

Advent Review

AND SABBATH HERALD.

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

Vol. 59, No. 11.

BATTLE CREEK, MICH., TUESDAY, MARCH 14, 1882.

WHOLE NO. 1455.

The Review and Herald,

THE LARGEST PROPHETIC JOURNAL IN AMERICA,

IS ISSUED WEEKLY, BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

Battle Creek, Michigan.

FOUR DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

THE POWER OF PRAYER

HAST thou climbed ambition's height,
Man of genius, man of might,
Seeing, from thy lofty seat,
All life's storms beneath thy feet,
Empire spread before thine eye,
Homage, fear, and flattery?
Amid the sounds that meet thee there,
Kneel, and seek the power of prayer!

Hast thou, in life's loneliest vale,
Seen thy patient labors fall,
Felt ill-fortune's daily thrill
Waste thine energy of will?
Yet, without revenge or hate,
Wouldst thou stand the stroke of fate?
Wouldst thou bear as man should bear?
Kneel, and seek the power of prayer!

Hast thou, man of intellect,
Seen thy soaring spirit checked,
Struggling in the righteous cause,
Champion of God's slighted laws,—
Seen the slayer or the supine
Win the prize that should be thine?
Wouldst thou scorn, and wouldst thou spare?
Kneel, and seek the power of prayer!

—Dr. Croly, in *Literary Microcosm*.

Our Contributors.

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

WILL WORSHIP.

BY ELD. R. F. COTTRELL.

THE LAW OF THE SABBATH: its Obligation Christian Believers. By Rev. J. Litch.

This pamphlet contains the argument of Dr. Litch in answer to Mr. Bourdeau, a Seventh-day Adventist, on this important question. It shows that the Sabbath mentioned in the law of Moses was strictly a Hebrew institution, and as such obligatory only on the adherents to that law; that believers in Christ are at liberty to keep the first day of the week as a day of rest and worship, under the law of the land in which they live; and that there is no injunction in the Scriptures for Christians, either Jewish or Gentile, regarding the time or the mode of its observance."—*Messiah's Herald*.

The above advertisement of a tract is a remarkable document. From the title, "The Law of the Sabbath," we might infer that there was a law respecting the Sabbath, and from the expression, "Its Obligation on Christian Believers," we might be supposed that Christians are under some kind of obligation in relation to its observance. But the notice which follows sweeps away this illusion.

The *Herald*, like some others, has the faculty of dignifying the ten commandments with the title, "The Law of Moses." Notice the expression, "The Sabbath mentioned in the law of Moses." Why not say, The Sabbath of the law spoken by the voice of God himself, written with his own finger in tables of stone, and mentioned throughout the whole Bible, by Christ and his apostles, as well as by the ancient prophets. This would have been telling the truth as it is. Who is so blind as not to see through such transparent sophistry?

But we are told that the tract shows that the Sabbath "was strictly a Hebrew institution." In opposition to this, Jesus said, "The Sabbath was made for man." And the evangelical prophet had said, "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it," etc. This testimony shows that all the Gentiles who turn to the Lord, to serve him, should keep his Sabbath and no longer pollute it.

But the *Herald* says the tract shows that the Sabbath "is obligatory only on the adherents to that law." The law with which God connected the Sabbath is the law of ten commandments. Consequently the argument is this: You are under no obligation to keep the Sabbath, unless you adhere to the other nine commandments; but if you choose to keep the other nine, you are at liberty (to say the least) to keep the Sabbath. This makes the obligation of the law of God depend upon whether we choose to adhere to it! In accordance with this, he teaches that "believers in Christ are at liberty to keep the first day of the week as a day of rest and worship, under the law of the land in which they live." Yes, at liberty to keep the first day. What follows is very true of the first day, namely, "That there is no injunction in the Scriptures for Christians, either Jewish or Gentile, regarding the time or the mode of its observance." The law of God is not of such a character. The fourth commandment is very explicit in regard to both the time and mode of the observance of the Sabbath.

The sequel of the tract, as advertised, seems to be that "the law of the Sabbath" is no law, and that "its obligation" does not exist; unless, indeed, there be those who choose to adhere to it. But, still, I would recommend adherence to the law of God. This will be much wiser than to try to overthrow it. The law of the land is to be obeyed, so far as it does not conflict with the law of God.

THE DESTRUCTION OF JERUSALEM.

BY MRS. M. E. STEWARD.

(Concluded.)

WHEN the Israelites were led as a nation out of Egypt, and were walled in from all other peoples by the ceremonial law, their divine leader, through Moses, plainly set before them the rewards of obedience and the consequences of disobedience. The Lord said (Deut. 28) that after they had suffered many other calamities, he would "smite" them "with madness and blindness and astonishment of heart." Verse 28. We have seen that just prior to the coming of Titus, the Jews became fearfully wicked, warring among themselves, led on by tyrannical men,

one of whom was a Levite. The women were as bad as the men. God had left them to "blindness" and "madness" (representing a dreadful deception), and they had incited the people to desperate revolt, which ended in the most intense suffering at the very "sight" of which they were "mad." Verse 34. ("Crazed" is more nearly the original idea.) The Saviour had said, "For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; . . . because thou knewest not the time of thy visitation." Luke 19:43, 44.

In Rev. 3:17 we read of another class who are "blind." They are also destitute of all that would make life valuable or desirable. From the words, "And knowest not," we infer that it must be a spiritual condition which is here represented. Judging from the fate of the "blind" Jews, what may we expect for the "poor" Laodiceans!

Moses declared (Deut. 28:49), "The Lord shall bring a nation against thee from far." Most of the soldiers comprising Titus' army came from Britain, France, and Spain, then the farthest parts of the earth; and "Vespasian and Adrian left Britain for the scene of contest."—*Jamieson*. "As swift as the eagle flieth." As the eagle is the king of birds, so the Romans held at this time universal dominion. Their ensign was an eagle. "A nation whose tongue thou shalt not understand." This prophecy could not have referred to the invasion of Nebuchadnezzar, for the Babylonian was a dialect of the Hebrew, but the Latin, spoken by the Romans, was a language entirely unlike that of the Jews.

"A nation of fierce countenance." This represented a stern, severe character, such as that of the Romans, which, as we have seen, did not "regard the person of the old, nor show favor to the young." Verse 50. "He shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed." Verse 51. Such is the natural consequence of invasion.

Verse 52: "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land." Not only were the massive walls of Jerusalem thrown down, but the enemy took all the strong-holds in Judea. "And thou shalt eat the fruit of thine own body." Verse 53. "Perhaps the histories of all other nations on earth together do not contain so many well-authenticated instances of this most horrid effect of desperate hunger as are found in that of the Jews."—*Scott*.

Sickness was threatened. This also is the natural consequence of a long siege, and of scarcity of provisions. Verse 68: "And the Lord shall bring thee into Egypt again with ships; . . . and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." Multitudes were sent to Egypt, as well as to other countries, to be sold as slaves; so many that though they went at the lowest price, purchasers could not be found for them all, and thousands were left to perish of want.

All down through their history to the final dispersion of the Jews, the Lord sent entreaties and threats and warnings, predicting coming evil, by his "servants the prophets, daily rising up early and sending them." Within a few

years of the destruction of Jerusalem, the most remarkable signs began to be witnessed.

Josephus says, "There was a star resembling a sword, which stood over the city, and a comet that continued a whole year." Before the rebellion in Jerusalem began, during a feast of tabernacles, which was the most joyous of all their feasts, at the ninth hour of the night [about three o'clock in the morning—the very hour the Romans chose more than once for important attacks on the devoted city], a light bright as day shone round the altar and the holy house, lasting half an hour. The unlearned thought this a favorable omen, but the scribes believed differently.

The great eastern gate of the inner court, the most sacred and important of all the gates of the courts; so heavy that it was difficult for twenty men to shut it, having bolts fastened very deep in the floor; about midnight opened of its own accord. It was with great labor shut again. The ignorant believed this was a sign of God's opening to them the gate of happiness, but those better instructed interpreted it as showing that "the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies." They publicly proclaimed this.

A few days after this feast, chariots and soldiers in bright armor were seen fighting in the clouds, besieging cities, and the temple was lighted with sudden flashes of fire from the clouds. At the feast of Pentecost, when the priests were going by night into the inner court to perform their ministrations, they felt a quaking and a great movement, as though people were departing, and heard a loud noise, after which they heard voices as of a multitude saying, "Let us remove hence."

Four years before the war began, when the city was enjoying "great peace and prosperity," in the midst of the feast of tabernacles, one Jesus, the son of Ananus, of the common people, and a husbandman, suddenly began his fearful cry: "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house; a voice against the bridegrooms and the brides, and a voice against the whole people!" Everywhere through the lanes of the city this was his wild and melancholy cry, by day and by night.

The authorities, indignant at him, arrested him, and beat him very severely. He did not remonstrate with them; never referred to himself or to them (a worthy example for those who are doing the Lord's work), but continued his lamentations. The rulers took him to the Roman procurator, where he was whipped "till his bones were laid bare;" yet he shed no tears; he did not speak of himself, but at every stroke of the whip his cry was, "Woe, woe to Jerusalem!"

He made no reply when questioned by Albinus, the procurator, as to his name, whence he came, or the reason of his strange conduct, but went on as before, till Albinus released him as insane. This cry was loudest at the festivals. For four years and five months he ceased not, never tiring or growing hoarse; neither retaliating upon those who abused him, or thanking those who fed him, till one day, during the siege, as he was going his rounds on the wall, after exclaiming with his utmost strength, "Woe, woe to the city again, and to the people, and to the holy house!" he added, for the first and last time, "Woe, woe to myself also!" when a stone from an engine hit him and killed him instantly.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Amos 3:7. But the "blind" cannot see. They ignored all the predictions and signs of impending destruction. Yet Jerusalem and her temple, "the most beautiful structure that was ever built," perished; while her unfaithful children proved the wrath of Him who had in former years wrought so wonderfully for their prosperity. So "sure" is the word of prophecy.

Dear reader, if the retrospect has been painful, it is to be hoped that it will not be entirely unprofitable. We learn from the timely escape of every one of God's humble, believing ones, that "the Lord knoweth how to deliver the godly."

"Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Pet. 4:19. The history also teaches us that "it is a fearful thing to fall into the hands of the living God." If he wrote "bitter things" against the Jewish church, apostatized, how will it be with the fallen Christian church? The intensity of their suffering was measured by the degree of divine light and favor which they had abused or neglected; then how much more fearful must be the punishment of the professed people of God who enjoy the much greater light and privileges of to-day!

Even the miseries of Jerusalem can bear but a faint comparison to that awful time when the seven angels pour out the last plagues on the earth. Rev. 16. Poor sinner and lukewarm professor! you will want a shelter in that day from "the judgment and fiery indignation that shall devour the adversaries." Then "to-day if ye will hear his voice, harden not your hearts." A little longer Jesus pleads with the *very same* yearning love that he had for Jerusalem when he looked upon her for the last time before his crucifixion. A keen sense of ingratitude and unrequited love, with a view of her dreadful doom in the near future, shook his frame with sobs and tears!

A little while the Holy Spirit lingers to help you! God himself is regarding you with a beseeching tenderness that can best be measured by the gift of his dearly beloved Son. He has called to you in every way,—by blessings; no doubt by trials; by his judgments that are abroad in the land; by all the promises of good and threatenings of evil (the receiver of each will find that the half was not told him); by prophecy fulfilling all around us, and the signs of the soon-coming most fearful day of Judgment. Days and years he has patiently borne, constantly working for the good of one who always forgot him. Oh! the *love of God!* And still he pleads, "Why will ye die?"

THE TRUE MOTIVE.

BY ELD. M. C. WILCOX.

SAID a member of the Baptist Church, as I was talking with him on the subject of the Sabbath, "Yes; it is true there is no Bible Sabbath but the seventh-day, and when I think I cannot be saved without it, I will keep it." What an excuse! Will do just what I must do; just enough to save self, that is all. Does this show any real gratitude to God? Is not the motive thoroughly selfish? What if our Saviour had acted from such a motive? Man would have been eternally lost, not one ray of light or hope would have pierced the depths of his dark despair.

Did our Saviour gain anything in coming to this world? Did he "become poor" for his own sake? Did he suffer that *he* might reign? Did he die that he might live? Did he do all these things because he *must* do them to enjoy the favor of his Father? No; his motive was altogether an unselfish one. This world in its sinful state could have been blotted out of existence, and he lost nothing. It was and is in his power to create millions more. "He became poor that *we* might be rich;" he suffered that *we* might reign; he died that *we* might live. "For even Christ pleased not himself." It was his infinite love that prompted him to do what he did for fallen man, the infinite compassion for the race fallen in sin. A selfish policy may be a motive power to a worldling, but a Christian never ought to entertain such a motive for an instant when a plain duty is set before him.

We are prone to pity an individual who makes such an excuse as the one I have mentioned; but is it not true, brethren and sisters, that the same selfish feelings sometimes prompt us? Instead of honestly inquiring, "Lord, what wilt thou have me to do?" does not self often change the inquiry to, "Lord, what can I get rid of doing, and still be saved?" Would we do God's will *wholly*, if we knew everything he commanded was not necessary to our soul's salvation? Do

we neglect health reform, knowing it is right thinking we can get through without it? Wrong principle *cherished* in our hearts prove our ruin. One wrong motive may ruin our souls at last. God's injunctions, admonitions and commandments are all *all-important*. They may seem to be of small importance in our eyes, but their consequences are eternal. Upon obedience or transgression rests our salvation or perdition. We are not forming *reputations* for *time*, we are forming *characters* for *eternity*. God has given us great light on plainness, simplicity of dress, and do you, my sister, regard this of such small importance that it does not make much difference whether you walk in light or not? that if you thought you would really lose your souls by not doing it, you would do it?

Is it the same with you, my brother, in relation to the tithing system? Is this our motive? Our actions reveal that it is. Paul says, "The love of Christ constraineth me," and if we love God, and had true gratitude to him, we would not ask whether our soul's salvation depended upon our obedience or transgression, but, Is it God's will? "Lord, what wilt thou have me to do," would be our earnest inquiry.

Dear brethren and sisters, eternity is just before us. The great Investigative Judgment is going on. Hearts and motives are being weighed in the sure balances of Heaven. We have time to trifle. The fulfillment or neglect of duty, the bearing or shunning of crosses, are indicators of our hearts, and truly reveal what dwells there. What is the motive that is prompting *me*? Brethren and sisters, what are your motives? May it be with each of us, "Lord, what wilt thou have me to do." May the "love of Christ" constrain us.

THE WONDERS OF A CENTURY.—No. 5.

BY A. SMITH.

BIBLE SOCIETIES.

IN 1777, long before the first Bible society in the world had been organized, the first Congress of the United States performed the function of such an institution by appointing a committee on the subject of printing an edition of ten thousand Bibles for the use of the people; on the committee reporting that it was difficult to procure the necessary material for printing by ordering the importation of twenty thousand English Bibles from Europe at the public expense. In 1781, the war with Great Britain interfering with the importation of the Bibles, Congress again considered the subject of printing an edition; and passed the following resolution recommending one printed by Mr. Robert Aitken of Philadelphia:—

"Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interests of religion, and being satisfied of the care and accuracy of the edition of the work, recommend this edition to the inhabitants of the United States."

Elias Boudinot, a barrister of considerable political influence in the time of the Revolution, and who at the close of the war, being president of Congress, as such signed the treaty of peace that secured American independence, was a man of ardent piety, and devoted to the study of Scriptures. In 1815 he was chosen president of the New Jersey Bible Society, the first society of its kind in the country, and published a notice of a general meeting to be convened at New York City, May 11, 1816, for the purpose of instituting a national society of this kind. The convention organized the American Bible Society, and very appropriately elected Mr. Boudinot its first president.

The British and Foreign Bible Society, the first of its kind known in the world, was organized at London, England, in March, 1804. In connection with the American Bible Society, subsequently established, it has exerted an influence that has resulted in the formation of like institutions in other nations, and in the organization of branch societies all over the world.

enriching every nation and people with the word of God in their own tongue, which, like the sun in his meridian splendor, permeates the dark corners of the earth with the effulgence of its beams.

"The entrance of thy word giveth light." - Ps. 119:130.

SUNDAY-SCHOOLS.

The first Sunday-school in the world was organized by Robert Raikes at Gloucester, England, in 1784. At the same time, Mr. William Fox, of London was deliberating a plan for the universal education of the poor. Hearing of Mr. Raikes's attempt, he opened a correspondence with him to learn his mode of procedure; through his influence and the influence of the Baptist society, which Mr. Fox was a member, a public meeting was called for Aug. 10, 1785, when was formed the London Sunday-school Society "for the establishment and support of Sunday-schools throughout Great Britain." The American Sunday-school Union was organized at Philadelphia, May, 1824.

Not a century has passed since the first Sunday-school originated in the benevolent enterprise of a pious Englishman; and now nearly every Christian church and destitute neighborhood, supplied with the efficient means of instruction from the Bible in the form of a Sabbath or Sunday-school.

—Who wears the cross prays oft and well;
Bruised herbs send forth the sweetest smell;
Were ships ne'er tossed by stormy wind,
The pole star who would care to find?
Had David spent no darksome hours,
The sweetest songs had not been ours.

IT WOULD N'T WORK.

BY GEO. E. FIFIELD.

MEN who profess to believe the Bible, and yet reject its plainest teachings, often appear to the world but little more than absurdity personified. A Methodist minister of this place—Granville, Iowa—while reviewing us on the Sabbath question, undertook to tell what God meant when he said, "Remember the Sabbath day to keep it holy," etc. He said, "All God can possibly require by that commandment, is that we keep holy one-seventh part of time. 'Let every man be fully persuaded in his own mind' which day he will keep." That very week, one of his members was "fully persuaded" to keep the seventh day, and consequently did so, supposing he was following the directions of last Sunday's sermon; but alas! *the rule would n't work.* Very soon the class-leader came around, and told him that he must either stop working on Sunday or stand a church trial.

He requested a letter, which was promptly refused. In vain he urged that he had carefully followed the instructions of his minister with reference to keeping *the seventh part of time*; and also that he had been "fully persuaded" *which seventh part to keep.* They told him he had violated the Discipline. "Very well," said he, "then the minister did as bad by *preaching against the Discipline.*" But all was in vain; it would n't work. The letter was refused, and he withdrew from the church.

THE TRUE TEST.

It is not, "What think ye of Christians?" but "What think ye of Christ?" that puts men to the test. Scattered through our towns and cities are many persons who have a personal grudge against some professing Christian, which they make an excuse for keeping aloof from religion. Some of these very persons once professed religion, but a business difficulty or a dispute of some kind with a Christian neighbor has led them to make shipwreck concerning the faith. They look to Christians, not to Christ, and hence their failure. They make what some man did to them of more importance than what Christ has done for them. It is evident that Christ is not their Lord and Master.

