandinavian brethren in this country for a few years past have been passing through a trying experience. Eld. Matteson's labors as an editor and preacher had accomplished excellent results. He had visited, and labored among his people largely, and they looked to him as a father in the cause. He went to Europe, and his labors were greatly missed. Elds. J. F. Hanson and A. Olsen had also labored successfully in the same tongue. Their work was blessed of God. But some time in the past Bro. Hanson has suffered from poor health, and Bro. Olsen has seemed obliged to labor among the American people. Some young men of promise had been laboring in that tongue; but for two or three years the Scandinavian work has languished in this country because of lack of ministers. The hearts of many have been made sad, on this account. Young men of that nationality reared in this country, who commenced to preach, preferred to labor among Americans. In Wisconsin, Minnesota, and Iowa, where many of this nationality have embraced the truth, we found at the camp-meetings last year quite a depression because of this state of things.

But we are happy to say the prospects are much brighter for the Scandinavian work than a year ago. Eld. O. A. Olsen has felt the Spirit of the Lord moving upon his heart to work especially for those of his own tongue. His labors would have been highly appreciated among his American brethren. But with Eld. Matteson in Europe, others sick, and the hearts of his own people made sad by the lack of labor among them, he felt especially moved upon to give himself to that branch of the work. The General Conference Committee fully approved of this course, and requested him to take a sort of supervision of the Scandinavian work in the West, as far as he had ability. He has labored with excellent success in Iowa and Dakota, and the Lord is blessing him. I feel greatly to rejoice at the Wisconsin camp-meeting last June to see several promising young men give themselves to that work. The hearts of the people present were greatly encouraged. We believe this branch of the cause is rising, and that far more will be accomplished among those speaking this language than for several years past.

We earnestly hope the hearts of this people will be full of ardor to labor in the cause. What a field there is opening up in the great West for the spread of the truth! Thousands upon thousands have been pouring in from the old country. The best time there will ever be to reach them with the truth will be before their priests have got them hedged around with church influences. My heart was deeply affected last fall while in New York City, on visiting Castle Garden, where all the foreigners land as they are transferred from the ocean steamers. Here were many Scandinavians. Some of them were in tears as they thought of being in a land of strangers, where perhaps they should never see the familiar faces of their childhood more. Here were persons of refinement whose very faces bore the impress of honesty and

erty. How much I desired the presence of a faithful, devoted missionary to talk with them in their own tongue, and give them reading matter to take with them to their new homes. Our enemies have even gone so far as to employ persons to put into the hands of these immigrants publications warning them against S. D. Adventism. When some of our brethren have come from Europe, these opposition documents were handed to them as they landed; yet we have not the importance of furnishing these souls, hungry for the bread of life, God's truth to satisfy them. We are far behind our duty, far from filling the avenues, everywhere open, into which the truth should enter.

We greatly wish our Scandinavian brethren and others, and American also, would see the importance of reaching out after these new-comers to the shores. Here is a precious missionary field to be filled. We are exceedingly glad that some of our young men whose parents were born in the old country, but who have been themselves reared here, and who speak our language, as well as that of their ancestors, are giving themselves to labor with the Scandinavians. We shall be exceedingly glad to see a large corps of laborers in this department. There is no better field of labor. Great results may be attained by earnest efforts. We firmly believe the number of Danish and Swedish Sabbath-keepers might be doubled in a short time, if those believing the truth would earnestly labor to spread the light.

What a glorious field for scattering our publications! These people, who have come from their native land, to hear a strange tongue, would welcome some reading matter in their own language. It sounds sweeter to them than any other. Our brethren should supply themselves with books and tracts to disseminate among them. They should make special efforts to circulate the *Tidende*. This has not been quite self-sustaining in the past, but the last year it was nearly so. With proper efforts, its circulation might be increased till it would be more than self-supporting. If our people would circulate it among those who have come to this country, as the *Signs of the Times* is circulated by our American people, great good could be done. This is just what is needed. We earnestly invite all our preaching brethren speaking their language, to work hard to increase the circulation of this good paper, and to persuade our brethren of that nationality to circulate it in clubs among those not of our faith. We firmly believe this would result in great good.

The Lord has begun a good work among that people. We long to see it go on and increase, till many precious souls are gathered out prepared for the Lord's coming. The last year has been one of encouragement; may the next one be still more so. GEO. I. BUTLER, Pres. Gen. Conf.

ENCOURAGING FEATURES OF THE MESSAGE.

THERE is no department of the work in which there are not clear indications that the cause of present truth is moving onward. When we meet the mind of the Spirit of God by taking advance steps which are in harmony with God's design in giving the last message of mercy to the world, he vindicates these steps by unmistakable evidences of his approval. He goes out before us. His providence opens the way, and a cloud, perchance not larger than a man's hand, is seen to indicate to us that there is a sound of abundance of rain.

The fact that the representative of one of our publishing associations has been arrested for disregarding the Sunday law, clearly indicates what we may expect in the near future. Had this occurred ten years ago, the news would have gone through our ranks like an electric shock, and the

event would have been considered a precursor of the formation of the image, and been taken as positive evidence that the coming of the Lord was drawing near. The progress of the work on the Pacific coast the past year has clearly shown the willingness of God to work for his people when they fulfill their part.

The prosperity which has in some respects attended the Sanitarium for the past few months, is a mark of divine favor, showing that God is co-operating with the managers in seeking to bring about a higher religious tone in the institution, and thus to secure the object designed in its establishment. The social meetings held by those connected with it indicate an increasing spiritual interest; physicians, helpers, and many of the patients, taking an active part in the same. All unite in songs of praise, and engage heartily in bearing testimony to the goodness of God, as well as in humble confessions made from time to time. The Sabbath is well understood, as the transacting of all business is suspended on that day. The molding influence of a religious principle is seen and felt through the entire building. We do not say that there is no opportunity for still greater improvement, but we do say that God has seemed to second efforts put forth to make the Sanitarium not only a place where the sick can recover their health, but where people will receive favorable impressions of the truth.

The managers of our publishing house at Battle Creek are also making an effort to seek God more fully, and to keep in view the object for which it was founded. The original design in its establishment was to publish the truth, and to represent the faith of a people professing to believe solemn truths calculated to prepare those who receive them to meet God. There should be a marked contrast between the manner of doing business in this publishing house, and the methods employed in those publishing houses having only worldly objects in view. The same is true of the character of the work performed, and the deportment of those connected with it.

Our College, also, should yearly send out scores to engage in some branch of the work of God. But a surer and more striking indication that the Spirit of God is prompting individuals to make preparation to meet him, and to participate in the closing scenes of this work, is the fact that in those Conferences most remote from Battle Creek there is a demand for the same educational advantages as were contemplated in the establishment of the Battle Creek College. The interest shown by our people in California in this direction is not second to that manifested in any part of the country. New England has caught the same spirit, and the providence of God seems clearly to indicate that the time has come when steps should be taken to provide educational facilities for those in this locality who wish to prepare themselves for usefulness in the closing work.

Now is the time for action. There are scores of young men and women in the New England Conference who should aim to fill some position in the cause. These should avail themselves of the disciplinary training to be given in the proposed school. There is light ahead. Hope should be beaming in every eye. Courage should exist in every heart. Such haste to co-operate in the cause of God as has never been seen before, should now be manifested by our brethren and sisters. Failure is a word never to be applied to what is true and right in the work which God has committed to us. It belongs to those undertakings and enterprises which do not have God's glory in view,—to those persons who do not speak of advancement in God's work.

We shall be brought into strait places; difficult paths we shall have to tread; but victory is written on the banner of God's truth. The time

is not far distant when the attention of the world will have been called to the fact that a people are preparing to meet God by keeping his commandments and the faith of Jesus Christ.

S. N. HASKELL.

OUR HEALTH AND TEMPERANCE PUBLICATIONS.

LAST week we referred to what might be done in circulating our health and temperance publications. This week we give a list of some of the most important of these. We call special attention to them.

PLAIN FACTS.—This important work by Dr. Kellogg is selling at the rate of twenty-five thousand volumes per year. We have on hand a limited number of the first edition, which contains nearly all the reading matter of the volume, now being sold for \$3.25. The price of this is only \$1.50. If any wish to obtain it, they should send immediately. We have also a condensed edition in flexible covers, which contains the most important matter of the larger book. This would be in good form for general circulation, to loan or give away. Price only 75 cts.

DYSPEPSIA; CAUSES, PREVENTION AND CURE.—The world is full of dyspeptics; we meet them at every turn. There is a great amount of valuable information in this volume. Thousands of afflicted persons have found relief from this distressing malady, by following the course marked out in this book. It is just what the people need. Those who are sick need it. In many cases it will save heavy doctor's bills. Those who are not sick can learn from it how to keep well. Price only 75 cts.

USES OF WATER.—This is an excellent treatise on the bath. In simple, plain language it tells just how to give baths. It is most valuable to those who have not had experience with the different kinds of baths. There are no remedial agencies more important than baths when properly administered; but in some cases great harm has been done when they have been managed by inexperienced persons. Dislike and contempt have often been expressed against this system of treatment, simply because it is not properly understood; but great good has been accomplished when it has been intelligently used. All friends of the cause of health reform should do what they can to add to the information of the people by circulating this excellent book. Price only 60 cts.

DIPHTHERIA: ITS NATURE, CAUSES, PREVENTION, AND TREATMENT.—This little book has done an immense amount of good already. Many copies have been circulated, and vastly many more should be. Diphtheria is a terrible disease. How many family circles have been broken by its ravages! How many hearts have been wrung with agony! Usually a large proportion of cases prove fatal, in the ordinary mode of treatment. But if the instruction contained in this little volume is followed, nearly every case may be saved. There have been instances in which physicians in regular standing have lost case after case; but, after having become acquainted with this work, they treated every case successfully. Every family ought to have a copy in the house for emergencies. Diphtheria often makes short work of its victims. A delay of a few hours may sometimes leave the patient beyond hope. Before a physician can be reached, it is too late. This little volume, costing only 25 cents, might have been the means of saving a life that was beyond value in money. Circulate it, friends, in all directions, and do all the good you can.

We cannot notice in detail all the publications in the list. The assortment is an excellent one. Look it all over. As a people, we might do an immense amount of good among our fellow-men by interesting ourselves and others in the subjects of health and temperance. The times are favorable. These subjects are receiving a degree of attention never known before. A person is considered hardly intelligent in this reading age unless he gives more or less attention to these subjects. The people will read on these topics, when they will not on those of a religious nature. The truths taught on these points are so plain that a fair consideration of them forces conviction upon the mind. When these are embraced, they lead on to religious truths. Brethren and sisters, spend a little time, at least, in circulating these publications among your neighbors.

G. I. B.

A LOST DAY.

This morning, when I woke, I planned
So many things! No idle hand—
Should mar the hours as they passed by.
When night came, I would gladly say,
"This hath been a well-spent day
Whose memory I will not let die."

And then I wove a web of dreams,
And like the leaves on summer streams
The hours passed by so rapidly,
That when I woke from dreams, to do
The good deeds planned, the day was through;
Another squandered day for me.

O slothful dreams, your memory
Holds a remorseful sting for me;
Not one good deed my hands have done.
O wasted day that might have been
Made useful, had I done therein
The deeds I planned ere dreams begun.

God gives his days for us to use
To some good purpose. If we choose
To squander them, how great our sin!
I shudder when I think he keeps
A record of them all, and weeps
To see the misspent ones therein.

O squanderers of the golden hours,
A serpent lurks among the flowers.
Rise! put these deadly dreams away,
And make to-morrow's record fair.
Be this the angel's entry there
"To-day atones for yesterday."

—Eben E. Rexford.

Progress of the Cause.

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

KANSAS.

Cedar Vale, Chataqua Co., Feb. 20.—Our meetings continue, and we are seeing good results. Quite a number have given up the use of tobacco. I think I never saw a people more earnest and willing to do right. I believe there are about a dozen to be baptized. We shall try to do our work thoroughly.
L. D. SANTEE.
OSCAR HILL.

NEBRASKA.

Cross.—Have held meetings in the Cross school-house about three weeks. The interest is good. Five have commenced to obey the truth. Eld. Babcock, a Methodist minister, speaks against the law and Sabbath Feb. 28 and March 1. Pray that the truth may prevail, and that honest souls may be saved.
H. SHULTZ.

Palmyra, Feb. 27.—A few here have commenced the observance of the Sabbath, and give other evidences of true conversion. The announcement of a discourse on the Sabbath question, next Sunday by a Congregational minister, will doubtless add to the interest. We hope to have God's help in reviewing him.

We have received some small donations, enough to cover expense of light and coal. The meetings still continue.
GEO. B. STARR.

Waco and Seward.—Was at Waco Feb. 15 and 16. I am happy to report that the members of this church are in a better condition than I have ever before seen them.

Feb. 18 and 19, I spent at Seward. The meetings were held six miles southeast of the town, where Bro. Nettleton has recently commenced a series of meetings, in which a good interest is manifest. He will still continue the meetings. I trust some souls will be saved.
Hubbell, Feb. 22. CHAS. L. BOYD.

Silver Creek, Merriek Co., Feb. 27.—After spending the last few weeks in laboring with the churches, I once more find myself in a new field, the Silver Creek church being located six miles from town. Silver Creek is a small town located in the Platte Valley, on the U. P. R. R., one hundred and ten miles west of Omaha. Our meetings here commenced the 24th inst. The attendance is good, and the interest fair and increasing. There has never before been a time when there seemed to be such an anxiety to hear the truth on the part of the people in this section of the harvest field. May God help the missionary workers to do faithfully their part of the work,

and raise up more earnest, self-sacrificing laborers to gather in the grain that seems to be already ripe.
A. J. CUDNEY.

Schuyler.—Feb. 10-22, Eld. Cudney spent with the Sabbath-keepers here. During the greater portion of the time, the Methodists were holding meetings, which interfered to a considerable extent with ours; notwithstanding, quite an interest was awakened, and one reliable person took a decided stand, and covenanted to keep the commandments of God and the faith of Jesus. Several others are "almost persuaded," and we trust that by faithful missionary work and the blessing of God, the good seed sown may be watered, and bring forth fruit unto eternal life. The opposition, which at first was bitter and open, is now mostly confined to secret slurs and calumny—but none the less bitter. These attacks, and the straitness of the gate, have kept some from taking their stand on the Lord's side; and a few who had made the decision have found the way too narrow, and have turned back. Pray for us, that we may not be led away by the wiles of Satan, but that we may all prove efficient workers in the world's great harvest field.

Bro. Cudney went from here to Silver Creek, where he was to begin a series of meetings on the 24th inst. May the Lord bless his work.

L. D. CHAMBERS.

WISCONSIN.

Among the Churches.—For the past eight weeks I have been laboring with the churches and scattered brethren in Richland, Grant, Crawford, and Vernon counties, and much of the blessing of God has attended the effort. My health was quite poor at the first; yet I have been sustained, both physically and spiritually, and for this I am grateful to our Heavenly Father. By the blessing of God, the labor put forth in this division has, as a general thing, had a strengthening and encouraging influence. Many who were backslidden, resolved to repent and do their first works. We hope and trust that they will carry their good resolutions into practice, and live out the precious truths of the third message.
N. M. JORDON.
Lodi, Feb. 27.

ALABAMA.

Atalla, Etowah Co., Feb. 26.—Arrived here the 17th, and found serious troubles existing among the brethren, which caused the members to become discouraged. I have been laboring with them. The Lord has blessed my efforts beyond my expectation, and the troubles are removed. All are of good courage and rejoicing in the truth. The meetings are well attended. The outside interest is good, and I shall be much disappointed if quite a number do not join us soon. All the members seem willing to do what they can to advance the cause. They keep a correct account, and pay systematically. I am very much encouraged with the prospect here. God is working for this people.
J. M. ELLIOTT.

MINNESOTA.

Minneapolis.—We came here on the 6th. Found the brethren in a low condition, but ready and willing to receive help. There had been a small church here once, but it had become extinct as an organization. Brethren have come in from different localities and of different nationalities, until there are about sixty in the city, old and young, who keep the Sabbath; and nearly all of the adults are or have been members of some of our churches. They have kept up a Sabbath-school, a Sabbath meeting, and a weekly prayer-meeting a portion of the time, holding their services in a private house. They have met with many discouragements, and had become somewhat distrustful in consequence. However, in a few days we were able to secure their confidence. The Lord opened the way to obtain the use of a comfortable and pleasant church in a quiet locality, and easy of access, and here the brethren came together. The Spirit helped our infirmities, so that we were able to speak the word with clearness and in much assurance. The hearts of the brethren were opened to receive the word spoken in humility, and they were quickened thereby. As a result so far seen, we leave a well-organized church of seventeen members (a portion of whom have to procure letters from the churches to which they belong), in perfect harmony; a V. M. society of

eleven members, ready to go to work as soon as they are able to get the materials to work in a good house of worship rented for a year, on the corner of Franklin and 21st avenues, to which they cordially invite all Sabbath-keepers to reach, or who may come to the city at any time. Sabbath-school at 10:30 A. M., and worship following. Surely the Lord has wrought wonders for this people, and to his name we give all glory.

We now go to Hutchinson.

Feb. 22.

D. P. CURRY
D. C. BURTON

DAKOTA.

Cameron, McCook Co.—Closed our meetings here for the present Feb. 19, after continuing them five weeks. Have held thirty-five meetings. Eld. Whitney was with us the last day, and spoke three times. We leave seven substantial portions, all heads of families, established in the present truth. Five of these never before made a profession. All have erected the family altar. Tobacco, coffee, and other hurtful articles, have been discarded. We feel a great attachment to our little company, and hope they will continue to grow in grace. If they do this, we feel that others will be added to them soon. A church will be organized here as soon as practicable. We obtained three subscribers for the REVIEW, one for the Signs, one for Good Health, and one each for the German and Danish papers. The friends take several copies of the Instructor for the Sabbath school. To the Lord be all the praise.
Home, D. T., Feb. 21. D. T. BRIGGS

OHIO.

Bowling Green and Hamler.—From Feb. 11 to 17 we were with the church in Bowling Green. Notwithstanding dark nights and bad roads, turnout at our evening meetings was quite good. We tried to instruct and encourage, and many expressions we think in this we were unsuccessful. This church, which has ever been one of the largest in the State, has been much reduced, partly by deaths, but principally by removals. May those that remain strive to be perfectly joined together in the same mind and the same judgment, and so let their light shine that there may be added to their number souls that shall be saved.

From the 17th to the 20th, was with the Hamler church. This is in a level country, at this time the weather and mud were terrible. Quite a number manifested a commendable zeal in getting out to the meetings, although the roads were well-nigh impassable. Our meetings were certainly appreciated. They seemed hungry for preaching, and we think we were able to do them some. Besides, the indications were that a favorable time there would be a good opportunity. They expect soon to have a convenient place for public meetings. May the Lord bless them, and add to their usefulness many numbers. We go now to Leipsic.

H. A. ST. JOHN
A. A. BIGELOW

Norwalk, Feb. 22.—Since the new year commenced, I have been holding meetings and doing missionary work in Huron and Erie counties. The weather has not been favorable, but attendance has been large and the interest good, though only one has fully decided to accept the truth. Sold six dollars' worth of books, obtained five subscribers for the Signs, seven for the Instructor, two for Good Health, and some renewals for the REVIEW. How little to accomplish in one of the best months of the year! On account of the rain and mud, it has been almost impossible to get from one place to another; still I will not be discouraged in this good work.

I have held a number of temperance meetings which were well attended by the public, the houses being packed full on each occasion. It does me good to labor in this branch of the service, with the American Health and Temperance platform as a basis. I am thankful that we have a platform that covers the whole ground; and if, as a people, we would live out those principles, we would have an influence for good that would tell. Brethren, let us go forward in this good work, till He who is right it is to reign, shall take the scepter, and intemperance forever disappear.

The Norwalk church is prospering. The S

meetings are well attended. They have a Sabbath-school, in which all seem to take an interest. They are agitating the subject of building a house of worship the coming season. All seem to be of good courage. Bro. Whitehead, has been taking treatment at the Sanitarium, and is with us occasionally. WM. BEEBE.

NEW YORK.

Sunderlinville, Feb. 28.—During the past five weeks we have labored with the church here. Our meetings have been well attended, the weather and the most of the time being remarkably favorable for all to attend, and some have also come from Adams Center and Pulaski churches. The church here had been very much discouraged and the background for several years. The effort to help them seemed to be appreciated, and a revival spirit has largely prevailed throughout the meeting.