A DREAM.

BY ELIZA H. MORTON.

THE day had been a round of taxing toil,
Uncheered by sympathy of kindred heart,
And marred by clouds of evil that hung o'er
All heads, and threatened to obscure the light
Of truth. Though many thronged around, yet all
Seemed wrapt in self, and cold and distant as
The gleaming mountain tops, far, far away;
And worn and weary, sick at heart, and sad,
I sought my couch to find in sleep a blest
Forgetfulness of all life's cares, a glad
Relief from sight and sound of that which tends
To vex and grieve the soul. I closed my eyes;
And music filled the air with thrilling waves
Of tender, soul-subduing harmony.
A gentle voice whispered within my ear:
"Discouraged one, arise and look upon
The work of God on earth as seen on high."
And, lo! a shining chain, made up of links
Of richest, purest gold, lay on a bed
Of snowy lilies, wet with sparkling dew;
And then the voice spake once again in tones
Of tenderness: "Faint not, O troubled heart!
The Master knoweth all thy fears, and bids
Thee courage take; his truth will stand, though men
May prove untrue, and Satan and his hosts
Exult o'er wrong. This chain is symbol of
The saluts of God, united by the death
Of his dear Son, and fitted for the life
Immortal, that he gives. These links were tried
By fire, and tested oft by many a blow.
These lilies represent the hearts of those
Who, 'mid the filth and scum of earth, can yet
Send down their roots below it all, and rise
Above the mire, shedding sweet fragrance all
Around."

The music died away, and I
Awoke, resolved to live a nobler life,
To shrink away from self and selfish thoughts,
To strive to do my work, and do it well,
Seeking each day to help some heart to bear
Its burden, and to speak a kindly word
Of cheer to those in need of help, and thus
Forget my loneliness, and longings for
Loved friends, and home, and pleasures far away.

Battle Creek, Mich.

RESPECT OF PERSONS.

BY JAMES SAWYER.

"To have respect of persons is not good; for for a piece of bread that man will transgress." Prov. 28:21.

The wise man here reasons from cause to effect. He infers that some principle has been violated, and hence there must be a corresponding result; the conduct is affected, and the end is transgression under a small temptation. He lays it down as a proposition that has been fully demonstrated, that there is a principle of fraternal courtesy that cannot be overlooked. He says, substantially, that the man who shows a preference for persons stands in danger of falling, and becoming the easy prey of Satan.

The Holy Spirit does not seem to confine this principle to any one class of individuals. Whether learned, or rich, or poor, he who will not accord to his fellows the right of courteous recognition to which they are entitled, will ere long become unworthy to be intrusted with small matters. "For for a piece of bread that man will transgress." "To have respect of persons is not good."

One definition of the term "respect," is to esteem highly. We show our respect to God when we worship him. To have respect for God and one another calls into action one of the highest faculties of the human mind. If a man strive to avoid giving offense to the humblest of God's creatures, from a desire to avoid inflicting pain, he thus brings into action this high faculty of mind.

But the term, "to have respect of persons," as set forth in this proverb, must have a peculiar signification, which may be determined by comparing it with other scriptures. The idea of partiality seems to be involved in its use. We read, "It is not good to have respect of persons in judgment." Prov. 24:23. This, of course, allows circumstances to be equal, and we may judge people by their merits, and not from outward appearances. The apostle James sets the matter in a clear light: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a

poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not partial in yourselves, and are become judges of evil thoughts?" James 2:1-4. Here, then, we have the right definition of the term, "to have respect of persons:" it is to be partial.

This principle in society gives aristocracy its rigid selfishness, causes the rich to despise the poor, makes the professor of religion a Pharisee, and turns the church of Christ into a weak and imbecile body. We sometimes find the same principle in the public school. There are teachers who are disposed to be partial toward the children of the wealthy. Being better clothed than those of the poor, or possessing more brilliant talents and clearer intellectual faculties, they prefer to help them; while the dull and backward pupils are neglected, because it requires patient labor and ingenious planning to get them deeply interested. How many pupils have been grieved to the heart as they saw this preference shown to their fellow-students. This is very cruel. A teacher who would do this, would, if the circumstances were favorable, be turned from his integrity by a small temptation. "For for a piece of bread that man will transgress," says Solomon; and he understood human nature pretty well.

Again, we meet this development of selfishness in the social world. In the Old World, society has fixed castes; and the New World is fast approaching the social state of imperial Rome, under whose sway the distinction of classes was almost intolerable to the poor. Crowned with riches and honor, mankind are in all ages in danger of despising the poor.

On pages 5, 6, of Geikies' Life of Christ, we find the following in relation to society in the time of our Saviour:—

"The slave before Christ came was a piece of property of less worth than land or cattle. An old Roman law enacted the penalty of death for him who killed a plowing ox, but the murderer of a slave was called to no account whatever. . . . The poor were in almost as bad a plight as the slave. 'How can you possibly let yourself down so low as *not to repel a poor man* from you with scorn?' is the question of a rhetorician of the imperial times of Rome, to a rich man. No one of the thousands of rich men in Rome ever conceived the notion of founding an asylum for the poor, or a hospital for the sick. There were herds of beggars. Seneca, a noted writer, says that most men carefully avoided all contact with a beggar. Among the Jews the poor were thought to be justly bearing the penalty of some sin of their own or their fathers."

The spirit of Christ set this matter in a different light altogether. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Society is made up of the educated and the ignorant, the rich and the poor; and while each has his proper place to fill, it does not follow that the more favored should ignore the relations existing between themselves and their neighbors. So sure as a man does this, the frown of God will rest upon him. When he begins to say in his heart, and by his actions, "I am holier than you; you are my inferior in both intellect and position," and forgets to show the courtesy which should be extended to each member of the human family, then is that person in danger of forgetting his God, and he will transgress for some trifling excuse. Such a person's mind has become degenerated, his organ of veneration has been perverted; and it matters not how high the position he occupies, in the sight of God he is an abomination.

The same principle is also illustrated in the political world. How many statesmen who once bade fair to defend the rights of their fellow-men, have stranded their ship of state upon some shoal of party. They succumbed to a money power. They panted after the favor of some

influential organization. They were willing to take a bribe. They became partial because of the almighty dollar. They courted the favor of the strong at the expense of the weak. They helped the strong become stronger; they excluded philanthropy and charity, and introduced a prelude to Nihilism and ruin.

Let us not say this picture is overdrawn. This spirit of Nihilism is coming in like a flood. It is driving millions to find a refuge in the New World. Men cannot endure to be crushed under the iron rule of despotism which pervades the kingdoms of the East. They have heard the sound of liberty, and eagerly throng our shores. But even on this Western soil they soon find the aristocratic spirit in gigantic proportions. They see the masses separating. The rich are becoming very rich. The poor are becoming very poor. The capitalist is found almost universally bringing the laborer into hostile relations. Feelings of envy arise, and the laborers unite to resist the aggressions of the large corporations. Strikes are the result. All parties and classes are laboring to protect themselves. In this state of things it is easy, as one can see, for the spirit of partiality to increase greatly. The soil is rightly prepared for a rank growth of caste and selfishness among men.

The church are in danger of drinking in the same spirit. The words of Christ should guard them in this hour of temptation: "Because iniquity shall abound, the love of many shall wax cold." He referred to the very age in which we are living. The apostle James refers to this spirit of partiality which will be found working even in the church just before the coming of the Lord. He says, "But ye have despised the poor." He shows them that this is a mean spirit, akin to blasphemy, and states that rich men oppress them in the same manner: "Do not they blaspheme that worthy name by the which ye are called? . . . But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors." This agrees with what Solomon said on the same subject.

We know that some are naturally more gifted than others, and hence are our superiors; but this does not permit Christians to foster an egotistical and overbearing spirit. We are to love as brethren. There is order in Heaven and there should be order on earth, but love should permeate every member of the body of Christ.

The poet has clearly illustrated this subject:—

"Order is Heaven's first law, and, this confessed,
Some are and must be greater than the rest;
But whose'er infers that such are better,
Shocks common-sense in spirit and in letter."

If we are followers of Christ, we shall have sympathy for others. He can be touched with the feelings of our infirmities. If we have his spirit, we can never treat with coldness and indifference any for whom he died. We should remember the words of our Master on this subject: "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven."

THE SPIRIT OF NIHILISM.

THE New York *Observer* of Jan. 12 contains an article by a minister, in which he gives "the story of a sermon, and what came of it." It seems that sometime before the death of President Garfield, this minister had made the act of the assassin the subject of a sermon, and in this sermon had taken the position that Guiteau was not insane, but that the motive that actuated him was a political one, and was in spirit and purpose identical with that of the Nihilists. Quotations were given to show the lawless character of Nihilism,—a character with which the readers of the REVIEW are well acquainted,—and then the minister proceeded to show that the same spirit is at work in our own country. "Nihilism," he says, "has many branches from the same root. To change the figure, the host of Satan has many

divisions, operating upon separate features of our institutions, but by the natural affinity of evil they may all yet unite in a common attack upon Christian civilization."

This sermon was sent to a Catholic who had long been one of the minister's valued friends, a man of far more than ordinary ability and culture, and who was the delight of many circles of Catholics and Protestants united. It never occurred to the author that there was anything in the sermon that could offend a Catholic. What was his surprise, then, on receiving a reply in which, while agreeing with the darkest picture presented respecting the state of society, he ascribed it all to the influence of Protestant principles, emphasizing the danger of "private interpretation of the Sacred Word," and asserting that the remedy is "to return to authority." He closed with the remarkable proposition: "To protest is negation, and negation is Nihilism, when carried to its ultimate point."

Commenting on this, the author of the sermon says:—

This reveals the hidden dangers by which we are all surrounded. We are associating on terms of friendly intercourse with those whose whole being, body, soul, and spirit, is in the most abject unquestioning slavery to another's will. It is Nihilism with a vengeance. It annihilates every possible obligation that can be laid on a human soul, except obedience to the will of a single man; and that may be, not the pope alone, but any other man who as a priest can persuade others that he speaks by authority of the church. Law, public and private morality, reason, conscience, social ties, bonds of affection, must give way, one and all, to one who speaks by authority of the church—a priest.

The most dangerous spirit of the Papacy, which many supposed was dead, breathes its old fierceness again, and claims which were thought to be obsolete, are set forth with all the old arrogance. The charges that Protestantism is responsible for all the crimes and infidelity of our times, are made with an insolence and persistency that proves a settled purpose, and how many may ere long awake from a false security to find that those in whom they have confided as friends, have been taught by authority to regard them as belonging to a company of heretics who are polluting and destroying the world, pushing society on into the horrors of Nihilism. The writer of my letter has reached that point. The next step, a very short one, leads to approval of the dungeon and the stake.

A great danger, little thought of I fear, lies in the fact that the Catholic papers and magazines abound in such teachings, and in the most ferocious attacks upon Protestants and ridicule of their principles and practices; and while scorn and hatred are thus kindled and cherished among Catholics, these and other evil influences find their way into Protestant communities also, and are scarcely met with rebuke or denial there. Our secular papers are mostly silent from political motives, and the *New York Observer* stands almost alone among our religious journals in giving the proper warning. Persistent, audacious assertion, met by no corresponding denial to oppose the falsehood, is doing its pernicious work.

THE BROKEN-HEARTED.

It is a beautiful figure, this binding up of the broken-hearted, as though the Crucified One took the liniment and the wrapping, and put it around the broken heart, and with his own dear, gentle hand proceeded to close up the wound and make it cease to bleed. Luke does not tell us that he came to bind up the broken-hearted; if you examine his version of the text, you will read that he came to heal them. That is going still further, because you may bind up, and yet fail to cure it; but Jesus never fails in his surgery. He whose

own heart was broken knows how to cure broken hearts.

If you have that broken heart within you beloved, Christ came to cure you, and he will do it, for he never came in vain. "He shall not fail nor be discouraged." With sovereign power anointed from on high, he watches for the case. Heart disease, incurable by man, is Christ's specialty. His gospel touches the root of the soul, the mischief which dwells in that place whence are the issues of life. With pity, wisdom, power, and condescension, he bends over our broken bones, and ere he has done with them he makes them all rejoice, and sing glory to his name.—Selected.

—All unknown the future lies,
Let it rest;
'Tis God who veils it from our eyes,
And he knows best.

Ask not what shall be to-morrow;
But, content,
Take the cup of joy or sorrow
He has sent.

OCCASIONAL ERRORS.

BY A. SMITH.

It is far too common to hear in the social meeting a sort of stereotyped confession of sinfulness, unworthiness, and lack of consecration in a general sense, when, if the testimony were assented to and commented upon by those who are compelled to listen to it, it would give great offense, and provoke violent assault. Such confession is too often an indirect trumpeting of self-conceit, designed to convey an impression of the speaker's humility.

It is the imperative duty of the Christian to "grow in grace" (2 Pet. 3:18), to "go on unto perfection." Heb. 6:1. Why, then, should he not speak of advancement in the divine life, —of victories won, of sins subdued? Too often in social or business circles we hear complaints of hardships borne, of losses endured, and of the inconveniences attending a life of self-denial, whereas the Christian is commanded to "rejoice evermore" and "in everything give thanks." 1 Thess. 5:16, 18. See, also, 1 Pet. 4:13.

In walking through a country rich in mineral wealth, why burden one's self with sand and stones, though they are useful in their proper places, and spurn the silver nuggets with the feet, or refuse to gather up the precious particles of gold? This world is full of shadows, but it is also flooded with golden sunlight. Why not bask in the genial warmth? Sickness and sorrow bow the heads and crush the hopes of some, but why should there not be healthful and hopeful ones to lift the shadows from the broken heart? But, alas! the lives of many who might be a blessing to the world, are full of fretfulness, and rebellion against the providence of God.

From the desk we sometimes hear very solemn discourses. The speaker's voice will become tremulous with emotion, and tears will course down his cheeks; many in the congregation will respond in pathetic amens, and handkerchiefs will be displayed, expressive of the depth of solemn emotion that prevails. Should a social meeting follow, not a few will, in broken, sobbing accents, rendering their testimony almost unintelligible, express their sense of the solemnity of the hour. But by and by the last testimony is borne, the doxology is sung, and the benediction is pronounced, when, presto, many are heard chatting and laughing in the house; common and trivial matters being discussed as if it were only a step from the sublime to the ridiculous.

It is a rare gift to lead a congregation to the heights of Nebo, and, with them, view the goodly promised land, or to the precincts of Sinai to hear the thunders of the law. But it is well to remember that the descent from the mount is dangerous, abounding in precipices over which the unwary may fall to rise no more. Who knows but there may be souls present who are deeply moved by the solemn, searching truth they hear, who are, in turn, disgusted with the

trifling that ensues, and are thereby led to deny any intrinsic value in a profession of religion?

Why should not the conversation rather be sober and subdued? Let it be "yea and nay." Carry the influence of that holy hour of worship to the closet and the fireside, and there continue to dwell upon the theme until the soul can radiate the beneficence upon those around.

The Family Circle.

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

THE LIVING PRESENT.

FRIENDS, let us slight no pleasant spring
That bubbles up in life's dry sands,
And yet be careful what good thing
We touch with sacrilegious hands.

Our blessings should be sought, not claimed;
Cherished, not watched with jealous eye;
Love is too precious to be named,
Save with a reverence deep and high.

In all that lives, exists the power
To avenge the invasion of its right;
We cannot bruise and break our flower,
And have our flower alive and bright.

Let us think less of what appears—
More of what is; for this hold I:
It is the sentence no man hears—
That makes us live, or makes us die.

Trust hearsay less; seek more to prove
And know if things be what they seem;
Not sink supinely in some groove,
And hope and hope, and dream and dream.

Some days must needs be full of gloom,
Yet must we use them as we may;
Talk less about the years to come—
Live, love, and labor more to-day.

—Selected.

SISTER BROWN'S MISTAKE.

BY ELD. D. M. CANKRIGHT.

It was half past two o'clock Sabbath afternoon when brother Jacob Brown and family got home from meeting. Stephen, a lad of fourteen, assisted his father to put out the team, while sister Brown and the girls made ready the dinner. "I am half starved," said Jane, in a scolding tone, as she hung her bonnet and shawl in the wardrobe, "the meeting was so long. It seemed to me it would never close."

"Brother Williams is no more fit for an elder than our little Tommy is," replied sister Brown, with some impatience in her tone and manner. "I told your father so before they put him in, and I voted against him. He is so slow and tedious in his talk. He will drag out a meeting till everybody is tired out."

"Well—bruthrin—if—you've—all—done—your—dooty,—I—s'pose—its—'bout—time—to—close," mocking'y put in Rose, at which Jane and her mother laughed heartily.

"Better put in brother Dean," said Rose, "he can talk fast enough."

"Brother Dean!" said Jane with a sneer, as she made the dishes rattle, "yes, he'll chatter all day like a baboon, and say nothing. He has n't a thimble full of sense."

"I am ashamed to own it," said the mother, "but there isn't a man in the whole church fit even to lead a prayer-meeting, much less to be an elder," and she sighed deeply, as though she were laboring under a heavy burden.

"I shan't get my Sabbath-school lesson any more," said little Tommy, in an injured tone, as soon as the blessing had been asked at the dinner table.

"Tut, tut, my son, you must not talk that way," quietly replied the father. "What has offended you now?"

"Cause brother Ward never asked me only one question, when I had my lesson perfect. He asked Mary Jones and Lillian Stevens three times apiece. He never notices me. He's mean, he is," said Tommy, as he shook his head angrily.

Before the father could reply, the mother came to the aid of Tommy, saying, "Jacob, you need n't scold the poor boy, for you know he is more than half right. Brother Ward is always picking on our children or slighting them some way."

"I don't blame Tommy a bit," added Jane, "for Will Ward likes to show his importance by lording it over everybody. He is so pompous and self-important that I fairly hate him—there!" and she sat down a basin of milk so spitefully that the contents were thrown over the clean tablecloth and on her new dress, while all enjoyed a laugh at her expense.

"I think you are a little hard on brother Ward," said the father. "All things considered, he makes a very good superintendent, the best we have had. Like all the rest of us, he may have some faults; but he means to be a good man. It appears to me it would be better to encourage him than to find fault with him, even if he does not manage just to suit us. Who would do any better?"

"Sister Flint," suggested Rose with a knowing look.

"She had better take care of her own youngsters before she tries to teach others," said Jane. "They are the worst children in this whole town."

"I have no confidence in her," responded sister Brown. "She can't teach my children; I'll keep them at home first."

"Well, my dear, who would you have then?"

"That's the trouble. Our children might as well stay at home; for the Sabbath-school never has amounted to anything, and never will. There isn't a person in the church fit for the place," and the mother groaned as she finished the sad picture.

"The singing was perfectly horrid to-day," said Jane. "May Davis always gets a tune so high nobody can sing it."

"I don't like to hear you talk so, Jane," said her father. "May does the best she can. I wish you and Rose and Stephen would take hold and help her. It would add so much to the singing, and make the school more interesting. Brother Ward asked you to start the piece, and you declined."

"I did n't like the piece, and then I won't do anything for him, anyway."

"I don't blame the children at all," answered sister Brown. "They never call on them only when they get in a pinch."

Brother Brown held his peace; for he had learned by experience that it was no use to contend with his wife. Such conversations as the above were very common around the table and at the fireside, especially after they had come from a meeting. Nearly every member of the church was criticised. Sister Brown was a bright, intelligent woman, and in many respects a good woman. She was firm in the truth, and very zealous for it. She read the Bible much, and was strict in her religious duties. They took all our denominational papers, and spared no pains to teach their children the theory of the truth. The family being in good circumstances, the children enjoyed better privileges than the most of the other children in the church could command. Jane was nineteen. She had just graduated from the village school, was bright, a good singer, and every way qualified to be a help in the Sabbath-school. But unfortunately, like her mother, she was given to finding fault with every one. This made her very disagreeable, and often troublesome. Rose, who was seventeen, was naturally a sweet, good-dispositioned girl; but under the training of her mother and elder sister, she had learned to have confidence in no one, and to be especially distrustful of the members of the church. Stephen was more like his father—quiet and confiding; but he thought his mother and sisters were the smartest, and so followed them.

None of the children were converted, though brought up in the truth, and often labored with both by the parents and by ministers. This was a great grief to sister Brown. She could not see why it must be so, when she had done so much to teach them the truth, and had prayed with them and for them so many times. She

often said, "I do n't understand it. I have done all I could for my children. My conscience is clear. If they are lost, I have done my duty. Others who have not tried half as hard have all their children with them in the church, while mine are unconverted."

As they arose from the table, brother Brown said, "Did you notice the appointment in the paper for meetings at our place?"

"No; who is coming?" asked his wife.

"Elder Green."

"What! not that long-legged, awkward fellow who was here two years ago?" responded Jane.

"It is the same brother Green who was here before," quietly answered her father. "I think he is an excellent man and a very good speaker, though not as polished as some."

"I am sorry," said sister Brown, "for he can't do our children any good. I wish they would send some first-class preacher here. They could if they wanted to; but we pay our money, and that is all they care."

"I can preach as well as he can," said Stephen.

"I think he is rightly named Green," put in Rose. "I do n't care whether he comes or not. I shan't put myself out much to hear him."

On the next Friday Elder Green came. He was a young man of fair ability, good judgment, and earnest piety, though possessing but little education. That he might work understandingly, he inquired of brother Brown, who was a deacon of the church, and his host, "What is the condition of things here? How large a church have you now? Are they all doing well?"

"There are not very many of us, only thirty members," answered brother Brown, "but we have no special trials. On the whole, I think our church is about as good as they will average."

"I pity the rest of the churches, then, if they are all like this one," said Jane, who chanced to pass through the room just then.

"Jacob, I think you ought not to deceive Elder Green, as he has come here to labor," answered sister Brown. "Some things will have to be different here before anything can be done. There is brother Jones and sister Smith, they will hardly speak to each other; yet they both take part in the meetings. I can have no confidence that they are Christians while they live that way. And there is brother Lawrence, he never pays his debts. He has owed Mr. Sternes ten dollars for years. I do n't want my children to go into a church where such things are allowed. I think they are better off where they are."

"Oh! you need have no fears about that, mother. If you wait till we join this church, you will wait a long time," said Rose, who with Stephen and Tommy, was listening to the conversation.

"Will Norton was baptized last year," remarked Stephen, "he and about a dozen more. I do n't see as they are any better than the rest of us. Mother says they are not, though they do speak in meeting."

"Poor children! they were never converted. I do n't want my children to start till they can start right."

"Sarah," said her husband, "I think you are a little uncharitable toward the young people. I think the most of them have done remarkably well, considering that they were left so soon, and have had no help from a minister since."

"It is often easier to stand by and tell what ought to be done than to do it ourselves," observed Elder Green. "I have sometimes heard unconverted people say that when they became Christians, they would not do as certain others did. They would be whole Christians or none at all. But when they did make a start in the service of the Lord, I noticed that they made about the same stumbling work of it as others had. It is commendable in young people to try to do right, even if they do make some mistakes. I think we ought to encourage them, and show them all the confidence we reasonably can."

Sister Brown felt touched, and replied with some warmth, "Very well, you may think them all saints if you choose to. Jacob can fellowship

anything, but I can't. There is mother Thomas—" and so she went on for half an hour, describing the errors of different ones, the children indorsing her criticisms with an occasional remark. Finally Elder Green took his hat and walked out to meditate and pray. He carried a sad heart. What could he do if the church was really in such a bad condition? He wished he hadn't come, but decided to make the best of the situation.

On the Sabbath the meeting was excellent. The Spirit of God was present in power, and many were in tears. Warm testimonies were borne, and good confessions made. Brother Brown was happy, and even sister Brown was visibly affected. Backsliders were reclaimed, and nearly all the youth came forward for prayers. The elder went to brother Brown's children and invited them to come with the others; but they were as hard as a flint. Jane laughed in his face. The mother went to them, but they soon silenced her. Said Jane, "Mother, you have no more confidence in this than I have. It won't last a month. I am better than they are now." The mother had no answer.

The meetings lasted two weeks, and a good work was done. Rose and Stephen arose for prayers once, but Jane ridiculed them when they got home, and they went no further. Jane and Rose had many a laugh over the awkwardness of "green brother Green," as they called him. The father was pained. He reproved them, but the mother laughed at their wit. In meeting, however, she often spoke of her children with tears, asked prayers for them, and prayed earnestly for them herself. But the meeting closed, and they remained unconverted.

The father's heart was sad, but he said little. The mother wondered why it was that after all her careful training, and her many prayers, her children should not be converted. Elder Green cautiously intimated to her one day that he feared she might have injured her children by so freely talking over the faults of the brethren and sisters before them, thus destroying their confidence in the church, and the only ones who might have influenced them for good. She could not believe it, and justified herself by saying, "The children have eyes, and can see these things for themselves. I cannot call wrong right, nor a hypocrite a saint." So he said no more.

About one year later, Jane was taken very sick. After a week of careful nursing, the parents became alarmed, and summoned a physician. He could give them little hope. The chances were that she must die. Anguish filled their hearts, especially as she was unprepared. Brethren and sisters came in and watched with her day and night; but she was so low they dared not tell her her danger nor talk with her about her soul. The mother was almost distracted. Must her child die without hope in God? The father wept in silence. Rose and Stephen trembled with fear, and sobbed bitterly at the sight of their unconscious, but dying sister. Earnest prayer was offered by the church. After two weeks of intense suffering, she partially recovered, but her constitution was broken. Quick consumption had fastened upon her, and the doctor said she could not live more than four or five weeks.

Cautiously and tenderly her father informed her of her condition, and inquired after the interests of her soul. "O father," she said, sobbing, "I cannot die, I cannot die. I am afraid of God. I have hated everybody." She shuddered as she buried her face in the pillow. The father's strong frame shook with emotion, and the tears flowed fast as he grasped the hand of his hopeless child. Gaining control of his feelings, he told her of the mercy of God and how Jesus died for sinners. But she was not comforted. Her mother, coming in, tried to soothe her.

"One year ago," began Jane, "when Elder Green was here, I was convicted that I ought to be a Christian. I felt deeply, and wished I could make a start. Once I thought I would; but when I remembered my feelings against the different members of the church, and what we, mother and I especially, had said about them, it was too humiliating for me to ask their prayers, to join in

with them, and became one of them. Besides, I had come to be almost an infidel, to feel that all were either fools or hypocrites. So I resisted my convictions till they left me. Then I hindered Rose and Stephen all I could. Mother, forgive me for saying it, but all this came from our habit of constantly talking against the different church-members. In this way I came to dislike them, to lose confidence in everybody, and then in religion generally. If it had not been for father's godly life, I should have lost all faith in man. Mother, you did not mean it so, but if I am lost this will be the cause of it. For the sake of Rose and my brothers, for whom there is yet hope, I beseech you never to ridicule any one, or speak evil of any, in their presence again. Do as father does."

As the terrible nature of the work she had been doing, the evil seed she had been sowing for long years, was thus flashed vividly upon her soul, for the first time, the mother cried out, "Oh! what have I done?" and fell fainting to the floor. For days they feared she would lose her reason; but a great change came over her. She became calm, peaceful, and subdued. She called her family together, and penitently confessed her great wrong in thus sowing the seeds of distrust and hatred in the hearts of her children.

"The scales have suddenly fallen from my eyes," she said, "and I abhor myself. Jane, will you, can you, forgive me, my child?"

"Yes, mother; but there is no hope for me. It is too late now," and she wept bitterly.

Father and mother tried to assure her of hope, but she was in despair. Elder Green was sent for. He dealt plainly with her; for he knew that her soul was at stake. Then he pointed her to the Saviour, who would freely wash away the deepest stains of sin. Light and hope came gradually into her mind. She believed and realized the love of God for her, a poor sinner. By her request, Bro. Williams, Ward, and others were called in together. She confessed how she had ridiculed them, talked against them, and despised them. Now she saw that they were better than herself, and that God loved them even as he loved her. The mother also made full and humble confession. Together they prayed, wept, and rejoiced. Calling Rose and Stephen, she warned them not to follow her example, to speak disrespectfully of no one, but to cultivate confidence in all as far as possible. As she held each by the hand, they promised to give their hearts to God.

Elder Green remained two weeks and a precious work was wrought for the church, sister Brown being the most tender and humble of all. Rose and Stephen made a good profession. After careful preparation, first Jane, then Rose, and lastly Stephen, were baptized. Brother Brown's cup was full. He had peace in his family, and they were at peace with all. Jane lived a few weeks, and then sweetly fell asleep in Jesus. In a conspicuous place in the house was hung the motto: "SPEAK EVIL OF NO MAN."

A CHURCH WELCOME.

WE have lately moved to one of Boston's pretty suburbs, which I will call Hayfield, because from my window I see a field with five hayricks.

Last Sunday I started out to find a church, and found a little mission chapel, where there were perhaps thirty or forty people assembled. After the service there, I started off on my search again, as I wished to know what and where were the churches we could attend. Seeing a spire in the distance, I aimed for it, until at last I came to a pretty church, from which the congregation was just issuing. Meeting a tall, dark, and rather fine-looking gentleman walking along with his little girl, I asked him if he could tell me what church that was. He at once answered with genial courtesy that it was the S— Street Church. He told me that they would be glad to see me there, and would try to make me at home. They would like to have me come into the Sunday-school. He went on

to tell me about the minister, the work he had been doing, and hoped to do. Would I like introduction to Mr. D—? He would look for me that evening if I were there, and make me acquainted with the minister. He went to give me a list of the services, and the time each. All of this in an easy, genial way, which put me entirely at ease, and made me form a favorable impression of the church which had it such an atmosphere of welcome as breathed in this member's words.

I came home, and had not taken off my wraps when there was a ring at the door-bell. I answered it to find a young lady who had called to inquire if the new neighbors were church attendants. If so, we would be very welcome to the S— church. Of course, I invited her in, and we had a friendly chat. It was the same thing over. Would we like to have the minister call upon us? We would be sure to like him. She would mention us to him. We had a hearty welcome, a cordial invitation.

We went to church that night. We were shown good seats. We had good singing, and listened to an earnest sermon from a man whose face reminded me of a fine portrait of George MacDonald, which I saw once in the *Eclectic*. Then there was an after-meeting, to which we stayed. A young lady, who saw us without hymn-books, came across the aisle and gave us her own. I saw afterward that she was without one.

Next day we had a pleasant social call from the minister, in which we grew friendly and acquainted. We were told about a literary society about to be formed. We were not pressed or urged to anything, but simply made very welcome. He had seen us in church last evening. Then it turned out that I was the one that Mr. M— had spoken to him about meeting; and then that Miss R— had told him about us.

"Do you see your congregation when preaching?" I asked.

He answered that he looked over the church before the service and during the singing. If there were any strangers, he fixed them on his mind, and endeavored to see them. He meant that strangers should not come to his church many times without his becoming acquainted with them.

We have decided to attend that church.—Christian Weekly.

—It is pleasant to have tender-hearted devotional acts associated with our home. Wherever a forgetfulness of the higher things prevails there should be hours at home when some help to aspire and to yearn for eternal things should be used. All of us need some times set apart to express what is best within us. If we have no piety at home, it is almost certain that we have it nowhere else, though we may pretend to have it. What we are at home is a pretty sure test of what we really are. Home is the most permanent thing we have—enduring when nations die and sects vanish and temples fall. Characters are chiefly formed at home. Then let us endeavor to make our homes "houses of God," the most sacred and lovely of all places, including surely expressions of the best principles and affections—little heavens on earth.—*R. L. Herkel*

—Make your homes pleasant. So many farmers' homes are bare of all that has a tendency to make life pleasant that it is a wonder how the boys and girls stay in them as long as they do. What good does the farmer expect to gain from hoarded wealth? He need not expend very much in making his home cheerful. A few dollars will buy pictures which will make the walls bright, and give sunshine when the sky is overcast. A few dollars will buy papers and books from which food for the mind can be obtained, and every man ought to be as glad to see the minds of his children growing and expanding as he is to see the development of their physical systems.

—An idle reason lessens the weight of good ones you gave before.—*Swift.*

Educational.

NATURE.

FOR I have learned
To look on nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods
And mountains, and of all that we behold
From this green earth; of all the mighty world
Of eye and ear, both what they half create
And what perceive; well pleased to recognize
In nature, and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.

And this prayer I make,
Knowing that nature never did betray
The heart that loved her; 't is her privilege,
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings.

—Wordsworth.

AN OPEN LETTER TO THE BOYS.

THE evening's mail has brought me the following epistle from my nephew, Johnny Briggs, who but lately confided to me his avowed intention of going to sea, and to whom I gave my written views on the subject:—

My Dear uncle, since receiving yore kind advices of 20 instant i Have decydid Not to go to see perticularly as the fokes say dont let Me here you Talk about Being a saylor. i think A wild Lyfe Ashore on the planes or Go west and Grow up With the country as mr greely sed would sute Me better Don't you. i Have bot A revolver for A dolar. the Man said it would kill any One at twenty paces. Which would Be bad for A injun. please tell Me what you Think and beleeve me or not. Yore nefew,
"J. briggs."

Fancying that there may be more than one Johnny Briggs among the families represented on the subscription list of the *Christian Union*, I have made my answer to Johnny's letter an open one." It reads as follows:—

My Dear Nephew,—
"Yours received—contents noted," as business people say. I am glad to know your decision in regard to sailor life. But are n't you going a little too far in the other direction? Inland, I mean. I am afraid that—thanks to your late course of reading—you have formed a mistaken idea as to the charms of a wild life on the plains.

Now, after reading your letter and thinking it all over, my dear nephew, it occurs to me that if I were Johnny Briggs I would take the advice of an old fogy, and try a few years of tame life before I ventured on the wild. Stay at home, and grow up with the country. By the time you have arrived at the full stature of a man, you will think very differently. And then, too, you will have a chance to learn to use better grammar and spell better than you do now, which will enable you to write capital letters and put them in their proper places too.

The boy heroes do not all run away in search of their fortunes. The boys may do this thing, but the heroes stay at home. There is a hundred times more heroism in struggling with temptation than in struggling with a bear or a panther. It is a thousand times more heroic to fight one's faults than to fight with an Indian.

And then again the true hero is sure of victory if he fights long enough, while the other kind—well, they often get the worst of it, even when they've done their level best.

But, dear me, how to make you see all this—that's what bothers me. I know that it is all true, because once, a century or two ago, like yourself I thought that staying at home, obeying mother and father, getting an education and fitting to be a useful member of society, was rather dull and commonplace. And I was idiot enough to leave it all, that I might go roaming over the world in search of adventure.

Heaven forbid that you, my dear Johnny, should have to learn the truth of my advice as I learned it—by hard, bitter experience. It occurs to me that if I were beginning life as you are, my dear Johnny, and some one who had been over the ground should tell me which was the right and which the wrong road, I'd believe 'em.

This seems to be all that I have to offer on the subject without seeming to be preaching to you, and that I never do; so I will draw my letter to a close with my kindest regard for your welfare.
—*Christian Union*.

—The man who steals his fellow's purse is called a thief, and justly locked in prison; while the human brute who steals the affections of another, only to feast his base passions for a time, and then trample them beneath his vile feet, still roams at large to make new conquests, and increase his shame.

Of the two, the former is by far the more honorable man, inasmuch as money in value can never measure the affections of the heart; the contemptible meanness of the latter is fittingly illustrated by the vampire that sucks the life from his victim, and casts the body away.

C. C. L.

The Sabbath School.

"Feed my lambs."—John 21:15

—The Battle Creek Sabbath-school numbers nearly three hundred and fifty members.

—To read in public while another is speaking is ill-mannered—but to read or study during exercises of devotion—what shall we call it?

PRACTICAL TOPICS.*

IN the story of the prodigal son, we have vividly pictured the sinner's downward course, the manner of his return to righteousness, and his reception by the Infinite Being, against whom he has sinned.

Notice, first, the steps of his downfall:—

1. He becomes "heady, high-minded," and thinking himself able to do without God, he demands to be released from his service. The Lord allows him to have his own way. Verse 12.

2. He departs far from God, tries to forget that God exists; and that he may be the more successful in this work, he engages in the sinful pleasures of the world. Verse 13.

3. After wasting all his substance in a vain effort to satisfy his passions and drown his convictions, he finds himself penniless and ruined. Verse 14.

4. Despised and forsaken by his former companions in luxury, but unable to brook the mortification of returning to God and acknowledging his sins, he plunges still more deeply into debauchery, becomes a mere wreck of his former self, and seems beyond the hope of rescue. Verses 15, 16.

But the arm of Jehovah is "mighty to save," and can lift from the lowest degradation the sinner who will do his part.

Let us examine, secondly, the sinner's return:

1. The infamy and distress of his situation begin to lead him into serious reflections. Gradually recovering his reason, which had been almost

dethroned "by the mad intoxication of sensual pleasure," he "comes to himself," and plainly sees the folly of perishing, while at his father's house the bread of life is freely offered. Verse 17.

2. The decision is made, "I will arise and go to my father," and the battle is half won. Verse 18.

3. At the same time he also lays out a noble course of action to be pursued when he shall come into his father's presence. With sorrow he will confess his sins, with shame acknowledge his unworthiness to be called son, and with humility plead only for the most lowly place in his father's family. Verses 18, 19.