Many who had become lukewarm and careless in their work, and had almost entirely given up bearing and cross-lifting missionary work, and abandoned simplicity of dress, were greatly revived and encouraged; while some who had neglected Christian duty returned to the Lord, and now take hold cheerfully in every good work. Some who have never made a profession have expressed a determination to become Christians, and all hearts were encouraged by the favorable results that were reached. Twelve copies of the *Review* were ordered to be used in missionary work, the V. M. society was revived, and a decided stand was taken by the church to return to that simplicity of dress which is taught by the word and Spirit of God.

If the church hold the ground that has been gained, and follow on to know the Lord, as they now seem determined to do, they will truly be light-bearers, and will bear much fruit to the glory of God. We earnestly pray that such may be the result.

B. L. WHITNEY.
M. H. BROWN.

Saratoga Co.—Left home Feb. 6 for Saratoga County, as per my last report. Stopped off at Mannsville, and held two meetings with the friends there. On account of the interest which Bro. Brown has awakened in this old church, it was thought best to let him remain there, and for me to meet his appointments at Roosevelt and S. W. Oswego.

At Roosevelt we had a good attendance. Sabbath, we tried to impress upon the minds of those present the nearness of the "day of the Lord," the solemnity of the time in which we live, and the necessity of thorough heart-work,—that meekness and righteousness acceptable in God's sight,—by giving our discourse upon Zeph. 2:1-3.

In the evening we held a temperance meeting. The church were pained to see our H. and T. club here transforming itself, to a certain extent, into a literary society. The temperance part of the programme touched only upon the alcoholic side of intemperance. We must not forget our work. There is a special one, and knows no compromise with the Lord. Sunday, we spoke from Matt. 24:42-51. The Spirit of the Lord was present, and some hearts were moved.

The members of the Vermillion church met with us. On account of the scattered condition of the members, their proximity to the Roosevelt church, and the fact that its numbers are diminishing, it was decided to disband the church. Most of the members will join at Roosevelt. We were cheered and assisted by our dear brother, Eld. F. Wheeler. Monday night I held a temperance meeting in the M. E. church at Vermillion, assisted by Mr. Eld. Mrs. G. C. Crager and my wife. The subject was Bible, or Christian, temperance. Although a hard night, the attendance was good, and the straight testimony of true temperance was well received. We hope it will do something toward removing prejudice.

The 15th inst., a good M. E. brother hitched up his team and carried us nine miles on our way to W. Oswego. He has now carried us in all about thirty miles free of charge,—a good example to some of our brethren. May God reward him. Bro. Place met us at Oswego, where we were brought by Bro. Kingsbury from Lansing. Held some interesting meetings at Bro. Place's house, and enjoyed much the interview with this family, who are all united in the truth. We hope soon to see his two oldest sons engaged more fully in spreading the third angel's message. While we do not but grieve over the coldness and indifference

manifested by many of the people of God, we rejoice that some are struggling through the darkness. It is the sifting time, brethren. Let us be found among the wheat. M. C. WILCOX.

MICHIGAN.

Leslie, Feb. 28.—We found the church at Bunker Hill in a discouraged condition. No meetings had been held for months. Had appealed for help last fall, but had finally about concluded that it was too late. "But the mercy of the Lord endureth forever." His gracious Spirit meets returning wanderers, and guides them back into the good way. We have held meetings with them several weeks, with quite a large attendance and good outside interest. Heartly confessions have been made, also firm resolutions to let the mistakes of the past remain forever buried.

The church are again united, and their Sabbath meetings and Sabbath-school revived, though their numbers have been considerably reduced during the past year by removals. Earnest prayer, constant watching, and holy living will be indispensable if they would hold the fort; for the enemy is awake and on the watch.

We commence meetings in Leslie with a temperance lecture at the Congregational church March 1. G. K. AND J. A. OWEN.

Among the Churches.—I have found the section appointed me in Eastern Michigan an unpromising field of labor, especially during the past winter. There has been no snow, and most of the time the roads have been very muddy. The churches, with the exception of Memphis, are small, the members are very much scattered, and, as a general thing, they are poor.

I have visited the church at Blain, St. Clair Co., three times. There are twelve here keeping the Sabbath. Considerable labor has been bestowed at this place; but there seems to be no interest on the part of the people outside of our faith to hear more. The few that are keeping the Sabbath apparently love the truth. At my last visit with them, our meeting was encouraging. All pledged to pay tithes.

At Smith's Creek there are but few left, several having moved away of late. Here, as at Blain, much labor has been bestowed. Because of the wicked course of two of their number, prejudice is very strong. I have tried to encourage the few that remain.

At Imlay City, Lapeer Co., and within a radius of ten miles, there are twelve Sabbath-keepers. I have met with them twice. All have the *Review*, and all pay tithes.

In consequence of apostasy and removal, there are but few left at Armada. They have a good house of worship. I have tried holding meetings in adjacent school districts, but found no interest to hear. I have been holding Sunday evening meetings at A. during the winter. Our congregations average about seventy-five, of the better class of the people. These meetings have greatly encouraged the few brethren here. All are punctual in paying their tithes.

Our brethren at Lapeer are doing well. My meeting with them was very encouraging. They have a good Sabbath-school. All are paying tithes. They are so scattered that it is impossible to hold evening meetings with them. This part of the State has suffered greatly for the want of systematic ministerial labor.

Memphis is greatly in need of a revival effort. This is one of the oldest and largest churches in Michigan. Some of the members are in a back-slidden state. As soon as suitable help can be furnished me, I intend to hold a series of meetings with them. I feel unequal for the work alone.

As I have met with these scattered "sheep," and tried to encourage them, and as I have seen the eagerness with which they listen to the word spoken, it has greatly encouraged me.

Armada, Feb. 28. H. M. KENYON.

TEXAS.

Cleburne, Johnson Co.—Since the debate with Eld. Stirman at Brushy Knob, Eld. Whitney and myself have been laboring with the Cleburne church and in its vicinity. Constant rains, deep mud, and high waters have greatly interfered with our work, and interrupted our meetings from the commencement. Railroad bridges have been swept away, mails have been very irregular, and the farmers have not been able to enter their fields. Three substantial persons were added to

the church by baptism. As I was leading one of them into the water yesterday, her husband, from the opposite side of the stream, rushed through the crowd to the edge of the water and called out, "Kilgore, Kilgore, remember what I told you." This caused quite a sensation among the people, but not an interruption in the administration of the ordinance. The sister has desired to unite with the church for some time, and though she had formerly been baptized, she felt it her duty to be rebaptized. She had frequently deferred the matter at the request of her husband, but now could wait no longer. When he found he could not prevail with her, he sought an interview with me, and requested me not to baptize her, and threatened certain measures. I thought it better to obey God rather than man. He is a member of the Baptist church. This morning he is making efforts to have me arrested.

I go to-morrow to Granbury, Hood Co. Bro. Whitney will soon visit the churches in Grayson and Fannin counties, while I go to Brushy Knob, Terrell, Plano, and Dallas. R. M. KILGORE.
Feb. 20.

PENNSYLVANIA CONFERENCE.

Sunderlinville and Niles Hill.—Jan. 21-22, joined Bro. Oviatt in holding quarterly meeting in Dist. No. 2 at Sunderlinville, Pa. Special effort was made to call attention to the importance of the Testimonies, and the necessity of sacrificing. The feeling responses and hearty resolves were evidence that the Spirit of the Lord was present. We learned with regret that many members in this locality were without our papers. At the meeting Sunday morning, however, several subscriptions were taken for the *Review* and *Good Health*. The meeting was not largely attended, but we trust good was accomplished.

Jan. 26-30 was occupied in visiting and holding quarterly meeting at Niles Hill, N. Y. We have felt a deep interest in the welfare of this church. It has passed through changes and trials of such a nature that, but for God's special care, it must have ceased to exist. We fear that repeated trials have brought discouragement that will cause them to underrate their influence. The church record was cleared of the names of some who have been dead weights, and steps were taken to encourage such as will help sustain the cause. There are faithful ones here who have stood firm through all difficulties, and God loves them, and wants them to be of good courage. We hope to be able to spend more time at this place soon. This meeting closed a series of five which we have been permitted to hold this quarter, and in reviewing them we are greatly encouraged. 1. We have enjoyed a greater degree of the blessing of God than ever before since we have been engaged in this work. 2. We can see that there is a spirit of earnest determination taking possession of the hearts of the majority of God's people, though it is a sad fact that many are going to sleep. 3. Our brethren seem to be getting a clearer knowledge of the true nature of missionary labor. 4. Appeals for subscriptions to periodicals have been responded to freely, particularly for *Good Health*, which has been neglected in the past. But while some progress is apparent, what momentous interests are calling us to rouse to more earnest action! D. T. FERRO.

Ellicottsville, N. Y., Feb. 23.

MAINE.

Portland.—From Feb. 9 to 12, I was with Eld. S. J. Hersum in the city of Portland. Our meetings were good, and we trust profitable to the cause here. Some outside interest was manifested. Four or five requested prayers, and some bore testimony for the first time.

At a meeting on first-day, we called the attention of our people to the Bible plan of supporting the cause. Mal. 3:8-10; Prov. 3:9, 10. God requires the first-fruits of all our increase; but some reverse the order. They first serve themselves; then if there is anything left, they lay it by for fear they may come to want. So the Lord and his cause get nothing at all. "O ye of little faith!" The Lord has spoken; and can he not make it good? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:6, 7. "If there be first a willing mind, it is accepted accord-

ing to that a man hath, and not according to that he hath not."

A pledge paper was circulated to raise the sum of \$500 for the T. and M. work. The paper was returned with \$114 subscribed; and as a number of the members of the church were not present, the amount has since been increased to \$176. This is a good beginning, and a worthy example has been set for others to follow. If all of our people will take hold unitedly, the amount can easily be made up. In union there is strength. Has God a special message to be given? Yes. Is the third angel's message of Rev. 14: 9-12 to go to every nation in the whole world? Yes. Will the message fail? No. When the Lord causes a message of warning to be given to the inhabitants of the earth, it is not for nothing,—there is danger ahead. A time of trouble and distress is coming upon men, and we are even now in the day of God's preparation. Nahum 2: 3.