4. Drawing new courage and strength from the nobility of his resolutions, he at once begins to execute them. "He arose, and came to his father." Verse 20.

Observe his reception by his father. Seeing him afar off, the father runs forth to meet his son. He does not wait to hear the confession finished which the latter begins; but, reading repentance in his return, he fell on his neck, and not only forgave him, but with great rejoicing restored him to the position he had forfeited. So will our Father in Heaven receive the returning sinner.

Dear reader, you may not be so fearfully sunken in sin as was this prodigal; you may never have been a Christian, or you may be a wanderer from your Father's house. However, this may be, somewhere along the prodigal's course will your position be found. It will be a happy time when you "come to yourself," and feel your need of God. More blessed still will be your decision to return to God with humility in your heart and confession upon your lips. But stop not here, else you lose the blessing; arise and return, and in so doing God will meet you.

"Return, O wanderer, return,
And seek thy Father's face;
Those new desires which in thee burn,
Were kindled by his grace.

"Return, O wanderer, return;
Thy Saviour bids thee live;
Come to his cross, and, grateful, learn
How freely he'll forgive.

"Return, O wanderer, return;
Regain thy long-sought rest;
The Saviour's melting mercies yearn
To clasp thee to his breast."

C. C. L.

—He prayeth well who loveth well
Both man and bird and beast:
He prayeth best who loveth best
All things both great and small:
For the dear God who loveth us,
He made and loveth all.

—Coleridge.

—Not what you say to your scholar, but what your scholar says to you, is the test of your success in teaching. You cannot teach a scholar what a scholar does not learn. How, then, can you know that you have taught, except by your scholar's telling you what he has learned? It takes two persons to make one teacher. You can be only one of them; the other must be a learner. If you would be more than half a teacher, ask a scholar to help you. His answer may be the making of you.—*S. S. Times*.

—Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor*.

—It is narrated of the great sculptor, Michael Angelo, that when at work, he wore over his forehead, fastened on his artist's cap, a lighted candle, in order that no shadow from himself might fall upon his work! It was a beautiful custom, and spoke a more eloquent lesson than he knew! For the shadows that fall on our work—how often they fall from ourselves!

* See Lesson on N. T. History in *Instructor* of March 8.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 14, 1882.

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

WHAT A CHANGE!

No one who believes in Bible history, and recognizes the progressive nature of truth, and the unfoldings of the plan of redemption in this world, can deny that there have been times when God has sent especial light and truth among men for their spiritual advancement. Nor can they any more consistently deny—what is simply a manifestation of cause and effect—that when a person rejects the truth, and shuts his eyes to the light thus set before him, he becomes just so far the victim of error and darkness. This is inevitable; and so long as he remains in this attitude toward the advancing work and truth of God, his condition must grow continually worse and worse.

Just this, we believe, has taken place in the religious world. The great movement in reference to the doctrine of the second coming of Christ, in the years 1840-1844, we verily believe was in the order of God, and recognized by the outpouring of his Holy Spirit; and it was designed to arouse the world to the momentous fact that the second coming of Christ was at the door. The churches of our land generally rejected that truth, and shut their eyes to that light. That attitude on this question they still maintain. According to the principle stated above, spiritual darkness and religious declension must follow, and increase among them. And that such has been the case is apparent to every beholder. The contrast between the condition of the churches previous to 1840 and their condition at the present time, is indeed startling. It is to this that we wish to call attention, not for the sake of invidious comparison, but that some may perchance take warning. Who, previous to the year first mentioned, heard of such church fairs and scenes of festivity as are common now, with their grab bags, fish ponds, lottery cakes, raffling, gambling, and riotous feasting? Some see and deplore these evils, but they are powerless to stem the tide. Many ministers object, and would protest against these things, but they are overruled by a worldly membership. And now it is coming to be a common thing to connect dancing with the other features, as will be shown in our next paper, and to introduce the selling of lager beer, as stated in the extract which we give below. Beer, dancing, gambling, gluttony! what more could the most depraved worldling desire? How much further can these things go before the message of Rev. 18:4, "Come out of her, my people," must be fulfilled? We have been led to these thoughts by the following item, which we clip from the last number of the *Domestic Journal*.—

"Perhaps some of our Protestant friends may derive benefit from the sentiments of Father Scully, of Cambridge. He says: 'Godless schools and most church fairs are only fit to give us a race of monsters. Church fairs demoralize our girls more than do our lowest theaters; for girls armed with their church-fair book, go forth under religious and parental sanction where they please and when they please, entering even bar-rooms to solicit chances and votes. The children think of nothing but the fair. Home, church, and school are banished. To the fair they are bound to go every night; and when lager beer is sold in our churches where fairs are held, how can we train our youth to look with horror on the evils of ruin?'"

The "Father Scully" of the foregoing extract is, we suppose, a Catholic; but by "godless schools" he refers to Protestant schools; so we

infer he refers to Protestant church fairs; for something stronger than lager beer is generally sold at fairs in the Catholic church. But with either view, the spiritual condition of the professed churches is deplorable enough, and calls upon those who are powerless to reform the evils to separate themselves therefrom.

THE EASTERN OUTLOOK.

WHILE the star of empire is making its way westward, the crescent seems destined soon to make its way eastward, so far as its possessions on the European side are concerned. We take the following significant items from an article by J. M. Ludlow, D. D., written from Constantinople, and published in the *Christian Weekly* of March 11, 1882:—

Another very significant indication of the tendencies in Turkey was mentioned to me by an English officer who has been employed for several years in collecting statistics for the use of his government, and who has made many journeys through Turkey. He observed that already the property in the towns and farm districts was fast passing into the hands of the Christians. Moslemism has deadened not only the conscience, but also the enterprise of its devotees. Indeed they themselves, noticing their numerical and financial inferiority, speak of the probability of their withdrawing across the Bosphorus whence they came into Europe. Many bury their dead at Scutari, on the Asiatic side, confessing the uncertainty of their possessions on this side.

The Moslems have a saying that their power in Europe will endure until the face of Jesus appears in St. Sophia; their ancestors meaning by this that they were to have perpetual possession. But the superstitious to-day find in the saying a prophecy of ill-omen. The early Christian builders of St. Sophia executed in rare mosaic work the face of Jesus in the wall above the altar site. The Turks, in their eagerness to efface every symbol of the faith they had conquered by arms, hastily covered the portrait with a thick coat of paint. But time is tearing off this desecration, and the face of Jesus is appearing in St. Sophia.

But a more rational omen is visible a few miles above Constantinople. There stand on the western bank of the Bosphorus the frowning walls of the fortification built by Mahomet II., when the armies of the prophet first entrenched themselves on European soil. These walls are crumbling. The fortress was built in the shape of the initial of Mahomet's name, which was to the faithful a pledge of its impregnability. But the devout Mussulman reads there now the word Kismet, "It is fate," and looks longingly to the East, whither he has driven his hopes before him.

MISSIONARY MEETINGS IN BATTLE CREEK.

DURING the last two weeks, quite an interest has been created in the missionary work in Battle Creek. It commenced on a very small scale. State secretaries were here from Nebraska, Kansas, and Texas, as well as Michigan; and in one of the rooms of the west Office building, they were receiving instruction from sister M. L. Huntley in reference to the proper method of keeping accounts, and as to the best course to be pursued in working up an interest in the missionary work. One afternoon, Eld. Haskell gave some instruction to these, and a handful of other interested persons, to help and encourage them. At the close of the meeting, he was invited to talk to them further. A number more came in to the next meeting. Then another meeting was desired, and the number continued to increase till it was thought best to adjourn to the north vestry of the Tabernacle, where several other meetings have been held with a good attendance.

Last Wednesday night the large room was well filled with interested listeners. The discourses given by Bro. H. have been practical, earnest, and instructive. He has dwelt upon the importance of doing work in the Lord's cause, and being real, earnest workers in his vineyard. He has given many interesting incidents showing how the Lord blesses those who are faithful in his cause, and

follow the Master's example in trying to save precious souls for whom Christ died. His words have stirred the hearts of the people to more vigorous efforts, until there is a desire to do more for the salvation of those around us.

This great church could be a mighty power to the world, if all were doing their utmost to advance the cause of God. Thorough consecration to the Lord has been shown in these meetings to be the mainspring which moves persons to be real missionaries for God. Merely sending out a few papers, or distributing a little reading matter, keeping T. and M. accounts correctly, will not answer the demands of the Lord. We need to have our whole souls imbued with the love of Christ, till we see such excellence in his character that the preciousness of all earthly things is entirely eclipsed. The value of the heavenly world and the vanity of this world must be realized. There must be a vital connection between us and the true Vine, so that we are living, vigorous branches bearing fruit to the Lord. When we are profoundly convinced of the excellence of Christ, and his Spirit dwells within us, it will be natural for us to labor for him. We delight to labor for whom we love. If the heart is divided, be sure the world has the greater portion. Its service will be most easy for us. When the Lord has our whole heart, his service will be easy. We shall not try to see how little we can do for him, but how much. Distributing reading matter will not then be such a hardship. Everything we can do to advance the good cause will then be as agreeable as it is now to provide for the loved ones at home. The reason it is so hard now for us to give a little time and means to advance the Lord's work, is because our hearts are more in love with earthly than with heavenly things. The heart needs converting. Without this change is wrought, the Lord's work will always drag in our hands. Oh, how valuable is the salvation of one soul! The happiness of one person secured through an endless eternity!

We trust these meetings have given clearer conceptions of the importance of the T. and M. work. The local society at Battle Creek have been taking 400 copies of the *Signs*, and had recently added 100 more; but at the close of these meetings, they concluded to increase the number to 800 copies, with a prospect of adding more. There is, besides, an active interest manifested in *Good Health*. This seems like doing something. The plan of sending copies of the *Signs* to large numbers of readers in any place where lectures are about to be given, has been tried, and has proved a success. A great interest may be kindled in this way, and many induced to come out to listen to the preached word. No doubt this plan will be acted upon in many places the coming season. The batteries may thus be opened before the main battle between truth and error comes on, and the way be prepared for it. We trust our people all over the field will wake up on this subject. Let not your clubs of *Signs* grow smaller; on the contrary, make them larger. Let us not do less, but more. The day of Judgment will soon be upon us, with all its dread realities. Let us prepare ourselves and others for it.

The plan of sending secretaries to be instructed in the work by those of experience, is proving a splendid success. Several State societies have in this way found help in their difficulties, and got themselves in a good condition. It is not merely to learn to keep accounts; but it is to obtain knowledge of the real nature of the work, and how to maintain a strong, healthy interest. Those of experience can impart to others their knowledge, and thus all may be benefited. There are other State societies which might be greatly helped in the same way. Those secretaries who

roughly consecrate themselves to the work of God, may do as much good as many ministers are doing. Many of the difficulties which are thought to be so great in the T. and M. work, vanish when we have converted hearts and receive proper instruction. God will yet do a great work through this society. May he help us all to be faithful workers.

GEO. I. BUTLER.

THE WAY TO WORK.

THE formation of such habits as will mold the character and make it acceptable to God, is the essential part of the Christian religion. The redeemed will finally be saved because they have become righteous characters. As the physical system partakes of the nature of the food which sustains it, so our characters are affected by what our minds feed upon. If a person dwells upon unbelief, darkness, doubt, and wickedness, his conscience will become defiled, his imagination impure, and his whole character will bear the impress of these evil principles. Those who will be translated when Christ comes in the clouds of heaven, will be those whose whole souls desire heaven and heavenly things. Honesty, moral integrity, and uprightness, will be the themes of their meditation and their delight.

Our publishing interests are the right arm of our power. To engage in the dissemination of the knowledge of present truth is to directly cooperate with angels and the Spirit of God. Let the mind become absorbed in this work, and it will elevate the soul. That which is impure, uncleanly; evil reports, and the like, will fade from the mind; an anxiety to benefit others will take their place, and thus the character will become Christ-like.

In view of these facts, the work of the colporter and the canvasser becomes closely allied to that of the ministry; for the canvasser who is successful in the sale of our publications must come in close contact with other minds, and learn how successfully to reach the people. He would have very poor success, could he not gain the confidence of the persons whose patronage he solicits. If he is unable to avoid giving offense either by words or deportment, he should conclude that he has mistaken his calling, for he will inevitably meet with failure. He must be pleasing in his address, meeting incivility and insult with a kind and courteous spirit.

Whatever the character of the work offered for sale by the canvasser, he becomes inspired with the subject it contains. If it treats upon some worldly topic, he partakes of the same spirit. It is his theme by day and by night. Not a few canvassers have embraced the Sabbath, but, like many ministers who have come into our ranks from other denominations, their former experience, instead of fitting them to engage in this work, has given them a wrong mold of character. When the Illinois Conference voted to give a brother in that State a license he said, "If you want a Presbyterian sermon, I can give one; but I am too old to change my habits so as ever to learn how to preach present truth and interest the people." Putting "new wine into old bottles" works no better in the nineteenth century than in our Saviour's time.

There are scores of young men and women in every Conference who might gain a valuable experience by canvassing for some useful work. It would be a stepping-stone to some greater field of usefulness. The introduction of the truth by lawful means into any family, is a work worthy of the aspirations of any Christian. All cannot preach, but there are many who would become successful preachers by having an experience in dealing with minds, and in awakening an interest in the truth sufficient to create a sale for books and periodicals treating upon it. In fact, there

are many ministers whose usefulness would have been far greater had their social faculties been cultivated by canvassing. However, the benefit derived would depend very much upon the nature of the book for which they canvass.

To become imbued with the spirit of that which would lead the mind away from God, would wholly unfit the person for usefulness in his service. There are works not denominational, but yet useful, which would give the right mold to the experience thus gained.

The health reform sustains the same relation to the cause of present truth that the right hand does to the body. Publications upon this subject can be canvassed for, and in this way a missionary spirit encouraged; also there is no better work for this purpose than "Thoughts on Daniel and the Revelation." We have a special work to do, a specific object before us, and we hope that none will be turned aside from those paths which will make them useful in the cause of our divine Lord.

S. N. HASKELL.

PRACTICAL EDUCATION,—COOKING, ETC.

IN the REVIEW, two weeks since, reference was made to "Educational Matters," and the importance of practical education. Eld. Haskell referred to the testimony concerning the importance of practical education in the preparation of food. It was stated also that the best educators were becoming interested on the same subject, and that many were deciding that education should become more practical. The *State Register*, published at the capital of Iowa, and a leading paper of the State, recently published the following article on this subject, showing what is being done in this line at the State Agricultural College, and the popular interest now being taken in the subject:—

THE COOKING SCHOOL.

The social event of Des Moines the past week was the Cooking School, conducted by Mrs. Mary B. Welch, wife of the president of the State Agricultural College, and who herself occupies one of the practical chairs of that important State institution. The school has surpassed all expectation, the intelligent women of Des Moines who have attended it being delighted with it, and a great and practical, and we hope lasting, good accomplished by it. Mrs. Welch is in charge of the Experimental Kitchen of the Agricultural College, a department she originated and has ever since conducted, and in which position she has wrought a decided work of great value to the State. Indeed, the practical features and merits of that institution are little known and less recognized by the State. It surprises the people, when they come in contact with it, by the practical merit of the work. Two years ago it made its first exhibition at the State Fair, and the whole State was surprised at the showing it made. Every person of intelligence saw in it the one great attraction of the Fair. Mrs. Welch appeared with it, and showed to the public in practical form the good work of the Experimental Kitchen, and added materially to the public understanding and appreciation of the excellent character and scope of the work of the college.

Now, through Mrs. Welch's school here, the attention of the State has again been called to the real, practical features of the college. How thoroughly she understands the science, art, or common sense of cooking,—whichever is the right name for it,—the complete success of this school is ample proof. There was no sham about it, no mere pretense. It was the actual skill of superior and yet practical cookery, taught by an intelligent and refined woman, happily able to impart such instruction, and to prove that cooking may be made attractive even to the most refined and fastidious of women. Indeed, while she taught how to cook and to cook well, she at the same time popularized cooking, for which let us all be thankful to her. In her double mission of teaching good cooking and teaching women to like to cook, she is the true evangel of the time. This world needs nothing more just now than a cooking mania—or, rather, a mania to know how to cook well. In some homes, where the gude-wife still does the cooking herself, good cooking is not yet a lost art; but in the homes

where the women neither cook nor know how to cook, and hire any one they can get to pretend to do the cooking, civilization is found to be a good deal of a failure. So, if intelligent, refined women like Mrs. Welch, who is as cultured in literary work as housewifely skill, and who at once manages a home that is fairly a poem in its practical order and elegant refinements, and fills a professor's chair in a college faculty, can and will lead in the good work of popularizing cooking, and in inducing intelligent, refined women to become more earnest in the good cause of better cooking, let us bid them Godspeed, and encourage them all we can. It is hard work, and especially so to women of the slender strength of Mrs. Welch, who is the wonder of all who know her, for the great and unceasing amount of work she does. She is a woman to be proud of, and a woman that Iowa is proud of; and in her mission of mingled literary and practical work, is doing more to advance and elevate and honor woman and home than all the woman-suffrage societies we have in the State.

This is an interesting article. The statement that "this world needs nothing more just now than a cooking mania—or, rather, a mania to know how to cook well," shows how people of intelligence feel on this subject. Who can say that this is not the truth? Certainly those who have traveled much, and suffered from modern cookery would not deny it. It must be evident to every reflecting mind that education concerning that which is most useful and most important—that which is most used in every-day life—is the education that is needed.

While it is true that one important object of education is mental discipline, it is also true that this needed discipline can be obtained in learning something useful. We study grammar for the discipline obtained, but especially that we may learn to speak and write correctly. We study arithmetic to learn to reckon; geography, to learn about the earth; physiology, that we may know ourselves. These and many other studies are very useful, and we obtain discipline of mind while acquiring knowledge concerning them. If these positions are true, surely no one will deny the importance of knowledge concerning the proper preparations of food. By means of this our life itself is sustained. The health of every part of the body is dependent upon it. The greatest philosopher would soon die if not properly sustained by food. Education in this, as well as in various branches of handiwork and in the mechanic arts, would be a great advantage. Then many educated persons would not be as helpless as babes when left to engage in the activities of life.

The shape this subject is assuming in view of what the testimony teaches is but another evidence that the Lord is guiding in this work. Those testimonies, so despised by some, contain instruction on these points fully up to the most advanced system of education developed by the foremost educators of the age. They are not the work of fanaticism, but contain the soundest common sense. We are glad that steps are being taken to put this instruction into practical effect. We hope our brethren will avail themselves of the opportunities offered in the establishment of schools on the Pacific coast and in New England.

GEO. I. BUTLER.

TO MINISTERS.

THE habit of drinking when speaking is, under ordinary circumstances, an unnecessary one. A little practice will enable a public speaker to dispense with the same, greatly to his own advantage. It is frequently difficult to obtain water suitable to be employed on such occasions, and when the speaker finds himself compelled to do without it entirely, he is greatly incommoded. The better way, therefore, is to dispense with the practice altogether, except in cases where the speaker is suffering from hoarseness or a hard cold. When

he finds himself in that condition, water will afford him some relief.

Personal experience, however, has satisfied me that there is nothing which can be employed to so great advantage in cases of hoarseness as a mixture of honey and water in the proportion of one part of honey to two parts of water. An occasional swallow of this beverage not only lubricates the organs of the throat, but seems also to relieve the lungs temporarily, when they are badly oppressed and speaking is both painful and difficult. We think that it would many times afford relief, where, without its use, the speaker might be compelled to give up public effort entirely. We recommend our brethren to try the experiment whenever they may feel the necessity of relief in the direction mentioned.

W. H. LITTLEJOHN.

DO NOT DELAY.

THE announcement of a Seventh-day Adventist school in New England has come upon our people so suddenly that many will think it impossible for them to attend it before next fall. Now with some, this may be true; but in the case of others, the obstacles which prevent their immediate attendance might be removed, if the importance of such attendance were fully understood. Seeming impossibilities have many times been accomplished. We can do great things when we set to work resolutely and untiringly, especially if we are fully convinced that the object is a worthy one.

It may be thought by some that this spring term will be but little more than an experiment, and consequently of no great value. Such a view is wrong, as will be proved, if in the providence of God the school is permitted to open and proceed according to present intentions. Instruction will begin the very first hour, and from that time on, the teaching and studying will go vigorously forward. Teaching is not an experiment with those who are expected to start the school, and they will be ready to begin their work as soon as they see the material they have to work upon.

Again: some may think that there will scarcely be time to more than make a beginning, before being broken off by the summer vacation. This might be so under some methods of teaching, but we feel confident that it cannot be so under the proposed system of instruction. The minds of earnest students will be put upon trains of thought which they can pursue after they leave school; and the vacation will afford time for reflecting upon what has been taught, so that when the fall term opens, those who have properly improved the advantages afforded by the spring term will have a start of fifteen or twenty weeks, instead of ten or twelve.

No very extensive preparation will be needed for so short a term, and the vacation will give opportunity for a more ample preparation for the coming year. Come as you are. What though social and business relations have to be rather abruptly severed? When the war of the rebellion broke out, thousands of young men left everything on much shorter notice. It was an hour of peril. So, also, the cause which calls for recruits to be drilled in this school is an important one. The demand is urgent. Satan is neither slack nor dilatory in carrying on the work that is fast ripening the earth for destruction, and there should certainly be no delay on the part of those who would share in the work of saving souls.

It would be gratifying to teachers to have under their instruction during this first term a respectable number of sober-minded pupils, in order that there might be a fair chance to show the effects of their teaching, and thus establish faith in the efficiency of the school. No pains will be spared in furnishing, at the outset, all that is indispensable to success.

Many have gone through life without an education, simply because they were always *waiting for a better opportunity*. May God give faith and courage to all who can reasonably step into the opening that now presents itself. G. H. BELL.

HOW TO HELP OUR OLD CHURCHES.

It is coming to be a question of much importance, How can we best help our old churches? In the past, our chief efforts have been to raise up new churches, as we had no old churches to require attention, or at least so few as to demand but little. But every year the scale is turning. We are now coming to have many churches of fifteen or twenty years' standing. Some of these are quite large, numbering from forty to seventy actual members, with a whole generation of young people or relatives who believe the truth, but are unconverted. In many cases, there are scores of persons around these churches who really believe we have the truth, but they have not a disposition to obey it. Often these churches are more or less in trial or backslidden. Now, what is the wisest thing to do in such a case? Having labored with several such churches during the past year, I will give my impressions of the matter. They may not be correct, but it is the way things appear to me.

For instance: Here is a church twenty years old. About fifty embraced the Sabbath at first. Since that time they have had a regular course of lectures four or five times, and from twenty to fifty more have embraced the truth. Some have apostatized, many have died, and others have moved away. From thirty to sixty children have grown up, a few of whom are in the church; but the most of them have married and given up the truth. Trials have come up from time to time, and have wounded this one, soured that one, and destroyed confidence in the other one. Each has settled down to his own business, with little care or thought about other people. There is very little social intercourse among the different families. All efforts at missionary labors among their neighbors have ceased. They say, and with much truth too, that they have given out reading matter till no one cares to look at it any more. Their meetings are so poorly attended and so uniformly uninteresting that the young people do not care to go. And if an outsider happens to drop in, he seldom cares to come again.

When a minister visits such a church, he will meet discouragements on every hand. He is expected to preach on tithing, T. and M. work, temperance, and if on Sunday outsiders are in, he must give a lecture on the prophecies or the Sabbath. Now I am profoundly convinced that this is an unwise course to follow. All have heard on these things till they are a positive bore to them. All, both old and young, Sabbath-keepers and outsiders, are longing to hear something else, something that they have not heard before for the twentieth time. This is the universal feeling, as all must know. These things are all good, and should not be omitted on proper occasions. But this is not all there is of the Bible and of the gospel. If we confine our churches to these few subjects, they will just as surely suffer loss as the nominal churches have done by leaving out these important subjects, and dwelling only upon what they call gospel themes. If they have gone to one extreme, we should not be so foolish as to go to the other. We need all the truths of the Bible duly mixed together. In dwelling wholly upon doctrine and argument, we are in danger of becoming cold, exclusive, and unsocial. Such a feeling is spiritual death to any one.

Hence on visiting a church in this condition I have found the best success by beginning with something tender, sympathetic, and winning. For this purpose, nothing is better than the old,

story of Jesus and his love. Strive to revive hope, faith, and love in the hearts of the brethren. Throw them out. Hold prayer and social meetings from house to house. This brings them to each other's houses. Get up a load of brethren and sisters, and visit those who are on the back-ground. Send them out to invite in their neighbors. Labor especially to get the young, the backslidden, and the unconverted to come to Christ. By this time most of the little trials will have disappeared, and also many of the larger ones. When hearts are warm and tender, it does not take much to bring them together. At least, this has been my experience. The idea that we must have an investigation, and a church trial over every petty difficulty is a great mistake. It trains people to watch, criticize, and to judge their brethren, rather than to love and help them.

After a few weeks of practical, gospel preaching all, church and outsiders, will be hungry to hear on our doctrines, and then it will do them good.

D. M. CANRIGHT.

A REQUEST TO THOSE COMING TO OTSEGO.

THE State quarterly meeting is to be held at Otsego, Mich. We hope for a large gathering, the more the better. But there is one element often quite prominent in such a gathering, which we wish to avoid; that is, tale-bearing, backbiting and tattling. There is much talking about this brother or that sister, their peculiarities, weaknesses, or wrongs. Families are taken up and discussed, the trials of churches are laid open to all, the character and labor of ministers are made the topic of conversation.

Brethren and sisters gather in little companies and do this, do it on the way home from church, do it at the table, before the children, do it around the fire just before prayers. Often enough is done in this way to kill all the good of the meeting. Shame on such conduct! The Otsego church is at peace among themselves, having confidence in one another, in the brethren generally, in our institutions, and in the cause. They wish thus to continue. If any are burdened with complaints against anybody, or any church, or any institution, or any branch of the work, we want them to stay away or keep still. We have no need of such merchandise, and do not want them to peddle it in our church.

We expect our ministers who attend to set a good example in this respect. As they do, others will do. "Be thou an example of the believers, in word, in conversation," Paul tells Timothy 1 Tim. 4:12. This is the best kind of preaching. A sweet fountain does not send forth bitter water. Ministers should also be careful about cracking their jokes on other ministers, and laughing about them. It lowers and injures both. Do not do it before our children and our families, we beseech you. D. M. CANRIGHT.

TO BRETHREN IN OHIO.

It is now decided that I return to Ohio. I sincerely hope that all, both ministers and people, will take the deepest interest in the circulation in this State of "Thoughts on Daniel and the Revelation." The time has surely come for all our people to turn their attention to the all-absorbing theme of warning the world of the coming Judgment; and canvassing is one of the best means by which this may be accomplished.

Will all who have outfits, and all who wish to canvass in this State this summer, write me as soon as possible at Clyde, Ohio. G. A. KING.

—He that has light within his own clear breast,
May sit in the center and enjoy bright day;
But he that hides a dark soul and foul thoughts,
Benighted walks under the midday sun,
Himself his own dungeon.

—Milton.

STRENGTH.

"Give thy strength unto thy servant."—*David.*

WHAT is the work that I have to do?
It is strange, new work. I cannot see
Whence the strength shall come, that I may pursue
The difficult tasks that are given to me.
If it were but the rich, ripe, summer days,
Among the vines I might work and sing,
Gathering fruit for the Master's praise,
Offering treasures to the King.

But what can I do among winter snows,
When the ground is hard, and the fields are bare,
And my heart cries out for a dull repose,
And rest, and ease, that are free from care?
Father, where should thy weak ones go
But unto thee, who art good and strong?
So I wait in my weakness thy will to know,
And for the strength I have tested long.

And yet it were easier far to do,
Than it is to bear, as the days go on;
Only the Strongest can help me through,
As he always helped in the days by-gone;
For the clouds are gathering heavily
Over the tops of the distant hills;
But I know that the storms that threaten me
Can only come as my Father wills.

Give me thy strength, O Lord, I cry;
Strength to suffer or work for thee;
Strength for the tempest that draweth nigh,
However mighty its wrath may be.
I am not sorry to be so weak,
If thus my Father be glorified;
Only give me thy love to speak,
And be the shadow in which I hide.

—*Marianna Farvingham.*

Progress of the Cause.

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

NORTHERN EUROPE.

We are busy at the printing-office trying to get
ahead for the paper and to replenish tracts
that are sold out. I intended to return to Moss
last, as some people there are favorably affected by
the truth, but circumstances seem to demand
more labor in Sweden, and I have decided to go
there first. Next week, the Lord willing, I shall
start in company with Bro. Rosqvist.

Bro. R. has had a taste of the severity which a
church clothed with the power of the State can
exercise. He has been punished as a heretic by
those would-be orthodox churches that pretend to
explain the meaning of the Bible, and wield the
word of the law against offenders. And the end
is not yet. Bro. R. has again been summoned to
appear before the court in Grythytted on the sec-
ond day of March, this year. The law on this
point is now arranged so that he can be accused
and punished every time he preaches where he has
once been forbidden to do so.

What an illustration this is of the work of the
church under the two-horned beast, as soon as the
amendment of the Constitution can be effected.
And how wonderful to think that the time is near-
ing when the dragon, in its last form, will wage
the final bitter warfare against the remnant of the
seed of the woman, that keep the commandments
of God and have the testimony of Jesus Christ.

As a remnant of barbarism, and as a specimen
of the depravity of many people in old Sweden, I
will mention the following: Last Christmas the
priest in Grythytted preached, according to cus-
tom, at 6 o'clock in the morning. Crowds gathered
to the church, Bro. R. with the rest. The priest
is the chief instigator of the severe treatment
suffered by Bro. R.) grew eloquent in praise of
Christian liberty and all that Christ had done for
them. He had finished all things on the cross.
There was nothing left for man to do. All sin
was taken away. We were now all justified and
righteous in him. When service was over, there
was a general hurraing outside of the church,
and the brandy bottles were waved triumphantly
in honor of Bacchus, and this happy Christmas
time. Before noon many teams with sleighs went
through the streets, containing one or more persons
lying on their backs, moving their arms and legs
out and in (as Bro. R. expressed it) as lobsters
move their claws. And this procession passed
right before the dwelling of the priest. Now the
law demands a fine for such proceedings also.
But the priest cared nothing about enforcing it
against them, although he is a more moderate
drinker; for he does not generally get drunk

before evening. Yet he is known all around as
a drunkard.

Now Bro. R. had a meeting in the evening, and
spoke on temperance, trying to show the necessity
of total abstinence and the terrible consequences
of the use of spirits. Many were moved by the
truth on this point, and a temperance society was
organized. But, lo, the man that tried so nobly
to bring souls over on the side of truth and tem-
perance, and whose earnest efforts were crowned
with such good success, was dragged into prison,
thrust into a dark, narrow cell, clothed with a
miserable coarse prison costume, fed on sour bread
and water, forbidden to speak or read aloud, or
sing (worse in this respect than Paul and Silas
were situated) and cruelly waked up out of his sleep
every night at midnight, preventing any further
sleep. Yet, thanks to the Lord and his sure word,
Bro. R. never felt more happy in his life.

Another priest stated that he would rather have
a diocese full of habitual drunkards than to have
to deal with those miserable temperance folks.
He feared that the people would be self-righteous
when they abstained, and it is a sad fact
that this idea is quite common. What a blessed
work to snatch souls like burning brands out of
such an infernal fire!

In Denmark, Bro. Brorson is laboring patiently
from place to place. He is still in Sjælland. There
are many open doors, and a few souls have been
gained. Bro. K. Kristensen has also labored with
some success in the northern part of Jülland this
winter: Bro. Berg is doing a good work in the
vicinity of Drammen and Holmestrand, Norway,
scattering our publications, and Bro. Ström is la-
boring acceptably in this place. Dear brethren,
pray for the work in Northern Europe.

Christiana, Feb. 4.

J. G. MATTESON.

NEBRASKA.

Hubbell.—Held meetings here Feb. 25, 26. A
part of this company came here from the State
Center, Iowa, church, a part embraced the Sab-
bath as the result of Bro. Jenken's meetings a
year ago, and a part under Bro. Nettleton's labors
this winter. We organized a tract society of
eleven members. Two were baptized in a stream
near by. The Lord drew very near on the evening
of the last day, when we celebrated the ordinances
of his house in obedience to the command, "This
do in remembrance of me." CHAS. L. BOYD.

IOWA.

Blencoe, March 2.—I have been holding meet-
ings at the Rowlings school-house in Monona
county since Jan. 19. The opposition from the
Methodist and Baptist churches has been strong.
Five have commenced to keep the Sabbath, four of
them heads of families. The Lord is at work, and
I think several more will yet embrace the truth.
Last Sunday the M. E. minister spoke on the Sab-
bath question. I reviewed him at night before a
good audience, and had liberty in speaking.

J. BARTLETT.

Dist. No. 4.—Have now visited all the churches in
this district. Spent two weeks in Birmingham.
Found the brethren all holding on to the truth, and,
with few exceptions, making progress in the Chris-
tian life. Although our meetings did not result in
the ingathering of souls that we desired, yet we do
not feel discouraged, but still hope and pray that
those who are "halting between two opinions"
may take their stand for the truth. This, how-
ever, will depend largely upon the influence of
those who profess the truth. May God bless the
church in Birmingham, and may its light be such
as to guide some poor wanderer into the haven of
rest. We trust our meetings were a source of
strength and profit at this place. There are those
keeping the Sabbath here whom we would be
glad to see unite with the church, and hope they
will soon conclude to do so.

Held four meetings at Bentonsport, which were
well attended by our own people, and a few came
in from outside. Some of the brethren have been
discouraged because their Sabbath-school and
meetings have been so poorly attended in the
past. We hope to hold more meetings here soon,
and if possible revive the interest.

The meetings at Bonaparte were a source of
great encouragement to the church. One member
was added to the church by vote, and two subject
to baptism. Three signed the covenant, all of
whom we hope will be ready to unite with the
church at the next quarterly meeting, to which

time, by request, the baptism was postponed. The
brethren manifested their interest in missionary
work by taking seventeen copies of the *Signs* for
distribution, also two single copies. One subscriber
was obtained for the REVIEW. May the Spirit of
God attend these papers as they go forth on their
silent mission, as well as all the missionary efforts
everywhere, and may the glad day hasten when
truth will triumph and victory crown the efforts
of the faithful laborer. IRA J. HANKINS.

March 8.

Sac City and Fonda, March 7.—I came to Sac
City the 24th of January, and after holding meet-
ings on the Sabbath with the little company of
Sabbath-keepers in and near town, I commenced
meetings about eight miles north of town in a
school-house. I had a good hearing during the
entire course of lectures. But when it came to be
shown that the testing truths of the third message
are applicable at the present time, I found almost
all ready to fulfill the prophecy of Eze. 33: 30-32,
but none willing at present to take up their cross
and follow their Saviour. Yet I have reason to
hope that some of the seed sown will bear fruit.
Bro. J. T. Mitchell was with me during the last of
this series of meetings, and rendered valuable as-
sistance.

Feb. 22 I accompanied Bro. Mitchell on his visit
to the church at Fonda. Here we found the en-
emy had come into what had been a promising
little church through the agency of the "unruly
member," and had succeeded in scattering the
flock. As we saw their condition, our hearts were
made sad, and we asked the Lord for the direction
of his Spirit while we labored for them. The
blessing of God attended our labors, and hearts
were softened. An investigation was held, which
resulted in bringing together those who were at
variance. Good confessions were made on the
part of all, and a bond of union now exists which I
hope will be lasting. Some who had become dis-
couraged and had given up their hope, started
anew. If they profit by the experience of the
past year, and retain the feeling of love and inter-
est for each other that they now manifest, trying
to lift one another up, they will yet see others
added to their number. Since leaving them I have
been laboring for the little company at Sac City,
while Bro. Mitchell went to join Eld. Nicola in la-
bors at Sandyville.

I start to-morrow for Hook's Point. Expect
Bro. Mitchell to meet me again at Lisbon.

R. C. PORTER.

INDIANA.

Star City, March 6.—Have been preaching here
one week. The interest has been so great that
nearly every night the house is filled to repletion.
A partial cause for the present interest is owing to
the opposition. I was ejected from the Campbel-
ite church edifice, and also refused the M. E.
church, although the pastor of the latter is favor-
able and has treated me very kindly. Am now
preaching in a large school-house, with seating ca-
pacity equal to that of the churches here. There
is the best prospect for the conversion of many
that I have had this winter. The Lord will bless
his own work. Pray for me.

A. W. BARTLETT.

Sevastopol and Leesburg.—Owing to poor health,
I have been able to labor but little the past win-
ter. Feb. 5-13, I was with the church at Sevas-
topol. Enjoyed some very good meetings. Or-
ganized a T. and M. society of seven members.
They take a small club of the *Signs* for missionary
work.

Feb. 17-26, was with the friends near Leesburg.
All seem firm in the truth. Bro. Dunlap of War-
saw meets with them every Sabbath. I spoke in
the M. E. church at Monoquet eight times, but
they refused to let me present the Sabbath and
life and death questions in the house, so I had to
close. W. W. SHARP.

Coal City, Owen Co.—Commenced meetings here
Feb. 18, since which time I have given seventeen
discourses. Have sold books to the amount of
\$6.75. The attendance has ranged from fifty to
four hundred. At first it was so rainy and muddy
that but few could turn out.