A reform is called for; and a work of restoring the old paths is going on in the earth. Who will have a part in it and receive the blessing? The Lord has been very merciful and kind to us in giving us so much light on his truth. Let us show our appreciation of his goodness by making a free-will offering to him to help forward the cause of God and spread the light before others, that they may see the same glorious truths that we now see, if they will.

We would be glad to hear from our brethren and sisters in Maine, and know how much they will give to help raise the above sum, to be paid by the first day of September next.

J. B. GOODRICH, Pres. Me. T. and M. S.
Hartland, Somerset Co., Me.

Our Tract Societies.

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

MY WORK.

I COULD not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by my Master's side,
And watch the marred face I loved so well.
Right in my path lay many a ripened ear,
Which I could stop and gather joyfully—
I did not know the Master placed them there—
"Handful of purpose" that he left for me.

I could not cast the heavy fisher net;
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose tick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world sea;
Or ever that I knew, his smile so fair
Came shedding all its radiance on me.

I could not join the glorious soldier band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

O Master dear, the tiniest work for thee
Finds recompense beyond our highest thought;
And feeble hands that work but tremblingly
The richest colors in the fabric wrought.
We are content to take what thou shalt give,
To work or suffer as thy choice shall be;
Forsaking what thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!

—Selected.

"GOOD WORDS."

BY ELD. S. B. WHITNEY.

I MEAN the sheet entitled "Good Words from Missionary Workers." Have just received a quantity of these for distribution, and an examination of them satisfies that they are rightly named. They are good words indeed. They are just what are especially needed at this time. The first article, by Bro. Haskell, is invaluable. Who will be Calebs and Joshuas? The Israelites were our examples, and their history was written for our admonition. This being so, why may we not expect that those who talk discouragement and indulge unbelief now, will be visited with plagues as they were then? How can we hope to enter the promised land, if we virtually refuse to go in ourselves, and hinder others from doing so by our discouraging words? Let us rather say, "We be well able." I might mention other articles, but

they are all good, and calculated to encourage us all in our work, for which I feel thankful.

My mind has dwelt much of late upon the words of Paul in Acts 27: 25, and I feel like saying to my brethren, "Be of good cheer; for I believe God, that it shall be even as it has been told us." We may believe the word of God, and have confidence in this cause, because it stands in his counsel. I want to say to all, but especially to Dakota T. and M. workers, Take these good words to heart, and be encouraged by them. Let your faith grow by exercise, and be made perfect by your works. Let us shake off lethargy and indifference, awake to a sense of the time in which we live, and the responsibilities resting upon us, and labor in hope of the reward of the faithful.

FRUIT OF MISSIONARY WORK IN THE SOUTH.

BY MRS. H. W. PIERCE.

FOR the encouragement of the workers in the missionary cause, I will give a brief sketch of sister Julia A. Davis, who, I believe, died in the Lord, Feb. 18, 1881.

She was a colored lady possessing both education and intelligence, and was employed in teaching in Greensboro, N. C. I took her name from a newspaper nearly five years ago, sent her the *Signs* and other of our publications, and also held frequent correspondence with her. About a year and a half after she received the first papers, she commenced to keep the Sabbath. The following extract from one of her letters at that time will show her convictions of truth:—

"The good paper, *Signs of the Times*, ceased coming while we were sick, and I was unable to subscribe for it. My dear friend, I cannot tell you how much I have missed it. Nothing gave me so much pleasure and comfort as reading its columns, so many Bible truths were brought forth that I was entirely ignorant of. I am truly convinced that the seventh day is the Lord's day, and that we are breaking the commandments when we use it for our own purposes. I have read all the pamphlets, etc., praying that God would direct me and lead me in paths of righteousness. I know that he has heard and answered my prayers. I intend sending a subscription soon. I am so thankful to you for sending the papers to me. To you I owe my happiness and peaceful conscience, for it was by you that I was led to follow more closely the commandments of God, especially the fourth."

Nearly a year after, she wrote thus:—

"I seldom go to any of the churches. Both spiritually and intellectually, I reap more benefit from reading. I never knew the churches to be so cold and sleepy. It seems as though the people are growing more evil every day. . . . You asked if I received the *Health Reformer* and *Youth's Instructor* for one year. I did, and I never had a periodical more valuable than the *Reformer*. I received a little pamphlet some time ago, 'The Bath,' which I prize very highly. I have nearly cured myself of a disease of four years' standing. Indeed, I have so few symptoms of it that I tell every one I am well."

Under date of March, 1880, she writes:—

"No, my dear friend, I have not become discouraged. The late truths are very, very precious. 'Spiritual Gifts' was a world of comfort during my illness. A thousand thanks for such a glorious gift. I could not part with it. I have a young friend who has become much interested recently. I am anxious to keep him supplied with reading, he is so well fitted for usefulness. I think he could do much good, had he the proper instruction. You must remember him in your daily petitions. We meet with much opposition; but what a cheering thought to know that we are serving God in an acceptable manner by keeping his commandments, and that he will reward us at the last day. It seems as though I never really enjoyed religion before. So many things I now know which I was entirely ignorant of, and the teachings of our blessed Saviour have gained such a new interest. It does me good to know that the work is gaining ground. I trust ere long we shall have able workers here."

This lady was an active home missionary to the last. At one time she came near going to the Sanitarium, but was prevented by the illness of her husband. She wrote me about four months before her death. She hoped then that she would soon be able to teach. Was employing her evenings in reading tracts, papers, etc., and explaining

the truth as well as she could to her friends and neighbors, some of whom were interested. Can you say that the good seed sown will not sprout up and bear fruit, though after many days? In her last letter, I had no intelligence of her more than one year, when I received a letter from a younger sister, who was in a distant State where she died, informing me of her sister's death, stating that she herself hoped sometime to become a member of the S. D. A. church.

Dear sisters, let us add our mite, each one of us, by aiding to spread the warning message to all the world. It is a great and solemn work, and we all want a humble share in it, that one day, and that not far distant, we may be permitted to "enter into the joy of our Lord."

UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1881.

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 received for Tracts.
1	26	15	4	41	34	33	23	3647	592	.....	.....
2	25	19	3	23	23	11	18	3590	1119	.....	.....
3	41	29	4	41	37	22	12	3211	613	.....	.....
4	3	3	132	98	.....	40	800	106	.....	.....	.....
	95	66	3	221	192	66	93	11248	2490	10	\$

* Agents.
NOTE.—Received for membership and on donations, \$12.75; for *Review*, \$36.31; periodicals, \$107.35. T. and M. reserve fund, \$17.00. Subscribers obtained for *Review*, 12; *Signs*, 55; *Good Health*, 4; *Tracts*, 16; other periodicals, 6. Members dismissed from society, 6.

MRS. G. W. COLCORD, Secy.

TO DIST. NO. 4, N. Y.

DEAR BRETHREN AND SISTERS: As I shall be able to visit you before the April quarterly meetings, I take this means of exhorting you to faithfulness in the great work God has entrusted to us as a people, as individuals. You say, "I get discouraged, the preacher visits us so seldom. It may be discouraging; but let me suggest an antidote for some of the dark spells which come upon you: Labor for the Master. Still water grows stagnant, the unwound watch grows rusty, the laid-down armor loses its brightness, inactivity brings disease and death to our spiritual natures as well as to our physical."

"Labor is life; 'tis the still water faileth.
Idleness ever despaireth, bewalleth."

If we are idle in the Master's vineyard, we soon grow discouraged. You want a preacher, but he may be discouraged. But you say, "I should not be discouraged." I ask, What should give him courage? Is it meeting from time to time with brethren at ease in sin, or discouraged? Will this give him life and hope? Is the nature of the preacher's spiritual life such that he flourishes on what others famish and die of? No, is not so. His nature is the same as that of other men. If he has life, it comes from the Lifegiver. If he has power, and courage, and strength, and hope, they come from God through a consecration to his work, prayer to him, and activity in his cause. I know by my own experience that to cease laboring and living for God is death and despair. To get an interest in God's cause and a burden for precious souls that will lead us to forget self, or at least to deny self, is life, courage, and hope.

Souls are dying all around us, for whom we are to a certain extent, responsible. What are we doing for them? Do we believe this last message of mercy? Is Christ soon coming? Then let us make a new departure, engage in the work, by means of saving others, and our own souls also. See the papers, and books, and tracts, that are made ready to our hand. But it is a sad fact that in many houses we find one or two copies of secular papers, popular books of the day, and none, or few, of our own publications. The things are not so everywhere, I am glad to say. There are places where it is otherwise, and they bring us hope and courage.

Dear brethren, let us engage in the work and read up on our own positions, by some of our own works, trace down the prophecies, and see if these things are so. Let us return to "first principles," and see if it will not awaken "faith and love." God lives, and his cause will triumph.

wrath will soon be poured out upon a world of people who have rejected him. "Faith without works is dead." Jas. 2:20. Work while the day; "the night cometh when no man can work." John 9:4. M. C. WILCOX, Director.

TO DAKOTA T. AND M. WORKERS.

SEND many of you to-day, by mail, copies of sheet entitled, "Good Words from Missionary Workers," together with *Good Health* and *REVIEW* periodicals and circulars. I hope these may be fully used. Please read the article in this paper entitled, "Good Words." I have more of the sheets, so that if more are wanted, either by those to whom they have been sent, or others, all may be supplied by making their wants known. Please write for the present at Madison, D. T. Feb. 24. S. B. WHITNEY.

WALLA WALLA, W. T., V. M. SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1881.

Families visited,	218
Letters written,	125
Letters received,	9
Letters mailed,	80
Letters distributed,	117
Other periodicals distributed,	67
Tracts, etc., loaned,	668
Tracts, etc., given away,	890
Subscribers obtained,	23
Donations,	\$6.05

MRS. MATTIE RULAFORD, Sec.

MILTON, OREGON, V. M. SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1881.

Families visited,	31
Letters written,	43
Letters received,	5
Letters mailed,	414
Letters distributed,	64
Other periodicals distributed,	104
Tracts, etc., loaned,	32
Tracts, etc., given away,	2,831
Donations,	\$1.15

MRS. MARY L. HUGHES, Sec.

DIST. NO. 2, MAINE.

To the brethren and sisters in Dist. No. 2, Maine, who are, and are not, workers in the tract and missionary society, I would say: Please wake up to the importance of the work, that we may have a good report for our next quarterly meeting; and let us have a free-will offering, more or less, from every brother and sister, that we may pay our arrearages and have something in the treasury. CHAS. STRATTON.

Burnham, Me.

TO T. AND M. SOCIETIES OF DIST. NO. 10, MICH.

ON account of the roads and my school, I have yet been unable to visit the churches in my district, but expect to do so about the latter part of March. We hope the brethren and sisters of the several societies will do all they can in the meantime toward raising their share of our indebtedness to the State society. This has long been a burden to us, and we have felt that our hands were fettered.

We have known and felt that there is a great work yet to be done, and that we should have a part in it. During the remainder of the quarter, let us make a stronger effort in this direction than ever before. Let us arouse, and put on the whole armor, and labor for the salvation of those around us. We should be improving the moments, for they are precious. If we sacrifice here, by and by, if faithful, God will reward us in Heaven. Be of good courage, brethren, and remember that faith and prayer, with our works, will insure us success.

All T. and M. business for this district should be addressed to me at Flint, Genesee Co., Mich., Box 571. GEO. H. RANDALL, Director.

The *Indian Mirror*, a native newspaper, says, "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India. When educated Hindus meet, they talk in English; and when they write to each other, they show a preference for English."

Special Mention.

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

A FATAL LOT.

THE Paris correspondent of the *Sabbath Recorder*, writing under date of Feb. 1, 1882, gives the following heart-rending illustration of the workings of Russian Nihilism. The incident itself tells the story of the terrible state of society where the propaganda of revolution bear sway, more impressively than any terms which can be framed into language. The writer says:—

From Samara, one of the most flourishing towns in the Volga government, comes the report of the following tragical incident, painfully illustrative of the baneful influence exercised upon overwrought natures in Russia, by the Nihilistic propaganda. Some weeks ago, a popular preacher in one of the Samara orthodox churches gave deep umbrage to the Revolutionary Committee of that city by recalling, with fervent eloquence, the assassination of Alexander II. to the remembrance of his congregation, and vehemently inveighing against the murderers of the late Czar. A few hours later the Committee held a meeting for the purpose of deciding what punishment should be inflicted upon the offending priest for his inflammatory utterances. After some discussion, the Committee resolved that he should be put to death, and its members drew lots for the executioner's office, which fell to a girl of nineteen, affiliated to the organization only a few days previously. Upon drawing the fatal lot, she exhibited some agitation, but speedily collecting herself, accepted her murderous mission with the words, "The Committee will have reason to be satisfied with the manner in which its decree will be carried out." Next morning, the doomed priest was awakened, shortly after daybreak, by the report of a firearm, discharged in a room contiguous to his own bed-chamber. Upon entering the room in question, he beheld his only daughter stretched out at full length upon the floor near the foot of the bed and weltering in her blood. She had just strength enough left, before expiring, to confess to him that she had pledged herself to take his life, in obedience to the orders of the Secret Committee, but had preferred killing herself to fulfilling her oath. Exhorted to reveal the names of her fellow-conspirators, she steadfastly refused to do so, and died without having afforded any clue that could lead to their detection.

SPIRITUALISM.

A LETTER to the Rome (N. Y.) *Sentinel*, dated Feb. 1, 1882, gives the following account of a seance just held in Lee Center, N. Y., by Mr. France, a medium:—

Mr. France's test seance was held at the residence of H. J. Hitchcock. Fourteen persons constituted the circle. The cabinet was placed on the line between the folding doors, which were opened. Five men examined the medium and cabinet. Mr. France was entirely disrobed, and each article of clothing was searched. The cabinet was then thoroughly searched, and Mr. France took his place therein. After a few moments, the following manifestations were made:—

1. Numerous hands, of different sizes, appeared at the same instant.
2. A lady's hand and arm, with flowing sleeve, appeared three times.
3. A lady's hand and arm, bare to the elbow, with bracelet around the wrist.
4. A lady's hand and arm, holding up three white flowers that looked like lilies.
5. A large man appeared at the window of the cabinet. He was dressed in white, had a large white vest on, and gave his name as Dr. John Lanett, a Frenchman. He had black whiskers on his chin, none on the upper lip. He talked some and claimed to be one of the medium's guides. Mr. France's face and his were seen plainly by all at the same time at the cabinet window.
6. An old lady, with a large white cap, turned her head around twice and showed the back of her cap. Mr. France's face and her's was seen at the same time.

7. A man dressed in black, with white bosom and collar, came to Mr. Rice. He was not recognized; but said he lived about three miles southwest of Delta. The medium's face was shown with him.

8. Then came Mr. France's little girl, Nellie, about two feet high, dressed in white; came to both corners of the cabinet, sat upon her papa's lap, asked for music, danced, rang a little bell, and threw it out six feet from the cabinet. Showed unmistakable signs of life.

9. A little boy from four to five feet high appeared next, took a little rocking chair from outside of the cabinet inside of it, and standing on his knees in the chair, rocked to and fro, while the curtain was held back, so that the whole circle saw him. He was dressed in black, with white collar; gave his name as Henry Hitchcock. Then the little rocking chair was placed back outside the cabinet.

10. The whole front of the cabinet, a loose black curtain, was then rolled up evenly, showing the medium in a deep trance, with his hands resting upon his knees as he sat in the chair, being positive evidence that the medium did not roll up the curtain. It was let down by the same unseen power in like manner as it was rolled up.

The manifestations ceased, and the seance closed.

The committee then thoroughly examined Mr. France and the cabinet again, but could find nothing out of the way. The committee was as follows: H. J. Hitchcock, J. B. Powers, Henry Laufer, spiritualists; John Rice, James Butler, skeptics. The other members of the circle who witnessed the manifestations were, A. A. Wheelock, Mrs. S. S. Powers, Mrs. H. S. Hitchcock, Mrs. M. Hitchcock, Miss Mary A. French, Miss Lizzie Cornish, Arthur Hitchcock, Miss Lottie Hitchcock, and Miss Jessie Hitchcock.

CRIME AND DRUNKENNESS.

It has frequently been asserted with great positiveness by temperance advocates that fully three-fourths of all crimes are caused by drunkenness, which assertion has been denied with equal positiveness by persons opposed to the temperance cause; and owing to a lack of absolute and certain knowledge as to the facts, people in general have come to accept this statement as only an opinion, and not by any means as a fact.

The *Cincinnati Gazette* having reiterated this assertion in a recent article, one of its subscribers, in a note to the editor, implicatively questions the truth of the statement by asking for the numerical proof. Being thus placed in a position where equivocation would be a square back-down, the editor dispatched an assistant to overhaul the record of the Cincinnati Police Court, and by taking the total number of criminals arrested during the past year, and obtaining from the judges under whom the cases were tried—and who of course would be most competent to decide the question—their opinions, derived from their own observation and the statements of the criminals themselves, to judge of the proportion of crimes actually caused by drunkenness. In order that these opinions might be obtained free from any concerted agreement on the part of the judges, the total number of cases for the last three months of 1881, with the names of the offenders, were obtained, and each judge was asked, separate and apart from the others, to make a thorough and minute investigation as to the facts, and each of these gentlemen signified his willingness to do so.

After a very complete and thorough examination on the part of the judges, the reporter, and the clerk of the police court, each working separately, and independent of the others, the results were obtained as we now present them to the reader.

The number of crimes committed for which arrests were made were as follows: Drunks, 521; disorderlies, 482; assaults and batteries, 460; vagrants, 255; larcenies, 295; malicious destruction of property, 57; carrying concealed weapons, 65; and miscellaneous, 241, making a total of 2,376; and the estimates of the judges, which wonderfully correspond in the aggregate, show of these 2,376 crimes, 1,938, 81 per cent of the whole, which were attributable to drunkenness.

The evidence thus obtained in a systematic and very ingenious manner, seems to be of a character calculated to substantiate this heretofore questionable assertion and to win public confidence; and we thus present it to our temperance friends.—*Iowa State Register.*

—The "Cow-boys" of Arizona are a company of free riders of the mountains, numbering about fifty. Their headquarters is "the town with the highly characteristic title of Tombstone," from whence they "stampede" cattle from the pastures on the hillsides and in the valleys, stealing such as they can safely take after the herd has been sent scampering. From their toilsome and adventurous but irregular life, they seek relief in the haunts of dissipation afforded in the city of Tombstone. These lawbreakers take part in the political struggles of the community, and their course is winked at, not only by the tradespeople of the town, but by the sheriff and police. The leaders are Americans of pure blood, but in their bands are found many a Mexican and half-breed. *Harper's Weekly* says: "The reports of the acting Governor of Arizona and Secretary Kirkwood present a curious picture of life in the remoter settlements on the confines of civilization. But remembering the immunity of rowdiness and plunder in New York under the Tweed régime, and the recent reported compact between the police of New Orleans and the thieves who went down to attend the Sullivan-Ryan prize-fight, by which they were allowed to come and go undisturbed on condition that they should not steal during their unlawful visit, we cannot boast of too great superiority to Tombstone in our relation to the criminal classes." The cavalry might be called in, and would no doubt make short work of these thieving bands in Arizona; but the prejudice against the military is so great that probably it will not be done.

—Russia is not alone in her desire to occupy Corea. Japan has already fastened on the settlements opposite her west coast, with the manifest design of ultimately absorbing the entire country. China, which is even more sensitive about Corea than Loochoo, regards the act as an encroachment on her territory, which she must resist by like occupation. Neither empire has, of course, any right there, the object of each being simply to keep the other out. To Russia the Korean peninsula is the key to northeast China, which, if it could be gained peaceably, would be of immense advantage to her in the coming struggle with China, now apparently inevitable. Japan is said to be willing to see Corea fall into Russia's maw, so China be cheated of it, knowing that she herself can only hold it by Russian sufferance. Apart from its strategic importance to Russia, the possession of the rocky peninsula would be of little real advantage to any of the claimants. It occupies a space about equal to New York, and is said to have a population of from 200,000 to 5,000,000. But little progress has been made in the arts and manufactures, and the opening of its ports would be of small importance to the commercial world. The people are mostly poor rice-farmers, but with a warlike temper that would make them troublesome subjects for a foreign ruler.—*Interior.*

—The career of Mr. Miln, a Unitarian clergyman of Chicago, illustrates quite forcibly the ease and rapidity with which people travel over a downgrade. He commenced with slight deviations from the established belief of the Congregational Church—of which he was then a minister—and has now become unacceptable to his Unitarian congregation. *The Christian at Work* says: "The point he has reached is known as Agnosticism, a hard name to express a very simple conclusion; viz., that nothing is definitely known respecting God, the immortality of the soul, and other factors that enter into religious belief. In fact, the only thing known is that we know nothing beyond the realm of facts and forces with which science deals."