We have the free use of the Baptist meeting-
house, which will seat some three hundred. On
one occasion we had it so crowded that about fifty
had to stand up, and nearly one hundred who
could not find room in the house listened on the
outside at the windows.

Some seem deeply interested. We cannot yet determine results, but are hopeful that at least a few will embrace the truth. Brn. Richards and Oberholtzer, of the Patrickburg church, have been present a part of the time and rendered efficient help. S. H. LANE.

KANSAS.

Cedar Vale.—Our meetings here closed last Sunday. Five were baptized on that day. A weekly prayer-meeting is to be held Thursday evening, besides the regular Sabbath service. Four copies of the REVIEW were ordered, and more will be taken as soon as means will permit. Bro. Hill will labor with them as he shall deem best. I go to Ward this week. I met Bro. Cook yesterday. He reports a good degree of spiritual advancement as the result of his western meetings. L. D. SANTEE.

Burlingame, March 6.—Meetings at Eagle closed Feb. 23, with a bright prospect before the little company who have covenanted to keep the holy law. Most of them have had a severe struggle with the powers of darkness. Intoxicants of almost every sort had been used by some, and only the strength which comes from God could enable them to overcome. An encouraging Sabbath-school is organized, and we expect that still others will join with them. A good letter from the company at Milan makes my heart glad. The Spirit of God attends their meetings.

From Eagle we went, in company with the director of Dist. No. 9, to Alta, where we spent a week for the purpose of giving instruction in the keeping of T. and M. books and accounts. We left the friends much encouraged, and, as we trust, with a good knowledge of the books. Several who were opposed to us during the meetings there last winter, are now anxious to hear a course of lectures. The preaching of the truth has left a good impression, and I feel sure that a short series of meetings would lead several to decide in its favor. I hope soon to return, or that some help may be sent them. Oh, how precious seems the truth of God, when we compare it with the spasmodic efforts Satan so often makes to put on a garb of devotion, when he sees the people taking a stand for the right! May God give us more of his Spirit, that we may be able better to do his will and to be a light to others. G. H. ROGERS.

GEORGIA.

Brooks Co.—We held a two-days' meeting in Brooks Co., Ga., on the first Sabbath and Sunday in February. The meeting was appointed for the purpose of organizing a Seventh-day Adventist church; but after talking the matter over, it was thought best to put it off a little longer. Under all the circumstances, we could not at that time enter into an organization. I preached six discourses and visited from house to house, instructing the people all I could. I am convinced that much good was done; and in the near future I hope to organize a church there with from twelve to fifteen members.

We were informed that the Baptists of that neighborhood "had covenanted together to keep away from our meeting." WM. F. KILLEN.
Perry, Houston Co., March 3.

MAINE.

Concord.—By urgent request of Bro. Seth H. Whitney, I visited this place, where he has been laboring since Dec. 11, 1881. Eight or ten have commenced to keep the Sabbath under his labors, and others are interested. Some of the leading men of the town attend meetings and acknowledge the truth. May God help them to obey. During my visit here, from Feb. 25 to March 2, I spoke eight times, with good freedom. The best of attention was given to the word spoken. Bro. W. has manifested a commendable zeal, in that he has held on until he has seen some fruit of his labors; and may God add to their number such as shall be saved.

I obtained one subscriber for the REVIEW, and one for the Signs, with the premiums, and sold about \$2.00 worth of tracts and pamphlets. The roads were very bad, as about twenty inches of snow had fallen on the 22d. May the Lord still bless the effort here to the good of the people. Much opposition has been manifested by some of

the church people, but the Lord has given the victory. The message will go; the Lord is in it. Bangor, March 6. J. B. GOODRICH.

ILLINOIS.

Janesville, Coles Co., March 2.—Bro. Foster commenced meetings here Feb. 14. He continued only one week on account of failing health. By his request I came Feb. 21, and have been holding meetings since. The roads have been impassable for teams all the time we have been here. People come only on foot. A Methodist revival has been in progress near by for over a month. I understand they number fifty-five converts. On account of this, our congregations are not large; still a few are interested, and we shall endeavor to make the best of it.

Feb. 10 to 20, visited the friends near Clinton and at Mackinaw. The brethren are making some progress in overcoming bad habits, and all seem to be of good courage.

We regret that Bro. Wm. Clifton and family have moved away from our little band at Clinton. His address is now Hepler, Crawford Co., Kan. C. H. BLISS.

KENTUCKY.

Among the Scattered Ones.—After our quarterly meeting at Rio, I went to Bro. Forrest's in Metcalfe county, visiting the lonely Sabbath-keepers on the way. Gave three discourses at the house of Bro. F. The weather being very stormy, the attendance was small. Feb. 3, came to Edmonton. Spoke three times, with a fair attendance considering the weather. I remained in this vicinity until the 14th inst., preaching from house to house. Two backsliders started anew in the Master's service, and many others were much affected.

The 14th, in company with Bro. Branstetter, came to his home near Summer Shade, where I held meetings until the 28th. One came out on the Sabbath truth; and others who had resumed the use of tobacco, made confessions, and again discarded the filthy weed. As the crops have been cut off by drouth, we were not able to raise any money. S. OSBORN.

Feb. 28.

MICHIGAN.

Douglas.—Have just closed a ten-day's meeting at Douglas. The town is situated on the shore of Lake Michigan, and is one of the finest fruit countries in the world. There is a church here of twenty-five or thirty members. They own a building which has been comfortably fitted up for meetings. We had a good attendance from without. It seems as though a little effort would bring several into the truth. We found an excellent Sabbath-school, which is conducted with much spirit and interest. All the little children are taught to join in the singing. This is the way it should be. As quite a number had never taken part in family or public prayer, we made a special effort on this point, and were successful with them all. All the youth and children who were old enough made a good start in the Christian life. Every one of them took part in all our meetings after they were converted. A young people's prayer-meeting was started with excellent success. On Sunday four were baptized, and received into the church. As their elder was about to move away, Bro. Robert Reid was elected elder, and Bro. McCullam, deacon, and both were ordained. I sold a great many books. This church has taken a deep interest in the missionary work. They are now purchasing a full set of our bound books to loan. It was cheering to find a church not in trial. My visit was a very pleasant one to me, and, I trust, profitable to them. D. M. CANRIGHT.

Hillsdale Division.—The cause is prospering some in this part of the State. Meetings have been held in Camden and Jefferson; at the latter place, for five weeks continuously. The church has been revived, the Sabbath-school encouraged, and to both school and church numbers have been added. Several new families, husbands and wives together, have accepted the truth, and young people also. With but few exceptions, all the young persons at Jefferson are members of the church. Quite a number have not yet been baptized. We hope soon to attend to this duty.

At Camden we have had a severe struggle. The opposition on the part of some has been most

bitter and unreasonable, but it is giving way some extent. The schools here are kept open the Sabbath, and not on Monday. So far we have been able to make a change in only one district. We are hopeful that in another district where our people are quite largely represented, change will be made next term. In the town we can scarcely hope for a better state of things. There is a change in the administration of affairs. This has quite largely affected our Sabbath school. Our own people have patiently and fully sacrificed their interest in the day school, though it is no small loss. We have appealed to the superintendent of public instruction, Mr. V. Cochran, and to Hon. T. M. Cooley, judge of the supreme court, both of whom have decided in favor. This will help us.

Our Sabbath-school has numbered about seventy. The average attendance has been but six per cent during bad weather. Thirty copies of *Instructor* are taken.

The friends meet next Wednesday evening, March 8, to organize a legal society, and will immediately proceed to build a house of worship. It is to be a Seventh-day Adventist house, and union, as was at first proposed. They will build as they are able without getting in debt.

Our week-day and Sunday-evening congregations are still very large, sometimes more than can well accommodate. We have still churches to visit in this division, and will get them as soon as possible. Some of these churches need help very much, and it is hard to decide where the need is greatest. We pray each day for wisdom to direct. D. H. LAMSON.
M. S. BURNHAM.

WISCONSIN.

Clintonville, Belle Plaine, Hutchins, and Pulcifer.—Since the 19th of January I have been laboring at the above-named places. God has bestowed blessing in a large measure, for which we praise his name.

A German family who embraced the truth fall at Clintonville, under the labors of Elds. A. Olsen and J. J. Smith, have, by furnishing tracts, influenced a friend who lately came from Germany to keep the Sabbath of the fourth commandment, and now he is trying to teach it to his family. May God give success.

At Pulcifer Bro. Nickelsen joined me, and rendered acceptable help. This church is composed only of Scandinavians. As they had had no ministerial labor for about two years, the meetings were well attended, and the privilege of hearing the truth preached was highly appreciated. Ten days were spent with them, and nineteen meetings held. A young lady from Marquette, Mich., lately came to Pulcifer, and by reading, and the example of some of our faith, has received the truth and trying to live it out.

I have distributed over two thousand pages of reading matter, and loaned eight hundred of thirty, all of which has been thankfully received. Received \$4.66 for publications sold; by donations, \$2.70.

On the 8th of March I go to Hutchins to hold a course of lectures.

My address will be Clintonville, Waupaca Co., Wis. H. R. JOHNSON.

March 1.

MINNESOTA.

Among the Churches.—From Feb. 1-4, in company with Bro. Norton, I held meetings with the church at Greenwood Prairie. Spoke three times, and organized a V. M. society. While talking on the subject of missionary work, the Spirit of the Lord came into the meeting, and all felt to rejoice that opportunity is afforded them to labor in the Lord's cause. I think the time has fully come when the Lord would be pleased to see his people pushing this part of the work forward with greater earnestness than they have done in the past. On the Sabbath, the sisters came up from Rochester, they having previously appointed the day for fasting and prayer that God would raise up more laborers. It was a good day, and will long be remembered by the brethren and sisters present. In the afternoon we celebrated the ordinances, it being the last time this church expect to engage in the rite together in Minnesota; for the entire church, with but few exceptions, are intending to move to Dakota.

From the 6th to the 18th, we were with the church at New Hartford. This is a small church

...ing only eight members, but I believe they
...ve a mind to work for the Lord. Two more
...added at this meeting, one waiting baptism.
...se seven times. There was a good outside
...st. We organized a V. M. society, and
...ated the ordinances of the Lord's house.
...also we had a very precious season, many
...ving that it was the happiest day of their
...We also visited all at their homes. We left
...ng that the occasion had been one of mutual
...and that we had been encouraged to labor
...om here we went to Pleasant Grove, where
...bored with the brethren until the 1st of
...n visiting and holding meetings. Spoke
...times. Organized a V. M. society of twenty
...bers. Several others will join, who were not
...ent at the organization. We have felt the
...ng of the Lord in all these meetings. Breth-
...pray for us.
L. H. ELLS.
...ford, March 3.

OHIO.

Among the Churches.—Came to Leipsic Feb. 20,
...began meetings on the evening of the 21st,
...nning till Sunday evening. This society is
...small, and the weather and roads were so
...that but few of the scattered ones could get
...the meeting. We have been acquainted with
...country for years, and yet I think I never
...at so flooded with water as at this time. The
...men here have rented the Presbyterian church
...\$4 per year, which gives them a very conven-
...and comfortable place for worship. There
...pared to be no outside interest to begin with,
...before we closed we had a fair attendance and
...rest. We tried to instruct and encourage the
...livers, and to point others to the shelter from
...coming storm. Obtained two subscribers for
...Review. We left them encouraged, and with
...earnest solicitation that we return to them
...in Leipsic may be the place where the dis-
...older will hold the next quarterly meeting
...Dist. No. 5.

From Feb. 28 to March 5, we were with the
...in Wert church. Here again we were much
...dered in our work by the bad weather and
...ads. As an illustration of the state of the roads,
...mention the fact that while we were there, a
...mer came to town with a four-horse team, his
...d consisting of one hog, and the porker was not
...y large either.

We began meeting on Tuesday night with a
...all company, the brethren from the country not
...ng able to come. The company increased till
...uesday evening, when, leaving an appointment
...Sunday night, we went three miles into the
...country, where our brethren live, and preached
...times, till Sunday forenoon. Our meetings
...re held in the Lutheran church, and the attend-
...ce was quite good. I think much good could
...done in this neighborhood in a favorable time.
...ur last meeting in town, on Sunday night, was
...ite well attended. We leave them encouraged.
...e have hope that the day is not far distant
...hen we shall have a good, strong church in Van
...ort or vicinity.
H. A. ST. JOHN.

BOOKS OF REFERENCE.

A most excellent thing for every minister to do
...his studies, is to have constantly with him,
...ndy to get at, a few books of reference.

1. *Webster's Dictionary.* Questions as to the
...elling, the pronunciation, or the meaning of a
...word must constantly arise in reading, writing,
...or conversing. With a dictionary at hand, it re-
...quires but a minute to look up the word. Then
...you have learned something. It has taken but a
...moment; but these little bits added day after day
...are what make well-informed, intelligent men.
...Neglecting these, many a man goes stumbling
...and blundering through his work all his life.

2. *An atlas.* It is also an excellent thing to
...have a common atlas at home for reference.
...When in reading a book or a paper, a place is
...mentioned with which you are not familiar, turn
...to your atlas and look it up. Then you will read
...your article with much more interest and profit
...than before. In this way you will shortly become
...thoroughly acquainted with all the important
...places on the earth.

3. *Burton's Dictionary of Universal Biography.*
...This is another good book for reference. It helps
...one greatly when the name of some prominent

man is mentioned, to look it up, to see who he
...was, where and when he lived, etc. A little
...knowledge gained daily in this way will, in a few
...years, make one quite familiar with the leading
...characters of history. Without some such aid, a
...person must always remain in ignorance of many
...of these facts.

4. *A Bible Dictionary.* This is really indispen-
...sable to the Bible student. He can scarcely read
...a chapter without finding something which he
...does not understand,—the pronunciation of a
...name, the location of a town, the meaning of an
...ancient custom, etc. A glance at his dictionary
...will give him valuable information never to be
...forgotten.

5. *A Concordance.* The value of this book need
...not be mentioned here. A minister cannot afford
...to be without one a single day.

But can a minister carry these books around
...with him in all his travels? Certainly he can, and
...will if he places anything like a proper value upon
...them. As our ministers have to labor, they must
...take these books with them, or they will seldom
...have the use of them. If they learn to get along
...without them weeks at a time when away from
...home, they will finally learn to do without them
...even when they are at home, and might use them.
...An extra satchel for this purpose can be carried
...with a little effort. As our ministers are now en-
...tering on a course of study, they will find these
...books of reference very valuable.

D. M. CANRIGHT.

Our Tract Societies.

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

"LET NOT YOUR HEART BE TROUBLED."

BY VIOLA E. SMITH.

FRIENDS, "let not your heart be troubled;"
From the far Judean hill,
Down the corridors of ages,
Float these words of comfort still.

On the hearts of his disciples,
On that little, sorrowing band,
Must his words like balm have fallen,
In the distant Holy Land.

Hear, O earth! careworn and weary,
Groaning 'neath thy weight of woe,
Hearken to the voice majestic
Coming from the long ago.

'Mid the din, the wild confusion,
Of this busy, restless life,
Hear ye not the benediction,
Quieting all fear and strife?

Ye who toil for truth and justice,
Is your courage almost gone?
Lies the right all crushed and bleeding,
While the wrong sweeps proudly on?

Look aloft, to God above you,
Him on whom your hope is stayed;
And "let not your heart be troubled,
Neither let it be afraid."

Woodbury Co., Iowa.

ONE THOUSAND CANVASSERS WANTED.

BY ELD. S. N. HASKELL.

THE two books "Thoughts on Daniel" and
..."Thoughts on the Revelation" have recently been
...issued by the S. D. A. Publishing Association in
...one volume, in suitable style for canvassing,
...printed on heavy tinted paper, making a book of
...840 pages, two inches in thickness, nine long, and
...seven wide. It is put up in extra binding, contains
...the portrait of the author, and sells for \$3.00, \$3.50,
...and \$4.00, according to style of binding. It is
...sold by agents, and is already becoming one of the
...most effectual means of getting the light before
...a class of people who have hitherto been unac-
...quainted with our position. Those who have
...given their attention to canvassing for this book
...have thus far been very successful. In the city
...of Battle Creek over sixty names were taken by
...Bro. Geo. King, working twelve consecutive days,
...with the exception of Sabbath and Sunday. Hav-
...ing gained permission to examine this list of
...subscribers, I found that it did not consist of the
...names of our brethren. Three ministers, repre-
...senting three of the four denominations in the
...city, not including our own, the president of the

bank, and leading physicians, lawyers, merchants,
...etc., were of the number of persons who had sub-
...scribed for the book.

Bro. King has also made a six weeks' trip in
...Ohio, visiting seven cities. Although canvassing
...some for the book, his principal business was to
...work up canvassers for it. In this he was success-
...ful, disposing of fifteen outfits to persons who are
...about entering fields, or have already done so. In
...addition to this, Bro. King sold about seventy
...copies of the book himself, more than half of them
...to the same class of persons as those referred to in
...Battle Creek,—the mayor of each of the cities,
...the judge of the Supreme Court, and many more
...of that class of men who would not be inclined to
...visit an S. D. Adventist place of worship. In the
...early history of the gospel, some came to the Sav-
...iour by night (John 3: 2); others secretly believed
...on him (John 19: 38); also the apostle speaks of
...visiting persons of reputation privately (Gal. 2: 2),
...and people are much the same now-a-days. While
...introducing the book, as a short commentary on
...Daniel and the Revelation, and as giving a brief
...history of the world, the solution of the Eastern
...Question in the extinction of Turkey, the attitude
...of the various nations of Europe, also the United
...States in prophecy, remarks like the following
...were frequently made: "These are subjects to
...which my attention has been called of late."
..."These are subjects upon which I would like to
...read." "I did not know that this country was
...mentioned in prophecy," etc. Thus an interest
...was awakened to purchase and read the book.

The old fable of the world's conversion has about
...faded out of the mind of the more sensible portion
...of the reading public. Who cannot see in all this
...the providence of God, indicating the last steps
...to be taken before the loud cry of the third angel?
...I fear that many of us are asleep over the most
...unmistakable evidences of the closing scenes of
...this work.

Canvassers are wanted everywhere to sell
..."Thoughts on Daniel and the Revelation" and
...our health publications,—not men and women
...who never have succeeded, and never can make a
...success of anything; but energetic, persevering
...persons, who will not be turned aside from their
...purpose, those of piety and moral worth, courteous,
...kind, gentlemanly, having a heart beating in sym-
...pathy with, and fully devoted to, the cause of God.

The dark war-cloud hangs heavily over Europe,
...and in a brief space of time the work of spreading
...the truth in these nations will be done. It will
...ere long burst, spreading bloodshed, distress, and
...confusion everywhere, and terminate in the un-
...mingled wrath of God, when the slain of the Lord
...will be from one end of the earth to the other,
...and they will not be gathered, lamented, or buried,
...but will be dung upon the ground. Jer. 25: 33.