News of the Week.

SUNDAY, FEB. 26.—On the 23d inst., a battle occurred between the Austrian army and 1,000 Herzegovinian rebels, in which the latter were defeated with heavy loss.

—Gladstone deprecates an examination into the working of the land act, considering it prejudicial to good government in Ireland.

—It is reported via Vienna that 150 persons have been killed by an explosion in a coal mine at Leoben, a town in the mining district of Austria.

—In consequence of the severe weather, thousands of Herzegovinians, in a state of indescribable misery, are pushing through the cordon of Montenegrin troops into

Montenegro. The Senate of the latter country is discussing relief measures.

—Lieut. Danenhower has been forbidden to leave Siberia until the weather becomes warmer; the remainder of the survivors of the Jeannette will start for St. Petersburg without him.

MONDAY, FEB. 27.—This day was set apart as "Garfield day," and the final memorial services were held in Washington, both branches of Congress listening to an eloquent address by Mr. Blaine, who had been President Garfield's warm personal friend as well as his Secretary of State. Suitable services were also held in Chicago.

—Secretary Lincoln has ordered 100,000 rations to be sent from St. Louis for the benefit of the sufferers from the floods in the Mississippi and Arkansas Rivers. At Helena, Ark., the railroads have suffered serious damage, and the river is still rising. The country for miles around Shawneetown, Ill., is under water.

—Mr. Blaine, in his memorial oration, stated that when General Garfield became connected with the Army of the Cumberland, he found "well-developed army troubles." This statement General Rosecrans hastens to deny.

TUESDAY, FEB. 28.—Of the 21 Nihilists who have recently been on trial in St. Petersburg, 10, including one woman, have been sentenced to death. The remainder will be sentenced to various terms of penal servitude.

—At Little Rock, Ark., there is great alarm over the increasing depredations of the Arkansas River. From Cairo, Ill., to Vicksburg, Miss., there is scarcely anything to be seen but a dreary watery waste, in many instances extending 15 miles into the interior from each bank of the Mississippi; but at Cairo the water is beginning to fall slowly. People have been driven from their homes, and are suffering extremely from hunger and exposure.

WEDNESDAY, MARCH 1.—A dispatch from Alexandria states that the Egyptian Ministry consider the maintenance of slavery necessary for the people. They wish to dismiss persons recently employed to stop the slave traffic.

—On the 25th inst., the Austrians lost 200 men in an unsuccessful attempt to force the passage of the Dwina River.

—It is believed that 40 persons have lost their lives by the floods in the Western rivers, and that about 30,000 cattle have been drowned.

THURSDAY, MARCH 2.—As Queen Victoria was entering her carriage this evening, a man fired a pistol at her; but although he took deliberate aim, no one was hurt. This is the seventh attack that has been made upon the Queen during the 44 years of her reign, the fifth with intent to kill; and yet she is greatly loved and respected by her subjects.

—Hon. Roscoe Conkling's nomination to the Supreme Bench of the United States has been confirmed by the Senate.

—Bradlaugh, who was recently expelled from Parliament, has again been re-elected to represent Nottingham, Eng., in that body.

—Serious floods throughout the East are reported.

FRIDAY, MARCH 3.—Queen Victoria's monument to Lord Beaconsfield has just been erected in Hughenden church.

—At Stone, Ind., a terrible explosion occurred in a steam saw-mill owned by Wesler & Barnes. The mill is a total wreck. Five persons were instantly killed, their bodies being shockingly mutilated; two others are badly hurt, and one is supposed to be buried under the debris.

—Queen Victoria was not seriously affected by the late attempt upon her life. She has received a large number of congratulatory addresses, the nations seeming to vie with one another to do her honor. It seems that MacLean, who made the attack, is a lunatic, and was dismissed from an asylum last September.

MISCELLANEOUS.

—Thus early in the season, grasshoppers have made their appearance in Westchester Co., N. Y.

—It does not speak well for Nevada that since it became a State it has spent twice as much money on its prisons as on its schools.

—The Journal of the London Society of Arts states that the experiment of burning naphtha as fuel in locomotive engines has been successfully tried in Russia.

—The original report of the terms of peace between Chili and Bolivia has been confirmed. The latter country has given up all her sea-board, and is forever prohibited from forming any political relations with her old ally.

—A New England paper calls collecting \$30,000 from the rumsellers of one town in licenses, in order to raise money to pay the police force, "making hell clean its own gutters." This is not very pretty talk, but it will strike many people as eminently forcible.

—On the 25th inst., at about 2:30 A. M., a massive five-story brick building in St. Louis used as a wholesale grocery store, parted squarely in the middle, as if cut with a knife, and the front half fell with a terrible crash. The loss on the building is estimated at from \$15,000 to \$20,000; on the stock, at from \$10,000 to \$12,000.

—The Italian Minister of Public Works has permission to make the necessary surveys and investigation for a projected tunnel under the Strait of Messina. The tunnel is to be about two and two-thirds miles long, and 100 feet below the bed of the strait. A branch line of the Ebo-Reggio Railway in Naples will descend to the tunnel by a spiral, and ascend in a similar manner on the other side, joining the island of Sicily to the mainland.

Obituary Notices.

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

SWAIN.—Died at her home in Colden, N. Y., Feb. 1882, Mrs. Julia A. Swain, aged seventy-two years, seven months. Sister Swain united with the Baptist Church in 1832. In 1874 she embraced present truth under the labors of Eld. Chas. B. Reynolds, and she frequently lived up to the light received. A husband and two sons mourn her loss. Funeral discourse by the writer, in the Free Methodist church, to a large and tentative congregation. Text, Isa. 38:2.

BENJ. HOLMES
(Signs of the Times please copy.)

WORDON.—Died at Home, Turner Co., D. T., Feb. 1882, infant son of Bro. D. A. and Mattie Wordon. Remarks to a full house of sympathizing friends, by the writer, from Jer. 31:19.

JONES.—Died in Wain Co., Miss., at the residence of his son, Jan. 14, 1882, Bro. S. Jones, in the eighth year of his age. About six months before his death he received the ordinance of baptism, and united with the Seventh-day Adventist church in Washington, Ala.

PALMER.—Died of disease of the liver and heart at her home in Almond, Shawano Co., Wis., Feb. 14, 1882, after an illness of about one year, Diantha, wife of William Palmer, aged forty-five years, one month, and one day. She embraced the Advent faith about two years ago, under the labors of E. G. Olsen, and has ever been a consistent Christian. She bore her sickness with Christian fortitude, and peacefully fell asleep in Jesus' arms, companion, two children, six grandchildren, and a circle of brothers and sisters and friends, mourn her loss; but their loss is her gain. Her remains were taken to New London, where she was buried.

E. S. PROVONSELA

WHEELER.—Died, Feb. 20, 1882, in Ann Arbor, Mich., of quick consumption, Fred E. Wheeler, aged twenty-two years and eleven months. At the time of his death, brother Fred was attending Medical College, away from home, among entire strangers. His sickness began with repeated attacks of hemorrhage from the lungs; and after six weeks of the most patient suffering, during which time it was my privilege to care for him almost constantly, his life went out—he was "at rest." In the bright morning of youth, ambitious, hopeful, successful in his work, respected and loved by every one he met, yet must we lay him away "at rest." We bow in submission to God's righteous will, but blindly. Bro. Fred was a Christian. Without a shudder did he contemplate death, and said he was not afraid but that it would well with him.

I took his remains to his home in Brookfield, N. Y., where the S. D. B. church was filled with sympathizing friends, mourning the untimely death of one who was from among them in seeming health and strength.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

"Lay him away
In silk-lined casket carefully;
One keeps the pattern in the sky
To fashion immortality."

NELLIE W. FAIRFIELD

BRACKETT.—Died, Feb. 21, 1882, Mrs. Mary I. Brackett, wife of Ezra Brackett, of Convis, Mich., in the seventy-fifth year of her age. Sister Brackett had been feeble for nearly two years, but when seized with her final severe illness of only four days' duration, she was temporarily visiting at the home of one of her sons in Coldwater, Mich., where she died. The subject of the sketch was one of three women who embraced S. D. Adventist views in Convis twenty-six years ago, and stood alone for more than a year, until a flourishing church was raised up around them. She was so widely known in Michigan that the following facts in her history will interest many of our readers:—

Mary Davison was born May 29, 1807, in Princeton, N. J. The family of her father, John G. Davison, consisted of nine children, of whom she was the fifth. Her father settling at an early day in Trenton, soon became one of the leading bankers of that city, and also established large manufacturing interests in surrounding cities. He was widely known as a genial true gentleman, strictly honest, and administering largely to the wants of the poor. Being a prominent member of the first Presbyterian church of Trenton, his daughter Mary united with the same at the age of seventeen. She remained in the church till 1838, when, having been previously united in marriage to Ezra Brackett, she emigrated with her husband to the newly admitted State of Michigan, where she with her husband, who was formerly a member of the Baptist church of Elbridge, N. Y., joined the Baptist church of Marshall, Mich. With that church she remained till twenty-six years ago, when she joined the S. D. Adventist church of Convis, brought out by the labors of Eld. J. B. Frisbie. She was a devoted lover of the REVIEW AND HERALD, never missing a single number, and never in debt for a single number. No stranger ever went from her door uncared for. She was one of the very few against whom we have never heard one word of censure. She rests under the benediction of Rev. 14:13. Funeral services at Convis, by the writer, Feb. 23.

THE SCHOOL IN NEW ENGLAND.

WHAT STUDIES WILL BE TAUGHT.

It is impossible in a small school to teach as many different studies as can be taught in a large one, where teachers can be employed. This, however, may be an advantage; for a few studies, judiciously pursued, afford a wider range of culture than is oftentimes secured from the careless pursuit of a far greater number. In consideration of these facts, it is proposed to undertake, in this school, only such studies as are absolutely needed to fit young people for service in the cause.