The dragonic voice has already commenced to
...utter imprecations upon those who keep the com-
...mandments of God and have the testimony of
...Jesus Christ. Rev. 12: 17. Men in high standing,
...who give evidence of moral integrity, are inquiring
...for light. Who will give themselves to God as
...colporters or canvassers, thus becoming agents to
...give the last notes of warning to a dying world?
...is the question which now comes home to us.

"Thoughts on Daniel and the Revelation" is
...the best commentary on this portion of the inspired
...word that has ever been printed. Not less than
...nine or ten chains of events are here brought to
...view, which bring us to the closing of this world's
...history. The book of Daniel, in which is found
...four lines of consecutive events leading to the es-
...tablishment of God's everlasting kingdom, not
...only has the direct sanction of our divine Lord,
...but contains definite instruction to the end that
...we should read and understand the prophecies
...therein contained.

There can be no calling more honorable than
...that of spreading the knowledge of these truths.
...There should be not less than ten thousand copies
...of "Thoughts on Daniel and the Revelation" sold
...within the next twelve months.

PERIODICAL BUSINESS.

A FEW years ago very much was said with ref-
...erence to the matter of charging the tract societies
...for periodicals continued by our publishing houses
...after the subscription had expired. Previous to our
...tract society organization, there was owing to the
...REVIEW Office many thousand dollars from delin-
...quent subscribers. This arose largely from the
...fear that if papers were discontinued when the
...subscription expired, many of the worthy poo

would be deprived of its weekly visits. Some lived in opposing families, and for certain reasons were unable to write themselves; others were unwilling to place themselves on the charity list. It was also ascertained that there were unprincipled men who, upon the plea of poverty, claimed favors of the Office; and as it was impossible to learn who were worthy and who were not, the papers were continued. In consequence of this, and from other causes, there was at this time due the Office about ten thousand dollars. This sum the tract societies cheerfully paid, and then voluntarily took upon themselves the responsibility of looking after doubtful cases, and collecting subscriptions when due. Wherein tract societies have neglected to do this, they have failed to do their duty. The publishing houses have the undisputed privilege of continuing periodicals on their own responsibility to any one, if they choose to do so; but when they do this, the tract societies are not, and will not be held, responsible for the indebtedness incurred. There need, therefore, be no fears in this direction. Should charges of this kind be made to any society; the mistake will be cheerfully rectified upon receiving a statement of the fact from the State secretary.

S. N. HASKELL, Pres. Gen. T. and M. S.

MICHIGAN TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

| Districts. | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. |
|------------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 49 | 15 | ... | 8 | 13 | 23 | ... | 3139 | 380 | ... | \$ 71 62 |
| 2 | 86 | 41 | 1 | ... | 25 | 13 | 15 | 11461 | 385 | 33 | 65 08 |
| 3 | 224 | 69 | ... | 100 | 290 | 525 | 3 | 16117 | 2011 | ... | 422 16 |
| 4 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 5 | 164 | 80 | ... | 74 | 48 | 94 | 12 | 6494 | 796 | 102 | 11 84 |
| 6 | 116 | 54 | 1 | 35 | 13 | 11 | 5 | 11703 | 1764 | 98 | 92 16 |
| 7 | 94 | 42 | 14 | 17 | 30 | 81 | 50 | 11545 | 1050 | 55 | 87 82 |
| 8 | 69 | 25 | ... | 145 | 76 | 44 | 66 | 24539 | 723 | ... | 66 73 |
| 9 | 62 | 25 | 9 | 13 | 51 | 23 | 22 | 4566 | 442 | 12 | 49 18 |
| 10 | 84 | 19 | ... | 14 | 37 | ... | ... | 713 | 769 | 12 | 41 72 |
| 11 | 82 | 20 | 4 | 4 | 56 | 46 | 2 | 3807 | 516 | ... | 52 70 |
| 12 | 18 | 14 | ... | 6 | 25 | 10 | ... | 1323 | 356 | ... | 1 00 |
| 13 | 47 | 13 | ... | ... | 23 | ... | 13 | 1138 | 118 | 6 | 43 45 |
| 14 | 53 | 28 | ... | 67 | 27 | 5 | ... | 10629 | 730 | ... | 61 34 |
| 15 | ... | ... | ... | ... | ... | ... | ... | 956 | 75 | ... | ... |
| 16 | 25 | 16 | 1 | 83 | 3 | 16 | 1 | 1748 | 449 | 88 | 15 49 |
| * | 1773 | 461 | 30 | 530 | 694 | 927 | 139 | 209963 | 10564 | 406 | \$ 1081 94 |

NOTE.—Received for membership and on donations, \$534.23; sales, \$70.65; periodicals, \$477.06. Collected on other funds, \$140.05; Subscribers obtained for REVIEW, 71; Signs, 5; Good Health, 12; Instructor, 94; other periodicals, 7. Members dismissed from society, 29.

NELLIE SISLEY, Sec.

MISSOURI TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

| Districts. | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. |
|------------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 28 | 17 | ... | 2 | 16 | 5 | 14 | 6634 | 281 | 14 | \$ 77 75 |
| 2 | 18 | 10 | 1 | ... | 15 | 19 | 2 | 3801 | 580 | ... | 22 70 |
| 3 | 40 | 17 | 1 | 14 | 9 | 22 | 1 | 7634 | 711 | ... | 35 55 |
| 4 | 27 | 11 | ... | 20 | 27 | 6 | 3 | 5842 | 589 | ... | 35 80 |
| 5 | 13 | 1 | ... | ... | ... | ... | ... | ... | ... | ... | 5 00 |
| 6 | 12 | 7 | ... | 26 | 22 | ... | 6 | 1767 | 163 | 4 | 3 75 |
| 7 | 31 | 7 | ... | ... | 18 | 10 | 3 | 1648 | 151 | ... | 3 75 |
| * | ... | ... | ... | 38 | 19 | ... | ... | 200 | 58 | ... | 32 15 |
| | 169 | 70 | 2 | 100 | 126 | 62 | 29 | 27526 | 2533 | 18 | \$ 204 15 |

* Individuals. NOTE.—Received for membership and on donations, \$15.10; sales, \$6.00; periodicals, \$82.30; reserve fund, \$100.75. Collected on other funds, \$177.40. Subscribers obtained for REVIEW, 8; Signs, 5; Instructor, 16. Members dismissed from society, 2.

SARAH CLARKE, Sec.

IS NOT THE END NEAR?

BY N. KLING.

WHILE looking over a daily paper recently, I could but notice the fulfillment of the Scriptural statement that in the last days perilous times shall come. How plainly events show us the time we are living in; and knowing these things, what manner of persons ought we to be! How it behooves us to be ready for the great change! And when we look over the field, and see it ripening for the great harvest, we can but join in the prayer to "the Lord of the harvest, that he will send forth laborers into his harvest." I often

feel so impressed with the shortness of time, and the great work yet to be done, that I desire to double my diligence, and work while the day lasts, that when the Master returns, I may be found watching.

A word to encourage T. and M. workers. Four brethren of the church at Rome, N. Y., went and distributed reading matter—Annals, Signs, tracts, etc.—in four of the southern towns of Oneida county, spending nearly a week. In nearly every case found a readiness to receive and read our publications. We expect to go again, and visit and canvass for our works. Now, if any are downcast, cold, or lukewarm in this message, I can recommend them to try for a week or two this kind of work, and it will be a sure cure for many of the ills that Satan is trying to put on the people of God. Dear brethren, let us be up and wide awake.

IOWA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JANUARY 1, 1882.

| Districts. | No. Members. | No. of Reports Returned. | Members Added. | Families Visited. | No. of Letters Written. | No. of Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Pamphlets & Tracts distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund & Periodicals. |
|------------|--------------|--------------------------|----------------|-------------------|-------------------------|------------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
| 1 | 44 | 23 | 1 | ... | 55 | 19 | 22 | 3553 | 305 | 1 | \$ 57 21 |
| 2 | 45 | 16 | ... | ... | 13 | 11 | 13 | 839 | 215 | 10 | 21 08 |
| 3 | 120 | 47 | 4 | ... | 55 | 22 | 40 | 37765 | 750 | 40 | 50 79 |
| 4 | 67 | 37 | ... | ... | 14 | 61 | 18 | 3734 | 1074 | 9 | 64 15 |
| 5 | 82 | 16 | 1 | ... | 9 | 28 | ... | 4271 | 384 | ... | 57 04 |
| 6 | 33 | 17 | ... | ... | 61 | 4 | ... | 5512 | 335 | ... | 16 48 |
| 7 | 22 | ... | ... | ... | 10 | 12 | ... | 7197 | 219 | ... | 9 80 |
| 8 | 22 | ... | ... | ... | 9 | ... | 4 | 6747 | 164 | 12 | 53 95 |
| 9 | 50 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 10 | 94 | 70 | 1 | ... | 49 | 24 | 21 | 55316 | 2547 | ... | 92 24 |
| 11 | 34 | 13 | ... | ... | 25 | ... | ... | 3950 | 682 | ... | 71 50 |
| 12 | 13 | ... | ... | ... | ... | 31 | 3 | 478 | 49 | ... | 32 65 |
| 13 | 24 | 15 | 9 | ... | 61 | 14 | 6 | 4396 | 131 | 1 | 36 54 |
| * | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 156 02 |
| | 751 | 279 | 16 | 268 | 349 | 354 | 65 | 138792 | 6865 | 73 | \$ 720 05 |

* Agents. NOTE.—Received for membership and on donations, \$197.04; sales, \$130.13; periodicals, \$378.64; reserve fund, \$14.24. Collected on other funds, \$209.36. Subscribers obtained for REVIEW, 23; Signs, 6; Good Health, 14; Instructor, 14; other periodicals, 8. Members dismissed from society, 5. Books furnished to libraries, 5.

LIZZIE HORNBY, Sec.

Special Attention.

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

—A lady missionary in Alaska writes that the practice of torturing persons to death for the crime of witchcraft prevails there. She says that many persons have been sentenced to death by native tribunals on account of the general belief in this heathen superstition. Nor is this extraordinary belief confined to Alaska, if we may credit a statement found in a recent exchange. In portions of Maryland and Delaware, the existence of witches is firmly believed in by many of the people. They believe that the witch takes a man out of bed at night, rides him through briars, woods, and streams, for twenty miles or more, and then returns him to his bed, where he wakes in the morning to find himself very tired, and his hands and feet scratched and bleeding. Of course, the local authorities do not try to punish witches; but a man and his family recently lodged in the trees during a cold night, "because the witches were after them." This in 1882.

—Commenting on General Skobelev's recent speech in Paris, in which he declared that Russia had been held in check by Germany, and that a long and terrible conflict between the Slavs and the Teutons was inevitable, the *Christian Weekly* of March 4 says: "While to the casual observer there may seem to be general amity and concord between the nations of Europe, it is really but little more than an armistice, and they are in fact reposing on the surface of a volcano that may at any time burst its crust. It seems strange that a single sentence of a single man, unofficial and uninspired by high authority, should send alarm throughout the continent." Judging from very recent dispatches, Europe is not convinced that these inflammatory remarks were the utterances of a "single man, unofficial and uninspired by high authority." General Skobelev has been called home; but it is rumored that his brother-in-law is con-

tinuing the agitation in Paris, and the fires of rebellion are burning in the heart of the Slav. "The Slavs claim that they number 87,000,000, and the dread of their uniting with the other races is the nightmare of Europe. The fear, not altogether causeless, of a Mohammedan revival in a rapidly approaching epoch of their faith, adds to the ill-concealed anxiety of those who are in the high places of po-

—The *Christian at Work* says: "When it is remembered that the standing military and naval forces of Europe comprise over 10,000,000 of men, and cost an annual outlay of £568,000,000 sterling, it will be seen what a terrible temptation there is to make war. What is the use of arming a million men, if no fighting is to be done with it?"

DOING A GREAT WORK.

BY F. PEABODY.

WE might ask, What is considered the most important thing by many of the popular churches of the day? Is it that the members may hug themselves before God, that sinners may be converted, and true, self-sacrificing piety be abroad?

The following from the New York *Christian Advocate*, also published in the *Morning Star* of Jan. 1, 1882, speaks volumes upon this subject:—

"Colloquy: 'Have you had a revival in your church?' 'No; our minister does not believe them. We have not had a conversion for twelve years.' 'Well, what are you doing?' 'Oh! we are having the grandest fair you ever saw; the seats are all taken up in the church shooting gallery, and a grab-bag, and a promenade concert every night, and a fashionable office, and the ladies dress up in all sorts of fashionable costumes. We expect to clear \$1,200.' 'What is to be done with it?' 'It is to fit up church parlor.' And 'so they wrap it up.' (Matt. 7:3.) 'And what will ye do in the end thereof?' The above is not a supposed, but a real case."

THE COST OF EUROPEAN GOVERNMENTS.

A RECENT British Parliamentary report gives a comparative statement of the revenues of several European States, from which it appears that Austria (not including Hungary) has direct taxes, £7,762,553; indirect ones of £21,406,978, and miscellaneous ones of £4,726,447, or a total tax of £33,895,979 (about \$167,429,500) for a population of 22,132,684 souls, which is more than \$7.50 each man, woman, or child. Hungarians are somewhat better off, the total taxes being £9,965,263 (about \$99,826,000) and the population 15,608,723—say \$6.50 per person. But the Austrians and Hungarians are taxed much less heavily than their neighbors in Prussia, where the total is £56,421,875, and the population 27,251,067, showing an average of about \$10 per person. The French are still worse off. The totals for them are £107,303,975 of taxes and 36,905,788 of population, or about \$15 of tax per head. This is the people of Belgium, a neutral country, free from wars and Nihilism, nearly equals, their showing being, taxes £14,911,502, and population 5,476,000. Better off than any of these people are the Russians—or apparently so, one should say, for the burden of a tax lies not so much in the amount it as in the inability to pay it. The Russians pay £60,362,731 in taxes, several millions more, than the Austria-Hungary people, or the Germans and Poles of Prussia, but they outnumber their neighbors by tens of millions—the Russians by 45,000,000, the Austria-Hungary races by 80,000,000. For these \$300,000,000 of Russian tax there are 72,692,000 people among whom to divide them. Thus every European Russian pays a tax of \$4, while every Frenchman pays some \$10, and yet Russia is internally the most disturbed great country in Europe, and France the most peaceful.—*Scientific American*.

—The Sunday-Closing Act in Ireland has proved thus far a most gratifying success. Five principal cities, namely, Dublin, Belfast, Cork, Limerick, and Waterford, were exempted from its provisions. Notwithstanding these exemptions, the falling in arrests has been remarkable. In 1877 the number of arrests was 110,903; in 1880 (under the prevalence of the Act) the number was 88,048.

increase of 22,855. The amount expended in spirits and beer in 1877 was about \$60,000,000; in 1880 about \$45,000,000, a falling off of \$15,000,000. Why may not the operation of the Act be extended also to the excepted towns, and thus Ireland and the world the benefit of the extended experiment?—*Christian Advocate, Jan. 12.*

A well-informed writer in the *Fortnightly Review* estimates the total Moslem population at 175,000,000. These figures reveal the real strength of Islam. The *New York Herald* says of Mohammedanism: "It is not to be regarded as a waning power. On the contrary, it is making its conquests in India, and in the tropical regions of the eastern seas; and, if we are to be guided by the lessons or influenced by the examples of the past, its complete conquest of Africa is only a question of time."

Earthquakes have been so frequent of late in Europe as to excite considerable apprehension. They have been most violent in Eastern Europe, and have occurred so often in Western Europe as to attract unusual attention. Four shocks happened in Switzerland during the month of November. This is a very unusual state of things.—*Boston Journal of Dec. 15.*

The Arabic language is the spoken tongue of 60,000,000 and the sacred language of 120,000,000 of Moslems. The entire Bible has been translated into it, and is now issued in many editions, either complete or in parts. An edition in raised Arabic characters is also issued for the blind.

Be not satisfied with gleaning
Scanty measures for thy soul,
When His pastures smile with blossoms,
And thou mayst enjoy the whole.

Be not satisfied with sipping
From the wayside rill of love;
Oh, drink freely from the fountain!
This thy happiness will prove.

Take and use Him to the utmost;
Never want when food is nigh;
Thou canst not exhaust its sweetness,
Nor hold back a fresh supply.

—*Watchword.*

News of the Week.

SUNDAY, MARCH 5.—Colonel Corkhill, assisted by Dr. Gray, spent the day in examining that portion of the bill of exceptions in the Guiteau case which refers to the medical testimony. Mr. Scoville says that as soon as the document is off his hands, he intends to withdraw from the case. He thinks some other lawyer can easily be found to argue the case before the court in banc.

A Vienna dispatch states that 40 persons have been killed by the falling of a shaft in a mine near Toplitz.

In Cincinnati, Ohio, the Provincial Council of the Catholic churches of that diocese is now in private session. The proceedings and the records are in the Latin language. None but the members of the Council are permitted to have access to them, and upon them the most solemn obligation of secrecy is imposed. It is believed that the subject of education will receive important consideration. The ceremonies to-day were very imposing. The procession in the morning was witnessed by multitudes of people.

A dispatch from Ain-Sefra, in Algeria, states that 800 French troops were surprised and defeated, and afterward 1500 of the insurgents were completely routed, leaving behind 100 killed and wounded.

MONDAY, MARCH 6.—General Skobelev was heartily cheered by large crowds in St. Petersburg.

An attempt to cross the English Channel in a balloon terminated to-day by the balloon falling into the sea off Dover. The aeronauts perished.

To-day Prince Milan of Serbia accepted royal dignity. He will hereafter be known as King Milan.

The widow and 6 children of the recently deceased Chinese professor of Harvard have started for their native land.

Ex-Senator Conkling has declined the position of Associate Justice of the Supreme Court.

Paris is to have a new bank with a capital of 50,000,000 francs, to represent the Union Generale, which went down in the recent panic.

A resolution looking to the friendly intervention of the United States in behalf of the Russian Jews has been referred by the House of Representatives to the Committee on Foreign Affairs.

In the interests of law and order, the authorities of Chicago have been making a raid on the gambling dens of that city. Quite a number of gamblers have been indicted to appear before the Grand Jury at the February term of court. It is said that Emery A. Storrs has been retained as their counsel.

An explosion occurred in a packing-house belonging to the Lake Superior Powder Company, Marquette, Mich., which contained at the time about a ton and a half of powder. The four men employed in the building, were literally blown to atoms, and the dispatch states that, "two pailfuls of the victims' remains have been found, up to this time." Nothing remains to show where the building stood.

TUESDAY, MARCH 7.—It is believed that at least 40,000 persons have been rendered destitute by floods in the Western rivers; and the cotton crop will be lessened by 1,000,000 bales.

Charles A. Sweet & Co., a banking firm of Boston, have suspended payment, and liabilities between \$3,000,000 and \$4,000,000. It is believed, however, that they will soon be able to pay in full.

Three young men entered the house of Mr. Wm. Sour of Chicago this morning, and after binding Mrs. Sour, stole a watch, several pictures, and what money they could find.

The emigration from Germany to America this year promises to be greater than ever before. During January and February, 12,655 persons left the port of Hamburg alone for the United States.

Earl Rosedale has introduced a bill into the House of Lords, excluding all atheists from both houses of Parliament.

Important arrests of Nihilists have been made at Odessa. A secret press was discovered.

WEDNESDAY, MARCH 8.—The total earnings of the Union Pacific Railroad for the past year were \$24,253,817,—an increase of nearly \$2,000,000 over the previous years' receipts,—and the net earnings were \$11,778,474.

The gross revenue of the Western Union Telegraph Company is reported as \$16,868,399; the net profits, \$7,379,127.

A very interesting case is on trial in the Superior Court of Chicago. The suit is brought by a lady against a saloonist, for making a confirmed inebriate of her husband, thereby depriving the family of his support.

The College of Cardinals is soon to convene at Rome, when the pope will appoint 7 new Cardinals. One of these is Archbishop Mc Cabe of Dublin, and his promotion is an expression of the pope's approval of his efforts in behalf of the cause of law and order in Ireland.

THURSDAY, MARCH 9.—There is a strike at the Union Rolling Mills in Chicago, with little hope of a compromise.

President Arthur recommends increasing the United States navy by the addition of 500 enlisted men.

The German government is negotiating the purchase of six additional railroads.

A delegation of health officers is in Washington, urging Congress to take measures to prevent the importation of small-pox into this country.

The striking railroad employes at Omaha, Neb., have been joined by the hands in the principal manufactories. Demonstrations of a serious nature are feared, and Governor Nance has telegraphed to President Arthur, asking for government troops to protect men who are willing to work.

Owing to recent severe storms, the water in the flooded Western rivers is still rising, and the destruction of life and property goes on. The present overflow is said to be the most disastrous and widespread that has ever occurred.

Dispatches received via London state that in official circles war between Austria and Russia is considered inevitable. As a consequence, there has been a sudden, and what promises to be an alarming, fall in the price of nearly all the securities dealt in at the London stock exchange.

Mr. R. H. Cornwall of Plainfield, N. J., a clerk of the Fourth National Bank of New York, has confessed to having swindled that institution out of \$70,000. He is 65 years of age, has been employed in the bank over 11 years, and was considered every way trustworthy. Another case of ruin from speculation.

A German supposed to be an officer in the Prussian army, has been arrested near Lyons, France, for making plans of the fortifications of that city.

An American company is seeking from the Sultan of Turkey the right to build a railroad in the Province of Bagdad.

FRIDAY, MARCH 10.—Plainfield, N. J., has another sensation this week. Mr. Nelson W. Gardner of that place died very suddenly Sunday evening, of an apoplectic stroke, his family said. It now appears that it is a case of suicide, he having embezzled funds belonging to the First Baptist church of Plainfield. A case of speculation again.

Mac Lean, Queen Victoria's assailant, has been indicted on a charge of high treason.

On receiving General Skobelev, the Czar censured him for his recent inflammatory speeches, which have resulted in putting Russia in an unenviable position before Europe.

Near Wheeling, W. Va., the steamer Sidney burst her main steam-pipe this morning, instantly killing two persons, and scalding a number of others, at least two of them fatally.

It is stated that in England 1,000 persons are annually killed from causes directly resulting from industrial occupations.

At Lima, Ohio, Mrs. Vanatta sued a saloonist for \$5,000 damages for selling liquor to her son, which intoxicated him, and caused him to engage in a quarrel, during which he received injuries which ended his life. She was awarded \$500.

Obituary Notices.

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

CURTIS.—Died of consumption, at Brandon, Franklin Co., N. Y., Bro. David Curtis, aged fifty-eight years. Discourse by Eld. Quaille (Christian). Precious seasons of prayer were enjoyed by Bro. C. during his long sickness, and the gloom of other days gave place to bright hope and a peaceful death. H. W. LAWRENCE.

ORNDOFF.—Died near Valparaiso, Saunders Co., Neb., Nov. 25, 1881, Wm. Orndoff, aged twenty-one years, eight months, and fifteen days. Bro. Willie was faithful to duty. He lived a life of faith in God through Christ, and by it, being dead, he yet speaketh. "He sleeps in Jesus." Funeral sermon by the writer, from Heb. 11:4, last clause. H. SHULTZ.

NORMAN.—Died at South Mound, Neosho Co., Kan., Bro. James Norman, in the eightieth year of his age. Upon retiring, he kneeled before the bed to pray, as was his custom. While in that position, he fell forward with his face upon the bed, and never rose again. He lingered until the next evening, when he peacefully fell asleep. Bro. Norman was baptized by Eld. Cook four years ago, and since that time has trusted in the blessed hope. Though his faculties were failing, he was patient and submissive, and being weary he has lain down to sleep until the call of the Master. Funeral sermon by Eld. Cameron, Presbyterian minister. L. D. SANTEE.

CECIL.—Died of consumption, in Kellerton, Iowa, March 2, 1882, our sister, Ada May Cecil, daughter of Kinsey and Sarah Cecil, in the twenty-second year of her age. She has been a Sabbath-keeper seven years, and at the time of her death was a member of the Afton church. She will be missed by them, also by the many friends who knew and loved her. She was willing to go, and we trust she sleeps in Jesus, waiting till he shall come to take her home. This thought comforts the mourning parents, brother, and sisters. MARY E. HUGHES.

BURLESON.—Our grandmother, Mrs. Mary A. M. C. Burleson, died of old age in Jackson Co., Miss., Aug. 22, 1881, aged ninety-three years and six months. Her life was pure, and its close beautiful.

She was born in Germany, Feb. 20, 1788. When a child, her parents emigrated to Georgia. Soon after their arrival, they died within two days of each other. In her childhood days, she was much petted by Gen. Washington, on whose knee she often sat.

In 1805 she joined the M. E. Church, and in the same year was married to our grandfather, Aaron Burleson, with whom she lived happily until his death, Dec. 25, 1849. She outlived, by more than a decade of years, all save one, our mother, of her six children.

The last twenty-three years of her life were spent in total blindness, and the latter half of these years she was so deaf as not to be able to hear anything, except what was directed particularly, and with emphasis, to her. At these dispensations she did not repine, but would submissively say, "The will of the Lord be done." These afflictions were the more severe as she had ever lived a life of most active industry.

She had all her life been a dear lover of the house of God, and notwithstanding these great infirmities, she wished ever to be found in her place; as she often said, "For example's sake; not that I can any longer hear either the sermon, the singing, or the prayers."

In other days, she was well and extensively known by the members of the Georgia and Alabama Conferences; but most, if not all, of those who knew her in her own hospitable home, preceded her to their graves. The Rev. Thomas Sanford, of the Georgia Conference, whose memory was ever most dear to her, was her brother-in-law.

Our grandparents moved from Georgia to Alabama in 1816, and from thence to Three Rivers, Jackson Co., Miss., in 1829, where they sleep side by side, awaiting the resurrection of the just.

Our dear old grandmother's life was one of deep devotion to God. Her seasons and place for private prayer were never neglected. Long years of use had rendered them indispensable to her, and as long as she was able, leaning upon her staff, in her blindness, and laden with the infirmities of age, she would slowly grope her way to her fixed place of privacy, where she regularly held "sweet converse with the Lord." There she fervently prayed for her children, as she called us all. When we remember that those prayers ascend for us no more, we are sad, but believe that God still holds them in remembrance. We bless the Lord for the example and memory of such a grandmother, and trust at last to meet her in that "blessed fold," where "no foe can enter, and no friend departeth thence." PETER H. CLARK.
MRS. E. C. WILLIAMS.

The Review and Herald.

Battle Creek, Mich., March 14, 1882.

We are under obligations to the Secretary of State for a copy of the crop report of Michigan for 1881. Among other interesting items is the statement that of the wheat crop of that year, six million, one hundred and eighty-four thousand, five hundred and forty-four bushels have been marketed.

PERSONAL.

ELD. HASKELL'S many friends will be glad to learn that there has been a decided improvement in his health since he has been taking vigorous treatment at the Sanitarium under the special direction of Dr. Kellogg for a few weeks past. He stated last Sabbath in the social meeting that he had not felt so well and so natural for two years. The friends of the cause will feel, with him, to thank God for this improvement. We have no earnest workers to spare.

G. I. B.

LET LIGHT BE SHED ABROAD.

We are glad to be able to say that the Life of William Miller is still selling quite rapidly. Orders come in nearly every mail. It is an excellent book, and it will do our people good to read it, and others also. Eld. Littlejohn's book on the Sunday movement, "The Religious Amendment," is also being called for. This is a good book, which ought to have a large sale. It is just the book to put into the hands of intelligent men, especially those interested in the Sunday movement. Many will read a discussion, when they are not willing to read on one side alone. This is an able, high toned discussion, honorable and candid. The arguments for our position stand out clear and sharp, and are bound to make an impression upon the reader's mind. This book will do great good if generally circulated. It is just what our missionary workers need to put into the hands of our infelligent neighbors,—thinking men or women. Why not use these good books, and spread the light? Why should the light be laid away on the shelf, effectually hidden under a bushel? Why not let it shine, and we be bearers of the light to others? Read yourselves, and extend to others, the light of truth. Price of this book, post-paid, \$1.00.

GEO. I. BUTLER.

THREE CALLS.

FIRST ADVENT.

THREE calls were made to the Jews, God's professed people, to come to dinner. See Matt. 22:1-10.

The first invitation was given by John the Baptist.

The second, by Christ.

The third, by the apostles.

By rejecting the first and second calls, the Jews lost the blessing of the former rain,—Pentecost; they did not follow Christ into the heavenly sanctuary, but continued to look to the earthly sanctuary. In word and form they contended for the law and rejected Christ. Mercy was still offered them by the apostles; some accepted, and were called out; but the great body of them were scattered in A. D. 70.

SECOND ADVENT.

Three calls will be made to the churches, God's professed people in the last days, to come to supper. See Luke 14:16-24.

The first invitation is found in Rev. 14:6, 7; and was given by Wm. Miller and his fellow-laborers. Past.

The second invitation (Rev. 14:8) was given by the same people. Past.

The third invitation (Rev. 14:9-12) is now being given by Seventh-day Adventists.

By rejecting the first and second calls, thousands will lose the blessing of the latter rain—will fail to follow Christ into the most holy place of the heavenly sanctuary, will continue to look to the first apartment. In word and form, they will contend for Christ, and reject the law. Mercy will still be offered by the third message; many will accept and be called out; while the great bodies of apostate Christians will be scattered like the chaff at the second advent.

H. A. S.

Clyde, Ohio.

THE MEETING AT OTSEGO, MICH.

We hope for a large attendance at this meeting, especially from Friday till Monday. We will gladly provide for all who come; but we wish, where it is convenient, the friends would bring robes and quilts, so that extra beds can be made if necessary. Let none remain away thinking they will be a burden. Come directly to the church, and you will be looked after.

D. M. CANRIGHT.

THE OTSEGO MEETING.

Those sending for certificates to secure reduced fare on the L. S. & M. S. Railway, to attend this meeting, will please mention the station on that road at which they wish to take the train, as that must be on the face of the certificate. These are good to use, going from March 20 to 27, and returning March 27 to 29.

WM. C. GAGE.

Appointments

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

ELD. H. W. DECKER is expected to meet with the church at Plainfield, in the S. D. Adventist meeting-house in Richford, Wis., on March 18, 19. All of the scattered brethren and sisters are invited to attend.

J. E. FARRAR.

THE Lord willing, I will meet with the church at Springport, Mich., Sabbath and Sunday, March 18, 19. Would be pleased to have the brethren from the surrounding churches attend this meeting. Will Bro. Bramhall meet me at the depot Friday afternoon?

A. W. BATHER.

QUARTERLY meeting of Dist. No. 12, Kan., with the Sherman church, the second Sabbath and Sunday in April. We expect the assistance of some of our ministers. Hope to see a good attendance of the brethren and sisters, as we shall have something of importance to talk about.

ROBT. AITKEN, Director.

| | |
|-------------------------------|--------------|
| SPENCER, Clay Co., Iowa, | March 25, 26 |
| Algona, Kossuth Co., " | April 1, 2 |
| Forest City, Winnebago Co., " | " 8, 9 |
| Webster City, Hamilton " " | " 15, 16 |

There will be opportunity for baptism. We hope to organize churches in the three last named places. We expect Eld. J. H. Durland will join us in labor at Spencer, as we are not acquainted in this part of the State.

C. A. WASHBURN.

We will spend the time from March 21-26 at Belle Center, as Bro. P. C. Shockey may appoint. The week following we will spend with the brethren of the Uniapolis church if the weather and roads will admit. Hope to see some of these brethren at Belle Center.

I will meet with the Clyde church on the Sabbath only, March 25. Bro. B. will remain at Belle Center. The appointment for Clyde is taken up, excepting for Sabbath, as stated above. The appointment for Shiloh is taken up. Will try to arrange for help at Shiloh after the State meeting.

H. A. ST. JOHN.

THE Lord willing, we will meet with churches in Ohio as follows:—

| | |
|--------------|-------------|
| Newark, | April 18-23 |
| Springfield, | " 25-30 |
| Leesburg, | May 2-7 |
| New Antioch, | " 9-14 |
| Wheelerburg, | " 16-21 |

Meetings begin in each place on Tuesday night, and close on Sunday night. If practicable, services will be held once each day in the forenoon. The first two or three evening meetings will be devoted to the subject of health and temperance, if deemed advisable. Eld. Mann will probably accompany us to Newark. We expect the prayers and co-operation of our brethren, for whom we labor.

H. A. ST. JOHN.

E. H. GATES.

Publishers' Department.

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

BOOK NOTICES.

KEY TO SCRIPTURE.

WE have received advance sheets of a work entitled, "Collection of Thoughts, or Key to Scripture." The author professes to give "an explanation of all the incomprehensible passages in the Bible, a reply to the questions asked by Paine in his 'Age of Reason,' by Bishop Colenso in his 'Attack upon the Pentateuch,' and to the reverberation of the questions by Ingersoll and others."

The most serious criticism we have to offer upon the work is the fact that the author, being a native of Russian Poland, and a Jew, has not sufficiently mastered the English language. The meaning is often obscure, and idioms are employed that sound strange to an American ear. Often the subject of the sentence is omitted; and again, the sentence wants a predicate. Terms are often inaccurately employed, as in the quotation above, where the author proposes to explain "incomprehensible passages." Surely this were impossible, if he evidently means difficult or obscure passages. The work should be carefully revised, and the defects removed, before it is placed before the public. Price, \$1.00 to \$1.50. J. L. Stone, Chicago, Ill.

SIN AGAINST THE HOLY GHOST.

"Sin against the Holy Ghost and Exposition of Religious Frauds." By Thomas Crispin, Detroit, Mich. 80 pages, morocco binding, \$1.00.

The author declares that "the clergy are more to be relied upon for truth, honesty, and virtue, than the politician," denounces "Methodism, Baptistism, Presbyterianism, Episcopalianism, and Roman Catholicism," and says that "these church doctrines made by the different organizations called churches are only so many shams and frauds on the world, and constitute sin against the Holy Ghost in every sense of the word." The reader can judge from these quotations of the nature of the book. There are plenty of religious frauds, every one knows, and doubtless much sin against the Holy Ghost; but such sweeping assertions as the foregoing can never be defended.

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.

NOTICE.—Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

The address of the secretary of the New York H. and T. Society, and Dist. No. 4, T. and M. Society, will be, until further notice, Or. Bow, Jeff Co., N. Y., instead of Vermillion, N. Y.

M. C. WILCOX.

BUSINESS NOTES.

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

A GOOD opening for a reliable blacksmith—good workman—(Sabbath-keeper) to do a small business for himself with a Sabbath-keeping wood-workman. Business partly established. Address, L. J. Cook, Battle Creek, Mich.

FOR SALE.—House with 1½ acres of ground, about ¼ mile west of REVIEW AND HERALD Office, near Angell bridge, known as the "Lyon Place." To be sold at public sale March 30, to the highest bidder. Address P. O. Box 2322, Battle Creek, Mich.

FOR SALE.—Two beautiful vacant lots on Kalamazoo St., short distance from REVIEW AND HERALD Office. Address D. F. Barnes, Battle Creek, Mich.

As we have no children, would like to adopt a boy and a girl, aged from ten to fifteen years, Sabbath-keepers preferred. Address, M. A. Brigham, Morley, Mecosta Co., Mich.

FOR SALE.—A large house and 1 2-5 acres of land, several building lots, with barn, fruit trees etc. Situated near the Sanitarium and College, and well located for boarders. Will sell all or part. Also horses and carriage. J. S. GREEN, Battle Creek, Mich. Box 854.

WANTED.—A No. 1 blacksmith, who understands shoeing, or will take a partner who has some means. Must be a Sabbath-keeper. Address, G. E. Henton, Sioux Falls, Turner Co., D. T.

Books sent by Express.—H R Johnson \$7.05, A G Daniels 3.83, Cash Rec'd on Account.—B O V M Society per W C Sisley 67.85, Kan T & M Society per N J Kilgore 42.50, H A St John 15.00, Am H & T Association, C O Taylor 1.50, N Y T & M Society, Mich T & M Society per Nellie Sisley 3.00, Minn T & M Society per N G W 351.00, Pa T & M Society per B L W 245.19.

Shares in S. D. A. P. Association.—Geo M Hicks \$10.00, Edson Dow 10.00, Christian Geering (on share) 5.00, Mary Ayers 10.00, Jacob & Hattie Shively (donation) 50.00, A N Ailen (Gunnison City, Col.) per Mrs E P Naylor (donation) 8.00, Ina Squire (donation) 1.50.

Gen. T. & M. Society.—Josephine Houae \$5.00.

Mich. Conf. Fund.—Dryden Margaret L Davis \$1.00, J A Deml 2.00, Gaines per W J Hardy 15.00.

Mich. T. & M. Society.—Dist 5 per J S Wicks \$12.50.

S. D. A. E. Society.—Geo A King \$10.00.

European Mission.—E M F \$25.00, Church at New Castle, Cal per Mrs M Richey 12.20, Jacob & Hattie Shively 25.00, Geo Cleveland 4.84, Mrs M A Haughey 4.00, V A Merriam 2.00, H G Buck 4.00, Thos Hurd 4.00.

Swedish Mission.—Church in New Sweden, Me., \$5.75, J P Gelotte 25c.