The Course of Study will embrace English Language; Grammar; Geography; Human Physiology and Hygiene; and Bible History; together with practical instruction in Tract and Missionary Work, and in the most useful portions of the Agricultural, Domestic, and Mechanic Arts. The English Language will embrace Reading; Penmanship; Grammar; Composition, especially letter-writing; and the most useful portions of Rhetoric. Mathematics will be taught with Arithmetic, and be extended as the demand requires. In Physiology, Geography, and Bible Study, as well as in Language, much of the instruction will be given in lecture form, and accompanied with ample illustrations from blackboard, globe, maps, charts, models, &c. Pupils will be expected to take but few studies at a time, thereby mastering them the more rapidly. The number and order of studies to be pursued by any student will be determined and regulated by the teachers; with due regard, however, of pleasing parents and pupils as far as may be practicable.

SCOPE AND IMPORTANCE OF CERTAIN STUDIES.

In the English Language, our attainments should not consist merely, or even chiefly, of a knowledge of grammatical parsing and analysis. It is more profitable to give attention to the logical and rhetorical, analysis,—to consider the *thought*, the *relation of ideas*, and the most appropriate forms of expression. Grammatical accuracy is essential, but other qualities are still more important. Language should be simple and direct as to be easily understood, so clear and plain that the right meaning can be conveyed by it, and so energetic as to arouse the activities of other minds. Reading should not be regarded as a mere accomplishment. To be a really good reader implies a high state of culture. It implies the power to appreciate and express the thoughts of the loftiest minds. To read *well* is to read *sympathetically*. In order to do this, one must be able to enter into sympathy with the philosopher, the poet, the historian, the moralist, and to some degree with the sacred writers themselves. He must also learn to discriminate between good thoughts and bad; to know what to admire, and what to condemn; what to embrace, and what to reject. Good reading, viewed in this light, is no mean accomplishment. All right training in language tends to make good readers as well as correct writers. Penmanship should not stop with teaching symmetrical forms for the letters of the alphabet. It should embrace a knowledge of the proper forms for notes, receipts, letters, and other papers pertaining to the common affairs of social and business life.

Since good health is so essential to happiness, as well as to success in any vocation of life, it follows that a practical knowledge of the laws of health is all-important. It must be remembered, too, that the brain itself is a physical organ, and dependent upon the body for vigorous and healthy action. Certainly, none can afford to be ignorant of such a knowledge of Physiology and Hygiene as will enable them to avoid sickness, and promote the best physical conditions.

But of all studies, the Bible ranks highest. To it we look for moral and religious instruction, the indispensable elements of a good education. But it is not for this reason alone that the Bible is so worthy of a place in our course of study. It contains ample resources for the development of the highest faculties of the mind. It is a library in itself, and well adapted to impart what may be termed breadth of thought. The history it gives us is the most extensive, varied, and profitable, on record. It is, in fact, the only complete history of the world, giving, as it does, both the origin and the destiny of our globe, and of the race which inhabits it. It contains the deepest and truest philosophy, the grandest poetry, the loftiest imagery, the tenderest pathos, the most exquisite conceptions of the sublime and the beautiful. It sets before us the noblest heroes, and the only perfect example, that the world has ever seen. It opens to our view the glories and mysteries of a world to come. The very language of the Bible seems to have a touch of inspiration; for there is scarcely anything in the range of our literature that equals it in beauty and effectiveness. A competent

scholar and critic has said that no one can truly excel in the use of our language without being familiar with the Bible; and noted infidels claim that a large share of the wonderful influence exerted by the Bible is due to the simplicity and purity of its expressions. This book, which is worth more than all others combined, deserves more than one hour's study in a week.

Of the importance of physical exercise, and a knowledge of useful employments, there is not room to speak particularly in this article. Some may wonder how time can be spared for such employments. To such it may be said that actual demonstration has proved that pupils can advance faster when giving two or three hours a day to labor than they can when they spend all their time in study. As physical strength does not depend so much upon the great amount of food eaten as upon the proper digestion and assimilation of a small quantity, just so it is with the mind in reference to mental aliment. And as the physical system requires *time* for its work, just so the mind requires time to reflect upon and appropriate the thoughts given it.

WHAT WE AIM AT.

It will be our aim to make the teaching eminently practical,—to give actual skill in *doing* things rather than in merely *telling* how to do them. While principles will be carefully explained, and thoroughly illustrated, we shall endeavor to make so close a connection between principles and their application to the affairs of life as to preclude the unnecessary intervention of formal rules and definitions. Technical terms will be used only so far as they become a necessity or a convenience. By these means the memory will be relieved of an enormous load, and will thus be in a condition to grasp with vigor those objects that come within its proper sphere. The teaching will not aim at recitational effect, but rather to quicken the perceptions, cultivate the imagination, strengthen the judgment, develop a refined taste, and awaken an interest that will deepen while life shall last.

It has been thought by some that practical aims are inconsistent with true culture. This error arises from too narrow a view of practicability. Whatever arouses thought, creates a desire for wisdom, or promotes a love for truth; whatever leads to habits of serious reflection; whatever helps us to discover and admire the beauty, wisdom, and goodness manifested in the works of God; whatever stirs up love for mankind, or reverence for the Creator,—all these are eminently practical, and have a powerful bearing upon a person's usefulness in any department of labor. We aim at growth,—harmonious growth,—a growth by assimilation rather than by accretion; for the mind must grow by its own activities. The highest practical end of education is to develop and perfect the noblest specimens of Christian manhood and womanhood that can be produced in the tainted atmosphere of these degenerate times.

But all the appliances and methods by which this great work is to be accomplished are, like those of the Bible, simple and natural. Much of the needed discipline may be obtained in learning to do well some of the commonest duties of life. It is this fact, together with the hope of divine help, that gives us courage to undertake such a work. God has in time past used weak instruments, in order that all the honors of success might be attributed to himself, and it may be that he will be pleased to do so again.

G. H. BELL.

APPEAL TO THE BROTHERS IN NEW ENGLAND.

THE brethren and sisters in New England have doubtless seen the report of the action taken at our last quarterly meeting, also what has since appeared in the REVIEW respecting a school in this Conference. The idea should not be entertained that the object of this school is to give children a course of from ten to fifteen years' study, or even those of maturer years a course of four or six years. Time is too short for any arrangement of this kind. The soon-coming of the Lord, and the magnitude of the work to be accomplished by the people of God in the closing scenes of this world's history, create a necessity for some place where a mental and spiritual training for this work can be given. It is a self-evident fact that mental discipline, combined with a correct religious experience, will increase the usefulness of any Christian. The object of this school is twofold: first, to educate both men and women for usefulness in the cause, and secondly to give such instruction as will aid in the common duties of life. The school will not be confined to children and youth, but provision will be made for those who have reached the meridian of life, and who, not having had early educational advantages, desire to qualify themselves for greater usefulness in the work of God.

There is an urgent necessity for something of this kind in New England. We have very few ministers, scarcely any colporters, canvassers, or even those who are seeking to qualify themselves for any position of usefulness in the cause. We are so far from Battle Creek that many who would gladly avail themselves of the advantages of attending the College here, are unable to do so; and we have reason to believe that there are not a few in the six New England States who would gladly engage in the work of God, did they know where and how to take hold of it. They lack mental and spiritual discipline, and a knowledge of how to adapt themselves to the work. We hope those who have any desire to engage in carrying forward the cause of present truth will embrace the present opportunity for fitting themselves to do so. This is the primary object of the school. Another object is to provide a place where our youth and children can have religious influences thrown around them while attending school. They will also have the benefit of the instruction of those who have been connected with our educational interests from the first. The branches taught and the methods of imparting instruction will be adapted to our present wants, in view of the time in which we live. (See article in this week's paper from Prof. G. H. Bell.) We can but think that New England is especially favored in securing teachers for the commencement of this enterprise.

On account of not having been able to make arrangements for the school sooner, we are aware that many will have laid plans for the season which will interfere with the attendance of the spring term. Our only apology for what may seem to some undue haste in opening the school, is that the circumstances seem to demand it. For ten years or more we have been waiting and watching for some thread of light that would lead to the establishing of a school in New England, with proper persons to take charge of it; but until now no indications of the kind have appeared. We therefore feel well assured that our brethren will justify the Committee in the steps they have taken. We now look for the hearty co-operation of our brethren in encouraging such persons to attend the school as would be benefited thereby. The school expense for fifty students would be but little more than for fifteen. This can be readily seen. A house will be fitted up and furnished, where a number of young lady students can board together under the supervision of proper persons, who will give instruction in domestic duties. Places will be selected by the Committee for young men who wish to board.

We expect the prayers and co-operation of the brethren and sisters in the New England Conference.

S. N. HASKELL.

DEDICATION AT ST. LOUIS.

THE house of worship at St. Louis, Mich., was dedicated on Sunday, Feb. 25. The chapel is an unpretending structure, representing the cheerful sacrifices of our brethren in the vicinity to secure a meeting-place that should help in holding together the scattered friends of the truth, who would otherwise be deprived of the privilege, or restricted to private houses.

There was a good attendance of our brethren and sisters from adjacent churches on the occasion, and we had some freedom in speaking, and laboring in connection with Elds. Burrill and Kellogg, who remain to follow up the interest with labor for the church, and in speaking to the people as the interest may demand.

We also met with the church at St. Charles on the previous Thursday evening. A good work has been wrought here, the Lord having blessed Bro. Burrill's labors in the conversion of about sixty; the most of whom have been added to the church; which is a source of great encouragement to all.

The people are already discussing the subject of an early camp-meeting for that vicinity, and a vote was taken at St. Louis, very strongly in favor of Saginaw as the location. This seems on many accounts a very desirable place, being so readily reached from all sections by rail; and unless some better place can be found, that location will probably meet with the favor of those most interested.

WM. C. GAGE.

—A young man was found in the Mersey River, England, drowned. On a paper found in his pocket was written: "A wasted life. Do not ask anything about me; drink was the cause. Let me die; let me rot." Within a week the coroner received over two hundred letters from fathers and mothers all over England, asking for a description of the young man.

The Review and Herald.

Battle Creek, Mich., March 7, 1882.

The post-office address of Mrs. E. G. White is Healdsburg, Cal.

The article from Prof. Bell, on page 159, will bear re-reading.

The article in another column, on "Original Sources of Knowledge," lays down a principle which in a general sense all can heartily indorse; namely, that all, especially ministers, should acquaint themselves as far as possible with the original writings of the authors quoted in defense of our views. There is no danger of any one's becoming too well informed. But this should not be carried so far as to lead any to undervalue the extracts contained in S. D. A. publications, which have been procured at great expense of time and laborious research, simply because the reader has not access to the original writings of the authors quoted. Take, for instance, the "History of the Sabbath," by Eld. Andrews. It is the product of a work of research which few have the ability to conduct as he has done, should they take the time. These extracts have never been questioned, except by those basely interested to prove them false, and their criticisms are easily overthrown. We may rest down upon them with as much confidence as though we had searched them out for ourselves. This will illustrate the point we have in mind; and while we are sure the article in question was not intended to countenance the feeling herein alluded to, we have thought it would do no harm to say this much by way of caution.

CORRECTION.

WHEN the financial report of the Swiss mission was written, the design of the writer was not to include all the money raised for the cause, but only to give that which had been used in our publishing work, so that the Conference might understand how much money we have used for this work, and might know the sources from which it was all received. But in compiling the statistics for the REVIEW, the secretary at Battle Creek has given this as the entire sum raised in Switzerland for our work. This is a mistake; for there has been raised, besides this, for missionary work and other purposes, the sum of \$510.08, which, added to the sum mentioned in the report, makes a total of \$952.78.

J. N. A.

NOTICE.

It is impossible to state now the exact time when the school at South Lancaster will commence, or the cost of tuition and board. Circumstances seem to require that I should remain in Battle Creek longer than I expected when I came here. The school will not commence before the 15th of April, probably about that time. The rates of tuition in the common branches will be not far from \$5.00 a term of ten or twelve weeks. Board and room from \$2.00 to \$2.50 per week.

S. N. HASKELL.

MEETING AT OTSEGO.—REDUCED FARE.

THOSE who wish to attend the meeting at Otsego, Mich., March 20 to 28, can secure reduced fare on the L. S. & M. S. Railway, by sending to the undersigned for certificates, which will entitle them to purchase tickets from any station on the Lake Shore Road and branches, to Otsego and return, at two cents per mile each way. This is for

the special benefit of our ministers who have no half-fare permits on this road, and our people generally who may desire to be present. We expect to see a large attendance of our brethren and sisters on Sabbath and Sunday.

Battle Creek, Mich. W. C. GAGE, Sec.

NOTICE.

DOUBTLESS before this time our various Conferences, ministers, and leading brethren have received the small pamphlet giving the proceedings of the last General Conference and other annual meetings. After this book was completed, it was ascertained that by some mistake the report of the General T. and M. Nominating Committee did not appear. That all may know who the officers are for the present year, we here give their names, as follows: President, Eld. S. N. Haskell, So. Lancaster, Mass.; Vice President, W. C. White, Oakland, Cal.; Secretary and Treasurer, Miss M. L. Huntley, Battle Creek, Mich.; Assistant Secretary, Miss Jennie Thayer, Southampton, Eng.; Executive Committee, Elds. S. N. Haskell, Geo. I. Butler, and O. A. Olsen.

M. L. H.

HEALTH PUBLICATIONS.

- Plain Facts about Sexual Life, Tint Paper, First Edition, \$1.50
- The same in Flex. Covers. Condensed, 75
- Dyspepsia: its Causes, Prevention, and Cure, 75
- The same in Paper Covers. Condensed, 25
- Uses of Water. Treatise on the Bath and its Uses, 60
- The same in Paper Covers, 25
- Household Manual of Hygiene, Food, and Diet, 75
- Lectures on the Science of Human Life, by Sylvester Graham, M. D., 30
- Treatment of Disease, by Hyg'ic Agencies, 30
- Diphtheria: its Nature, Causes, Prevention, and Treatment, 25
- Alcoholic Poison: its Physical, Moral, and Social Effects as a Beverage and Medicine, 25
- Tobacco-Using, by R. T. Trall, showing its Effects on the Human System, 15
- Proper Diet for Man, 15
- The Health and Diseases of American Women, 15
- The Evils of Fashionable Dress and how to Dress Healthfully, 10
- Healthful Cookery; Hand-Book of Food and Diet, 25

TRACTS.

- Principles of Health Reform, 2
- Pork, or Dangers of Pork-Eating Exposed, Causes and Cure of Intemperance, 2
- Moral and Social Effects of Intemperance, 1
- Tobacco-Using—Cause of Disease, 1
- Tobacco Poisoning—Nicotiana Tabacum, 1
- Evil Effects of Tea and Coffee, 1
- Ten Arguments on Tea and Coffee, 1
- Alcoholic Poison, 1
- Tobacco-Using—Relic of Barbarism, 1
- True Temperance, 1
- Alcohol: What Is It? 1

DIST. NO. 1, MICH.

THE quarterly meeting of Dist. No. 1 will be held at Camden Center, Hillsdale Co., Mich., April 8, 9. We hope that every member of the tract society will report in time for this meeting. Will the librarians see that individual members are supplied with the proper blanks? Every hour and every moment is now important. Let us work while the day lasts, "for the night cometh;" who can doubt it?

In connection with this meeting, we expect to hold a Sabbath-school convention, and have the promise of help from the State Association. We hope especially to see Prof. Bell, Bro. White, and our State secretary, sister Eva Bell, and others are invited. The convention will assist in defraying the expenses of the State officers. We

want all the Sabbath-schools of the district fully sented. Will the brethren everywhere make calculation and provision for a large meeting, and come? Ample accommodations will be secured for all.

A committee of arrangements for our Southern Michigan camp-meeting will be appointed at this meeting. Those coming by rail will leave the train at Monticello on the Jackson and Fort Wayne Road. Conveyances will be there at 1:47 P. M. of Friday, April 7. A general session for all the schools in the district will be announced in time.

Bro. F. D. Snyder will make his appointment as Secretary. D. H. LAMSON, M. S. BURNETT.

Appointments

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

If the Lord will, I will meet with the church at Salt Lake, Mo., March 10, as Bro. J. M. Gallemore may appoint. remain one week.

At Green Top, Adair Co., Mo., March 17, as Bro. J. P. Adams may appoint. Will some one meet me at Green Top the day of the arrival of the train? J. G. WOOD.

QUARTERLY meeting for Saginaw division at Freeland, Mich., March 17-19. WM. OSTRANDER.

MONTEREY, Mich., March 10-11. D. M. CANRIGHT.

PROVIDENCE permitting, I will meet with the church at Kalamazoo, Mich., Sabbath, March 11. WM. C. GAGE.

PLAINFIELD, Wis., March 18, 19, as Bro. Farrer may appoint. H. W. DECKER.

CHANGE OF APPOINTMENT.

THE meetings appointed for Halifax and Albion are postponed one week. The appointments now stand, Halifax, March 25, 26; Albion, April 1. CHAS. L. BOWEN.

Publishers' Department.

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

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

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

THE post-office address of Eld. Geo. I. Butler and family will be the present Battle Creek, Mich.

ALL communications for the secretary of the Kansas Tract Missionary Society should be addressed to Nannie J. Kilgore, Ottawa, Franklin Co., Kan. SMITH SHARP, Pr.

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 as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A competent girl to do general housework, sewing, Address Mrs. Ellis Clark, Marshalltown, Iowa.

WANTED.—I want a good hand, a Sabbath-keeper, to work for me on the farm the coming season. For further particulars, please respond with me. A. L. BLISS, Eugene, Knox Co., Ill.

Books by Express.—Martha A. Conrad \$8.00, D. O. Montgomery 5.30, L. Lanchas 8.32, F. Starr 8.93, N. M. Jordan 16.10, A. W. Bartlett Franklin Squire 20.50.

Books by Freight.—B. L. Whitney \$26.60, Lizzie Hornby 200.00.

Cash on Account.—Minn. T. & M. Society per N. G. White \$22.00, Ill. T. & M. Society per L. S. Campbell 31.00, U. C. T. & M. Society per G. W. C. \$75.00, H. Nicola per L. T. Nicola 2.50, Alonzo T. Jones Texas T. & M. Society per Kittie McKisick 162.05, D. A. Wellman Pa. T. & M. Society per O. P. Galloway 50.00, Ont. T. & M. Society per McColl 1.00.

Gen. Conf. Fund.—U. C. Conf. tithe per Mrs. G. W. Colcord 40.00, W. W. Mott 18.00.

Shares in S. D. A. P. Association.—Chas. I. Titus \$10.00, M. A. Titus 10.00, Henry Curth 5.00, A. friend 100.00, Hans Olsen Louisa Bogardus 10.00, Mrs. Julia M. Rhodes 10.00, James Sawyer Mrs. Mary Miller 10.00, J. F. Hansen 10.00, A. L. Bliss 10.00, A. N. A. donation 25c.

Mich. Conf. Fund.—Auburn, Ellis Margerson \$6.75.

Mich. T. & M. Society.—Dist. 12 per E. J. Ashdon \$6.00, Dist. 14 Ella Carman 7.00, Dist. 4 per A. Carpenter 5.00, Dist. 3 per A. Scott 2.93, Dist. 14 per A. E. Burrill 3.16.

S. D. A. E. Society.—V. B. Gaskell \$50.00.

For Signs to England.—J. F. Bahler \$5.00.

European Mission.—W. Wood & Hattie E. Bute \$3.00, CHAS. 30.00, H. B. Hayward 2.00, Silas Strite 5.00, Mrs. L. Gould 1.00, Mrs. L. Whitford 5.00, Lucy Smith 5.60, Mrs. Betsey Landon 10.00, C. E. Bro. 1.00, D. W. Clay 3.00, J. F. Hansen 23.00, Clara Bryant 2.00, Lydia Smith 5.00.

English Mission.—Job Huguley \$5.00, Mollie Reddock 50.00, Morris 50c.

Scandinavian Mission.—Peter Nielsen \$1.00.

Swedish Mission.—Olof Johnson \$8.50, James Sawyer 5.00, Aug. Lyman 40.00.

Holland Mission.—R. Ferguson \$1.00.

Norway Mission.—Theodore Thompson \$1.00.

Advent Tidende Donation.—J. F. Hansen \$10.00.

Harolden Donation.—J. F. Hansen \$5.00.